

THE

Catholic Citizen

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

Vol. XXVII, No. 11.

15th NOVEMBER, 1941.

Price Twopence

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.

What of the Future?

BY CHRISTINE SPENDER

"There was a young Mother sat rocking her Baby." The words of an old Italian carol drifted through my mind as I watched the young war-time mother tending her baby, singing and talking to it, just as countless mothers before her must have done. Oblivious to the fall of dynasties, even to the fall of bombs and the crack of guns, this baby will be rocked and tended to childhood, educated into adolescence and eventually reach the adult state. And then it will be part of that vague "future generation" for which we hope a better world, a new social order.

What contribution has woman to make to this new world? She has her contribution as part of the human race; if she is a practising Christian her religion only emphasises the obligations laid upon all women in the struggle towards better things. One of the first allocutions of the present Pope, His Holiness Pope Pius XII, was to a gathering of Catholic women and girls from all over the world. "The Catholic woman of to-day must be cognisant of her social duties," he said. "It is for you, Catholic women and girls, to heal the wounds of the world; with God's help and guidance, you will renew in society respect for mutual rights and duties and love of family life. Through you may the many racial groups recover the unity of divine worship and human brotherhood."

In her book "Women's Partnership in the New World"* Doctor Maude Royden attempts to answer the question as to the "special gifts" with which woman may serve her country and the world. She sees woman as an individualist, unafraid of emotion, which is, after all, the moving force behind any worth-while achievement. The woman's interest in the family,

through her role as the natural guardian of the young, has led to that stabilised entity we call "home", and woman's understanding of home relationships should, so Maude Royden thinks, be of inestimable use in arranging satisfactory relationships in the larger international sphere. Since the gaining of the vote in England a multitude of legislative reforms can be traced directly to women's influence on the electorate. There is the Guardianship of Infants, the Matrimonial Causes Act, the Widows, Orphans and Old Age Pensions Act (1925), the Registration of Midwives—and so on—Doctor Royden quotes them practically all. She sees nothing to be ashamed of in the fact that wherever women have entered public life greater emphasis has been laid on humanitarian legislation. Rather it is something of which to be proud, if women will only realise their great responsibilities.

"Women are the guardians of life", writes Maude Royden. She does not think the world will ever accept the idea of an army of women soldiers, because of the "feeling that women are meant to be the creators and not the destroyers of life." "This feeling is not sentimental. It is based upon a profound instinct. . . I believe that a civilisation which disregards it is doomed." The sceptic in me is compelled to answer that women are being more or less conscripted to make the instruments of destruction; they already fire anti-aircraft guns, and it is even whispered they may become part of the home guard. Rigid conscription of women, not being traditional, is going to be difficult, for whatever object. Moreover our legislators will always be stumbling against the fact that it is the women who bear the children and not the men. Which brings us round full circle to the more practical aspects of Maude Royden's "profound instinct." It is perfectly

* *Women's Partnership in the New World.* By Maude Royden, C.H., D.D. (George Allen and Unwin, 5s.)

true, women are the life givers, and every time a woman murmurs silly songs over her baby we are reminded that the human race cannot be entirely converted into robots—even for total war-fare. "Women have far the greater part in the creation of human beings," says Maude Royden. "When we realise this we see why they have not been great in the other 'creations.'" But—and it is a big but—there will always be women who excel—"they have done so already and will do it more in the future, because they will be freer." "Because such women exist I shall resent and denounce every attempt to dogmatise about 'woman's sphere' or to deny to women complete freedom to decide for themselves what they shall attempt and what is within their powers." Developing the idea of women as the educators of the race, Maude Royden sees them making wiser use of their opportunities so that the path may be made straight for the rising generation and the pace of progress quickened. Doctor Royden does not forget, however, that "the husband has become a father, and the child owes as much to him as to his mother. In other words the experience of woman teaches her from one end of life to the other that life depends upon love and on the co-operation of all with each."

Homes are the nation and there is no reason why the co-operation, the good-will, the willing self-sacrifice practiced in the home, for the good of all, should not become the wider requisite of the world. Why should not the statesmen representing the nations use a little of the sympathy and understanding practiced by the good mother in the care of her children? We are promised "peace to men of good-will"—but it seems that in practice we regard this as a pretty fable. Doctor Royden quotes the case of the settlement of frontier questions between the United States and Canada when the commissioners "determined to . . . substitute for any surviving ill-will such a measure of solid good-will as to bridge succeeding years." They built so well that few people to-day realise what a mighty task they had, how narrowly war was avoided and what were the tremendous difficulties involved. "You can't govern Ireland by the Sermon on the Mount," Lord Birkenhead declared, but the nearer he got to the Sermon on the Mount the better things became and, as Maude Royden points out, neglect of the Sermon on the Mount has led to nothing but war and bloodshed in Europe. Imagination and sympathy, in a word sensitiveness, should make us realise not only the needs of nations and that that which suits one may

suit another, but also open our ears to cries of distress from whatever part of the world. "Can we see with the eyes of the mind and heart the suffering of human beings in China and hear the cries of prisoners in a concentration camp? If we can do so we shall no longer be able to ignore them. . . ." The sceptic within me here points out difficulties apparently unseen by Doctor Royden. "Naughty" nations are to be patiently considered and treated with the understanding that a good mother accords to a naughty child—unimaginative punishment is of little use. Granted. But what of the victims of the "naughty" nations, if reason is too long unheard? Are they, in spite of their distressed cries, to remain in concentration camps or are we to go to war to free them? We have chosen the latter course, but it may be pointed out, that the victims of oppression fleeing to our shores were accepted here with grudging unimagination. Citizen rights were taken from them, they eked out a bare existence, belonging nowhere, while we patted ourselves on the back because we had given the homeless stranger at our gates a barn roof and straw to lie upon. So was the Son of Man treated two thousand years ago.

"The idea of a cleavage between the interests of men and women influences our minds even when they have rejected it. The consequence is that women have not done all they could—and will some day—in the service of the State. . . . If there were men and women at the head of the State who knew that civilization must neither be pulled up by the roots nor left to rot where it stands, we should be able to combine stability and progress. . . . Women must no longer pride themselves on their indifference to affairs of State." So writes Doctor Royden. She has interesting ideas on "What Next?" "The Value of Women's Experience of Life" (in the economy of nations), "What Do People Really Want?", "The Problems of Sex." In her last Chapter "The Christian Basis of Civilisation" she proclaims that "the infinite worth of the individual in the sight of God, as revealed by Jesus Christ, is the true basis of democracy." It is also the true basis of feminism. Perhaps woman's struggle to be regarded as a person has been as much a reason for her feeling that the individual is important as the reasons Maude Royden gives. In any case the world needs women who will "be ready to declare their interest in individuals with all the strength they have." "Let each people make its own form of government, its own institutions. If there is one basis for all—reverence for personality—all the rest will come right."

Notes and Comments

On November 1st, Mr. Bevin announced the extension of the Restriction of Engagement Order to women between twenty and thirty. This means that women in these age-groups will not be permitted to find employment except through the Labour Exchange, with a view to stopping "a serious and continuing leakage into unessential occupations."—(*The Times*.)

* * * *

Because of a shortage of suitable men, W.A.A.F. officers are to be employed as Assistant Adjutants; they will be empowered to give orders and decisions which affect airmen as well as the W.A.A.F., but not to administer disciplinary action against airmen nor to command units entirely composed of airmen.

* * * *

Debates in the House on the health of the nation have led to the re-opening of the vexed question of women's exclusion from certain medical schools. On October 21st, Dr. Summerskill suggested that if the Minister made grants to voluntary hospitals for the purpose of education, women should not be excluded from medical schools. On October 24th, Miss Cazalet asked the Minister of Health whether in drawing up his new scheme for reorganisation of hospital services he would consider women being admitted as medical students to those London Voluntary Hospitals which do not now accept them. Mr. Brown replied that this point would no doubt be taken into consideration in connection with arrangements being made with regard to teaching hospitals. It is certainly a curious anachronism that with the problem of woman power engaging the best heads of the nation women are still hampered in their training for what is in effect a vital national service.

* * * *

During the past month several Women's Conferences to which the Alliance sent delegates or Press representatives have been held in London: The Annual Council Meeting and Conference of the National Council of Women; the London Women's Parliament; and a Conference organised by the Women's Freedom League on "Conditions Necessary for the Social and Economic Emancipation of Women," also an International meeting organised by the Liaison Committee on Post-War Relief and Reconstruction. Interesting as these Conferences were from the feminist point of view, unfortunately lack of space forbids us from reporting them in full.

In the fourth list of awards of Lloyd's War medal for Bravery at Sea, the 18 names include that of Miss Victoria Alexandrine Drummond, Second Engineer, the first woman to receive the medal. Miss Drummond worked wonders in bringing her ship home from Dunkirk, but it was her later adventures that won her the M.B.E. Attacked by an enemy bomber, the only means of defence was manoeuvre and speed. Largely as a result of her work the ship was saved. The current *Woman Engineer* contains the "story of Miss Drummond," describing this incident on the high seas, and breath-taking it is.

Miss Drummond "gets from half to three quarters of a knot more out of the ship on the same fuel in her watch than any of the others." Asked how she did it she said, "Oh, I just talk nicely to them. You can coax or lead engines to do what you want; you must never drive them." On the occasion in question she "talked to those engines to such good purpose that our miserable topspeed of nine knots had risen to twelve-and-a-half and was still going when she eased down at the 'All Clear' ". But the story of how she took charge "down below", telling the rest of the engine-room staff to "get out", ("she gave them a chance for their lives and stayed alone") should be read by every man and woman who appreciates gallantry. At one point the writer looked down the skylight and he says that, as she held down the spoke of the throttle control, "from the top of her forehead, down her face, completely closing one eye, trickled a wide black streak of fuel oil from a strained joint." Grace Darling isn't in it!

* * * *

In the House, October 2nd, Dr. Summerskill, taking part in the general discussions on Food Distribution, said:

I deplore the fact that women are more prone to tuberculosis than men. I wish the hon. Member for Streatham (Mr. Robertson) was in his place. He told the House that he visited many canteens in the North and found that the workers were enjoying a well-balanced meal, but he was shocked to discover that the women were eating a meal which consisted of a bun and a cup of tea. In view of the fact that women are earning 38s. a week, he considered that this was not due to their having insufficient money. I should like to tell the House that such an argument is ridiculous. The woman who is engaged on heavy manual work is not concerned with slimming; she is well slimmed as a result of her work. These girls who are eating buns and tea and have to work for six hours after a meal of this type, are doing so because their accommodation costs them between 26s. and 28s. per week, which, after they have paid for their fares and clothes, leaves them with little pay for a well-balanced meal.

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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Bombs Don't Discriminate

We make no apology for returning to the burning question of Equal Compensation for War Injuries, more especially as there are increasing calls upon women to enter national service in work which exposes them to increased dangers. The matter could not be more clearly stated than in a letter from Mrs. Tate, M.P., which appeared in the *Daily Telegraph* of October 28th. She writes:

Sir,—Early in the present war—in September, 1939, to be exact—the Government announced its intention of awarding pensions to those civilians who suffered disablement as a result of war injury. The Minister of Pensions announced in Parliament:

"Pensions will be awarded on Service lines, that is to say in accordance with the medically certified degree of physical disablement. Again, wages or earnings will not ordinarily enter into consideration."

Bombs are no respecters of persons—men and women alike are subject to injury and disfigurement. Working side by side in our factories, or struggling side by side in our bombed cities, they face equal risks. Women have, therefore, the right to demand equal compensation with men for war injuries. Disablement pensions are paid only from taxation. There is no contribution from either employer or employed. Dependents are separately provided for.

It is impossible to justify a scheme which awards a totally disabled unmarried man a life pension of 34s. 2d. a week and a totally disabled unmarried woman a life pension of 24s. 2d. a week, with other disability awards in similar proportion.

The general public is not, as yet, aware of these differentiations, and a committee has been formed to educate the people, publicise the matter and bring pressure to bear in order that the matter shall be reopened in Parlia-

ment, as it is obvious that the post-war position of women will be vitally affected if these regulations are allowed to stand. We have the support of all the women's societies, women M.P.s of all parties, and many of their men colleagues.

Only during the war are people likely to be interested in awards for war injuries. The matter must, therefore, be dealt with now. . .

As our readers know, the Alliance is doing all it can to further this campaign at headquarters and up and down the country. At by-elections, members have an excellent opportunity of bringing this matter before the various candidates; the Alliance has a questionnaire on this and other equality subjects for the use of our members.

Above all, we beg each member to tell her M.P. how greatly she resents this injustice and ask him to press for the re-opening of the subject in Parliament and to *continue writing to him* until the injustice is remedied. Would those, more especially our country members, who would be willing to collect signatures asking their M.P. to press that the question of unequal compensation be re-opened in the House write to the Office for a Petition Sheet?

ELEANOR FITZGERALD.

In the House, October 9th:

Replying to Mrs. Tate, *Sir W. Womersley* said: While I am always prepared to consider representations relating to the Personal Injuries (Civilians) Scheme, I am not aware that any fresh arguments against the difference in the rates for men and women have been produced in addition to those I answered in the Debate on 1st May last.

Mrs. Tate: Is my right hon. Friend aware that no fresh arguments are needed and that the original arguments are sufficiently forcible? In view of the fact that compensation for air-raid victims is paid entirely out of taxation, are the Government prepared to reduce the Income Tax level of women, or is he going to allow the male population to be subsidised by the female population?

"THE ROLE OF WOMEN"

Theophilus Lewis, writing in the *Interracial Review* (U.S.A.) on "The Role of Women", remarks that women have been conspicuous in the Catholic interracial movement from its birth. "The Manhattanville Resolutions", he writes, "were drawn up by the under-graduates in a woman's college" and are the clearest statement of policy that has been evolved by Catholic interracial action. This "is fully in line with the American way of life" says Theophilus Lewis for

"the most conspicuous fact that distinguishes European from American civilisation is that Europe is a man's continent while North America is a man-and-woman's continent. American husbands and wives pioneered as partners, fought the wilderness together, broke the plains together. When they had won a homestead from forest or prairie, they frequently shouldered rifles side by side to defend their cabin and ploughed fields from marauding Indians. The early American woman ploughed beside her man, reaped beside him and often fought beside him. In the meantime she performed her biological function of bearing and rearing children. She changed diapers and wiped noses and, as Abe Lincoln's step-mother, taught her off-spring to read and count. She was also, as Edna Ferber shows in her great novel, "Cimmarron," the custodian of whatever culture the family brought from more polished lands. I have a vague impression that the more important ethnologists assert that women are the source of all human culture. . . American civilisation west of the Ohio Valley is rooted in the virtue and toughness of the early American woman.

"It is a significant fact that the American farm woman ploughed *beside* her man. That means she was not pulling the plough, as was often the case in Europe. The peasant woman in Europe was frequently reduced to the status of a beast of labour. The American farm wife was her husband's partner in toil.

" . . . After the passing of the frontier era women diverted their energies to improving the social structure of the nation. Having solidified her position as the executive head of the home, women began to enlarge her influence in public affairs. It is difficult even to imagine what the Abolitionist movement would have been without those two stirring documents, Uncle Tom's Cabin and the Battle Hymn of the Republic, both from the pens of women, not to mention the thousands of women who lectured and agitated for the cause. Nor will American Negroes ever be able to estimate how much of their progress they owe to the white women who went South after the war to instruct an illiterate race in the rudiments of education. . .

"The Negro woman worked beside her man to win a respectable place in American society as the white woman had earlier toiled beside her man to win a home from the wilderness. Her importance in the maintenance of life in pioneer days gave the American white woman a right to demand a say in determining how the social structure of the nation should be built. The important role played by the Negro woman in adjusting her family, and with her family the whole progressive element of the race, to the tempo of American civilisation gave her a right to demand a voice in the councils of the race."

Do We or Do We Not Care?

At the present moment the Board of Education and the various local authorities are offering very generous facilities for the training of prospective youth leaders.

Clearly, Catholics should not be content to talk about the youth movement, we must prepare leaders.

The courses recommended by the local borough are lectures in: Elementary Hygiene, Local Administration, Care Committee Work, Practical Experience of Clubs, Child Welfare and various kindred subjects.

It is a noteworthy departure from the usual administrative outlook in club work that denominational religious instruction is required of prospective candidates. Here is a wonderful opportunity for our young teachers and for the energetic folk in various parishes to train for club leaders. Financial grants will be made for Catholic Clubs and Youth Groups, but clearly the conditions for obtaining these grants will be the presence of trained youth leaders in such clubs.

We all know the difficulties in the past of obtaining Catholic teachers in the evening classes for our various London parishes, simply because there were not a great many Catholic teachers on the L.C.C. panel. We shall have exactly the same difficulty in the proposed new youth centres, unless to-day our young folk are undergoing courses of instruction to qualify as paid leaders.

Those interested in this movement should apply to the town hall in their district to find out what courses are being arranged. The conditions under which financial help may be obtained for clubs in their parishes may be ascertained by Parish Priests from the local authorities. The great need is for Catholic clubs and groups well run by trained people. Here in London a small group are now working—will you come forward and help us?

KATHLEEN BLACKISTON.

St. Joan's Alliance in Australia

The Committee of St. Joan's Alliance reported at its monthly meeting in February that satisfactory progress is being made in several undertakings in which the members have interested themselves, especially in matters concerning the welfare of the soldiers in camp and abroad. More than £100 has been subscribed by the War Savings Group, and members have been generous in regular contributions of literature and cigarettes to the C.W.O. and in other forms of war service.—Report from *The Advocate* (Melbourne).

International Notes

We note with alarm that in answer to a questionnaire sent out by the League of Nations Advisory Committee on Social Questions the Egyptian Government admits that there are 831 licensed or recognised brothels in various districts of Egypt containing a total of 2,374 inmates of differing nationalities, the majority being Egyptian. There are also 129 "other women" in Menufia "inscribed or registered." The latter are all Egyptian. It is only fair to add that "administrative measures which have been taken have led to the suppression of authorised prostitution in some provinces."

We again urge our Government to place all brothels out of bounds for all units of H.M. Forces.

* * * *

The current issue of the *Bulletin of Indian Women's Movement* contains an account of the Hindu Law Reform Committee—a Committee of Experts set up by the Government of India to inquire into several bills dealing with women's rights on the questions of property, separation and maintenance, also to straighten out the position caused by the 1937-38 Hindu Women's Property Acts. A statement addressed to the Law Committee has been drawn up by the standing Committee of the All India Women's Conference, which urges the immediate inclusion of some women representatives on the Committee of Experts. In asserting that "sex equality consistent with social well-being" is their guiding principle the All India Women's Conference pointed out "one-sided obligations have reduced our high ideals of marriage to a mockery. Desertion of wives is a common occurrence. We want polygamy abolished: we want the consent of both parties made obligatory for marriage and we advocate that the dissolution of marriage be permitted on specific grounds . . . until polygamy is abolished the Hindu women desire that rights to separate residence and maintenance should be granted to those women whose husbands marry again."

Both as regards questions of property and marriage the All India Women's Conference have a hard nut to crack where women's rights are concerned. But while appreciating the difficulties we regret their advocacy of divorce. Apparently they have some misgivings themselves since the following phrase occurs in the account of their statement to the Law Committee: "While the Committee (of the All India Women's Conference) did not want a lowering of the moral standard in regard to marriage, it pointed out, etc."

The Lady Hardinge Medical College for Women at New Delhi has just celebrated its Silver Jubilee. Our member, Dr. Mary O'Brian Beadon (R.I.P.), a former Principal of the College, would have rejoiced to know that the 34 students of 1917 have increased to 156 to-day.

* * * *

We have received the third Annual Report of the Women's Social and Progressive League of Ireland. The chief aim of the League is "to promote and protect the political, social and economic status of women and to further their work and usefulness as citizens".

Weekly meetings were addressed by distinguished speakers on a variety of subjects. During the year the League "took what action it could to protect the interests of women when these appeared 'threatened', as for instance pressing for work for unemployed women on a par with schemes for unemployed men; protesting against the appointment of seven men as chief Billeting Officers with 60 or 70 assistant Billeting Officers with not a single woman among them though "this is obviously a woman's job".

The report ends:

"The committee wishes to impress on members that, although so many of our protests seem to have had only negative results, really this is not the whole story. It is important that protests should continue to be made to draw public attention to injustices and also lest it be alleged that women by their silence acquiesce in the general discrimination against their sex."

* * * *

The Government of Kenya are calling on British European women between 18 and 60 to register compulsorily for work. The view is officially expressed that while the women's effort has been splendid, there are many who have done nothing.

The Governor is empowered to require women to do such work in connection with defence or for the maintenance of supplies and services essential to the life of the community as he may see fit to order. He is also empowered to fix rates of payment for such work. Provision will be made for the special training and instruction required, and a penalty clause provides for fines with a maximum of £100.

The Government's decision arises from the growing scarcity of men, whom the military authorities are reluctant to release. The Government hope that voluntary offers by women will be adequate.—*Times*.

* * * *

Miss Frances Perkins was elected Chairman of the International Labour Conference held in New York during the month of October.

Twenty-Five Years Ago

Leonora de Alberti in the *Catholic Suffragist*, November 15th, 1916.

Mr. Graham spoke with much feeling of the religious atmosphere of Russia, which had been greatly misunderstood in this country. Catholics in the audience must have felt that Mr. Graham had taken a quite unnecessarily long journey to make some of his religious discoveries. Any of his Catholic countrymen could have told him that it is quite usual to wear a cross or medal under, or even above, one's clothing to show that one is consecrated to Christ; that it is an ordinary Christian custom to name children after saints—rather than by the names of battles or flowers—that they may have the protection of the saints. Any Catholic repository could have supplied him with a calendar marked not only with numbers, but with the festivals of saints. Indeed, though it may only remind him of his rent, the most aggressive Protestant will still speak of Lady Day and Michaelmas—those pledges of the past. Had Mr. Graham ventured into a Catholic home he would have discovered statues and crucifixes, and with luck even a lamp burning before a shrine, and on enquiry he would have been told that this is not superstition or idolatry, but a reminder of heavenly things.—*Mr. Stephen Graham on the Russian Church*.

LIVERPOOL AND DISTRICT BRANCH

Hon. Secretary: Miss A. McNeish, 61 Rosedale Avenue, Crosby, Liverpool 23. Telephone: Great Crosby 2744.

At a meeting of the Alliance the following resolution was proposed and unanimously carried: "The Liverpool Branch of St. Joan's Social and Political Alliance calls upon the Government in any scheme of re-organisation of the Diplomatic and Consular Services to remove the ban on the employment of women in these Services. The admission of women would increase the efficiency of the Services and make them more representative of the country as a whole." This resolution has been sent to the Rt. Hon. Anthony Eden, M.P., and also to the local M.P.s.

The meeting was honoured and pleased to welcome Miss P. C. Challoner, M.A., Chairman of the Headquarters Executive Committee.

Mrs. J. Brady, Hon. Treasurer, reports increased sales of the *CATHOLIC CITIZEN*, and also new members, due in no small measure to the zeal of the Hon. Treasurer.

Members attended a conference of women leaders of Catholic Action, held at the Convent of the Cenacle, Wavertree, on Sunday, October 26th, the feast of Christ the King.

ANNE MCNEISH.

We offer our prayers and sympathy to our foundation member, Mrs. Kenny, whose son, Lieut. John Luis Almeida Kenny, aged 28, was killed in action at Bardia on January 5th. R.I.P.

HON. TREASURER'S NOTE

A BRING AND BUY PARTY AND CHRISTMAS SALE will be held on Saturday, December 6th (from 12 noon to black-out) at St. Patrick's Club Rooms, Soho Square. The proceeds will go to the *CATHOLIC CITIZEN*. The paper is badly in debt and we feel sure that members and friends will give generously to keep it in being during the war and after. The loss of the *CATHOLIC CITIZEN* is altogether too tragic to contemplate—it is, after all, our National and International link. Gifts (priced) for the Sale will be gladly received at the Office from now on. Friends are also asked to help with the supply of refreshments, which we hope to be able to give throughout the Sale. There will be a stall for second-hand clothes. This should interest everyone nowadays, and we ask for gifts for this stall.

J. M. ORGAN.

We congratulate our member, Miss Sylvia Terry, Hon. Treasurer of the National Association of Women Civil Servants, on gaining a diploma in "The Law of Property," while carrying on exacting work at the Admiralty.

HERE AND THERE

The *Catholic Herald* quotes "a delightful article" on feminism, by Dorothy Sayers, in the current number of *Christendom*, the Anglican Journal of Christian Sociology. Miss Sayers "argues what a funny world this would be if men were educated to be as sex-conscious as women are." "If man," she writes, "from school and lecture-room, press and pulpit, heard the persistent outpouring of a shrill and scolding voice, bidding him remember his biological function. If he were vexed by continual advice how to add a rough male touch to his typing, how to be learned without losing his masculine appeal, how to combine chemical research with seduction, how to play Bridge without incurring the suspicion of impotence." It is not surprising, says Miss Sayers, that women "were first at the Cradle and last at the Sepulchre" for the only Man who treated them as human beings was Our Lord. "A prophet and teacher who never nagged at them, never flattered or coaxed or patronised; who never made arch jokes about them, never treated them as 'the women, God help us!' or 'the ladies God bless them!' who rebuked without querulousness and praised without condescension; who took their questions and arguments seriously, who never mapped out their sphere

(Continued overleaf)

for them, never urged them to be feminine or jeered at them for being female. . . There is no act, no sermon, no parable in the whole Gospel, that borrows its pungency from female perversity: nobody could possibly guess from the words and deeds of Jesus that there was anything 'funny' about woman's nature."

* * * *

The Woman Engineer quotes Barbara Drake in the Introduction to her study *Women in the Engineering Trades*:

"The entry of women in the engineering trades is not a fact of recent date, although female labour remained practically confined to the Birmingham metal trades until the end of last century. Already in the forties, women form eighty to ninety per cent. of the workers engaged in the Birmingham screw trade, and are employed in stamping brass nails and other small metal ware. In 1866 a single pen factory in Birmingham engages, according to good authority, no less than 2,000 women. . . At a conference held by the Women's Trade Union League after the Trade Union Congress, 1877, the Birmingham Brass Workers, whose trade was one of the earliest entered by women on account of the soft and malleable quality of the metal, stand out and refuse to support the objects of the League for the reason, that 'to organise' is 'to recognise' those presumptuous 'females' who 'turn at the lathe and file at the vice' in Birmingham. . . A Chain Maker writes to complain in the local press how the women of the black country are 'unsexed' to such a degree, that 'when he himself is thoroughly exhausted his daughter can still go on.' The Nail Makers implore even Parliament to restrict the women to 'their own size of nail,' although the size at which nail-making becomes 'unwomanly' remains undetermined, owing to the variations in local practice."

ART NOTES

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