

WOMEN'S SERVICE
FILE COPY
TO BE TAKEN AWAY

THE
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.

Excelsior

THE EDUCATION OF WOMEN

BY CHRISTINE SPENDER

Cardinal Newman says in his "Apologia": "False ideas may be refuted indeed by argument but by true ideas alone are they expelled."

In refuting false ideas on education we must make it our first business to discover the true ideas upon which education is based.

The word education is derived from the Latin verb "educere"—to lead out—therefore to educate really means to bring out and develop existing faculties. Every human being has a right to the full development of his or her inherent faculties. This implies not lopsided book or trade learning, but a full unfolding of the whole human personality. Montaigne says that it is not the soul, not the mind, not the body that we have to educate, but the man, and in the eighteenth century Locke declared that the business of education was "not to perfect the learner in all or any of the sciences, but to give his mind that freedom that disposition and those habits that may enable him to attain any part of knowledge he shall apply himself to or stand in need of in the future course of his life."

These few principles seem so self-evident that it is startling to find in an age which prides itself on its psychological knowledge, that on the one side utilitarian or vocational training is being urged at the expense of general education (this in spite of unemployment and its obvious corollary, the need the individual has of adaptability) and that on the other side certain people are beginning to lay down the law about girls' education, as though women were a race apart and had not as much right as men to the full

development of their being. In the "Daily Mail" of June 29th, 1933, the headmaster of Harrow devotes an article to "What's wrong with Girls' Schools" in which he says: "There is no subject in which some women will not be as good as the best men at the stage of school or university work. But this having been demonstrated is it not time to turn to what ought to be the real objective, and not to send out quite so many girls who are fitted to do what boys ought to do, and do it very well, but who are by no means fitted to do what girls ought to do?" Yes, but the question is what ought girls to do? According to the headmaster of Harrow they should be fitted to be moderately intelligent citizens and above all good mothers and wives. This leads to a list of subjects which "Everygirl" should learn or "try" to learn. But "it is not her business to be a potential B.Sc." and modern languages and mathematics are to be left out of her training. "If she likes French, let her learn it; if she has no linguistic gift let her leave it out. If she is good at algebra and geometry (and she probably isn't) let her try; but as long as she can do a little arithmetic accurately, what more does she want?" Everygirl might not discover the value or charm of French till a later age than school age and mathematics are well known to be a fine exercise in accurate thinking. But all this is ignored. Everygirl is to be poured into a mould—she is not to be allowed to learn for her own sake nor to have dreams and aspirations which take her out of the home or into competition with men.

This is the dictum of a layman. Unfortunately we find some of the clergy also laying down the law about women's education. One of them considers that "a certain amount of intellectual training is beneficial" for the girl and that girls should be taught to use their minds "in due degree" (C.T.S. pamphlet: "The Duties of Parents," by the Revd. Bertrand Wolferstan, S.J.). Another thinks that a girl is "normally not capable of enduring the same strain of intellectual activity as the youth" (chapter xxii, "The Framework of a Christian State," by the Revd. E. Cahill, S.J.). The first writer goes on to say that "training in the management of her home in all its details" is much more important to the girl than "intellectual training." Though he tells us a few paragraphs previously to this that a good general education is necessary to a boy whatever may be his ultimate walk in life, this, it seems, does not apply in the case of a girl. Yet anyone who has the slightest knowledge of household management and the upbringing of children knows how important a good education is for those who have to perform these tasks. It seems a pity when the Church has always played a leading part in the higher education of women that words such as those quoted should come from the pens of two priests.

After consideration of the foregoing false attitude towards the education of women, it is refreshing to turn to the writings of Monseigneur Dupanloup. He was Bishop of Orléans some seventy years ago at a time when the education of women in France was suffering from eclipse. In a series of books he pointed out the importance of the true education of women. One of these books is his "Lettres sur l'Education des Filles et sur les Etudes qui conviennent aux Femmes dans le Monde" in which he sets out to prove that so far from education being unnecessary for the wife and mother it is the one thing needful, both for her own sake and for that of her husband and children. Monseigneur Dupanloup wrote at a time when marriage or the Convent was the recognised end of every French woman, but in spite of this it is interesting to note that he considered celibacy as a vocation. "Le celibat des femmes dans le monde est une vocation et non un accident" ("Les Vocations différentes de la Femme"). For God has decreed that no one should be useless. Monseigneur Dupanloup insists that both men and women are made for God, that God not man is the first end of woman, and that the parable of the wasted

talents was meant just as much for women as for men. It is not only woman's right to develop her intelligence but her duty. Nevertheless God in making woman, as man, for Himself and in giving her powers to develop bestowed upon her rights as well as duties. She has intelligence, she is free and she is responsible for her actions to God alone.

How often all this is forgotten even in our enlightened times! Monseigneur Dupanloup backs up his argument with three chapters on women's achievements in the past. The first is devoted to those women who have played their part more particularly in Church history, the second to women who have made their mark on the outside world and the third to women rulers. The achievements of most of these women commonly bring them into what is generally considered to be the domain of men. By the conventions of their times they were allowed to develop in their own way.

"To use their minds in due degree." Let us declare boldly that all human beings, whether male or female, have a right to use their minds to the full degree. So long as the Church insists on the infinite value of every human soul before God and on the inherent dignity of each individual, so long will She uphold the higher education of women.

Thou art—to give and to confirm,
For each his talent and his term;
All flesh Thy bounties share:

Nationality of Married Women

The British Nationality and Status of Aliens Bill, which passed its second reading on November 9th by 179 to 43 votes, and is now an act, was not supported by women's societies, a fact fully realised by the House of Commons. Women ask for a simple measure giving equal nationality rights to men and women. The Bill in question prevents a British woman from losing her nationality on marriage to a foreigner when she does not acquire his, this measure is meant to prevent a British woman remaining stateless on marrying a foreigner. Feminists felt it might simply hold up a real measure of reform. During the debate the question of the Catholic Church being opposed to equal

(Continued on page 92)

Notes and Comments

Elsewhere in this issue we report the successful meeting of twenty-nine women's organisations to protest against the growing custom of turning women out of their employment on marriage. It is a dangerous custom in more ways than one. It may well lead to illegal unions; it is an ill-judged action, to put it mildly, on the part of any State to penalise matrimony. This point was well argued at the meeting by Lady Astor, and others. While excluding married women from work, the State is ready to recognise their responsibilities, as shown by a case at Dover, when a doctor's widow, partly supporting her mother, and with two children to educate, was ordered to pay 10s. a week towards the support of her father.

* * * *

We are glad to record that Liverpool University has decided to reconsider their resolution to dismiss women professors on marriage. The Council of the University will not proceed with the resolution until after a conference with various bodies opposed to it. We trust that the latter will be convincing in demonstrating the injustice and absurdity of dismissing proficient women lecturers on marriage.

* * * *

St. Joan's S.P.A. and other societies sent resolutions of protest to the University, and a resolution was sent up from the great mass meeting at the Central Hall on November 14th. Miss M. L. Miller, member of the Liverpool University Staff, points out in a letter in "Time and Tide," that all the trouble arose as a result of her marriage last summer. She has been given one year's extension on "compassionate grounds," and informed definitely that she must leave at the end of next session. We hope this decision will now be altered.

* * * *

We give a cordial welcome to a new contemporary, "Fire," published by the "Grail" Society. The price is 7s. 6d. per annum, post free. As our readers know the Grail Movement is highly approved by the Hierarchy both here and in other countries. Particulars from 58 Sloane Street, S.W.1.

* * * *

We regret that a Bill for easier Divorce has been introduced in the House of Commons.

NATIONALITY OF MARRIED WOMEN—Continued

nationality rights once more cropped up and was refuted by several speakers, including Mr. Logan and Mr. Denville. Miss Rathbone pointed out that St. Joan's Social and Political Alliance composed of loyal daughters of the Catholic Church would not have worked actively for equality nationality rights if there had been any question of such a demand being contrary to Catholic principles; Lady Astor, too, stated that St. Joan's S.P.A., one of the bravest organizations in the whole of England opposed the Bill and demanded a Bill for equal nationality rights. To-day, she said, the British Government are bringing forward a Bill in which they are denying the rights which they were pledged to give us at Geneva, and put forward the weak excuse of Imperial considerations. She then enumerated the women's societies, including St. Joan's S.P.A., who stand for equal nationality rights.

Mr. Holford Knight said he had received a League of Nations' document, presented on the 26th September, 1932, setting out a petition to the League from the International Committee of Catholic Women for the Nationality of Married Women in support of Equal Nationality Rights, the petition being signed by eminent dignitaries of the Church in many countries, and by prominent men in various countries, included Members of the House of Commons. The debate should at least squash the bogey of official Catholic opposition. Meanwhile, in spite of a recalcitrant Government, feminists fight on for equality. We were greatly disappointed in the attitude taken up by Miss Horsburgh, from whom we expected a better understanding. Twenty members of our Alliance lobbied in support of amendments against the Bill, and interviewed thirty M.P.s. Amongst the lobbyists were several of our members married to foreigners who, under the terms of this Government Bill, are not entitled to retain their British nationality. Meanwhile, by exposures in the Old Bailey, it has been shown that procureurs here can send for alien prostitutes, provide British husbands at £15 apiece to go through a form of marriage with them, whereby they become British subjects and cannot be deported as undesirables. Something is obviously wrong with Nationality Law.

We will deal with the Unemployment and Insurance Bill in our next issue.

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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Saint Bernadette

On the 8th of December, the great festival of her "beautiful Lady," the little peasant girl, Bernadette Soubirous, will be raised to the Church's altar to rank among her canonized saints.

The strange story of Our Lady's apparitions to Bernadette has often been told but is still fresh. The humble unlettered, rather dull little girl whom Our Lady chose for her messenger, and through whose instrumentality the healing waters of Lourdes, the new Probatica Pool were given to the world, had not shone in any particular way before the great fortnight when Mary visited her daily in the Grotto. One can imagine that the event must have been a little embarrassing at first to many connected with it. Me. Soubirous must have wondered what had come over her little girl, flesh of her flesh and bone or her bone, whom she thought she understood so well, and who now might almost be a stranger. Though she gave herself no airs, and never boasted of the favours showered on her. And her little companions who came with her to the grotto how strange it must have seemed to them. They could see nothing but Bernadette's face transfigured with joy; they could see no beautiful Lady. But these little Catholic children knew that the Father of Lies has power to transform himself in appearance to an Angel of Light. And one day when Bernadette went to the grotto the children armed themselves with holy water, and one of them seeing from Bernadette's face that the vision had come placed the bottle of holy water in her hands, when the child, in all simplicity cried out: "If you come from God, come nearer." The Lady

smiled and advanced to the very edge of the rock, as if to meet her. Re-assured Bernadette fell on her knees and recited the rosary as usual. Then the parish priest, for the clergy were becoming agitated, told her to ask the Lady to tell her her name. The next time the Vision came to her, on the 25th of March, Bernadette, obeying the parish priest, asked the Lady's name, the answer, at first was a smile, then the child said: "Lady, will you tell me who you are?" The Blessed Virgin raised her hands to Heaven and answered: "I am the Immaculate Conception," words which have echoed throughout the world. The little peasant did not understand their meaning, but repeated the words to herself till she reached the presbytery. She gave the glad tidings which proclaimed the fact that without doubt the Holy Mother of God had visited the banished children of Eve. Meanwhile crowds were collecting in thousands at the Grotto and the police were disturbed. Bernadette was threatened with prison, she was declared to be mad, her parents were harried by the police, the latter attempted to close up the Grotto, but the barricades were torn down, and nothing could prevent the little girl from going to the Grotto, when Our Lady summoned her. How Lourdes has grown to be a place of healing and of grace is well known. Thousands travel there throughout the year. Apart from the great spiritual experience of Lourdes Bernadette's life seems to have been grey. Even after entering the convent at Nevers, she felt, so bad was her health, that she was more of a burden to the community than help. She suffered from a bad chest com-

International Notes

plaint, and other diseases, but she would never ask for a cure, her beautiful Lady had promised her happiness in Heaven, and she would not ask for temporal happiness. It is reported of her that she once "held out a broom to one of the nuns saying: What do you do with this, sister? The nun replied: I use it to sweep the floor and then put it away. Bernadette said: I, too, have been used and put aside." And now humble little Bernadette receives the greatest glory the Church can bestow, and we, who live in these difficult times, may look up to her, and ask her help to remain faithful to the end. Saint Bernadette, pray for us!

L. DE ALBERTI.

MARRIED WOMEN'S RIGHT TO EARN

The mass meeting at the Central Hall on November 14th to protest against the move to deprive married women of the right to earn their living was reminiscent of the old suffrage days. Twenty-nine women's societies co-operated in the meeting. And, as the chairman, Mrs. Pethick-Lawrence said, "the vast audience showed how large a body of opinion existed which objected to married women being deprived of their work solely on the score of marriage. Indeed, when the resolution was put to the meeting only six persons were found to dissent. The resolution, moved by Lord Buckmaster in a convincing speech, was as follows: "That this Mass Meeting protests against the practice of the Government, local authorities and private employers of dismissing women solely on the ground of marriage, and demands for them the same rights as are accorded to other citizens." Lady Astor in seconding said that the attitude of the State towards married women to-day was deplorable. Every Government was alike in its unjust treatment of women. Fear was always to be found at the back of injustice. Women came out from their homes to work, to keep the family together. The family being the foundation of the State, the Government should do all in its power to encourage family life instead of penalising it. Christianity was the charter of Woman's Freedom, though it was not always interpreted in that light. Married women had a right to earn their living, they should not be prevented.

Major Atlee spoke with force in support of the resolution. Mrs. Cooper, J.P., a weaver from the North, told the audience how women weavers stood on equal terms with men, but they were aware that they might also be attacked. Miss Rebecca West also supported the resolution, and our own Miss Nancy Stewart Parnell, B.A., spoke for the younger generation, declaring that young unmarried women supported married women in their demand, in the first place in the name of justice, but also because they clearly saw the danger to themselves and all women workers in this arbitrary attack on the married women's right to work. Miss Parnell also moved a vote of thanks to chairman and speakers. An inspiring meeting was brought to a close by the singing of "The March of the Women," conducted by Dame Ethel Smyth and which was composed by her for the militant Suffrage Movement.

"La Bonne Parole" (Montreal) for September, published an inspiring article by Father C. Forest, O.P., on "La femme de demain." The occasion was the 25th anniversary of the feminist society, "La Fédération Saint Jean Baptiste." Reviewing the past Father Forest speaks of the difficulties encountered, and the old prejudices shown to be unfounded. Especially as regards the old fear that the woman's movement was inimical to home life. Father Forest is particularly emphatic in showing how achievement has given the lie to it. The woman of to-morrow will have the same understanding and love of home, but she will have something more, that something more is the outcome of the work of the woman's movement. And all those who have fought to bring this about may rejoice and congratulate one another. The woman of to-morrow with her love for home, will not be content to be confined to her own narrow circle, but will exercise her power of defence of home and morality and the souls of her children, and those of other mothers in public life.

* * * *

We regret to learn from the "Egyptienne" of the set-back in woman's education in Egypt. The present Minister does not favour the higher education of women, and while women are prohibited from attending men's schools, the Minister has not carried out his predecessor's intention of founding schools for the higher education of women. Meanwhile girl graduates who did brilliantly, can find no employment in Government schools. Has one the right, asks "L'Egyptienne," to deprive the schools of the talents of these women who have proved their ability to serve the cause of education?

* * * *

As a result of the elections in Finland in the Summer, "The International Women's News" reports that fourteen women were elected, as against eleven in the last Parliament.

* * * *

We note how the Catholic press is full of praise for the woman voters of Spain, but if Catholics had enfranchised women when they had the power to do so, persecution of religion would not have taken place.

* * * *

We were glad to read in "The Shield" an article, by Professor Paul Gëmahling, republished from "L'Abolitioniste," (November 5th)

entitled "A Compromise which dishonours France," in which M. Gémahling denounces the Protocol on the Traffic in Women, brought forward by France, and of which we have recently dealt in these columns. "What would we say," he says, "of a country which, in the same spirit, signed at Geneva, an International Convention, prohibiting slavery, on condition that this prohibition should only apply to slaves which were to be exported to another country, but not to those which were being exploited in its own country. In fact, as we have said, the Protocol practically sanctions State Regulation of Vice.

* * * * *

"Must Waitresses disappear?" Under this heading "Frauenpost" (Berlin) remarks that the resolution to dismiss female employees resolved on at the Assembly of the new Reichsunion of the Hotel Industry will provoke the liveliest opposition among the women affected and the public. . . . In the south and west of Germany the waitress's calling is an honourable one, preceded by an apprenticeship and mostly with a fine esprit de corps. To replace them by swallow-tailed or white-coated waiters would be to rob the South German "Bierlokale" and "Weinstuben" of much of their traditional character. It is said that a waitress "looks after" her client, the waiter only serves him. In a celebrated Weinstube in a large town in Baden recently, when a man came to wait on a party of guests they rose together and went into another room where girls were still employed. . . .

The charge that girls employed in cafés and beer houses are specially exposed to moral dangers, cannot be substantiated. In a record of 224 cases of unmarried mothers recently made, 24 were domestic servants and 17 waitresses. . . . Women chefs also should not be included in the dismissals, their work being eminently feminine.

A. A. B.

"CATHOLIC CITIZEN"

From a Catholic Press Service in India a Jesuit Missionary writes:

"I was pleased to receive a copy of the 'Catholic Citizen' of October 15th. This periodical would be very useful for us in our work of offering Catholic literature to centres of intellectual life in India. Is it possible that you would give us twenty-five subscriptions to the 'Catholic Citizen' . . . free of charge . . . ?

These twenty-five subscriptions would be used for Catholic propaganda work among non-Christians and would be for editorial offices and for colleges, and not for individuals. . . ."

We should be very grateful if any reader could send us a donation towards defraying the cost of these subscriptions.

CHRISTMAS

We offer our best wishes for Christmas to all our readers.

Correspondence

To the Editor of the "Catholic Citizen."
Dear Madam,

May I ask that in fairness this protest should be published in the "Catholic Citizen," in which I find I have been misrepresented as an advocate of the State regulation of vice? I am nothing of the kind. When the subject was brought up in a correspondence in the "Catholic Times" I quoted St. Thomas's statement that it could be *tolerated* to prevent worse evils, and so differed from indefensible crimes. That was my sole reference to the subject. I was to blame, however, for *quite another thing*, namely, for my ignorance of the implicit rejection of St. Thomas's opinion by Pius IX and his successors. I am grateful to those who have called my attention to this and wholeheartedly follow the teaching of Pius IX and his successors of holy memory.

Yours, H. E. G. ROPE.

To the Editor of the "Catholic Citizen."
Dear Madam,

Might I point out to Mrs. Ross that the really crucial thing about "bride-price" or "head-money" is not what she calls "the ideas underlying the custom," but the incontrovertible fact that girls change hands for a price. Nor does any "influence" that women collectively possess compensate one girl or any girl for a loathed bargain over her body.

This is the twentieth century, and it is too late to argue in favour of property rights in the persons of women, whether by communities or private individuals.

Very truly yours,
C. NINA BOYLE.

Review

America Through Women's Eyes. Mary R. Beard (editor). (Macmillan.)

In this long and interesting book Mrs. Charles A. Beard has compiled selections from the writings of American women dealing with events in American history from the early settlements to the Chicago Fair. They were not clinging vines those valiant women who endured the hardships of an unknown land and walked side by side with men as they blazed trails into a wilderness and founded a nation. Many pioneer wives had literally to take up arms in defence of their homes, and numerous colonial widows successfully carried on the prosperous business enterprises or managed the far-flung plantations which they had inherited from their husbands. The earliest advocate of complete political equality with men was a Catholic, Margaret Brent of Maryland, whose influence in the affairs of that colony was nothing short of phenomenal.

Women played an active part in the great movements of the nineteenth century and for the spread of temperance, the abolition of slavery and the opening of opportunities for their own sex in the educational, professional, business and political worlds. Mrs. Beard has included a delightful extract from a speech of an aged coloured advocate of woman suffrage back in 1867. Her chief complaint was that of innumerable women of all colours in all climes—discrimination in compensation for labour performed:

"I have done a great deal of work; as much as a man, but did not get so much pay. I used to work in the field and bind grain, keeping up with the cradler; but men doing no more got twice as much pay. . . . We do as much, we eat as much, we want as much."

Mrs. Beard by a wise choice of selections has faithfully mirrored the reactions of twentieth century American women to the vital issues of war and peace, agriculture and industry, and clearly revealed their increasing participation in all the affairs of national life. With regard to the economic depression which has been disturbing and distressing American life, Miss Mary Van Kleck, expert attached to the Russel Sage Foundation, declares that what the United States needs is a wider and fairer distribution of wealth. Mrs. Beard has published the investigations and opinions of Professor Elizabeth F. Baker of Barnard College, Columbia University, on the mooted question of protective legislation for women. She tries to be very fair to both schools of thought: ". . . summaries of the Federal Bureau's findings leave no doubt that laws restricting the hours of labour of women have had broad beneficial results. . . . On the other hand, the revolt against those laws by some women in less wonted occupations, on the ground that they are harmful instead of protective, appears now to have solid and authoritative foundation." She estimates that there are "some 60,000 women whose occupational opportunities are cramped or cut off by laws which may be directly benefiting all the others" and claims that "It is defensible to think of these openings, denied through the law, as little industrial frontiers for women which must be taken in the course of their advance to full economic enfranchisement." Her recommendations are as follows: "Let the present statutes for women remain for the present at least, with some necessary exceptions for the victimized minorities. Drive hard for the extension of these laws to include men as well. Aim as rapidly as possible to wipe out sex discrimination in the labour law by raising the status of all sub-level workers . . . this vexed question of the legal protection of women workers requires scientific adjustment."

That last is a happy phrase. Too frequently are problems involving women settled not as the result of painstaking fact-finding but of preconceived prejudice or sentimental generalization. Too frequently has their status been determined without fear and without research.
G. P. M.

BOOKS RECEIVED

Sir Thomas More. By Joseph Clayton, F.Hist. Burns, Oates & Washbourne. 3s.6d.

The Words of the Missal. By C. C. Martindale, S.J. Sheed & Ward. 3s. 6d. net.

The Law of Child Protection. By E. E. Bowerman. Pitman. 5s. net.

Works and Days. Michael Field. Edited by Sturge Moore. John Murray. 10s. 6d. net.

Mystical Flowers from Calvary: St. Paul of the Cross. Selected by Rev. Padre Pacifico. Translated by T. M. L. Fraser. Washbourne & Bogan Ltd. 3s. 6d.

Romewards. By C. J. Eustace. Washbourne & Bogan Ltd.

TREASURER'S NOTE

We are very grateful to the members who kindly helped us with the Christmas Sale with gifts in money or kind, and also to those who helped at the stall. We made £34 16s. 3d., and with sales at the office we hope to bring the amount up to £50 before Christmas as there is still a large selection of suitable Christmas gifts left.

You can also obtain at the office, the charming Christmas cards and labels, designed by Miss Butler Bowdon, which I mentioned last month. The cards are 2d. each, and the labels 6d. a dozen.

As we wish to make up our books before the end of the year, we should be glad if members who have not yet paid their 1933 subscription would do so at once. Minimum subscription to the Alliance, 1s. "Catholic Citizen," 2s. 6d.

P. M. BRANDT.

TREASURER'S LIST

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		£9	1	9

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LIVERPOOL AND DISTRICT BRANCH

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

A meeting was held on November 13th at the Kosy Café, Colquitt Street, Liverpool, when the Hon. Secretary, Mrs. Mason, gave a paper at very short notice on Feminism and Christianity, which was a resumé of Père Sertillanges' book on that subject. Our speaker on this occasion should have been a woman magistrate, but owing to illness this had to be postponed to our meeting on December 4th, when Mrs. Stewart-Brown, J.P., gave an account of her work on the bench.

Our Annual Meeting will be held on Monday, January 29th, and we hope for a good attendance of members.

**ST. JOAN'S SOCIAL AND
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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.

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