

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), 55 Berners Street, London, W. 1.

Vol. XXIV, No. 11.

15th NOVEMBER, 1938.

Price Twopence

10
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 Maid of Orleans

BY CHRISTOPHER ST. JOHN

Since the great French scholar, Jules Quicherat, published the records of St. Joan's trial, and rehabilitation, thus making easily accessible the authentic story of her life, nearly a hundred years have passed. During that time the stream of books of all kinds about her has never dried up. She has an irresistible attraction for writers. Some of her recent biographers might have done well to recall the admonition addressed to her during her trial: "How serious and dangerous it is curiously to examine the things which are beyond one's understanding, and to believe in new things . . . and even to invent new and unusual things, for demons have a way of introducing themselves into such-like curiosities." It cannot be said too plainly and uncompromisingly that Joan of Arc is beyond the understanding of anyone who rejects the truth that she was divinely inspired. When "new and unusual things" are invented as a substitute for this truth, attested by her life and sealed by her death at the stake, all that it makes clear becomes inexplicable, and, which is more dangerous, the reputation of St. Joan suffers. The author of this unpretentious little pamphlet* points out that to agnostics, however appreciative of St. Joan they may claim to be, her life must always remain baffling. In temperate language Mr. Bernard Shaw and Miss Sackville West are reproved for professing to see in her "a budding heretic," against all the evidence to the contrary. "They would have been more honest to have studied her life, not by the light of personal predilections but in relation to the dogmas and organisation of the Church. It was not the Maid who threatened schism, but the dangerous churchmen who condemned

her." The pamphlet should be very useful to those Catholics, who, unskilled in dialectic, have some difficulty in defining the Catholic attitude to St. Joan, and defending it when it is criticised. In a few terse sentences Miss Craig has provided them with a valuable controversial weapon. But she has done much more than that. She has managed in thirty-one pages to tell the marvellous story of St. Joan's life more faithfully, more movingly, than it is told in many full-sized biographies. Her pamphlet is really a masterpiece of compression. Students of the vast literature of St. Joan will notice how well Miss Craig has mastered her authorities. Her quotations from the "Procès" always add a significant touch to her strikingly objective portrait of the saint. How well she summarizes the result of the lengthy proceedings of the Poitiers commission by quoting what its members reported to the Dauphin: "No evil has been found in her: only goodness, humility, virginity, devotion, honesty and simplicity." The myth, often recorded as a fact, of her recantation, is exploded by a brief reference to the evidence that the short formula, making no mention of the evil origin of her revelations, she repeated, was not that which, "wearily smiling," she signed. She was, by a base trick, made responsible for an abjuration she had steadfastly resisted. I do not think any member of St. Joan's Alliance will be able to read this unvarnished narrative of its patron's career without being inspired with a new love, a new gratitude, a new admiration. The Australian Catholic Truth Society is, I understand, doing splendid work in the propagation of Catholic truth. It has certainly done splendid work by publishing this remarkable pamphlet, in which the truth about St. Joan is so nobly told.

* *Joan of Arc. Maid of Orleans.* By L. M. I. Craig (The Australian Catholic Truth Society. 2d.)

Tribute to Men Supporters of Woman Suffrage

October 13th 1905 should be a memorable date in the history of women.

It was on that date that the younger generation of that time—grown tired of seeing their elders working for equality and political freedom in a perfectly constitutional manner, laughed at and ignored by politicians—determined on other tactics.

Annie Kenney, a mill hand, fired with the injustices she saw all around her, went to Manchester before an election, determined to question the late Sir Edward Grey at one of his meetings. She met Christabel Pankhurst, then a brilliant law student and spoke of her intention. Both girls went to the meeting. During question time a written question was sent up, asking Sir Edward "if he were elected would he try to make Women's Suffrage a Government measure." The question was handed round to others on the platform, laughed over and ignored.

Indignant, Annie shouted her question; stewards approached her and as she would not stop, tried to eject her. Christabel then took up the fight and both were flung out of the meeting. Outside a crowd quickly formed and on the girls attempting to explain their position, they were arrested and sent to prison for a week.

So were the militant methods of the Women's Social and Political Union brought into being.

These methods persisted right up to the outbreak of war in 1914. During those years, thousands of women had suffered imprisonment, hunger-strike and, the horrors of forcible feeding. Many men, too, had not only supported them by every means in their power but had also gone to prison and some had hunger-struck and been forcibly fed. To comrades such as these the women have always felt they owed a special debt.

On October 13th this year the Suffragette Fellowship decided they would invite some of these men as Guests of Honour to their annual re-union held at the Quadrant Restaurant, Regent Street.

Mrs. How-Martyn was in the chair and the principal speakers were: the Rt. Hon. Frederick Pethick-Lawrence, P.C., M.P., Canon Donaldson (Archdeacon of Westminster); The Rev. F. Hankinson (Visiting Chaplain to Holloway Prison); Mr. Arthur Marshall (W.S.P.U., Solicitor); Captain Pantlin and Mr.

Herbert Jacobs, both leaders of the two Men's Societies for Women's Suffrage; Mrs. Brailsford, whose pen was never idle on the subject of the treatment of women and, Mr. Bayard Simmons, the first man ejected from the House of Commons for an apt outspoken remark on the subject during a debate.

Because of the Guests many old friends were present for the first time for many years, some of whom had brought their grown-up sons for the first time.

Mr. Lawrence, who was the principal speaker, brought back very pleasant memories—a heartening tone at a time of national depression owing to the European Crisis—by referring to the wonderful spirit of the women in their fight; their selfless sacrifices; their comradeship; loyalty; devotion to their leaders and each other and their never-ending gaiety and courage. All working together with but one aim in view—the Vote.

Most of the speakers dwelt on the inspiration they had gained from their work on the women's behalf, laying stress on the lack of bitterness or anti-sex phobia amongst those they had met in that great fight. One speaker, Mr. Brailsford, saying that that was the spirit so sadly lacking to-day with its want of enthusiasm and policy of drift.

Miss Grace Roe—home from America—gave the toast "Our Guests" and in a short happy speech, reminded us of the debt we owed those present, and others unavoidably absent; Mr. George Lansbury, M.P., Mr. Nevinson, Mr. Victor Duval and Mr. Hugh Franklin; she recalled the many times these men had always been there in a dark hour. They stood as rocks and helped the women to keep their poise and belief in the decency of life and helped their faith in the ultimate victorious finish to the fight.

So came to an end an inspiring and delightful evening.

GERALDINE LENNOX.

Our member Miss Fedden is having a very successful time speaking and writing in S. Africa. She has made several broadcasts and at the Quarterly Meeting of the Johannesburg C.W.L. she gave a much appreciated lecture on "The Fight for the Vote." She has also spoken to several feminist groups. From England we send Miss Fedden our best wishes.

Notes and Comments

COME TO THE MEETING ON DECEMBER 12th

Readers will remember that the Government published a White Paper (Cmd. 5784, 1938) concerning Forced Marriages of African Girls with which we dealt in our September issue.

It is important that this report shall not be shelved, but should on the contrary lead to further negotiation and action. St. Joan's Alliance is organising a Public Meeting at Caxton Hall, Westminster, on Monday, December 12th, at 8 p.m. to impress upon the Government that women in this country are really roused as to the fate of young women under British rule in Africa. The speakers will be the Ven. Archdeacon Owen of Kairouan and Mrs. Owen who have worked in Africa for many years and have persistently protested against any forced marriages of African girls, Miss Eleanor Rathbone, M.P., who has twice raised the question in the House of Commons, Miss Eleanor Hawarden, L.L.B., of Cape Town University who is engaged in research on the position of African women, Miss Nina Boyle who was the first in this country to bring the matter prominently before the public. Our Chairman, Mrs. Laughton Mathews, will preside.

Among organisations which have already given their support to the meeting are—Actresses' Franchise League, Association for Moral and Social Hygiene, British Commonwealth League, Catholic Social Guild, Mothers' Union, National Council for Equal Citizenship, National Union of Women Teachers, Open Door Council, Six Point Group, Suffragette Fellowship, Women's Freedom League, Women's Guild of Empire Ltd.

Admission is free, reserved seats 2/6 and 1/- for which application should be made at once. We look to all our readers to make the meeting a big success by buying tickets for themselves and their friends, but the important thing is—COME.

* * * *

We have received the following letter from the Reverend Mother Dammann, President of the Manhattanville College of the Sacred Heart, New York, U.S.A.

Thank you so much for sending me the copy of the *Catholic Citizen* for September 15th, with its congratulations to Manhattanville on the acceptance of a Negro student. It is a great gratification to us

to read your words of commendation. We know very well what good work St. Joan's Social and Political Alliance is doing. Recognition by those who, like ourselves, are keen on the spread of God's kingdom, is a great encouragement.

You will be interested to know that we completed our enrolment very early during the holidays and we have been obliged to refuse a number of well qualified students. The prophecies of those who felt that we were spoiling our prospects of working for God have not been fulfilled.

Begging you to pray for our efforts, and assuring you of our prayerful interest in your work.

* * * *

It is hardly necessary for us to record our firm opposition to the resolution passed by the National Council of Women at its recent conference in London advocating: (1) the need for the legalisation of abortion under adequate safeguards, (2) the need for the provision by Public Health Authorities of contraceptive information to all married women who desire it.

Readers will remember that in 1929 we felt obliged to withdraw our affiliation to the National Council of Women on account of its advocacy of "birth-control." We are of course happy to co-operate with the N.C.W. on any specific point with which we are in agreement.

* * * *

By the death of the Right Rev. Francis O'Rourke, Vicar Apostolic of Bight of Benin, Nigeria, the Alliance has lost another friend of African women. He gave the Alliance much helpful information on their status. We ask our members to pray for the repose of his soul.—R.I.P.

Members are asked to pray for the repose of the soul of Mrs. Frederic Sherwood, Godmother and aunt of our Hon. Editor, who died after a long illness on November 3rd. Fortified by the Rites of Holy Church.—R.I.P.

We offer deepest sympathy to our member, Mrs. Prister Cruttwell, on the death of her brother. May he rest in peace.

* * * *

The Misses Barry, Jeffery, Meredith and Wall were happy to represent St. Joan's Alliance at the Suffragette Dinner.

* * * *

Utility Market, November 22nd and 23rd, at Central Hall, Westminster. Please note that there is just one week before the sale. Please send your contributions by November 21st, priced to the Office. Follow your contributions by a visit to the sale and BUY!

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE,

AND

Editorial Office of "Catholic Citizen":

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

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

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The Legal Position of Women Workers¹

This monumental book of reference which sets out the laws governing women's work throughout the world was undertaken by the International Labour Organisation as a result of a resolution passed by the League Assembly in 1935. When in 1937 the Assembly adopted a resolution to undertake a world survey on the legal position of women it was specifically mentioned that this study, then in process of completion, was to be part of that survey.

The Women's International Organisations have been given to understand² that the world survey is to be purely objective. But parts of this study by the I.L.O. can hardly be called objective—explanation and surmise unfortunately lend themselves to prejudice of one kind or another and the I.L.O. has not hesitated to "get over" its own particular form of propaganda.

A large part of the book naturally refers to protective legislation (protection of maternity, limitation of hours, night work, unhealthy and dangerous work, protection of morality). The book takes a definite attitude, and one perceives this attitude to be rather an exaggerated tendency to regard woman as the "eternal mother" from the cradle to the grave. No doubt it is very admirable to take into account motherhood, potential and real, but one knows

¹ Le Statut Légal des Travailleuses (International Labour Office, Geneva, 15 frs.).

² The Committee (of Experts) welcomes the co-operation of the women's international organisations and will keep them advised as to the ways in which they can assist it . . . In supplying information they should bear in mind that the proposed survey is intended to furnish a purely objective picture of the legal status of women at the present time and that, accordingly, any form of criticism or of direct or indirect propaganda is necessarily excluded.—*Communication from the Secretary General to the Women's International Organisations.*

that special legislation for one sex only prejudices employment. This is rather strikingly exemplified by the fact that employers have to be forbidden by law from dismissing women employees who come under special protective legislation. But there is nothing to forbid an employer from not engaging say, a married woman because he regards the obligatory maternity leave as too long.

There are of course industries which are practically confined to women so that legislation applied to these workers cannot be called special. There is also a great deal of protective legislation which is extended to both sexes. Reading this work one wishes that more of the legislation applied to women was also applied to men. In the chapter on night work it is admitted quite openly that the night work demanded in some industries is not good for either sex and that the ideal is to abolish all unnecessary night work. That "night work has a particularly bad effect on women," is not really credible in spite of the evidence quoted. Women are a good deal tougher than the writers seem to think and we are not now living in the 19th century when life was harder on all sections of the industrial community and when women were particularly exploited as they (and children) were a continuous pool of cheap labour. The writers do occasionally realise that some protective legislation necessary yesterday is out of date to-day and—further sign of grace—in the chapter on dangerous and unhealthy occupations they admit that "the regulation of most dangerous occupations cannot logically be founded on sex differentiation." One gathers that special protective legislation for women only, sometimes has its roots in a kind of sentimentality on the part of legislators and the general public, which regards the exploitation of

women as being worse than the exploitation of men.

A chapter is devoted to the position of the intellectual worker and there is a very interesting analysis of the effects of woman's civil and political status on her position as a worker. In the professional sphere, in some countries judiciary careers are closed to women by the fact that they can neither elect nor be elected to the Government of their country. Again, rights in certain professions may be equal in theory but in practice they are not so because the principle of the equality of the sexes has not penetrated far enough into people's consciousness.

Apart from the blemish of "parti pris" the authors of this work are to be congratulated and we look forward to an English translation in the near future.

CHRISTINE SPENDER.

First Indian Woman Cabinet Minister

On October 10th the Liaison Group of British Women's Societies co-operating with the All-India Women's Conference gave a meeting at Brettenham House in honour of the first woman Cabinet Minister in India, the Hon. Mrs. Vijayalashmi Pandit, Minister of Health and Local Government in United Provinces. The Meeting was supported by 26 Women's Organisations, including St. Joan's Alliance.

Mrs. Pandit said that during the civil disobedience movement over 2,000 women suffered imprisonment, and this was a real training, giving them courage and endurance, and the fact that they met women from other Provinces widened their outlook and gave them a desire for education. On release they were often to be found going to School with their daughters, while many offered themselves for election to municipal and district boards. They had gained a new conception of service for their country and could not go back to the old narrow outlook. When the elections had taken place women had risen to the opportunity in a surprising way.

Mrs. Pandit said she had always found Indian men ready to co-operate with her and to appreciate the value of the work of Indian women.

Mrs. Pandit's account of her own work as Minister of Health was most inspiring.

COME OVER AND HELP US!

October 9th was Press Sunday in the Westminster diocese and we thank those members who made a special effort to help us sell the CATHOLIC CITIZEN on that day, with very satisfactory results. In one parish 14½ dozen papers were sold.

It is a strange fact that we get many letters of appreciation of the CATHOLIC CITIZEN from all over the world and yet the pushing of the journal continues to fall heavily on the shoulders of the Hon. Secretary and Hon. Editor. We have a few regular salesmen and our gratitude goes out to them. But who are they—these staunch ones—the young and sturdy? Oh, no! Both our best salesmen are busy Grandmothers and one has poor health. We have a splendid Advertisement Manager—but do *all* readers, who can, support our advertisers? The Office certainly supports them but the Editor has heard people say that they "never read the advertisements." Well, I wish they would and decide to support one advertisement a month. Do readers realise that if our present advertisers are well supported we stand a good chance of getting *more* advertisements and in this way the finances of the paper are helped? And we are pretty sure that those who do "support our advertisers" get very good value in exchange. (And by the way *always mention* the CATHOLIC CITIZEN.)

Do readers realise how expensive the publication of a monthly magazine is? And how difficult it is to make it pay even if Editor and writers work in an honorary capacity? The Hon. Secretary and Hon. Editor often write at least half the paper between them, get it to press, supervise its sending out *and* sell it outside Churches and meetings. At the end they are left wishing for more subscribers and more people who would sell after Sunday Mass or at Catholic and feminist meetings.

We must pay tribute to the faithful members who come regularly each month to help send out the paper. But we want to add to our regular salesmen and we want more people to take extra copies and give them to their friends for the sake of propaganda. We want additional generous subscribers to take out an extra yearly subscription for missionaries, clubs, libraries, etc. *And* we want present subscribers not to procrastinate when their "subscription is now due"!

We are grateful to our regular salesmen and our keen supporters—but we would like more of them! We ask those who really appreciate the CATHOLIC CITIZEN to "come over and help us!"

International Notes

The distinguished anthropologist, Margery Perham, dealt with the Report of the De La Warr Commission on Higher Education in East Africa, in a recent article in the *Times*. As regards the education of the Baganda woman she writes:

Girls' education, as the Commission pointed out, is still very backward in quantity and standard. Among two or three post-elementary schools the Baganda can send their girls to a "Domestic Science College for African Ladies," a boarding-school where the food is only "semi-native," and where they can learn for £5 a year inclusive, child-welfare, the piano, social etiquette, manners, and deportment. Those who feel alarmed at reading this will be comforted to learn that among the things they must bring from home is a hoe. In fact working to a time-table from 5-30 a.m. to 9 p.m., the girls, putting in five and a half hours of lessons and one of chapel, do all their own housework and grow their own food. All this represents a revolution, but it was not enough for a group of leading Baganda whom I met at the house of an African friend. Prepared as one must be in Africa for the unexpected, I was yet startled by the view they all strongly expressed: "There is too much emphasis upon domestic science just now. Of course, we realise its importance, but we don't want all our women to be prepared just for marriage. We want some of them to have the chance of standing on their own feet in the professions and playing their part in public life."

The U.S.A. unemployment census reveals that between 1930 and 1937 there has been an increase of 2,470,000 women workers in America which brings the number of women workers to 14,496,000 as against 39,978,000 men. In his report regarding the present employment of women, John D. Biggers, administrator of the census, cites "technical and cultural changes—the loss from the home of former home crafts, the mechanical aids to home work, the change in attitude towards employing women—as well as economic necessity"—to account for this change.

The Commonwealth (New York)—from which we have culled this information—comments as follows:

Unquestionably the report will arouse the old unhappy debate regarding the displacement of men by women workers. But this is in the main a fallacy; there is no predetermined number of jobs in the labour market, but on the contrary each job ideally increases the wealth, purchasing power and hence job-creating power of the community. And even to the extent that the increase of women workers does represent the decrease of a certain number of men workers, the statement of the fact carries no cure. Women as well as men must live, and more and more, even outside of this emergency, women as well as men support others. It would be a disastrous thing if these figures became the basis of thought

regarding the unemployment problem here. That problem goes much deeper as is seen by the deeply hit countries in which the figure of women workers is negligible.

* * * * *

A resolution passed at the three-day Congress of the National Catholic Youth Union of Canada, held in Ottawa, urged "employment of young men instead of young women." The resolution ran:

Their competence being equal, the congress strongly favours employment of young men instead of young women. It therefore recommends that Federal and Provincial Governments, Canadian Employers adopt this practice and that this preference become more general.

A desire was also expressed that "feminine education be reformed in such a manner that young girls may more efficaciously fulfil their domestic and social obligations."

In the light of our preceding note we hope that the young men who passed this resolution will consider the matter a little more deeply.

S. A. B.

REVIEWS

Thirty Years in the African Wilds. By Father C. Verwimp, S.J. (Catholic Book Club, 121 Charing Cross Road. 2s. 6d.)

This fascinating account of the life of Brother Francis de Sadeleer, S.J., is as thrilling as any "thriller." One of a band of Jesuit pioneers in Southern Rhodesia and in the Belgian Congo, the hardships undergone by this sturdy lay-Brother and his fellow missionaries (many of whom laid down their lives in establishing mission stations) are a reproach to our comfortable living. Patience and heroism under every conceivable trial—these are the key-notes of this "life." The provision of actual material needs seemed to swamp the fruits of the Apostolate for these first Jesuit heroes and the ravages of sleeping sickness seemed to wreck the mission to the Congo. I say "seemed." Brother de Sadeleer remained steadfastly at his post in the Belgian Congo nursing the sick and dying, until old age and blindness prevented him from doing more. Priests and lay-Brothers persevered in face of every conceivable difficulty and the seed sown in dogged perseverance by these heroic pioneers is being reaped abundantly now.

From a feminist point of view it is encouraging to note how swiftly "Sisters" followed in the wake of these Jesuit missionaries, crowning their work by establishing education for the native women and children.

C. S.

Catholicisme Social et Organisation International du Travail. By Albert Le Roy, S.J. (Editions Spes—Paris. 7 frs.)

Father Le Roy who is attached to the International Labour Office in Geneva, sharing its work and facilitating relations with Catholic Organisations, writes a very interesting book describing the International Labour Organisation and pointing out how much such an organisation has to recommend it to Catholics. For Catholics have as their guide in social matters the Papal Encyclicals *Rerum Novarum* and *Quadragesimo Anno* and Father Le Roy draws a parallel between the Christian social doctrine founded on these Encyclicals and the International Labour Charter laid down when the League of Nations was first started.

As feminists we may draw attention to the fact that though the I.L.O. has drawn up various Conventions for the special "protection" of women workers as distinct from men workers there has been no Convention assuring "equal pay, without sex distinction, for equal work"—although this is one of the principles laid down by the Labour Charter. Father Le Roy writes: "Justice demands that, if a woman does the same work as a man, she should be paid as much as he is paid." Unfortunately this justice is lacking in most countries although feminists firmly believe that if the principle of equal pay were generally adhered to throughout the world it would do more for the woman worker than any amount of special "protection."

C. S.

BOOKS RECEIVED

Jane and Tommy Tomkins. By Vera Barclay. (Herbert Jenkins. 2s. 6d.)

How to Keep Well. By Mary G. Cardwell, M.D. (The Psychologist. 1s.)

Characters of the Reformation. By Hilaire Belloc (Catholic Book Club, 121 Charing Cross Road, 2s. 6d.)

Sermons in the Sahara. By Charles de Foucauld. (Burns Oates & Washbourne, 2s. 6d.)

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* Christmas Sale Donation.

LIVERPOOL & DISTRICT BRANCH

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

A very successful meeting was held on October 26th at the Church House of St. Philip Neri, Blackburne Place, by permission of the Rector, Rev. Fr. Kane. Dr. Mary Cardwell, spoke on "Abortion: The Scientific Answer." One felt the wonder of God's handiwork, and realised the futility and danger of interference with His laws.

Our next lecture will probably be on "Equal Pay."

The Branch is co-operating in the formation of a Local Government Association, to secure the return of a larger number of women to the Liverpool City Council.

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on **LAW AND CONSCIENCE**

Classes:—

Saturday, 5.15. Legalism & Life. 7.30. The Nature of Laws
Sunday, 11. Exceptions and Equity. 3. Scruples and Laxity.
5.15. Healthy Conscience.

Recommended Reading:—St. Thomas Aquinas, *Summa Theologica*
1a-2ae: Questions 106-108. English Translation (Burns Oates &
Washbourne), Vol. 8, pp. 280-319

An offering of 5s. towards expenses is asked from those who can afford it. Those who wish to take meals, or to sleep at the Convent, are asked to notify Reverend Mother.