

WOMEN'S SERVICE
FILE COPY
NOT TO BE TAKEN AWAY

THE

Catholic Citizen

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

Vol. XVII, No. 7.

15th JULY-AUGUST, 1931.

Price Twopence.

Daughter of the ancient Eve,
We know the gifts ye gave and give;
Who knows the gifts which you shall give,
Daughter of the Newer Eve?

—Francis Thompson.

Married Women's Work.

By HELEN DOUGLAS IRVINE, M.A.

The Catholic feminists of Great Britain have interested themselves very particularly in the question of the employment of married women on paid work. Do married women neglect duties when they accept such work, and do those who employ them err in that they encourage such neglect and profit by it? This is the first, the moral aspect of the problem. Its other aspect is economic. Is it, in the long run, a loss or a gain to the nation that wives and mothers should leave their homes and work for wages? Is it advantageous to the economic position of these working women themselves?

To deal first with this problem as a moral one: The Catholic feminists of Great Britain hold very strongly that to make sin impossible is not the function of the law. They concede readily that married women who are able to earn wages are also able to neglect domestic duties in order to earn. Similarly, it is possible for rich wives and mothers to neglect their homes and families in the pursuit of pleasure. But as it would be unreasonable to make pleasure illegal for married women because some of them pursue it to excess, so it is unjust to deprive married women of the right to work for pay because this right can be abused. It is not only unjust but also contrary to that principle of equality among the classes which is still at least an ideal to the peoples of Christendom. For to say that a married woman may not earn money is, in effect, to place the working woman, as a citizen, in a different class from her leisured sister whose freedom to express herself and to acquire an income is not thus subject to restrictions.

Let it not be supposed, for a moment, that Catholic feminists are not jealous for the sanctity of the family. They have however a faith in womanhood that renders them certain that the normal woman—it is to normal persons that general conditions should be adjusted—will not neglect home, husband and children to their injury unless she is driven to do so by economic necessity. They further perceive that the women's labour which is exploited undesirably is cheap women's labour. The Catholic feminists of Great Britain are therefore convinced that they can protect woman's right to fulfil her family duties only by seeing to it that when she works for wages she is adequately paid. They repudiate the theory that work is to be paid in accordance with the sex of the worker, and they have definitely adopted the principle, "Equal pay for equal work." Thus, in the first place, they seek to render impossible the wretched conditions which formerly prevailed in some industrial towns, in which the local industry was carried on by underpaid women, whose low wages supported not only themselves and their children but also their menfolk. Secondly, they fight against the danger that ill paid women's labour may supplant the better paid labour of men, and so definitely decrease the sum coming into the exchequer of working class families.

In general, it is their aim that women, whether married or single, shall be free to follow their consciences, to work outside their homes if such be their vocation, to devote themselves entirely to the home if it is there that their duties lie. The Catholic feminists of

Great Britain oppose anything that hampers this freedom to obey the dictates of conscience, whether the laws that fence women in the home or the economic factors which drive them outside it.

A main difference between men and women is constituted by the fact that only women are mothers; and since the function of bearing children affects not only the person exercising it but also the children who are born and the society they enter, it is reasonably argued that the community has the right to regulate the conditions of maternity. Hence, the opinion has arisen that the employment of women in industry for a certain number of weeks before and after childbirth should be forbidden by law. The Catholic feminists of Great Britain admit the plausibility of this contention. But they are practical people. They have examined the results of this prohibition to employ expectant mothers where it has been enforced, and they have found that where the woman has merely lost her work, and with it her pay, and has received no sufficient monetary compensation, the effect on her has been little short of disastrous. Exactly when she has most needed extra care and nourishment she has been deprived of the means of obtaining them. Very often indeed, she has been driven to find paid work of the kind which is not classed as industry—generally washing or heavy housework. On the other hand, whenever a scheme is in force under which the state, municipality employer or other agency pays adequate maternity benefit to the expectant mother, she has been found not only willing but overjoyed to desist from her paid work before and after the birth of her child, so that legislation on the point has been superfluous. The Catholic feminists of Great Britain assert their faith in motherhood. They deprecate legislation which would, in practice, affect only the criminally neglectful mothers, the abnormal and mercifully rare mothers. They ask not that women be forbidden to work immediately before and after childbirth, but that they be enabled to abstain from work without suffering hardships by the provision of adequate maternity benefit. In fact, they demand that it be rendered possible for normal women to follow the maternal instincts God has given them.

In a society in which men and women worked on equal terms, receiving equal pay for equal work, and in which they were left free to work after as before marriage, the married women who earned wages would belong to one of two classes. There would be, first, those whose cir-

cumstances were exceptional—the widows with and without children, for whom there was no adequate provision other than their wages, the wives of invalid or bad husbands, and the wives of underemployed or unemployed husbands. To forbid women of this unfortunately numerous exceptional class to work for wages would be cruel as well as unjust. Secondly, there would be the women whose desire to do paid work overcame their reluctance to leave their homes. Some of these would, doubtless, do wrong in neglecting their household or their husband or children. If they did so voluntarily the matter would be one for their own consciences, not for the law or public authority. If they left their homes in order to increase the family income, the case would emphatically be one of conscience: only a woman herself can decide whether it be her greater duty to care for a needy family or to find money to supply its needs.

Both these classes of married women—those having families dependent on their earnings and those whose families could subsist if they did not earn—include a certain number who have a true vocation to the profession they have adopted. Reflect, for instance, on the married women doctors and teachers. Would it not be a loss to society if none of the numerous women following these callings had the experience and the outlook given by a married life and motherhood? Remember, as you reflect, that the period in which a child needs constant care is a short, if important, fraction of its mother's adult life. Is she to be prohibited, whatever be her talents and training and however strong her bent, from giving any part of the remainder of her years to the children of others, to the men, women and children who are her fellow citizens?

How topical is this matter, how necessary it is that we should make up our minds about it, is apparent from the fact that the Health Department of the Willesden U. D. Council has lately sent the married women in its employment a circular asking for "particulars of their domestic circumstances" before a certain date, and citing a staff regulation which forbids that any woman be retained in the Council's service after marriage "except with the concurrence and consent of the Council." We ask the members of St. Joan's whether they can tolerate that the most intimate private affairs of a class of their fellow citizens be subjected in this way to uncontrolled bureaucratic inquisition in order that officials may arbitrarily exercise the power of allowing or forbidding them to earn wages.

Notes and Comments.

Women police are making headway. The two policewomen in Alexandria have been so successful that their contract signed for one year has been renewed for another three. There is, also, a policewoman at Cairo. Commandant Allen, Chief of the Women's Auxiliary Service, who established women police in Egypt, has gone to Rio de Janeiro at the invitation of the Brazilian Federation for Feminine Progress, to speak on the subject of women police. The Authorities are said to be considering the Appointment of police women, and organisations are anxious to avoid mistakes from the beginning.

In our own country we welcome the appointment of Miss Peto to be a member of the Police Council.

We are glad to note that the Government is again sending women delegates to the Assembly of the League in September. Miss Susan Lawrence is among the delegates, Mrs. M. Hamilton among the alternate delegates. Both of them were at the Assembly last year, and did good work there.

We remind our readers again that the Open Door International is holding its second Conference at Stockholm from August 17th to 21st. A number of well known women will be present to take part in the discussions. The Conference is to be followed by a Summer School in Sig-tuna, known as the Paradise of the North, from August 24th to 29th.

Members of the Swiss Suffrage Society who recently came to London on a study visit, after a ramble at Hampstead, were entertained to tea by St. Joan's Alliance at Highgate, by kind permission of Miss Gadsby.

In connection with the World Disarmament Demonstration held in the Albert Hall on July 11th, over which Field-Marshal Sir William Robertson presided, and at which the Prime Minister, Mr. Stanley Baldwin and Mr. Lloyd George spoke, a contingent of our Alliance, carrying banners walked in the Procession organised by the Women's International

League from the Victoria Embankment to the Albert Hall.

At the Women's Freedom League Dinner to Sir Robert Newman, M.P., held at the Minerva Club on June 26th, Miss Butler-Bowdon, speaking on behalf of St. Joan's Alliance, paid a tribute of gratitude and appreciation to Sir Robert Newman for his many years of splendid service to the feminist cause. We greatly regret his decision not to seek reelection to Parliament for women can ill afford to lose so good a friend from the House.

We offer congratulations to that valiant feminist leader, Mrs. Despard, on her 87th birthday.

The next Congress of the International Women's Alliance for Suffrage and Equal Citizenship, to which St. Joan's S.P.A. is affiliated, will hold its triennial Congress at Athens next April. Greek women are still deprived of the vote. The International Congress, by advertising this injustice, should bring victory nearer.

"Opportunity" records that the Committee of Award for the Commonwealth Fund Fellowships have made twenty-seven appointments tenable by British graduates in American universities for the two years commencing September 1931.

We congratulate our member, Miss Eleanor Swift, M.A., who goes to Columbia. Her subject is Political Science.

The Queen sent the following message to the National Baby Week Council:

"I desire to express my appreciation of the splendid educational work carried on by the National Baby Week Council on this its fifteenth anniversary.

"The gratifying decrease in the rate of infant mortality can confidently be ascribed, in part, to an effective awakening of intelligent public opinion, and I am interested to observe that this year the Council is laying stress upon the welfare of the child from one to five years old, and also upon the demands of a National Maternity Scheme."

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE,

AND

Editorial Office of "Catholic Citizen":

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

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

EXECUTIVE COMMITTEE.

MISS DOUGLAS IRVINE, M.A., *Chairman.*
 MISS LEONORA DE ALBERTI, *Editor, Catholic Citizen.*
 MISS BARRY, *Hon. Secretary.*
 MISS PAULINE M. BRANDT, *Hon. Treasurer.*
 MISS E. BUTLER-BOWDON.
 MISS BARCLAY-CARTER, Lic.ès. L., *Hon. Press Sec.*
 MISS FEDDEN, *Hon. Treasurer, Catholic Citizen.*

MISS SHEILA HYNES.
 MISS JEFFERY.
 MISS C. MADDEN, F.L.A.
 MRS. LAUGHTON MATHEWS, M.B.E.
 MRS. O'CONNOR.
 MISS MONICA O'CONNOR.
 MRS. SHATTOCK, M.B., B.S.

Dame Millicent Fawcett.

This life of Dame Millicent Fawcett will be welcomed by countless women, and not only women in every corner of the globe. Many of us who came into the woman's movement on the crest of militancy, discovered Dame Millicent in the latter days of the suffrage campaign. That discovery opened new vistas of the long fight she had been waging to break the shackles which had fettered women since the dawn of history. In reading Mrs. Strachey's life of this great woman with its many-sided interests, mainly centering round the uplifting of her sex, we understand Dame Millicent's remark to the reporter who, after the first suffrage victory, asked her to describe the "ups and downs" of the movement. It had been all "ups" and "no downs," replied Mrs. Fawcett. Here we see from the very beginning the many sides of the movement, and how, when re-buffed on one side, women advanced on the other.

Mrs. Strachey has a genius for sifting material, and so she gives us a living portrait of Dame Millicent, which grows before our eyes, unobscured by a mass of detail; nor does the biographer ever stand in our light.

Mrs. Fawcett and her husband were clear of vision and we find as early as 1874 Mr. Fawcett opposing in the House of Commons special protection for women in industry. Even then they saw the handicaps such *protection* would be to the industrial woman worker. We find them, too, condemning in strong terms Bradlaugh's Birth Control pamphlet, issued in 1877. We need scarcely say that Mrs. Fawcett was a supporter of Josephine Butler, and upheld Stead in the famous "Maiden Tribute" case, when he exposed the trade, existing without

let or hindrance, by which little girls were sold into prostitution.

Mrs. Fawcett was supremely happy in her family, and in her married life. It was a great joy to her when her daughter Philippa "came out above the Senior Wrangler," and everyone felt that it was a fitting compensation for Mrs. Fawcett's work, and there was great rejoicing.

The last twenty years of Mrs. Fawcett's life were bound up with the suffrage campaign. The movement was speeding on its way, and through the publicity given to it by the militants new societies were continually being formed. Mrs. Strachey records with truth that Dame Millicent was "as glad to see the formation of a Catholic Society as of the Jewish League, and welcomed the Artists' League and the Actresses' League and all the others with the greatest satisfaction."

At a later date, however, the Catholic Women's Suffrage Society, now St. Joan's Social and Political Alliance, became very friendly with Dame Millicent. If she came to our meetings and prefaced her remarks by reminding her audience that she was a Protestant, we laughed since no one had forgotten it. It was the same when she was asked to write a Foreword to "Towards Citizenship" by Miss Challoner and Mrs. Laughton Mathews (published by St. Joan's S.P.A.), Dame Millicent writes that she thinks that the book will prove a very valuable addition to the literature of the movement, but says she must express in the foreword her opposition to militancy, and ends her letter, as Mrs. Strachey records—"we Protestants do not take kindly to absolute obedience." We took the remark as it was meant,

THE BRITISH COMMONWEALTH LEAGUE.

The Annual Conference of the British Commonwealth League took place in London on June 24th and 25th. Although several of the matters discussed were not of direct interest to the Alliance, which is solely concerned with feminist questions, the greater number of the problems raised have already found a place in our programme. On behalf of St. Joan's Miss C. M. Gordon moved the resolution welcoming the efforts already made by the Colonial Office to abolish Mui-Tsai—the child slaves of Hong Kong, but calling for an adequate system of inspection with a view to ensuring that none of these child victims are allowed to slip through the Government net, and for the provision of suitable accommodation for those who wish to leave their employers and their training in occupations in which they can earn their livelihood. Other subjects discussed included "Economic Opportunities for Women Overseas" dealt with by speakers from Canada, Australia, New Zealand and South Africa. As at home, there are few openings available at the moment, but women with a small amount of capital would be welcome especially in Canada, where market gardening and fur-farming offer scope to women willing to adopt themselves to local conditions. A discussion on "Medical Work Overseas" was opened by Dr. Christine Murrell, and an extraordinary interesting speech was made by Dr. Mary Johnstone. On the second day, which the Conference devoted to consideration of the general effect on family life, particularly as regards women, of the contact of Western civilization with the cultures of primitive peoples, a keen discussion took place in which representatives of the Society for Preserving Native Races, the Y.W.C.A. and a number of Colonial and Dominion representatives took part.

Two very noticeable tendencies showed themselves throughout the discussions: the settled determination of the societies united in the British Commonwealth League, (1) to achieve real equality so that women should not occupy either a privileged or an inferior position, and (2) not to be put off with nominal equality of rights and opportunities but to see that women received a fair chance to make the best of their natural gifts. Mrs. Corbett Ashby presided over the Conference.

since Dame Millicent knew that the bulk of Mrs. Pankhurst's followers were drawn from the Protestant churches, and Catholics made but a small minority. She also knew that our own society was democratic and constitutional, though many of us belonged to militant societies.

We are glad to remember that she came with us to the Mass of Thanksgiving for the suffrage victory, in Westminster Cathedral in 1918, and again in 1928, and walked in procession with us round the Cathedral to the shrine of our Patron, St. Joan of Arc. We have a charming snapshot of her standing on the steps of the Cathedral, after the Mass in 1928, holding the hand of little Elvira Laughton Mathews, while Mrs. Despard holds the other. The Editor of this paper treasures a note from Dame Millicent expressing warm thanks for a review in the "Catholic Citizen" of her book, "What I Remember." In that review we alluded to her as "The leader who never lost heart, and never sought the limelight." The truth of that tribute is stamped on the pages of this book.

Dame Millicent expressed a wish that if her life ever came to be written it should be by Mrs. Strachey. No one could be better qualified than Mrs. Strachey for the task; and her book holds our interest throughout. It is written with a simplicity of style to which the English language, in the hands of an expert, so beautifully lends itself. It is well suited to Dame Millicent herself, who had the dignified simplicity of the truly great.

Mrs. Fawcett lived to see the triumph of the cause to which she had given sixty years service. At the Memorial Service at Westminster Abbey there was inevitably a note of victory and thanksgiving which triumphed over sorrow; a promise of Resurrection; a certainty that the Leader we mourned had left behind an inspiration which cannot perish.

(Murray, 15s. net.) L. DE ALBERTI.

The following resolution has been passed by St. Joan's S.P.A.:

"St. Joan's S.P.A. welcomes the minority opinion expressed by the one woman member of the Royal Commission on Unemployment Insurance and believes that there should be no discrimination against any claimant for benefit on account of sex or marriage. It urges that the Insurance Bill now before Parliament should be so amended as to remove the proposals it now contains for the penalising of the married woman."

International Labour Conference, Geneva, 1931.

REVISION OF THE NIGHT WORK CONVENTION.

[Communicated by the Open Door International].

The Revision of the Convention Concerning the Employment of Women During the Night (Washington 1919) has excited a great deal of discussion and controversy at Geneva during the 15th Session of the International Labour Conference.

The Open Door International for the Economic Emancipation of the Woman Worker sent a request to be heard by the Conference, in order to lay before the Conference its desire that decision on the revision should be postponed until 1932, so as to give time for a full investigation of the effects of a prohibition of night work for one sex alone. This request was refused, but the Commission specially appointed to consider the amendments of the Convention placed on the Agenda by the Governing Body devoted nearly an hour to discussing whether or not it should hear a point of view held by women in various countries, but not officially represented by the delegates chosen by Governments to attend the Conference.

The Commission decided not to give opportunity for expression of this point of view, although it was proposed by a women delegate that a representative of the Open Door International should be allowed to voice it. The voting on this question was very unsatisfactory, five or six delegates having raised their hands several times in support of this proposal, but since on a technical point the vote was taken several times confusion arose, and when the vote was taken for the last time these delegates did not understand that the vote was being taken again and the impression arose, quite incorrectly, that the vote was unanimous against hearing a representative of the Open Door International.

The same evening, June 2nd, the Open Door International held a successful Public Meeting in the Salle Centrale, Geneva, which was full. Among the audience were to be seen several of the delegates from the I.L. Conference. Speeches were made by Chrystal Macmillan (in the Chair), Emmeline Pethick-Lawrence (Great Britain), Anna Westergaard (Denmark), Winifred Le Sueur (Great Britain), Louise de Craene (Belgium), and others, and were followed by a prolonged and lively discussion.

The following day at the Maison International, Edith Rogers, Geneva representative of the O.D.I., gave an address on the revision of the Night Work Convention, which gave rise to an excellent and lengthy discussion. The Chair was taken by Louie Bennett, Workers' Delegate for the Irish Free State to the International Labour Conference.

It is interesting to see how keenly discussion on this subject rages in Geneva at the present time. At a soirée given by the Association Genevoise des Femmes Universitaires, to meet the delegates to the I.L. Conference, on Wednesday night, the Night Work Convention and restrictive legislation seemed to be the main subject of conversation. Groups of women were to be seen heatedly debating this burning question.

The Commission adopted an amendment to the effect that the prohibition shall not apply to women occupying a responsible position of management, not usually engaged in manual work. It is curious that delegates in speaking in favour of this amendment in the Commission should have referred to the proposal as being one "in favour" of such women, and have talked about "removing a handicap" from them. Apparently it is held that what is a restriction on women of one class is "protection" to another class. We deprecate such distinctions, and assert that labour legislation should not be undertaken on these lines. But even this amendment did not receive the necessary two-third majority, though lost by two votes only.

LEAGUE OF NATIONS ASSEMBLY— WOMEN DELEGATES.

Miss Susan Lawrence, M.P., and Mrs. Hamilton, M.P., have kindly consented (parliamentary engagements permitting) to meet quite informally representatives of women's organisations and others who are particularly interested in the work of the League of Nations, in order to talk over with them those matters which may be coming before the League, with which women's organisations as such are especially concerned.

This meeting, which has been arranged by the N.U.S.E.C., will be held at the **Caxton Hall, (Room 13), Westminster, on Monday, July 20th, at 5 p.m.** Tickets 1s.

Reviews.

Ship Without Sails. By Barbara Barclay-Carter. (Constable, 7s. 6d. net.).

Miss Barclay Carter has given us in this beautiful story, a representation of Dante in the later years of his life; the effect on him of long years of exile; the growth of his great Comedy. It was a daring task thus to build a story, a true one we feel sure, round the revered and beloved figure of the great Florentine, supreme among Christian mystical poets, 'That singular splendour of the Italian race,' as Boccaccio has called him. It was daring, but Miss Carter has acquitted herself with distinction. Steeped in the lore of Dante, his reverent disciple, she has devoutly followed his footsteps "in the shadow of the fortress-palaces of his native Florence from castle to precipitous castle of the high Casentino valley, through the chestnut-shaded mountains of Lunigiana, across the marble-paved piazzas of red Verona, in Lucca, Pisa, Rome and old Paris, and along the red ancient roads over the Alps and at last among the silent pine-guarded marshes of Ravenna."

So might one follow in pilgrimage, reconstructing the life of some great saint. Did Miss Carter feel that Dante himself was her Virgil, guiding her steps and thoughts? So real and convincing is the picture she paints of him that we could almost believe that it was so. Many minor figures of that stormy period cross Miss Carter's stage, and always there is the background of history with all the political feuds, and quarrels rending Christendom—while Dante towers above, dwarfing all others, dreaming of a united Christendom.

Dino Perini, who followed Dante into exile, is a lovable character, so is the Jew Manuel—surely his astral form did really visit Paris, to cure Dante, his fever stricken friend? The Inquisitor, too, one loves, for his love of Dante. The encounters between them are thrilling.

Miss Carter's translations are so fine that we may hope that some day she will give us poems of her own. We thank her for her inspired "Ship Without Sails"—a title drawn from Dante's own words: "Truly I have been a *ship without sails* and without rudder, carried to divers ports and gulfs and shores by the dry wind that blows from dolorous poverty."

L. de A.

In Defence of Purity. By Dietrich von Hildebrand, Professor of Philosophy at the University of Munich. (Sheed and Ward, 6s. net.).

This analysis of the Catholic ideals of purity and virginity is the outcome of lectures, delivered to the Federation of Catholic Students' Unions at Innsbruck, in 1925. It is a subtle, but clear, study of the place of sex in human nature, and the Church's teaching on the subject. Purity is often described as a negative virtue, but Professor von Hildebrand demonstrates the falseness of this theory. Purity is definitely positive, it is in no way connected with indifference to sex. Celibacy as such has no particular virtue; a person insensitive to sex can claim no virtue on that score, it is not synonymous with purity. Purity does not, like chastity, "consist primarily and necessarily in an attitude to sex, but primarily in an abiding in God's presence and a surrender to the glory of His countenance." The confusion of purity with sexlessness has caused confusion in estimating the Church's attitude to sex.

In wedded love invested with the consciousness of God's approval, sex reveals its true nature, manifesting glorious qualities of intimacy, mystery and union. This exposition of purity in marriage should dispel the libel that the Catholic Church decries the God-given gift of sex, rightly exercised.

The second part of Professor von Hildebrand's book deals with consecrated virginity. In a Catholic paper one takes for granted that readers will know more or less the meaning of consecrated virginity. Professor von Hildebrand expounds this mystery of mystical union with Christ with admirable clarity. Here again he makes it clear that mere celibacy, the non-exercise of sex, simply as such is no advantage. An unmarried man or woman is in no respect purer, for that reason alone, than the pure in marriage. Married and unmarried have an equal chance of exercising purity; consecrated virginity, however, has a positive and completely new quality. It has a value not only analogous to that of holy marriage, but far exceeding it. The writer reveals how far the Catholic doctrine on purity is removed from prudery.

L. de A.

Scottish Women of Bygone Days. By Eunice G. Murray. (Gowans and Gray Ltd., 6s. net.).

This book is a collection of lectures given by a Scottish suffragist dealing particularly with the life and customs of the past; north of the Tweed, in olden days though the writer buttresses her examples by many similar instances from the land of the Southron. She has delved deep into the contemporary literature and has unearthed some very interesting facts.

She shows, on the other hand, the lack of scope and the dull, uneventful lives of the majority of Scotchwomen in the past, the endless embroidering of bed-hangings, etc.; and, on the other, she depicts the spirit they showed when "the powers that be" endeavoured to censor their fashions, or to interfere with their lawful pastimes—dancing and theatrical shows.

When the opponents of the drama set fire to the theatre at Glasgow in 1762 on the occasion of the appearance of the famous actress, Mrs. Bellamy, destroying her dresses and jewels valued at £900, Glaswegian ladies came forward and presented the sufferer with over forty gowns and underwear in proportion.

The essay on witchcraft and witches makes painful reading, especially to one recently returned from Rouen who had been meditating on the burning of St. Joan as a witch.

The books our grandmothers read should assuredly be the books our great grandmothers read; 1830, about a hundred years ago it would be our great grandmothers who were flourishing. I shall certainly try to get "The Cottagers of Glenburnie," by Elizabeth Hamilton. It must in its racy style have been a precursor to "No. 18 Blank Street" by the Irishwoman, Charlotte O'Connor Eccles, in that it inculcates cleanliness and good housewifery in amusing vein.

The chapter on Mary, Queen of Scots, intrigued me. How *triste* her native land must have appeared to her from twelve years sojourn in "the pleasant land of France" when she was greeted by Scottish mists, psalm singing, and the fulminations of John Knox, and found her country in the throes of the Reformation.

Mary always displayed wonderful courage, spirit and fortitude.

"Many years later, in the XVIII century, Boswell was, on one occasion, lamenting to Johnson, that by the passing of the Union, Scotland was no more an independent country. He was silenced by the learned Doctor.

"Sir, never talk of your independency, who could let your Queen remain twenty years in captivity, and then be put to death without even a pretence of justice, without even attempting to rescue her; and such a Queen too! as any man of gallantry of spirit would have sacrificed his life for.'" M. F.

Unveiled. By Selma Ekrum. (Geoffrey Bles, 16s. net).

Selma Ekrum must still be a young woman, and she has certainly packed more adventures into her life than most people of her age; she must also be gifted with an unusually good memory to remember the incidents which happened when she was a toddler so accurately. Perhaps her old nurse came to her assistance and jogged her memory, for she writes as a seasoned politician of the difficulties of her father who was secretary to Sultan Abdul Hamed of evil memory. Desiring the exile of his upright servant, the tyrant conveniently packs him off with his family to Jerusalem where we are entertained with a not very edifying account of the bickerings and quarrels of the Christians around the Holy Sepulchre with Ekrem Pasha as Turkish pacificator. After a sojourn in the Archipelago the family are taken prisoners in the Balkan War and moved to Greece to live in dirt and misery.

Follows the Great War and one envisages the Turkish aspect of the Dardanelles campaign and the investment of Constantinople by the Allies. The chief interest to suffragists is the revolt of Selma against the wearing of the tcharshy and the bitter attacks to which she was subjected by Mohammedan priests and people.

She attends an Armenian school and goes to America, and on her return finds Turkish women are emancipated.

The writer writes in emotional vein and all her childhood seems dominated by Fear Complex. Some of her imagery is very Eastern and therefore very picturesque.

The adjective which best describes the book is naive. Many people would not like to put in black and white the deportment of a soldier uncle who gets "cold feet" in a soldiers' rising and runs away.

The chief charm of the book is the description of intimate family life of the Turcos and their reactions. A visit to an ancient great grandmother of the old school "queening it" in her harem has a pathetic charm, and indicates the stately life of the ladies of the old Turkish régime.

M. F.

INTERNATIONAL ALLIANCE OF WOMEN FOR SUFFRAGE AND EQUAL CITIZENSHIP.

CALL TO THE TWELFTH CONGRESS

Athens, April 17th-23rd, 1932.

The International Alliance of Women for Suffrage and Equal Citizenship invites to its Twelfth Congress, which will take place in Athens, from April 17th to 23rd, 1932, its affiliated societies in 44 countries, those applying for affiliation, all women's organisations, whether national or international, which are in sympathy with its object, and all men and women who support its programme.

After 28 years of work, after victories for suffrage (municipal or Parliamentary) in many countries, after the magnificent Congress held in Berlin in 1929 to celebrate the 25th Anniversary of its foundation, the Alliance is to hold its twelfth Congress in a country where women have as yet but a limited political freedom, though that country—Greece—may be claimed as the cradle of democracy. No place could be better chosen as a meeting ground for the women of East and West; thither all may bring their contribution to world civilisation and renew the bonds of a union destined to surmount every obstacle which still opposes the equality of the sexes.

Not only do many countries still refuse women the rights of citizenship, but even those which have given women the franchise have failed to establish complete equality. The influence of woman in no way corresponds to the contribution which her gifts of heart and brain fit her to give to the progress of her country and of humanity. Equality granted in principle is as yet nowhere an actual fact and women cannot dissociate themselves from the feminist struggle if they wish to take their place in government, in administration, in industry, finance and the professions, and above all in the education of the young. They must not abandon that struggle if they desire that in every country the Civil Code shall cease to be a thorn in the flesh of women as wives and mothers.

The great social scourges which afflict humanity affect women with peculiar intensity, yet

women lack many of the means for fighting them. Women's co-operation is essential in order to discover the most effective measures of production and distribution, to put an end to unemployment, that terrible scourge of today with all its physical and moral ill-effects, which tends to deprive women of their economic independence, both professional and personal, threatening to cast them back into that state of servitude from which they have step by step emerged.

The great ideal of democracy calls for courageous revision of the old methods of government and will not permit the political activity of women to be put aside. Woman, the equal of man and with equal voting powers, may become a great motive force in helping to conquer the rivalries between nations, so that the suppression of war may be realised in a new world of international co-operation.

Come to Athens, women of all countries, all continents, all races. Together we will make plans to sweep away all those artificial differences which ancient custom has set up between the sexes. Conscious of the dignity of womanhood, we desire to exercise our rights in the fulfilment of our duty as Citizens of Humanity.

Signed:

MARGERY I. CORBETT ASHBY,
(and Board of Officers).

LABOUR WOMEN'S POLICY ON VENEREAL DISEASE.

We greatly regret to read in the "Labour Woman" "that the Conference held recently at Blackpool, agreed to a proposal put forward by Alderman Lewcock for Newport that persons receiving treatment for venereal disease and then discontinuing it should be subject to compulsory notification. An amendment in favour of the present system of free treatment without any notification, moved by Mrs. Malone, for the Fabian Society, was defeated." This new policy of the Labour women will meet with strenuous opposition from St. Joan's Alliance; the Association for Moral and Social Hygiene, and many other Societies. The wisdom of free and voluntary treatment has been recognised, and we regret to find Labour women adopting so retrograde a policy.

International Notes.

We congratulate the two women who have been elected to the Parliament of Spain. They are: Señorita Victoria Kent, and Señorita Clara Campoamor. It is said that the New Constitution will give equal rights to men and women.

* * * *

'La Française' publishes an address delivered by Sister S. M. André, of the White Sisters, before the Etats Généraux du Féminisme, on the work of these missionary Sisters in Africa. The work is very varied, including teaching, nursing, weaving, etc. The Order is careful that their Sisters are given a good training, and each year more than fifty are working for their degrees, and for nursing and Red Cross diplomas. The Sisters are very successful, and are doing a wonderful work among the native women and girls.

* * * *

'Le Mouvement Féministe' gives the list of twenty-seven women, who attended the International Labour Conference this year, appointed by seventeen countries. Austria and Norway sent women delegates—Mme. Anne Boschek, representing the workers; Mme. Betzy Kjelsberg, Government delegate from Norway. The other countries sent technical advisers. Great Britain sent Miss H. Martindale, Government technical adviser; Miss A. Loughlin, technical adviser for the workers.

* * * *

'Stri Dharma,' Madras, quotes the views of the Women's Indian Association, the resolutions adopted by the Indian National Congress at Karachi. The Association asks, amongst other things, that a clause be added making it clear that the Congress is pledged to secure freedom and equality for women, not only in the civic life of the country but also in the social and family relationship. Otherwise the so-called equality and freedom for women merely on paper will not become a reality in the near future.

* * * *

The Association protests against the use of the phrase 'Protection of women Workers' in resolution 6: 'Placing women in a condition of protection,' it says, 'is writing down women publicly as in a state of weakness which is not desirable for our whole sex; it is also a slur on the men who exploit them; it has been used

in other countries by interested capitalists and men to limit women's opportunities for work and is capable of abuse in many ways. We are very insistent on the deletion of this clause in its present form . . ."

* * * *

'La Femme dans la Vie Sociale,' Paris, reports the formation of a Committee to induce mothers of the industrial classes to abandon outside work and remain at home. Amongst the suggestions put forward is that a special sum should be paid to the man, whose wife does not go out to work. An article, in the same number (June) states in all gravity, that nearly every trade, including type-writing and machining, have a regrettable effect on women's health. Domestic work, reflects the writer of the article, can also be heavy for a woman. But is not this her special lot? It seems then that a woman may do back-breaking unpaid work in her home, but if she goes out to earn—let her be anathema. We do not think these apostles of the home will make many converts.

A. A. B.

WILLS AND INTESTACIES BILL.

The Joint Committee of the House of Lords and House of Commons on the Wills and Intestacies (Family Maintenance) Bill have issued their report. It says:

"The Committee, having carefully considered the provisions of the Bill, are satisfied that legislation on its lines would not be justified, and they have accordingly ordered that the Bill should be reported without amendment to the House of Commons. The Committee, however, are of opinion that it is wrong that a surviving spouse or child, who is otherwise without adequate means of support, should be left without such means of support, owing to the terms of the deceased spouse's will, and that such spouse or child should be able to obtain such means of support by application to the Court, the amount to be measured by the amount of the estate and the circumstances in which the family had been living. The Committee are unable to amend the Bill so as to bring it into harmony with this recommendation, but they consider that a Measure on these lines would be worthy of serious consideration by Parliament."

LIVERPOOL AND DISTRICT BRANCH.

Hon. Sec.: Miss N. S. Parnell, B.A., 45
Falkner Street, Liverpool.

St. Joan's Quincentenary was as worthily observed by the Branch as circumstances would permit. Every member received a small picture of St. Joan as a souvenir of the occasion, and Mass was offered up in her honour at the Pro-Cathedral at our request. The day concluded with a very pleasant dinner-and-theatre party—an innovation much appreciated.

A delightful garden party on June 13th, at which Miss Gordon, M.A., gave us a stimulating address on the work of the Alliance, and Miss F. Barry vividly described for us the Rouen celebrations and showed us the Golden Book, brought our series of meetings to a very happy close. Our very grateful thanks are due to our hostesses, the Misses Barry, for their great hospitality on this occasion.

We offer our hearty congratulations to Miss Mary Hughes, one of our young speakers, on attaining her degree of B.A. with Honours in History at Liverpool University.

TREASURER'S NOTE.

The finances of the Alliance are in a very bad way at present, owing to the time and energy that has been spent on the Quincentenary Appeal. Unless very great efforts are made now, we shall be in desperate straits.

Will you therefore please support the Jumble Sale on July 18th (see notice on this page) by sending as many articles as you can spare. All last minute "jumbles" should be sent direct to the Hall, addressed to Mrs. Hand. Please help us to make the Sale a success.

Would you also remember the Alliance on your holidays, either by bringing back an article for the Christmas Sale or by making something for it while you are away. This would be a very great help.

Lastly, would all members who have not yet paid their annual subscriptions, kindly do so as soon as possible.

PAULINE M. BRANDT.
(Hon. Treasurer).

SUBSCRIPTIONS AND DONATIONS.

May 1st to June 29th.

	£	s.	d.
Bain, Miss	1	5	0
Branston, Miss		2	6
Busse, Miss		2	6
Butler-Bowdon, Miss E.	5	0	0
Fairfield, Dr. Letitia		7	6
FitzGerald, Miss E.	1	5	0
Gerrits, Miss		7	6
Jeffery, Miss	5	0	0
Keogh, Mrs.		2	6
Robson, Mrs. Hope		5	0
Sawyer, Miss		2	6
Toner, Mrs.		7	6
Vallé-Genairon, Mme.		1	8
Whitehead, Miss		2	6
Minimum Annual Subscriptions		3	0
	£14	14	8

DINNER TO DAME RACHEL CROWDY.

We congratulate the Council for the Representation of Women in the League of Nations on the success of the dinner to Dame Rachel Crowdy, on June 25th, at the Café Royal. Many organisations of women sent representatives, and nearly four hundred people were present to honour Dame Rachel for her twelve years' work at the League of Nations. The speakers were Lord Dickinson, Miss Margaret Bondfield, Dame Edith Lyttelton, Mrs. Corbett Ashby, and Dr. Maude Royden. Mrs. Ogilvie Gordon presided.

JUMBLE SALE

at

PARK CHAPEL HALL,

Arlington Road, Camden Town,
(Corner of Delancey Street)

on

Saturday, July 18th,

at 3 p.m.

Admission 1d.

**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.

MEMBERSHIP.

All Catholic women are eligible as Members, who approve the object and methods, and will pay a minimum annual subscription of 1s. Men are invited to join as Associates, on the same conditions, with the exception that they may not elect or be elected to the Executive.

**JANE BROWN RESTAURANT,
39 Thurloe Place, South Kensington.**

Phone : Kensington 8349.

Luncheons, Teas. Catering of all kinds.
Nearest Restaurant to ORATORY and Museums.

That Book You Want!

Foyles can supply it. Immense stock (second-hand, new, out-of-print) on every conceivable subject. Special Department for Politics and allied subjects. Catalogue 665 free; mention requirements and interests. Books sent on approval. Deferred Payments arranged.

BOOKS PURCHASED.

**FOYLES, Charing Cross Rd., London
W.G.2. (Gerrard 9310.) (5 lines)**

FOOT SPECIALIST.

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

BOURNEMOUTH, EXETER ROAD.

WOODLEIGH TOWER Private Hotel.

This charming Hotel stands in its own Grounds, facing the Sea, with South Aspect. Two minutes from Pier and Pavilion. First-class Cuisine. Gas Fires in all Bedrooms.

Highly Recommended. Terms moderate. 'Phone 1096.

Resident Proprietors—Miss Dixon and Mrs. Gallaher.

"Sidelights on a Pilgrimage to Lourdes."

3½d. post free.

Apply: Marguerite Fedden,
35 Glenloch Road,
N.W.3.

Catholic Public School & University Men working in London: Charming bed-sitting rooms, h. & c. water basins, excellent cuisine: Patronised by old pupils from Downside, Stonyhurst, the Oratory, Balliol, Christ Church, etc., etc. 76 West Cromwell Road, S.W.5. Tel: Western, 3338.

NOTICE TO ADVERTISERS.—All communications respecting Advertisements to be addressed THE MANAGER, Catholic Citizen," 55, Berners Street, London, W.1.

ISLE OF MAN.

Douglas.

Westlakes.

SEA LEVEL PRIVATE HOTEL.

Excellent Cuisine. Separate Tables.

Electric Light throughout. Lift.

Ballroom. Accommodation 200.

TERMS: MANAGER.

THE INTERNATIONAL WOMEN'S NEWS

(JUS SUFFRAGII)

is an international record of the Woman's Movement. Unique in its scope this paper will appeal to every woman with a wide interest in world events.

Section Française.

Subscription: 6s. per annum, post free.

Free specimen copy from the Circulation Manager, International Alliance of Women for Suffrage and Equal Citizenship,

190 Vauxhall Bridge Road, London, S.W.1.

Obtainable at Librairie Internationale, 73 Russell Square, W.C.1.

CATHOLIC FUNERALS

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

Distance No Object. Day and Night Service.

PRIVATE MORTUARY CHAPELS.

Personal attention at all Hours by

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

Telephone: HOLBORN 4901.

The World's Children

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

The English-Speaking Organ of the Declaration of Geneva

EDITED BY EDWARD FULLER

SPECIAL ARTICLES & OFFICIAL COMMUNICATIONS FROM ALL PARTS OF THE WORLD

Monthly by post: 5d., 10 cents, or 50 gold centimes

Yearly subscription by post: 5s., \$1.25, or 6 gold francs

SPECIMEN COPY POST FREE ON APPLICATION

Publishing Office:

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