

Catholic Citizen

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

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St. Joan in Two Aspects*

By CHRISTOPHER ST. JOHN

The fascination the patron saint of our Alliance has for authors—historians, biographers, psychologists, theologians, novelists, dramatists and poets alike—can be appreciated by anyone who looks up her name in the General Catalogue in the British Museum Reading-Room. A vast and varied bibliography, occupying several pages, meets the eye. The latest English addition to it is a biography by Mr. Milton Waldman, but it will not be the latest for long. Another life of St. Joan by Miss V. Sackville-West is to be published in the spring.

From one point of view it is an advantage to biographers of the saint that they have as ample material as any that exists for the study of the life and character of a person who died centuries ago in the official text of the Trial in 1431, and of the Revision of the Trial, known as the "Rehabilitation" in 1455. From another, it is a disadvantage. They are deprived by this document, in which the limit of what it is possible to ascertain about a human life, appears to have been reached, of any opportunity for showing their skill in creating out of scattered fragments of evidence a character that hangs together, in supplying motives for actions when none are recorded, in drawing from a known fact a reasonable deduction about the nature of a missing one. The depositions of St. Joan herself, and of those who came in contact with her, elicited under oath, can justly be described as unique in the ground they cover. They provide a narrative, rich in minute details, of her childish years, of the effect produced on her by the exhortations of the Archangel Michael, of the appearance of St. Catherine and St. Margaret, to tell her of the mission she had to undertake at God's command, of her first doubts and misgivings, and her conquest of them, of the courageous obedience and gusto with which she undertook a humanly impossible task, of her military triumphs, of her capture, imprisonment and death. Something of even greater value

than this narrative is added. St. Joan's answers to the questions of the examiners show what was the source of her genius and her sanctity. She lived in union with God.

It is impossible for biographers to add much of importance and value to the knowledge either of what St. Joan did, or of what she was, that can be derived from the document which Mr. Waldman admits is "the Keystone of any study of her." (A Key as well as a Keystone.) What they can do, and Mr. Waldman does this exceptionally well, is to show us the background of her marvellous life. Many Catholics, assured by the faith, which was St. Joan's faith, that her mission was divine, may yet have found it difficult to comprehend why it was divine. Whether an Anglo-French monarchy should rule France, England, Ireland and Wales, or a French line only should rule France, at a certain time in history, does not seem to be a spiritual question at all. Why was the Ruler of the Universe so greatly concerned about the French, why had He "such pity" on them, as St. Joan bears witness He had, that He sent her to their help, and inspired her to fight and conquer their enemies? Mr. Waldman's description of the state of France, the moral state as well as the physical state, during the Hundred-Years' War makes this less perplexing. His descriptive writing is always admirable, and I have nothing but praise for his masterly summary of the political and military situation at the time St. Joan arrived at Chinon, and had her first interview with the Dauphin. His vivid portraits of her friends and enemies, French, English and Burgundian, which make people who have hitherto been mere names to most of us, real live characters, his stirring narratives of the fighting at Orleans and on the Loire are other notable merits. "Truth is a

* (1) *Joan of Arc*, by Milton Waldman (Longmans, 12s. 6d.). (2) *Essay on St. Joan in The Cloister and the World*, by Ida Frederike Coudenhove (Sheed & Ward, 3s. 6d.)

thing of many dissimilar fragments painfully assembled and never completely," Mr. Waldman writes in his first chapter. He proclaims himself a conscientious searcher for these fragments, yet he has missed many easy to find. It is a very important fragment of the truth about St. Joan that it was not "The Church" which condemned her to death, but a body of Churchmen, assuming an authority which St. Joan rightly challenged, to which she would not submit. Mr. Bernard Shaw made the same error on this point as Mr. Waldman. I notice that in the Bibliography at the end of his book there is no mention of the English translation of the text of the Trial and Rehabilitation, edited by Douglas Murray, with an Introduction, published as long ago as 1902. Had Mr. Waldman studied this Introduction, he would not have repeated the old calumny that the very Church which burned Joan as a sinner canonized her as a saint, for Mr. Murray disposes of it in a way that does not leave it a leg to stand on.

There is, I think, nothing that a Catholic venerates more in St. Joan than that she was not deceived by the sheep's clothing of her judges, and discerned that inwardly they were the ravaging wolves of whom Our Lord tells us to beware. One of the most illuminating passages in Ida Coudenhove's Essay on St. Joan in "The Cloister and the World," makes us understand more clearly that the last of her battles, her conflict with the wolves in sheep's clothing, was the most important of all.

"It is essential to Joan's mission that she should have to do, in the final conflict, with the spiritual tribunal. She has thus pressed forward into the most dangerous power-zone of the political, to the zone where it is allied with devious and subservient ecclesiastical ambition. She has pushed forward to the very front line of evil, where it wears the mask of holiness, and fights with the stolen and desecrated weapons of religious authority and allurements, spiritual threats and punishments. ('For a day will come when he that killeth you will think that he doeth God's service.') When it comes to this, only the undeserved death of a righteous man can unmask the corruption."

These words seem to me to have a special significance for those members of St. Joan's Political and Social Alliance, who in their endeavour to fulfil its mission, have at times found Churchmen arrayed against them. They, like their patron Saint, know what it is, to find a fight concentrated on the narrow ridge of a decision that has to be made within the soul.

NOTES AND COMMENTS—Cont. from p. 105

We offer our heartfelt congratulations to Fr. Vincent McNabb, O.P., on the Golden Jubilee of his entry into the Dominican Order, which occurred on November 28th. Father McNabb has been a staunch friend of the Alliance since its beginnings. His invaluable help and advice have always been at our disposal for the asking, and his keen appreciation of justice and vehement denunciation of injustice have often aroused our warmest gratitude. Father McNabb spoke for the Catholic Women's Suffrage Society in the first year of the war, giving a Lantern Lecture on Belgium in aid of the Queen's work for Women Fund. In October, 1918, he addressed a meeting of the C.W.S.S. to protest against Regulation 40D, D.O.R.A. This address was published in the "Catholic Citizen" and constitutes a well-reasoned and eloquent protest against State Regulation of Vice. On four other occasions Father McNabb has contributed valuable articles to the "Catholic Citizen" (formerly the "Catholic Suffragist"). For the third number he wrote the front page article—"A Word of Welcome"—in which he proves himself a good feminist. His article "The Catholic View on Sterilisation," written for us not long ago has been all over the world helping Catholics to explain the Catholic position to their non-Catholic friends and presenting a reasoned argument to muddled minds.

On the occasion of the coming-of-age celebrations of the Alliance, Father McNabb sent us a message in which he said: "Pray convey to your Alliance my deep sense of their sisterly affection. I will offer up another 'Banquet' for their well-being." He sent us a touching message for the number of the "Catholic Citizen" devoted to the memory of our beloved editor, Leonora de Alberti.

Ad Multos Annos. May Father McNabb live long to bless us with his keen sense of justice and penetrating vision—a vision which pierces through the apparent and goes to the very core of the burning question.

The Alliance was represented by the Hon. Secretary and Hon. Editor at Father Vincent's Jubilee Mass at St. Dominic's Priory Church.

Miss Jeffery desires to express her heartfelt thanks to all who sent good wishes and contributed to her Jubilee Fund on December 8th. She hopes soon to write to each one individually.

Notes and Comments

We offer sincere and loving congratulations to our founder, Miss Gabrielle Jeffery, who kept the Silver Jubilee of her first inspiration to found the Catholic Women's Suffrage Society on December 8th, Feast of the Immaculate Conception. The Alliance owes everything to her initiative and courage in carrying through the idea which came to her on the great Feast of Our Lady twenty-five years ago. From that time to this Miss Jeffery has worked continually for the Alliance. To-day her wise counsel and help behind the scenes are things we could not do without. Her work, begun so many years ago, has helped women not only to the attainment of their political enfranchisement but also to a "happier, healthier and freer life."

At a party given in her honour on December 8th, Miss Jeffery was presented with £25 which, at her own wish, she immediately handed to the Hon. Editor, for the "Catholic Citizen," in memory of Leonora de Alberti. R.I.P. Miss Jeffery was also presented with a small personal memento. A full account of the event will appear in next month's "Catholic Citizen."

Miss Jeffery is assured of the prayers and good wishes of St. Joan's Alliance at this anniversary, with the ardent hope that she may long be with us and live to see an ever fuller and nobler fruition of the seed planted twenty-five years ago.

We congratulate the Women M.P.s who have been returned to Parliament:

UNIONISTS (6)

The Duchess of Atholl (Kinross and West Perth) (majority, 5,169); Miss T. Cazalet (Islington, E.) (4,438); Mrs. H. B. Tate (Frome) (994); Viscountess Astor (Plymouth, Sutton) (6,097); Miss F. Horsburgh (Dundee) (6,085); Miss I. Ward (Wallsend) (2,379).

LABOUR (1)

Miss E. Wilkinson (Jarrow) (2,350).

INDEPENDENT LIBERAL (1)

Miss M. Lloyd George (Anglesey) (1,182).

INDEPENDENT (1)

Miss E. Rathbone (Combined English Universities) (unopposed).

Among several friends of the Woman's Movement we are glad to have back in the House that veteran champion of Votes for Women, Mr. Pethick Lawrence.

As to our own members, Miss Monica Whately (Lab. Clapham) in a straight fight, succeeded in reducing the Unionist majority from 14,000 to 6,000. Miss Nancy Stewart

Parnell (East Willesden, Lib.) shared the fate of so many of her party and together with nine other Liberals in London lost her deposit. We hope these two will persevere for we are convinced that they will have "better luck next time" and we offer them our best wishes for their future success.

* * * *

We note from the *News Chronicle* that the Middlesex Education Committee recently reaffirmed its belief that it is desirable that there should be married women on their teaching staffs, and asked that intimation to this effect should be sent to the governors and managers of all schools.

* * * *

The National Catholic Press Exhibition, preliminary to the Vatican Exhibition later in 1936, will be held at the Westminster Cathedral Hall on January 10th (2-30-8 p.m.) and 11th (12-6 p.m.). Among the exhibits will be the "Catholic Citizen." We trust readers will make a point of attending this interesting Exhibition. Admission will be free.

* * * *

At the Mass Meeting on Equal Pay organised by the London Unit of the National Union of Women Teachers on November 25th, Miss Agnes Dawson, J.P., presiding, the following resolution was passed:

"This meeting, convened by the National Union of Women Teachers, and supported by women in all professions, in commerce and in industry, affirms its belief in the principle of Equal Pay for Equal Work between men and women, and calls upon the Government, Local Authorities and all employers to put this principle into immediate practice."

St. Joan's Alliance was one of the twenty Societies supporting this meeting.

* * * *

We have received the Report of the Fourth Conference of the Open Door International which took place in Copenhagen, August 19th-23rd, our representative being Miss Erica Butler-Bowdon. The Report makes most interesting reading, and may be obtained at the Open Door Headquarters Office, 4 Iddesleigh House, Caxton Street, S.W.1, price 1s.

* * * *

We ask the prayers of our readers for the repose of the soul of Mrs. Conry, an early member of the Alliance, who died recently. R.I.P.

(Continued on page 104)

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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 MISS CHRISTINE SPENDER, *Hon. Editor.*

Russian Women Refugees

"This meeting, representing 23 societies dealing with social and moral welfare work,

"Approves the decision of the League of Nations Traffic in Women Committee to recommend the appointment of a competent woman agent in the Far East for the purpose of encouraging and co-ordinating efforts to improve the position of women of Russian origin who are engaged, or likely to become engaged, in prostitution.

"Notes that the League is unable to provide financial assistance for this work and has appealed to the voluntary organizations and public authorities to raise the funds necessary for this purpose.

"This meeting, therefore, collectively and individually pledges itself to endeavour to raise part of the money required by private and public appeals, and further authorises the signatory societies to appoint, from their number or otherwise, an Appeal Committee for this purpose."

The above resolution was passed at a meeting to consider the position of Russian Women Refugees in the Far East, held at the Livingstone Hall on November 19th. The meeting was convened by a Joint Committee on which twenty-three Societies, including St. Joan's Alliance, are represented. Lady Nunburnholme presided, and the speakers were Mr. Cummins, representing the League of Nations in this country; Miss Mitchell and Dame Rachel Crowdy who respectively described the heart-rending conditions of the Russian women refugees in Harbin and Shanghai. All the speakers emphasised the need of immediate co-ordination of existing channels of help. A collection of £38 was taken in the Hall.

The following quotations from various League of Nations Reports give some idea of the terrible position of these Russian women refugees; and of the pressing work to be done:

"... Many of the Russians residing in Manchuria have become exiles and have lost their normal source of income, while many of their compatriots have poured into China from Russian Siberia as refugees. Both impoverished residents and refugees

very frequently being entirely destitute, it has been the fate of many of the young women amongst them to sink into prostitution. These unfortunate victims fall into two different categories. One is composed of women refugees who in their flight were stranded, without means of subsistence, in remote parts of Manchuria, where in exchange for the expense of their maintenance they were made use of as prostitutes by local Chinese. The other consists of destitute Russian women of the Railway Zone of North Manchuria, both refugees and impoverished residents in that part of the country who to-day form the source of supply of almost the entire occidental prostitution in the great international commercial centres of China."

"The demand for Russian women as prostitutes... in the large commercial centres of China proper is a strong incentive to traffickers to arrange for the transfer of such girls to Peiping, Tientsin, Chefoo, Tsingtao, Shanghai and Hankow... by persuasion and deceit..."

"She is helpless to protest, she is in a strange place, she can make no proposal for the repayment of the money advanced... Moreover, she has left to the agent all the arrangements regarding her papers of identity and her permit to travel, without which no Russian can move about in China, and these documents are in his possession. She is entirely ignorant concerning the measures she can take to oppose the demands of the traffickers." (pp. 29, 36-37, League of Nations Report on Traffic in Women and Children in the East, 1933.)

"It appears from the new material received that the situation has grown even more serious since the Commission of Enquiry into Traffic in Women and Children in the East made its investigations on the spot in 1930/31... As one report puts it 'the plight of Russian women and girls here (Shanghai) is truly heartrending,' and not less than 22½ per cent. of all the Russian women between the ages of 16 and 44 are said to be engaged in professional or casual prostitution... the question has assumed the dimensions of a social mass problem. Here it is fast outgrowing the scope of private and semi-organised charity and calls for a collective effort." (League of Nations Report C.T.F.E. 656, April 25th, 1935.)

"As far as women already practising prostitution are concerned, they would, if liberated from their souteneurs, thankfully accept work which would enable them to live an honest life."

International Notes

On October 18th, St. Joan's Alliance was represented at a tea-party given by the Women's Freedom League at the Minerva Club, to meet members of the Bermuda Woman Suffrage Society. Miss Gosling (President), Mrs. Butterfield (Hon. Secretary) and Mrs. Tucker (Committee Member) spoke on the gallant fight for woman suffrage waged by the women of Bermuda, many of whom had tax-resisted. Mrs. Corbett Ashby presided.

The Constitution of Bermuda has not been altered for the last 300 years and under it no woman can vote or be eligible for the Assembly or for the Parish Councils. Men voters must possess freehold property to the value of £60 or over, which means that only eight per cent. of the population vote. White and coloured men vote on equal terms. The Bermuda Woman Suffrage Society asks for the vote for women on the same terms as men. In answer to a possible objection that coloured women's votes might be a menace, Mrs. Tucker said that the coloured people showed a strong sense of social responsibility. They had had their friendly societies which provided for the old, for orphans, invalids and widows, long before the white people had organised insurance.

Feminists in this country will do all they can to help the Bermuda suffragists to gain their object. As they truly declare in a recent manifesto, Bermuda has everything to gain and nothing to lose by admitting women to full political partnership with men.

As we go to press we learn that the Secretary of State for the Colonies has received a deputation of Women's Organisations to discuss with him the position of women in Bermuda. St. Joan's Alliance was represented on the deputation, which was organised by the Women's Freedom League, and Mrs. Tucker put forward the views of the women of Bermuda.

* * * * *

Fourteen young African women, members of the Little Sisters of St. Francis, made their solemn religious profession at Nkokonjeru recently in the presence of Bishop John W. Campling, Vicar Apostolic of the Upper Nile. At the same ceremony 43 Native Sisters renewed their vows, and others were admitted to the novitiate.

There are at present 57 professed Sisters in this Order, of whom 39 hold Government Teachers' Certificates and seven hold Government Nurses' Certificates. The Little Sisters of St. Francis were founded by Mother Kevin.—*Universe.*

(Continued on page 108)

"It is said that there are among the prostitutes many children of 8 years and under." (League of Nations Report C.T.F.E. 656, Addendum, May 1st, 1935.)

We beg all our readers to send a donation, however small, to the Dowager Lady Nunburnholme, c/o A.M.S.H., Livingstone House, Broadway, S.W.1., who is receiving contributions on behalf of the Russian Women Refugees in Far East Committee. As Catholics and feminists we cannot lag behind in this good work. Help is urgently needed and to be effective must be rendered at once.

CHRISTINE SPENDER.

IRELAND

Mrs. Laughton Mathews visited Dublin last month at the invitation of the National Council of Women of Ireland and the Irish Women Citizen's Association and was the principal speaker at a series of meetings. At a Public Meeting on the attitude of the State towards its women citizens, special reference was made to the Conditions of Employment Bill at present before the Dail, one clause of which gives the Minister of Industry and Commerce power to limit the number of women workers in any industry. Mrs. Laughton Mathews described this clause as an attack on the rights and liberties of the individual which was contrary to everything she knew of the ancient national outlook of Ireland.

At another Conference the recent Criminal Law Amendment Act was under criticism, and a resolution was passed calling for the repeal of special legislation directed against prostitutes. Further resolutions called for the appointment of women police, and of probation officers and for equality of jury service.

* * * * *

On November 20th at a Mass Meeting held under the auspices of the Irish Women Workers Union in Dublin, resolutions were passed protesting emphatically against that section of the Conditions of Employment Bill attacking women's right to earn. At the beginning of the Meeting a letter was read from the Rev. J. Canon Flanagan, P.P., stating that while he should prefer home life to a factory career for women, as things were, women must seek work. "Further," he continued, "I recognise their right to choose for themselves their sphere of action in industry." Among many other speakers was our member, Professor Mary Hayden, representing the National Council of Women of Ireland and Dr. Ethna Byrne, delegate from the Irish Federation of University Women.

Marriage Customs in Kenya

In our September issue we reprinted extracts from a letter of the Archdeacon of Kavirondo on Marriage Customs in Kenya, which appeared in the *Manchester Guardian* of August 24th. Since then we have been in communication with Archdeacon Owen who wrote to us saying: "I am most interested in the effort you are making on behalf of African women. Please do not think that I am arguing that all African marriages are forced. It is the evils of the system, fairly wide evils, that I am anxious to reform." The Archdeacon enclosed a further letter to the *Manchester Guardian*. We reprint this letter.

"... I have just come from a visit to the kraal of the second woman mentioned... and it may interest your readers to know her later history.

"After returning to her people's home her forecast that they would force her back to the man who had bought her, sadly turned out to be correct. They refused to redeem her, and in this they were fortified by the decision of the Native Tribunal and haled her back to her purchaser. He told me this morning that he was able to detain her for six days, at the end of which time she again escaped, fled to the man of her choice, and with him, left the Reserve for the sanctuary of the settled area at Kericho. He also told me that he had paid thirteen cows, fourteen goats, and sixty-seven shillings for the girl, and that the girl's guardians refused to refund the purchase price, as it was up to him to see that she did not escape, very much the attitude which would be taken up in England if a man sold a dog, which later escaped from the control of the purchaser. If the dog returned to the home of the seller, the purchaser could claim its return, but if it escaped elsewhere, the purchaser would have to deal with the one who harboured it. So with some of the women in the Reserves of Kenya.

"Would you kindly allow me to tell of another, and later, case. The father of one of our local Christian girls, himself a pagan, untouched by civilization, arranged in spite of her deep protests, to 'marry' her off to a pagan. The girl was about sixteen years old. The purchaser (I cannot call him a bridegroom) arrived with a few friends, unannounced so far as the girl was concerned, captured her, and started to drag her; violently protesting, at times along the earth, to the Yala railway station about sixteen miles away. Nearing Yala, a Native Christian, attempting to rescue her was able to hold them up long enough to cause them to miss the train. This was Wednesday and there was no other train till Sunday.

"On Wednesday night the girl was able to avoid the consummation of the 'marriage' and next morning by a stratagem escaped. She fled not knowing whither she was going, but by luck happened to appeal to the wife of one of our African padres. She gave her shelter, and the girl turned out to be a clan relation. Then the pursuers, in their efforts to trace the girl, asked our padre's wife if she had seen her. She lied nobly (lying is the only refuge of the defenceless) and was able to hold them off for a day. Next day they found out that she was sheltering the girl, and fearing that unless I came to the rescue, they would get her off by Sunday's train to Nairobi, the good woman tramped the 18 miles to come to tell me about it. She arrived about eight at night, after

a most violent storm. To make a long story short, I got out my car, made a midnight rescue, and arrived back with the girl at 2-30 a.m. . . .

"I could go on telling of cases. Enough to say that I think it is about time that we made our trusteeship, so far as African women are concerned, effective.

"May I thank the readers of the *Manchester Guardian* who have written to me, and offered their help. I am very grateful."

We have written to Archdeacon Owen assuring him that he may depend on us to do all in our power to help in the reform of the evil marriage system in Kenya and elsewhere.

INTERNATIONAL NOTES—Cont. from p. 107

Commenting on the report on Australian Aborigines, of the Moseley Royal Commission, Mrs. John Jones writes in a recent issue of the *Anti-Slavery Reporter*:

"It seems that no new principle has been evolved by the Commissioner for future progress for the employed native in West Australia. As heretofore the employer, to the exclusion of the employee, will have the right to decide whether money wages shall be paid, and without reference to the quality or quantity of work done. In the case of women, even of 'competent domestic servants,' the Commissioner makes no mention at all of wages."

It is indeed disgraceful that there should be no thought of paying aboriginal women acting as competent domestic servants. The men are paid wages in the Murchison district, where, according to the Commissioner, "the system works well."

* * * *

We note from the current issue of the *Shield* that in Egypt the Report of the Commission of Enquiry into regulated prostitution appointed by the Egyptian Government in 1932, has recently been published. This Report frankly admits that the existing system in Egypt "is not and cannot be an adequate means of coping with venereal disease" and recommends "the abolition of the present system of licensed brothels and medical inspection of licensed prostitutes upon the understanding . . . that adequate measures will be taken . . . to deal with the problem of prostitution upon the lines recommended in this Report."

The *Shield* concludes an able exposition of the Report by remarking that the latter will be extremely useful to other nations proposing to take the same decision of abolishing licensed prostitution. With our contemporary we offer congratulations to the Egyptian Government on this definite step forward.

L'Egyptienne (Cairo) thanks the Egyptian Minister of Education for having raised the marriage bar where women teachers are concerned and for having appointed, under the Ministry of Labour a woman factory inspector.

S. A. B.

* * * *

From one of our members in Germany we have received an illustrated brochure of the Catholic Women's Peace Church, in Frankfurt-on-the-Main.

The idea of this church was conceived in the dark war days of 1916 and courageously carried out through the unselfishness of the German Catholic Women's Organisations. It was begun in 1927 and completed in 1929.

It was erected to the honour of the fallen, as a memorial to them, out of the offerings of German Catholic women for love of their country, in order that this church might implore from their fellow-countrymen and the whole world, the Peace of Christ.

E. F. G.

REVIEW

Careers and Openings for Women. By Ray Strachey (Faber and Faber, 7s. 6d.).

Mrs. Strachey knows her subject and gives her readers first hand information on women's employment at the present time. There is neither undue optimism about the difficulty met by women seeking to support themselves, the slow promotion to better paid positions and the discrimination against the woman worker in many careers, or undue pessimism about future prospects. The wide store of fact and experience collected by the author leaves a very heartening impression. The recorded contribution of woman's work is already impressive and is steadily increasing in volume. Mrs. Strachey is a good feminist, who expresses her views on the marriage bar, low rates of pay and the pension and insurance inequalities with candour and often with wit. The absence of bitterness and steady orientation towards progress are valuable qualities in one whose advice and knowledge are now put at the disposal of the general reader. We have no hesitation in saying that this book should be found in every university, school and public library and that every girl intending to obtain employment or working for a career should read this book, in which she will fail to find a dull page.

F. M. S.

TREASURER'S NOTE

We are very grateful to those members who kindly helped us with the Christmas Sale, either by selling

or with gifts in money or kind. Unfortunately, owing no doubt to the fact that the Sale followed immediately on the General Election, it was not as successful as usual, financially. In 1934 we made £20 11s. 11d., but this year we only took £12 13s. 6d. in the Hall. There are, however, many attractive articles now unsold, and we shall be very glad if members who were unable to attend the Sale will visit the office and buy their Christmas presents there.

Our thanks are due to the following firms who kindly sent us gifts: Genatosan Ltd., Horlicks Malted Milk Company Ltd., The Marmite Food Extract Co. Ltd., A. Wander Ltd.

Will those members who have not yet paid their subscriptions for the current year kindly do so as we wish to make up the books.

P. M. BRANDT.

SUBSCRIPTIONS AND DONATIONS

November 1st to December 1st

	£	s.	d.
Anon	2	13	0
Atkinson, Miss R.		5	0
Bain, Miss	5	0	0
Bennett, Dr. Victoria	10	0	
Buckley, Mrs.		1	0
Clayton, Miss		3	6
Connolly, Miss C.		7	6
Liddell, Mrs.		5	0
McCann, Mrs.		7	6
Sanderson, Lady		7	6
Spender, Miss	5	0	0
"Thankoffering"	1	1	0
Minimum Annual Subscriptions		9	0
	£16	10	0

LIVERPOOL AND DISTRICT BRANCH

Hon. Sec.: Mrs. Stewart Mason, B.A., "Brinsworth," Grosvenor Road, Birkenhead

Our Election Questionnaire was sent to several Parliamentary Candidates and Mr. Dennis, Liberal Candidate for E. Toxteth was interviewed by the Hon. Secretary and one of the members of the Committee.

The Annual Meeting of the Branch will be held in January.



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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.

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