

WOMEN'S · SERVICE

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THE

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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 Welfare of Seamen.

By VERA LAUGHTON MATHEWS.

Britain, by the very nature of its geographical construction, has always been a maritime nation. The history of our country is to a large extent the history of its seafaring services.

In early days the seaman's life afloat was anything but a pleasant one. So called discipline was merely a misnomer for hideous cruelty, and the infamous food and filthy quarters were such that the press gang was necessary to secure enough men to work the ships. It is not a pleasing story to read, but nowadays it is old history. The injustice and cruelty of bygone days have been replaced by a discipline with an underlying spirit of kindness and thoughtfulness. Insanitary quarters have given way to cleanliness and comparative comfort, and the whole welfare of seamen afloat is safeguarded by stringent laws in regard to food, quarters and general conditions. The sailor himself, instead of being looked down upon as the riff raff which unfortunately he often truly was in the past, to-day shares in the eyes of the public in the aura of romance which surrounds our maritime history.

The welfare of seamen both afloat and ashore needs special consideration. Alone for long periods with the forces of Nature and in close contact with that wonderful element the sea which exercises a mysterious influence on the characters of its fol-

lowers, the sailor has conditions of life which seem to bring out the best and the worst of human nature.

The gallantry, devotion and generosity of the blue-water men have become a byword, but there are other characteristics not so attractive—characteristics which are perhaps partly responsible for the tyranny of bygone days, and which are conducted by a life led in a confined space with the same companions. "I am beginning to hate my mess-mates, a sign that this trip has lasted long enough," a sailor wrote once—a graphic story in a few words. The life of a seaman is an abnormal one in many respects, and chiefly so in this that he is for long periods removed from the social amenities of everyday life and from the society of members of the other sex.

The seaman's life is not only spent on board ship, there are also intervals ashore, and many of these intervals are spent in foreign ports, where he lands a stranger, friendless, and yet resolved to make the most of his short spell on land. It is perhaps not unnatural that these ports have become the hunting ground of those who by solicitations to immorality, and by assault, robbery and other crimes are determined to send Jack back to his ship with empty pockets. It is with this problem that we are specially concerned here. The

seaman must have the same rights as other citizens and the same protection by the law of the land. At the same time he is a responsible human being, and though faced with special temptations he cannot escape the moral responsibility of his own acts.

The Joint Maritime Commission set up by the International Labour Office, appointed in 1925 a Sub-Committee to gather information and submit a report on the welfare of seamen in ports, with special reference to protection from venereal diseases. This report contained many excellent recommendations, but St. Joan's Alliance, in conjunction with many other Societies, took immediate steps to protest against two dangerous sections in the report. A tribute must especially be paid to the work of the Association for Moral and Social Hygiene, the pioneer abolitionist body in this country, whose unflinching vigilance and expert knowledge are a constant safeguard in matters of moral welfare.

The first of the two recommendations to which objection was taken, A(5), advised the prohibition of the employment of women in places where strong drink was served or seamen lodged. It was pointed out by our Alliance that this recommendation was not only a gross interference with the liberty of an adult woman to choose her own occupation, but that it was futile from the point of view of protecting the morals of seamen. Indeed by depriving some women of legitimate employment, the evil might even be increased as the economic depression of women is a known cause of prostitution. Our readers will remember that as a result of the protests made, this recommendation was withdrawn and a quite satisfactory provision substituted prohibiting the employment in public houses of attendants of both sexes under a certain age.

The other recommendation, A(6), referred to the strict medical control of women having illicit intercourse with men. This in spite of the fact that another section of the Report stated: "There appears to be no doubt that the medical inspection of women has been proved to be ineffective and even harmful. The competent bodies of the League of Nations have come to this conclusion because all the investigations and enquiries which have been carried out support it, and all the authorities

on the subject are of the same opinion."

Owing to the vigilance of interested societies both here and in other countries this dangerous recommendation was also withdrawn. It is worth mentioning that the Joint Maritime Commission is composed of representatives of shipowners and seamen, with two members representing the governing body of the International Labour Office. Women are of course not represented, so in recommendations dealing with women the I.L.O. was wise in following the advice of organised women's societies.

It cannot be said too often or too strongly that the moral welfare of seamen in ports cannot be ensured by harring prostitutes. A system which aims at providing for men security and irresponsibility in vice aims at the impossible, for security and irresponsibility can never go hand in hand. Equally futile is the attitude that the woman alone is the guilty party—if the demand for prostitution did not exist there would be no prostitutes. The whole root of the problem lies in the fact that the demand does exist, and if our aim is to be constructive we must attack causes and not results. The equal moral responsibility of both sexes on the subject of sexual morality must be fully acknowledged and instead of bullying women, a policy which has been proved useless, help should be given to the men who go ashore in circumstances of special temptation by providing at all ports recreation centres where they can meet congenial society and in conjunction with that by the more spiritual way of promoting high ideals of morality.

In the matter of organized games and entertainments great improvement has been made of recent years both by the naval authorities and by voluntary organisations such as the Anglican Missions to Seamen, and the Apostleship of the Sea, whose splendid work both in the physical and spiritual realm we, as Catholics, are particularly proud to acknowledge. It cannot, however, be said truthfully that a high standard of sexual morality is expected of seamen either by public opinion or indeed by the authorities. Only this year, in answer to a question in the House of Commons, the First Lord of the Admiralty admitted "that pocket anti-venereal outfits, or prophylactic packets for self-disinfection, were

(continued on page 57.)

Notes and Comments.

Some people are a little sceptical when they hear that there is a strong feminist movement in India, but the report of the Simon Commission on India confirms the statement. After recognising that the position of women in India is very backward, the Report goes on to say that the woman's movement holds the key of progress, and the results it may achieve are incalculably great. "It is not too much to say that India cannot reach the position to which it aspires in the world until its women play their part as educated citizens." Many educated Indians, of both sexes, will smile on reading these words, remembering the long struggle before the Mother of Parliaments learnt this simple lesson.

* * * *

None the less, feminists in all countries will rejoice to see that the work of Indian feminists is recognised as one of the most important and encouraging facts in India to-day, and that it was due to their influence that the Sarda Act, forbidding child marriages was passed. In Bombay and Madras there are women municipal councillors; and a woman member of the Madras Legislature, Dr. Muthulakshmi, brought in a Bill—which was passed—preventing the dedication of girls to temple service, when they generally live a life of prostitution.

This official recognition of their work will doubtless spur on the women of India to still greater efforts.

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A resolution in favour of family allowances was passed by the Labour Women's Conference held last month in London. On the question of "protective legislation" labour women, for the most part, are behind the times, they still favour special protection for women, they cannot be made to realize that this places women in an inferior position, and restricts their chances of employment, and of equal pay when employed. In spite of well-reasoned speeches from Miss Monica Whately and other delegates, labour women are still unconverted. We remember that many women of all political parties were against the suffrage, but the vote was won in spite of them.

* * * *

St. Joan's S.P.A. has sent a letter to the

Prime Minister asking that the following points shall be placed on the agenda of the Imperial Conference:

1. The Nationality of Married Women: That British men and women shall have equal rights as regards nationality.
2. The urgent need for Reciprocal Legislation for the enforcement of Maintenance and Affiliation Orders.
3. The abolition of all Brothels known to the authorities within the jurisdiction of the British Empire.
4. The Abolition of Slavery in all its forms, including forms of domestic slavery, such as Mui Tsai, throughout the Empire.

* * * *

Miss Monica O'Connor represented St. Joan's S.P.A.—and the younger generation—at Mrs. Despard's 87th Birthday Party, organized by the Women's Freedom League, and presented her with a bouquet of flowers.

* * * *

Miss C. M. Gordon was our representative and spoke on our behalf at the W.F.L. reception to Mrs. Pethick Lawrence on her return from South Africa.

Nationality of Married Women.

As we report elsewhere the U.S.A. has not signed the Nationality Convention because it perpetuates inequalities between men and women. Our own Government has expressed its belief in equal nationality rights for men and women, we trust that if Great Britain signs the Convention it will only be with reservations as to the offending clauses. Meanwhile we hope the Government will get to work and produce legislation on nationality in keeping with their expressed belief. That is a law placing married women on an equal footing with their husbands.

Assembly of the League of Nations.

We are glad to see that Miss Susan Lawrence, M.P., has been appointed as one of the British Delegates to the Assembly of the League, which meets in September, and that Mrs. Hamilton is among the Assistant Delegates.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE,

AND

Editorial Office of "Catholic Citizen":

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

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

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Child Slavery in Hong Kong.*

This account of the mui tasi system is written by Lt. Commander and Mrs. H. L. Haslewood, whose names are honoured, and will be honoured in time to come, for their repeated attempts—regardless of all personal considerations—to induce the British Government to abolish once and for all the slavery of little girls, which has flourished for so long in a British Colony. As far back as 1880, the Governor, Sir John Hennessey, brought the system to the notice of the Colonial Secretary, the Earl of Kimberley. An enquiry was recommended, but nothing was done. The specious excuse that Chinese customs must not be interfered with, was still put forward by those on the spot, even after the system had been condemned by the Chinese themselves. It is difficult, indeed impossible, to understand the callousness of British officials, since the cruelty inflicted on the mui tsai was well known to residents of Hong Kong. There have been honourable exceptions, Sir John Hennessey, for instance, and the Chief Justice, Sir John Smale (1879-80), combated the slavery system, but were opposed by the Executive Council, and received no support from the Secretary of State. From time to time a voice has been raised in condemnation, but the system has been allowed to continue. The mui tsai system, as we have frequently stated, is the sale, and re-sale without let or hindrance, of little girls for the purposes of domestic service, of prostitution.

* *Child Slavery in Hong Kong*. By Lt.-Comdr. and Mrs. H. L. Haslewood. Sheldon Press. 2s. 6d.

or for any purpose to which the owner sees fit to put the child.

Mrs. Haslewood relates how arriving at Hong Kong with her husband in August, 1919, they became aware of the state of affairs in the following October through a sermon preached in the Cathedral of St. John by the Chaplain of the Colony.

"We British people," he said, "claim that justice flourishes under our flag, yet here in this colony we allow the slavery of small girls to continue, and from time to time we are horrified to read some story of cruelty to one of these poor little girls. But the times that cruelty becomes known must be a very small proportion of the times when cruelty is inflicted. The Christian conscience of the civilised world has decided that slavery is an intolerable evil, and we as a Christian nation ought no longer to tolerate a real and practical slavery, by whatever term it may be called, to exist any longer under our flag. It is the apathy and indifference of the greater number of British people here that has permitted so old-fashioned an evil to continue. No human being should be able to own another. Least of all should these little girls be owned and bought and sold as is done here."

The Chaplain informed them that Colonel John Ward made a public protest when in Hong Kong in 1917, and sent a deputation to the Colonial Office, but that nothing had been done.

The Welfare of Seamen.

(Conclusion)

Commander and Mrs. Haslewood returned to England in January, 1920, and before long the question was taken up by many societies, horrified at the thought of such a system being tolerated by the British Government. Colonel John Ward raised the subject in the House of Commons in April, 1920. Considerable confusion has been caused by the persistent denial that any form of slavery is in force, or recognised by law in Hong Kong, and by the statement that the girls could walk out of their owner's house at any time. As Colonel Ward pointed out that might be true in theory, but in practice the mui tsai remained in servitude all their lives. On March 21st, 1922, Mr. Churchill, then Colonial Secretary, gave a definite pledge that the system should be abolished as speedily as possible. This was hailed by ourselves and others as a real victory; last year information reached this country that the law has not been enforced, and the system still flourishes.

Lord Passfield has now taken the matter up with determination; this book has been written to bring the facts again before the public, so that he may have the whole-hearted support of the people of this country, and child slavery in Hong Kong be at last abolished. We want abolition of the system, not an ameliorative measure.

The authors give a translation of a Deed of Sale of a mui tsai, which, after stating that the price of 240 dollars has been paid, says: "The girl was handed over to — on the very day to take home, who shall have the right to change her name and make her wait upon them. When she grows up (she was eleven), the purchaser shall also have the right to get her married either as a wife or a concubine, and no interference shall be allowed"

The book is dedicated to "the children of all nations"; authors' profits will be devoted to the cause of the mui tsai.

L. DE ALBERTI.

GARDEN PARTY.

We remind our readers of the Garden Party to be held on Saturday, July 19th, at 57 Carlton Hill, St. John's Wood, by kind permission of Mr. Mathews and Mrs. Laughton Mathews. Entrance is free.

provided for the use of all ranks in the Navy, and that definite and detailed instructions were given to the personnel as to the technique of self-disinfection at the time of exposure to venereal infection, and subsequently in the ablution chamber." "All ranks" of course includes many who are mere boys. It is not difficult to imagine the demoralising effect that such instruction must have on them. They must undoubtedly feel that immorality is expected of them if not condoned. The fact that chastity has been expected of women has been the greatest protection for young girls in positions of special temptation. But so far it has been only the few who have dared to expect, or even to believe possible, a similar high standard for men.

"The evil we are combating has its root in a deep scepticism as to the possibility of virtue." The words are as true to-day as when Josephine Butler uttered them. We who believe in miracles and in the ultimate reaction of good people to what is right, must believe that nothing is impossible if there is Faith enough and Service enough.

Some years ago a London Church exhibited the following poster: "Christianity has not been tried and found wanting; it has been found difficult and not tried. Let us try it."

Surely in these words lies the solution of the question we are considering.

We are grateful to Mrs. Liveing for having spoken twice recently on behalf of St. Joan's Alliance on the subject of "Birth Control." At Enfield at a debate under the auspices of the Women's National Liberal Federation and at the General Meeting of the Surbiton Branch of the Catholic Women's League.

* * * *

A NEW WOMAN M.P.

The election of Lady Noel-Buxton as M.P. for North Norfolk brings the number of women members to fifteen. St. Joan's S.P.A. is non-party, and desires to see women of all parties in the House. We offer our congratulations to the new M.P.

International Notes.

La Bonne Parole, Montreal, gives an interesting report of the sessions of the Commission set up to consider the revision of the Civil Code in Quebec, when well-known women appeared before the Commission to plead for reforms affecting women. Mme. Henri Gérin-Lajoie, President of the Fédération Nationale Saint-Jean-Baptiste, asked for the reform of the law of community of goods in marriage. Other points raised were the right of women to the guardianship of their children; the abolition of the legal incapacity of married women; and the raising of the age of marriage to 16. This latter request was brought forward by Mlle. Idola Saint-Jean.

* * * *

The Commission has issued its report and recommends amongst other things, that a wife should have the right to her own earnings; the raising of the age of marriage to fourteen for girls and sixteen for boys; the restriction of the husband's authority as regards the administration of joint property; that a man should be permitted to marry his brother's widow; that a woman be competent to witness a will; etc.

* * * *

The Women's Enfranchisement League of South Africa, having won the vote, has dissolved. We sincerely hope that some new society will rise from the ashes, the experience of women the world over has shown that a progressive non-party women's society is needed to push for reforms affecting women; equality is nowhere yet achieved. The Suffrage Bill is not all that women asked for, they took what they could get. It applies to white women only.

* * * *

We congratulate the U.S.A. upon its refusal to sign the Nationality Convention, because it perpetuates inequalities between the sexes. *Equal Rights* gives the speech of Martha Vergara, of Chile, before the World Conference on International Law, at the Hague. Amongst other things she pointed out that Chile is a Catholic country, and that equality in the matter of nationality has not affected the religious conscience of Chilean Society, and has not broken up family life. It is to be noted that the

majority of the countries where women have equality in nationality are Catholic countries.

* * * *

Thirteen countries sent women to the International Labour Conference held in June at Geneva, but there were only two Government delegates—Miss Bondfield, Great Britain, and our member, Miss Brigid Stafford, Ireland.

* * * *

German feminists have suffered a heavy loss by the death of Helene Lange at the age of 82. She was one of the pioneers of her country, and devoted her life to the cause of womanhood. We offer our deep sympathy to our colleagues in Germany.—R.I.P.

A. A. B.

Women and Restaurants.

Last month we published a letter from Messrs. Lyons, we have since received the following letters:

The Manager of the Café Royal Ltd. has replied that "instructions have been given which should obviate, to the greatest extent possible, any annoyance, inconvenience or hardship such as that to which you refer."

The Criterion Restaurant Ltd. have replied, however, that they are "not prepared to alter existing regulations." Of these regulations, that against which St. Joan's Alliance protests was defined in a previous letter from the same company as "the rule preventing ladies from dining here in the evenings unless accompanied by men," which rule is in force "for single ladies from 9-30 p.m. or for two or more from 10-30 p.m." and "is not applied during the day."

The Company gives permission to "lady customers to ask for the manager" who will have great pleasure in receiving them personally."

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Feminist Societies which are in the habit of holding reunions at the Criterion, will no doubt take note of the management's attitude, which is an insult to all women.

A New Missionary Society.

H. E. Cardinal Bourne presided last month at a meeting held in the Cathedral Hall to hear an address from Dr. Anna Dengel, and to inaugurate the work of the recently-formed Society of Catholic Medical Missionaries in England, where it is hoped soon to found a branch house. The Society is of American birth, but is widely international in its outlook and membership, and its founder, Dr. Dengel, was for several years the resident doctor at St. Catherine's Hospital, Rawal Pindi, before devoting herself to the task of enrolling qualified women—doctors, dentists and nurses—for medical work in the mission field. Out of her own experience she was able to quote statistics and give many poignant details shewing the urgent necessity for a great increase in the medical facilities now enjoyed by the native women in many parts of Asia and America.

No one should forget, however—Dr. Dengel herself is in no danger of forgetting—that the real founder of Catholic medical missions was Dr. Agnes McLaren, whom we are proud to recall as one of our earliest members. Forty years ago medical missions were looked down on as a purely Protestant form of mission activity, and Dr. McLaren, who, before her conversion, had learned to appreciate both their medical and spiritual value, was amazed to discover as a Catholic that their advantages were ignored. But what distressed her still more was the realization that even when religious orders of women undertook hospital nursing, all maternity work was either neglected or left to lay people as a thing that no consecrated virgin could take cognisance of. Devout and loyal Catholic as she was in her old age, such a conception filled her with indignation, and on her many visits to Rome, it is known that she made urgent representations on the subject to the authorities, even to the Holy Father himself. And so when, after years of effort, a small Catholic medical mission was founded at Rawal Pindi, and Dr. McLaren was anxious before her death to endow it with £1000, she deliberately left the money, not to any bishop or religious community, but to the trusteeship of three of her most trusted women friends, with the strictest injunctions

under no circumstances to allow the interest to be enjoyed by any hospital where maternity work was not treated with as much honour as every branch of medical science.

Her wishes have been loyally observed, and St. Catherine's having, for local reasons, been closed, the bequest is about to be transferred to the large new hospital at Rawal Pindi, run by the S.C.M.M., Dr. Dengel having gladly given the fullest assurances concerning its use. The maternity ward will bear the name of Dr. McLaren, her portrait hanging on its walls, and thus her memory will be enshrined in the work that lay so near to her heart and for which she carried on so valiant a struggle.

The Colonial Conference.

The Colonial Conference, which recently met in London, was the second called to consider the affairs of the colonies, protectorates, dependencies and mandated territories. In his welcoming speech Lord Passfield referred to women's work: "We are beginning to bring in the women. Fifteen years ago you could count the number of women doctors in the Colonial services on the fingers of one hand. Now there are over 60, and the old idea that a woman had no place in such rough and tumble conditions of service as the Crown Colonies must be given up. There is nothing that women cannot do nowadays, and I look to see that number of women doctors steadily increased, not in order that they may oust the male doctors, but in order that they may give so much more attention to the conditions of the native women and the native children. We shall have more women, also, in our educational services in the next decade. Incidentally, I may remark that one of the last appointments to the staff of the Nigerian Education Department was a lady who had been librarian at Girton College."

This is to the good, but feminists look to the day when the colonial and diplomatic services will be fully open to women.

The Conference of the British Commonwealth League.

Members of St. Joan's are aware that the British Commonwealth League is a feminist organization, which has for its scope the whole British Empire. Its conferences are unfailingly interesting to us, whose knowledge of our fellow citizens has been gained only on this island and, both because of the information about the dominions and colonies directly conveyed in the resolutions and speeches, and because many of the speakers are women from overseas, having points of view and an experience other than our own. It is good to see that these lead them to our own position; like ourselves, they stand for social and civil equality between men and women, and the fact confirms the fundamental rightness of this principle.

A conference was held by the British Commonwealth League on June 18th and 19th with the object of preparing for the Imperial Conference a memorandum on the position of women in the Empire. It was organized by Miss Collisson, and Mrs. Corbett Ashby, President of the International League for Women's Suffrage, was in the chair.

This conference had the grateful duty of congratulating certain sections of women of the British Commonwealth who have lately secured total or partial recognition of their right to citizenship. The women of England and Scotland now possess full adult suffrage, on the same terms as men. South African women of white race have the suffrage, as have all the women of Ceylon, while in India women have the right to vote for the provincial councils and the central legislature, although not for the Council of State. Canadian women have been declared by the Privy Council to be eligible for seats in the Senate. There are, however, three parts of the empire in which women are not yet acknowledged to be citizens. In the province of Quebec, women may not vote for the provincial assembly. In Malta, women have no voting rights. The island of Bermuda is still governed by a constitution dated from 1691, under which the population of 30,884 is ruled by the verdict of 1,377 male persons, of whom 216 are plural voters. A resolution of

the British Commonwealth Conference asks the Imperial Conference to affirm the desirability of removing these remaining inequalities. It will be noticed that two of the places in which they persist, Quebec and Malta, are predominantly Catholic, and St. Joan's feels therefore that it has now a special responsibility in the matter of women's suffrage in the British Empire. Is it not deplorable that the women of Malta cannot, in this crisis of their history, feel that they count politically as much as men?

Another resolution of the Conference urges that the Colonial Civil Service be rendered open to women on the same terms as to men. The need for more women in the medical service of tropical Africa was set forth by several speakers who had lived in that region.

A resolution of first-rate importance, which has been inserted in the constitution of the British Commonwealth among the objects of the organization, is that "to secure for women of the less forward races within the British Commonwealth the fullest possible preparation for freedom, while safeguarding them from the operations of custom which degrade them as human beings." Certain overseas women, speaking to this resolution, shewed how desirable it is that women of the favoured races of the Commonwealth should realize their duty of securing adequate and suitable education for their sisters in the backward countries, particularly in East and West Africa. The degrading marriage customs, which still prevail in some parts of the Empire, are within the scope of this resolution, and members of St. Joan's will recall Miss Nina Boyle's most interesting and disquieting speech on this subject at our last annual meeting.

A cognate resolution deals with the scandal on the enslaving of children in Hong Kong on the Mui Tsai system, by which slavery in some of its worst forms is disguised as adoption. In her report on this subject, Mrs. H. L. Haslewood, the acknowledged authority, gave a warning against the danger of accepting measures which merely ameliorate a disgraceful and most mischievous institution. She stated

that it was necessary to press for the registration of the Mui Tsai children, in order that the system may be abolished.

It is impossible here to cover, even in outline, the whole scope of the deliberations of the Conference. But mention must be made of the resolution moved by Miss Neilans, that which asks that vice be no longer recognized within the Commonwealth, either by law or by custom, whether recognition take the form of the licensing or of the regulation of prostitution. This resolution urges that the attention of the several governments be drawn to a declared British policy of non-regulation of vice, a policy which shall include the suppression of all brothels, the penalization of procuring in all its forms, and provision of adequate facilities for the free and confidential treatment of venereal disease.

HELEN DOUGLAS-IRVINE.

ANNUAL REGISTER.

We remind our readers that the Annual Register of Electors to be published on the 15th October next is now in course of preparation. The preliminary lists will be published in the 15th July at the principal post office and office of the Registration Officer in each district. It is important that these lists should be inspected to ensure that names are not omitted. The last day for claims to be registered is the 7th August.

As all elections-general and by-elections and municipal elections will be fought on this register until October 31st, 1931, our readers will realize the importance of ascertaining that their names are correctly entered.

MRS. PANKHURST'S MEMORIAL.

On June 14th, the second anniversary of her death, the headstone of Mrs. Pankhurst's grave in Brompton Cemetery, was consecrated by the Bishop of Barking. The Temple Choir sung the hymn "Sun of my Soul," one of Emmeline Pankhurst's favourite hymns, and the psalm "The Lord is my Shepherd." The Bishop paid a tribute to Mrs. Pankhurst's love of justice and her selfless devotion to a great cause, chief

among those who had gathered for the simple ceremony was Christabel Pankhurst. The headstone was designed and carved by Miss Allan. St. Joan's S.P.A. was represented by Miss L. de Alberti and Miss Fedden.

The Women's Engineering Society.

On Monday, June 30th, a meeting was held under the auspices of St. Joan's, at St. Patrick's Club, Soho, when Miss Caroline Haslett, Hon. Secretary of the Women's Engineering Society, gave an address on women engineers. During the war women proved their ability to do highly skilled work in engineering, it was their opportunity to disprove the general belief that women could not handle tools. Miss Haslett gave an account of the foundation of the Women's Engineering Society, its object being to keep this new field open to women. Miss Haslett said that though she had been a militant suffragist, and that militancy was needed at the time, she believed now in breaking down the opposition of men by showing that women could do the work, considerable advance had been made in this way. The society had now reached a point when fathers would come to discuss the possibility of engineering as a profession for their daughters. The best way to help was to form small companies to employ women in electrical and other work, such as that formed by Miss Partridge for rural electrification. The rule against night work for women has been consistently broken, and now it has been decided not to interfere with women electricians. Miss Haslett has interviewed the I.L.O. on this matter. She has recently attended the World Power Conference in Germany, and assisted in the foundation of a German Woman's Engineering Society, the only one besides the British society, but the latter is international and has members from the U.S.A. and other countries.

At the close of the meeting Miss Haslett answered a number of questions. The chair was taken by Miss L. de Alberti.

The Woman Engineer (price 6d.) is the organ of the Women's Engineering Society (incorporated 1920).

Reviews.

MARY WARD.

The Life of Mary Ward, by Revd. Mother Rubatscher, has been translated into French by our member, Mlle. Lenoël, and published by the Apostleship of Prayer (Toulouse, 9 Rue Montplaisir, 3 frs. 50.). In his preface, Monseigneur Baudrillart considers the time most opportune for the publication of a life of Mary Ward. When English Catholics have just celebrated the first anniversary of their emancipation, it is well, he says, to remember the great men and women who kept the flame of Catholicism alive during the long years of persecution. Among these he places Mary Ward, Foundress of the English Ladies, in the first rank.

We are so used to seeing nuns engaged in different kinds of work which bring them into contact with the world, that it is difficult to realize the consternation and indignation aroused by Mary Ward's plan for a new order of religious women. They were unclioistered, they devoted themselves to the education of girls, like their Master they went about doing good. Mary suffered all the persecution and abuse which it is the pioneer's lot to suffer.

It is strange how frequently saintly people are incapable of recognising a saint who is also an innovator. "Christians have killed each other, quite persuaded that all the Apostles would have done as they did," says Lord Byron, and in the face of historical fact, we can but recognise the truth of the witticism.

In January, 1631, Pope Urban VIII was persuaded by her enemies to sign a Bull suppressing the Institutes founded by Mary Ward. Dean Golla and two canons came to Mary and read the official mandate from the Holy Office, ordering her arrest "as a heretic, schismatic and rebel." She was confined in a cell in the convent of the Poor Clares. A few months later, hearing of her imprisonment, the Pope sent an order for her release. She went to Rome to clear herself of the charges brought against her. The Pope interrupted her declaration that she had never been a heretic, saying that he well knew it, that he and the Cardinals were edified by her conduct, that he knew her institutes were well governed, but nevertheless had put her virtue to the test.

Her Institute took on new life, a house was established in Rome itself, under the protection of the Holy Father, and her institute has spread all over the world.

Mary Ward died on January 30th, 1645, joyful that the day of release had come. Her cause has been introduced at Rome; women for whom she worked so well may by their prayers hasten the day of her exaltation.

L. DE A.

The Wattlefold. (Unpublished poems of Michael Field, collected by Emily C. Fortey. Preface by Fr. Vincent McNabb, Oxford. (Basil Blackwell, 7s. 6d. net).)

The beautiful friendship which bound together the two poets, who wrote under the name of Michael Field, was rendered more beautiful by their conversion in later life to Catholicism. Father McNabb tells us that their conversion "was the inevitable envoi to all they had thought and lived and sung." They themselves had written

"a golden aim I followed to its truth."

We are grateful to Miss Fortey for giving us this collection of poems, enabling us to enter more fully into the minds and devotion of the poets, who are called by Father McNabb "princesses of English song."

To the reviewer the finest poem in the book is "Zebedee's Wife." The poets here describe the effect on the mother of John caused by Our Lord's words: "Behold thy Mother," addressed to her son. The idea is beautiful and beautifully expressed:

"Mary of Nazareth is Mother now
To John my son beloved, I would endow
With all the kingdoms of the world as
grace . . .

He looks into another Mother's face.

But the wife of Zebedee bends her head,
she goes home to prepare the evening meal,
and in the final verse:

. "I shall wait

At the house-door with James and
Zebedee.

When 'neath the yellow sepulchre we see
John and his Mother coming, I will run
And seethe the kid, then kiss that
Mother's son,

When I have kissed her habit's snowy
hem

And I will give the guests' place unto
them."

The book is entitled "The Wattlefold" from a phrase of their own, describing themselves as being "within the wattlefold."

Open Door Council. Fourth Annual Report. 1929-30.

The Open Door Council grows apace, it makes its influence felt both at home and abroad. In fact there is now an Open Door International, founded last year in Berlin. The Report of the O.D.C. shows a year of strenuous work, no opportunity is ever lost of spreading the Council's doctrine, or of defending the rights of women in industry. Seventy-nine meetings have been addressed on the policy of the Council, and 119 interviews with Trade Unions and other organizations have taken place.

The Council gets considerable publicity in the Press, its doings have become good copy, its opinions are treated with respect, it has a position in the nation.

St. Joan's S.P.A. is affiliated both to the National and International O.D.C.

The Shield. Published by the Association for Moral and Social Hygiene. (1s. net).

The April number of the *Shield* contains many articles of interest to those who stand for an equal moral standard. The Rev. Herbert Anderson writes of Miss Shepherd's campaign in Calcutta; Miss Grace Saunders on Regulation in Cairo; Anna Pappritz on the German Law for combating venereal diseases and its effects.

The A.M.S.H. held its annual meeting last month, when a public meeting was held at Livingstone House, with Sir Robert Newman in the chair. The speaker, Miss Higson, gave an account of her recent visit to Egypt, undertaken at the request of the International Bureau for the Suppression of the Traffic in Women and Children. Miss Higson's campaign in Egypt against State Regulation of Vice, according to Archdeacon Swann, created "a really profound impression" in Egypt.

We offer our congratulations to our member, Miss J. M. Greenwood, who has been called to the Bar (Gray's Inn).

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

LIVERPOOL AND DISTRICT BRANCH.

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

The last of our monthly meetings until September was held on June 26th, when we had a most moving address upon "The Colour Problem in Liverpool" from Miss M. E. Fletcher, whose brilliant report on this subject, based upon two years' investigation, has aroused public interest in the steadily growing half-caste population in our great seaports. Initiated by a woman and executed by one, this investigation has revealed yet another field of work for both the woman social worker and the feminist, for the fate of the half-caste girl is one of the most serious aspects of the whole problem.

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	£	s.	d.
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TREASURER'S NOTE.

We again ask our members to come and bring their friends to our Garden Party on July 19th, 3 to 7 p.m., at 57 Carlton Hill, St. John's Wood. Though we hope to raise money for the Alliance, we hope also that it will be an enjoyable social event.

Two more chairs are urgently needed for the office, and a gift of one or both of these would be greatly appreciated.

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