

THE

Catholic Citizen

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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 Family

By V. M. CRAWFORD

It is perhaps more important in our day that a married woman and a mother should write of what Catholic marriage *is*, than that a priest should write, however eloquently, of what married life should be. This is the task which has been accomplished with singular success by Frau Schlüter-Hermkes, at once a devout Catholic and a distinguished feminist, in the pamphlet* before us which bears the imprimatur of the Most Rev. Stephen J. Donahue, D.D., Administrator of New York. The writer approaches her subject from the highest spiritual standpoint and after a profound study of the grace conferred by the Sacrament of marriage through which "man and wife are before God a unity." It is through this special grace that husband and wife become instruments of salvation, each to the other and both to the children. Viewed thus no question can arise as to the "superiority" of one sex over the other—the point is never discussed by the author. Quoting St. John Chrysostom, the home becomes for her a "little church," *ecclesia domestica*.

Turning to the problem of how it is that even in Catholic countries modern married life tends to fall so far short of the Christian ideal, Frau Schlüter-Hermkes recognises of course the many obstacles that exist to-day to its due fulfilment. The evil, however, in her eyes goes far further back. Although the family is pre-

requisite to the Church's continued existence, and the teaching of the Church in marriage has never varied she complains that it has not been duly supported in its difficult mission by the universal Christian consciousness, and priests themselves have often failed to appreciate its full grandeur. Marriage has often been accepted almost as a state of imperfection and married couples regarded almost as "half-Christians." Thus it is a complete re-christianisation of the family—less, perhaps, as individuals than as a group—that is necessary. Among practical proposals she stresses, very rightly, the need for family worship as a group, especially in the reception of Holy Communion, whereas all ordinary parish and school organisation tends to separate the various members of the family within church doors. And we cordially support her suggestion that to the invocations in the Litany of the Saints should be added not only "all holy husbands and fathers pray for us," but also "all holy wives and mothers pray for us."

The pamphlet is surely specially appropriate to the present tragic time in Germany when all outside activities of the Church are being ruthlessly suppressed so that the survival of the religious faith of the people will depend more than ever on the deepening of the hidden spiritual life of the family. It is unfortunate that this most useful publication, as much needed here as elsewhere, should have come to us only in an American format and in a translation not wholly satisfactory.

* *The Family*. By Dr. M. Schlüter-Hermkes. Translated by E. R. Smothers, S.J. (The America Press, 53, Park Place, New York. 5 cents.)

Centenary of a Great Woman

December 3rd was the centenary of the birth of Octavia Hill. We cannot let this anniversary pass without paying a tribute to one whose name is known all over the world for securing better homes for the poor and open spaces for their recreation.

Her years of work among the poor of the East End convinced her that all efforts for their assistance were rendered futile by the disgusting and appalling conditions under which they were forced to exist. There arose in her an intense longing to create homes of happiness for these unfortunate creatures. Ruskin, her friend, came to her aid by buying for her a typical slum, Paradise Place; a year later he bought her Freshwater Place, and a few months afterwards tenements in Marylebone. Her plans were the same in each case. The waste spaces were planted with trees and shrubs and made into playing grounds for the children, each tenement was completely repaired and redecorated; one room was set aside as a lecture room and then the tenants were installed. She got to know all the tenants intimately and collected the rents herself. The scheme was a success and later six more houses were added and a garden.

Octavia Hill rapidly became a recognised authority on the management of tenement houses. Under her influence housing reform plans were begun in Leeds, Liverpool, Manchester, Dublin. Her success attracted to her young women eager to be trained on her lines—to study with her the best architecture for working-class houses—their best lay-out and above all, the correct attitude for placating difficult tenants. Her fame spread abroad. In Germany the "Octavia Hill-Verein" was formed. People came from everywhere to consult her, and house management schemes on her lines sprang up in the United States and in Holland. She gave invaluable evidence before the Commission on Old Age Pensions and on the Commission on Housing. After her death the Women's House Property Management Society was formed.

"When I am gone," she said during her last illness, "I hope my friends will not try to follow blindly in the track which I have trodden. It is the spirit, not the dead form, that should be perpetuated."

The centenary of Octavia Hill is being commemorated by the Octavia Hill Centenary Exhibition at the Housing Centre, 13 Suffolk Street, Pall Mall, which will remain open till December 22nd. A centenary programme was broadcast on December 3rd.

Dr. Jane Walker

The feminist movement is the poorer by the death on November 17th of Dr. Jane Walker, veteran pioneer in the movement to open the medical profession to women, and famous for her work in the open-air treatment of consumption.

She was a Yorkshire woman of great force of character, and a wonderful vitality which she maintained to the end of a life of 79 years. She directed a hospital in Nayland, Suffolk; carried out public work in various capacities and at the same time attended regularly to patients in Harley Street. Music and art were her hobbies and she had a fine collection of pictures.

Apart from her election to offices such as that of president of the Medical Women's Federation, the writing of books on hygiene, the many lectures and addresses she delivered on medical subjects, and her work in other capacities, Dr. Walker became a member of the Agricultural Wages Committee for Suffolk and carried out duties on various bodies connected with the interests of women, including the Hon. Treasurership of the Association for Moral and Social Hygiene.

St. Joan's Alliance was represented by the Hon. Secretary and Hon. Editor at the memorial service held on November 21st at Grosvenor Chapel, South Audley Street.

May she rest in peace.

Land Service

The Women's Farm and Garden Association organised the Women's National Land Service Corps in 1914/18 placing 9,000 women as substitute labour on the land, and during the week of national crisis a number of women registered their names with the Association for emergency land work. A register has now been opened for all those who are willing to serve in similar work. All women over eighteen years of age who are unable to adopt agricultural work as a profession will be able to gain some practical knowledge of land work during their spare time or holidays. The majority of girls seem interested in outdoor work, and it will be possible to arrange short courses on farms and gardens where they will be able to obtain some practical knowledge at a moderate cost.

This, it is felt, will meet the wishes and requirements of all kinds of women, working or leisured women, students, etc. It is hoped that not only will they gain some knowledge of agriculture which will be useful in case of national emergency, but become "land minded" and find an interest of their own in the work.

Notes and Comments

Contributory Pensions (Voluntary Contributors) Act 1937

Time Limit for Initial Entrants

Up to 2nd January, 1939, valuable advantages in the way of reduced contributions and increased maximum age limits are offered to entrants of the new pensions scheme. Men and women are eligible to enter if they were under 55 on 3rd January, 1938, and the rates of contribution are 1s. 3d. for men (10d. if they are insured for widows' and orphans' pensions only) and 6d. for women. After 2nd January, 1939, the age limit will be 40 and contributions will depend on age. Readers will remember that the income limit for men entrants is £400, but for women, only £250. Further details may be obtained from any Post Office or from our Office, free of charge.

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We are glad to note that despite a protest from the Lancashire Association of School Masters, the appointment of Miss Mary Horgan to be head of St. Dominic's Junior Boys' School, Huyton, nr. Preston, was recently confirmed by the Lancashire Education Committee.

Alderman W. M. Rogerson contended that it was educationally unsound to place a woman at the head of a boys' school. Sir Percy Meadon, Director of Education, said that he himself could quite candidly say nothing against the appointment on educational grounds. The managers of this particular school considered that they had an exceptional woman in their service and they could not make a better appointment.

We consider that a competent woman should be quite able to supervise "300 boys from 7 to 11 years" especially if she is to have six assistants, three of whom will be male.

Canon Duffy (Lytham) Catholic Schools representative, asked that this particular appointment be confirmed.

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The *Catholic Citizen* had a most successful stand at the Catholic Book Fair held on November 24th, 25th, 26th, at Westminster Cathedral Hall. His Eminence the Cardinal Archbishop of Westminster opened the Fair and each day well-known Catholic authors gave short talks on various literary aspects. All the Catholic book firms were represented

besides the four weekly Catholic journals and several periodicals.

We thank all those members who helped us tend our stall. It was a pity knowledge of the Fair was not more widespread among Catholics as in this case perhaps many more people would have turned up. We hope the event will be an annual one in which case we shall endeavour to give our readers due notice next year.

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Extract from a letter from Monsignor P. Rogan, Prefect Apostolic of Buea, British Cameroons.

"... But what on earth am I doing and saying: frightening the life out of you and Miss Barry in the same breath—the same letter, anyway—with which I call and invite you to Cameroons!"

"I should be very grateful to St. Joan's Alliance if only for buttressing my work with the prized and valuable prayers of such sincere and earnest friends. The ladies of St. Joan's are 'in very truth' an Alliance of Missionaries and the oneness of our work inclines me to claim you as sisters—a dearer and nearer relationship surely than mere friendship. And our native Christians are instructed to pray to Our Lady of Ransom to bless generously the apostolate of the ladies of St. Joan's who are doing so much for the ransom of women throughout the world.

God's abundant blessing on you all,
Yours very gratefully,
P. ROGAN.

* * * * *

We congratulate Mr. Leslie A. Toke, one of the earliest members of the Catholic Women's Suffrage Society on the honour recently bestowed upon him by the Holy Father who has appointed him a Knight Commander of the Order of St. Gregory.

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We ask the prayers of our readers for the repose of the soul of Mrs. McEntee of New York.—R.I.P. We offer deepest sympathy to her daughter, Professor G. McEntee, Ph.D., one of the Vice Presidents of the International Council of St. Joan's Alliance.

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A full report of our meeting on "Forced Marriages of African Girls," which took place at the Caxton Hall on December 12th, will appear in our next issue.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE,

AND

Editorial Office of "Catholic Citizen":

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

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In the Footsteps of Josephine Butler

Many members of St. Joan's Alliance were present at the Alison Neilans Jubilee Dinner held at the St. Ermins Hotel on November 14th, to celebrate Miss Neilans twenty-five years of work as Secretary of the Association for Moral and Social Hygiene—the Association founded by Josephine Butler.

The Chair was taken by His Grace the Archbishop of York who after proposing the toast to H.M. the King read messages from M.P.s, and from distinguished admirers of Miss Neilans' work all over the world. His Grace asserted that he had watched Miss Neilans' work with constant and growing admiration for the principles which she upheld—principles which affirmed that a human being is a person who cannot be treated as less than such because he or she commits an offence. Individual responsibility was the most important thing in life—mass methods were merely a short cut—self-discipline was the real road to self-development. There was no citadel of evil so doubly fortified, said the Archbishop, as the double moral standard, and he had noted how bravely Miss Neilans had always affirmed the unity of the moral law.

Lady Lunburnholme then presented Miss Neilans with a cheque for £169 collected to commemorate the occasion. She said that only small amounts had been asked for and that 473 people had contributed to the fund. She had received contributions from Australia, France, Egypt, Germany, Holland, Hong-Kong, India, S. Africa and Switzerland. The names of all the contributors were contained in the book she presented with the cheque.

Lady Astor, proposing the toast to Alison Neilans, declared that Miss Neilans had always done unselfish consecrated and talented work. She herself possessed a gift very valuable in politicians—she knew her betters, and when

she first met Alison Neilans, she felt that here was someone whom she could follow blindly and faithfully—and that she had done. Hence her work in the House on the Age of Consent Bill. She had always felt this work was surrounded by miracles. Once she had watched Ailson Neilans keep a huge football crowd enthralled by a speech on the single moral standard. Miss Neilans had changed the lives of thousands of girls—and of men!

Lord Balfour of Burleigh, supporting, said that Miss Neilans was "an absolute tiger for facts." Everything technical connected with the Equal Moral Standard had been taught him by Miss Neilans. It was not generally known that in the eyes of the law a prostitute is *not* a criminal—but equality before the law without regard to sex and character does not exist. State Regulation of Vice recognised the inequality of the sexes—and in countries where governments did not care about the equality of the sexes, they were not going to bother to abolish regulation. Miss Neilans' splendid work had achieved abolition in all countries under British rule.

Dr. Maude Royden said her affection and respect for Miss Neilans made it easy and delightful to praise her. Josephine Butler's principles could be applied to all human problems. Josephine Butler had once been asked whether the hardness of human hearts did not crush her but had replied: "not the hardness of human hearts but the softness of human heads." Like her great predecessor, Miss Neilans was full of commonsense and compassion (not sentimentality) and this compassion never affected her sense of justice.

Mr. Rowntree Gillett, Chairman of the A.M.S.H., said he had been brought up in an abolitionist home; his father had fought with Josephine Butler. He felt sure that God was

backing the work of the A.M.S.H. and recalled the Liverpool Corporation Bill and Lady Astor's terrific fight in the House. Miss Neilans was a clean fighter, he declared, and her weapons were spiritual weapons, not carnal. He was glad that Miss Neilans had been looked upon as a revolutionary idealist—this was one definition of the Christian. He was also glad that Miss Neilans (and Miss Turner her right-hand help) had been imprisoned during the suffrage struggle—they were two secretaries of rare quality. Mr. Gillett felt convinced that the spirit of God was on their work.

Miss Nina Boyle said she had known Miss Neilans 28 years. She had worked under her in the early days of the Women's Freedom League and in speaking of her she could be both truthful and complimentary. She recalled the "Banana Box" days of the Woman Suffrage movement when she and Miss Neilans had stood at street corners on banana boxes addressing whoever cared to stop and listen. In those days it never entered Miss Boyle's head that she would be rubbing shoulders with an Archbishop! Miss Boyle declared Miss Neilans to be a "great pal" and a good example. She had work well done behind her, might she have a long life of service before her.

Dr. de Graaf of Holland then rose to bring greetings from the International Abolitionist Federation.

Miss Neilans answering the toast said she had many times been on her feet with the object of converting people but now it was with a different object—that of thanks—thanks for generosity, for the book filled with the names of those who had paid her tribute;—for the cheque. She felt the tribute was not to her but to her Association. The work of the A.M.S.H. was based on justice. In her youth she had read a pamphlet by Josephine Butler on the unequal moral standard and had known this, though then generally accepted, to be an offence against the moral law. The A.M.S.H. had always aimed at a high and equal moral standard which meant freedom for all and responsibility for all. Miss Neilans quoted the "Imitation": "In whatsoever a person seeketh himself there he faileth in love." This was fundamentally Josephine Butler's motto—she had always asserted the equality of all human souls before God. The only thing was to build up from the lowest depths in order to attain a sounder moral and social life through permeation of the principle of justice. To turn attention from

the "bad" woman to the causes of her "fall" and to the true remedies for such a state of things, had been the aim of those working for the high and equal moral standard. This had meant a new assumption of responsibility, remedies for illegitimacy, protection of children, better social conditions, better treatment of venereal diseases, the attack on third-party exploitation; improved recreational conditions for soldiers whose only amusements in the past had been drink and women. Miss Neilans then paid a tribute to her associates more especially to Lord Balfour of Burleigh and Lady Astor. She turned to her personal history and said she had been eight years in Commercial Business, six years working in the Militant Suffrage Movement, then she had become Secretary of the Association for Moral and Social Hygiene. Miss Madge Turner her devoted colleague merited a special tribute of praise. Miss Neilans said, personally, she was non-party. Very young she had realised the illusion of party-politics—one by one the Liberal Party, the Trades Unions and now the Conservative party (referring to the Contributory Pensions Bill) had let women down.

She considered the basic sin was self-interest—to get what we want regardless of the interests of others. The world was in a parlous state owing to this basic sin, but, not to end on a pessimistic note, it was comforting to think that "evil contains within itself the seeds of its own disintegration." The "new world" would contain work, freedom and responsibility for all regardless of race, class, creed, sex or politics. Meanwhile our duty was to "love our neighbours as ourselves" and treat them decently.

CHRISTINE SPENDER.

Nationality of Married Women

A Public Meeting on "British Women Aliens in Their Own Country," organised by the Nationality of Married Women Committee, will be held in the Millicent Fawcett Hall (46 Tufton Street, Westminster) on Friday, December 16th at 8 p.m. The Right Hon. Lord Alness, P.C., K.C., will take the Chair, and speakers will be Viscount Samuel, G.C.B., G.B.E., Miss Alison Neilans and others; also individual sufferers under present laws. The Meeting is supported by 11 Societies, including St. Joan's Alliance, and we ask our members to record their protest against the present unjust nationality laws, by attending.

Spinsters' Pensions

Recent Developments

Among the many societies and groups and individuals who have submitted evidence recently to the Committee of Inquiry on Pensions for Unmarried Women has been the Ministry of Labour, and their Memorandum includes the following points.

Quoted from *The Times*, November 10th, 1938.

"While age itself did not prevent an elderly woman from retaining employment, the diminution of capacity that came with age and the loss of qualifications regarded as essential for the business meant that the position of the older worker became more uncertain, and the prospect of the loss of her employment when any reduction of staff was carried out became greater.

Such a position might arise at any age after 45 or even earlier for workers in the distributive and hotel trades and in clerical occupations. The prospects for older women of regaining a footing in industry once employment had been lost were generally less than those of retaining employment and receded as age increased. Even in domestic service the demand was for younger workers. The possibilities of training in new occupations for older women were so limited as to be almost impracticable.

"It is doubtful," the memorandum added, "whether the grant of pensions to unmarried women of 55 years of age would affect to any great extent their own prospects of continued or further employment, or those of women below that age, or whether were such pensions to be granted the grant need be made subject to a condition (which would apparently be very difficult to enforce) requiring abstention from work."

That the Committee of Inquiry should approach the Ministry of Labour on the subject of the employment or the non-employment of women of 55 years of age and over seems reasonable and lawful, but that the Ministry of Labour should then express the opinion that the granting of the pension would not affect the prospects of employment of such women and follow it up by the suggestion that the grant need not be subject to a condition requiring abstention from work, does appear improper.

The possibilities of training for older women are no less than those for older men and if the Ministry of Labour expresses any opinion at all, in addition to a supply of facts and figures which are unfortunately missing from the available account of the Memorandum, it should surely do so on a basis of justice and fairness to all workers who by reason of age or incapacity are unable to continue in, or to obtain employment. A strong recommendation to refer the whole matter to a re-assessment and re-planning of insurance so as to obtain a truly national scheme covering all types of

workers and all types of incapacity and providing equal relief; and a preliminary survey of the evil effects of a life-time of low wages and inadequate saving abilities would have been the honest and disinterested reply from a Government Department set up to act in the interests alike of labour and labourers, of the State and its citizens.

ANNE PROTHEROE JONES.

The Mother's Right to Earn

The following are extracts from an article entitled "The Mother's Right to Earn," sent us by Miss Lisboa, Hon. Secretary of *Alliança*, Santa Joanna D'Arc (69, Praça Pasteur, Petropolis, Estado do Rio, Brazil).

It paraphrases an article—"A Campanha La Mère au Foyer" which appears in the current number of *A Candeia*, organ of *Alliança*. This well-produced number has just been received in the Office.

"In calling our attention to the fact that so many poor mothers are forced to work outside the home (c.f. Encyclical "Casti Connubi") and to the effect this may produce on the family, the Holy Father did not view the whole question in the strict sense that others, far more conservative, have viewed it. The Holy Father knows that the trouble is the outcome of deeply rooted evils. He did not condemn these women, did not advise violent measures, nor did He expect the problem to be solved in a determined space of time.

"We believe that women should, all of them, understand and take to heart what is due to the child, mothers especially, and as long as a woman is a responsible mother and on taking paid work sees that her children are properly cared for she is doing her duty. But we are not going to stop here.

"The family union and happiness needs to be protected first of all by Christian principles. It is a fundamental Christian principle that women are complete, responsible persons. Prohibitive laws in this case are in thorough opposition to this principle and offend the father as well. Father and mother together are the judges of how they can answer their duties. The family autonomy is as necessary as individual liberty.

"The home is incomplete when the father deserts it, when he spends in the 'cabaret' what he should bring home and this calls for a moral solution. A man's earnings, if he is married, are not his own, they belong to the family.

"At any time of her life that any woman needs to work, it is a great mistake to think she can earn less than a man doing the same amount of work. This will force her to work for a longer space of time, will add to her moral depression, injure her health and finally will affect, as it has already done, men's wages. Certainly sooner or later the unjust treatment of women as regards their earnings will react upon the family."

A Tribute to Headmistresses

A splendid tribute to the capacity of headmistresses of mixed schools appears in the *Sunderland Echo* over the signature of J. R. Kirwan, of Oxford.

Mr. Kirwan writes as a man who has had teaching experience in Catholic schools in Sunderland, most of which are staffed by women, the headships being held by Sisters of Mercy.

He is greatly disturbed by a newspaper cutting sent from Sunderland which states that the Education Committee agreed, without discussion, that in future the senior Catholic schools "should be under the control of a headmaster with an adequate number of men teachers on the staff to teach boy pupils."

"Most of the Catholic schools are staffed by women teachers and the headships are held by Sisters of Mercy," he says.

"I do not propose to enter into a discussion on the relative merits of lay masters and of women teachers who are religious. I do wish, however, to break a lance in defence of my old school, St. Mary's, and my old head, Sister Mary Anselm, the finest teachers it has been my good fortune to meet.

"I doubt whether it would be possible to find a better disciplined school in the borough than St. Mary's. A bon mot perpetrated by one of my contemporaries was that 'A straight line is the shortest distance between our head and the culprit.' That was very true!

"From my own experience and from comparison with the experience of other men, many of them from 'better' schools than St. Mary's and all with lay masters, I can testify that the moral tone of St. Mary's school was—and is—remarkably good.

"As regards education, how many elementary schools, I wonder, can claim St. Mary's record of regular preparation of pupils for Oxford Local Examinations? And that, as His Majesty's Inspector has had reason to note, without prejudice to the interests of the school as a whole. I myself was enabled, by good teaching, to take Oxford junior and senior certificates and London Matriculation from St. Mary's.

"I suggest that this demand for men teachers for boys is a snare and a delusion. Women have no need at this date to prove again that they can handle boys. The one test of education is results, and I would be prepared to back the results obtained by St. Mary's, Sunderland, with a nun headmistress and women teachers, against the results obtained by any other school in the country."—*The Woman Teacher*.

International Notes

France. *Monument to Mothers.* A resolution was sent to the general press by the French Union for Woman Suffrage calling attention to the fact that the unveiling of a monument to the mothers of France was useless if at the same time these mothers were not given their rights as citizens "which they demand in the name of justice and the national interest." (*La Française*.)

Le Droit des Femmes describes how on Sunday, October 23rd, the day of the unveiling of the monument, in the presence of M. Albert Lebrun, the French League for Women's Rights was represented by a delegation who were to place a wreath of flowers at the foot of the statue. The police inspected the inscription but only read: "Homage to the Mothers of France," upon which the delegation was permitted to leave their wreath. But horror of horrors after several people and the ex-service men had filed past, it was noticed that the ribbon on the wreath bore this message: "Homage to the Mothers of France, great but not electors." Thirty policemen rushed to the rescue and averted the gaze of the public from these subversive words. They also effectively prevented anyone from seeing the statue of the "great mother."

* * * * *

Le Droit des Femmes congratulates Mme le Docteur Edwards-Pilliet, vice-president of "La Ligue Française pour le Droit des Femmes" on the happiness of becoming for the first time a great-grandmother. She was burnt in effigy by medical students when women were first allowed to enter hospitals to study for a degree in medicine, in 1882. She has three children, nine grandchildren and a great-grandson; and has been in the feminist movement more than fifty years. "Her example," says our contemporary, "will not prevent stupid people from repeating to-morrow, as yesterday, that feminism destroys the family."

* * * * *

The Congress of the National Catholic Youth Union of **Canada**, recently held in Ottawa, was noted in our last issue in connection with a resolution urging employment of young men instead of young women. It has come to our notice that a further resolution on "Equality for Women" instructed the national executive to adopt measures to make possible participation of young Catholic women in the next Congress of Catholic Youth.

So we assumed correctly that there were no women taking part in the Ottawa Congress!

Reviews

Sanctity. By Violet Clifton. Piccadilly Theatre, December 4th and 5th.

The production of "Sanctity" by the Sunday Theatre in collaboration with the Religious Drama Society and the Catholic Stage Guild continues the epoch in the development of modern drama marked by the production of the plays of T. S. Eliot and of Auden, Isherwood and Spender. It was an experience lived rather than a play seen—a new realisation that the bare bones of sanctity blossom indeed.

The play deals with the life of St. Elizabeth of Hungary, seen through the eyes of a poet, with the stress laid on Elizabeth's spiritual growth rather than on external events. The "Chorus Mysticus" interpolates and interprets as Elizabeth moves forward to holiness.

I sometimes wished the "Chorus Mysticus" had been left out, at other times I wished there had been one angel as "commentator" rather than several, but as the play unfolded the sheer poetry triumphed and one found oneself listening entranced to actors and chorus alike. The chorus was, in truth, a relief (as it so often is in Greek plays) after the overwhelming poignancy of the parting between Elizabeth and her husband, Count Lewis.

The Chorus suffered through insufficient rehearsal, but the rest of the cast made up by freshness of approach for any roughness caused by lack of rehearsal. Marie Ney's performance as Elizabeth of Hungary could not have been bettered. It is rare that one sees such a moving and sincere piece of acting, unparalleled, indeed, since Sybil Thorndike's lovely performance as St. Joan.

The Matinee on Monday was given in aid of the Czech refugees, for whom Shaw Desmond made an appeal. The Sunday Theatre (39 Fursecroft, Bryanston Square) is to be congratulated on producing this beautiful play which, since its publication four years ago, has cried out to be acted.

C. S.

Several of our members have made enquiries as to where they can procure the excellent pamphlet **Joan of Arc—Maid of Orleans**, by L. M. I. Craig, reviewed in our last issue. It is published by the Australian Catholic Truth Society, 143-151 a Beckett Street, Melbourne. We hope shortly to have a supply of pamphlets in the Office. Price 2d.

"Good Fella Missus." By Violet Turner. (United Aborigines Mission, 25 Gladstone Road, Prospect, S. Australia. Is. 9d.)

This booklet, issued by the United Aborigines Mission, is the life-story, simply told, of an amazing woman, Miss Annie Lock, and her work among the natives of Central Australia. Entirely alone, she lived among them, sharing their primitive conditions, nursing them through horrible diseases, teaching and above all loving them and winning their love and confidence in return. The difficulties were appalling, ignorance, famine, drought, cruel laws driving the people to despair—and worst of all, official apathy and indifference, deepening to active hostility and hatred, using even the weapons of lies and calumny to drive away this troublesome woman. The story of the Trial of Natives at Alice Springs with the open hostility of the male missionaries—and the part played by the ironically named "Protector of Aborigines"—himself a leading actor in the brutal drama; all this shows plainly the forces against her.

And through it all Annie Lock quietly and uncomplainingly carried on. Just a middle-aged woman with slender resources and no especial qualifications save enormous courage and a simple faith in Divine Providence which never failed. To her, faith was not so much Chesterton's "great adventure" but a calm certainty that her Heavenly Father would attend to her needs; and the instances given of answer to prayer are in the very spirit of St. Francis and his poverelli.

At last she was driven away—and undaunted she took up her work again in another district. Truly "a valiant woman whose price is above rubies"—and an outstanding example of what "the weaker sex" can achieve.

After this, can it any longer be said that "it is not suitable for women to live alone in the Bush," the stock argument against their appointment as Protectors of Aborigines?

M. H.

Women's Work in 1937. (Reprinted from the I.L.O. "Year-Book 1937-1938" Chapter II.)

The chief thing to be noted in this pamphlet—which deals with "Employment and Unemployment,"—"Place of Women's Work in the Economic System," "General Protection of Women Workers," etc.—is the growing realisation in many countries that if women are to be attracted into household employment (in which there seems to be a dearth of employees)

the standards of this employment must be raised—there must be better vocational training and conditions of work must be improved.

The U.S.A., Australia, Belgium, Canada, Great Britain, the Netherlands, Sweden, Germany, Norway, France, Denmark, New Zealand—all these countries either by legislation, Trades Union recommendation, public enquiry, or social action have made efforts to raise the status of domestic service.

Another tendency to be remarked in many countries is the growing desire to draw women into agricultural occupations. This is probably because there is a shortage of labour in these occupations, just as there is in domestic employment.

C. S.

HON. TREASURER'S NOTE

Our Christmas Sale is over and thanks to all those who gave donations, sent gifts to the stall and helped to sell, the gross takings were £41 19s. 3d. We are most grateful.

Should there be any who have not sent their subscriptions for the current year, please hasten, for the year is nearly out and we need all you can send to carry on the work.

We wish to offer our grateful thanks to the following firms who sent gifts for the stall: Messrs. Cow and Gate, Ltd.; T. B. Ford, Ltd.; Glaxo Laboratories, Ltd.; Holbrooks, Ltd.; Horlicks, Ltd.; Libby, McNeill and Libby, Ltd.; The Marmite Food Extract, Co.; The Parozone Co., Ltd.; A. Wander, Ltd. (Ovaltine).

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LIVERPOOL AND DISTRICT BRANCH
Hon. Sec.: Miss Bowden, 22 Fern Grove, Liverpool 8.
A meeting was held at 25 Croxteth Road, by kind invitation of Mrs. McCann, on November 21st. Mr. Leonard Timon, B.A., of the Economic League, spoke on "Equal Pay." A brisk discussion followed.
The meeting passed a resolution calling on the Government to establish a system of equal pay and opportunities for all civil servants.

St. Joan's Alliance is represented on the Committee of the new Local Government Society of Liverpool by Mrs. Johnstone and Miss McNeish.

OLDHAM BRANCH

Hon. Secretary: Miss Stella Mannion, 46 Hillside Avenue, Clarksfield, Oldham.

On Wednesday, November 9th, at the home of Mrs. Kilcoyne a very happy evening was spent. Oldham members and their friends proved their skill at Beetle and other table games. Some of the friends impressed by the jolly evening asked to join the Branch.

All interested will be pleased to hear that the Oldham Libraries Committee have given permission for the *Catholic Citizen* to be placed in the Public Library newsroom, where we feel sure that many of the public who are not aware of the activities of St. Joan's Social and Political Alliance will be given an opportunity of reading the same.

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Chairman: Dr. F. J. McCANN, F.R.C.S., F.C.O.G.

Speakers: Dr. E. R. Roper Power, Ph.D., B.Sc., (Econ.)
Miss Elizabeth Denby, (Author of "Europe Rehoused.")

All those interested are especially invited to take part in the discussion.

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