

THE  
**Catholic Citizen**  
TO BE TAKEN AWAY

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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.

## “Marriage is in the Air”

By P. C. CHALLONER

“Marriage is in the air,” says *Time and Tide*; discussion rages, and we of St. Joan's Social and Political Alliance are in the thick of it. Being Catholic as well as feminist we run the risk of being suspected by each camp for our allegiance to the other, but in truth there is no conflict in our loyalties. Like St. Thomas More we are the “very good servants” of our cause—“but God's first.”

Our principle is to pursue our aims, refusing to compromise on matters of vital importance, for any hardships, misunderstandings, or extravagances that are merely temporary. We believe that all questions are human questions, and that in insisting on the full recognition of women as responsible human beings, we are serving men no less than women. It is not without significance that, in the hey-day of Victorian paternalism, *Punch* was satirising both the neglectful, and the hen-pecked, husband. There has been a great change in outlook since those days, but it is evident that there is, throughout Europe, a growing opposition to women's work, and if we uphold the married woman's right to earn, as a matter of principle and as the crucial point in to-day's struggle, we must be prepared to convince as well as to agitate.

We have then no wish to drive women into the labour market, (“right” is not synonymous with “duty,” which depends on many things) but we believe that talents were given to women, not to be frustrated, but used; that the parable of the Talents teaches a lesson for *all*; and that it is as wrong to use home duties to excuse idleness, as it is to justify neglect by attention to “good” or any works.

The principle by which we stand is that each woman shall be as free as every man to decide her way of life; that neither she nor her husband shall be coerced; that their family, their work, their economic position shall be their own affair, subject only to their voluntary submission to those moral principles which it is the office of religion to implant. In Russia the woman is free but the family is deliberately undermined; in Germany the family is fostered but the woman is not free; in both, human relations are controlled by the State and the spirit of true freedom is betrayed. We believe that women's right to earn will neither hurt the family nor ruin the race, and, learning a lesson from the trend of events, we cherish freedom. We bear its cross, and consider that Free Will which could be ended at a word by Omnipotence, has evidently been seen, by Omniscience, to be worth all the evils it has brought in its train.

There are signs that belief in freedom as the developing principle of responsibility is likely to be justified—the new generation apart from the wildness of revolt is showing a reversion to domesticity combined with a sense of equality so simple as to be surprising to those acquainted with older habits of mind. Not long ago a young husband whose wife is employed in the office of the factory where he works explained that they did the washing-up at home together so that they could spend their evenings as they liked—together—and they talked of the family they hope to have and the life they share—companions in the truest sense. A quotation in the *CATHOLIC CITIZEN* of February this year from the French Dominican



organ, *Sept.*, stressed the same point—the man is sharing in the joys and duties of the home; the woman, whose prerogative of guiding the early steps of the children used often to deprive the father of his rightful place is now sharing with him both the burden and happiness of family life. The man is coming into his own at home as the woman is outside, and the lives of both are enriched.

"This," says the writer, "is one of the rare signs to-day that our civilisation is progressing." It is a privilege for us to advance that progress and a reward to share in it.

### Equal Moral Standard

Mme. Pesson-Depret, President of the French Section of St. Joan's Alliance and Hon. Secretary of the Abolitionist Federation, represented St. Joan's Alliance at the meetings of the Traffic in Women Committee of the League of Nations at Geneva in April.

In connection with this problem we should like to draw attention to the *Report of International Associations to the Director of the Social Questions Committee of the League of Nations (Traffic in Women and Children)*.

This report was drawn up by the International Woman's Suffrage Alliance, the International Council of Women and St. Joan's Alliance and is circularized in the document C.Q.S./22. Its main object is to "direct attention to an aspect of these social evils which has not yet received sufficient attention, nor been sufficiently emphasised, namely the attitude of public opinion on the subject of prostitution and the need for educating the youth of both sexes to understand and accept the fact that an equal moral responsibility rests upon men and women alike in regard to sex."

"Prostitution is an inevitable corollary of one standard of sex morality being upheld by public opinion in regard to women and quite a different one in regard to men. Any nation which accepts the double standard of morals in sex is encouraging prostitution. If, therefore, a real effort is to be made to reduce prostitution to a minimum, it is necessary to educate public opinion to challenge the double standard of sex morality wherever it exists in law and practice."

"While all our societies are opposed to the double standard of sex morality which condemns irresponsibility and promiscuity in women while condoning or ignoring it in men, we are definitely not wishful to see it replaced by the growth of a single standard of irresponsibility for both sexes. . . . We urge that, in every country, efforts should be made and, we hope, supported by the . . . League, to 'secure the loyal adherence of young people to a high and equal moral standard.'"

### NOTES AND COMMENTS (Cont'd from opposite page)

can become a freeman of Coventry by apprenticeship or servitude. It seeks to restrain any further admissions of women. Some things are hardly believable!

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We warmly congratulate our member, Miss Ida. M. Dickinson (Sister Catherine of the Passion) who was clothed in the Convent of "Bethanie" (Montferland-le-Château) at the beginning of July. One of our members represented us at the clothing and took with her the best wishes and prayers of the Alliance.

Our congratulations and best wishes go to another member of the Alliance, Miss C. McGuire, who has recently entered the Order of Marie Auxilatrice in France. Miss McGuire did valiant work as organiser of the Association of Women Clerks and Secretaries. In a farewell letter to her friends in the National Association of Women Civil Servants, quoted in *Opportunity*, she hopes "that all the just claims of the N.A.W.C.S. may be won, and that we may always have representatives who can be trusted to the full with the great interests involved."

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At the Nineteenth Annual Meeting of the General Council of the League of Nations Union held in London during June, Miss Nancy Stewart Parnell, on behalf of the London Regional Federation moved the following resolution on the *Status of Women*:

"This Council having noted with concern some of the statements contained in the document (A.14.1937.V.) on the Status of Women presented to the Eighteenth Assembly, welcomes the appointment by the League of Nations of a Committee of experts to determine the scope of the contemplated survey of the legal position of women. It trusts that women of all races will be included in this survey and that such factors as the influence of prevailing custom and the degree of the enforcement of the laws will not be overlooked."

We are glad to record that this resolution was carried unanimously.

\* \* \* \*

The delightful Garden Party kindly given by Miss Gadsby on June 26th was much appreciated. Members and friends from Australia and South Africa were present besides many London and district members. We had the pleasure of hearing Miss Barry, Mrs. Prister Cruttwell (Bath), Miss Sexton (Australia), and Miss Spender give an account of the Budapest Congress.

### Notes and Comments

In the House of Commons, June 28th, Miss Rathbone asked the Secretary of State for the Colonies "whether the information received from the governments of British dependencies as to forced marriages of girls and the arrangements made for preventing or penalising those responsible for such marriages has yet been published, and in what form; and, if not, when publication may be expected." The Secretary of State for the Colonies replied: "I propose to present to Parliament about the middle of July a Command Paper giving information on this subject."

We await this information with great interest.

\* \* \* \*

On June 16th, Miss Florence White of the National Spinsters Pensions Association put their case before the Government Committee on Spinsters Pensions which sat for the first time at the Law Courts. The Chairman of the Government Committee is Mr. C. T. Le Quesne.

Several feminist Societies have given evidence, and St. Joan's Alliance associated itself with the evidence of the Open Door Council which appears on p. 70. Although we cannot but admire the way in which the National Spinsters Association organises its propaganda we object to the demand for Spinsters Pensions on many grounds and we remind our readers of the Resolution passed at our last Annual Meeting:

St. Joan's S.P.A. views with concern the proposal to isolate a special class of women for pensions at a lower age than other contributors. It believes that the only remedy for the injustices suffered by women under various insurance schemes is to establish a system of equal benefits and contributions, in all national insurance schemes. It welcomes the acceptance of this principle by the Trades Union Congress.

\* \* \* \*

Sir Samuel Hoare stated in the House that there are 45 county and borough police authorities which have appointed policewomen. In most of these forces the number of women appointed is one, two, three or four. The only provincial forces with larger numbers are Birmingham with 16, Lancashire 14, Gloucestershire 7, Manchester 5, and Bolton 5. The number of women in the Metropolitan Police Force is 102, and in the City none.

In spite of a deputation of women's organisations, led by Lady Astor and demanding the appointment of women officers the

Buckinghamshire Standing Joint Committee has decided not to appoint women police and a resolution for experimental appointments in the Slough District, was lost by 16—4 votes.

\* \* \* \*

On the 4th of July the General Purposes Committee of the London County Council received a deputation of representatives of women's organisations to ask for the complete abolition of the marriage bar for women employed by the Council. Mrs. Corbett Ashby was spokesman for the deputation which was organised by the Women's Freedom League and supported by fifteen other women's organisations. St. Joan's Alliance was represented by Mrs. Whittles.

\* \* \* \*

The Air Raids Precaution Department of the Home Office has created an organisation known as the A.R.P. Women's Voluntary Services, directed by a Council under the Chairmanship of the Dowager Marchioness of Reading. Lady Peel is the official Catholic Representative for the Catholic Women's Societies.

\* \* \* \*

The 6th Annual Meeting of the Oxford and Cambridge Catholic Education Board was held on July 6th at 42 Pont Street by kind permission of the Baroness Beaumont. His Grace the Archbishop of Birmingham in his opening remarks said that much time and thought had been given to the question of providing a chaplain for the women undergraduates. Mgr. Canon Vance pleaded for a course of dogmatic theology for the students—the chaplains to the men students spoke of their work.

For the first time from the platform a speaker—Miss D. J. Collier—urged the necessity of providing a chaplain for the women students no less than for the men.

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In February, 1937, Miss Lily Stevenson was admitted as a Freeman of Coventry. Her fellow freemen were highly indignant and her admission has led to a High Court Action. Writs have been issued in the Chancery Division against the Mayor and Corporation of Coventry, the town clerk and Miss Lily Stevenson. Miss Stevenson qualified as a freeman by serving as apprentice to her father, a chemist, and the writ claims that no woman

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AND

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

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### A Martyr of Mexico

It is extremely difficult for Christians in a country where the main enemy is indifference to understand what real hatred of religion means. Even though Our Lord promised His followers that they would be persecuted for His sake our minds sheer away from the thought that in other countries people are giving their lives for Christ the King rather than deny His supremacy.

Sometimes we are brought up with a shock against a dreadful reality. So in reading the story of "Maria de la Luz: proto-martyr of Catholic Action"\* we find that in Mexico this young woman was shot down by armed roughs, tools of the ignominious Homero Margalli, and that no attempt was made to punish her assassins in spite of protests from Christians and atheists alike. The President merely stated that the clerical party had stirred up the trouble, deliberately fomenting and provoking attacks and massacres in order to embarrass the Government!

Homero Margalli had in 1934 been appointed by the President, Garrido Canabal, chief of police in Coyoacan. Out to destroy religion at all costs and infuriated by his non-success, on December 30th, 1934, he gathered sixty boys between fifteen and eighteen years of age in the Town Hall. He provided them with revolvers and ammunition and six large bottles of brandy which they drank there and then, and directed them to take up their position in the park opposite the church. *The police had orders not to interfere.* It was 9 o'clock on a Sunday morning—at 10 o'clock Mass would be celebrated.

The rumour soon went round that the meet-

\* Maria de la Luz; Protomartyr of Catholic Action. By Anthony Dragon, S.J. (Sands, 5s.)

ing in the park was going to set fire to the church. Hearing of the news Maria de la Luz thought of the two hundred children at Mass, and taking her sister Lupita with her went and stood at the church door. "Please go away," begged one of the youths in remorse, "they are going to burn the church." At the ringing of the bell for the elevation there was a terrible shouting and howling in the Park. Someone inside the church appealed for volunteers to go and stand at the door. About twenty people responded—workmen, young women and mothers holding their children by the hand. The gang of uniformed youths appeared annoyed and undecided. They began shouting—"Cursed be Christ the King! Cursed be the Virgin of Guadeloupe!" Maria de la Luz retorted—"Long live Christ the King! Long live Our Lady of Guadeloupe!" More and more angry because he could not reach the church door, the leader turned to his followers and shouted—"Long live the Revolution!" This was the signal for firing. Maria de la Luz, hit full in the breast at the first round of shooting, collapsed in the arms of her sister with the words—"Long live Christ . . ." on her lips. The sixty young men, morally and physically drunk, fired more than six hundred rounds. When they had finished four men and some children were dead and people were lying wounded, among them Maria de la Luz. (It is not without significance that she was dressed in green and white and over her still form ran red blood making the three colours of the Mexican flag—green, white and red.) She was carried into the church and anointed. She died without regaining consciousness.

If Margalli had thought to strike a blow at religion he must have been sadly disappointed.

The funeral procession of Maria de la Luz was more like a triumphal than a funeral procession. It was over two miles in length and pageantry was afforded by white flowers and waving banners. The younger women and the children were dressed in white and the children bore palms and strewed flowers before the coffin.

Why was Maria de la Luz so popular? She seems to have been astute and resourceful, with unusual talents which she did not hesitate to dedicate to the promotion of the Faith. An excellent organiser, when persecution stopped "Catholic Action" she delighted in helping to organise the secret visits of the penalised priests when they came to celebrate Mass in private houses. But above all one feels that Maria's last courageous act was made possible by the prayer and self-discipline that went before.

"Hail to the first woman martyr of Catholic Action!" cried the Archbishop of Mexico on the funeral day of Maria de la Luz. We may be proud to echo that cry for like our own patron St. Joan of Arc, Maria de la Luz was called to die for Christ the King and for her country.

CHRISTINE SPENDER.

### Look to Your Votes

Again we remind our readers of the importance of inspecting the lists of electors which were published on July 15th.

The annual register of electors will be published on October 15th next and will remain in force for a year. The preliminary lists may now be seen at the various post offices and other public buildings and at the office of the registration officer in each district. It is important that these lists should be inspected to ensure that names are not omitted.

Should the name of any person entitled to a vote be omitted from the list, a claim should be sent in at once to the registration officer at the local town hall. The last day for sending in claims is August 8th in England and Wales, and August 22nd in Scotland.

It is not perhaps generally known that persons other than naval and military voters who are registered, or claiming to be registered, may claim to be placed on the Absent Voters List for the purpose of voting by post at Parliamentary elections if their occupation, service or employment may debar them from voting at the poll. Such claims must be lodged not later than the 18th of August in England and Wales, and September 1st in Scotland.

### Women in the Consular Service

Recently we were fortunate in receiving a visit from Mrs. Harding, an official at the British Consulate in Para, Brazil. Mrs. Harding has been employed as secretary for 16 years and was acting Consul, in fact, though not in name from 1922—24, while the Consul was away. Mrs. Harding said she was not interested in gaining the admission of women to the Consular Service simply on equalitarian grounds but because she believed that the Service would gain an immeasurable advantage by having women with a recognised official status working therein. She thought every important Consulate or Consulate-General would be the better for having a woman officer on the staff, but unless women have a recognised status their work must be hampered by lack of authority and position. There is nothing in the work of a Consulate that is unsuitable for women of intelligence and good education. Quite apart from the work of collecting fees for H.M. Government for passports, visas, shipping services, etc., a Consulate should and could be a unifying influence in any British community abroad, said Mrs. Harding. Too often it is just the opposite or of none effect whatsoever. It is regarded as the standard and example of what the British Government stands for by the foreign peoples among which the Consulates are placed and a woman officer would add to the dignity of its position.

We would add further that it is not right that His Majesty's Government should employ women abroad for many years and then at the end of their service leave them stranded without pension, etc.

### Catholic Action

The scheme for Catholic Action (the participation of the Laity in the Hierarchical Apostolate of the Church) in the Archdiocese of Westminster was announced on July 1st. In order that the parish branches of Westminster may take an active part Parochial Councils are to be elected in September. We are pleased to see that five women are on the Westminster Board of Directors of Catholic Action, for as the Cardinal said early in the year "woman's place in Catholic Action must also have a prominent part." Two of our members, Miss P. C. Challoner and Richard O'Sullivan, K.C., are on the board.



## Spinsters Pensions

Extracts from the Statement addressed to the Government Committee by the Open Door Council, with which Statement St. Joan's Alliance was officially associated.

We note that the terms of reference of the Committee include "the complaints which are made as to the position of unmarried women under the Contributory Pensions Act." We hold that the position of all women under the National Insurance Acts is unsatisfactory. In the Contributory Pensions (Voluntary Contributors) Act we object to the differentiation between men and women in respect of income level on entry. We have never approved of the Clause in the compulsory scheme whereby a woman is given a pension on the basis of widowhood alone, regardless of whether or not she has dependent children.

Much complaint has been made of the position of unmarried women, but little or nothing appears to have been said with regard to the discriminations in National Health Insurance (and also in Unemployment Insurance) against the married woman, who receives lower sickness and disablement benefits (and who in Unemployment Insurance is subject to the Anomalies Regulations which have excluded married women in 399,000 cases from benefits for which they have paid).

Unsatisfactory as is the position of women in national insurance, the practical effect of removing a certain number of women, and placing them in a separate category on the basis of the fact that they have never married will be to lower the status not only of such women, but of all women.

The essence of all insurance is the pooling of risk. It is no doubt true that unmarried women workers between the ages of 55 and 65 are in some cases more "worn out" than men workers of the same age. The unmarried woman, often the worker with the most expensive type of dependent, namely the sick and aged, frequently presents the worst example of "hard case." Owing to the low standard of wage paid to and the domestic burdens placed upon such women they are in many cases "worn out" earlier than other workers, and in particular, earlier than those men who have in their homes a wife able to relieve them of all the domestic work, and frequently of all the financial worry of apportioning the family income. The remedy for such a situation is not a pension of 10/- a week, on which they cannot live, but the raising of their level of wages whereby they may obtain sufficient of life's necessities to enable them to carry on their

paid work in health until the pension age for all workers.

As to the practical effect on the financial position of women, the result of giving pensions to unmarried women only at 55 would be:

- (a) to create a general impression that the working life of women was ended at that age, and therefore to make it difficult for able-bodied women after 55 to continue in paid work at their previous rate. The truth of this is already being shown by the introduction of the Salford Corporation Bill, by which the Municipality seeks authority to pension off its women employees at 55 instead of 65. It is already being said that no woman employee remains fit after 55, though this is not in the least borne out by facts;
- (b) to provide a subsidy to wages and to put other women in competition with a class of woman worker able to undercut them owing to the receipt of a pension;
- (c) to encourage employers to dismiss their older experienced women on the plea that they had qualified for a pension;
- (d) to force those dismissed who were unable to find work to supplement the pension to be a burden on their relatives, or to turn to unemployment assistance.

We ask that steps be taken to rectify insurance anomalies not by a further lowering of the status of any women workers, but by a re-examination and re-adjustment of the whole national scheme of insurance which shall envisage a woman, whether married or unmarried, as a person, a worker and a citizen, with a claim on the community to treatment equal to that given to other persons, workers and citizens.

### Association of Married Women

An "Association of Married Women" has been formed to raise the status of the married woman. Membership is open to all those of either sex, married or single, who agree with the aims—to make marriage a true partnership by (1) working for the revision of legal inequalities; (2) finding some scheme whereby the work done in the home should have economic recognition. All information may be obtained from the Chairman, Miss Frances, 87 Redington Road, N.W.3.

## International Labour Conference

Our readers, who recall the letter in our last issue sent by ten International Organisations to the International Labour Conference on the subject of the employment of indigenous women, will be interested to hear the report of the discussions which took place at the International Labour Conference on this subject last month. The Committee on indigenous workers' contracts consisted of eight Government members, four Employers' members and four Workers' members. The passage in Section 18 of the draft questionnaire against which the International Organisations protest was chiefly directed, read as follows:

"Women not to be permitted to conclude contracts except when accompanying and for employment with their husbands or adult male relatives, or for employment as domestic servants."

A very full discussion took place on this Section and several amendments were proposed. The Spanish Government member said that the text "suggested a wide restriction of the right of women to accept written contracts of Employment. The purpose of any provisions adopted should be to protect the woman during employment rather than deprive her of her right to seek employment."

The Workers' members particularly stressed their objections on principle to sex inequality in regard to the right to seek employment. The British Workers' member considered that although native women may be exposed to moral dangers on accepting employment, they are exposed to other dangers if they remain in the village during the absence of their husbands in employment. While recognising practical difficulties in employment, where there is a wide difference in the sex ratio, it is not a sufficient reason for limiting women's right to seek employment. He moved an amendment providing that the conditions under which women may conclude contracts required to be in writing, should not debar adult men or women workers equally from seeking wage-earning employment. This amendment was adopted by ten votes to eight. The re-drafted text of this Section as regards women was approved in the following form:

"Law or regulations relating to contracts required to be in writing not to include provisions restricting the right of women to conclude such contracts: or

Law or regulations to make special provision for conditions under which women may conclude contracts required to be in writing. Such conditions to include:

- (a) Married women, except when a policy of restriction would be to their disadvantage, to be per-

mitted to conclude contracts required to be in writing only:

(1) for employment not involving departure from their usual place of residence, or

(2) for employment involving departure from their usual place of residence if they are to be employed in the same undertaking as their husbands, or in the same neighbourhood, or as domestic servants.

(b) Single women to be permitted to conclude contracts, required to be in writing:

(1) without any restrictions.

(2) with restrictions, and if so, what restrictions.

Recognition to female workers of the rights granted by national legislations in regard to maternity benefit and care to be given to babies.

In this amended form, the questionnaire will be sent to Governments for their views, on a basis of which the I.L.O. will prepare a draft Convention or Recommendation to be discussed by the I.L. Conference next year.

We can hardly think that those who approved *in toto* the original draft, could have realised all the implications involved as regards women.

The amended questionnaire though by no means perfect, is considerably improved, and we thank those members of the Committee who helped to achieve this result.

V. L. M.

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The Committee dealing with technical and professional training had before it the following proposals for a Government Questionnaire:

(1) Desirability of establishing a sufficient number of vocational schools for the occupations which mainly employ women and girls.

(2) In all other cases, equal rights of admission for workers of both sexes to all vocational and technical institutions, provided that women and girls are not required to undertake work which they are prohibited by law from performing on grounds of health.

(3) Equal rights for persons of both sexes to obtain the same certificates and diplomas on completion of the same studies.

(4) Inclusion of domestic economy subjects in the vocational educational curricula for women and girls.

Mme Gloerfelt-Tarp (Denmark) managed to procure that—"and schools of domestic science"—should be added to question 1, and that—"for women and girls"—should be deleted from question 4. Thus in the one case domestic science is given the status of a profession and in the other the inclusion of training in domestic economy as a side issue is an open proposition for the vocational curricula of both boys and girls.

Miss Nancy Stewart Parnell was present at several sessions of the Conference, and on our behalf attended the Liaison Committee of Women's International Organisations which also met in Geneva early in June.



## International Notes

Five thousand Red Indians in the U.S.A. and Canada have petitioned the Holy Father for the beatification of Kateri Tekakwitha, a Christian Mohawk maiden, who died in 1680. Sign language, characters and various languages are used for the petitions. Kateri Tekakwitha's grave is on the banks of the St. Lawrence and has become a great place of pilgrimage.

One Indian writes to the Holy Father:

"I am sorry we were cruel to your first missionaries . . . We would like you to tell us that our little Kateri Tekakwitha is praying for us poor sinners."

\* \* \* \*

The Canadian Prime Minister, Mr. Mackenzie King, has unveiled a tablet on the wall of the Senate Chamber in Ottawa to commemorate the five Albertan women who secured the recognition of the eligibility of women for appointment to the Canadian Senate. In this connection it may be of interest to quote a note published in the CATHOLIC CITIZEN, November, 1929.

We rejoice that the Judicial Committee of the Privy Council has decided in favour of the claim made by Canadian women to be members of the Senate. Their Lordships find, after convincing arguments and anxious considerations, that the word "persons" includes both men and women, and that therefore women are eligible to be appointed members of the Senate.

It will be remembered that the British North American Act, 1867, empowers the Governor to summon qualified persons to the Senate. This decision of the Privy Council reverses the decision of the Supreme Court of Canada.

In delivering judgment, the Lord Chancellor said that the exclusion of women from public offices was a relic of more barbarous days.

Our cordial congratulations go to our colleagues in Canada, and more particularly to the five public-spirited women, who brought the case. We trust that this decision will pave the way to the abolition of some of the barriers to women's advancement still existing in the Home Country, especially as regards the House of Lords.

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**Norway.** An article in the labour protection law (1937) prevents any worker or employee who has been occupied in one place for three years from being dismissed *without pertinent reason*. On the adoption of the law Norwegian feminists hastened to point out that henceforth it would be illegal to dismiss women employees on marriage. No objection was raised by the authorities to this interpretation, in fact the general inspector of workers acknowledged it to be correct. A young woman employee in a big Co-operative Stores brought a case of

wrongful dismissal on marriage before the court and she won. The law does not oblige the employer to take the employee back into service, but only to pay a certain compensation. Nevertheless this judgment will have an important effect on the status of married women since the feminist interpretation of the law is acknowledged to be the right one—i.e., any dismissal of a woman on marriage is illegal. (*International Women's News*.)

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Miss Helen Douglas Irvine writes from Chile:

I would like to congratulate Miss Spender on recent numbers of the *Catholic Citizen* which have been very interesting; the whole paper goes with a click.

I thought of writing something for her about the municipal elections we have just had here. Women, including foreign women domiciled in the country, voted for the second time . . .

I think the law which allows a woman to hold her property and earnings apart from her husband, either because her marriage contract includes a clause stipulating for *separacion de bienes* or because she has petitioned for and obtained such *separacion* after her marriage, has really been useful in many ways. It is effective because it accords with natural moral sense. In this place, for instance, a woman's own earnings (by her poultry, by jobs like milking, packing fruit, sewing, washing) are regarded as strictly her own; her husband does not dream of touching them. We have not been contaminated by industrialism. But things are less just in urbanized areas, and there, where the law about *separacion* is not yet understood by the poor, you will find women who refuse to marry their men because they want to keep their own earnings and their children to themselves. Incidentally and amusingly, it is still unfashionable in the upper class to stipulate for *separacion* before marriage. But that's dying out, I think.

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The Government of Hong Kong have issued a *Gazette* putting into effect sub-section 2, section 32, of the Protection of Women and Girls Ordinance. This requires that every person who has the custody of any adopted girl must within three months register her with the Secretary for Chinese Affairs, who is her official guardian.—*Times*.

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At the International Council of Women Golden Jubilee Conference, to be held in Edinburgh, July 11—21st, Miss Barry is representing the Alliance as fraternal delegate; and at the Fifth Conference of the Open Door International to be held at Girton College from July 24th to 29th, Miss Graham will act as fraternal delegate on behalf of the Alliance. To celebrate its Jubilee the I.C.W. publishes a special number of its *Bulletin*.

## Reviews

**The Unmarried Mother and Her Child.** By Mary Cunnane, S.R.N. (C.T.S. 1938. 2d.)

A warm welcome should be accorded to this pamphlet which treats candidly and practically of an urgent moral problem that Catholics, as a rule, have ignored far too long. While moral welfare—a term very preferable to rescue work—including the care of girl-mothers, has for years past been thoroughly organised among Anglicans, the few Catholic workers in the field have met with a disconcerting amount of apathy. The pamphlet before us ought to go far to remove all ignorance on this subject. This is not to say that we can accept all the writer's conclusions, experienced as she unquestionably is. In our opinion she is too favourable to adoption which should only be resorted to in quite exceptional cases, whereas the publicity now accorded to the Adoption Societies has had the result of causing almost every prospective girl-mother to count on adoption as a sure and easy way out of her trouble. And Miss Cunnane says nothing of the maternal love that from the first should be inculcated in the prospective mother and which, once developed, makes all sacrifice for the child easy and is the surest guarantee of perseverance in the difficult path of virtue. Most second cases occur where the first baby has either died or been taken wholly off the mother's hands. Father Martindale asserts in his foreword to the pamphlet—"I cannot myself tolerate any system which separates mother from child, at least and unless adoption seems to be imperative."

"Catholics should be in the forefront of those who raise their voices against oppression of the poor and defrauding labourers of their wages," writes Miss Cunnane—for "Sweated and underpaid labour tends to increase immorality." "Girls probably suffer more in this way than men," she adds, "particularly those . . . who earn pitifully small wages. Is it to be wondered that many of them give way to temptation?" Catholics should also, she writes, "lead the demand for a single moral standard for the sexes as the only means of keeping intact the life of the Christian family and of preventing the demoralization of the young."

V. M. C.

We welcome the appearance of **White Sisters** a bi-monthly magazine published by the White Sisters (122, Ladbroke Square, W.11) and containing much of missionary interest. All benefactors to the Community and subscribers of 2/- a year receive a copy.

We are glad to announce that the Statement from St. Joan's Social and Political Alliance on the **Status of the Women of Native Races**, presented to the XVIIIth Assembly of the League of Nations, has now reached its second impression. Readers will remember that it formed part of the League of Nations Document A.14.1937.V., from which we had a reprint made. Copies of the Statement may be obtained from the Office (55, Berners Street, W.1.) price 9d. each, post free.

## Books Received

**Our Yesterdays.** The story of the British Peoples, Book II. By Margaret M. Elliot (Edward Arnold, 2s. 6d.)

**Communism and Man.** By F. J. Sheed (Sheed & Ward, 5s.)

**Catholicism, Protestantism, and Capitalism.** By Amintore Fanfani (Sheed & Ward, 3s. 6d.)

**Letters to Bart.** By T. J. Sheridan, S.J. (Sands, 3s. 6d.)

**Small Missal.** New Reset Edition. Burns, Oates & Washbourne, (1s.—7s. 6d.)

## Silver Jubilee

The following are two of the messages received by our Liverpool Branch on the occasion of their Silver Jubilee.

**Rev. Fr. Vincent McNabb, O.P.**

Our Blessed Lord's last sermon on the way to Calvary was to women; as if he looked to them for some redemptive heroism without which the world could not be saved. May the Catholic women of Merseyside show us in days to come, as they have so often shown us in past days, the self-sacrificial way of leading our feet into the paths of peace.

**Rt. Rev. Monsignor T. J. Walsh**

I wish to associate myself with many other friends in offering my congratulations on results already achieved, and in offering my best wishes for even greater success in the future . . . I cannot conclude without reference to members of the Alliance who are no longer with us. We recall how bravely they faced opposition in the early days of the movement, and how faithful their witness continued to be.

We congratulate Miss Bowden, Secretary of the Liverpool Branch on the Dinner and Meeting held to celebrate the Jubilee. These events gained a wide press and their success was largely due to Miss Bowden's splendid organisation. See page 60 of our June issue.



## L'Alliance Ste. Jeanne D'Arc

General Secretary: Mlle. Lenoël, 22 Avenue de la Bourdonnais, Paris VII.

Mlle. Delaval represents l'Alliance on the sub-committee formed by the National Council of Women for the study of problems of Northern Africa. She has been elected secretary of this Committee. In March a letter was sent to M. Marchand, French Delegate to the League of Nations, on the subject of African women.

Early in the year on the visit of Miss Lisboa, secretary of the Brazilian Section, to Paris, various meetings in her honour were organised. Mlle. Delaval introduced Miss Lisboa to many people of interest to her in her work.

In May a wreath was laid at the foot of the statue of St. Joan of Arc by a delegation from l'Alliance during the national St. Joan of Arc celebrations.

An association called "Les Françaises au Service de la Nation" was started in order to group Women's Societies together. L'Alliance is represented by Mlle. Delaval.

L'Alliance took the initiative in organising a joint protest of Women's Organisations to the Minister of Labour declaring the right of the African woman to paid work, a right threatened by certain measures in preparation at the International Labour Office. The letter of protest included ten signatures—those of representatives of the great French Women's Organisation and that of Mme Brunschvicg, former Secretary of State, who wrote a short statement putting forward her point of view and giving added support to the letter.

L'Alliance was represented at the following meetings and congresses: In May, in Paris, by Mme. Pesson-Depret at the Liaison Committee of International Women's Organisations and at the Conference of the International Abolitionist Federation. At the Committee for Judicial Studies of the Musée Social by Mlle. Lenoël. In June at the Congress of l'Union Temporaire for the Abolition of State Regulation of Vice by Mlle. Delaval.

### Obituary

We ask the prayers of our readers for the repose of the soul of Mr. Toner. R.I.P. We offer deepest sympathy to his wife, Mrs. Toner, and his son, Jean Baptiste Toner, both of whom are old members of the Alliance.

## British Commonwealth League Conference

The Annual Conference of the British Commonwealth League, to which the Alliance is affiliated, took place in London at the beginning of June. The subject of discussion was "Women Plan for Peace, Prosperity and Progress." Our member, Dr. Adams Clark, late of Tanganyika, moved a resolution calling upon:

"the International Labour Conference to ensure that indigenous women shall not be penalised in any way when seeking to earn their living; that a woman shall be permitted to conclude contracts independently of her male relatives, and that all regulations in their final form shall make it clear that no employment of a native labourer shall give the employer a right to the service of the wife of such labourer without her consent."

Miss Christine Spender read a paper on "Changing Conditions of Native Women," and moved a resolution urging the governments concerned to provide free education and recreational facilities for native women, so that they might adapt themselves to changing conditions.

Among resolutions passed were those on Nutrition; Status of Women; Women in Industry, the Professions and Administrative Posts; the financial status of the wife, her nationality rights and right to earn; the income tax of married persons; the legal disabilities of Indian women; the necessity of Women Protectors of Australian Aborigines.

Speakers included Mrs. Blanks, Mrs. Brownlow and Mrs. Jessie Street of Australia, Miss M. Kisch of S. Africa and Sir Harry Sing Gowa of India.

A verbatim report of the Conference (price 2/-) may be obtained from the British Commonwealth League, 17 Buckingham Street, W.C.2.

### Party to I.W.S.A.

The National Council for Equal Citizenship, St. Joan's Social and Political Alliance and the Women's Freedom League were joint hostesses at an evening party given on July 8th to meet Mrs. Corbett Ashby, President; the Board and members of the International Committee of the International Woman's Suffrage Alliance. The party was given, by kind permission of Miss Picton-Turberville, at Berkeley Court, W.1.

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### LIVERPOOL AND DISTRICT BRANCH

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

Our Annual Garden Party will be held at 66, Park Road South, by kind permission of the Misses Barry, on Saturday, August 27th, 3-30—6-30 p.m. Our Hon. Secretary and Hon. Editor from Headquarters will be there, and we shall hope to hear from them about the Budapest Congress. We hope also to welcome one or two members from Australia. Entrance 1s., including tea.

### OLDHAM BRANCH

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

The Branch helped to organise a most successful Status of Women meeting in the Free Library Lecture Hall. The meeting had the support of all the Women's Societies of Oldham, and the speakers were Mr. John Coatman, C.I.E., and Miss Hilda Buckmaster. There was a very good press.

Some of our members are taking part in a controversy re Spinsters Pensions in the local press. It is hoped to hold a meeting before the Summer holidays in order to discuss a membership campaign in the near future.

The Secretary and her sister are learning to drive a car and employed a Sunday afternoon in delivering *Catholic Citizens* by car. They hope to drive to the Garden Meeting at Birkenhead on August 27th. Other members also hope to attend the meeting.

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