

WOMEN'S SERVICE
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THE

Catholic Citizen

Organ of St. Joan's Social and Political Alliance (formerly Catholic Women's Suffrage Society),
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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.

About the Education of Girls.

By Magdeleine Leroy.

Among the female opponents of feminism were to be found many admirable women educated some decades ago in very religious schools.

They were given a strong sense of duty, which is excellent, and some solid knowledge, but in such a way, both from the intellectual and spiritual point of view, as to lead them to mutilate their own personality and to become deeply convinced that they had been created not for themselves, but only to live as "good wives and good mothers." The girl's mother did nothing to make up for the lack of school teaching concerning the relation between boys and girls, men and women, except to give such advice as "Be kind to your brother" or "Do what your husband tells you," as if man had the monopoly of right and intelligence, and woman no right to think for herself.

Social evolution has certainly changed this conception, but even now too often the Christian education of children tends to reinforce some of the ideas admitted in pagan society, namely, the existence of an easier code of morals for men. Thus, in the name of humility, virtue and duty, girls are given a real inferiority complex, whilst, through the fault of women themselves, there is reinforced a converse superiority complex in boys.

This leads us to think that the question of feminism could perhaps be resolved by a different conception of education, a really true Christian conception, for, in spite of some interpreters, Christ's teaching about the developing of talents, moral behaviour or social life never made the least discrimination between the sexes. It is all the more interesting to discover an educational expert talking about her long years of successful

experiences, whose book could serve as a very solid basis for Christian feminist education of girls.* But most unexpected is perhaps the full approbation given to this book (which was published just when the war broke out) by serious critics in many reviews and papers not known as specifically feminist. All of them were struck by the original views, resulting in the formation of a feminine élite determined not by class or wealth, but "by the ability to assimilate teaching leading to integral humanism."

According to that conception, woman becomes, in all walks of life, the real partner and companion of man. As a matter of fact, the full development and mutual understanding of these two complementary creatures is achieved only if both of them have at least the opportunity to cultivate their own gifts, equally valuable though sometimes different, to the best advantage of the whole community.

This book is filled with teachings of every kind about instruction and education, principles and methods, and will serve both for boys and for girls, since its purpose is "the defence of the spirit menaced by certain forms of civilisation, in freeing and forming in youth a spiritual and intellectual élite."

But I prefer to emphasise some parts of this book which concern girls more directly and treat of some much disputed subjects.

Brain work, says Mme. Daniélou, is still more useful to girls than to boys because of the usual predominance of their imagination and feelings over their intelligence. An intellectual discipline

*Madeleine Daniélou: "L'éducation selon l'esprit." (Collection Présences—Plon—1939).

teaches them self-control and objectivity. It is not by a little reading or by a few lectures that an élite can be well formed, but only by long contact with the masters of thought, by the slow preparation for most difficult examinations.

This sensible education will not produce a pedant or a visionary in spite of being spiritual, personal and liberal—in opposition to the practical, dominating and collective methods used for the average mass of children. This education aims only at forming a broad, open mind, which is consequently tolerant and unassuming; and it aims at developing a sense of criticism, without any bitterness, yet certain in the choice of values; thus we arrive at "sentiment" in the Pascalian meaning of the word, that is to say, the most exquisite and direct testimony of intelligence.

Such an intellectual foundation is required by one wishing to exert any social influence. The same studies assure the formation of both male and female minds because the same exercise counter-balances the respective natural defects of their minds.

"The best thing for a young woman is not to absorb herself entirely in material works, household duties, or the welfare of children, but to keep a little leisure and to cultivate a taste for the pursuit of her intellectual development. The gift she is making of herself will be still more precious, and the services she gives of a superior quality. She herself will be ennobled by this disinterested purpose and defended against temptations born of weariness, fatigue, and lack of spiritual depth" (p. 97). Mme. Daniélou also treats the delicate question of love and marriage. She shows how initiation and preparation can be carried out. This preparation must be more solid than formerly because there are less moral bulwarks in modern society. A woman sometimes remained virtuous through lack of temptation; nowadays she must go against the stream to lead a moral life, and this requires a strong character and genuine piety.

Speaking about practical preparation, house-keeping and child welfare, the author adds: "The most intelligent girls, as well as the most gifted from the practical point of view, do not really need an ex-cathedra teaching on matters in which method, conscientiousness, cleverness, and taste are specially required. The more a girl likes studying, the more her parents try to divert her from it, and to make her attend to practical matters. Yet this is unnecessary as in these practical matters she will succeed better than anyone, even without any special preparation, because any intellectual and deep-rooted discipline is what qualifies best to do everything well" (p. 169-170).

All parents and educators should read this book. Mme. Daniélou has some most noble pages about the vocation of educators and ends this very beautiful book on a high spiritual note by defining the very aim of education from the spiritual aspect, which is the attainment of life in spirit, i.e., in God.

St. Joan's Alliance in Australia.

Hon. Secretary, Miss M. M. Flynn, 65, Grange Road, Toorak, Melbourne, S.E.2.

Miss Flynn tells us St. Joan's Feast was celebrated on Trinity Sunday when the Holy Sacrifice was offered for the Alliance and all its members and there was a corporate Holy Communion.

Equal Pay for Women in the Defence Forces.—With reference to the deputation mentioned in last month's *Catholic Citizen*, Miss Flynn writes:—

"While waiting to be received by Mr. Drakeford, the deputation heard the Minister for Munitions, Mr. Makin, state in the House that women engaged on defence work were to receive 60 per cent. of the male rate of pay. An appointment was made with Mr. Makin, when the deputation asked him about this statement. The Minister informed them that it was the Government's policy to give equal pay to men and women, and that a new Regulation (146-1942) was about to be issued to bring this policy into effect. He said that a woman novice in a man's job could not be expected to do as much as an experienced man. The regulation provided that a woman, when first employed, was to be paid not less than 60 per cent. of the male rate. A special Tribunal would be set up by the Government under this regulation, to which any woman or group of women or their representative could apply for a valuation of their work in comparison with the men replaced. As a woman became more proficient, she would be able to make applications to this Tribunal and receive increases corresponding to her rate of improvement. When the Tribunal was satisfied that women were doing 100 per cent. of the work that men do, they would then be entitled to receive the full 100 per cent. of the man's rate of pay.

"We congratulate the Government on the setting up of this Tribunal, which, we believe, will give great satisfaction to all women's organisations. It is the first practical means of comparing the amount of work done by men and women that has been provided in Australia, and the first practical opportunity of gaining equal pay for men and women."

We have heard recently that the President of l'Alliance Ste. Jeanne d'Arc, according to the tradition observed by the Alliance, placed flowers on the statue of St. Joan on her feast. Happening to be in Rouen she went to meditate in the Market Place where St. Joan left a world which was probably not very different from our own. At that moment the thoughts of our President went to all those who are united in the same cause, forgetting none, in whatever part of the world where they may find themselves at the moment. She thought how badly our present world needs another Joan of Arc to remind humanity of some absolute truths, so badly forgotten and despised.

Notes and Comments.

Compulsory Fire-watching for women between 20 and 45 was announced by Mr. Herbert Morrison, Minister for Home Security, the day after Parliament adjourned for the summer recess.

Registration began on September 14th and the Order provides for compulsory fireguard training. Exemptions may be given to men and women working exceptionally long hours and provision is made for women to have time off for shopping. Expectant mothers and women with children under 14 under their care will be exempt.

Despite the equal dangers run by women in fire-watching, as in other branches of the Civil Defence Services, if they are injured in the course of such services their compensation is considerably less than that paid to men.

Mrs. Tate, M.P., gallantly continues the fight for equal compensation, and on September 9th she led a deputation of 40 M.P.s and Societies representing the Equal Compensation Committee (which includes St. Joan's Alliance) to Mr. Attlee, Deputy Prime Minister. On the same day the following motion was down in the name of Mrs. Tate for discussion in Parliament:—

"That this House is of opinion that as women are now being conscripted for work in war factories and for fire-watching, they should be compensated at the same rate as men under the Personal Injuries (Civilians) Scheme."

The result will be reported in the next issue of the *Catholic Citizen*.

* * *

IN PARLIAMENT, 8th August.

Replying to Miss Cazalet, Mr. H. Morrison said that a Defence Regulation was being made this week which would make it clear that women serving with the Forces had the same rights as men under those special provisions of the Representation of the People Act and the Representation of the People Order designed to ensure that persons should not be hindered in exercising their right to vote at Parliamentary elections by reason of their "serving on full pay as a member of any of the naval, military or air forces of the Crown." There would therefore be no doubt that any such woman who was on the Register of Electors might apply to the registration officer of the place where she was registered to be placed on the absent voters' list, and that whenever a new Register was prepared all such women might apply to be registered as Parliamentary electors for the constituencies for which they would have had the necessary qualification but for their service in the Forces.

* * *

The question of discrimination between Boys' and girls' Training Corps in the matter of coupons and grant for uniform was raised by one of our members. A letter sent to the Industries and Manufactures Department of the Board of Trade drew the answer that there was

no discrimination since the G.T.C. ranked as a Club, and the same decision was made in the case of Boy Scouts, the Church Lads' Brigade, and other boys' uniformed associations. While appreciating this, we felt obliged to point out that though the G.T.C. is not a pre-Service Corps in the same way as is the A.T.C., the officers do have to surrender 18 coupons for the uniform with which they are expected to supply themselves, and the rank and file the appropriate number for blouse and skirt. It is a little hard that they should be expected to look smart and have neither grant nor coupons.

* * *

Shop workers in the retail drapery, outfitting and footwear trades in England and Wales are to get wage increases.

A decision of the National Joint Industrial Council provides for increases as from August 10th of 5s. for managers and manageresses of branches, 3s. in the case of smaller branches, 3s. for men 21 and over, 2s. for men 18 to 20, and 1s. 6d. for youths under 18.

Women's rates are to go up by 2s. for those over 21, 1s. 6d. for those between 18 and 20, and 1s. for those under 18.

Inequality again!

* * *

The marriage between Mr. Richard O'Sullivan, K.C., and Miss D. C. Borton took place quietly at the Church of St. Thomas More, Swiss Cottage, on Wednesday, August 12th, with Nuptial Mass. Both are members of St. Joan's Alliance and we offer them our warm good wishes for their future happiness, together with our congratulations.

* * *

We offer deepest sympathy to our member, Mrs. Bulbeck, on the recent death of her husband, and we ask prayers for the repose of his soul. Mr. Bulbeck was a hard worker for the cause of freedom and justice and he supported the Alliance by attending some of our public functions. R.I.P.

* * *

Mrs. McFadyen kindly invites us to "Come and have tea" in her lovely garden (or indoors if wet) on Saturday, September 26th, 2.30 to 6 p.m., at Burnbrae, 79, Woodvale, N. 10 (Tube to Highgate Station or bus 134 to The Woodman). *Bring and Buy* a gift to help pay the Michaelmas rent. Tea 1/-. R.S.V.P. to the office. Will those unable to join the party send a gift, please.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

AND

Editorial Office of "Catholic Citizen"

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

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

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Woman's Work is Never Ended.

Women have always known their work was never ended but it is possible that mankind in general has only been awakened by a world war to this fact. A grateful world stands back in admiration because it perceives that, when called upon to do so, a woman will pluckily tackle any job that comes to hand. But not only this, it is woman who keeps the endless round of meal-making and bed-making going. In war man must die—but he must also live, and the main tenets of life in the physical sense are food and sleep. So woman is drawn from the home to the Forces, from the home to the factory, she is taken from boarding-houses and hotels to swell the ranks of labour and other women already labouring in office and warehouse take her place. For in the eternal round of home-making there is no stop nor rest, either a woman carries on two jobs, or else the burden falls on the overyoung, the aged and the infirm. The British Government dimly recognises that some concession must be made to home-making and women are given time off to shop for those goods that must ultimately be used in cooking and cleaning.

An hour is added here and there in an office routine. The Government hears no complaints but it means that some woman who already had only an hour's leisure in the day now has none. The factory-shift perhaps proves too much for another, given the double burden, and she is obliged to get her discharge on grounds of ill-health.

In the Forces the woman who cooks takes this as her job. The two-job problem is not hers. The woman in civilian life rushes home from work, flings off her things, and begins another job, the job that keeps her and her children and

her man or just herself alive. Probably even single women in billets lend a helping hand in home life. But perhaps the burden falls most heavily on the married woman with responsibilities. Even if her children are not living with her she must give their welfare continual thought and time. Clothes must be bought and mended, perhaps even washed, holidays must be arranged, health must be supervised. If her husband is with her the woman takes upon herself the responsibility of "the one good meal" a day. It is surprising how often this responsibility is shouldered unless there happens to be a good and cheap canteen available during working hours.

Long hours for those unaccustomed to them do undoubtedly mean a toll on health, unless care is taken. But what about the effect on work? Is the game worth the candle? The wheels of life must be kept oiled somehow and women, it seems, have undertaken to oil them, under ever-increasing difficulties.

Women's work is two-fold and let those who flatter them and sing their praises remember it is never ended.

CHRISTINE SPENDER.

The following resolution has been sent by St. Joan's Alliance to the appropriate authorities:—

"St. Joan's Social and Political Alliance protests against the discrimination against women in the recent increases in Old Age Pensions announced by Sir Kingsley Wood whereby women receive 1s. less than men in the same category, moreover, a discrimination made among old age pensioners for the first time. It finds it incredible that the Government should stoop to cheese-eating economics at the expense of the aged and helpless, and it calls upon the Government to rectify this injustice by giving the same old age pensions to women as to men."

MARY TERESA HAYDEN.

Mary Hayden, a valiant woman, a brilliant scholar, a social worker, a sturdy feminist, passed away on the Feast of Blessed Oliver Plunkett, at the age of 80. With her closes a page of Irish history, for there was not a movement of note in her time in which she did not take part.

A friend of Pearse, Dr. Sigerson, Dora Sigerson Shorter, O'Neill Russell, Dr. Douglas Hyde, T. Rolleston, and Yeats, she was active even in pre-Gaelic League days in the Irish language revival, and later was one of the Coisde Gnotha of the Gaelic League. She blazed a trail in women's educational emancipation in a day nearly half a century ago, when certain pundits solemnly debated the advisability of educating us at all beyond the three Rs.

She received her early education from the Sacred Heart nuns and was the first woman scholar of the old Royal University of Ireland. She gained First Class Honours in 1887—this before any English University had conferred its degrees on women. Incidentally, her success forced a door hitherto barred to women students, for girls who were up to then deprived of University lectures were henceforth able to attend her lectures in St. Mary's University College and in Alexandra College, her Alma Mater, the earliest college for women University students in Ireland. Later, when the National University of Ireland was founded, Mary Hayden was made Professor of History (a post which she held until a few years ago) and was nominated from the beginning to its Senate and later elected to its governing body. Her "Short History of the Irish People" (in collaboration with G. A. Moonan) is her chief academic work.

One of the founders of the Irish Women Graduates' Association, she was active in pressing for the removal of the ban on women in the Dublin University; the first (to its credit be it recorded) of the older Universities to admit women to its degrees. In 1935 the honorary degree of D.Litt. was conferred on her by the National University. To her lecture-room came how many of young Ireland: none who attended her classes will fail to remember her inspiring teaching, infused with ripe scholarship, humour, sympathy and enthusiasm for learning. There was nothing of the pedant or don about her: she carried her learning lightly as a flower, having that childlike simplicity in her nature that is the mark of the truly great.

Strange to record, in these days when long hair is a rarity, she was one of the earliest to adopt, in her girlhood, short hair and tailored costumes: in small as in great things she was essentially of pioneer stuff.

One of the many activities of this busy professor was a club for working girls, called St. Joan's (in compliment to St. Joan's Alliance), to which she devoted many strenuous hours, and for which she enlisted generous support among her colleagues in U.C.D. Its aims were to provide amenities for young working girls, a free holiday by the sea, dancing and dramatics—the privileges generally of the "richer sisters"—a wonderful institution, entirely her work.

A contributor to *The Irish Review*, *New Ireland*, *Studies*, *The Irish Citizen*, *The Catholic Citizen*, Dr. Hayden was a notable controversialist, and wielded a strong pen for causes she championed—chiefly feminist. Though a "bonny fighter," she was entirely without rancour. She was fond of quoting the Biblical model of the Valiant Woman: in her own life she was the embodiment of what a Valiant Woman can be in modern times.

H. S. SKEFFINGTON.

We remember Dr. Hayden with gratitude as a member of the Catholic Women's Suffrage Society and Vice-President of St. Joan's International. She was a valued contributor to the *Catholic Citizen* and spoke at our Suffrage Meeting in the Picton Hall, Liverpool, during the National Catholic Congress. By request of the Alliance Mass was offered for Mary Hayden at St. Patrick's, Soho Square. R.I.P.

TWENTY-FIVE YEARS AGO.

LEONORA DE ALBERTI in the *Catholic Suffragist*, September 15th, 1917.

The country has decided against it, but there can be no doubt that, but for the organised opposition of women's societies, the military authorities would have re-established regulation in military areas. Indeed, the danger is not wholly passed, it crops up now in one form, now in another, and it is only by the final defeat of the supporters of the iniquitous system that the crusade against venereal disease can have the triumphant issue which Sir Malcolm Morris predicts.—*The Nation's Health.*

By kind invitation of the Catholic Club for German-speaking people, Miss Challoner lectured to the members in July on "The History of the Woman's Movement in this Country."

ALISON NEILANS.

With sorrow, we record the death of Alison Neilans, for almost 30 years the general secretary of the Association for Moral and Social Hygiene. The woman's movement throughout the world will mourn her loss, for she was one of the most inspiring leaders of the woman's movement. St. Joan's Alliance in particular will always hold her memory in affectionate admiration and gratitude for we have worked in close collaboration with her for many years over questions which have been the mutual concern of the Alliance and the A.M.S.H.

As a young woman she was an organiser of the Women's Freedom League and was imprisoned three times during the Votes for Women Campaign and once forcibly fed.

In her work against the official regulation and commercial exploitation of vice she was a true follower of Josephine Butler, inspired by the same burning zeal for justice, equality and the respect for human personality, more especially perhaps for the despised and outcast "prostitute." Great achievements during her secretaryship of the A.M.S.H. include the abolition of State regulation of vice in all countries under British rule, the passing of the Criminal Law Amendment Acts and the defeat of Regulation 40D in the last war. She worked for the repeal of the present unjust solicitation laws and combated vigorously proposals for the compulsory notification of V.D. and the making of prophylactic packets officially available for members of H.M. Forces. She unceasingly advocated a great increase in facilities for free and confidential treatment of V.D.

Miss Neilans was a great figure at Women's International Congress and also at gatherings in this country, where her considerable powers of oratory combined with a statement of exact facts convinced her audiences of the justness and rightness of the point of view she wished to "get over"—this despite the prejudice and thorny difficulties that surrounded the subjects with which she dealt.

Just before the invasion of France, accompanied by the President of the French Section of St. Joan's Alliance, she was received by H.E. Cardinal Verdier and enlisted his help in the attempt to place the abominable Maisons Tolerées out of bounds for British troops.

Alison Neilans was universally beloved and with unflinching courage she combined a sense of fun which attracted young and old.

We pray that the light illumined by Josephine

Butler and kept flaming bright by Alison Neilans may never be dimmed. May she rest in peace. S.A.B.

On Friday, September 25 at 12.30 p.m. there will be a Memorial Service for Alison Neilans at St. Martin's-in-the-Fields.

The Association for Moral and Social Hygiene announces:

"The Archbishop of Canterbury will take part in this Service, which will be one of Thanksgiving for the great work which Alison Neilans has done and the inspiration she has given to others; and of re-Dedication of the Association to the special work which it has been called upon to undertake."

The Alliance was represented at Miss Neilan's funeral by Miss Barry. Flowers were sent on behalf of the Alliance, the *Catholic Citizen*, and on behalf of the President of l'Alliance Ste. Jeanne d'Arc.

INTERNATIONAL NOTES.

The death of Rosa Manus, an outstanding representative of Holland at so many Congresses of the International Woman's Suffrage Alliance, comes as a shock to the whole woman's movement. A lover of peace and feminism she used her gifts of inspiration and leadership at Congress after Congress, the last of which was held in Denmark in 1939. Mrs. Corbett Ashby writes in the *International Women's News*: "She could have sought safety to continue her work in Britain or the new world, but she was Dutch and a patriot. Last Autumn she was imprisoned. Months of silence were broken by the news that she was in a concentration camp. On 29th April her brave spirit passed on. . . . She died, how we do not know, in exile." May she rest in peace.

Mexico has recently abolished the regulation of prostitution introduced there by the Emperor Maximilian in 1864. The Act passed by the Congress of the Mexican Republic prohibits the running of brothels. Medical supervision and police registration of prostitutes are suppressed. These measures have been taken because of the futility, from the medical point of view, of the system of regulation and the support it provided for the traffic in women and children. Medical treatment for people suffering from venereal disease is now compulsory for both sexes. In recent years Argentina and Brazil and other Latin-American countries have abolished regulation; it still remains in force only in a small area of the Western Hemisphere.

It is a great pleasure to receive regularly copies of *Le Mouvement Feministe*, from our colleagues in **Switzerland**. A recent number reports a rule imposed by the Department of Public Instruction of Geneva which forbids women school teachers to marry for five years. Ostensibly this rule is supposed to apply to young teachers of both sexes during training. Actually the present ruling forbids the engagement of new women teachers who are married, so that any young school mistress who wishes lawfully to wed, must renounce her training. Indirectly this amounts to an enforced vow of celibacy for five years. It is difficult, says the article, to reconcile this ruling with the much desired protection of the family, the raising of the birth rate and the struggle against immorality.

* * *

We offer congratulations to our very good friend, Father Arthur Hughes, of the White Fathers, who has been appointed Chargé d'Affaires of the Apostolic Delegation in Egypt and Palestine. The agency message giving this news adds that he has recently been on a mission to the Emperor of Abyssinia.

It will be remembered that in April, 1941, Father Hughes was appointed by the Pope Apostolic Administrator of the Vicariate of the Equatorial Nile and that before that he was secretary for Education to Bishop Michaud, Vicar Apostolic of Uganda.

* * *

We offer our congratulations to Miss Stella Thomas, the first West African woman to be called to the bar, on her appointment as Magistrate in the Ikeja district of **Nigeria**.

Liverpool and District Branch.

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

Despite the weather not being too kind, our members enjoyed the Annual Garden Meeting held in Birkenhead by kind invitation of the Misses Barry on August 22nd. We were glad to have with us a representative of the Birkenhead Women Citizens' Association.

With Mrs. McCann presiding, Miss Barry, Headquarters Hon. Secretary, and Miss McNeish, respectively proposed and seconded the following resolution which was passed unanimously and sent to the Minister of Home Security and the Minister of Pensions:—

"While willing to share in those services of their country which involve equal risks with men in war factories, A.R.P. service and fire-watching, this meeting of the Liverpool District Branch of St. Joan's Social and Political Alliance protests against the inequality of financial compensation for injuries received while carrying out these duties. It calls upon the Government to remedy this injustice (all the more glaring now that some of these services are compulsory) by compensating women at the same rate as men under the Personal Injuries (Civilian) Schemes."

The Resolution was also sent to all the Merseyside M.Ps. with the request that they would support the

motion in the order paper in the name of Mrs. Tate, asking for equal compensation for war injuries.

A letter of appreciation has been forwarded to Mrs. Tate.

The Meeting resulted in £2 2s. 0d. being raised, half of which was given to Headquarters.

Members of the Branch will be pleased to hear of the success of Miss Sheila M. O'Callaghan, niece of our member, Miss M. O'Callaghan, who has taken her B.A. Degree in History with Honours at Oxford. Miss O'Callaghan gained a State Scholarship in 1938 but was severely handicapped by injuries received in a raid on New Brighton, which compelled her to suspend her studies for a year.

We offer our congratulations to Mrs. Fitzsimmons, former hon. treasurer of the Branch, on the birth of her son.

HERE AND THERE.

The incomparable "Yaffle" of *Reynolds News* puts in some shrewd thrusts for the principle of equal pay for equal work, taking as text the case of a young Scarborough woman who was arrested for posing as a man.

"She stated that she had dressed as a man, changed her name from Muriel to Michael, and got a job in a bakery at £5 10s. a week, because she knew that, as a woman, she could not have earned more than £2 10s.

"It is futile to hope that the female population will fail to grasp the significance of this incident.

"Here is a woman who, by simply putting on trousers, was able to double her income. It will be difficult for most women to avoid the conclusion that trousers have an occult influence in the sphere of economics, and can do what no democratic government was ever able to do—control Finance.

"This interpretation is the more likely, because hitherto no intelligent explanation has ever been given why women receive less pay than men for doing similar work, less financial compensation for similar injuries, or smaller pensions for living the same number of years.

"Admittedly, this financial distinction between the sexes was not the kind of phenomenon for which any ordinary rational or scientific explanation could be given. Rash men have occasionally given so-called reasons, but they only raised a laugh. Most men found a dignified silence easier to maintain than an argument.

"Now at last women will have an explanation—a mystical one: The Occult Power of Bifurcated Costume.

"The adoption of trousers is therefore inevitable, and the stocking-and-suspender shortage will be used merely as a subterfuge.

"The authorities will find it difficult to cope with millions of women dressed like men and calling each other Fred, William, Horace, and the like, without employing a huge army of inspectors for sex-determination.

"And as there are already two and a half million officials in this country, many of them engaged in work of national nosiness, it will be cheaper in the long run to give men and women equal pay."

Thank you, "Yaffle." That is in substance what we have been trying to convey for many years.

As we go to press we learn that the Report of the Committee on Amenities and Welfare Conditions of the Women's Services has been published. We hope to deal with this in our next issue.

Miss Moclair represented us at the Conference on Social Science held recently by the Newman Society at Cambridge.

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