

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

Christ and Womankind*

By ANNIE CHRISTITCH

Had a book of this kind appeared some thirty years ago when the suffrage movement was in full swing, it might have averted a good deal of moral suffering to the valiant champions of justice and fair play, who had to contend with so much prejudice and misconception. But in those days no Professor of Exegetics found himself impelled to undertake a penetrating and comprehensive study of Holy Scripture with the express object of setting forth the attitude of the Master towards womankind. That Dr. Peter Ketter, of the Diocesan Seminary of Treves, has done so, is mainly due, as he indicates in his foreword, to the insistent demand of women themselves. Years of work amongst women of all ages and all classes in sodalities, societies, Bible circles, and other groups, made him realise that all seemed bent on the same quest—they would see Jesus in relation to their efforts, their struggles, their aims. The author would have been no exegete and no true priest (to quote his own words) had he ignored this zealous desire. "If the theologian (he writes) does not take out into the light of day and hold up to the faithful as a signpost and a model the portrait of Christ which he has won by earnest research in the Scriptures and in theological literature, then his portrait remains a dead thing in his own heart, like a dried flower in a herbarium."

Dr. Ketter does not indeed tell us anything really new in "Christ and Womankind," but by his searching analysis of Holy Scripture he

shows that those who would really accept the Master's teaching must abandon false theories regarding Woman and the place allotted to her in the Divine scheme for all mankind. The book should do much to enlighten those who have, through ignorance, or perhaps rather through indolence, allowed their own judgment to grow nebulous because of a confusion of moral issues with long accepted conventions.

The work is clearly and succinctly arranged for reference. Part I is a survey of the status of Woman in the Heathen World and in Israel, whilst the remaining three parts deal with Christ's Gifts to Womankind, Individual Women in the Life of Jesus, and the Women of the Apostolic Age. With infinite pains Dr. Ketter shows the Redeemer's activity as a Reformer, raising woman to the high estate which is hers by virtue of the Divine plan, and restoring to her the human rights of which she had been deprived before His Coming.

"Difference of nationality, education, wealth, or poverty mattered as little to Jesus as difference of sex (writes Dr. Ketter). Woman is not to be merely the female counterpart of man, the sexual entity, but the companion and helpmate with equal rights . . . Jesus gathers a following of disciples, men and women, around Him. They are His flock, He their Shepherd . . . He founds a community . . . It shall not be an association inwardly alien, mutually suspicious members more jealously demanding than lovingly giving . . . This basic principle of the Kingdom of Christ was something new to the old world and something particularly favourable to the female sex

**Christ and Womankind*. By Dr. Peter Ketter. (Burns, Oates & Washbourne, 18s.)

... Never did Jesus exclude women in His demands. Neither did He ever omit them in His promise... The worth of woman's personality lies in herself, not in her relation or subordination to man... In God's creation man and woman are planets of the same order... She is first human being, then woman..."

In woman's long, uphill struggle for a restitution of human rights (and the struggle is not yet at an end), these axioms of Christian doctrine were her justification and her mainstay, but unfortunately they were too often overlooked or waived aside by those who neither realised nor took the trouble to understand that she had been relegated to a secondary position in the social order. It is well, therefore, that a Theologian of international repute like Professor Ketter should bring them forward in a volume which we may be certain will find a place in secular libraries, as well as in seminaries, presbyteries, and convents.

One may expect, too, that Dr. Ketter's book will now be substituted for some of those numerous volumes on "Christian womanhood" intended, no doubt, to foster piety, but which, through the subjectivity of their presentment of a noble theme, have proved useless when not actually harmful.

Even though there are a few remarks and personal observations by the author which might need further elucidation, one may offer unstinted gratitude to Dr. Ketter for his book which is indeed a great book. Of the Woman's Movement, he writes: "No one denies the necessity which makes intelligent women lead their sisters in the effort to break the shameful fetters with which ages of masculine egotism have bound them. This campaign is thoroughly healthy."

Alliança Santa Joanna D'Arc

President: Exma Snra Maria Herminia Lisboa; 69, Praça Pastem; Petropolis; Rio; Brazil.

On May 30th, St. Joan's day, the banners of Alliança were officially blessed. The Rev. François Gentil Costa, Curé of the Church of St. Peter Alcantara, Petropolis, was delegated by His Excellency Bishop J. P. Alves to carry out this simple but significant ceremony. He spoke a few words of sympathy and encouragement, and prayed with members of Alliança at Our Lady's altar. One of the banners is dedicated to Our Lady of Saudade, the other to St. Joan, the two patrons of Alliança.

A letter was sent by Miss Lisboa to the Presi-

dent of the Republic of Ecuador pleading for the retention of women's right to vote in the July elections. Miss Lisboa asked twenty-six other organisations in South America to co-operate in taking similar action.

The current issue of *A Candeia* contains an article by Miss Lisboa on "Vocations" from the woman's point of view. "Anything which minimises the personality of woman where the choice of a vocation is concerned, which takes away from her the means of making her own way in life, thus causing her to fall back on marriage as the only means of livelihood is contrary to the Christian ideal, which allows the woman no less than the man the choice of her life companion," writes Miss Lisboa.

St. Joan's Alliance in Australia

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

At the June meeting the principal speaker was Mr. H. J. Stackpoole, who dealt with "Children's Courts." Mr. Stackpoole paid a tribute to the work of the women police, and advocated an increase in their numbers. He commended also the work of the women magistrates in children's courts. Miss Anna Brennan, vice-president, said that Mr. Stackpoole's address had emphasised what she strongly believed—that the work of women's organisations should be not merely remedial, not merely charitable, but must go back to causes.

The Committee and friends attended T. S. Eliot's "Murder in the Cathedral," magnificently produced by a member of the Alliance, Miss Eileen O'Keefe, at the Garrick Theatre.

Miss Flynn sends newspaper cuttings which tell of the Federal Government's decision to increase the patrol boats in the Japanese pearling fields, in the interests of the Aborigines. A further cutting comments on the policy for improving the conditions of Aborigines recently announced by Mr. Paterson, the Minister for the Interior.

On August 14th, Miss Marie Carroll whom we have been happy to have with us in England during the past year, set out on her return journey to Australia. It is with regret that we say good-bye to Miss Carroll, but our consolation must be that St. Joan's Alliance in Australia will have her once more as an active committee member.

Notes and Comments

At the Conference of the National Union of Tailors and Garment Workers at Blackpool on August 9th, a resolution submitted by the Leeds Branch called upon the executive to do everything possible with a view to encouraging women members to take a more active interest in trade union affairs. The gradual elimination of male workers through the ever-increasing rationalisation of the clothing industry, resulting in the cheapening and lowering of the standard of the woman worker was viewed with alarm.

Miss Maycock, a member of the executive, said men's positions would be safeguarded if women insisted on equal pay. Then there would be no talk of male benefits and female benefits, male rates and female rates. Mr. A. White (Bristol) said that if, years ago, men had regarded women as co-workers and educated them along trade union lines, the position would be different to-day. The resolution was carried unanimously.

At the same Conference, Miss Bertha Quinn, a Labour member of Leeds City Council and a member of St. Joan's Alliance, protested when a resolution approving fraternal greetings to the Spanish Government and to the International Brigade, came up. Though she could not oppose the resolution as it stood she wanted to tell the Conference that there was another side to the stories they heard about Spain. As a Catholic she had to register a protest against the outrages directed against the Church in Spain.

The Training Week for Sea Rangers (a branch of the Girl Guides Association) which was held last month on board the training ships "Implacable" and "Foundroyant" in Portsmouth Harbour, was an entirely new venture for girls, and one which proved extremely successful. An intensive training in rowing and sailing, as well as other branches of seamanship, knotting, splicing, signalling, etc., was done full justice to by the 270 girls in training, who at the end of the week all looked the picture of health and happiness. They were inspected by the Commander-in-Chief, Admiral Lord Cork, and by the Chief Guide, Lady Baden-Powell, who in her speech to the Sea Rangers called upon them to be "adventurous, courageous, able to turn their hands to anything and never be found wanting."

The commanding officer of "Implacable," Col. H. Wyllie, a son of the famous marine artist, said in his farewell speech that the week was "perhaps the happiest and most satisfactory ever held in the ship. The sense of discipline and keenness have been a revelation to us."

Our chairman, Mrs. Laughton Mathews, was among the Guide officers in charge.

* * * *

In connection with the new Pensions Act we have received the following letter:

May I say that I voted in the House of Lords against the amendment to increase expenditure simply for the reason that since the Parliament Act of 1911, it has become unconstitutional for the House of Lords to assert authority in regard to Money Clauses on Bills.

Your obedient servant,
Strickland.

* * * *

We ask the prayers of our readers for the repose of the souls of the Rev. Alphonsus van den Heuval who died in Holland at the age of ninety-three, and of Mrs. W. Walsh of Dublin. R.I.P. Both were members of the Catholic Women's Suffrage Society.

* * * *

We cannot let the death of Miss Annie Horniman pass without comment. She was a pioneer who founded the repertory theatre movement in this country and opened the Gaiety theatre in Dublin. She opened the Gaiety Theatre in Manchester in 1908, and during the nine years of her management there, more than 200 plays were produced. We remember with gratitude her active championing of Votes for Women, during many years.

* * * *

We offer congratulations to our member, Miss Margette McCurdy (Sister Edmund Mary) who was clothed at the Assumption Convent, Anthiet, Belgium, on July 31st. We also send our best wishes to Miss Dickinson who, during August, entered the Congregation of St. Mary Magdalene, ("Bethany"), in France.

We congratulate our member, Miss Eleanor O'Connor on her marriage to Mr. Eric Coleman. We wish Mr. and Mrs. Coleman many years of happiness.

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The office will only be opened from 3 to 5 p.m. daily from September 13th to 25th during the absence of the hon. secretary and hon. editor in Geneva (7, Av: des Bosquets).

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE,

AND

Editorial Office of "Catholic Citizen":

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

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

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MISS CHRISTINE SPENDER, *Hon. Editor.*

"Things I Badly Want To Say . . ."

(With apologies to the *Catholic Herald*)

There is a question I badly want to ask. It has been itching to be asked for many weeks past. Why are women supposed to be naturally superior to men in certain virtues? Why are their moral perceptions thought to be higher, their sympathies for the right more instinctive, their capacity for self-sacrifice greater? (These may sound antiquated notions to some, but one still comes across them so often, they cannot be as antiquated as all that.)

I feel sure many young women will agree with me that from their infancy they have been expected to be more unselfish than their brothers—if there has been any unpleasant job to do or duty to fulfil they have been told that it is a woman's place to do it. The whole household has been run on the understanding that whatever happens the men-folk must be spared trouble and inconvenience. A recent article in *The Commonwealth* (U.S.A) maintains that where there are daughters as well as sons there is a tendency to leave the responsibility of aged parents and younger brothers and sisters to the daughters. "The sons simply do not feel the same compulsion to help as the daughters" though many of them are "young and unattached" and their salaries "as large as the salaries of the women who contribute to their families . . . They are simply accepting a tradition which has been passed on to them for generations."

This general attitude, the attitude outlined in my first paragraph, finds its logical conclusion in the opinion, still current, that certain sins are worse in a woman than in a man, that in the sphere of sexual morals, for instance, a woman's lapse is far more serious than a man's. It is a fact that whenever sexual licence is considered a great deal of abuse is expended on women. Their dress, their flightiness, their

propensity to read frivolous novels, drink, smoke, attend sensational cinemas and plays—all this is supposed to drag men down to perdition. Not a word is said of the common acceptance that "men will be men." No, since this form of sin is worse in a woman, women must take all the blame. "The woman tempted me." Yet it is due to the dignity of both men and women to expect self-control from man and woman equally.

The assumption of greater womanly virtue implies belief in a double moral standard and ultimately the expectation that men *need* not or *cannot* be as virtuous as women. This is not only degrading to men, but leading as it does, to the condoning of lapses of purity in a man which would promptly be condemned in a woman means Brothels, Traffic in Women, State Regulation of Vice—ugly things which are not talked about but which nevertheless drag women down to depths of degradation to satisfy the lusts of men. The woman degraded in the brothel spells the degradation of the virtuous wife waiting at home, and not only of her but of all women.

We women have been told that "rigidly speaking, man is in general . . . morally superior to woman." Again we have been told that there are "virtues in which woman is naturally superior," that she has "more delicate moral perception . . . instinctive sympathy with what is right and praiseworthy . . . greater capacity for self-sacrifice." The first statement, we are told, "is a piece of Catholic doctrine," the second is "the Catholic teaching concerning Christian womanhood." How are these contradictions to be reconciled or is it only our feminine minds which perceive their incompatibility? At any rate we prefer to take our stand with the theologian who asserts that "the moral

equality of all human beings" is part of "the very essence of Christianity"—or with yet another: "When the God of Justice imposes equality of obligation he pre-supposes equality of powers."

Christ came to redeem us all, both men and women, and nobody who considers His life and example could think for one minute that He expects either more or less virtue from men than from women. Woman need neither descend nor ascend to man's level when associating with him in recreation or work—nor need she consider herself "forced into a coarser moral environment." The high moral level at which both men and women must aim is "to follow Our Blessed Lord by walking in His footsteps and imitating His virtues" and the common end of man and woman is to know, love and serve God in this world, and to be happy with Him for ever in the next.

CHRISTINE SPENDER.

The Third International Congress of Catholic Nurses

The third International Congress of Catholic Nurses took place in London from July 14th—18th. There were over 800 delegates from twenty-three different countries, and the gathering included many nursing religious of different Orders.

His Grace the Archbishop of Westminster gave a reception for the delegates on the evening of July 14th, during which he read a letter received from Mgr. Pizzardo on behalf of His Holiness Pope Pius XI. On July 15th there was a general Mass and Holy Communion for the Congress at Westminster Cathedral. Later the Congress was formally opened by Bishop Myers in the Great Hall of University College, Gower Street.

During the Session devoted to Foreign Missions, presided over by the Archbishop of Westminster, the Rev. Pierre Charles, S.J., of Louvain read a paper on "The Nurse and the Missions."

"I think one can say without fear of exaggeration," (he said), "that in any Mission at least three quarters of those with whom contact must be made are most easily accessible through the special ministry of women. To believe that we priests can supply for such work by sermons or regulations is simply to turn one's back on facts and take up one's abode in the realms of fantasy."

Of the rôle of lay-nurses in the Missions he said:

"One cannot impose a vocation. And where there is one the perfectly legitimate motives of personal

prudence of insurance against old age and safeguard against accidental risks can only play a very secondary part. We can lay down no absolute laws in a domain where the supreme initiative of the Spirit of God must remain inviolate; nor can we exclude a priori from missionary service those nurses in the mission field, who although wholeheartedly devoted to the Church have other motives."

Mother Kevin (Africa) gave a lecture, illustrated by a film, on the nursing of lepers; in the absence of Dr. Anna Dengel her paper was read by the Superior of the Society of Medical Missionaries in England. During a later Session the Rev. T. E. Flynn, Ph.D., M.A., gave an address on "The Doctrine of the Church respecting Maternity and its Voluntary Renunciation"; and Sister Francis, O.S.F., Superior of the Maternity Home at Guildford, Surrey, read a paper on "Why Nuns should do Maternity Work." Sister Francis and her staff of six qualified midwives belong to the only religious house at present in England where the actual work of a maternity hospital is done by the nuns themselves.

On the Sunday morning one side of the nave at Westminster Cathedral was filled by delegates attending the High Mass, while the guild banners of the different countries were grouped round the pillars at the foot of the Altar. In the evening at Southwark Cathedral a special sermon was preached by Dom Anscar Vonier, O.S.B., Abbot of Buckfast, both in English and French. The delegates joined in the Procession of the Blessed Sacrament, borne by the Bishop of Southwark, who gave the blessing.

Zurich Conference

A verbatim report of the *Study Conference* organised by the *International Alliance for Suffrage and Equal Citizenship* in Zurich, during February this year, may be obtained from the headquarters of the Alliance, 12 Buckingham Palace Road, S.W.1. It was thought that about eighty delegates would attend whereas there were about four hundred delegates present; at the public meeting for youth an overflow meeting had to be arranged.

The Conference discussed in groups and at collective meetings questions of urgent interest to women, and resolutions were passed urging women in the countries where they are not yet enfranchised to continue the fight for enfranchisement until victory is won; and demanding for women equal educational facilities and the same access to professional work as men, and under the same conditions. A resolution concerning Peace was also passed.

Reviews

A Catholic Looks at the League. By John Eppstein. (The Catholic Social Guild, Oxford, 2d.)

This is a most timely and useful little pamphlet for which the Catholic Social Guild deserves thanks and congratulations. Mr. Eppstein brings to his task an unusual combination of theoretical and practical knowledge. It will be remembered that he is author of a monumental work, "The Catholic Tradition of the Law of Nations," and that he is also Assistant Secretary of the League of Nations Union. His last chapter, "Objections to the League," is especially well done, though he has omitted some of the more absurd objections that one sometimes hears Catholics raise in all seriousness, such as that the League is run by Jews or, more commonly still, by freemasons.

The only serious flaw in this very admirable little work is the rather chilling attitude that Mr. Eppstein always seems to find necessary when writing of the League for Catholics. One is reminded of Tallyrand's advice to his satellites when sending them off on any foreign enterprise, "Above all no zeal."

N. S. P.

In the Eyes of the Law. By G. Evelyn Miles and Dorothy Knight Dix. (Edward Arnold, 3s. 6d.)

This little book written by two women barristers explains propositions of every-day law of which we most of us have only a vague or half digested knowledge. Which of us, for instance, knows the intricacies of "right of way," accurately, or the law of libel and slander? The book is divided into five parts—"Law as the Basis of Society," "Private Rights and Wrongs," "Law relating to Property," "Public Wrongs or Crimes," "The Machinery of Justice"—and under each section there are chapters covering every aspect of the subject—e.g., under "Private Rights and Wrongs" there are chapters dealing with "Contracts," "Buying and Selling," "Debtor and Creditor," etc. At one time or another we most of us need the knowledge given in this book; and apart from this it will probably encourage us in further study. Examples are freely used, so interest does not flag and points are made clearer. It is cheering to read under "Infants' Contracts" (Chap. vii, p. 60): "... in 1935 the remaining distinctions between married women and other contracting parties disappeared," but perhaps it should have been

added under 'Torts' (Chap. vii, p. 64) that a married woman is now responsible for her own torts. A statement on page 141 (Chap. xx "Offences against the Persons of Others") might perhaps have been worded more carefully, "Suppose that A in a sudden fit of temper rushes at B and kills him, A is only guilty of manslaughter," i.e., if the *intention* to kill is lacking; but the sentence as it stands does not make this quite clear. On page 119 (Chap. xvi "The Court of Chancery") it is stated: "If there is a dispute as to whether the child shall be brought up as a Protestant or as a Roman Catholic, the judge usually directs him to be brought up in his father's religion." Is this quite accurate since the granting of the equal guardianship of infants act? On page 165 there is a word omitted in the second line. But these are very slight blemishes in a book which should prove its usefulness in school and home and which merits a wide circulation.

C. S.

An attractive propaganda leaflet giving particulars of **St. Joan's Social and Political Alliance** and of its achievements and aims may now be obtained from the Office (price 4d. per dozen). This leaflet will be most useful for distribution to those whom members or readers wish to interest in the Alliance. It includes an enrolment form and is decorated with our colours.

International Notes

Women all over the world mourn the tragic loss of the airwoman, Amelia Earhart, who with her pilot, Fred Norman, met death in the Pacific while on the last lap of a flight round the world.

Our contemporary *The Commonwealth (U.S.A.)* writes:

Gifts are given to be used: she was a born flier, and it is the need, the business and the right of a flier to fly. . . . The mere layman knows that Miss Earhart was justified in her flying career, even though this, her most ambitious venture has ended tragically; that she displayed, besides the necessary high technical aptitudes, courage, skill and resourcefulness of the first order; that she brought merited glory to her country, not only as the world's chief woman flier, but as one of the world's chief fliers; and that . . . she was a stirring example of disinterested devotion to a cause larger than individual well-being or individual safety."

God rest her gallant soul!

Mrs. Ballinger was returned to the Union House of Assembly by natives of the Cape

Eastern Division in the first purely native election held in South Africa. This is the first time that the Cape natives have elected their own representative to Parliament for the sole purpose of representing their interests. Mrs. Ballinger, who had a majority of fifty-seven votes against Mr. William Stuart, a lawyer, will be the third woman to sit in the Union Parliament. As Miss Hodgson, she was formerly lecturer at Witwatersrand University.—*Opportunity.*

We congratulate Mrs. Ballinger on her election, and feel sure "native" interests will be safe in her hands.

* * * *

Dr. Hanoun Faize has been appointed Inspector in Chief in the Ministry of National Economy in **Turkey**. She was the first woman to be doctor of political and economic science in the University of Istanbul.

* * * *

L'Egyptienne (Cairo) applauds the abolition of the veil in **Albania** as a first step in the emancipation of Albanian women. King Ahmed Zogou obtained from Parliament the passing of a law ordering women to renounce the "tschartschaf."

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We warmly congratulate Mrs. Florence J. Harriman on her appointment as the Ambassador of the **U.S.A.** to Norway.

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The popularity of the Susan B. Anthony stamps in the **U.S.A.** has caused Postmaster General Farley to order a new issue. It will be remembered that last August a special postage stamp was issued in honour of Susan B. Anthony inscribed with the words "Suffrage for Women."

* * * *

We have received the Second Annual Report of the Marist Medical Mission Society, together with a letter from its Hon. Organising Secretary, Nurse Amy Richardson (Sydney) who explains that the Marist Medical Mission "operates in the North and South Solomon Islands."

"It consists of a band of Catholic trained nurses (all Australians) who are giving their services (without salary) to assist the Marist Fathers . . . The Medical Mission was founded in the Islands in 1931 by a Sydney nurse. The nurses now have three hospitals in the North and one in the South Solomons. The Medical Mission Society was established in Sydney in 1935 by His Lordship Bishop Wade for the purpose of raising funds to finance these nurses with medicines, drugs, hospital equipment and necessities. The Annual Report of the Society gives

details of the work of the nurses in the Islands, and shows how this lay Medical Mission is progressing."

Out of much in the Report which is of the greatest interest we quote the following on the status of the Solomon woman:

"The woman is still in a state of slavery; she is sold when very young to her husband, her price being generally a pig, some sticks of tobacco, beads or native money. Her value according to our currency is about £1 or 30s."

The Report tells of a heroic nurse who was alone with 15,000 natives.

"When she had enough medicine she was able to go many miles in one day on her bicycle to the villages in the bush in order to relieve the sufferers who were too weak to travel."

Besides general medical work the nurses do much maternity and infant welfare work, many of them being trained midwives.

We send our best wishes to this gallant band of nurses and hope that their mission will continue to extend.

LIVERPOOL AND DISTRICT BRANCH

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

An enjoyable garden party was held on August 9th by kind invitation of the Misses Barry. A welcome addition of £2 was made to the funds.

Miss Spender gave a resumé of her work in connection with the memorandum on African women which she had prepared for this year's Assembly of the League of Nations.

The little gathering was a complete success from every point of view, although we were sorry that so many of our members were out of town.

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HON. TREASURER'S NOTE

The Office rent is due on September 29th and our Bank balance is very low, so we beg donations, large or small, in order to be able to pay up in good time. There are still many members who have not yet paid this year's subscription.

At the Garden Party, kindly given by Mrs. Loughton Mathews on behalf of the Alliance, on July 17th, £7 10s. was made for the funds.

C. J. GARRARD.

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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