

WOMEN'S SERVICE  
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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.*

Vol. XVIII, No. 5.

15th MAY, 1932.

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.

## The Trial of St. Joan.

BY HELEN DOUGLAS IRVINE, M.A.

The fifth centenary of Saint Joan's death was inevitably the occasion for the appearance of books on her life of high enterprise and glory. Among the most important was the first unabridged translation into English of her trial, very well done by W. P. Barrett, mainly from Quicherat's famous French version, and issued as a volume of the Broadway Medieval Library. The trial was, it is hardly necessary to say, conducted in French, but of the verbatim report only a fragment remains. Quicherat's text is a translation into modern French of the official Latin translation made about 1435 from the original report. Quicherat's text does not therefore, any more than any other, preserve the actual words of the Maid, save in the rare instances when it was possible to base it on the surviving original fragment. The new English translation is as valuable as Quicherat's to the devotee of Joan or the student of her life. With its adequate introduction and its almost contemporary illustrations, it is indeed worth its price of fifteen shillings.

A new French version of "Le Procès de Jeanne d'Arc," issued in Rouen by the Abbé Lemire, with a preface by the Archbishop of Rouen, has a more ambitious scope. The Abbé has gone for his material neither to Quicherat, nor to P. Champion's revised edition of Quicherat, but straight to the original documents—the Latin reports of Joan's condemnation and rehabilitation and the extant fragment

of the French report, and it may be argued that even the excellence of his predecessors' work did not exempt him from the duty of making these researches on an occasion so historic for his native city. The Abbé does not however write for scholars. He aims at drawing a complete picture of Joan's trial and death for the general reader, and therefore he not only prints the questions put to her and her answers without the comments of the early Latin translator, but also fills out the bare report by using the Rehabilitation Process to supplement the Preparatory and the Ordinary Process. Scholars may find the method is not to their purpose, pedants may object to it, but the man or woman who wishes for a living presentment of the moving story cannot but be grateful. The Abbé Lemire never dramatises illegitimately, but he has supplied material which gives the drama of Joan's death its full legitimate effect. With unostentatious erudition and industry, he has traced the career and personality of nearly all the figures at the trial, from Pierre Cauchon himself to the canons of Rouen and the notaries. He has sketched the background, the France of the first three decades of the fifteenth century—the mad king, the foreign queen intriguing on behalf of her daughter, Katherine of England, and against her son, the Dauphin, the divisions, violent, personal and frivolous, between Burgundians and Orleanists, and behind all the madness, misery and crime, that true strong thing which

informed Joan's soul, the passion of the French people for their own land.

The Abbé Lemire has supplied these essential parts of the story without irrelevant or purely personal comment and without verbosity. He has added to our realisation of Joan.

His account of her judges and assessors, in particular, heightens the tragedy, because it makes clear that she was foredoomed before she was tried. Every member of the court who tried her was irrevocably committed, from the beginning, to the English interest; Bishop Pierre Cauchon, Jean Lemaitre, the Vice-Inquisitor, the delegates of Paris University, the canons of Rouen and the other clerks and religious: they had identified themselves with the English cause so completely that for them to allow Joan to be a heaven-sent messenger would have been to condemn their pasts and to jettison their prospects. Each of them had a personal interest in Joan's conviction.

So the Maid was peculiarly, tragically unfortunate when she was brought to stand her trial before a number of average worldly, interested men of affairs. If they seem, as we read the report of the proceedings, more cowardly, even more corrupt, than their peers in our own time, it should be remembered that theirs was an age when men risked death and torture, as well as loss of fortune, by their honesty. Joan's judges did not take these risks, but ranged themselves safely on the side where lay not only their private interests, but also the public opinion of their party, together with that force represented by conventionality and class feeling to which the heroic, visionary, able peasant girl had done violence. Those who now deny that Joan was a saint are forced to conclude that she was a genius. But in her own day and in the moment of her apparent failure, she missed being ridiculous only by being pathetic. She seemed to lack all sense of due measure, to overestimate absurdly her own powers and her vocation, to have no consciousness of what befitted her age and sex and position. When she set off on her high enterprise she counted neither the means at her command nor the cost she would have to pay. Don Quixote himself was not madder.

It is perhaps this impractical element in the character of our patron, this quixotry which is, in common contemporary estimation, both foolish and undignified, of which we should be most mindful at a time when our work has become practical, when we have no longer to

tilt at windmills, but are allowed to grind the corn. Joan the Maid is still our patron, and it is no less our duty than it was to listen for the Voices, and to follow them even at the cost of leaving our granary empty, becoming laughing-stocks, and failing by every standard acknowledged in our world.

#### ST. MARYLEBONE BY-ELECTION.

At the recent by-election at St. Marylebone, in which constituency our office is situated, our questions were sent to both candidates. Captain Cunningham Reid replied that during an election it was impossible "to deal with every matter outside the main issues at stake," and, therefore, he could not answer "at the moment," though he promised the questions "earnest and careful consideration" after his election. We have always imagined that the time to hear a candidate's views was prior to an election.

Later, three of our members managed to obtain a short interview with Captain Cunningham Reid. He expressed himself as being generally in favour of equality, and bade us to look up his record when in Parliament. This we did and found that in 1922 he had answered a questionnaire in favour of Equal Franchise, Equal Guardianship of Children and the Separation and Maintenance Orders Bill, and had voted for Equal Franchise. As regards "Birth Control" his record is unsatisfactory.

Sir Basil Blackett was good enough to receive a deputation of four members of St. Joan's Alliance, who were voters in the constituency. While pronouncing himself as not an anti-feminist, the deputation found him most unsatisfactory upon the majority of points upon our programme. Though, in some cases, he expressed himself in favour of the principle as regards certain of our demands, when pressed, it was quite evident that there was no real support to be expected from him. As regards both Birth Control and Divorce, he was definitely in the wrong camp. One point of sympathy was his enthusiasm for opening up the Diplomatic Service to women.

We shall carefully follow the record of the new member in Parliament.

## Notes and Comments.

As announced last month, Monday, May 30th, the feast of St. Joan, is the day chosen to celebrate the 21st anniversary of the foundation of the Catholic Women's Suffrage Society, now St. Joan's Social and Political Alliance. The actual birthday, March 25th, fell this year on Good Friday, so we were obliged to postpone the celebrations.

On Monday the 30th, a Public Dinner will be held at Rumpelmayer's (72 St. James's Street, S.W.) at 7-30 p.m.

Among the distinguished guests and speakers will be:

The Very Revd. Bede Jarrett, O. P.,  
Lady Balfour of Burleigh.  
Miss Kathleen FitzGerald, B.A.  
Mr. and Mrs. Pethick-Lawrence.  
Mrs. Belloc Lowndes.  
Miss Alison Neilans.  
Miss Nancy Stewart Parnell, B.A.  
Miss Irene Ward, M.P.

Mrs. Laughton Mathews will be in the Chair, and we hope to have Mrs. Despard with us.

We greatly regret that his Lordship the Bishop of Pella cannot be with us, as he is to officiate at an open air Procession of the Blessed Sacrament.

We should like to draw special notice to the fact that men as well as women are cordially invited, and non-Catholics as well as Catholics. It is an opportunity for all not directly connected with our Alliance to hear of our past and present work, and of the part that Catholic women have played in the great movement for women's emancipation.

Come yourself and bring a guest. Tickets (7s. 6d.) from the Hon. Secretary, St. Joan's Social and Political Alliance, 55 Berners Street, W.1.

\* \* \* \*

One of our American members, a member of the Bar in New Jersey, writes to say how glad she is that she has discovered St. Joan's Alliance. She considers it an honour to be a member, and states that it was her knowledge of law which made her appreciate the value and necessity of the movement for equality between men and women.

\* \* \* \*

We have received a letter informing us that the amalgamation of the Federation of Women Civil Servants and the Association of Women

Clerks and Secretaries, Civil Service Section, has been carried into effect, under the name of the National Association of Women Civil Servants. The immediate aim of the Association is to secure the application of the "fair field" recommendations made by the recent Tomlin Commission, and planning an intensive campaign to secure improvements in the salary scales, of the lower paid women's grades, and to insure that equal pay is ultimately adopted by the Government in the common grades.

\* \* \* \*

We offer our cordial congratulations to Miss Elizabeth Scott on the great success she has made of her Shakespeare Memorial Theatre. It will be remembered that Miss Scott's was the winning design in open competition a few years back. It created much wonderment that the design of a woman, a young woman, should be the one chosen by the judges.

\* \* \* \*

Miss Irene Ward, M.P., has been elected by ballot to serve on the Central Women's Advisory Committee of the Conservative Party. We shall have the pleasure of hearing Miss Ward at our Anniversary Dinner.

\* \* \* \*

We regret that M. Delamare, who stood as a Démocratique Populaire candidate for Amiens in the recent election in France, was not returned.

M. Delamare is a staunch believer in the principle of equality between men and women, and a splendid fighter against State Regulation of Vice. Such men are needed in the Parliaments of the world. He joined St. Joan's Alliance in 1928 when visiting this country to attend the Josephine Butler Centenary Celebrations.

#### OBITUARY.

We ask the prayers of our members and readers for the repose of the soul of Miss Jeffery's brother, Arthur Rufford Jeffery, who died recently in South Africa.—R.I.P. We offer Miss Jeffery and her mother our deepest sympathy.

We have also to record with deep regret the death of Mrs. Corbett, the mother of Mrs. Corbett Ashby, to whom we send the assurance of our deep sympathy.—R.I.P.

## 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.

## EXECUTIVE COMMITTEE.

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## A Pastoral Letter on Feminism.

Our good friends of the Open Door Council send us a translation of extracts from a Lenten Pastoral issued by the Vicar General of Denmark, the Bishop of Roskilde.

His Lordship has studied the feminist movement, and found much that is good in it. He sees that there are two conflicting bodies, and that lovers of truth and sanity will have to find a place between the two. On one hand there are those ready for combat, who seek a purely human or anti-religious solution to difficulties. On the other stands a group who look on every change with awe, every new movement as a revolutionary attack on common sense, on tradition, on religion. Barricaded behind a certain lazy inactivity, they call upon the Faith to provide a defence against the "New," not knowing that the eternal unchanging religion ever gives out powers creating life.

Should we view the feminist movement as a conflict between the sexes, or as tending to divide the work of mankind in such a way as to prevent woman from accomplishing her natural tasks) then both on Christian and social grounds we must acknowledge it to be wrong.

If on the contrary we view feminism as an ever increasing and energetic development of the personality of woman, a development of her worth and dignity, and an adjustment of such worth and dignity to every occupation which is suited to her ability and duties—then, yes, we can give it our full support.

It should be the object of Catholic women to bring to the feminist movement their Christian and intellectual Idealism, to bring the movement into the light of truth, sense and revelation. We should foster its good ideals

and aims while fighting that which is wrong.

His Lordship then goes on to speak of those who *a priori* turn away from feminism, as indeed from any new movement—with a disapproving smile, as a thing of no importance, or as a means of advertising one's self, or of displaying arrogance. They neither hear nor see, but stare blindly at the outer shell, knowing nothing of the inner meaning. Or maybe they do not realise the continual development of social life. There is a category of women, His Lordship tells us, who are hostile and indifferent to the feminist movement—the movement in our time which will lead woman to greater happiness, closer to that which is her true vocation—either because these women do not feel inclined to think, or are satisfied with their own position, or prefer gossip or vain talk on dress, luxury and amusement. They cannot see that the cure of such faults lies in the creation of an idealistic feminist movement.

These few extracts from the Pastoral make it abundantly clear how great a friend of feminism we have in the Vicar General of Denmark.

To some of us the Pastoral will recall another, issued by a former Archbishop of Glasgow, now dead, Archbishop Maguire, read in all the churches of the Archdiocese on the first Sunday in Lent, and published in the *Catholic Suffragist* of March 1917. His Grace also foresaw and understood the value of the women's movement, and of the new life opening out before women. He rejoiced at the influence which women were gaining, and looked to the time when they would share fully

with men in all that concerns the government of the country.

In the course of our career we have made enemies—it is the lot of pioneers—but Providence has sent us friends in great number whose memory we shall ever cherish,

L. DE ALBERTI.

## Indian Women and the Franchise.

*Stri Dharma* (April), the Official Organ of the Women's Indian Association, reports that in spite of the political situation the All Indian Women's Conference has produced very good evidence in support of the joint memorandum for "Adult Suffrage and no reservation," before the Lothian Committee. The memorandum represents the views of large numbers of Indian women, and the fact that the Conference was able to bring forward "women belonging to all communities voicing the same views, and urging the same demands, is a certain proof of its strength, solidarity and its good-will in the land." It is indeed stimulating to read the evidence of the representatives of the All Indian Conference, demanding adult suffrage and no fancy franchise or special privileges for women. They prefer, our Indian colleagues, to fight an election and lose, rather than have a smooth path prepared for them. "If," said Mrs. Menon, "for a few years for the present, few women are returned, or no woman, we will fight our way through in order to get returned in larger numbers."

*Stri Dharma* complains that the representative of the Sri Sarda Ladies' Union, founded as far back as 1914, with a membership of over 500, was not called to give evidence, even though the Union had submitted a memorandum on women's franchise to the local franchise committee. Nor was a woman municipal councillor, twice returned to the City Corporation in open election, invited, even though she had written to the committee and expressed her willingness to appear before the Lothian Committee. Meanwhile three individuals representing themselves were given a hearing, and also two young women graduates representing six graduates inclusive of themselves, were allowed to air their views. Whoever had a hand in the selection of witnesses cannot be excused, says *Stri Dharma*, for the unfair treatment given to the two representative women in Madras.

St. Joan's S.P.A. is in full sympathy with

the memorandum of the All Indian Women's Conference and sends good wishes for the success of the campaign for equal suffrage, and no favours.

## CORRESPONDENCE.

Mrs. Flora Drummond writes calling our attention to the fact that the United States Supreme Court has just decided that the Incomes of Married Persons must be separately assessed for purposes of Income Tax, and that the Income of husband and wife must not be added together for the sake of arriving at a higher assessment for taxation.

For this right, British men and women have been contending for a quarter of a century.

As taxation remains at so drastically high a figure, the British system of extracting a higher tax from married persons because their incomes are aggregated will be felt to be increasingly oppressive.

For further particulars of the United States Supreme Court's decision buy and read the *News Chronicle*, Thursday, April 21st issue, page 8.

On Friday, April 22nd, under the auspices of the Six Point Group, a Married Persons Income Tax Reform Group was formed to conduct a vigorous campaign to secure the necessary change in our own law. I have been asked to be Chairman; Mrs Helena Normanton has kindly consented to act as Honorary Standing Counsel, Miss Florence McFarlane as Honorary Secretary.

There is no real freedom whilst a single outstanding grievance of importance remains unredressed. We want the help of your personal influence and political power.

We call the attention of our readers to the Annual Meeting of the Association for Moral and Social Hygiene, to be held at the Livingstone Hall (opposite St. James' Park Station) on May 23rd at 5 p.m.

We believe that our readers are well acquainted with the wonderful work of the A.M.S.H. in the campaign for an Equal Moral Standard, and for the Abolition of State Regulation of Vice. The meeting promises to be of special interest—Miss Meliscent Shephard (representative for the A.M.S.H. in India) will speak on "The India I have seen"; and Miss Alison Neilans (recently returned from the Near East) will speak on "Progress in 1931, with special reference to Egypt and Syria." His Lordship the Bishop of London will take the chair.

International Notes.

We are indebted to the "Vote" for the information that the motion put forward in the Legislative Council of Bermuda to refer to a Select Committee the Women Suffrage, and the Anti-Women's Suffrage Petition was defeated. Members of the Bermudan Suffrage Society are not disheartened, they immediately started a new campaign with firm determination and raised a Campaign Fund. How reminiscent of the fight in England which nothing could extinguish! We expect before long to send congratulations to Bermuda on a victory for Woman Suffrage; meanwhile we send greetings and good wishes.

\* \* \* \*

If reports we have seen are correct, American women have won a victory for men—alien husbands of American citizens will no longer be counted in the quota; a concession already given to the alien wives of American men.

\* \* \* \*

The new Government of Brazil has passed a law giving women the vote on the same terms as men, with the exception that men are compelled to use their vote, and women are free to do so or not. If compulsion is used it should apply to both sexes, there seems no reason for this concession to women. Brazil, or a portion of it, has already had experience of women suffrage since the state of Rio Grande passed a Woman Suffrage Bill some years ago. It is clearly stated in the new Law that the nationality of married women is not affected by marriage to foreigners.

\* \* \* \*

"Egalité," organ of a Belgian Society for Woman Suffrage, publishes an interview with Madame Wolska, member of the Parliament of Warsaw. There are four women M.P's., and four women Senators, but so far Poland has not had a woman Minister, or deputy Minister, or a Chief of Department. On the other hand there is no pronounced hostility to the work of married women, and public opinion accepts the place held by women in the economic life of the country.

A. A. B.

Reviews.

**The Truth of Christianity.** By Lt.-Col. Turton, D.S.O. Eleventh Edition. (Wells, Gardner, Darton & Co., 2s. net.)

This valuable exposition of Christianity has now reached its eleventh edition. We live in times when great numbers of earnest persons are seeking the truth, and one can only hope that Colonel Turton's book will reach them. Written in simple and attractive English, its very moderation may win, where more aggressive writers repel. Colonel Turton is a non-Catholic, but his book has won high praise from a number of Catholic papers. The fact of its being written by a layman will impress many. It bears the mark of scholarly industry, and its logic is compelling.

There is one difficulty alluded to by Colonel Turton, which presents no difficulty to a Catholic, that is the passage (Matt. xix, 11-12) where Our Lord refers to eunuchs; since the Catholic Church teaches that consecrated virginity is higher than marriage, the meaning to us is clear.

L. DE A.

**The Household from A to Z.** By Evelyn E. Jardine, M.A., B.Sc. (Methuen & Co., 3s. 6d. net.)

This handbook on how to run a household lives up to its title; it does instruct a housewife how to run her house efficiently, and covers all the ground from A to Z. The proper way to clean rooms and all household goods; how to choose meals; the seasons 'menus'; first aid; the duties of servants, or of one servant, the servantless home—all these things come under review. Christmas gifts to be sent abroad are not forgotten; nor are holidays—which include hints on bathing, toilet creams, and that most necessary thing, the art of packing. Indeed it is a book so full of detail that it is difficult to do it justice, but it is such that it may be recommended both to beginners in housecraft and to veterans.

L. DE A.

The Married Woman Worker.

(From the "International Women's News," May).

We make no apology for returning every month to the subject of the married woman worker, because it is on this rocky outpost that the storm of reaction is now breaking. It is pleasant to find that in one or two cases the equality laws passed in happier days still stand as a barrier against the dismissal of a woman simply because she is married. In California a woman teacher has successfully refused to resign on marriage and has been supported by the Courts. In the City of Philadelphia, the Council has been notified by its legal experts that a proposal to dismiss married women is invalid, and "would be struck out by the courts as unreasonable and discriminative regulation of civic employment." In Germany again, it is stated that the employee of a firm appealed against her dismissal on the ground of her marriage, and the Court upheld her and ordered her employer either to re-instate her or pay her an indemnity for wrongful dismissal. She based her case on the clause in the constitution stating that all citizens have equal rights. The Women's Bureau of the U.S. Department of Labour quotes a Canadian experience, which if it does not bring out the abstract injustice of dismissal of married women, shows plainly how baseless often is the claim that married women are merely pin-money earners. To provide places for men civil servants displaced by changes in the Department of the Interior, the Government passed an Order in Council to the effect that married women should be replaced by these surplus men. Enquiries were made with the result that it was found that out of 75 married women employed in various departments, all but 11 were receiving no support from their husbands. The report does not state whether as a result the women were retained, but if not, it must have been difficult to justify their dismissal. At least up to the present Governments have not quite liked to say openly that it is really much less important for a woman to eat and clothe herself than it is for a man, but only that she must do it a good deal cheaper.

LIVERPOOL AND DISTRICT BRANCH.  
Hon. Sec.: Miss N. S. Parnell, B.A.,  
45 Falkner Street, Liverpool.

We regret that it was not possible to hold a meeting in April, but hope to see our members several times in May. The Committee have decided to celebrate the feast day of the Alliance and its twenty-first birthday on May 26th by an informal dinner at Reece's and a visit to the Playhouse, but it is hoped that Holy Mass will be offered up at some central church on the day itself, May 30th, in honour of St. Joan and to beg God's blessing on our society.

We regret to announce the resignation of Mrs. Murphy from the Chairmanship of the Branch, due to the pressure of other work, and we should like to express to her our very grateful thanks for all that she has done in her many years of office. Miss Crawford succeeds her in the Chair, and Miss Wylie has been elected Vice-Chairman.

TREASURER'S NOTE.

The Jumble Sale last month was a great success, and we made £12 19s. 6d., which is most encouraging. We are most grateful to those who sent us goods, many of whom were anonymous, and also to those who so kindly helped to sell.

Please don't forget the Birthday Celebrations on May 30th. Contributions to the fund will be most thankfully received. We want it to be a very great success, so please be as generous as you can.

P. M. BRANDT (Hon. Treasurer).

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POLITICAL ALLIANCE.**

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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.

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SUBJECT:

**"Fighting the Traffic in Women  
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**The Rt. Rev. the LORD BISHOP OF LONDON.**

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