

THE
CATHOLIC CITIZEN

VOLUME XVIII, 1932



ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE,
55 BERNERS STREET, LONDON, W.1.

INDEX

VOLUME XVIII. 1932

	PAGE		PAGE
Abolitionist Victory in Hong Kong	27	The Institute for International Law	79
Alberti, L. de:		International Notes .. 6, 14, 27, 44, 59, 71, 79, 95	
On Attaining our Majority	4	Indian Women's Franchise	13, 31, 43
Women's Part in the League of Nations	12	St. Joan, Trial of	39
A Pastoral Letter on Feminism (Denmark)	42	St. Joan's S.P.A.:	
Our Coming of Age	51	Twenty-First Annual Meeting	35
Margaret McMillan	56	Annual Report	19
The Lothian Report on Women's Franchise		Coming of Age Celebrations	31, 35
in India	70	Keane, Dora:	
The Nationality of Married Women	78	The Position of Women in the Mediaeval Craft	
A Victorian Champion of Sex Equality	86	Gilds	67
The Child Slaves of Hong Kong	94	Laughton Mathews, Vera:	
Annual Meeting	35	Twenty-One Years	17
Annual Report	19	League of Nations	12, 83, 84
Archdale, Helen A:		Liverpool and District Branch .. 15, 37, 45, 65, 88, 97	
The 13th Assembly of the League of Nations		Look to Your Votes	56
From the Feminist Point of View	83	The Lothian Report and Woman's Franchise	70
Mrs. Belloc Lowndes:		Malta	18, 50
Some Little Known Beginnings	9	The Married Woman Worker	45
Birth Control	85, 96	St. Marylebone By-election	40
The British Commonwealth League	63	Maternal Mortality	75, 96
A Canadian Adventure, by Christine Spender	91	Mediaeval Craft Gilds, Women's Position in	67
The Child Slaves of Hong Kong	94	Memorandum addressed to the Minister of Health	
Civil Rights Bill	11, 57	(National Health and Contributory Pensions	
Our Coming of Age Celebrations	51	Bill)	47, 49
Messages on Our Coming of Age	51	Messages on St. Joan's S.P.A. Coming of Age	51
Mrs. Despard's Birthday	64	Nationality of Married Women:	
Douglas Irvine, Helen:		Catholic Women's League Correspondence	33
The Trial of St. Joan	39	Deputation to Home Secretary	13
Feminism, Pastoral Letter on	42	International Catholic Women's League Corres-	
France and Woman Suffrage	64	pondence	32
Franchise, Indian Women's	13, 31, 43	International Catholic Women's League Mem-	
" (Lothian Report)	70	orandum	88
Me. Frémont, Dinner to	87	International Convention: I.W.S.A. Proposals	29
Frenchwomen and the Vote	18	International Petition of Catholic Women and	
Garden Party	49	Men	18, 77
Heath, Isabel:		League of Nations Assembly, Resolution on	84
Maternal Mortality and Morbidity	75	Nationality of Married Women, by L. de Alberti	78
India Office, Letter to A.M.S.H.	83, 96	Ottawa Imperial Conference: St. Joan's S.P.A.	
International Alliance of Women for Suffrage and		letter to Prime Minister and Minister for	
Equal Citizenship	79	Dominions	62
An International Centre in Geneva	73	Petition on—British Dominions'	56
		National Union of Women Teachers	81

	PAGE		PAGE
Notes and Comments	3, 11, 18, 31, 41, 49, 57, 69, 77, 85, 93	Service Standard as a Basis of Salary Scales. By H. R. Walmsley	29
Obituary	7, 15, 31, 41, 49, 57, 71, 97	Shattock, Mrs.: The Purdah System and its Effect on Motherhood	96
The Part Played by Women in the Development of Voluntary Hospitals. By Granville Roberts	1	Some Little Known Beginnings. By Mrs. Belloc Lowndes	9
Peeresses in Their Own Right	93	Spender, Christine: A Canadian Adventure	91
The Position of Married Women	89	The Suffragette Spirit	36
The Purdah System and its Effect on Motherhood. By F. M. Shattock, M.B., B.S.	58	Traffic in Women	59
Reviews:		Hon. Treasurer's Note 7, 15, 37, 45, 53, 65, 73, 81, 87, 97	
The Way of the Cross	34	Twenty-One Years. By Vera Laughton Mathews	17
The Truth of Christianity	44	Union Internationale des Ligues Féminines	
The Household from A to Z	44	Catholiques	32
Margaret McMillan	55	A Unique Function (Ireland)	61
The Purdah System and its Effect on Motherhood	58	Walmsley, H. R.: Service Standard as a Basis of Salary Scales	29
What are Saints?	62	Women's Part in the League of Nations	12
Principles of Catholic Sex Morality	80	Women's Status in India	31
The Catholic Social Year Book, 1932	80	The Working Woman at Home	60
What the Country-Women of the World are Doing	80	Wynne Nevison, Margaret	60
A Victorian Champion of Sex Equality	86		
Mère Marie of the Ursulines	91		
Roberts, Granville: The Part Played by Women in the Development of Voluntary Hospitals	1		



WOMEN'S SERVICE
FILE COPY
NOT TO BE TAKEN AWAY

THE Catholic Citizen

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

Vol. XVIII, No. 1. 15th JANUARY, 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 Part Played by Women in the Development of Voluntary Hospitals.

BY GRANVILLE ROBERTS.

Voluntary hospitals are entitled to carry their romantic history far back into antiquity; and the further back you go in the history of voluntary hospitals the further you descend into the forgotten chronicles of those magnificent women who made the development of them possible.

Heroic poetry tells us frequently how the wives, sweethearts, and sisters of combatants invaded the field of battle when the dull glow of sunset diminished the severity of its blood-spattered scenes, bringing with them the spirit of tender ministrations to the wounded and the dying.

King Arthur was carried away to the island-valley of Avalon, after the disastrous battle in which he was mortally wounded, on a barge which was manned by beautiful queens, who sang as the barge moved away from the shore of the fatal lake.

So far as the Western nations are concerned, we owe our hospital development to the sudden revolution of affairs in Rome which was brought about by the coming of Christ. In the Rome of that day there were definite places which may be called hospitals, known as "Valetudinaria"; but they were by no means actuated by the higher motives.

Britain's first indigenous patroness of the sick was probably the Irish Princess Macha who actually founded a hospital in 300 B.C., the forerunner of the "houses of sorrow" as they were called; and a medicine system based

mainly on a queer knowledge of herbs was then largely the sphere of women.

Hospitals are thus seen to be antique institutions. Princess Macha's "house of sorrow" and the Roman "Valetudinaria" were the best of their day and time. They were the reply of persons of goodwill to the dictates of sheer necessity; but until the Christian era you may look in vain for any crusade obedient to the highest motives of selfless service. Christ's ministry revolutionised human conceptions. His charge to his Apostles was to "heal the sick"; and St. James admonished all and sundry to bring in the priests of the Church in times of sickness.

Rome possessed her temple-clinics; and when the Empire was converted to Christianity these primitive hospitals passed into Christian hands. In Rome there was a great, wealthy, but morally unfit society; a world dominant force. Into it there suddenly flowed a stream of clear, fresh inspiration—the Christian ideal. And while the men preached the gospel the women practised it—with the inevitable result that the early deaconesses of the Christian Church became, in effect, a united body of nursing sisters. To their lot fell the onerous duty of caring for the sick, the poor, the infirm, and the needy. It was the beginning of the romantic story of the voluntary hospitals.

Women thus became the real founders of the voluntary hospital movement. In those early and glorious days of the Christian Church in

Rome they were of immense importance and influence. St. Gregory of Nyssa calls his sister Macrina an "Archdeaconess"; from which reference it is clear that women held high office in the Church. Their work lay with the priests; and the saintly Phoebe of Cenchrea, who was St. Paul's companion, is an example of the noble type of woman who, in those troublous times, carried into pagan and hostile villages alike, the practical gospel of "heal the sick."

As time progressed regular establishments, each catering for different needs, automatically came into being and were called after the deaconesses—"Diakonias." They were small specialist hospitals and probably grew out of the deliberate district visiting schemes carried on by the sisters.

Even Rome's aristocrats were not proof against this new vision of duty and of mankind's higher responsibility. St. Jerome writes warmly in his Epistola of the patrician Fabiola, whose self-abnegation led her to relinquish rank and riches in A.D. 390 in order to build and maintain the first public Christian voluntary hospital; a hospital for the sick as distinct from the aged and the poor. Fabiola was the Florence Nightingale of her day, and of her St. Jerome says: "There was hardly an institution which had not benefited by her charity, hardly a bedridden patient but had felt her care. So that among the healthy poor many longed to be sick in order to come into contact with her." Such was the halo of glory about Fabiola of Rome over 1500 years ago, a halo all too infrequently deserved in these more complacent and self-righteous days.

In the fourth century of the Christian era, too, lived St. Basil of Caesarea, who built his town of houses furnished to deal with all variety of sickness and infirmity. Butler calls it "the miracle of the world"; and it did its work by the loving agency of inspired women who looked for their reward certainly not to the hideous surroundings of perhaps the leper's camp, nor anywhere adjacent, but obeyed a holy inspiration and were glad.

There came to England St. Augustine, with his Benedictines, and from the conversion which followed the Augustine settlement at Canterbury the wave which altered the course of things in Rome began to wash a rapidly awakening Britain.

Soon the torch of civilisation, flickering fitfully, was to move westward and be seized by the inheritors of Rome's proud estate. There came the taking over of local Roman "Vale-tudinaria," and the same process of setting up

tiny hospitals as the preaching and the converting progressed all over Britain. Basil of Caesarea is only one example. A famous woman was soon once more to move majestically across history's pages; she was the Abbess of St. Hildegarde on the Rhine, who has since been called "the Sibyl of the Rhine." She even wrote two famous books about medicine which display her skill and knowledge of the science, and she founded the first recorded school for nurses.

Hospital development all this time—and from Fabiola to the Abbess of St. Hildegarde you travel down six centuries—grew as Christianity fought its way and then consolidated its position all over the West. Hand-in-hand with the religious conversion of the people went the setting up of social services—through centres which were the early voluntary hospitals—to care for the sick, the infirm, and the needy.

Even when Henry the Eighth dissolved the monasteries the work of the old sisterhood became the new duty of lay women. In passing thus briefly over the darker days of the Middle Ages let us not forget the name of St. Margaret of Scotland who established a hospital in Edinburgh; of Queen Maud, wife of Henry I, who herself waited upon lepers in London; of Adela of Louvain, Henry I's second wife, who was the founder of St. Giles' Hospital in London, and of the illustrious Queen Eleanor. They were followers of the high tradition of piety and love which is characteristic of so much of woman's work in all states and all times; the tradition of women who had said "write me as one who love her fellowmen." They immediately preceded the religious clash which was to completely destroy not only the monasteries, but also the hospitals which were indissolubly linked up with religious practice; and a dark period followed in which the sick and the poor were, as always, the chief—almost the only—sufferers.

England suffered long and terribly for the destruction of her hospitals, and two centuries elapsed before, in 1740, the London Hospital re-opened.

During two centuries a complete psychological change had occurred. From the spirit of heroism and love of Fabiola, Helena, the good Abbess, Queen Matilda, Queen Phillipa, and others of their time and line, we find an English physician of the early Victorian period saying, "We always engage nurses without a character, because no respectable woman will take such work." Shades of Fabiola, who relinquished her all for the sake of the suffering

(Continued p. 5).

Notes and Comments.

We offer our readers our cordial good wishes for 1932. St. Joan's Social and Political Alliance celebrates its majority next March—our paper enters this month on its eighteenth year. Great changes have occurred in these last twenty years; the position of women has undergone a transformation, and yet who shall say how many years of hard work lie ahead of us, before all artificial barriers restricting the development of women, even in our own country, are broken down.

In another column we give a report of the family party, held on December 8th, to honour the founders of the Catholic Women's Suffrage Society, now St. Joan's Social and Political Alliance.

We are glad to publish the interesting article on Women's work in the development of Voluntary Hospitals, by Mr. Granville Roberts, Assistant Organizing Secretary of the Merseyside Hospitals Council. In a Catholic paper it is scarcely necessary to remind readers of the numerous Catholic orders of nursing sisters. Such as for instance the Sisters of Mercy, who have just celebrated their centenary; the Little Sisters of the Poor, and the Little Sisters of the Assumption who nurse the poor in their own homes; the Sisters of St. Vincent de Paul, with whom Florence Nightingale studied in Paris; the Bon Secour nuns and many others.

We are delighted to learn that the British Government has appointed Mrs. Corbett Ashby to be a substitute delegate to the Disarmament Conference at Geneva on February 2nd. St. Joan's Social and Political Alliance has been urging the Prime Minister and Foreign Secretary to appoint Mrs. Corbett Ashby as a delegate. Mrs. Ashby, as our readers know, is President of the International Women's Alliance for Suffrage and Equal Citizenship, and her wide international experience, and her work for peace, render her peculiarly fitted to be of service on the Disarmament Conference.

A resolution was also moved on behalf of our Alliance at the Annual Meeting of the Council for the Representation of Women in the League of Nations, held on December 1st, asking for the appointment of a British woman as a fully accredited delegate from this country to the Disarmament Conference. Mrs. Corbett-

Ashby's name was among those suggested as suitable candidates.

We are glad to read that President Hoover has appointed a woman, Miss Mary E. Woolley, as one of the U.S.A. delegates to the Disarmament Conference. Miss Woolley has been President of the Mount Holyoke Seminary since 1900, and is a member of various peace organizations.

We offer our congratulations to our member Miss Joan Rafferty on her marriage to Mr. J. Farmer.

We are glad to learn that the Government is to proceed with the Children's Bill, which is to make further and better provision for the protection and welfare of the young and the treatment of young offenders; and to amend the Children's Act, 1908, and other enactments relating to the young.

We are grateful to the Hon. Miss Mary Pickford for defending, in her maiden speech in the House, the rights of women to be employed on a two-shift system. She pointed out that the opposition came mainly from Trade Unions; one heard very little about the objections of the women and girls concerned, who are usually not members of the Unions. The occasion was the debate on the Expiring Laws Bill which covers among other Acts the temporary licence to employ women and young persons on the two-shift system. Miss Pickford, who was a temporary inspector of factories during the war, is well qualified to speak on this subject, and her opinion that the two-shift system is in the interest of the

(Continued on p. 7.)

Annual Meeting

for Members only.

The Annual Meeting will be held on Saturday March 12th. Nominations for Committee and resolutions for the Agenda must reach the Secretary not later than February 2nd.

We remind members that nominations must be duly proposed and seconded and the consent of the candidate obtained.

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.

Miss DOUGLAS IRVINE, M.A., *Chairman.*Miss LEONORA DE ALBERTI, *Editor, Catholic Citizen.*Miss BARRY, *Hon. Secretary.*Miss PAULINE M. BRANDT, *Hon. Treasurer.*

Miss E. BUTLER-BOWDON.

Miss BARCLAY-CARTR, Lic.-ès. L., *Hon. Press Sec.*Miss FEDDEN, *Hon. Treasurer, Catholic Citizen.*

Miss SHEILA HYNES.

Miss JEFFERY.

Miss C. MADDEN, F.L.A.

Mrs. LAUGHTON MATHEWS, M.B.E.

Mrs. O'CONNOR.

Miss MONICA O'CONNOR.

Mrs. SHATTOCK, M.B., B.S.

On Attaining Our Majority.

Members of St. Joan's Social and Political Alliance forgathered at the Junior Liberal Club, St. Ermine's Hotel, on the night of December 8th to do honour to the Founders of the Catholic Women's Suffrage Society, now St. Joan's Social and Political Alliance. Twenty-one years have passed since Gabrielle Jeffery and May Kendall met outside Holloway Gaol to join in a welcome to the suffrage prisoners to be released that morning. Strangers to each other, it was only when one mentioned that she had been to Mass that day, Feast of the Immaculate Conception, that she was hailed by the other as a co-religionist. There and then the idea came to them of founding a Catholic woman's suffrage society, and from this chance meeting our Alliance was born. Its actual birthday being the Feast of the Annunciation, March 25th.

Our chairman, Miss Douglas Irvine, who presided at our informal family party, in speaking of these incidents, said how rightly had St. Joan of Arc been chosen by Miss Jeffery and Miss Kendall as Patron of the new society, since she must have had a special feeling for these two young girls—scarcely older than she was at her martyrdom—who, though unknown and without funds, set out courageously on so difficult an enterprise.

Miss Irvine spoke of Miss Jeffery's invaluable services to the Alliance, her balanced judgment and help behind the scenes being a tremendous asset, and one we could hardly do without.

Miss Jeffery, in replying, confessed that she was proud that the idea of founding a Catholic Women's Suffrage Society had come from Miss Kendall and herself, yet she sometimes felt a little awed when thinking of its far-reaching consequences and its influence on some of its

members, the course of whose lives it must have altered. If the Society had been initiated by Miss Kendall and herself, the successful growth and development of it was the work of all members. She recalled how in the early days votes for women on the same terms as men was the goal of the Society, but at the present day she saw no limit to the work of the Alliance as there was a long way to travel before social and economic equality between men and women was secured.

Miss Jeffery was presented with a badge of the Catholic Women's Suffrage Society, the fleur-de-lys on a blue field, worked in gold and enamel, and said no gift could have pleased her better.

St. Joan's Alliance has the reputation of attracting youth, and indeed besides those who have grown grey in the service, there was a good number of young girls, including little Margaret O'Connor, aged eleven, who had come to do honour to Miss Jeffery, and presented her with a bouquet of flowers in our colours.

Among those who sent apologies for absence were Miss Kendall, unable to join us through family reasons, our good friend, Dom Gilbert Higgins, Mrs. Belloc Lowndes, Mrs. and Miss Christitch, Father Filmer, Dr. Margaret Morice, while Don Luigi Sturzo sent a special message, stressing the importance of women obtaining equality with men in politics, economics and in cultural influence, and expressing his hope that St. Joan's S.P.A. would be in the vanguard in working to a true and Christian peace between the peoples. We had a message too from the French Section of the Alliance.

Miss Eleanor FitzGerald gave us some of her inimitable Irish stories. Miss Edith Delaney and Miss Doris Waymark charmed us with their songs, and so a delightful evening came to an end.

There will be more formal celebrations later in the year, but they cannot take place on our actual birthday, since Good Friday falls this year on the 25th of March.

L. DE ALBERTI.

Miss Jeffery writes:

May I be allowed space to express my warmest thanks to all who were so kind as to join in presenting me, on December 8th, with the very beautiful reproduction of the original badge of the C.W.S.S. I can think of nothing that I should value more. I would also like to thank all who were able to be present at the Anniversary Party that evening—in particular the Committee, for arranging it, and the artistes who gave us such delightful entertainment.

Jan. 5th, 1932.

GABRIEL JEFFERY.

The Part Played by Women in the Development of Voluntary Hospitals.

(Continued from p. 2.)

poor! It was not until 1840 that the training of nurses recommenced on a sound basis; and again the recrudescence was born of woman's inspiration. Florence Nightingale, even in 1863, describes the horrible conditions under which nurses worked, "sleeping," she says, "in a men's ward to their moral and bodily danger." England lacked a successor to Clara or Teresa. At Kaiserwerth, in Germany, however, Pastor Fleidner and his wife had begun to develop nursing on a real basis. When the Pastor came to London he "saw a system that cried to Heaven for reform." There were 300 women with their children in the same room, in rags and dirt, sleeping without bedding on the floor . . . no distinction of sex . . ." Fleidner was utterly sickened by his visit to Newgate Prison with Mrs. Elizabeth Fry, the Quakeress, who became one of his trainees and was to begin the rehabilitation of English nursing. It was under Elizabeth Fry, who returned to England to train woman nurses, that Florence Nightingale first studied—later she went

to Kaiserwerth. And thus she was fitted for her work, soon afterwards, in the Crimea. To Fleidner's German deaconesses we thus owe our English regeneration of nursing, through Florence Nightingale. About this time too, Louisa Twining began to remodel the disgusting workhouses of Tudor ancestry, and to humanize them; while charity organisations attracted the grace and enthusiasm of Octavia Hill. In their different spheres there were thus three devoted women consecrated once more to the holy duty of relieving the sick and the needy. In 1860 the Nightingale Fund School for nurses was started at St. Thomas's Hospital and from it ever since has gone forth a never-ceasing stream of radiant charity of soul, tempered and strengthened by scientific knowledge. In 1887 a further step was taken when the Victoria Jubilee Institute for Nurses was founded; and from then onwards matters have progressed at an amazing speed. The beacon had been re-kindled after 200 years of horror-filled darkness, and in 1914 when England was plunged into the dreadful realities of the World War, she was equipped with countless thousands of women, no less inspired than the nursing sisters of the early Christian era, who took their place in the ranks of war and acquitted themselves with true nobility. How much we owe to the work of those devoted women will never be properly computed.

So we arrive at the modern voluntary hospital with its up-to-date equipment, its training courses for women, and its special work for women. We have briefly seen how it has developed, and have paid special reference to the part played by women of all sorts of nations, conditions, and creeds, in that development. Before I conclude perhaps it may not be amiss to sketch the work done in Merseyside by and for women in the local voluntary hospitals. Apart from women doctors, nurses, sisters, and general women workers, there are 139 women serving as members of hospital boards of management in Merseyside alone. Their influence is great; their work no less essential than that of actual sisterhood in the wards, for it is a high and responsible duty.

* * * *

THIRD WOMAN DELEGATE TO
DISARMAMENT CONFERENCE.

As we go to Press we learn, with pleasure, that Dr. Marie Luders has been appointed as a delegate to the Disarmament Conference.

International Notes.

Spanish women were nearly deprived of votes when an amendment to the draft Constitution was brought forward on December 1st, which would have delayed woman suffrage for about five years. Señorita Victoria Kent, supported the amendment; but Señorita Campoamor, a true democrat and feminist, opposed it. It was defeated by four votes only. When the motion giving the vote was passed on the previous occasion, the Catholic members voted for it, and it was passed by 161 votes to 121, but twenty Catholic members have since withdrawn from the Assembly. The support given to the amendment was largely based on the fear that women would defend the Church and the Faith.

But Catholics have had it in their power these many years to enfranchise women. Had they done so it is probable that Spain would not now be at grips with the forces of irreligion, masquerading as progress.

We read in the "Tablet" of December 12th, the report of a meeting in Madrid of the newly formed Women's Association of National Action addressed by Don José de Medina Togados. The speaker said that though organizations of women existed in Spain before last April, such as catechists and other educational, philanthropical, and social societies there had been no women's political organizations, because women had no part in politics. This is scarcely correct since several women suffrage societies have been active for many years.

The *Times* reports that a Bill has been introduced in the Kenya Legislature to provide for the Christian marriage of Africans previously married according to pagan rites. A clause provides that a native woman obtains her legal majority when married according to the Christian rite. At present a woman remains a chattel all her life.

The Bill provides also that a Christian widow shall have the custody of her children, who at present become the property of her pagan relatives. The intention is to preserve the Christian influence of the mother over her children.

We are glad to see that Miss Jane Addams, President of the Women's International League for Peace and Freedom, shares the Nobel Peace

Prize for 1931, with her compatriot Dr. Nicholas Murray Butler. Dr. Butler is President of Columbia University, and a trustee of the Carnegie Endowment for International Peace. Miss Addams has done splendid work in the cause of peace, and also in the women's movement.

Miss May Oung, the only woman member of the Burma round Table Conference, spoke at its first meeting, on the question of the complete equality of the sexes in Burma, and said that while Burmese women asked no favours, they would consider unacceptable any Constitution which does not give them the same electoral and other rights as men.

U Ba Si, supporting Miss May Oung, said that if women were excluded from the franchise the British suffragette movement would be repeated in Burma with greater force.

"La Française," of December 26th, gives the text of a letter addressed to the Secretary General of the League of Nations by two societies of Catholics, "Le Centre de Recherches Feministes," and our own "Alliance Francaise de Ste. Jeanne d'Arc," stating their complete agreement with the Consultative Committee on the Nationality of Married Women, and pointing out that they cannot agree with the Memorandum of the International Catholic Women's League, that a married woman's right to her own nationality is likely to interfere with family unity. On the contrary, they consider it may well make for greater harmony.

"La Femme Belge," also, is in favour of a married woman's right to her own nationality, and considers that the letter from St. Joan's Social and Political Alliance made a good impression at Geneva. The Belgian Law on Nationality is more favourable to married women than is the law of Great Britain.

A. A. B.

THE INTERNATIONAL WOMEN'S NEWS

The Monthly Organ of

THE INTERNATIONAL ALLIANCE OF WOMEN
FOR SUFFRAGE AND EQUAL CITIZENSHIP.

Subscription: 6s. per annum, post free.

At the present time "Jus Suffragii" forms a unique link between the women of all nations. It contains articles, reports and letters from all countries and constitutes a valuable record of women's activities. Sample copies may be had free of charge on application to the Office—190 Vauxhall Bridge Road, S.W.1.

NOTES AND COMMENTS—(Cont'd. from p. 3.)

workers, carries great weight. Also the amendment which would have precluded women from being so employed was defeated. We hope some day Miss Pickford will see eye to eye with us in desiring to see removed all restrictions which apply solely to women industrial workers.

We are glad that the Government has appointed Miss Pickford to the Franchise Committee of the Committee which is to proceed to India on matters arising from the Round Table Conference.

We offer our cordial congratulations to Miss Tuke, on whom the order of Dame Commander of the British Empire has been conferred. Miss Tuke, who was Principal of Bedford College for twenty-two years, has done great service for the higher education of women.

In view of the Disarmament Conference which meets next month in Geneva, a leaflet, "The Catholic Church and Disarmament" has been published by the Catholic Truth Society (price one penny). It is a statement issued by the Catholic Council for International Relations, Great Britain, and the Catholic Union of International Studies, Irish Branch. It shows how successive Popes for the last fifty years have warned the Nations of the danger in the competitive growth of armaments, and urged them to work for a true peace.

Appropriately the C.C.I.R. recently published an article on St. Elizabeth, Queen of Portugal, in the fourteenth century, a Patroness for Peace, who rode between the armies of her husband and son, and stopped the battle. She would not allow her nobles to take up arms to restore her lands to her, saying: "She had rather endure all the injuries done her than consent to right them by war."

SUBSCRIPTIONS AND DONATIONS.

December 1st, 1931, to January 1st, 1932.

	£	s.	d.
Barry, Miss F...	5	0	0
Bain Miss ..	1	5	0
*Brady, Miss ..	4	6	
Butler-Bowdon, Miss ..	8	12	6
Butterworth, Miss ..	2	6	
Cockshutt, Miss ..	2	6	
Dorman, Miss A. L. P. ..	10	6	
Duff, Miss Fraser ..	12	6	
Farmer, Mrs. J. ..	10	0	
Guidi, Miss ..	2	0	
Harding, Miss ..	5	0	

Hayes, Miss E. ..	2	6
Lowndes, Mrs. Belloc ..	14	6
Mardon, Miss ..	2	6
Mills, Mrs. E. C. ..	5	0
O'Connor, Miss E. ..	1	6
*Quinlan, Miss A. ..	1	0
*Rawlinson, Miss F. M. ..	5	0
Raynes, Miss ..	2	6
Rev. Mother, St. Mary's Convent, Swansea ..	5	0
Richards, Miss E. M. ..	5	0
Shattock, Dr. ..	1	0
Shorto, Mrs. ..	2	6
Thomas, Mrs. ..	2	0
Wall, Miss ..	15	0
*Waymark, Miss Doris ..	2	6
Minimum Annual Subscriptions ..	9	0

£23 2 6

* Donations to Christmas Sale.

TREASURER'S NOTE.

The Jumble Sale realised the sum of £13 2s. 11d., £5 8s. 4d. having been taken at the Hall and £7 14s. 7d. at the office. We are most grateful to those who helped to sell, and also to those who sent us the jumbles.

P. M. BRANDT (Hon. Treasurer).

OBITUARY.

We offer our sincere sympathy to our members Mrs. Hand on the death of her sister; and to Miss Child on the death of her mother. R.I.P.

We regret to record the death of Mr. C. P. Scott, for 57 years Editor of the "Manchester Guardian," about the only paper to support Woman Suffrage, when the movement was boycotted by the Press in general.

ANNUAL SUBSCRIPTIONS.

Subscriptions to the Alliance and to the "Catholic Citizen" are now due. We beg all our friends to send their subscriptions without delay, and thus save extra work at the Office. Subscription to the Catholic Citizen 2s. 6d. minimum annual subscription to the Alliance 1s. At the same time we remind members that 1s. does not cover even the expense of sending notices, and we ask them to increase their subscriptions if possible.

MINERVA CLUB,
28a Brunswick Square, W.C.1.
 (Corner of Hunter Street) close to Russell Square (Tube) Station.

Phone: TERMINUS 4791.
PUBLIC RESTAURANT.

Open to non-residents. Lunch, 12-2. Dinner, 6.30-8.
 Sundays, 12.45-2 p.m.

A la Carte. Moderate Prices. Restful and Comfortable.
 Vegetarian Dishes provided. Parties catered for by
 arrangement. Catholics catered for.

BED AND BREAKFAST.

Private Guest House.
 Hot and cold water basins, gas fires, lounge, from 35/-.
 Telephone 4296.

70 Cromwell Road, S.W.5.

JANE BROWN RESTAURANT,
39 Thurloe Place, South Kensington.

Phone: Kensington 8349.
Luncheons, Teas. Catering of all kinds.
 Nearest Restaurant to ORATORY and Museums.

FOYLES FOR BOOKS

Over two million books on every subject including
 all the best new and second-hand books on Religion
 and Theology. Catalogues free. Mention interests.

CHARING CROSS ROAD, LONDON W.C.2.
 Gerrard 9310 (7 lines.)

THE WORLD'S CHILDREN

A Monthly Journal of Child Care and Protection
 Considered from an International Viewpoint

**The English-Speaking Organ of the Declaration
 of Geneva**

EDITED BY EDWARD FULLER

Special Articles and Official Communications
 from all parts of the world

Monthly by post: 5d., 10 cents, or 50 gold centimes
 Yearly subscription by post: 5s., \$1.25, or
 6 gold francs

SPECIMEN COPY POST FREE ON APPLICATION

Publishing Office:

**The Weardale Press, Ltd., 26 Gordon Street,
 London, W.C.1, England.**

CATHOLIC FUNERALS

Conducted in an Exceptional Manner, at Most Moderate
 Charges, in Town, Country, or Abroad.

Distance No Object. Day and Night Service.
PRIVATE MORTUARY CHAPELS.

Personal attention at all Hours by

ALBERT FRANCE, Catholic Undertaker,
45 Lamb's Conduit St., Theobald's Rd. W.C.1.

Telephone: HOLBORN 4901.

FOOT SPECIALIST.

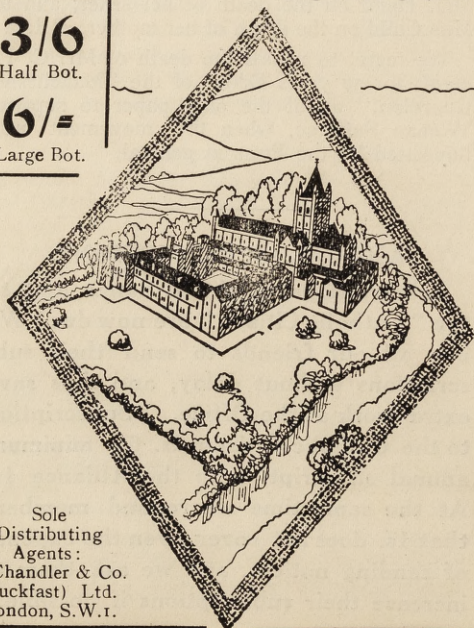
Miss Drummond W.L.S., Ch. (fully trained nurse
 ex-service), specialises in treatment of bunions, corns,
 chilblains and all foot troubles, superfluous hairs, warts
 and moles successfully removed. Free consultation.
 Victoria 5026. - 108 Chandos House, Palmer Street,
 Victoria Street. Opposite Army and Navy Stores.

3/6

Half Bot.

6/=

Large Bot.



Sole
 Distributing
 Agents:
J. Chandler & Co.
 (Buckfast) Ltd.
 London, S.W.1.

Health from BUCKFAST

FOR Anæmia, Lack of Appetite, Weariness,
 Depression, Headache, Sleeplessness—signs of
 a *run-down* condition—Buckfast Tonic Wine is the
 ideal *builder-up*. Once you have seen how it
 restores vitality and energy, how it helps back to
 health after illness, you, like others, will say, "*it is
 a pity that Buckfast Tonic Wine is not better known.*"
 Remember Buckfast Tonic Wine is not an ordinary
 Tonic Wine. It is made and guaranteed by the
 Monks of Buckfast Abbey, and is sure to do you good.
 Sold by Wine Merchants, Licensed Grocers and
 Chemists.

Buckfast
TONIC WINE
 REGISTERED TRADE MARK GUARANTEED