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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.

Personality and the School *

By P. C. CHALLONER, M.A.

Each year the Catholic Colleges and the Catholic Convent Schools hold their Conferences to discuss the general problem of education, and the particular difficulties and opportunities of Catholic Schools, and their discussions and conclusions are of great interest to those who watch the progress of Catholic education. Especially is this the case with those who, like the members of St. Joan's Social and Political Alliance, take the keenest interest in the education of the Catholic women of the future, realizing the enormous importance, not only of a sound religious basis without which no work of value to God and the Church can be achieved, but also of the superstructure of a trained and developed intellect which is essential if Catholic women are to take their full part in modern life, and do their share of that reasoned activity for the Faith which the Holy Father intends for them in "Catholic Action."

The training of the schools should arouse the eager enthusiasm of the young for all things good, and enable them to direct their energies in ways that are pleasing to God and not irritating to their fellow-workers.

Last May the Convent Schools discussed the subject of "personality," its true development being taken as the main object of education. The Catholic teaching on personality needs clear stressing, especially since it is present in a garbled form in the modern doctrine of "self-expression," which leads to so much egotism and self-assertion—false aspects of the truth with which all teachers are familiar, even in many of their Catholic pupils.

All the chief speakers at the Conference contributed something of great value to this prob-

lem. Bishop Myers explained the failure of so many Catholics in the face of modern social conditions by the widespread acquiescence in the separation of religion and life which is a mark of modern civilisation, and urged the importance of counteracting this fatal duality by bringing into the schools an appreciation of what he well called "the solemn office of daily work."

It will be indeed a happy day when all Convent Schools agree that religion is not a separate subject, but that the stuff of all religion is the daily curriculum of lesson and homework, the daily reaction to temptation, the daily charity exercised in the ordinary contacts of daily life.

Bishop Myers also emphasised the *right* of the child to the "formation of his moral, physical and intellectual being." He is cheated of this right if any one of these ingredients of his development is neglected, and deprived of his opportunity if in all three he does not progress equally and as far as his capacity and circumstances allow.

To permit a young person to be childish in religion and grown-up in intellectual attainments is to court disaster, and to give merely a patronising encouragement to such "practical" work as is meant by "Catholic Action" is to cast a blight on the generous instincts that are of the very essence of youth. Too great a fear of doing things that are "not done," too great a fear of enthusiasm or of making mistakes, often too great a fear of being pushing or interfering, these things do undoubtedly thwart many an instinctive desire to help in the world's work, and thus prevent the full development of the child's "being."

Father James O'Mahoney, O.F.M. Cap., in a most interesting discourse on the philosophy

* The Report of the 37th Annual Conference of the Association of Convent Schools.

of education gave the clue to the solution of these difficulties. Calling teachers "artists in personality," he showed how important it is that they should limit their functions to those of guidance, illumination and the inspiration that is dynamic. If, as he said, all education, all searching for knowledge is a searching for the Ultimate Truth, which is God, can we not trust Him also in the means? Education should set free the personality, light up the mind, set before the child the aim of development into the full stature of Christ, and then there would be no room for the fears that at present do too often hamper the growth of the personality.

An essential preliminary to all successful human contacts is respect; and Fr. Mahoney emphasised this in quoting "maxima debetur puero reverentia." The respect due to the child is in truth a respect due to God's work in the human soul, and it is due to all, dull as well as clever, good as well as naughty, and it means that God is to be trusted with His own handiwork.

It is on this point only that something must be said in disagreement with some remarks in the paper in which Mother Hutchinson summed up so eloquently the very real difficulties of many convent schools to-day. Her aim too is to develop personality in God's way and after the pattern of the Mother of God, but the attempt seems to be too consciously to make "womanly" women, and St. Joan's has seen too many women suffer from being led into a mould after the pattern of another's mind; the almost inevitable result of telling girls to be womanly is to make them narrow their outlook; to educate them for the home alone is to make them less valuable in it, and useless outside.

It is our contention that there is no sphere where women cannot work in the spirit of the Mother of God.

If girls, no less than boys, are taught that the aim of their education is the full development of all their capacities for the greater glory of God and the service of His creatures, they will feel free, and will not need to snatch at liberty through strange ways of licence: they will be what God means them to be, however frightening their choice may be to those who have taught them, and they will do God's will in whatever state it may please Him, not us, to call them, whether in the world as wife and mother, social worker, teacher, artist, engineer or scholar, or, giving up these, in the ceaseless and anonymous activity of the cloister.

Notes and Comments.—Continued from p. 31.

As quoted in the "Catholic Times," Father Vincent McNabb, O.P., addressing the annual meeting of the Midlands Catholic Land Association on "Co-operation, Voluntary or Compulsory" said of the land that a governmental commission had found that in no other industry was a woman's work so necessary; the question of the day was the question of the land, and the question of the land was the question of the woman; hence in the land movement would they find once again that opportunity of voluntary co-operation centred round the family, that they were losing sight of so much at the present day.

We offer our warm congratulations to Mrs. Ogilvie Gordon, D.Sc., Ph.D., F.L.S., J.P., upon whom the University of Edinburgh has decided to confer the honorary degree of Doctor of Laws in recognition of her scientific researches. Mrs. Gordon is Hon. Doctor of Innsbruck University and the Geological Society of Vienna elected her as honorary member in 1931, in recognition of her contributions to geology. We should like to see Mrs. Ogilvie Gordon's name in the Jubilee Honour's List.

At the 9th Annual Meeting of the Open Door Council held in Ashton-under-Lyne, on March 23rd, Miss Gregory and Miss Nancy Stewart Parnell, B.A., represented St. Joan's Alliance.

We draw the attention of our readers to the Women's Jubilee Dinner to be held on May 14th, particulars of which will be found in our advertisement columns.

The prayers of our readers are asked for the repose of the soul of Mr. Evan Mackenzie, father of Mrs. Shattock, who died recently at Genoa.—R.I.P. Mr. Mackenzie was a very good feminist and did not realise easily that anyone could make a disparaging distinction between men and women. A keen Alpinist, he arranged to be buried "in the small mountain village where he and his cronies had always met for their climbs. The Guides, some of them the grandchildren of his original Guides, were very flattered and pleased. . . The village, young and old, turned out, and at the Mass at the village church the Guides' choir sang."

Our prayers, thanks and good wishes go with our delegates to the Istanbul Congress, which will take place from April 18th to 25th.

Notes and Comments

We offer our respectful congratulations and homage to His Grace Archbishop Hinsley, the new Archbishop of Westminster. We rejoice that Archbishop Hinsley has been so closely identified with the African Missions. In 1927 he was appointed Apostolic Visitor to the African Missions in British Territory, to co-operate with the Government in its reform of native education. After being promoted Archbishop he was appointed Apostolic Delegate in 1930, when he had jurisdiction over four-fifths of the entire continent of Africa. On his return to Rome last year he was nominated Consultator of the Sacred Congregation of Propaganda.

We hope that His Grace may be interested in our efforts to raise the status of African women.

We have had much pleasure in welcoming at the office a new and very distinguished member of the Alliance, Mrs. Lyons, wife of the Premier of Australia. Officers of the Alliance entertained Mrs. Lyons to lunch and afterwards, through the kindness of Miss Gunning, who placed her car at our disposal, we were able to show her something of London's Catholic churches.

Mrs. Lyons is the mother of eleven children, the youngest of whom is only seventeen months old. She is a keen feminist and takes a lively interest in public affairs. We are very proud to have her as a member of St. Joan's Alliance.

Members and friends will be delighted to know that the Rt. Hon. J. A. Lyons, Prime Minister of Australia, and Mrs. Lyons will be the honoured guests of St. Joan's Alliance at a Dinner on the Feast of St. Joan, May 30th, at the Criterion Restaurant. Tickets 6s. 6d. may be obtained from the office.

At the forthcoming Meetings of Dominion representatives, we trust that the question of nationality of married women throughout the British Commonwealth will be settled satisfactorily and that our own Government will agree to introduce a Bill giving a British married woman the same right as a man to retain or change her nationality.

Women in this country and in the Dominions have for years been active in pressing their respective Governments for this reform. In Ireland a bill giving equality in nationality rights is now before the Dail. In New Zealand a British Nationality and Status of Aliens Amendment Bill has passed both Houses. The Bill contains a clause allowing

women married to aliens to declare within a year of marriage their choice of nationality. This clause was to have applied to the British Empire but, according to the "Times," "in deference to the wishes of the British authorities" its application is limited to New Zealand.

The Prime Minister of Australia, now in London for the Jubilee celebrations, is a keen supporter of equal nationality rights, and it will be remembered that he and Mrs. Lyons signed the International Petition of Catholic Women, presented to the 13th Assembly of the League of Nations, asking "that a woman whether married or unmarried, should have the same right as a man to retain or change her nationality." We trust that Mr. Lyons will be able to bring pressure to bear during the meetings, and that our Government will pass legislation granting equal nationality rights between men and women, at the same time recommending those countries of the British Commonwealth, which are desirous of seeing this piece of justice carried out, immediately to adopt similar legislation.

When the new regulations for Public Assistance are made we trust that one important amendment will not be overlooked, viz., that either husband or wife should have the right to apply for family relief. At present the husband only can apply (if still living with his wife) and even in cases where he is known to be withholding for himself an undue proportion of the relief granted, the Committee has no power to order that the relief be paid direct to the wife for the maintenance of the family—nor can she appear in place of her husband.

That public opinion is roused on the subject of Maternal Mortality is proved by the long discussion which took place in the House of Commons on March 25th. Many members took part in the debate. Mrs. Tate pointed out that the training of doctors where obstetrics were concerned was grossly insufficient, and suggested that the whole question of the medical study of the subject should be specialised. Mr. Shakespeare, on behalf of the Government, said that if they were to get the right people into the midwifery service they must do something to raise the dignity and status of that great profession and to see that an adequate salary attached to this most vital of all work. The problem of maternal mortality would not yield to any one remedy, but it would yield in the course of time to a number of co-ordinated factors.

(Continued on previous page)

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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24th Annual Meeting

The annual meeting of the Alliance was held on Saturday, March 16th, in St. Patrick's Club-room, Soho, Mrs. Laughton Mathews presiding. Miss Joan Brandt read the Annual Report and its adoption was moved by Miss Christopher St. John, one of the earliest and most valued members of the Alliance.

Since she first joined the Catholic Women's Suffrage Society, said Miss St. John, she had seen St. Joan's advance till, from being one of the least among the feminist societies it was now one of the most important, and at the same time proved that religion was not opium, as the Communists claimed, but a stimulant to work for the welfare of humanity. St. Joan's had had to fight a double prejudice; that of certain Catholics against feminism and that of certain feminists against the Church, but in the course of the years both these prejudices had been considerably reduced. Berdyazev had quoted a Communist as saying that religion transports the realisation of man's welfare into an imaginary and illusory world. But in reality it was those who prayed, "Thy will be done on earth as it is in Heaven" who tried to get things done in the best possible way.

A special instance of the attitude of the Alliance in feminist matters was its determination to resist protective legislation, one of the most insidious attacks on equality of opportunity. It was to be noted that such "protection" always applied only to well-paid occupations. It had never been suggested that the prohibition of night-work should extend to nursing!

The Report bore witness to the extraordinary vigilance of the Alliance where women's interests were concerned. Nothing seemed to escape it—the Alliance, like the Catholic Church itself, knew no frontiers. Its inter-

national character would be a great asset, and she was pleased to note the progress in international work.

Miss St. John ended by speaking of the irreplaceable loss of her old friend, Miss de Alberti. The greatest testimony to the value of her work as editor of the "Catholic Citizen" was that it was possible to carry it on without her, and the new editor was to be congratulated on the manner in which she was doing so. In such a society as St. Joan's it was possible to envisage death almost, she would say, cheerfully, for in the Alliance the dead were all remembered.

Miss Monica O'Connor, who had been a member of the Committee for many years, seconded the adoption of the Report. She alleged a feeling of incompetence before the importance and intricacy of matters with which the Alliance had to deal. But no-one was better qualified than herself, she said, to speak of the gigantic work it was accomplishing, some of the most important of which was accomplished without publicity, as for example the work in connection with a recent By-election. She wished to express her gratitude to the officers for the energy and ability they displayed year after year.

She was impressed by the seriousness of the attack on the economic position of women. A responsible Minister had gone so far as to vote for replacing female by male labour. Unequal pay still prevailed, with the myth that women could live more cheaply than men. And yet, restaurants and hotels charged the same prices to men and women; women had to pay the same as men for transport and amusements and accommodation.

Miss Stella Gregson brought greetings from the Liverpool Branch, and after presenting their

report she spoke of the continued opposition to women in the professions. Public opinion had still to be educated. There was too much raising of the eye-brows whenever a woman struck out on a line of her own. It was for the younger generation to "keep the eye-brows down," to go on doing work that aroused wonder when done by women, till it appeared as a matter of course, and this work, she said, was in its way as important as that of the pioneers.

The adoption of the Treasurer's Report was moved by Miss Walmesley, M.A., from Birmingham, ex-President of the National Union of Women Teachers. The Report, she said, bore witness to an extraordinary ability both in obtaining money and in performing immense work at little cost. The old clothes barrow showed an 1,100% return on expenses involved!

Women, she continued, were used to thinking in terms of small moneys; it was a dangerous result that they were often thought of in terms of small value. The demand for equal pay meant not only a demand for more money, but for a recognition of the value of women to the community. The economic emancipation of women was an urgent need. It was essential that the true position and rights of women should be established. It seemed to her significant that Our Lady at Lourdes had appeared on this occasion simply as a woman, and women might find in this a prophecy and an inspiration.

Miss Nancy Stewart Parnell, who seconded the Treasurer's Report, said the Alliance was moving the world. It offered an opportunity to join in something really magnificent.

There was still a prejudice against women in respect of university posts. Women were still barred from the diplomatic services. And yet in the past they had proved their fitness for just such work. There had been a Lady Hester Stanhope, a Gertrude Bell, a Lady Mary Wortley Montague—Miss Parnell's own ancestress—who had travelled so much in the East and introduced inoculation against small-pox.

Finally, Miss Parnell appealed to members present to give generously to the funds of the Alliance. She reminded them of the loss of the nail that brought the loss of a kingdom. They must all do their utmost "lest the kingdom of equality be lost."

The Chairman, in a concluding address, welcomed both old friends and new members, including one from Berlin, and especially members who had come up from the provinces, from Birmingham, Hove, Liver-

pool and Manchester. She quoted the story of St. Clare as presented in Laurence Housman's "Little Plays of St. Francis"; how when she appeared at the monastery, the brothers were scandalised, but St. Francis told them: "This is our sister, who has come to work with us." That women's co-operation should be recognised and received in that spirit, was all the Alliance asked of both Church and State.

The following resolutions were moved from the chair and carried:

1.—EQUAL STATUS OF WOMEN

St. Joan's Social and Political Alliance calls upon the States Members of the League of Nations to draw up an International Convention embodying the principle of equal rights and responsibilities of citizenship, for women whether married or unmarried, with men, including full opportunity of entering into or carrying on any form of profession, trade or vocation, and of entering into and promotion in all local and central Government services, without any discrimination as to rates of pay.

2.—EQUAL POLITICAL RIGHTS

(a) *Franchise.*

(i) *India.* St. Joan's S.P.A. reaffirms its whole-hearted support of the women of India in their struggle for equality, and calls upon the Government so to amend the India Bill as to incorporate the amendments demanded by the All-India Women's Conference in Karachi.

(ii) *Palestine.* St. Joan's S.P.A. protests against the provisions of the Municipal Corporations Ordinance of January 1934, which in practice denies women in the town of Palestine (with the exception of Tel-aviv) the suffrage in municipal elections, and supports the women of Palestine in their demand for equal suffrage.

(iii) St. Joan's S.P.A. deplors the fact that in the British Commonwealth the women of *Malta*, *Quebec* and *Bermuda* are still unenfranchised and hopes that justice will be granted at an early date.

(iv) St. Joan's S.P.A. congratulates the women of *Turkey* on having gained equal suffrage and on the election of seventeen women to Parliament.

(b) *Women in the House of Lords.* St. Joan's S.P.A. demands that peeresses in their own right should have a seat and vote in the House of Lords and further, that in any measure designed to reform the Second Chamber men and women should have the same right to sit and to be elected.

3.—EQUAL MORAL STANDARD

(a) *Solicitation Laws.* St. Joan's S.P.A. regrets that the Government has taken no action to remedy the present unjust solicitation laws, calls for their repeal, and the substitution of a measure 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) *Criminal Law Amendment Act.* Recognising that the Traffic in women is at all times and under all circumstances an immoral and anti-social traffic, St. Joan's S.P.A. calls upon the Government to delete from the Criminal Law Amendment Act,

1885, all paragraphs which exclude women or any class of women, from protection, from procreation for immoral purposes.

(c) *Child Assault.* St. Joan's S.P.A. calls upon the Government to introduce and pass into law a Bill providing more effective safeguards for the protection of young children from sexual assault.

(d) *Illegitimate Children.* St. Joan's S.P.A. calls upon the Government to introduce and pass without delay a Bill providing for the enforcement of Affiliation Orders overseas on similar lines to the Maintenance Orders (Facilities for Enforcement) Act 1920.

4.—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 work, thus setting an example to other employers.

(b) In particular it calls upon the Government to open the *Diplomatic, Consular* and kindred services to women on the same terms and conditions as they are open to men; it further demands the immediate publication of the Report of the recent Departmental Committee on this subject.

(c) *Protective Legislation.*

(i) 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, and to instruct its delegates to support it at all Conferences of the International Labour Office.

(ii) St. Joan's S.P.A. protests against the proposed Convention of the I.L.O. prohibiting the employment of women on underground work in mines of all kinds. While holding no brief either for or against the work of women in mines, St. Joan's Alliance believes that it is unjust arbitrarily to close any avenue of honest employment to women.

5.—UNEMPLOYMENT

(a) Whereas the whole question of unemployment of men and women is affected by unequal regulations, St. Joan's S.P.A. reaffirms as its policy: (i) the right of women married or unmarried, to enter any avenue of employment, and (ii) the establishment of equal pay which would prevent the involuntary undercutting of men by women.

(b) St. Joan's S.P.A. demands that the new Public Assistance Rates should be made equal for (i) men and women, (ii) boys and girls, and that either husband or wife should have the right to apply for family relief.

(c) St. Joan's S.P.A. calls upon the Government to allocate for the training and relief of unemployed women an equal sum of money in proportion to their numbers as is expended upon men.

6.—NATIONALITY OF MARRIED WOMEN

St. Joan's S.P.A. calls upon the Government to introduce and pass into law a bill giving married women the right to an independent nationality on the same terms as other adults and further that

the Government should propose similar legislation to the Dominion Governments. It further calls on the States Members of the League of Nations to adopt an international convention recognising a married woman's right to her own independent nationality on equal terms with men.

7.—SLAVERY

(a) St. Joan's S.P.A. begs the League of Nations' Advisory Committee of Experts on Slavery which is to meet in April to give full attention to the special forms of enslavement of women and girls.

(b) It urges the Government to secure the real abolition of all forms of slavery throughout the British Empire. Basing its claim on the Christian conception of the rights of every human being, it demands that the Government should recognise that woman is not a chattel to be sold by her father or alleged proprietor, but that she should be free to choose her partner in life. It therefore calls upon the Government to discountenance any practices whatsoever involving the bartering of women and children into domestic and other forms of slavery, including the form of child slavery in Hong Kong known as the Mui Tsai System.

(c) *Status of Women in Mandated Territories.* St. Joan's S.P.A. expresses its satisfaction that the Mandates Committee of the League of Nations is devoting special attention to the important problem of the condition of women in mandated territories and congratulates Miss Dannevig, the only woman member on the Commission, on the courage and persistence with which she has brought the question of the status of women into the forefront of the Commission's discussions. It further begs the Mandates Commission to continue its investigations with particular reference to (i) Child Marriage; (ii) Recognition of Christian Marriages; (iii) Position of Widows; (iv) Abolition of Regulation of Prostitution; (v) Forced Labour.

8.—MATERNAL MORTALITY

St. Joan's S.P.A. calls upon the Ministry of Health to provide adequate maternity services throughout the country, and further urges upon its members the duty of pressing their Local Authorities to carry out to the full their powers in this respect.

9.—LEGAL POSITION OF MARRIED WOMEN

(a) St. Joan's S.P.A. calls upon the Government to introduce and pass into law a Bill embodying the recommendations of the Law Revision Committee dealing with the liability of a husband for the torts of his wife and the liability of married women in tort and contract and further to include the abolition of restraint on anticipation in respect of present settlements as well as future settlements.

(b) It further begs that in any such Bill there should be a general provision abolishing all disabilities and incapacities of the married woman arising from the common law doctrine that the legal existence of the wife is merged in that of her husband.

(c) *Income Tax.* St. Joan's S.P.A. demands that the income of married persons should be separately assessed and separately taxed.

10.—WOMEN POLICE

St. Joan's S.P.A. calls upon the Government to increase the number of police women in the Metropolitan Area, and to further legislation making it compulsory for Watch Committees and Standing Joint Committees to appoint a sufficient number of women police.

11.—EDUCATION

(i) St. Joan's S.P.A. calls for fair and adequate financial treatment of Catholic elementary and secondary schools.

(ii) St. Joan's S.P.A. urges upon the Government the necessity of providing adequate and equal facilities for the education of native girls and boys under British rule.

12.—BIRTH CONTROL

St. Joan's S.P.A. deplores the policy of the Ministry of Health in allowing in certain cases information on artificial birth control to be given at centres maintained out of public funds. It urges its members to watch the matter in their local Councils.

13.—DIVORCE

St. Joan's S.P.A. regrets the action of certain societies in pressing for further facilities for divorce, and trusts that all Christian bodies will unite in opposing this demand.

14.—STERILISATION

St. Joan's S.P.A. records its opposition to the introduction of any legislation designed to promote the voluntary or compulsory sterilisation of mental defectives.

The meeting was particularly alive and well-attended and many members spoke to resolutions, with expert knowledge. Miss Eleanor FitzGerald made an amusing and successful appeal for funds which realised over £25.

By ballot of the Committee, Mrs. Laughton Mathews was unanimously re-elected chairman for the coming year.

BARBARA BARCLAY CARTER.

International Notes

Mme. Joliot-Curie, writing in *Les Femmes dans l'Action Mondiale*, says: "The essential condition of liberty for a human being is the power to satisfy his need by his work. This right for women is abolished, or contested, in nearly all countries on the pretext of unemployment. Unemployment in no way justifies a difference based on sex in the question of paid employment."

* * *

The Tokyo Correspondent of *Le Mouvement Féministe* (Switzerland) reports that a delegation of twenty Chinese women went to the Central Knomintang to protest against article 239 of the New Criminal Code which condemns a woman convicted of adultery to a year's imprisonment. Originally it was intended to punish both guilty husbands and wives, but after revision only wives were mentioned.

It is hoped that the protests of organised Chinese women will move the legislator Ynan to re-open the discussion on the article.

I. M. D.

NATIONALITY AND CITIZENSHIP BILL IN THE IRISH FREE STATE.

Under the Irish Nationality and Citizenship Bill the provisions for the loss or retention of nationality are precisely the same for all Irish citizens. Marriage of itself does not affect nationality at all, but a man or woman who marries a foreigner and goes abroad loses his or her nationality if he or she acquires that of another country and fails to declare a wish to retain Irish nationality. With regard to the acquisition of Irish nationality there is some differentiation between the sexes in favour of the woman. (a) An alien marrying an Irish husband and living in the Saorstát can obtain naturalisation immediately (if the Minister is satisfied that she is a person to whom it is proper to grant it) but an alien marrying an Irish wife has to complete two years' residence. (Except in the case of marriage five years' residence is required.) (b) A widow who has relinquished her nationality, deliberately or through inadvertence on marrying an alien and going abroad, can re-acquire Irish nationality without any condition of residence or, if she return to Ireland, by making a declaration that she wishes to resume her Irish nationality she is thereby deemed to have resumed it.

It is regrettable that the right of a mother to transmit nationality should not have received the same recognition as that of a father—an amendment for which the Irish women's organisations had pressed. There can be no doubt, however, that it was on account of the administrative difficulties involved and not because of any prejudice that Mr. De Valera "not without regret" set aside the principle of transmission through either parent. In order to obviate as far as possible any hardship to women which might result from this, the Bill authorises the Minister of Justice to naturalise minors on the request of either parent. Thus a mother married to a foreigner and living abroad can make a claim to have her children regarded as Irish even if she herself has lost her Irish nationality. Further, anyone who can show that he or either of his parents was born in Ireland before December 6th, 1922, can claim to be registered as a natural-born Irish citizen.

As Catholic feminists we are very grateful to Mr. De Valera for his able speech in the Dáil when, replying to Mr. Desmond Fitzgerald, he completely exploded the idea that differences of nationality disrupted the unity of the family or were in some mysterious way contrary to Catholic principle. The President clinched his argument by reading out the names of some eminent signatories to the petition organised by the International Committee of Catholic Women and presented to the 13th assembly of the League of Nations. The organisers of that petition can justly claim part of the credit for this Bill, which might have been very differently drafted had the Government not been aware that eminent ecclesiastics and distinguished theologians supported the principle of equality in this matter.

President De Valera justly claims that "this is a pioneer Bill with regard to the rights of women." Since it is also the first nationality Bill to come before the Dáil we do not so much congratulate the women of Ireland on having won a right as Saorstát Eireann on having claimed the equal allegiance of all its citizens as their duty.

We hope that it will not be long before the other nations in the British Commonwealth follow Ireland's example.

C. M.

Where Theologians Differ . . .

When in the first edition of "The Layman's New Testament" our attention was drawn to the statement that: "Rigidly speaking, man is in general physically, intellectually and morally superior to woman," we wrote to Fr. Hugh Pope, asking him either to withdraw or modify it in any new edition. A non-Catholic had asked us if it was the teaching of the Church. But Fr. Hugh Pope is adamant and the obnoxious statement remains in the 2nd edition.* In the course of a correspondence which Father Hugh Pope did not wish us to publish, he said: "I should be prepared to maintain that my statement—precisely as I framed it—is a piece of Catholic doctrine." We are glad to publish statements from other priests who do not hold the same view:

The Rev. Joseph Keating, S.J.

Extract from "Christianity and 'Woman's Rights.'" (C.T.S. Pamphlet, 1912.)

"In the third place, then, whilst maintaining the essential manliness of man and womanliness of woman, the Church is still more emphatic in asserting their complete equality as spiritual entities, and this for the soundest and weightiest of reasons, viz., that exactly the same moral and religious duties are exacted from both. When the God of Justice imposes equality of obligation He presupposes equality of powers. And He has set before man and woman alike the self-same standard of conduct, He enjoins on both the same commandments, He proposes the same counsels; there is no special height marked out for the supposed strength of the man; there is no concession made for the presumed weakness of the woman. The end of the journey is the same for both, and exactly the same is the route to be traversed. In this great doctrine, then, of the complete spiritual equality of the sexes we may see the charter of woman's rights, the root and the support of all her lawful claims. This was the leaven originally set in the mass of pre-Christian injustice, and it is still fermenting to-day. St. Paul is the Church's spokesman in this matter. Speaking of the new race of Christians he cries: 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for we are all one in Christ Jesus,' words of power which have destroyed the narrow nationalism of the old dispensation, have struck the fetters from the slave, and have established the full spiritual rights, the complete personality of womankind. By this pronouncement, accordingly, any code or custom, be it never so inveterate, which assigns to woman, as such, an inferior position in the eyes of God, is utterly annulled. The Church, in her estimates of moral worth, has, so to say, ignored sex, or as in the case of female saints, used it only to enhance merit. These latter are not admitted to her altars on easier terms than men; nor on the other hand, does she exact from them a stricter standard of observance. Still less, as regards ordinary humanity, is she a party to that abominable perversion of justice, one of the worst fruits of the unregenerate male mind, by which man's lapses from purity are regarded as natural and venial, whilst erring woman, often the less guilty, is stoned without remorse. I am not blaming man for exacting spotless integrity from the other sex as a condition of reverence, but only for condoning, without any warrant except corrupt human opinion, a lower standard in his own."

* *The Layman's New Testament*. Edited by Fr. Hugh Pope, O.P. Revised and Enlarged Edition. (Sheed & Ward, 3s. 6d.)

The Very Rev. Père Sertillanges, O.P.

Extract from "Feminism and Christianity" (Translation of a Speech delivered to St. Joan's Alliance, published in the *Catholic Citizen*, June, 1933).

"My interest in Christian Feminism was awakened in the first place by its principle, which pertains to the very essence of Christianity, of which the moral equality of all human beings is part."

The Rev. Don Luigi Sturzo.

Extract from "A Mise au Point." (*Catholic Citizen*, December, 1930.)

"All are equal before God. With and through Christ both women and men won personal freedom of faith, casting off the bonds of domestic religion, of spiritual subjection to family or caste."

The following are extracts from letters written by priests in answer to our request for their views:

The Rev. Dom Gilbert Higgins, C.R.L.

"For physical condition I think woman in the main, take nursing, cannot be excelled. Intellectual women are hard to beat—see St. Monica and St. Catherine of Alexandria. For morality they can challenge the world."

The Very Rev. Mgr. T. J. Walshe.

"I deeply regret that owing to circumstances I cannot undertake to write a formal refutation of Fr. Pope's statement in the 'Layman's New Testament.' Fr. Pope is known far and wide as a man of great ability and sound judgment, and, in view of this fact, I was shocked when my attention was drawn to the assertion that man is 'morally superior to woman.' Surely it is the experience of every priest who has had the direction of souls that the very opposite is the truth. In the household it is the woman who cares supremely for the observance of temperance, for the religious education of the children, for attendance at Mass and at the Sacraments. In our missions it is they who give their help constantly and generously to the priest, who give immense edification as members of the Confraternities, who are in a word the salt of Catholic life and devotion. It is freely admitted that men are physically stronger than women. It is very doubtful if men are intellectually superior to women. I can say that in my experience of life—a fairly long experience—I have found women quicker intellectually and more receptive."

Personally I share in the universal respect in which Fr. Hugh Pope is held as a priest and as a scholar, but "quandoque bonus dormitat Homerus." He will not object I am sure that on this question one who has had as a teacher long years of experience and years of experience in missionary work, should dissent emphatically from his statement."

Another Theologian.

"I think we must admit that, in general, man is physically superior to woman, if we mean by that that he is stronger. We cannot compare the two intellects, for they are complementary, and each possesses something which the other lacks. As for the moral excellence of man, I think that women have generally committed fewer acts of cruelty, avarice, pride and so on, than man, and as that is a fair standard to go by, I think we ought to say that woman is superior morally to man."

Reviews

The Plain Song Copy Book, published by Rushworth and Dreaper, is skilfully arranged and eminently practical and should prove of immense value to the student.

In **A Grammar of Plainsong** (Rushworth and Dreaper) we have a concise and lucid summary of the main principles and rules of plainsong as advanced by the greatest plainsong authorities of modern times. It gives with admirable succinctness just that knowledge of notation, modality, and rhythm which will enable the student to learn to sing plainsong correctly and to learn to love the dignity, strength, and prayerfulness of this integral part of the Church's liturgy.

N. G.

The Truth of Christianity. By Lt. Col. Turton, D.S.O. (Wells, Gardner, Denton & Co., 2s.)

The passage referring to eunuchs to which we took exception in reviewing the eleventh edition of this book has been omitted in the present edition.

This "valuable exposition" as we termed it deserves its undoubted popularity.

C. S.

HON. TREASURER'S NOTE

We are very grateful to those members who paid their annual subscriptions and gave donations at the Annual Meeting and would be glad if those who were not present and have not paid yet would kindly do so as soon as possible.

We should also like to remind members that we are starting the Barrow Sales again in May and would greatly welcome any second-hand articles for sale.

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At the Mass Meeting of Catholic Women organised by the Catholic Women's League on April 1st in St. George Hall, Liverpool, the Branch was represented on the platform by Miss Barry and Mrs. Mason. The purpose of the meeting, over which His Grace the Archbishop of Liverpool presided, was "to affirm the teachings of the Church on moral questions of the day."

Our annual party for which Miss Bowden very kindly lent her flat was a great success and she and Miss Green and Miss Cottle arranged a very jolly evening. We were very pleased to welcome Miss Crawford, our late chairman.

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