

Catholic Citizen

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

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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.

The Patroness of Peace

BY BARBARA BARCLAY CARTER, Lic. ès. L.

Members of St. Joan's Alliance had a rare privilege, when on November 25th, at St. Patrick's Club Room, Soho Square, they heard Father Vincent McNabb, O.P., S.T.M., give a lecture on St. Elizabeth of Portugal, the Patroness of Peace.

Dr. Shattock, in the chair, recalled, for the sake of the younger members, how much the Alliance owed to Father Vincent before they were born. The articles he wrote in the early numbers of the *Catholic Citizen* were almost staggering in their appositeness for to-day.

Father Vincent said it was an especial joy to him to speak of St. Elizabeth to the Alliance. His love for her dated back to his boyhood, when he read of her in Butler's *Lives of the Saints*, and found her festival coincided with his own birthday. But it was during the war his thoughts returned to her, when the fighting in the bloodstained fields of Flanders was almost less terrible than the fighting in men's brains, and he felt he would like to know more of a Saint who was patroness of peace. The little life of her he had written had cost him more labour than any other work, for so little is to be found about her. But there was especial need for a Saint of Peace to-day, when we are, maybe, on the threshold of war. Her soul must have known many battlings, for no victories demand such heroism as the victories of supernatural peace. It was a coincidence that the first life of her in English, and the first lecture on her, should fall this year, the sixth centenary of her death.

She was born in 1271 and died in 1336. She was nearly Queen of England, for Edward I sought her in marriage for his son. She might

seem a study in almost all the modern problems so misunderstood and so mishandled by many moderns. She is, to begin with, the negation of theories of heredity. Her ancestors were nearly all blackguards. She came of illegitimate stock on both sides. Her nearest and dearest were almost continually under excommunication, her mother Constance, indeed, was only absolved at her death in Rome, where she had gone on pilgrimage at an advanced age.

Her grandfather was James the Conqueror, King of Aragon, who had recovered much of Spain from the Moors. She came of generations of fighting men, and hardly any one of her time had been trained in the arts of peace. It is interesting to recall James' advice to his grandson. If some only of his subjects, he said, were to be kept in grace, let him favour the Church and people and towns, for they are those whom God loves more than the nobles and knights; they may be led to support their lord when the nobles rebel against him.

On her mother's side, Elizabeth was granddaughter of Manfred, great granddaughter of the great Emperor Frederick II. There could be no stranger forbears for a Saint.

The first of Elizabeth's many triumphs in the cause of peace was accomplished at her very birth, which brought reconciliation between her father and her grandfather James, previously at enmity. James came so to love her, that he would have her always by him. It was a strange environment for a child. James, like our Henry VIII, must have ended by not knowing to whom he was really married. When a Dominican Bishop intervened on behalf of his legitimate wife, who was sister to St. Elizabeth

of Hungary, the King had his tongue torn out—the only way—Father Vincent added, of silencing a true Dominican.

At eleven, Elizabeth was married, to Don Diniz of Portugal; he was excommunicated at the time, and indeed, for most of his life. He was devoted to her in many ways, but unfortunately there were no few other women to whom he was also devoted, who bore him, say the chroniclers, "many sons and daughters." And so greatly did he trust his wife, that he charged her with their upbringing, which she faithfully performed—an amazing self-conquest.

Diniz was a great man. He is called the Justinian of Portugal. He planted the whole of the sandy coast with pine-forests, and was a pioneer of agricultural development. So was Elizabeth, who experimented in farm colonies for orphan girls. Doubtless with her help, he founded the University of Lisbon, later removed to Coimbra. He was a great poet and a great builder, and Elizabeth too had a genius for architecture such that in a contemporary life of her it looms larger than her other works.

Her second triumph in the cause of peace was the reconciliation she effected between her husband and the Pope. She was still a child in years. Then it was between her husband and his brother-in-law Alphonso; she satisfied Alphonso by ceding to him some of the lands and towns given to her as dowry, and called her son by his name.

Her alms-giving was always munificent. A classical story tells how the administrator of her charity was a certain page, a holy youth, and how an evil counsellor poured scandal into the King's ear, so that he sought the boy's death, sending him with a letter to a lime-burner who had been previously warned to cast him into his furnace. But the page, passing a church, went in to pray, and the evil counsellor, sent to see how matters had ended, was killed in his stead; this seemed to the King a heaven sent proof of his wife's sanctity.

Yet again, when she is 26, we find her making peace when war was threatening between Diniz and Ferdinand of Castille and Aragon; she arranged a meeting with Ferdinand's mother, and in three weeks, it was said, they had produced more peace than fighting men could have achieved in years. Five years later (in 1302) she averted war between Castille and Aragon, persuading them to submit their differences to her husband; the outcome was the famous treaty of Agreda.

The next of her triumphs has a scandalous

background. Diniz persuaded Pope John XXII at Avignon (a place not very healthy for the papacy!) to absolve the Portuguese from allegiance to Elizabeth's son Alphonso, the legitimate heir, in order to favour his bastard son of the same name. Elizabeth wrote to the Pope, and seems to have received no answer. Then war broke out between the two sons, so terrible that the Pope tried to bring peace by withdrawing his dispensation, and, a curious detail, "giving a contribution to the King's fleet." Diniz was so angry with his wife that he banished her to a castle. The University and commanders of castles sent deputies to her in indignation, offering to enforce her rights, but she answered that she "would not have one drop of blood shed for her rights, but would go back to Lisbon when the King her sovereign commanded." How many battles this must have meant in her soul, for she was one of the strong women of the Middle Ages. When the King recalled her, as he did soon after, she began at once to arbitrate between him and her son; peace was made, but it was of short duration. Again—and she is now forty-nine—fighting breaks out, and she again arbitrates. She was never unjust. On one occasion she urged her husband to aid Castille, because it was threatened with unjust attack.

One more effort for peace she made, between her husband and her son. Chroniclers speak of a battle with showers of arrows and stones, and dead men falling, through which she rode, alone, for no one dared to attend her, facing death, back and forth from the King to her son, and before evening came, peace was made.

Diniz died, and there was, as might be expected, war between Alphonso, the new King, and his bastard brother. Again the Queen interfered. She had guarded the bastard children as her own, and was faithful even after their father's death, when no one would have blamed her had she banished them. It is small wonder that legends sprang up around her; that of the bread for the poor that changed to roses at her husband's challenge, that of the roses she gave her builders when she was too poor to pay them, and which changed to gold in their hands. No matter whether such legends be true or not; that they arose at all is a witness to her sanctity. We can imagine no such flowering of legends around Queen Elizabeth!

She would make one final effort for peace, and it would be her first failure. War was preparing between her son and her son-in-law the King of Castille. A dying woman—she was,

(Continued on page 102)

Notes and Comments

We congratulate the six Franciscan Missionaries of Mary who left Liverpool on November 25th to start a new foundation at Monrovia, the capital of Liberia. We ask our readers to pray for the Sisters who will be the first to have a Convent in this district. They hope to establish a school, dispensary and work-room.

* * * *

Miss Vagnolini, an income tax consultant, recently sought election to the Common Council of the City of London at the ward mote of Cripplegate. It was the first time in the City's Municipal history that a woman had been nominated before the Court of Common Council. At the show of hands, Miss Vagnolini did not receive a single vote. However, on demanding a poll she gained 16 votes as against 330. She told a City reporter: "I am standing not as a woman but as a City worker—and I hope to have a chance to stand again."

* * * *

In some cases in which a mother or child attending one of the Council's welfare centres requires treatment, delay and difficulty is experienced in having the necessary treatment carried out owing to opposition thereto on the part of the husband or father. It is felt that, if the men concerned could have put to them in a proper light the aims and scope of the Council's maternity and child welfare service, it might be possible to overcome some of the unenlightened opposition which is now sometimes experienced. Accordingly your Committee has authorised the making of arrangements by way of an experiment, for a series of talks to be given by the assistant medical officer in charge of the Ashford Welfare Centre to the husbands of women attending the centre. *Report of the Maternity and Child Welfare Committee (County Council of Middlesex).*

The above experiment will commend itself to all feminists and we trust that other Councils will follow this good example.

* * * *

We deplore the reply given to Miss Cazalet in the House on November 17th, that administrative posts in the Dominions and Colonial Offices are to be reserved to men. To exclude women from participation in the administration of the British Colonies and Mandated Territories is extremely short-sighted since in any conflict arising between native custom and the laws of humanity in connection with native women, women officials would be of the great-

est assistance. Also as regards the Dominions Office there are many matters within the scope of the department in which the women of the Empire have special interest, such as problems connected with migration, therefore it seems unreasonable to exclude responsible women officials who might help to solve these problems more quickly.

St. Joan's Alliance has sent letters to the Dominions and Colonial Offices urging that men and women should be given equal opportunities of service in these departments.

* * * *

On November 20th the so-called "Marriage Bill" "to amend the law relating to marriage and divorce" passed its Second Reading by 78 votes to 12 against. The Bill provides that there should be no divorce within five years of the date of marriage and that the grounds of divorce should be extended to cruelty, habitual drunkenness, insanity, a life sentence to be served by one of the partners to the marriage, and simple desertion for three years. It also provides for the abolition of the decree nisi.

The Alliance sent letters to the appropriate quarters urging the defeat of the Bill.

* * * *

With regard to a note in our September issue on the conditions of training for women police, we made an omission which we are glad to rectify this month.

During their two years' training women police get 40s. per week for twelve weeks, after which they become constables starting at 56s. per week and rising to 80s.

* * * *

On November 13th a most successful Whist Drive took place in Hampstead through the kindness of Mrs. Garrard and of the Misses Billing and Davis. The sum of £2 13s. 0d. was added to the funds and we are very grateful to the above-named for a delightful evening.

* * * *

We congratulate our member Miss Marjorie Grosvenor, on her marriage at Braddon, Australia, to Mr. James Reginald Halligan, officer in charge of the Territories branch of the Australian Prime Minister's Department. Miss Grosvenor was confidential secretary to the Prime Minister. We had the pleasure of entertaining her last year at the Dinner given by the Alliance to Mr. and Mrs. Lyons.

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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Welfare of Women and Children in the Colonies*

The *Catholic Citizen* reports from time to time the work St. Joan's Alliance is doing for African women. Our endeavour to collect accurate first-hand information, much of it supplied by Missionaries in Africa, is becoming known. We have also been able to publish articles of first rate importance—chief among these the articles by Mgr. Leroy on the position of native women in the Cameroons.

There is a certain significant monotony in the tune of the replies received to our enquiries for information on the condition of native women and the articles published on this subject. There are two points on which there is no disagreement. The condition under which many African women live varies in different territories. In some it can be fairly described as slavery. These women are bought—inherited—resold. They are even shared by part proprietors. That is the first point. On the second there is the same unanimity. Whatever legislation can do to remedy immediate wrongs, the essential for future amelioration is increased educational facilities for the African girl. This is indeed a hopeful argument and provisions for improved education should not be outside the scope of mandated powers in the countries under their jurisdiction. Our Alliance has raised the point of the necessary provision of medical facilities for African women in our colonies and asked why the appointment of women doctors received little support in many areas. The difficulties did not seem insuperable and the suffering due to insufficient medical services, the huge maternal and infant death-

* *Certain Aspects of the Welfare of Women and Children in the Colonies.* By Mary G. Blacklock, M.B., B.Sc., D.T.M. (Liverpool School of Tropical Medicine).

rate appeared to offer ample opportunity for improvement.

Dr. Mary Blacklock has recently published a very interesting article in the *Annals of Tropical Medicine* (Liverpool University). Her conclusions lend weight and support to our contentions, and the impartial presentation of her subject will recommend Dr. Blacklock's survey to those who have no other concern than the welfare of their less fortunate sisters. Dr. Blacklock worked first as a member of the women's medical service for India, was later attached to the Colonial Medical Service in Africa, and recently made a tour of the Colonies of Hong Kong, Malaya, Ceylon and Palestine. She prefaces her observations by the remark that as the early activities in the development of the colonies were chiefly the concern of men, so the first schools which were built and the first hospitals established were mainly for the education and treatment of male members of the population. In districts where missionaries were working, conditions were frequently better, since missionaries took part in educational and medical work among women and girls. Dr. Blacklock asks herself: "Can the well-being of women and children be considered separately from that of men?" Obviously it is only expediency which can suggest a positive answer. All the facts are against it, and these facts are the same in all countries for all degrees of civilisation. Dr. Blacklock reminds us of the declaration made at Geneva: "The child must be given the means requisite for its normal development." Her experience leads her to conclude that although lack of money is undoubtedly one of the greatest handicaps to medical (and we may add educational) progress, yet a maladjustment in the expenditure of the available money is often an equally serious drawback. She instances the

case where Mohammedan women predominate in a district in which no medical women are employed. She regrets also that inadequate provisions are too often made for the training of a native staff of nurses even in a country where native men are trained as doctors. The hospitals are very frequently intended and used mainly for male patients, in spite of the greater morbidity among women due to injury and illness at childbirth, in many cases the direct results of ignorance and lack of medical facilities. Later on in her report, Dr. Blacklock states: "One cannot consider the welfare of women and children without paying particular attention to the education of girls and adult women. In some countries African girls are insufficiently educated to permit of their being trained as nurses and midwives." A distinguished Colonial administration is quoted as saying: "Equal opportunities should be provided for the education of boys and girls. There can be no true development of a race unless the women as well as the men are educated." Dr. Blacklock's suggested remedies are thus summarised: That greater attention and greater expenditure be devoted to training native women teachers; that more attention be paid to the formation of character and social conscience; that pupils be taught to appreciate the important part which women should take in developing the social welfare of the community.

We note that the senior educational authorities in the colonies are usually men, and that they may feel doubt as to what knowledge is required by the girls in order to equip themselves for adult life. Dr. Blacklock remarks that if the experience of the teachers who may be consulted by the male education officer when preparing a curriculum has been limited chiefly to school life and if they are unmarried, they may not always fully appreciate the problems which arise in the lives of their pupils when they have to care for a home and a family.

Some of our problems in England do not seem to have progressed beyond those encountered in mandated territories. We still ask that prominence be given to the teaching of "civil duties" in the education of our girls and still suggest (in vain) that married women teachers should have their place in our educational system.

F. M. SHATTOCK.

We offer our deep sympathy to Miss Erica Butler-Bowdon on the death of her mother, and ask prayers for the repose of her soul. R.I.P.

Vatican Press Exhibition

Archbishop Hinsley has received the following letter from Cardinal Pacelli:

"The Holy Father, whose deep interest in the Apostolate of the Press, so often expressed in the past, has this year found new and concrete expression in the International Exhibition of the Catholic Press in the Vatican City, is happy to impart His Paternal Benediction to the Catholic reviews and journals of England, to the Editors, to their associates and to all those who promote and support these valiant champions of the Faith."

At the Vatican Catholic Press Exhibition the *Catholic Citizen* is on view, also *La Revue de l'Alliance Ste Jeanne d'Arc*, organ of the French Section, and *A Candéia*, organ of the Brazilian Section.

International Notes

The French Government have approved a Bill which, if it becomes law, will result in the closure of all licensed houses (brothels) in France.

We trust that the Bill will speedily become law and that the long and courageous efforts of the French abolitionists will be rewarded. Readers know of course that Mme Pesson Depret, Secretary of the French Abolitionist Society, is President of the French Section of St. Joan's Alliance.

Of great interest to Catholics is the following extract from the *Shield*:

The organ of the National Catholic Federation, *France Catholique*, has published a strong denunciation of Regulation. The writer points out that the theory that it is the lesser evil will not stand examination. "Anyone who honestly makes himself acquainted with the profound studies that have been published in recent years will recognise its unsoundness. It is politically, morally, and scientifically unsound, from the social and from the hygienic standpoint." The notion that an evil can be lessened by providing it with opportunities is shown to be "as contrary to science as it is morally indefensible. It would be as helpful to temperance to open cellars to drunkards."

We congratulate our co-religionist, Mrs. Mary T. Norton, of U.S.A., who has been re-elected to the House of Representatives. She is "dean" of the Democratic women and was first elected in 1925.

Señora Palencia has been appointed Ambassador to Sweden by the Spanish Government. She is a member of the League of Nations Advisory Committee of Experts on Slavery.

S. A. B.

ST. JOAN'S ALLIANCE IN AUSTRALIA

The Section is progressing steadily and the meetings are very well attended, there being no lack of enthusiasm.

On November 12th Father Philip Murphy, O.F.M., spoke to the Section, linking his lecture up with a recent article in the *Catholic Citizen*—"Traffic in Women" by Miss I. M. Dickinson. He gave his experience as Chairmen of a Committee appointed to investigate prostitution in Dublin after the War, and the consequent reclamation and rehabilitation of hundreds of these women, who were really the victims largely of economic and social inequality. At a further interesting meeting, Father Dewi, assistant to Monsignor Gsell of Bathurst Island and Northern Territory Mission, gave first-hand information on the Aborigines in their care.

The Hon. Secretary recently lectured to the parishioners of the Church of St. Joan of Arc in Brighton. The parish priest attended, and commended St. Joan's Alliance to the parishioners and to young people. There were several Presentation nuns present.

All enquiries re the Section should be sent to the Hon. Secretary: Miss Margaret Flynn, c/o The Central Catholic Library, Melbourne.

The Patroness of Peace

(Continued from page 98)

it seems, in an advanced stage of cancer—she went to see them, urging their duty as kings, warning them how war would bring "incurable ills to the State, the death of many subjects, and among them many innocent ones, who have nothing to gain in the quarrels of kings." "And is this all?" she asked, "We shall see the proud exalted, and whilst men, honest and upright, will be harrowed by war, others will rejoice because in war they enrich themselves, and in the havoc that will ensue profit by their audacity. When sovereigns are at war, they can no longer busy themselves with administration, justice is not distributed, no care is taken of the people, and this is your sovereign charge and your duty as kings."

She failed, and a few days after she died, in the habit of the Poor Clares, which she had taken on her widowhood. At the beginning of the seventeenth century she was officially canonised. May the heroism of the patroness of peace appeal to those too alive to the peril of war.

Miss Christopher St. John, in moving a vote

of thanks, said how encouraging it was to find even in an age when fighting seemed a natural way of settling disputes, a woman making such efforts for peace. Miss Nancy Stewart Parnell, seconding, thanked Father Vincent for a talk that had been a spiritual tonic, encouraging all who work for peace by showing them a patron to whom they could pray. She wondered if in her association with the Poor Clares, St. Elizabeth had known of the prayer attributed to St. Francis himself, "Lord, make me the instrument of thy peace." Her example should be a stimulus to women to work to enter the diplomatic services and all forms of public life where they could work for the peace so greatly needed.

Reviews

Old Nurse. By Barbara Barclay Carter. Author of *Ship Without Sails*. (Jonathan Cape, 7s. 6d.)

"In a curve of the Usk valley, encircled like Florence by rounded hills, and behind them by high, bare mountains, lies Brecon, a small market town." So the opening phrase that strikes at once the key-note of this most unusual volume, full of melody and rhythm, a joy to all who care for that seeming simplicity so hard to attain.

Let no one be deterred by the somewhat colourless title from reading this vivid and colourful chronicle. The story indeed is simple enough of the "Old Nurse" and her charges, and the "Last and Worst Baby of All" by whom the tale is told. But how richly it is set, and how wide its allusive range, and the history and legend of that Welsh valley—the wisdom and humour of its people—country scenes of unforgettable beauty—childish episodes of laughter and tears—occasional glimpses of other worlds and widely differing lives—all this seen with sure psychological insight first through the eyes of a tiny child, and growing with her growth into fuller realisation.

"I am hungry for the lovely brooks," was her cry of infancy, and later the same seeing eyes note "the wild roses poised on the hedges—as though like butterflies they might float away" . . . "the wind is stirring in the thorn hedges and owls cry beneath the small, sharp stars" . . . "Aunt Annie, who lived in Wiltshire in a small, thick-walled cottage where starlings cried under the heavy thatch."

Incident, too, there is in plenty—flashes of naughtiness here and there—gems of wisdom in

Nanna's delightful letters so full of character—an underlying current of pathos dimly discernible beneath the jests—and above all, courage. The lessons of the Welsh hills, and of the wise, tender, and sturdy upbringing, have been well learnt, and the book brings a message of hope and joy, in despite of inevitable grief, that is rare indeed, and very welcome, in these days of pessimistic unbelief.

A glossary of Welsh place names, for the benefit of English readers, would add to its interest in future editions.

M. H.

Women's Work in 1935. (International Labour Office, Geneva.)

This pamphlet is a reprint of Chapter II from the I.L.O. Year Book, 1935-36. It studies the regulations and restrictions governing women's work in different countries from the point of view of "Employment and Unemployment," "Place of Women's Work in the Economic System," and "The Protection of Women Workers." There are encouraging and discouraging things to note, perhaps the most interesting is the fact that "in Canada the legal limitation of hours of work tends to cover workers of both sexes, with the result that special provisions for women lose their significance."

In the section devoted to minimum wage laws operating in various countries, notably the U.S.A., one is amazed at the short-sightedness which lays down these regulations for women only.

C. S.

LIVERPOOL AND DISTRICT BRANCH

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

A meeting was held on November 13th at 25 Crompton Road by kind invitation of Mrs. McCann, chairman, when Miss Fedden spoke on "The Fight for Enfranchisement." The talk was most interesting and enlightening, and we hope that Miss Fedden will speak to us again before long, and to a larger audience.

The Alliance was represented at the Josephine Butler celebrations in Liverpool.

An interesting incident took place during a visit of two members of St. Joan's to the Liverpool Cathedral. A typical Liverpool working-class boy, about 15, was looking at the Cenotaph in the Memorial Chapel. The corners of the Cenotaph are finished by four small male figures in bronze—soldier, sailor, airman and artilleryman. The boy remarked: "One of these figures should be a nurse." Needless to say the two St. Joan's members were pleased to think that modern youth realises that women should have a place in the world.

We hope to be able to arrange the Annual Meeting early in January.

SUBSCRIPTIONS AND DONATIONS November 1st to December 1st

| | £ | s. | d. |
|--|-----|----|----|
| *Anon. | 1 | 0 | 0 |
| Atkinson, Miss R. | 5 | 0 | 0 |
| *Carroll, Miss M. | 1 | 0 | 0 |
| *Dobbeleers, Rev. J. | 7 | 6 | |
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| Danaher, Miss | 2 | 6 | |
| *Grant, Miss C. E. L. | 2 | 6 | |
| *Groves, Mrs. Hey | 3 | 2 | 6 |
| *Hayden, Dr. Mary | 5 | 0 | |
| *Hopkins, Miss | 5 | 0 | |
| *Huggett, Mrs. | 2 | 6 | |
| *Heath, Dr. Isabel | 10 | 0 | |
| *Hulbert, Miss | 2 | 6 | |
| *Lowndes, Mrs. Belloc | 1 | 0 | 0 |
| *Liveing, Mrs. | 2 | 6 | |
| Lynn, Miss | 5 | 0 | |
| *Marindin, Mrs. | 2 | 6 | |
| *Merrifield, Miss F. de G. | 10 | 6 | |
| *Pearce, Miss | 10 | 0 | |
| *Prister, Mrs. | 2 | 6 | |
| *Philpot, Miss | 2 | 6 | |
| *Perry, Miss | 2 | 6 | |
| *Robson, Mrs. Hugh R. R. C. | 2 | 6 | |
| *Rees, Mrs. | 5 | 0 | |
| Reed, Mrs. and Miss Langford | 2 | 6 | |
| *Retchford, Miss | 5 | 0 | |
| *Richards, Miss | 2 | 6 | |
| Sanderson, The Lady | 7 | 6 | |
| Seabourne, Miss | 2 | 6 | |
| *Smiley, Mrs. | 2 | 6 | |
| Sturzo, Don Luigi | 2 | 6 | |
| *Snook, Miss | 5 | 0 | |
| *Somers, Miss | 5 | 0 | |
| Searle, Miss | 1 | 6 | |
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| *Walmesley, Miss | 7 | 6 | |
| *Walker, Miss | 1 | 0 | |
| De Zaro, Mrs. | 2 | 0 | |
| Weber, Miss | 1 | 6 | |
| Minimum Annual Subscriptions | 15 | 0 | |
| Total | £14 | 13 | 0 |

* Jubilee gift.

HON. TREASURER'S NOTE

We are nearing the end of 1936 and there are still a number of people who have not sent their subscriptions to the Alliance and the *Catholic Citizen*. Will you please send quickly.

We are most grateful for the number of Jubilee gifts which have arrived. Will those who have not yet thought of sending please recollect this 25th year of anniversary before its close. There are only fifteen days left and your Hon. Treasurer will say a decade of the Rosary on each of those fifteen days that you will make it possible to start 1937 with a balance on the right side. C. J. GARRARD.

OBITUARY

We ask the prayers of our readers for the repose of the souls of Mrs. John Scott and Margaret Raneé of Sarawak. R.I.P. The Raneé was an early member of the Catholic Women's Suffrage Society.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE.

NON-PARTY

Office—55, Berners St., Oxford St., London, W.1.

Patron : Saint Joan of Arc. Colours : Blue, White & Gold

Organ—"The Catholic Citizen," 2d. monthly.

OBJECT.

To band together Catholics of both sexes, in order to secure the political, social and economic equality between men and women, and to further the work and usefulness of Catholic women as citizens.

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