

WOMEN'S SERVICE
FILE COPY
NOT 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.

“The Portrait of a Lady”—African Style!

By P. C. CHALLONER

Reading Henry James's masterpiece many years ago was for me an unforgettable experience, and to my surprise, I am reminded of it in reading this book.* There was a portrait gradually produced by the expert placing of one delicate trait beside another, a triumph of the artistic method in literature: here is a picture similarly produced by the expert placing of line upon line, but this is a triumph of the scientific method, scarcely conscious of its production but only of its honesty. From the one emerges the picture of an ultra-civilised and beautiful lady: from the other, equally clear, the picture of a primitive Bush woman, but—what is most surprising—a black feminist!

Here at least in one part of one district of one Province of Africa, Nigeria, is a tribe whose women organise themselves in Councils, with leaders, so well that, in an incredibly short space of time, they can come for miles around to the assistance of any woman who is badly treated. “Who wants us? What woman needs us?” they cry—and in regular order they proceed to “sit upon” the offender, and punish him by “making a song” about him—or, it is only fair to add, *her*! The Elders can quash these judgments if they consider them wrong, but they recognise that the women can give judgments. Is it too much to hope that in the process of “civilisation” this “political sense” should not be lost?

The women too are recognised as traders in their own line—and nothing is more striking

than an Ibo man's reply to a suggestion that many men would be ashamed to let their wives go and work for money—“But if she has gifts . . . ?” he said.

Of course here is no earthly paradise, where happy savages live in innocent peace—the love of children, which is universal, soon turns to the greed of the dowry-hunter; education is valued for the opportunities it gives for getting more money, and the very tolerance of Christianity implies an ease of adjustment that is disheartening in its shallowness.

Indeed the “conclusions” that Mrs. Leith-Ross comes to are depressing. The “civilised” women are so much less attractive, so much less simple—so much less artistic—than their primitive sisters; Christianity comes to them in so many guises—(there are 13 sects represented in one street alone in Port Harcourt); education is so hastily swallowed and so grievously misapplied—that one wonders what the effects may be.

It is the more encouraging therefore to find that to this careful observer the Catholic Missionary appears the most self-sacrificing, and the Catholic Institutions the most regularly supplied with European staffs. She tells how an English official, himself a practising Anglican, said that the Catholic Missionaries were the most likely to succeed for “they see things as they are,” and though he probably meant something rather different, it may well be that the Missionary, seeing “things as they are,” is more certain of the future than even the most scientific and sympathetic of observers.

* *African Women*. By Sylvia Leith-Ross. (Faber & Faber, 15s.)

The Position of Women in Denmark

When in 1906 the first Congress of the newly-founded International Suffrage Alliance was held in Copenhagen, Danish Women were not yet enfranchised though in that same year Finland gave women the vote, the first Scandinavian, indeed the first European, country to do so. In 1907 Norway followed suit, but it was several years before Denmark and Sweden rather reluctantly made up their minds to give women definite political rights. In 1915 at last the women of Denmark were granted the vote, for which the women's organisations, supported by a Men's League for Women's Suffrage, had been fighting since the close of the 19th century.

From 1908 the women of Denmark have had the right to vote for local government bodies on the same conditions as men.

The results of the enfranchisement of women should not be measured by the very small numbers of seats won by women in Parliament and on municipal bodies. The fact that women are voters has had a very marked influence upon the laws that have been enacted in Denmark since 1915, especially laws concerning the position of women, the conditions of children and young persons, social laws of various kinds, and so on.

First of all one should mention the law of 1921 giving women equal opportunities with men in Government Services—except in the Church and in the Army and Navy. Since 1919 women in the Civil Service have had equal pay with men. But we have still in Denmark a special group of women teachers in rural schools who have not received the ordinary professional training and whose pay is very low, and we have also in the Civil Service a grade of women clerks with small salaries and no chances of promotion.

We have no marriage ban in the Civil Service. Some local authorities have tried to introduce one, but the Government Committee on Population proposes that it shall be forbidden by law to dismiss women on marriage in local and municipal services and in companies and institutions under Government control.

All trades and professions are open to women in Denmark. In business the position of women in general is lower than that of men—but they are admitted to the Stock Exchange.

Women may obtain a small holding under the Government Land Settlement Scheme—but

if they marry they are not allowed to keep it.

The percentage of women in industry is about 30, and the average wages are not much more than 60% of the men's wages.

The Factory Laws make almost no discriminations against women. Feminist organisations and the women's Trade Unions of Denmark have between them succeeded in keeping out any international conventions discriminating against women, and the only so-called "protective" measure of real importance is, that women in industry are not allowed to work for four weeks after childbirth.

The Scandinavian countries have very good marriage laws which were worked out in the years before 1920 by a joint committee of Swedes, Norwegians, and Danes, including one woman from each country. According to these laws, husband and wife shall help each other and in common see to the interests of the family. The wife is under exactly the same obligation to support her husband and children, as the husband is to support his wife and children. It is left to them themselves to decide whether she shall work in her home or engage in paid work outside, but if they agree upon her doing the house work, she has a right to a reasonable proportion of her husband's income for her own personal expenses.

As regards their children the father and mother are equal, except that the father is the trustee of his child in money matters, if it has a fortune of its own. The illegitimate child has the right to bear the family name of its father's family and to inherit from him together with his legitimate children.

Lastly the Nationality laws should be mentioned. Like the marriage laws they are almost identical in all the Scandinavian countries. If a Scandinavian woman marries a foreigner, she does not lose her own nationality unless she leaves the country in order to reside abroad. Previously she lost it on marriage even if she remained in the country. But Scandinavian women do not find the present law satisfactory. They want women and men, who belong to the same country, to be treated as equals in this as in every other respect. And especially in times like these they do not want to be deprived of their rights as citizens in the Scandinavian countries, which still hold ideals of freedom and democracy in high repute.

AAGOT LADING.

Notes and Comments

On May 30th, the anniversary of the burning of St. Joan, our member the Rev. J. H. Filmer, kindly offered Mass for the Alliance. A laurel wreath tied in our colours was placed by the Hon. Editor on the Shrine of St. Joan in Westminster Cathedral.

Representatives of *L'Alliance Ste Jeanne d'Arc* laid a wreath at the foot of the statue of St. Joan of Arc in Paris, and the Australian Section attended Mass and Holy Communion in a body on this anniversary.

* * * *

We are glad to note that the amendment to the Military Training Bill enabling women as well as men to serve on the Military Training (Hardship) Committees has been accepted by the Government. The amendment was put forward in the names of Dr. Summerskill, Miss Ward, Miss Rathbone, Mrs. Hardie and other M.P.s and supported by Lady Astor. St. Joan's Alliance wrote to the Minister of Labour, begging support for the amendment. The Minister of Labour in accepting the amendment said that it was a matter that very largely affected the home. "Perhaps it will help to shorten the discussion and tend to avoid a repetition of the old battle about equal citizenship if I say I am willing to accept the amendment."

* * * *

In the House on May 22nd: MRS. TATE (U. Frome) asked the Prime Minister what new rule has been made in the last six months with regard to the parents' signatures on passports of minors who are going abroad?

MR. BUTLER (Under-Secretary, Foreign Affairs): The rule remains that in the case of a minor child proceeding abroad the written consent is required of the person in whom the guardianship of the child is vested.

MRS. TATE: Is my right hon. Friend aware that a short time ago a passport was refused for a minor because it bore the signature of the mother only, and it was impossible to obtain that of the father as he was in a mental home? Will my right hon. Friend bear in mind that, in view of the small part the mother plays in the production of the child, she should have equal rights?

MR. BUTLER: I sympathise with the case which the hon. Lady has brought to my attention, and if she will give me particulars I will see what I can do.

St. Joan's Alliance had already been in correspondence with the Foreign Office on this matter.

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We offer our warmest thanks to the following without whose kind help we could not have made such a successful pilgrimage to Walsingham: to Father Butler for offering the

Pilgrims' Mass at St. Mary Moorfields and afterwards accompanying us to Walsingham; to Mr. Claude Fisher, Secretary of the Walsingham Pilgrimage Committee for making the arrangements at Walsingham; to the Franciscan Friars who welcomed us at Walsingham and especially to Father Herbert, O.S.F.C., who led us in prayers and hymns; to Father Bruno Scott James who addressed us at the Slipper Chapel and afterwards gave us Benediction; and last but not least to Mr. J. V. A. Kelly, in whose hands were the arrangements of the pilgrimage as a whole, for a very comfortable journey there and back.

* * * *

The Y.C.W. (Young Christian Workers) groups the young workers on leaving school until marriage, or the age of 25 (30 for girls). After this age the problems which arise are adult problems and should be solved by adult bodies—*The Young Christian Worker* (129, Malden Road, N.W.5.)

Why in the above extract is it assumed that men are adult at 25 and women at 30? Surely women do not lag five years behind men before reaching adult status? Woe to our world if this is so!

No, young Christian Workers, it won't do. This attitude is definitely a blot on a growing and vigorous movement containing within itself the seeds of infinite good.

* * * *

The next monthly meeting of St. Joan's Alliance will be held on Friday, July 7th, at the Interval Club, 23 Dean Street, Soho (6 p.m.) when Miss P. C. Challoner, M.A., will speak on "Equal Educational Facilities," Miss Evelyn Billing presiding. Tea (6d.) may be obtained beforehand. Admission free.

At the last meeting, Miss Swire of the National Association of Women Civil Servants gave a masterly summary of the arguments in favour of "Equal Pay for Equal Work." Miss E. FitzGerald presided, and there was a goodly gathering of members.

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From July 3rd—24th owing to the absence of the officers in Copenhagen for the Congress of the International Woman Suffrage Alliance the Office will be opened only in the mornings, from 10—1. All correspondence will be attended to as usual.

Owing to the absence of the Hon. Editor in Copenhagen the July-August issue of the *Catholic Citizen* will appear at the end of July instead of 15th.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE,

AND

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

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MISS CHRISTINE SPENDER, *Hon. Editor.*

Honour to Our Chairman

On June 6th a dinner at which many societies were represented was organised by St. Joan's Alliance to do honour to Mrs. Laughton Mathews, for seven years Chairman of the Alliance, on her appointment as Director of the W.R.N.S.

A beautiful ship made of flowers in our colours, sent from the Liverpool Branch, decorated the table and the menus bore a wren drawn specially on each by Miss Valentine Garnett, as well as the badge of the Alliance.

After grace had been said by the Bishop of Pella, he asked for a minute's silence in recollection of those who had perished in the "Thetis."

Miss P. C. Challoner, Vice-Chairman of the Alliance, presiding, recalled the services rendered to the Alliance, not only by Mrs. Laughton Mathews, but by many members of her family. It was our late beloved Editor of the CATHOLIC CITIZEN—Miss Leonora de Alberti—who in 1912 found the young Catholic Women's Suffrage Society vigorous enough to attract even *her* uncompromising spirit. Her sister, Lady Laughton, had founded the Wimbledon Branch.

As Chairman, Mrs. Laughton Mathews had shown what a chairman should be, holding a wise balance, mingling encouragement with firmness. "During the years I have known her in that capacity I have learned not only what a chairman should be, but also something of the wider principles of government." Saint Joan's Alliance prided itself on having discovered Mrs. Laughton Mathews long before the Admiralty.

Miss Jeffery, the Founder of the Catholic Women's Suffrage Society, then presented Mrs. Laughton Mathews with St. Joan's Alliance badge in gold as "a very small tribute of affection, admiration and gratitude."

The Bishop of Pella, an associate of the Alli-

ance, next spoke, not so much, as he said, about the lady they were there to honour, but of the things dear to her heart, for he recalled the century of struggle before women's rights were recognised, from the time of Fanny Burney to the fight in our own century that wrung the vote from a reluctant governing class.

"I joined very early in the movement and I have always been interested in what we call the Woman's Question. Although men got what they wanted and got it by violence, it was a very long time before women settled down to be violent too. I used to watch those meetings in the Albert Hall putting forth all the arguments philosophical and political for the women being given a share in the Government of the country. That poor lady who threw herself in front of the King's horse . . . I thought: 'something will probably happen now because the people who are concerned would realise that something would have to be done.' Of course when it did come to pass that women got the vote it was put down to all their usefulness during the war. Violence has to pave the way not only into the Kingdom of Heaven but also into kingdoms on earth. However, those days seem to have gone by and you have now settled down to citizenship and walking like ordinary people here, there and everywhere and no-one is afraid you will do something."

The Bishop also expressed the hope that feminists would help the humblest working-class woman to realise what her rights meant; too many such women were unable to vote because hours of voting coincided with their hours of work.

Dame Katharine Furse, the first Director of the W.R.N.S. in the last war, followed. "I come here to-night in the function of a grandmother," she said, and went on to describe the formation of the service in 1917, in which Mrs.

Laughton Mathews (then Miss Vera Laughton) was the first officer to be trained; her appointment as Director would mean a continuation of that tradition.

Mrs. Mark Kerr, County Commissioner of the London Girl Guides, spoke of Mrs. Laughton Mathews' twenty-two years of service to the Guide movement, in which she had started one of the first Sea Ranger companies, and in which she had shown rare qualities of leadership, above all the power to infuse into others a spirit of love and service.

Miss Alison Neilans, known all over the world for her work for the Association of Moral and Social Hygiene, touched on the same theme. Mrs. Laughton Mathews was one who could inspire self discipline, which was much better than being a harsh disciplinarian; she respected human personality, for she understood the inner person, and was an apostle of the true Catholic ideal that both man and woman should evolve their faculties to the full to the praise and glory of God. Miss Neilans added that she rejoiced and thanked the Government for the appointment but still regretted that in the new Civil Defence services a woman's life is valued at two-thirds of a man's life since it proposed to pay men a flat rate of £3 a week and women £2 a week.

Dr. Letitia Fairfield, C.B.E., who had done remarkable work for the W.R.A.F.S. in the last war, said that they could look back with triumph to their experiences in the militant suffrage movement since they had not only converted England but also their opponents. Although we were proud that Mrs. Laughton Mathews had been appointed to this position we hoped she would never get a chance of seeing "active service." If Mrs. Laughton Mathews was so successful it was because she brought the same spirit to all she did—the spirit of St. Joan, who was beloved by the men she worked with as well as by the women, and all she did was done beautifully. Mrs. Laughton Mathews was her true follower.

Lady Astor, the "Mother of the House," who had come straight from a debate, returned to this motive. The woman's movement had not been built up by small women, but by great women like St. Joan; that was what brought such inspiration to work for it. She stressed (as Dr. Fairfield had done) the revolutionary change implied by the association of women with the oldest Service, and how much the W.R.N.S. had done to break down ancient prejudices and secure more humane treatment in the Navy itself. If women, she said, had

had a full say in history, the world would not find itself in its present situation. She was glad to be able to pay her whole hearted tribute to a great and splendid woman. "We women are always grateful when a really splendid woman gets to the front and keeps her place without littleness, meanness and self-seeking." Lady Astor offered Mrs. Laughton Mathews her prayers and congratulations in her work.

Finally, Mrs. Laughton Mathews rose to reply. She could only, she said, thank all from her heart for coming, valuing their congratulations and good wishes and friendship more than she could say. Though she realised she had got the job of her heart, her first reaction had been one of humility; with greater experience she could not embark on such arduous duties as lightly as when she first entered the W.R.N.S., when, asked if she would "undertake a task of grave responsibility, at once," she had answered pat: "Yes, Ma'am." She felt like the engineer, who said that as a student he would readily have designed a bridge, but now would hardly dare design a rivet. It was with full consciousness that she had undertaken responsibility for a bridge over which many women would pass, but she had not to lay the foundations, well and truly laid by Dame Katharine Furse. Wherever she had gone in the course of her new duties, she had heard nothing but praise for the W.R.N.S. and the first demand for them had come not from the Admiralty but from the Navy itself.

She considered herself lucky to have been born early enough to come in at the tail of the suffrage movement, and then to be able to serve in the first W.R.N.S. Feminism had taught her much; after selling "The Suffragette" in the gutter to jeering passers-by, there was nothing one would not be able to do if the cause justified it. Recently her feminist work had been centred in St. Joan's, though she had worked also with other societies. She felt the little she had been able to do for St. Joan's was nothing compared to what she owed, and she was especially grateful for the confidence shown in her. She wished also to pay a tribute to friends in other women's societies. In the woman's movement, she had learned by example and practice that it is only the cause that matters; it was a movement built on justice and truth. The world must understand that the qualities of courage, reliability and strength were not peculiar to men, nor gentleness, understanding and purity to women, and that the service of all men and women is needed, in the fullest measure of which they

are capable. Hence a vision that was an attitude of mind; she was so penetrated by the feminist vision that it would go with her wherever she went.

She wished too to say that she owed much to her guide work; here too was a vision, an ideal, the translation of Christian ethics of love and unselfishness into terms so simple that they could be understood by children the world over. And finally, she wished to speak of her home, for without the co-operation and encouragement she had received there she could never have done the work she had done and was doing.

Mrs. Laughton Mathews went on to give a brief account of the W.R.N.S. and what it implied. Nothing was more extraordinary than that the oldest masculine institution in the world should have accepted women's co-operation so generously.

BARBARA BARCLAY CARTER.

The following societies were represented at the dinner: Association for Moral and Social Hygiene (Miss Neilans); Australian Section of St. Joan's Alliance (Miss Suchting); British Commonwealth League (Miss Todhunter); Catholic Women's League (Dr. Rewcastle); Girl Guides Association (Mrs. Mark Kerr); International Woman Suffrage Alliance (Mrs. Bompas); National Association of Women Civil Servants (Miss Morris); National Council of Women (Mrs. Patrick Ness); Nationality of Married Women Pass-the-Bill Committee (Mrs. Donzé); Open Door Council (Miss Protheroe Jones); Open Door International (Mrs. Hartree); Suffragette Fellowship (Miss Graham); Women's Freedom League (Miss Reeves); Women's Guild of Empire (Mrs. Drummond).

Among other guests present were: Lord and Lady Balfour of Burleigh; Father F. Butler; Dame Rachel Crowdy; Miss I. Crowdy; Miss Goodenough; Dame Maria Ogilvie Gordon; Lady Laughton; Colonel Laughton; Mr. Mathews; the Dowager Lady Nunburnholme; Canon Reardon; Miss de Selbe (Ireland); Miss E. Zimmern.

Among the apologies for absence were: The Apostleship of the Sea; The Grail; International Federation of University Women; Equal Rights International; Union of Catholic Mothers; Mrs. Abbott; Mrs. Corbett Ashby; Father F. Devas, S.J.; Lady Winefride Elwes; Father Filmer; Mgr. Canon Hall; Mrs. Linda Littlejohn; Lady Londesborough; Miss E. Royden; Mrs. David Solomon; Mrs. Tate, M.P.; and Miss Irene Ward, M.P.

Union Government will submit the necessary legislation and women of South-West Africa will be able to vote at the next election.

* * * *

Australia. We regret to record the death of our co-religionist Miss M. A. Holman, who had just been re-elected to the Western Australian Legislative Assembly, where she had sat for a considerable number of years. R.I.P.

International Notes

Bermuda. On February 8th, Sir Stanley Spurling introduced in the Session an amendment to the Parish Vestries Act, 1929, with object to give parochial franchise to women. The measure narrowly survived debate, and on March 13th, when Sir Stanley returned to the discussion in Committee, the amendment was defeated by 20 to 13 votes.

On April 26th an urgent indignation meeting was held by the Bermuda Woman Suffrage Society to protest against the rejection of the Parish Vestries Bill, and a strongly worded resolution was passed. It was moved by Mrs. Morrell and supported by Lady Hildyard, the wife of the Governor, who said:

"I have thought it best to keep out of local politics since I have been in Bermuda. However, now that the House of Assembly has turned down the right for women to have the parliamentary vote, not to speak of a vote on the Parish Vestries, I feel that the time has come when I can stand aside no longer. It is with a feeling of shame that I stand here, the wife of the Governor of the only colony in the whole British Empire where women are denied the ordinary rights of citizenship. We must go on fighting, and I am convinced that in time ordinary justice will prevail."

* * * *

At a General Meeting of the National Council of Women of **Ireland** on March 3rd, Professor Mary Hayden presiding, the following resolution was passed and sent to the Ministry of Justice:

The National Council of Women of Ireland beg to bring again before the Government the great necessity for the appointment of women police to do duty in Dublin and other cities of Eire. This they urge in the interest of women and children, alleged delinquents and prisoners. They wish to point out that Women Police have been long at work in many cities of Great Britain, America and other countries and that, by the admission of the authorities there, their activities have produced excellent results. They regret that, though they have urged this matter on the Government of Eire for many years, no steps have yet been taken regarding it.

* * * *

Sweden. We offer warmest congratulations to Miss Kerstin Hesselgren, that staunch friend of the Women's Organisations, on her appointment as Vice-Chairman of the Laws Committee of the Second Chamber of the Riksdag. She is the first woman to hold such a post in Sweden. * * * *

South-West Africa. The Legislative Assembly recently passed a resolution calling upon the Union Government to amend the Constitution Act by making provision for women to have franchise rights. It is understood that the

(Continued in previous column)

The Walsingham Way

AN IMPRESSION

May the Month of Mary. And so pilgrims bend their steps towards her English Shrine—the Shrine of Our Lady of Walsingham in Norfolk.

The pilgrims of St. Joan's Alliance, having their own intention of thanksgiving and petition (to thank Our Lady for the granting of the Vote 21 years ago and to ask her blessing on the Woman's Movement) set out early on Sunday, May 14th, and gathered in St. Mary Moorfields for Mass and Holy Communion. London, empty and sunlit as only London can be on a Sunday morning early in Summer, had dazzled their eyes with its unaccustomed beauty. Here in the dimly lit church was Our Lady's statue, flower-bedecked—here was the Altar waiting for Sacrifice—here was peace and the coming of the Lord.

Into the train, and laughter and high spirits did not belie the exhortation of the priest that, though this was a solemn occasion, there should be no long faces and sad hearts. Tea and coffee refresh the fasting pilgrims, and soon from the carriage window trees and fields unbelievably green are seen and the startling gold of buttercups and King-cups. Past Ely Cathedral, a dream of mediaeval beauty—now the sky is clouding over—here is Kings Lynn at last!

Already raining and so a quick trot to the round Red Mount Chapel and then by coach to the Church of Our Lady of the Annunciation where candles are lit at the local Shrine of Our Lady of Walsingham. On by coach, past blossoming fruit trees and bushes loaded thick with lilac; past green woods and meadows. Here an ancient church with a round tower—here a windmill—there an old, old house looking back to past glories. Walsingham and the Black Lion Inn—the welcoming faces of Franciscans and lunch in a heavily-beamed room crowded round trestle tables. Smiles and eager chatter, friendly glances, and delicious food and drink.

Now comes prayer and pilgrimage. Kneeling upright in tiny St. Aelfred's Chapel—the singing of the *Veni Creator*—then lining up four abreast in the Friday Market for the walk along the Walsingham Way. The brave banner goes ahead—St. Joan riding on her horse for all to see—and behind, for the pilgrim's eyes, her motto blazoned in shining letters: "We want soldiers to do the fighting: God Himself will give the victory." The banner of the Catholic Women's Suffrage Society

brings up the rear.

"The five glorious Mysteries of the Rosary." "Our Father . . ." "Hail Mary . . ." Oh, Mary, Mother of God, how beautiful your Dowry is—the stream runs for you—the trees are green for you—cow parsley frothes the high hedge-banks for you—and how the birds sing—for you! We say our prayers in honour of you as we plod along in the rain, trying to keep our ranks straight, trying to sing your hymns in time and in tune!

The one dog "pilgrim" walks sedately behind his mistress—a golden cocker tries to join him while his master gapes at the procession. Youths and men, in cars and walking, mothers and children, with perambulators, stop in the rain on the way-side, to look and wonder.

The Slipper Chapel now, suddenly, just after a bend in the road. Crowd in as many as possible into this little, lofty Chapel and listen to words about "the folly of the Cross," knowing that any of that folly you have shared in the past has not been in vain. Now bend for the Benediction of the Lord Himself. Outside a lark shoots like a bolt across the East window, up into the sky, scattering cascades of song as the bell rings within.

Then all move round to light candles at Our Lady's Shrine and touch her statue with rosaries and medals. Whose intentions must I pray for? Whose candles must I light? One for African women, at any rate, though they are far away from this little Norfolk Shrine.

The pilgrims find themselves once more at the Black Lion Inn where tea is like nectar and bread and butter surely better than any ever tasted before—not to speak of jam and cakes. Then back into the coach and a rainy, yet never-to-be-forgotten drive, with glimpses of the sea, to Hunstanton, where the pilgrims unloaded at the Church of Our Lady of Perpetual Succour and St. Edmund, King and Martyr, for Benediction. So welcome they felt that they shouted hymns lustily, with joy in their hearts, then rushed for the train. One more verse of that last hymn and they would have slept in Hunstanton that night!

Tired and happy, eating and drinking, reminiscing and recounting stories in the true tradition of pilgrims ever since the time of Chaucer, St. Joan's pilgrims returned to London, feeling they had spiritually refreshed themselves and pleased Our Lady and St. Joan.

CHRISTINE SPENDER.

Married Women's Work and Birth Control

Should married women be allowed to hold down jobs that ought to be held by men or by unmarried women who are now out of work?

Birth control is to blame for this sad mess. Birth controllers have made women selfish, by driving out of their minds ideals of motherhood. They have made women career-minded instead of home-minded which is the greatest of all vocations. They have caused the business world to be filled with childless, avaricious, comfort-seeking wives who take up jobs that ought to be held by others. They have deprived the nation of thousands of potential homemakers, wives, mothers. Selfish married women filling positions in the business and professional world are most responsible for our depression. Some married women must take the place of an invalid husband and become the bread winner. No one condemns this class . . . We have over three million women holding jobs which make it impossible for them to live as wives and mothers. This is the greatest contributing factor for killing mother love. *Catholigetics. Booklet No. 7* (Rev. Charles M. Carty, "Radio Replies," Saint Paul, Minnesota, U.S.A. 10 cents.).

The above amazing paragraph comes as a great shock found as it is among excellent replies to supporters of artificial birth-control. That married women who seek a career should be stigmatised as "selfish" and "most responsible" for the U.S.A. depression is to say the least extremely sweeping. Many married women are career-minded and home-minded, (anything but "childless, avaricious, comfort-seeking,") many give up their paid work for their home life. It is forgotten that the more money coming into a family (earned perhaps by "married women filling positions in the business and professional world") the more money is spent on the family and the less likely there is to be a depression. As for "women holding jobs which make it impossible for them to live as wives and mothers"—how many young couples long to get married but are unable to do so owing to financial stringency and to the fact that the woman would lose her job on marriage? This is a state of things definitely pointing the way to immorality and the use of contraceptives.

Apart, however, from feminist and economic arguments it hardly seems like Christian charity to accuse as selfish and worse, a section of the community who may one and all be following their true vocation.

Nor does it seem prudent to suggest sin where there is none.

We warmly congratulate our member Mrs. Coleman (née Eleanor O'Connor) on the birth of a son, Michael, on May 21st. Michael has already been enrolled a member of St. Joan's Alliance! Other mother members kindly note!

Women Civil Servants

Treasury Circular No. 11/39 deals with the re-employment during a national emergency of pensioners and married women who were formerly established civil servants. We reproduce the part dealing with married women: *III. Married women who were formerly established Civil Servants.*

Marriage Gratuity.

The temporary re-employment will not be recognized as a ground for payment of marriage gratuity if none has been paid, or for increasing the gratuity pay.

At rates appropriate to temporary staff of the grade in which the officer is employed. In cases where no temporary staff rates are in operation, rates of pay should be settled in consultation with the Treasury.

Leave.
Subject to the exigencies of the Service, leave on full pay will be allowed at the rate appropriate to temporary officers in the grade concerned. Sick leave will be granted, subject to the usual conditions as regards certification, and payment during sick absence will be made under the conditions relating to Temporary Officers, but with waiver of the qualifying period.

Period of Employment.

As for temporary staff generally.
IV. Established Women Civil Servants who during a national emergency desire to remain in Government employment after marriage.

Established Women Civil Servants who, during an emergency, desire to remain in the Service after marriage, and whose services it is desired to retain for the period of the emergency only, should be required formally to resign from the Service before marriage and should be re-employed under the conditions laid down in III above, except that they may continue to be paid salary as at the date of resignation. Any marriage gratuity payable at the date of resignation for marriage should be paid.

Opportunity, organ of the National Association of Women Civil Servants, comments:

"[Married women], unlike the pensioners, are not to be regarded as though they were for the time being established officers; but are to be treated merely as temporary staff, not only receiving the lower pay appropriate to that status, but being subject to the less favourable conditions with regard to annual and sick leave. They are thus to be placed in precisely the same position as untrained temporary personell recruited in the open market."

Referring to paragraph IV, *Opportunity* continues:

"It seems almost incredible that these officers must formally resign on marriage, receive their marriage gratuity, and then be re-engaged in a temporary capacity. The only concession offered to them is the continuance of their existing salary, although it appears that they would not receive any increments to which they might have become entitled if they had not married."

On June 2nd we had the pleasure of entertaining delegates to the Triennial Conference of the Associated Country Women of the World, to lunch.

Reviews

Fray Mario. By Helen Douglas Irvine. (Longmans, 6s.).

The scene of *Fray Mario* is laid in xviii century Peru; the setting, something of the method of approach and the shapely prose in which it is written, make a recall of *The Bridge of San Luis Rey* almost inevitable, but *Fray Mario* grows from deeper and firmer roots than that captivating fantasy. Like François Mauriac, Miss Douglas Irvine is fascinated by the flowering of sanctity in places unsuspected by pious respectability. In *Magdalena* (to which the present book makes a lovely fellow), what appeared to the world as a tale of sordid sensation revealed itself little by little as something noble and beautiful. In *Fray Mario* we see by what alchemy of grace the disreputable (as the Gospels affirm) may enter the Kingdom of Heaven before the pharisees. Its theme is one we first met in childhood, as the Toad with the Jewel in its Head; it is also the theme of the parable of the Prodigal Son and the story of Mary Magdalene, in which we may divine an unexpressed beatitude: Blessed the generous hearted.

Touching as it does these depths, the tale of *Fray Mario* yet runs lightly. The secret is a surety of touch that brings richness and fullness of impression with extreme economy of means. The characters appear but in fragmentary glimpses, extracts from memoirs, letters, chronicles, with rare moments of inner revelation in the pages of a diary; yet the author has a power of making the gaps and silences pregnant with meaning. The full synthesis is continuously created in the reader's mind, and the figures of Fray Mario, the vagabond friar, of the Perricholi, the Rachel of Peru, of the minor characters that make but fugitive appearance as onlookers, all stand forth vivid, convincing and complete.

It is a book that has both wisdom and sheer beauty. A book to possess.

BARBARA BARCLAY CARTER.

A History of Bedford College for Women. By Margaret J. Tuke. (Oxford University Press, 10s. 6d.)

Dame Margaret Tuke's history of Bedford College for Women (1849—1937) should make a wide appeal. It contains so much that is of interest to the general reader as well as to the specialist. It is written with a felicity of selection and arrangement and grace of style.

In the foreground are depicted the stages by which the "dream" of Mrs. Reid to found a college to rescue "young ladies" from the dreary futility of life developed into a constituent school of the University of London, receiving large grants from the Treasury, University, County Councils and generous individuals and providing for the needs of over 600 students.

The background is the history of the changing position of women during the last 90 years and, while the college contributed its quota to these changes, its success was dependent on them. It was the first of the University Colleges for women but no subversive ideas underlay its formation. It set out to provide culture, not as an end in itself, but culture with a moral purpose. The author asks what Mrs. Reid would think to-day were she to return to earth on a brief visit and replies that with the pride there might be a certain dismay.

Bedford College has always been fortunate in enlisting the help of men and women of importance and the many biographical details of its supporters given by Dame Margaret add a human interest to a record of achievement.

The statistical data, inseparable from a work of this kind, are collected in excellent summarised charts which make them readily available.

B. GADSBY.

The Child. By Maud Arncliffe Sennett. (Published privately by the C. W. Daniel Co., Ltd., 40 Great Russell Street, W.C.1.)

"You were all through the Suffrage Movement, so this will interest you," was the remark which came to me with this book for review. I went to my task accordingly with aroused interest; but had immediately to disclaim any title to first-hand knowledge. For the pioneer Suffragette met with was *Vashti*—whose feminine dignity in refusing her drunken husband's command to appear for his amusement was contrasted with Esther's meek subservience—even I could not go back as far as that!

After this one expected originality; and here it is in full measure—a self-revealing portrait of a very vivid personality, Maud Arncliffe Sennett (or "Mary Kingsley" as her stage name was) joined the Suffrage Movement in 1906, passing swiftly from one organisation to another, but always fighting fiercely, and one of the few who (like the Catholic Women's Suffrage Society) held on to "The Cause" all through the War years till 1918, when with a curious effect of anti-climax, the vote was

"granted." Her main achievement was her leadership of the "Northern Men's Federation"—the only body of men Suffragists to be captained by a woman—and the unusual combination was brilliantly justified by success.

Always "a bonny fighter" she then flung herself with equal ardour into the anti-vice ranks where she continued up to her death in 1936.

The data on all matters concerning the Suffrage campaign which she had laboriously collected are now available in the British Museum—and still await an historian.

For sober history "The Child" is not—it is far too subjective for that—it is a stirring story of episodes in the great fight—the dust and heat of the battle is still upon it, and those who remember will read it with very varied emotions—but the modern woman will gain little enlightenment from it.

Judicious editing might have made it a valuable contribution to understanding of this much misrepresented period—and one cannot but regret the lost opportunity.

Criticism is always easy—perhaps it is more profitable to dwell on this record of faith and courage and single-minded devotion, driving on through all obstacles to the goal—a faith which must seem well nigh incredible in these more bewildering and complex days of ours—"où sont ces beaux jours quand nous étions si malheureuses"?

M. H.

St. Joan's Alliance in Australia

Hon. Secretary: Miss Flynn, c/o Central Catholic Library, Collins Street, Melbourne.

At the last Committee meeting many Committee members announced that they had received surprise greetings cables from London Headquarters via Cable and Wireless Ltd. This gesture was much appreciated. It was also announced that the Secretary had sent a greetings telegram to Headquarters. The meeting was delighted to hear of Mrs. Laughton Mathew's appointment as Director of the Women's Royal Naval Service and sent congratulations.

The speaker at our monthly meeting in April was Dr. Calarmick, Director of the Department of Mental Hygiene, Victoria.

We have been fortunate enough to book Dr. Anita Mühl, famous psychiatrist of California now lecturing at the University, to address our July meeting.

The Secretary attended a luncheon given to Miss Woodsmall (U.S.A.), secretary of the World's Y.W.C.A., by the Liaison Committee of Women's Organisations. A representative of the Alliance was invited as a special guest.

The Pan Pacific Study Group on which the Alliance is represented has started this year's sessions at the Pallotine College, Kew, where the Rev. Ernst Worms, P.S.M., gave the first of a series of lectures on the

Aborigines of Australia. Fr. Worms has an Aboriginal Museum at Kew. It is interesting to note that the Pallotine College was started by Bishop Raith of the Beagle Bay Mission and Kimberley diocese. It was a German foundation and originally staffed and financed from Germany. Father Worms is now rector of the College, where it is intended to train priests for Australian Aboriginal Mission Work. The first Aboriginal nuns were received at the Beagle Bay Mission recently, to be known as the Sisters of Our Lady and to assist the Pallotine Fathers on the Mission Station. The foundation came about after repeated requests from Aboriginal women who wished to try their vocation.

We are in the throes of a Birth Control Controversy here. An attempt is to be made by W. Barry, M.L.A. to illegalise in this State artificial Birth Control Clinics and the practice of Sterilization.

The monthly meetings are now held at "Harvey Court," 234 Collins Street (1st floor) on the 4th Monday of the month.

British Commonwealth League Conference

The Annual Conference of the British Commonwealth League, to which the Alliance is affiliated, took place in London in the middle of May. The subject under discussion was "The Changing Status of Women under Democracy." Mrs. Corbett Ashby, President of the League, presided.

Among resolutions passed were those on Equal Pay in the Civil Defence Services; Family Allowances; the Financial Status of the Wife; Status of the Paid Domestic Worker; Nationality of Married Women; Women in Medical and Nursing Services; the Training of "Native" Women. We were pleased to hear Miss Josephine Luke from the Gold Coast speak on this last resolution.

Miss Christine Spender seconded a resolution proposed by Miss Marson of Jamaica calling upon the Government to:

"press the League of Nations to set up a Committee competent to deal with the Status of the Women of the primitive peoples, consisting not only of jurists but of persons with special knowledge of the position of the populations concerned."

A verbatim report of the Conference (price 2/-) may be obtained from the British Commonwealth League, 17 Buckingham Street, W.2.

We congratulate our co-religionist Miss Pauline Gower on being appointed one of the two commissioners for the London area of the Civil Air Guard. The other Commissioner is Mrs. F. G. Mills to whom we also offer our congratulations.

SUBSCRIPTIONS AND DONATIONS

May 1st to June 1st, but *not* including annual subscriptions to the CATHOLIC CITIZEN.

	£	s.	d.
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Merrifield, Miss F. de G.	5	0	0
Mocclair, Miss	2	6	0
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More Nisbett, Mrs.	1	0	0
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Whittles, Mrs.	1	6	0
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Total £19 17 10

HON. TREASURER'S NOTE

I am writing this note within the Octave of St. Joan's Feast Day, and if you have not remembered your subscriptions to the Alliance and the CATHOLIC CITIZEN may this feast be a reminder to you. We cannot do the work without Office help, so please, if you possibly can, add a donation as a holiday thank offering.

The "Barrow" will also bring in some money if you will provide second-hand clothes (not hats). Send these to the Office.

C. J. GARRARD.

We congratulate our member Miss Gertude Gaffney, of the *Irish Independent*, on her election as vice-chairman of the Dublin and Irish Association District Committee of the Press Fund for 1939-40. Miss Gaffney is the first woman to be thus honoured.

LIVERPOOL AND DISTRICT BRANCH

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

We regret to record the death of an old friend of the Branch, who always attended meetings faithfully—Miss Green—who died suddenly last week. May she rest in peace.

Several of our members attended the excellent lecture on Liverpool affairs given by Mrs. Cunella to the Women's Local Government Association in May.

OLDHAM BRANCH

Hon. Secretary: Miss A. Walsh, 33 Hillside Avenue, Clarksfield, Oldham.

A general meeting was held at 32 Shaw Street, Oldham, on May 8th, 1939. Mrs. Kilcoyne, President, was in the chair. Mr. J. Ford, of the Catholic Social Guild, Manchester, spoke on "The Social Teaching of Pius XI." This interesting lecture was followed by a lively discussion.

It was announced that Oldham was celebrating the coming of age of woman suffrage at Werneth Park, and members are asked to co-operate.

During the month letters were sent to the local M.P.s urging support for Lord Alness' Nationality of Married Women Bill.

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