

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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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.

Women and Work

BY JOAN MORRIS, S.P.

One of the things we must guard against is the infiltration of false Nazi Fascist ideas into our minds, they must be fought with as much energy as the enemy military forces. It would be a sad thing if, after having sacrificed all to win the war on the battle field, we should loose it in the spiritual sphere.

These false ideas are all the more insidious and dangerous when they endeavour to shelter behind Catholic doctrine. Now one of the Nazi-Fascist doctrines is that women should "go back to the Home". Superficially this appears to be identical with the Church's insistence on the woman's duty towards the family. A little careful examination will soon help us to differentiate between the two.

The Nazi-Fascist reason for keeping the woman in the home is partially in order to increase the birth rate in accordance with their racial doctrines and also so as to re-assert the domination of man over women, which since the coming of Christ has been gradually diminishing. The Catholic idea of the family is a true co-operation between husband and wife.

Some Catholics view with anxiety the sphere of women's work because it seems to threaten the ideal of the Christian family. Work takes her away from the home and may encourage neglect of the children, is their argument. Where this is true, the work might be reorganized to suit the woman. Workshops in the home might be started, possibly organized into groups. Alternatively the houses could be built round the factory or place of work. In the greater number of cases the children even to-day do not

lose by the mother taking work, as she is keener and more able to understand how to prepare her children for the world in which she has taken her full part. One of the best means of attaining to the utmost the Catholic ideal of the family is for the whole family to take up one trade or profession. The work then becomes a common interest of the father, mother and children, and binds them together in a way that recreations or pastimes can never do.

The man who carries out his business as something quite apart from his family life causes a deep crevice between him and his wife. The whole character of a man is influenced by his work, and where the work of the husband and wife never coincide, their ideas are very likely to be developed along different lines. Work takes up the greater part of the lifetime and is therefore an important factor and it must be organized so as to serve and foster family life and not to be a cause of separation.

The fallacy of the "back to the home" slogan can be clearly demonstrated when one compares what the home consists in to-day with that of former times. The woman used to weave, bake and make soap, in fact her home was the factory. To-day these things are done outside the home and the house gives her very little scope for the outlet of her abilities.

There is no fundamental basis to the idea that man is the *sole supporter* of the family; both the man and the woman are the supporters of the family. A mutual agreement was made in which the man went out to do one kind of work, say, shoot the rabbit, and the woman did her

part in cooking it. The shooting of the rabbit is no more important, nor does it contribute more to the supporting of the family than the cooking of it. It is a just division of labour. In the process of civilisation man bartered with man, exchanging say a fish for a rabbit, so that one group of men went fishing and the other group shooting. Eventually money became the medium of bartering. The woman continued her share of the work without the system of money barter being introduced as there was no need for it. Now that her work is also becoming much more specialised in groups such as the washing being done by one group, the weaving being done by another, and so on, it is necessary for wages to be introduced for her share of work as well as the man's. Both have obviously equal rights to wage-earning.

It is wrong, however, to look upon work as solely a wage-earning affair. This is a degrading and false view of work. Work is first and foremost the exercise of our creative faculties in the production of things and in the service of mankind. To deny woman the right to exercise these powers is to cripple and cramp her nature.

The whole question of women's work is looked at from a wrong angle. The real point that should be asked is, whether humanity is benefiting or losing by one section lying more or less dormant. The answer is naturally, that in a properly organized community there should be no unemployment either of men or of women. The utmost use should be made of all sources of activity. All should give their best to the general benefit of humanity.

Twenty-Five Years Ago

Leonora de Alberti in the "Catholic Suffragist," October 15th, 1915.

New York Suffragists being weary of hearing the anti-suffrage argument that women's place is the home, conceived the brilliant idea of organising a one day's strike, when all business women should stay in their place—that is at home. Immediately there was a general hauling down of the time-worn flag; all antis hastened to declare that when they said woman's place was the home they did not really mean what they said. What they really did mean has not transpired, but the threat was sufficient, the strike was cancelled, and the hoary argument is buried. In the language of one of the antis, "for women to stay in their homes for even one day would be to prove the limit of lawlessness to which suffragists are prepared to go in order to gain their ends."

Domremy

Last autumn after visiting the house in which St. Joan of Arc was born in Domrémy, Mr. William C. Bullitt, U.S. Ambassador to France, went to the small village church and was amazed that the only altar showing St. Joan was made of plaster, and this was cracked. The priest explained that Domrémy is but a small place, its people are poor, and the times are hard.

"I will see that your church is provided with a proper altar," Mr. Bullitt told the Curé.

Returning to the United States Embassy in Paris, Mr. Bullitt called in Maxime Real del Sarte, the celebrated artist, and commissioned him to go to Domrémy and design a suitable altar, with a statue of St. Joan of Arc.

It was Mr. Bullitt's original intention to pay all the cost of the altar himself. However, he was soon summoned back to the United States by President Roosevelt. While there, he brought up the subject in private conversation with his friends and person after person asked to be permitted to participate. In view of this, Mr. Bullitt gave the first thousand dollars into the fund and permitted others to participate. Informed that 500 dollars was lacking at the time, Mgr. Spellmann, the Archbishop of New York, insisted on making a gift of this size to the fund.

On Sunday, June 9th, in the midst of the great German drive on Paris, Mr. Bullitt, accompanied by Louis Marin, Minister of State, and Mgr. Rodrigue Beussart, Auxiliary Bishop of Paris, slipped quietly to Domrémy to dedicate the altar.

Due to the danger from flights of German airplanes over the regions of Domrémy, no crowds were permitted to gather. At the close of the ceremony Mr. Bullitt placed a white rose at the foot of Saint Joan of Arc's statue in the name of the President of the United States.

"Here in the garden of Joan of Arc," said Mr. Bullitt, "where each grain of earth is hallowed by her footsteps; here between the house where she was born and the little church where she was baptised, where she prayed and made her first Communion; here, on this day of battle, we raise our voices to her and to God to declare that she still lives in the hearts of men of good will throughout the earth as she lives in the hearts of the French."

"This altar is offered to France and to God, by young and old Americans of all Churches and faiths who revere Joan of Arc and love France. The gifts to build it have come to me from Catholics and Protestants who wish to express to their French brothers their faith that Christians are right, and that the spiritual forces of the earth will triumph over the forces of Satanism."—*Catholic Herald*.

Notes and Comments

The annual Mass for the repose of the souls of members, associates and benefactors of St. Joan's Alliance will be offered at St. Patrick's, Soho, on Sunday, November 4th, at 10-30. We ask our members to make a special effort to attend.

We remind our readers that on every second Sunday of the month Mass is offered at St. Patrick's, at 9-30, on behalf of the Alliance, for Peace and for all those fallen in the war. This has been done ever since the outbreak of war.

We ask the prayers of our readers for the repose of the soul of our member, Miss Marie de Courcy Hall Bain, who died on September 27th, as a result of an air raid. R.I.P. Miss Bain was an early and enthusiastic member of the Catholic Women's Suffrage Society, and always helped us in many practical ways, besides being a most generous subscriber to our rent fund. At one time she sold the CATHOLIC CITIZEN regularly outside her parish church. In latter years, despite a continual struggle with ill-health, and despite much lameness due to an injured leg, she used to come regularly each month to the Office and help send out the paper, and she served on our Finance Committee. Yearly she helped us with our Annual Sale, wherever it was held, and at all our functions she was a most faithful assistant. Her bright presence will be very much missed within the circle of our membership, and we can ill spare a friend who combined courage with cheerfulness, generosity, and an unquenchable faith in God and her fellow-creatures. Her unflinching kindness will be ever remembered by St. Joan's Alliance, while the many other causes she benefited will surely not forget her.

At the Requiem at St. James', Spanish Place, on October 3rd, many members were present and the Alliance was officially represented by Miss Barry, Mrs. Laughton Mathews and Miss Spender.

Mass has been offered on behalf of the Alliance, for the repose of her soul. R.I.P.

During the King's recent broadcast speech he announced the creation of a new honour, designated as the George Cross, for men and women in all walks of life, ranking next to the Victoria Cross and the George Medal. It will be a recognition for "deeds of gallantry done during these perilous but famous days."

We are rejoiced that this honour will be open equally to men and women. At the time of writing three women have already received it.

Our very good friend, Monsignor Brown, Bishop of Pella, lately described to the Press how a "young lady" saved his church from destruction. "She was able to do it because she was wearing trousers," he declared.

"It was Mrs. Constance Faggiano. At the time I was sleeping in the church when, hearing some noise, I went outside to see what had happened, but found no sign of bomb or smoke. I went back, and after a short while heard shouts of alarm. Smoke was then coming from a lead flat above a section of the roof, where a bomb had penetrated."

Mrs. Faggiano gave the alarm to some neighbours and led the way along the roof with a pail of earth into which she and her helpers dropped the bomb. The fire brigade then came on the scene and extinguished the flames.

"I am convinced that the fact that Mrs. Faggiano was clad as she was, facilitated her work, as it allowed her to get nearer the flames, and to climb speedily along the roof."

Miss Ellen Wilkinson, M.P., has been made Parliamentary Secretary to Mr. Herbert Morrison, the new Minister for Home Affairs and Home Security. She has been transferred from the Ministry of Pensions.

Lord Snell said in Parliament, regarding shelter accommodation, that "whatever could be done by one man would be done by Mr. Morrison with vigour, efficiency and, if necessary, with complete remorselessness." We feel sure that Miss Wilkinson will second Mr. Morrison's efforts with all her might.

Mr. Bevin, Minister of Labour, announced at the Trades Union Congress meeting that he was working to secure that after the war entry to the Diplomatic Service would be open to all classes of the community. He suggested that for the first time there had been established a very close liaison between the Ministry of Labour and the Foreign Office, which was a hopeful sign for a new environment.

We presume that Mr. Bevin's "open to all" includes women. The Diplomatic Service *must* be opened to them after the war.

(Continued on page 89)

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE,

AND

Editorial Office of "Catholic Citizen":

55 BERNERS STREET, LONDON, W.1. Tel. Museum 4181

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

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Women Police

To the Editor of *The Times*

Sir,—The need for women police has never been more urgent than it is to-day. At all times we look to the police for assistance and for the maintenance of public order and the prevention of offences against decency and morality. The position in the country to-day, however, makes a very special demand for the services of trained policewomen to deal with problems caused by concentrations of men, women, and young persons in unfamiliar circumstances and by numbers of school children evacuated from their homes. The presence of women police would also prove a steady influence in times of emergency.

It is our united opinion that the time has come for the Home Secretary to make compulsory, instead of permissive, the appointment of a sufficient number of fully attested policewomen throughout the country to enable them to carry out all police duties, including duties of patrol work in the vicinity of camps and large factories, and other protective and preventive duties in the interests of the whole community.

The above letter, signed by The Hon. Mrs. Home Peel, Chairman of the Women Police Campaign Committee, on behalf of 19 organisations, including St. Joan's Alliance, was published in "The Times" of August 6th.

Meantime the Home Secretary has sent a circular to police authorities throughout the country asking them to consider afresh, in the light of war-time conditions, the appointment of policewomen. He asks that the matter be given immediate consideration. He points out that representations have been made to him that additional policewomen are required in many areas where there are large military establishments or munition works. The increase in the number of men serving with the colours and the increased employment of women in industry the circular cites as important changes in conditions. The circular suggests that where necessary the military authorities might also be consulted and any need that may exist for the appointment of

women could be met by the employment of police women as constables on a permanent footing, or as voluntary officers, either as members of the first Police Reserve, or, if they have not had previous experience as members of the Women's Auxiliary Police Corps.

The circular further states that in any difficulty regarding training application should be made to the Commissioner of Police of the Metropolis or to the Chief Constable of Birmingham, who will arrange a short course for women candidates.

We must point out that there were only 230 policewomen at the end of 1939, of which 130 were in the Metropolitan area. Many Chief Constables still refuse to appoint women police. As regards the Women's Auxiliary Police Corps it should be borne in mind that they are neither selected nor trained for the important duties of police women.

In the CATHOLIC CITIZEN we have no need to stress the necessity of women police at any time, but this necessity becomes more apparent during the upheaval caused by war. The constituent organisations of The Women Police Campaign Committee demand from the Government:

(1) An amendment of the Statutory Regulation on Strength (Section 4 of the Police Act 1919) either by an order under the Defence Regulations or some other method, making compulsory the employment of women police, and extending the benefit of their preventive and safeguarding work to areas which are now denied such service.

(2) That a Woman Inspector of Constabulary should be appointed at the Home Office to co-ordinate the work of policewomen in provincial boroughs and counties of England, Wales, and Scotland, and to advise chief constables in their selection and training, as recommended by the departmental committees.

The Committee also asks for a definite ruling

from the Police Federation, as to the representation of womtn in the police force on the Federation, in view of the fact that members of the W.A.P.C., untrained and unattested, are being employed in place of fully trained police officers.

We appeal to every member to write at once to her M.P. asking him to press the Government to make it compulsory for all Watch Committees and Standing Joint Committees to appoint an adequate number of fully attested police women.

Notes and Comments

(Continued from page 87)

The Bank Officers' Guild has declared its opinion that women employees in banks who may be called on to replace men in responsible jobs should be adequately trained and paid. Mr. T. G. Edwards, general secretary of the Guild is anxious that the banks should adopt a scheme for training these women and that they should receive appropriate pay for holding responsible jobs. We hope that by this Mr. T. G. Edwards means equal pay for equal work.

Mr. Eden recently announced that far-reaching changes in the organisation of the Auxiliary Territorial Service had been approved as a result of reports on their work considered by the Army Council, and of suggestions received from the Director and senior officers, from the Military Commands, from important women's organisations, and finally from the Parliamentary Select Committee which issued a Report on August 21st.

The chief changes would consist of the formation of an Auxiliary Territorial Service Council which will deal with all questions of policy in the service and will be corporately responsible to the Army Council through the Adjutant-General for its administration in all respects; the appointment of a Selection Board for the promotion of A.T.S. officers to which confidential reports on all officers will be rendered at once, recommendations from the Board being subject to the confirmation of the Adjutant-General. There would also be minor changes to do with rationing.

The general purpose of these changes is to bring the Auxiliary Territorial Service under the control of the A.T.S. Council consisting of its own director and three senior Commandants; to facilitate promotion on the recommendation of immediate superiors with personal knowledge

of the officers or member reported upon; to improve technical training; and to provide more fully for the health and welfare of all branches.

For the interest of our readers details of the formation of the Council are as follows: It would consist of:

(a) The Director of the A.T.S., president. The Director is on the staff of the Adjutant-General and will be responsible under him for the administration of the A.T.S.

(b) A senior A.T.S. officer attached to the staff of the Quartermaster-General, who will deal with clothing, feeding and accomodation.

(c) A senior A.T.S. Officer attached to the staff of the Director of Military Training, who will be responsible for all branches of training.

(d) A woman doctor attached to the staff of the Director-General of Army Medical Services, who will be responsible for health and general welfare.

* * * * *

"At present, as we know, great numbers of Londoners sleep in the Tubes. The attempt to refuse this shelter to young men seems both unkind and unwise. They need refreshing sleep at least as much as any other section of the community; and if they are doing essential hard physical work by day there is a very strong argument for allowing them the best chance there is of a night's undisturbed rest."—*Time and Tide* (5th October).

* * * * *

We congratulate our friend and helper, Fr. Arthur Hughes, of the White Fathers, who has been delegated by Bishop Michaud, W.F., to take charge of the Vicariate of the Equatorial Nile. He holds the governmental appointment of Catholic Educational Secretary for the Protectorate of Uganda.

* * * * *

We send our good wishes to Miss E. E. Froud, the able and devoted secretary for 25 years of the National Union of Women Teachers, on her retirement from this post.

We would like to record what a pleasure St. Joan's Alliance has always found it to work with Miss Froud on many feminist campaigns during her years of secretaryship.

* * * * *

Miss Caroline Haslett, C.B.E., president of the Women's Engineering Society is the first woman to be appointed to act as Adviser to the Ministry of Labour, on Women's Training. We congratulate Miss Haslett and send her our best wishes in her new work.

* * * * *

The Editor asks contributors to send all MS. correspondence, etc., by the 1st of the month. Owing to the difficulties of publication all material sent after this date will have to be held over till the following month.

Reviews

The Westminster Hymnal. New and Revised Edition. (Burns, Oates and Washbourne).

The new Westminster Hymnal tends to fall between two stools. It has tried to set a higher and less sentimental standard for Catholic hymnology, but at the same time as it has excluded or altered certain popular hymns it has included certain new ones unworthy of a high standard. It is impossible to trace on what principle the tunes have been arranged. Some good tunes have been reft from their own words and put to new ones, others have been relegated to the appendix and the substitutes are Anglican hymn tunes which though quite good are noted for their "jammy" quality. And let it be said these tunes have, through the work of the English Hymnal, mostly been replaced in Anglican circles by far stronger old English melodies. It is distressing that very little use has been made of this English heritage. The English hymnal has a lovely lilting melody for Cardinal Newman's "Firmly I believe and truly," but the Westminster Hymnal has been content with a dull tune which though not actually bad would not attract most children. I fear examples could be multiplied, and there will be many disappointments for those looking for hymns from Catholic sources, made use of by the "sects." What about the lovely "My song is love unknown," sung by generations of Congregationalists and the translation of the French crucifixion hymn "My Lord my Master at Thy Feet adoring," which is sung in Anglican churches? And surely Robert Hugh Benson's translation of "O Deus ego amo te" is the best made so far?

However, some beautiful words by such well-known authors as Michael Field, Shane Leslie, G. K. Chesterton, and older Catholic authors are included—not always to worthy tunes—and sometimes new discoveries make up for many disappointments. For instance there is the lovely Assumption hymn, "Who is she ascends so high?" set to an original and satisfying melody by Dom Gregory Murray. And many of the tunes by Dom Murray and Terry have the authentic ring which will make them popular with most congregations if they are ever given a chance to learn them.

Perhaps the biggest criticism from the priests' point of view are the very few hints given for parishes with few resources in the way of choir and organist. In fact, simple tunes have very often been complicated by the extraordinary harmonies added to them by Dom Murray and

no effort has been made to print the words together with the melody in the case of a new tune.

From the feminist point of view why has Fr. Ronald Knox translated the first verse of *Fortem virili pectori* with the dreadful second line "Whose constancy her sex belied?" Surely "virili pectore" refers directly to the woman and by no stretch of the imagination can his translation be true to the original.

C. S.

Begin Here. By Dorothy Sayers. (Victor Gollancz, 6s.)

The future, says Miss Sayers, is what we make it here and now. "Life is an interminable serial story, packed with exciting episodes. At the head of every instalment stands the summary of the past which is called History, and the exhortation in the largest of type: BEGIN HERE."

She proceeds, in a "synopsis of previous instalment," to trace the descending conceptions of man that have shaped the society of successive periods, from the Whole Man, in the image of God, of the Middle Ages (a rather conventionalised Middle Ages; it must be admitted that the whole of this section suffers from oversimplification and is not altogether accurate) to man as the member of a herd, as the response of environment, as the response to the means of livelihood. The abandonment of the eternal Absolute has brought the quest for surrogates: hence the totalitarian State, of which she gives an admirable analysis, recognising it as the triumph of bureaucracy; hence, too, other evils of our age, to which the only solution can be a return to the idea of the Whole Man, enriched by the knowledge gleaned in the intervening centuries.

This return, and the new order for which we hope, is the task before us now, before each one of us. And Miss Sayers concludes with an urgent appeal to each individual to learn to think creatively, to reverse the tendency (of which she gives witty and convincing illustration) to allow his thinking and feeling to be done for him, with the atrophy of the creative capacity that is the human birthright. On two points she insists especially, "That the principles to which we are now clinging amid the wreck of the philosophies are the Christian principles of the Western-Mediterranean civilisation; that they are rocking beneath us because we have knocked away the foundation of eternal

values on which they were built," and "that the spiritual man is so utterly a part of our nature that we cannot cast him out."

It is a book full of good things (among them we would note the reminder that even in this country the Christian doctrine of equality is applied in an arbitrary and restricted manner to "women workers, blacks and people who drop their aitches"!) and if it cannot wholly satisfy us from the sociological standpoint (as a sociologist Miss Sayers would gain much by fuller acquaintance with the Christian Democratic school, with which she has indeed many affinities), it is throughout stimulating and has passages of profundity and penetration such as we might expect from one now famous as our greatest religious dramatist.

B. B. C.

Gabrielle Jeffery Memorial Fund

We hope, on *December 8th*, to have a party in order to unveil the portrait now completed by Mr. Lee-Hankey, R.W.S., R.O.I. Members and subscribers to the fund are asked to keep this date free. Further details will be announced in our next issue. The fund has now reached the sum of £85 8s. 6d., donations having recently been received from Mrs. Ellingworth (22s. 6d.); E. K. S. (10s.); The Oldham Branch (21s.); Miss Nancy Stewart Parnell (5s.); Miss I. R. V. Welch (4s.). Donations are still needed up to the sum of £14 11s. 6d. to reach £100, and the fund will remain open till December 8th.

HON. TREASURER'S NOTE

We appeal to our members to send to the Office further consignments of jumbles while the weather is still warm enough to sell on our Market Barrow. The Secretary reports increased sales and now is the time to make a little money (badly needed) for our Office rent. But material is wanted to keep up the run of good luck.

We hope to have some kind of Christmas sale in early December. This might take the form of several events in different localities, such as a "bring and buy" party, a pound sale, a sale of all-sorts, etc. Suggestions will be warmly welcomed.

In the mean-time we would remind readers that money is short—short for rent, short for the CATHOLIC CITIZEN, and that it is essential to keep going, come what may. So all donations of goods or money will be gratefully received. Moreover those who have not yet paid their subscriptions for the current year are urged to do so as soon as possible.

J. M. ORGAN.

Books Received

Parables and Allegories from the Bible.

Arranged by the Dominicans of Woodchester, with drawings by Sister Mary Anscar, O.P. (Bloomsbury Publishing Co., 2s. 6d.)

I Gathered No Moss. John Gibbons. (Catholic Book Club, 2s. 6d.)

Peter Abelard. Helen Waddell. (Catholic Book Club, 2s. 6d.)

India

One of the biggest Scavengers' Strikes in India was staged by Calcutta City sweepers last week. 22,000 out of the total roll of 30,000 municipal workers refused work on the ground that their claim for higher wages had been ignored. They demanded in addition better housing accommodation, eradication of bribes among their Jamadars and inspecting staff, dearness allowance at 12½ per cent, privilege and maternity leave.

Strike leader was Calcutta Muslim woman councillor Begum Sakina Farroukh, who, reports said, had by mid-week secured facility of cheap grain shops for poor municipal employees, and a promise by both the Bengal Ministry and Calcutta Corporation for a very sympathetic consideration of Scavengers' grievances. This ended the strike.—*The Social Order* (India).

"The Devout Feminine Sex"

From the *Universe Enquiry Bureau*
(September 27th)

"Male sacristans are, unfortunately, unobtainable in some parts of this country, and where this is the case female sacristans are used, and we can hardly blame priests for thus utilising the services of members of 'the devout feminine sex.' Church law expressly says that if there is no male server for Mass, a woman may say the responses, outside the sanctuary, and certainly ladies should not be present in the sanctuary during a service. But lady-sacristans might, we think, be permitted to look after candles, etc., during Exposition. We agree that they should be soberly dressed, and not attired in 'knee-length skirts, with scarcely any sleeves.' But it is difficult to keep ladies out nowadays, and still more difficult to dictate to them what they shall and shall not wear." We would ask the Enquiry Bureau: How would the clergy fare if the "ladies" were really kept out?

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE.

NON-PARTY

Office—55, Berners St., Oxford St., London, W.1.
Patron: Saint Joan of Arc. Colours: Blue, White & Gold
Organ—"The Catholic Citizen," 2d. monthly.

OBJECT.

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

MEMBERSHIP.

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

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