

WOMEN'S SERVICE

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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 Centenary of Catholic Emancipation.

By NANCY STEWART PARNELL. B.A.

The year 1929 bids fair to be a great landmark in the annals of the Catholic Church, especially in England. It already enshrines a great triumph in the restoration of the temporal power of the Papacy, a great memory in the Centenary of Catholic Emancipation which falls upon April 13 of this year, and the beginnings of a great campaign for educational justice which we have every reason to hope will soon be crowned with success.

The significance of Catholic Emancipation ought perhaps to come home more readily to members of *St. Joan's* than to any other section of the Catholic community, because we ourselves have been so recently engaged in a similar struggle—the struggle for the emancipation of women. It ought to be easy for us to understand the difficulties, humiliations and disabilities under which Catholics laboured in pre-emancipation days when the actual penal days were over, because we suffered similar things in the days of our political helplessness. It ought to be still easier for us to imagine the joy and relief of those Catholics of a hundred years ago when they knew that they were citizens at last and that the way was open for them to voice their remaining grievances, because that, for some women, at least, is a very recent event.

Moreover, our great victory last year, the Equal Franchise Bill, has this in common with the Emancipation Bill of 1829, that it has meant (as we of *St. Joan's* always

realised that it would) a huge accession of strength to the political forces of Catholicism in this country. This would be desirable at any time, both in the interests of morality and religion generally and in the interests of the Catholic body, but it could scarcely have occurred more opportunely than now when the hierarchy are summoning us all to almost as important a campaign for educational emancipation, as that led by Daniel O'Connell a hundred years ago for political emancipation.

Like our own woman's movement, the struggle leading to the Emancipation Bill of 1829 lasted some three quarters of a century. The story is a very complicated one owing to the very different character and fortunes of the English and Irish movements and to the dissensions on rather technical matters that frequently rent them. One must confess that the English movement for emancipation is rather disappointing, even when one takes into account the fewness of the Catholics in England compared with the numbers in Ireland and the fact that in Ireland the whole struggle was bound up with the nationalist aspirations of the people. In England it was largely an aristocratic movement due to the dependence of both clergy and laity upon the generosity and loyalty of a few great Catholic families, like that of the Welds of Lulworth Castle, whose houses were the chief centres of religious life and whose wealth was its chief support. Apart from the non-Catholic

Charles James Fox, who chivalrously and consistently supported our claims, the English leaders, men like Charles Butler, Sir Henry Throckmorton among the laity, and Bishop Milner among the clergy, are not nearly so attractive or inspiring as their Irish counterparts, and their violent quarrels make sad reading. Nor has the English movement many heroic moments. Its greatest victories, the Relief Bills of 1778 and 1791 were achieved with comparative ease, the first as the result of a very obsequious address to the king presented at a critical time in the American War of Independence when the Government was only too anxious to conciliate all parties, the second after some organised effort, but nothing comparable to the struggles of their Irish co-religionists. One has to record also that the English Catholics had very little to do with that great victory, the centenary of which we celebrate this year—Catholic Emancipation. That is the glory of the Irish and probably their greatest gift to England.

For the romance and the heroism of the struggle, as well as for its greatest triumph, one must turn to Ireland. Here, the names of great men both Catholic and Protestant leap to one's mind. In the English Parliament where no Catholics were admitted Irish aspirations for religious freedom were brilliantly voiced by Edmund Burke in the eighteenth century and by Henry Grattan and Sir Henry Parnell after the Union, so much so that it is often difficult to remember that these men were pleading for a religion which they did not hold. In Ireland itself, among many valiant men, three were outstanding—Theobald Wolfe Tone, the romantic Protestant rebel, Dr. Doyle, the Catholic bishop of Kildare and Leighlin, and, towering above all others, whether in the English or Irish movement, whether Protestant or Catholic, was Daniel O'Connell, justly called "the Liberator." In spite of his many faults and his many mistakes he was undoubtedly the genius and the hero of the whole struggle. He brought to the cause rousing eloquence, brilliant organising powers and amazing political acumen, and he laid on its altar, in addition to these, his youth, his scanty leisure, his hard-won earnings and his brilliant prospects. But for his leadership

English and Irish Catholics alike might still be wandering in the political wilderness, for he was the first to galvanise the Irish into life and action and to back the Catholic claims with a really effective force and so to wring from a reluctant king and government that freedom and that citizenship which are of such inestimable value in a modern state. A tribute must also be paid to the Irish peasantry who, in crises like the Clare election, had the Catholic destinies in their hands and who never failed us.

The immediate and obvious result of the passing of the Emancipation Bill was the entry of Catholics into both Houses of Parliament. At the very next election six English and ten Irish Catholics were returned, and from thence forward the stream has never failed. Sometimes, however, one wonders whether we Catholics in England have yet used to the full the powerful political weapons placed in our hands in 1829. But the Emancipation Bill meant far more even than the right to representation. It marked the end of an era which had lasted close on three hundred years during which Catholics, even when not subjected to persecution, were yet treated as aliens in their native land and were cut off from the main stream of national life with detriment to themselves and to the nation. It inaugurated a new epoch of spiritual and material progress for the Catholics of this country, if not of Ireland. We should, therefore, in this centenary year, look back with gratitude on the work and sacrifices of those men and women whose labours culminated in the great Emancipation Bill of 1829.

Woman, the Vote, and the British Commonwealth.

St. Joan's S.P.A. will hold a meeting at St. Patrick's Club Room, Soho Square, on Monday, April 22, at 6 p.m., when Miss Chave Collisson, M.A., just returned from Australia, will speak on "Woman the Vote and the British Commonwealth. Chair: Miss L. de Alberti. Tea may be had before the meeting.

Notes and Comments.

Our present issue celebrates the centenary of Catholic Emancipation. It has taken Catholics nearly a hundred years since their political emancipation to obtain the removal of other disabilities. St. Joan's S.P.A. and other women's societies are determined to obtain political, social and economic equality between men and women within the next few years. It will be hard work, but it must be done.

Mrs. Laughton Mathews gave evidence on behalf of St. Joan's S.P.A. before the Select Committee of the House of Lords, which is considering the age of marriage, and said that we desire marriages for boys and girls under sixteen to be void.

Archbishop Mostyn, speaking on the question of Catholic schools at Liverpool recently, advised Catholics to follow the example of the suffragists; they were laughed at in the beginning of their campaign, but they were successful in getting what they wanted. If Catholics persevered and presented a united front, they too would be successful.

On the 25th of March, St. Joan's S.P.A. celebrated its eighteenth birthday. As a birthday present we received the good news of the election of our member, Miss Quinn (Lab.), to the Leeds City Council.

The *Sower* for January-February, has an excellent article by Mother Salome on Mary Ward, the pioneer (in the first quarter of the seventeenth century), of our educational institutions, the non-enclosed teaching orders, which have spread all over the world.

We hope in another issue of the *Catholic Citizen* to review the Report of the Royal Commission on the Powers of the Police.

We are hoping that a descendant of St. Joan's family will represent our Alliance at the religious celebrations to be held at

Orleans in May in honour of St. Joan. We hope to obtain permission to send a laurel wreath, tied with our colours, to be added to the tributes to St. Joan on this occasion.

Any of our members who intend to go to the Berlin Congress are asked to communicate with Miss Barry, 55 Berners St., as quickly as possible.

We offer our sincere congratulations to Miss Jenny Lee (Lab.) on her election to Parliament.

In February, Miss Wilkinson championed the cause of the luckless parents with children, who are refused lodgings on the ground that they have more than one child. She asked the Minister of Health whether he would issue circulars to local authorities asking them to make a survey of such accommodation as is available to couples with children, for the purpose of supplying information to such parents—some house agents will not even place them on their waiting list. The suggestion was not considered practicable. The real solution of the difficulty—according to the Ministry of Health—is to increase the amount of available accommodation. Meanwhile the hopeless searching for homes goes on!

On Saturday, March 16, St. Joan's Social and Political Alliance was represented by Miss Fedden on a deputation organised by the Hampstead branch of the Women's Freedom League to Rear Admiral Royds, the Assistant Commissioner of Police.

The deputation, which was sympathetically received, urged the need for more women police on Hampstead Heath, pointing out that 50 uniformed police women were needed for patrol duty, whereas at present there were only 2.

Obituary.

We ask the prayers of our members for the repose of the soul of Mrs. Hayes, one of our earliest members in Ireland.—R.I.P.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE,

AND

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

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The Power of the Vote.

In this country 1928 will be remembered as Victory Year. The Suffrage Campaign, lasting over sixty years, came to an end on July 2, when the Royal assent was given to the Equal Franchise Bill. This year will see men and women voting on equal terms at the General Election. The partial enfranchisement of women was followed by many notable improvements in the position of women. Dame Millicent Fawcett has written a pamphlet "What the Vote has Done," published by the National Union of Societies for Equal Citizenship, which is an eloquent tribute to the power of a vote. A few months after the passing of the Representation of the People Act, The Parliament (Qualification of Women Act) Act was passed, making women eligible to sit in the House of Commons. We hope that women in the Political parties will bring such pressure to bear on their leaders that we shall see a great number of women candidates standing this year for constituencies where there is a good chance of their being elected.

Apart from many minor Bills traceable to the influence of women voters, we have the Sex Disqualification (Removal Act) passed in 1919, and although it does not do all it promised, and is often disregarded, it did open the legal profession to women, and enable them to serve on Juries, and act as Magistrates. The Legitimacy Act (England and Wales) 1926, provides for the legitimisation of children on the subsequent marriage of their parents.

The Widows, Orphans, and Old Age

Contributory Pensions Act, 1925, has ameliorated the lot of needy widows, and their dependent children.

The Guardianship of Infants Act, 1925, has given women rights, previously denied them, to the guardianship of their children and to the appointment of guardians after their death.

Under the Law of Property Act, 1922, a husband or wife inherits equally the property of the other, mothers are put in the same position as fathers with regard to inheriting the property of intestate children, etc.

These are a few only of the Bills enumerated by Dame Millicent Fawcett.

The passing of Equal Franchise puts women in a far stronger position in the fight for equality, and leaves them free to concentrate on other points on their programme. Stronger to defend such rights as have been won and to win others.

We have recently seen an attack made on medical women, six London hospitals having excluded women from their medical schools. When the arguments which led to this deplorable step have been sifted, it is safe to say that jealousy was at the bottom of it. The jealousy of men who fear the competition of women.

In the professions, in industry, in practically every walk in life, women have to face the same opposition and the same obstruction.

The Equalitarian Societies have a long way to go before their campaign is ended.

L. DE ALBERTI.

Deputation to Mr. Lloyd George.

St. Joan's was represented on the Deputation to Mr. Lloyd George, organised by the Equal Rights General Election Campaign Committee. As it was known that another deputation, of the N.U.S.E.C., to be received immediately afterwards, was to raise the question of Birth Control, our representative entered a protest, and the following memorandum was handed in.

As we know the question of Birth Control is going to be raised at a later stage, on behalf of St. Joan's Social and Political Alliance; the Society which I individually represent, we are obliged to make our position on this point perfectly clear.

We wish to register an emphatic protest against the proposal to allow information on artificial birth control to be available at Maternity and Child Welfare Clinics which are maintained out of public funds to which people of all opinions are forced to contribute.

We oppose Birth Control, or as we prefer to call it Birth Prevention, primarily on religious grounds but not solely on such. We believe it to be immoral and degrading. It is contrary to human nature and is a perversion; it does not correct human nature but frustrates it. It is an abuse of a human faculty. We submit that the only legitimate method of Birth Control is by self control.

Birth control, by its supporters, sir, is offered as a remedy for bad social conditions which we believe should be altered by abolishing the slums, by giving more facilities for education, by providing more open spaces and opportunities for games and above all by improving the general economic position and by a vigorous reduction of unemployment.

We fear that should this policy be adopted there would be a split in the maternity and child welfare movement—a split so serious that the progress we have made at so great a cost will be stopped, for a large number of doctors could not, on religious or medical grounds, conscientiously give this information.

May I venture, sir, to suggest that it would be unwise and unwarranted to include such a moot point—and one on which medical profession itself is divided—in the political programme of any party. We ask, therefore, that the policy of the present Minister of Health be maintained, namely that of not allowing information on artificial Birth Control to be given at State-aided Maternity and Child Welfare clinics.

In reply, Mr. Lloyd George said that he could not commit the Liberal Party to Birth Control.

Other points raised by the deputation which was supported by fifteen societies, were:

1. Equal Pay and Opportunities for Men and Women in the Civil Service. Speaker: Miss Patricia Hall, B.Sc., on behalf of St. Joan's Social and Political Alliance.
2. Equal Pay and Opportunities for Men and Women under the Local Authorities,

including the Teaching Profession. Miss E. E. Froud, (National Union of Women Teachers).

3. Restrictive Legislation, i.e., any restrictive Legislation shall be based on the nature of the work and not on the sex of the worker. Mrs. Elizabeth Abbott, (Open Door Council).
4. The Abolition of the present Solicitation Laws and the Passing of the Public Places Order Bill. Miss Alison Neilans, (Association for Moral and Social Hygiene).
5. The Admission of Peersesses in their own right to the House of Lords. Mrs. Pethick Lawrence, (Women's Freedom League).
6. The Right of Married Women: (1) To be separately assessed and taxed: (2) be free to retain their nationality. Miss Chrystal MacMillan, (Edinburgh Equal Citizenship Society).
7. Government Pressure at Geneva for International Equality: That the British Government shall instruct its representatives at Geneva to press for equal rights for men and women both within the League and in respect to any Conventions passed by any section of the League. Miss Winifred Holtby, M.A., (Six Point Group).

Mr. Lloyd George said that he had always regarded the establishment of complete equality as the natural corollary to the granting of equal franchise. The Liberal Party stands for Equal Pay and Opportunity.

The Deputation was introduced by Viscountess Rhondda. The Prime Minister and Mr. Ramsay Macdonald will receive deputations later on.

Nationality of Married Women.

The *Tablet* reports that a new law has been passed in Yugo-Slavia, which provides for the retention of her nationality by any woman marrying a foreigner. She must, however, make a written statement on a special printed form before the ceremony, otherwise she automatically accepts her husband's nationality, and there can be no subsequent alteration.

Then and Now: Educational Emancipation.

When for the first time in post-Reformation history, the English Government awaked to a sense of duty towards Primary Education, it voted in 1830 the sum of £20,000 as a grant in aid to the two voluntary religious societies who had made recognized achievements in the work of Education. Neither of these was Catholic for the simple reason that any educational activity on the part of Catholics was not only not recognized, it was strictly illegal and had been so since Elizabethan times and the punishments were so severe that by 1770 they had effectively decreased the members of the Church to a scattered remnant of 60,000.

It is well to remind ourselves of the tremendous difficulties under which this remnant preserved its heritage of faith and to convince ourselves that, as hostages to the trust, we may not spare our efforts in achieving the full measure of the fruits of freedom for which they laboured so painfully, so heroically, so splendidly to sow the seed.

An Act passed in 1580 forbade the keeping of any Schoolmaster not licensed by a Protestant Bishop. No mention is made of Schoolmistresses, but we know that the great Benedictine Convent Schools had been suppressed and the great protagonist of women's culture, Mary Ward, was not born until 1585.

In 1604 the penalty of £10 a month under the Act of 1580, was increased to 40s. a day and the Schoolmaster was liable to 12 month's imprisonment for each offence. But the Act of Uniformity in the reign of Charles II, the Tutor was bound to conform to the Established Church or suffer imprisonment for each offence of teaching. Catholic parents evaded the laws by sending their children on to the Continent to School or College. For so doing they could be fined £100 on conviction and the child was rendered incapable of inheriting any real or personal estate or property. As the evasions still continued, an Act of 1699 offered a reward of £100 to the Informant of the delinquency and the offenders were punished with imprisonment for life.

But the impress of the Divine duty to

educate lay as a sacred charge on this handful of English Catholics and the ten Catholic Primary Schools in England in 1800 maintained, in their narrow compass and in spite of this bitter persecution, the glory and tradition of the Medieval Educational System concerning which so little is understood.

By the Emancipation year 1829 this handful of schools had increased to 70 and, in the thaw of Emancipation freedom and by *unaided* effect, the Catholics of England possessed in 1857 over 300 Primary Schools, about a dozen Colleges and Seminaries and several Secondary Day Schools for both boys and girls.

It was a splendid achievement for we were a poor people mostly, but our poverty enshrined generations of sacrifice in preservation of our precious heritage of Faith. For the further preservation of this we must educate as Catholics in Catholic Schools staffed by Catholics.

The active strength of increasing numbers grew rapidly by the added co-operation of our Irish co-religionist who had settled here and, by 1870, the year when Forster's Act was passed, the Catholic Primary Schools numbered 383. These had been built and were being maintained by the love of religious organisations, the pennies of the poor and the labour of all.

We must remember that this Act of sixty years ago, which started the secular Primary School was the first organised attempt on the part of the Government to educate its children, for until now the cultivation of an enlightened democracy had been no part of the serious duty of the Legislative which had offered scant help to approved voluntary effort and had stifled that of which it did not approve.

Now undenominational schools might be built out of public local funds and maintained by grants from the Exchequer; denominational schools, in our sense Catholic, might continue to be built out of private funds and might obtain a grant, to be used for Educational equipment by achieving a recognized standard of educational efficiency in an annual examination by a government inspec-

tor; but they *might not obtain* financial help towards the cost of sites, buildings and maintenance of these buildings even though Catholics as common citizens enjoyed the forced and common privilege of paying rates and taxes.

These were the days when the teaching staffs of many of our schools of poor missions reluctantly took from their harassed Rector their few shillings weekly as salary and when the children working under heavy technical difficulties, achieved the same standard of educational efficiency as the child in the Board School on two thirds of the costs.

However by 1901, the eve of the second Act, our schools number 1,056, and had 400,000 in attendance. This was a school population more than four times the size of the national Catholic population a century previous to this date.

No subsequent Education Act has materially effected the general position since 1902, except that the terms of the 1921 Act were and are restricting to the development of Catholic Secondary Schools—and this position is that now Catholic Parents *may* send their children to a Catholic School if the Catholic community has built and is maintaining such a school and they *must* pay all rates and taxes towards the upkeep of the other State schools to which they do not choose to send their children.

Also *all* members of the Catholic Community *must* in conscience and for every best reason already stated subscribe to build schools and to maintain the 1,143 schools already built with their school population of 417,417 and they *must* also as members of the Civic Community pay their rates and taxes in order to build and maintain the 9,170 Council Schools with school population of 4,444,000!

Each place in the modern Primary School is provided at a cost round about £30. If the State were called upon to provide accommodation for 417,417 children, they would need to expend £1,252,000. As this amount is being saved, the annual interest from this invested capital would go a long way towards relieving the many and increasing difficulties against which we are struggling in our schools. Archbishop Downey, in his brilliant address, in the Town Hall, Birmingham, on January 29, 1929,

stated that "the saving to the Government and City of Liverpool effected by our Catholic Elementary and Secondary Schools in Liverpool is at least £104,246 annually."

This saving is at the cost of the Spirit of Equity; it preserves the spirit of persecution for religious conviction from which we were liberated by the Act a centenary ago; it is an urge to the Catholic man and woman to make the last mile of the road to freedom with the same courage as our forefathers made the first and difficult stretch. We have the tools of Equal Franchise, a much larger gang of workers and our gauges set by the experience of over three hundred years!

H. R. WALMESLEY.

What can we do at the General Election?

[Report of Miss Gordon's speech on March 16, at St. Patrick's Club Room, Soho.]

Women claimed to be equal to men; they did not claim to be identical. They asked to have the same opportunities as men had to use their gifts and faculties. Feminists had always maintained that women had a definite contribution to make to the solution of social and political questions. Now was the chance to give and so supplement the contribution of men. The general political situation had changed greatly during the last few years. Formerly there were two parties with a clear line of demarcation between their programmes. Now all three parties accepted the principle that continuity in foreign policy should be maintained, and reforms advocated by one party were often achieved by another. In deciding for which candidate to vote, character should be the touchstone rather than a party tag.

It was urgently important that in the forthcoming General Election, voters should see that the candidates in their constituency be made aware what matters their electors deemed vital. The subject matter of the various resolutions just passed provided the necessary material, and every voter should consider it a duty to write to their candidates and put these points before them, to question them at election meetings, and to seize every opportunity of starting a correspondence in the local paper in their district. The first educated the candidates, the second and third other electors.

St. Joan's Social and Political Alliance.

Eighteenth Annual Meeting.

The victory of Equal Franchise has inspired feminists to renewed efforts. The Eighteenth Annual Meeting of St. Joan's S.P.A. was characterized by a spirit of determination which augurs well for the future. In moving the adoption of the Annual Report, Mrs. MacMahon, a new member of St. Joan's, but a suffragist who braved prison and a hunger strike in the past, said how pleased she had been to come into contact with so progressive an organisation of Catholic women working for equality. On reading the marvellous record of work done in 1928, she had been particularly pleased to read the account of the Special General Meeting, which had decided that St. Joan's S.P.A. must continue its work. It would be a tragedy were the Alliance to close down, as there was no other Society to replace it. Mrs. MacMahon said the Alliance was blessed in its officers, especially in its Hon. Secretary who not only devoted her own life to the work, but had the knack in getting others to work. Miss Stammers, in seconding the adoption of the Report, said she wished to join in what Mrs. MacMahon had said about the importance of the Alliance's work, there was yet a great deal to be done.

Mrs. Kerr, in moving the adoption of the Financial Statement, made a special appeal for new subscribers to the *Catholic Citizen* and more paper-sellers. The paper, a great asset to the Alliance, must be made self-supporting. The adoption of the Financial Statement was moved by Miss Patricia Hall, who later made a successful appeal for funds. She begged members to contribute generously in honour of Miss Gabrielle Jeffery, who having acted as Hon. Treasurer for very many years, was now compelled to resign owing to pressure of work.

The Chairman announced that Miss Jeffery had accepted the Committee's invitation to become a life member of the Executive Committee. The announcement was greeted with warm applause.

Miss Douglas Irvine, in her address from

the Chair, asked anyone who might be in doubt as to the work still to be accomplished, to read carefully the resolutions passed by the Meeting. Even political equality was not achieved, until peeresses had the same right as peers to sit and vote in the House of Lords. Then there was the question of an Equal Moral Standard, which the Alliance placed in the forefront of its programme. There was also the question of equal pay and opportunity, a right of a married woman to engage in paid employment, and her right to retain her nationality on marriage, etc., etc.

Several new members joined the Alliance. By a ballot of the committee, Miss C. M. Gordon, M.A., was elected Chairman and Hon. Press Secretary. Mrs. Laughton Mathews accepted the office of Hon. Treasurer.

The following resolution were put to the meeting and passed:

1.—EQUAL POLITICAL RIGHTS.

(a) *Equal Franchise.* St. Joan's Social and Political Alliance wishes to place on record its gratitude to the British Parliament which distinguished itself by granting the vote to women on the same terms as men. At the same time, the Alliance expresses its thankfulness to the countless men and women, known and unknown, who have contributed to the winning of this victory after a struggle of 61 years.

(b) *Women in the House of Lords.* St. Joan's S.P.A. demands that peeresses in their own right should have a seat in the House of Lords, and, further, that in any measure reforming the Second Chamber men and women should have equal eligibility and voting rights.

2.—EQUAL MORAL STANDARD.

(a) *Solicitation Laws.* St. Joan's S.P.A. expresses dissatisfaction with the Report of the Street Offences Committee and demands the repeal of the present Solicitation Laws, and the substitution of a law on the lines of the Public Places (Order) Bill which deals with street solicitation by general legislation against annoyance or molestation, and under which the evidence of the person annoyed or molested would be necessary in order to obtain conviction.

(b) *State Regulation of Vice.* St. Joan's S.P.A. calls upon the Government to hasten the abolition of all brothels known to the authorities within the jurisdiction of the British Empire.

(c) *Veneereal Diseases.* St. Joan's S.P.A. welcomes the recent declarations in favour of voluntary methods of dealing with venereal diseases which have been made by the House of Commons, the Ministry of Health, the British Medical Association, and the

London County Council, and re-affirms its opposition to any form of compulsory notification or treatment of venereal diseases.

(d) *Mui-Tsai.* St. Joan's S.P.A. calls upon the Secretary of State for the Colonies to take all necessary steps to enforce effectively the pledge made in Parliament by the Colonial Secretary, in March 1922, to abolish within a year the system of child-slavery which prevails and is increasing in Hong-Kong under the name of the Mui-Tsai system.

(e) *Federated Malay States.* St. Joan's S.P.A. calls upon the Government to publish before the General Election the Report of the Advisory Committee on "Social Hygiene" which has been inquiring into new enactments in the Federated Malay States giving power for the compulsory medical examination of alleged "prostitutes."

3.—EQUAL PAY AND OPPORTUNITIES.

(a) St. Joan's S.P.A. calls upon the Government and local authorities to establish among their employees a system of equal pay and opportunities for men and women, and freedom for married women to decide for themselves whether or not they shall engage in paid employment after marriage.

(b) *"Protective Legislation."* St. Joan's S.P.A., while believing that protection should be afforded to industrial workers, declares that to impose restrictions on women only, is to treat them permanently as minors, and to lower their status as workers.

It believes that the only policy which safeguards their individual liberty and responsibility is that of basing all labour regulations and restrictions upon the nature of the work and not upon the sex of the worker, and calls upon the Government to apply this principle to all legislation.

4.—NATIONALITY OF MARRIED WOMEN.

St. Joan's S.P.A. demands that a British woman should have restored to her the right of retaining her nationality on marriage with an alien, which was taken from her in 1870: and that, irrespective of marriage, she should have the same right as a man to retain or change her nationality.

5.—MATERNAL MORTALITY.

St. Joan's S.P.A. welcomes the fact that two committees have been set up by the Minister of Health to inquire into the causes of maternal mortality, and hopes that these investigations will be complete and thorough. It calls for more widespread and adequate maternity services.

6.—INCOME TAX.

St. Joan's S.P.A. holds strongly that the income of married persons should be separately assessed and separately taxed and that each should be entitled to the abatements to which a single person is entitled.

7.—AGE OF MARRIAGE.

St. Joan's S.P.A. calls upon the Government to introduce and pass through all its stages a simple measure raising the age of marriage for boys and girls to 16.

8.—WOMEN POLICE.

St. Joan's S.P.A. calls upon the Government to further legislation making it compulsory for watch committees and standing joint committees to appoint a sufficient number of women police.

9.—WOMEN IN MEDICINE.

St. Joan's S.P.A. deplures the action of certain London Hospitals in excluding women from their medical schools: in view of the crying need for

highly qualified women throughout the Empire and the fact that the public, both men and women, subscribe to these hospitals, it urges the governing bodies to reverse their decision and admit women students on equal terms with men.

10.—BIRTH CONTROL.

St. Joan's S.P.A. re-affirms its conviction that the policy of the present Minister of Health should be continued in not allowing information on artificial Birth Control to be given at Infant Welfare Centres which are maintained out of public funds to which people of all opinions are required to contribute.

11.—CATHOLIC EDUCATION.

St. Joan's S.P.A. calls for fair and adequate financial treatment of Catholic elementary and secondary schools similar to that received by Council Schools. [This was to be altered if an official resolution was issued].

12.—GENERAL ELECTION.

(a) *Party Programmes.* St. Joan's S.P.A. calls upon the political parties to embody the above reforms in their election programmes.

(b) *Women M.P.s.* St. Joan's S.P.A. views with grave dissatisfaction the small number of promising constituencies hitherto allotted to women candidates, and urges that this defect may yet be modified by all the political parties.

13.—POLICY OF THE ALLIANCE.

The Alliance pledges itself to support wherever possible, Parliamentary candidates who adhere to the whole of its programme, in particular, women candidates.

Women in Business.

On February 18, at St. Patrick's Club, Miss Helen Fraser gave a very interesting address on women in business. Miss Fraser dealt with her subject from a point of view which has been rather neglected. Herself a Managing Director of a British firm, the speaker gave a survey of the position held by women as Directors of firms. Some 200 women have gained positions of the kind in the business world—as heads of engineering and decorating firms, building societies, restaurants, etc., etc. Miss Fraser suggested that wealthy women, or groups of women, should finance small businesses with women as managing directors, as one way of getting a footing in the business world. She found that men, while they were able to understand and make use of what might be called masculine qualities in their women colleagues, could not understand and were not in sympathy with the special qualities that women could bring into business. Miss Fraser dwelt on the importance of finance, and pointed out that the destiny of the people—one might say the destiny of the world—is largely controlled by a small group

of men financiers. Very few M.P.'s. had any understanding of finance, or of the importance of an enlightened and humane financial policy.

International Notes.

We are very glad to receive the jubilee book of the German 'Katholischer Frauenbund' with its fine record of twenty-five years of useful work on behalf of women.

Le Féminisme Chrétien de Belgique of 1928 has the report of an unusually interesting lecture on women in the service of the Church by Père Charles, S.J. He severely rebukes those who would still confine women to a "proper sphere" of ineptitude, points out that women have just as much need as their brothers for a sound intellectual formation, not excluding theology, and gives such examples as the foundation by St. Brigid in fifth century Ireland of a university comprising 30,000 students, men and women, and the presence of women students and women doctors in certain mediaeval universities, in proof that women have in all times known how to profit by any source of learning placed within their reach. Later in his lecture Père Charles protested against the implicit scorn of unmarried women. In speaking of the prodigious and unadvertised work of nuns in the mission field, he underlined the fact that till the 19th century, this was one of the spheres considered unsuitable for women. He added some very interesting information about religious orders among native women. In the Congo there are already 300 black nuns and an independent coloured order with a superior general of its own, while the number of coloured nuns throughout the world is 11,150, not including 6,654 lay-helpers in the service of the mission.

L'Egyptienne of January has an article by Halidè Edib on the emancipation of Turkish women. Halidè Edib was the chairman of the national committee chosen in 1923 by a national council of Turkish women to discuss the reform of marriage legislation throughout Turkey. Members of this council translated the whole of the Western

civil legislation into Turkish and presented it with a petition to the National Assembly. As a result of their work, in 1925 the Turkish Republic adopted the Swiss code and, in consequence, the complete abolition of polygamy. After so great a victory the Turkish women only look forward to a very feeble opposition in their further campaign for equal political rights.

The Horizon, the official organ of the Catholic Women's Social Guild in Australia, quotes a letter from Father Martindale, in which he defends the modern girl, and condemns the old system by which girls were "safeguarded" by innumerable restrictions.

In the *Commonweal* (U.S.A.) of March, an article on "Women in Congress" reaches the satisfactory conclusion that the value of their work is not to be sought in the defence of measures of dealing especially with women and children, but has been most marked "when they have eliminated the matter of sex so far as possible, and have based their work upon exactly the same premises as the work of other members of the congress."

With regard to mission work by women, an appeal by the Bishop of Amarillo, Texas, (says the *N.C.W.C. Bulletin*, U.S.A.) for young women who would give a year of free service in his mission schools, met with 90 answers, many from women holding well paid posts which nevertheless they were willing to resign.

Mr. Venizelos, says the Greek *Lutte de la Femme*, assured a delegation of seventeen women's organisations, that if his cabinet agreed he was ready to give Greek women communal and municipal vote. The Government is presenting two bills, which the Greek women's organizations have long pressed for, a bill for the protection of illegitimate children and another for the institution of children's courts.

B. B. C.

LIVERPOOL AND DISTRICT BRANCH.

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

In response to numerous requests the first meeting of the new year held on March 8th was devoted to hearing a further plea for the claims of the Labour Party, this time by Mrs. Cole, who, we feel, did her party justice.

The great event of the month was, however, our whist drive on March 20th which proved very enjoyable. It resulted in the enrolment of six new members and the raising of over £7, though there are some bills still to be

paid and so we cannot give the exact figure this month. Any contributions from members would be welcome in order to raise the £10 promised to Headquarters.

SUBSCRIPTIONS AND DONATIONS.

March 1st to 31st.

	£	s.	d.
Alberti, Miss L. de ...	1	0	0
Anon. ...	2	6	0
Anon, donations Annual Meeting ...	9	0	0
Atkinson, The Misses ...	2	6	0
Bain, Miss ...	4	5	0
Brady, Mrs. and Miss ...	7	6	0
Brady, Miss ...	1	0	0
Branston, Miss ...	2	6	0
Brunlees, Miss ...	5	6	0
Bulbeck, Mrs. ...	2	6	0
Butler-Bowdon, Miss E. ...	5	10	0
Campbell, Mrs. Gillies ...	5	6	0
Crawford, Mrs. V. M. ...	2	6	0
Currie, Lady ...	2	6	0
Delamare, Monsieur ...	1	2	0
Fedden, Miss ...	1	0	0
FitzGerald, Miss E. ...	1	5	0
FitzGerald, Miss K. ...	2	6	0
Gaffney, Mrs. ...	4	0	0
Havers, Miss ...	2	6	0
Hickey, Dr. Eileen ...	2	6	0
Howell, Miss Dorothy ...	2	6	0
Huggett, Mrs. ...	7	6	0
Jeffery, Miss ...	1	0	0
Kerr, Miss ...	10	0	0
Killgallin, Miss ...	4	6	0
Laughton, Lady ...	10	0	0
Lawlor, Mrs. Southwell ...	7	0	0
Liveing, Mrs. ...	2	6	0
Lucking, Miss ...	5	0	0
McNamara, Mrs. ...	2	6	0
Mathews, Mrs. Laughton ...	2	0	0
McCormick, Miss ...	3	0	0
McClair, Miss ...	2	6	0
Murray, Mrs. Mary ...	5	9	0
O'Connor, Mrs. ...	2	6	0
Packenham, Mrs. ...	2	6	0
Poncia, Mrs. ...	2	6	0
Richards, Miss E. M. ...	2	6	0
Singleton, Miss ...	11	0	0
Stack, Miss ...	2	6	0
Stammers, Miss ...	2	6	0
Whitehead, Miss ...	2	0	0
Walmesley, Miss ...	2	6	0
Minimum Annual Subscriptions ...	1	10	0
	£25	7	10

TREASURER'S NOTE.

Many thanks to all those who gave donations or promises at the General Meeting amounting in all to £27 7s. 6d. Four more promises of £5 per annum towards the Rent were recorded; we now have seventeen promises of an annual £5 for this necessary purpose and only three more are needed to guarantee the whole Rent. Will three members volunteer? The £5 may be paid in one sum or in quarterly instalments of 25/-.

The General Election is the next big piece of work before the Alliance and money is specially needed now for this important work. Donations may be earmarked for any party or for any particular candidate.

A WHIST DRIVE

will be held at the Caxton Hall, Westminster, on Tuesday, April 30th at 8 p.m. Tickets 2/6 each, including refreshments, from 55 Berners St., W.1. Helpers on the evening are also needed.

VERA LAUGHTON MATTHEWS,

Hon. Treasurer.

A Public Lecture

will be given by

Miss Maude Royden

in the

Central Hall, Westminster,

on

FRIDAY, APRIL 26th, 1929, at 8 p.m.

SUBJECT:

THE BRITISH EMPIRE AND THE WORLD—IS IT PEACE?

Speakers:

RT. HON. J. RAMSAY MACDONALD,

P.C., M.P. (in the Chair),

Lord Plymouth,

Under-Secretary for the Colonies. &c.

TICKETS (numbered and reserved) 10/6, 7/6, 5/6, 3/6, 1/6. (Blocks of 12 at 1/6 for 10/6), can be obtained from the Ticket Secretary, The Guildhouse, Eccleston Square, S.W.1, by sending remittance with stamped envelope.

The proceeds of this Lecture will be given to the Society of Friends for their work in the mining areas of S. Wales.

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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.

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