

WOMEN'S SERVICE
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THE
Catholic Citizen

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

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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.

St. Joan a Prisoner.

BY SUSAN LIVEING.

The fishing village of Le Crotoy lies at the mouth of the estuary of the Somme, here more than two miles wide. At low tide the purple cloud-shadows drift over the broad sands, broken here and there by gleaming pools of water. As the tide creeps in, and the sands are covered, the fishing smacks come sailing back to the little harbour, with its white painted jetty upheld by timber posts black with age. The old women sit on the steps of the houses facing the quay, knitting or mending the nets. The place has a peaceful beauty all its own—lonely—far removed from the outside world.

The village itself is frankly modern, the 14th century church tower the only reminder of bygone ages. Unlike its neighbour, St. Valery sur Somme, facing it across the estuary, and still a mediæval town, it preserves no relics of the past. It is rich in memories only. But what memories. For here, in November 1430, St. Joan spent a month, imprisoned in the old castle. Taken prisoner by the Burgundians at Compiègne, on May 24, 1430, she was dragged to Arras, and there sold to the English. By them she was taken to Le Crotoy, and there kept chained in the dungeon of the old castle, long since pulled down. In that same dungeon was imprisoned a Canon of Amiens, doubtless bemoaning his hard fate; he did not know that his was to be the privilege

of administering consolation to a saint. Every day, we are told, he celebrated Mass, and he it was who twenty-four years later came forward and vindicated the character of the Maid, saying that she was a good Christian, and that he had many times communicated her. On the 20th of December, 1430, St. Joan was taken by boat to St. Valery sur Somme, passing under the frowning gateway of the old fortress, thence to Dieppe, and so to Rouen, where she lay imprisoned till May 30, 1431, when she was dragged to the stake.

There are few French churches in which we do not find statues of St. Joan—St. Joan in coat of mail with sword and banner—leading her troops to victory. But here, at Le Crotoy, we have St. Joan a prisoner—St. Joan in chains. There is a fine bronze statue of the Maid in the village square, and a replica in the church. She is seated in an attitude of patient sorrow, her hands crossed on her knees, but fastened with a chain—deserted by her own fellow countrymen. The inscription runs:

Front.

A cette fille du peuple qui pleine de foi dans les destinées de la France.

Quand tous desespéraient, delivra notre patrie, en laissant un nom, sans egal dans l'histoire.

Right Side.

Ici la liberatrice de la France abandonnée
par ceux quelle avait sauvé est restée plusieurs
mois prisonnière avant d'être conduite
à Rouen où s'acheva son martyre.

Left Side.

Elle aima tant la France,
Souvenons nous toujours Français,
Que la patrie chez nous est née
Du cœur d'une femme,
De sa tendresse et de ses larmes,
Du sang qu'elle a donné pour nous.

Back.

Ce monument a été élevé au moyen d'une
souscription nationale, d'après l'initiative de
M. Victor Pelletier, Maire du Crottoy, et avec
le concours du gouvernement. Aout 1881.

So she looks out over the expanse of
waters, the first sight seen by the fishermen
as they come back to the port.

In the cathedral of Rouen, there is a
statue of the Maid. She stands, bound to
the stake; the pile of faggots at her feet;
her hands clasp the crucifix. It is the consum-
mation of her tragedy. On a pillar
close by is the tablet in memory of the
million soldiers of the British empire who
fell for France in the war, thereby wiping
out the stain on England's honour. Facing
her is the image of St. Teresa of the Child
Jesus—the contemplative side by side with
the militant saint—both newly canonised,
both young girls.

But poignant as is this aspect of St. Joan,
it has not the pathos of that lonely figure,
gazing far over the waters of the Somme,
feeling to the full the anguish of the words:
"Abandoned by those whom she had saved."

Traffic in Women and Children.

On June 15 a meeting was held at the
Caxton Hall under the auspices of the
N.C.W. Rescue and Preventive Committee
and the Council for the Representation of
Women in the League of Nations, at which
Miss Baker and Mr. Cohen gave a report

of the work of the Advisory Committee on
the Traffic in Women and Children, of the
League of Nations, of which Committee they
are assessors. Mr. Cohen spoke of the wide
field covered by the Committee, which at
its last session dealt, amongst other subjects,
with emigration, obscene publications, and
the care of foreign prostitutes expelled from
various countries. The Committee called
for the co-operation of private organisations
in helping these unfortunate women to return
to a respectable life. The Committee had
asked for an enquiry into the employment
of women police, as helpful to the work of
rescue and prevention.

Miss Baker spoke of the changed char-
acter of the reports given by Governments
on this question of prostitution, showing a
deeper interest and a wider knowledge of
the whole question of suppressing the traffic.
The Chairman, Mrs. Ogilvie Gordon, re-
minded the speakers of the need of keeping
in touch with feminist societies, which had
very definite views on various subjects con-
nected with the suppression of the traffic,
and abolition of licensed houses. In con-
nection with emigration and travelling
generally Miss Neilans raised the point
that no restrictions should be placed on
women which prevented them from travelling
freely in the same way as men.

Mr. Cohen represents the Jewish Associa-
tion for the Protection of Girls and Women;
Miss Baker represents the National Vigilance
Association.

We congratulate our member, Miss Fortey, on
her victory for married women on the Leicester
C. C. A resolution had been passed that women
employed by the Health Department should be
told they must resign on marriage. Miss Fortey
opposed this in vain, but when the moment
came to confirm the minute, Miss Fortey moved
that it should not be confirmed. Her arguments
were so convincing that the Deputy Mayor,
seconded her resolution, which was carried by
twenty-four votes to thirteen. A great, and we
hope a fruitful victory.

Notes and Comments.

We offer our warm congratulations to
our member, Miss Moclair, who was recently
called to the Bar. We wish her a successful
career.

* * * *

A good contingent of our members walked
in the great Peace Procession on June 19,
under the new banner of St. Joan's Social
and Political Alliance, made by Miss Gladys
Hynes. St. Joan's S.P.A. had been asked
to marshal the contingent of pilgrims which
marched to Hyde Park from St. John's
Wood, having come from Scotland and the
North of England. It was with this section
of the pilgrimage that our banner and con-
tingent figured. Miss Barclay Carter was
one of the speakers in the Demonstration
which followed in Hyde Park, and Mrs.
Living addressed various meetings before-
hand.

* * * *

If as reported in the *Vote*, the Primate
of Hungary has denounced the organisation
of Girl Guides, we hope our Catholic Guides
of Great Britain will send His Grace their
literature, and a photo of their London
Branch at Westminster Cathedral, when their
banner was blessed by the Cardinal Arch-
bishop of Westminster. Sometimes these
denunciations are due to false representations
having been made to the authorities con-
cerned.

* * * *

Our member, Mrs. Hutton, of St. John's
Newfoundland, has been elected President
of the Newfoundland League of Women
Voters, in place of Mrs. Gosling, who has
gone to Bermuda. Mrs. Hutton writes that
the women voters are agitating to get the
age of consent raised. A deputation was
received by the Judges, who gave leave
to say that in their opinion the age of
consent should have been raised long since.

* * * *

We take the following from the *Woman's
Leader*:

"If political agents of all parties had their
way, a more equitable franchise would not
be long in coming. The present system is
not only unfair, but it is tiresome and

difficult to work. Some correspondence has
recently appeared in the Lancashire Press
relating to the votes of women who become
widows. Hitherto, even if living in the
same house, they have lost their votes, and
are obliged to requalify. The county regis-
tration authorities have now decided that
the names of widows shall be retained on the
register in the future. This is a valuable
decision so far as the woman householder
is concerned, but the widow who goes to
live with son or daughter, or goes into
service, or to rooms or a hotel is, of course,
not affected. Her vote was given to her
not as the right of a citizen, but as the
right of a woman married to a man voter."

* * * *

We trust that the Government will give
facilities for the Catholic Relief Bill, which
passed its second reading without discussion.
There is a very real need for the Bill to
sweep away disabilities remaining from
penal times, the removal of which in these
more enlightened days could meet with no
opposition from any lover of justice, or
indeed from any but a few ignorant folk,
who are also survivals of a darker age.

* * * *

On Sunday, June 27, Miss Gorry gave an
"At Home" at 37 Woburn Square, to enable
members to meet Miss Moclair, of the
Executive Committee of St. Joan's S.P.A.,
recently called to the Bar. Miss Mary Wall
added to the afternoon's enjoyment by tell-
ing fortunes by teacups.

* * * *

As we go to press we learn with deep regret
of the tragic death of Dr. Helen Hanson, Hon.
Treasurer of the League of the Church Militant.
Dr. Hanson was knocked down and killed by a
motor car on July 6. The feminist movement
has lost a distinguished supporter, and we have
lost a friend—R.I.P.

We offer our deepest sympathy to her family,
and to the League of the Church Militant. St.
Joan's S.P.A. was represented at the funeral.
We are asked to say that there will be a Requiem
for Dr. Hanson at St. Martin-in-the-Fields on
Tuesday, July 20, at 11-30. The Bishop of
Kensington will be the celebrant. It is hoped
that Societies will send representatives.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE,

AND

Editorial Office of "Catholic Citizen":

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

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Moral Laxity.

Mr. Paul Bureau, in his book, "L'Indiscipline des Mœurs (Librairie Bloud & Gay, Paris), courageously exposes the moral evils from which his country is suffering, and tells other nations to take the lesson to heart, for they are on the same slippery descent. In France the advocates of artificial Birth Control have carried on an open and active campaign for many years, and the nation is now staggering under the results. Not only from a lack of population, but from other evils likewise. Advocates of artificial Birth Control in this country are apt to say that contraceptive methods are preferable to abortion, as though there were no alternative, and that at least the number of abortions will decrease with the spreading of the knowledge of contraceptive methods. It is the favourite argument on the lines of the lesser of two evils. But that has not been the result in France, where the number of abortions has greatly increased in the last twenty years, and the horror with which the crime was regarded has proportionately decreased.

M. Bureau pays a fine tribute to the feminist movement and its principle of an equal moral standard, and sees that this movement may become one of the best post-war auxiliaries in the regeneration of his

country. He realises that the words equal moral standard means an equally high moral standard, but states that a great number of young girls and young women in his country have interpreted it in the sense of equal licence, which Birth Control methods have made possible. We heard the other day from an English platform, a Protestant minister say, in justifying the use of contraceptives in married life, that in marriage love is the sacrament and the means of sanctifying marital intercourse.

Yet, no one in their senses would suggest that love cannot exist outside of marriage. Truly a dangerous doctrine.

Another favourite argument of those who preach the gospel of artificial Birth Control, is that quality is better than quantity, implying that a woman is more likely to have fine and healthy children if she restricts her family to one or two, than if she brings five or six into the world, but there is no evidence for this statement.

Mr. Bureau, however, very rightly castigates the persons who profess to admire the unwieldy families produced by the French Canadians—15, 18, 20 and 22. He says it may prove admirable generosity and devotion on the part of Canadian wives, but

what are we to think of the husbands? The author of this frank book does not blink facts, he realises the many complexities of the subject, but to him, as to us, there is but one solution possible, and that is continence in marriage. Nor does this mean, as some speakers and writers pretend, abstinence over a long period of years.

We commend this book more especially to those who, having no definite moral teaching to guide them, are the more likely to be ensnared by the glibness of some persons in this country to whom artificial Birth Control has become a panacea for most of the evils from which our complex civilisation is suffering.

L. DE ALBERTI.

The Equal Franchise Demonstration.

The London skies and London crowds smiled on the Equal Franchise Procession of July 3. It was a fine pageant and a great success. Those of us who marched in the old pre-war suffrage processions were struck by the different attitude of the crowd—even clubland seemed to be more kindly. St. Joan's had a very fine contingent. First came our Founder, Miss Gabrielle Jeffery, carrying the colours; then our new banner, "St. Joan's Social and Political Alliance," carried by Miss Gladys Hynes, who very kindly designed it for us, and her sister, Miss Sheila Hynes. Then followed the Band of the Dockhead Kilted Pipers, who gave us some inspiring airs. Following them came our dear old banner, "The Catholic Women's Suffrage Society," which has so often braved the battle and the breeze; this was followed by members of the Committee with Mrs. Murphy and Miss Parnell, Chairman and Hon. Secretary of our Liverpool Branch, and other members of the Alliance; then came our beautiful banner of St. Joan, designed by Miss Edith Craig and presented to us by Miss Christopher St. John, in our early days. Further down the line came the banner, "Peeresses in the House of Lords," and our contingent ended with two decorated motor cars carrying members who had felt unable to walk the long distance. We were glad to welcome two Dutch members of St. Joan's. Our speakers were Father Arthur Day, S.J., Miss Monica Whately, Mr. Joseph Clayton, and

three "Under Thirties"—whose excellent speeches greatly impressed the crowd—Miss Barclay Carter, Miss Monica O'Connor, and Miss Nancy Stewart Parnell, Hon. Secretary of our Liverpool Branch. Miss Eleanor FitzGerald presided. Mrs. Crawford was called upon for a speech at the end. We offer our best thanks to all the speakers, to the banner-bearers, stewards, paper-sellers, and clerical workers, who helped in the office. We also thank those who have already contributed to the heavy expense, and hope that many others will follow their example. We have also to thank Mr. and Mrs. Anderson for lending their car and carrying the banners to and fro; and Miss Connolly of the Bureau of Ways and Means for kindly multigraphing letters.

The resolutions on Equal Franchise and Peeresses in the House of Lords were carried unanimously. It now remains for us to bring home to a reluctant Government that public opinion demands that the promise of Equal Franchise shall be fulfilled.

THE PARIS CONGRESS.

St. Joan's S.P.A. gave a Dinner at the Rendez-Vous on June 15, to welcome the Chairman, Councillor Mrs. Crawford, on her return from the Paris Congress, at which she represented St. Joan's S.P.A. Mrs. Crawford gave a report of the doings in Paris, including the many receptions at which she was present—at the Elysée, the Senate, the Hotel de Ville, etc.

Miss Douglas Irvine, who attended for the Press, spoke of the problems encountered by suffragists in different corners of the globe, as presented by some of the delegates, with whom she had conversed.

Miss de Alberti, who presided, opened the proceedings by calling for congratulations for Miss Moclair, recently called to the Bar.

We shall remember it as a very enjoyable evening.

We offer our best wishes to Miss Margaret Bondfield, who is fighting the bye-election at Wallsend, occasioned by the resignation of Sir Patrick Hastings. We hope she will be soon back again in the House of Commons.

International Notes.

The Feminist weeklies and monthlies that have arrived these last days are naturally full of the great Paris Congress. *La Française* writes with pardonable pride of its marvellous successes, the vast crowds it drew, and records the favourable impression made on the Parisian public and press. *Equal Rights* discusses with commendable restraint the defeat of its own delegation in their application for affiliation to the Alliance. Even *Die Luxemburger Frau* gives a very friendly account of the main doings of the Congress, while protesting that the Congress itself being "radical," its own attitude towards it was "not sympathetic." Jeanne Marques, writing in *L'Egyptienne* (founded by Mme. Charaoui, whom we all listened to with such pleasure in Paris), gives it as her opinion that the two most essential questions with which to Congress had to deal were the infamous White Slave traffic and the problem of international peace. In her view the solution of the second is dependent upon the first, for until men can be brought to understand that every individual life is sacred, they cannot appreciate the sanctity of human life in general. She is convinced that only through the Feminist movement can a more moral state of society be attained.

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The Catholic "Union Nationale pour le vote des Femmes," of which Mme. Chotard is President, and which is affiliated to the Action Sociale de la Femme, has published its reasons for not taking part in the Paris Congress. To this Mme. Brunschvig publishes a reply in *La Française*, with which we are wholly in agreement, pointing out that it is not necessary to agree with every recommendation of a world-wide congress, but that the main aim in view—the extension of the vote to women in all countries—was surely one in which all suffragists should join, and that it would be at once wiser and more helpful to postpone to a later date how best to use the vote for the benefit of one's country.

* * * *

The Dawn, Western Australia (March), is full of anticipatory notices of the Con-

gress and takes sides in favour of protective legislation for women as a practical necessity for the present. It is interesting to note that it hesitates to support the movement for Widows' Pensions lest it should thereby endanger the wider movement in favour of Motherhood Endowment.

* * * *

To the *Frauenwelt* the Rev. Dr. Bolten, whom we had the pleasure of welcoming in London two years ago, contributes a very sympathetic account of the work and aims of St. Joan's Alliance, and recalls with appreciation that the Requiem Masses caused to be celebrated by the Alliance throughout the war were not only for the dead of the Allies, but for the souls of the fallen soldiers of every nation.

* * * *

La Bonne Parole, the organ of French-Canadian Catholic women, in a summary of the year's work of the organisation, shows conclusively that the various affiliated societies are doing real public work of value. At present they are demanding, though as yet in vain, that a woman should be nominated to the Commission on the Minimum Wage, and they have also protested against an Englishwoman being invariably selected to represent French Canadians on one of the Commissions of the League of Nations. It is reported that the course of lectures on civics for women students at the Montreal University, now permanently instituted, is frequently crowded out, so also on Sundays when the lectures are repeated for work-girls in the hall of the Women's Federation.

* * * *

La Française reports that a group of deputies in favour of Woman Suffrage has now been formed within the French Chamber under the chairmanship of M. Louis Proust, a step which ought to be of much practical help next time a Suffrage Bill is discussed.

V. M. C.

The Recent Progress of Feminism in Chile.

In Chile the feminist cause makes distinct progress. A Bill which has been passed by the Senate grants the municipal franchise to certain classes of women over 25 years old, namely, unmarried women not subject to the *patria potestas*, and married women who hold their property separately from their husbands. Roxane, the best known woman journalist in Chile, comments wittily on this carefulness to keep political power from all women exposed to masculine influence.

A formal victory was obtained by the feminists in Article 23 of the Chilean law on labour contracts, passed on September 8, 1924, which establishes that for equal work men and women shall receive equal wages. Article 18 of the same law enacts that when a judicial sentence declares a man to be alcoholic, up to 50 per cent. of his wages may be paid to his wife. Roxane declares, however, that this legislation is as yet ineffective. In a recent tour through the provinces of Chile, she found that in almost all workshops and factories women still receive starvation pay, sometimes no more than 80 centavos, or about 5d. a day. In factories their working-day is limited to eight hours, and there is payment for overtime, but women on piecework are often employed in their homes for as much as fifteen hours a day for a trifling sum. Chilean working women still lack even the conception of solidarity and are, therefore, defenceless.

In the middle class, the increasing employment of women clerks by private firms and by public offices is noticeable. When they are in private employment they compete, as in other countries, with other women in an open market. But in this bureaucratic country there is a tendency to regard a post in a Ministry as a substitute for an unmerited pension, an alms given by the State. Very frequently women are awarded clerkships in a Ministry because their family is in reduced circumstances and has influence in high places. It is easy to find a half-educated young girl earning 1,000 pesos a month, or about £300 a year, for doing next to nothing, side by side with an experienced and capable woman whose luck brings her only one-third of that sum.

An interesting experiment is the special courses for women students first opened two years ago in the Catholic University of Santiago under the auspices of the Liga de Madres. The devout Catholic population of

this country has hitherto been apt to stand aside from the movement for educating girls to the same level as boys, represented in the State *liceos* and universities. Their girls have rarely pursued their education beyond the point to which convent schools have carried it. The courses in the Catholic University, now entering on their third academic year, are, therefore, a real innovation. They are in religion, philosophy, psychology, law, composition, literature, languages, history, biology, anthropology, the history of art, book-keeping, shorthand and typewriting—a comprehensive range of subjects. The professors are the best in the university, and the students are girls of all classes. Probably it would have been better in the interests of education, as well as simpler, not to have segregated women students from men. Yet these courses, which will enlighten the Catholic women of Chile and increase their influence, are a true gain.

H. DOUGLAS IRVINE.

The House of Lord's and Peeresses.

Lord Astor's Bill to enable Peeresses in their own right to sit and vote in the House of Lords was defeated by a majority of 45—80 voting for, and 125 against. Last year it will be remembered the Bill was lost by two votes only. This year the reactionaries had gathered their forces. No arguments were produced against the Bill. The following sentence from Lord Birkenhead's speech will show the level to which the opponents rose: "Let them establish upon a democratic basis their right to sit in the House, let them put their claims forward on their merits, their sex merits, and if they could thus persuade these vast and unknown constituencies to elect them on a democratic basis to the House—not as mere accidental conduit pipes established in the hope of making permanent a male succession—then they would be welcomed. But until that day came there was nothing to be said for the admission of women." The noble Lord was speaking of the reform of the House of Lords and the possible election of some members. Other portions of this high-minded gentleman's speech were equally offensive. Yet, we suppose that the day will come when even the House of Lords must listen to reason, instead of listening to Lord Birkenhead.

A Beauty of Bath.*

This delightful book deserves consideration on its merits, apart from the record of its suffragist author in a field whereof many readers of *The Catholic Citizen* knew the thrills and high adventures in that immediate past, just "gone into history."

The volume deals primarily with the portrait of her ancestress, Mrs. Walter Chapman, a painting reputed to be by Hogarth. The Beauty was a Miss Susanna Dingley, married "about 1744" to a Prebendary of Bristol Cathedral, a Doctor of Divinity and a pluralist, whose income ran into five figures. The famous picture, reproduced here in half-tone, shows more than beauty—dignity of mind and sound judgment and a very good understanding, to wit. The Dingleys were people well reputed in the West. The Beauty died young, over one hundred and fifty years ago, leaving six little children. Mrs. Chapman was more fortunate than most mothers of her generation, in that only the last died in infancy.

Our Author says: "If, in the eighteenth century, the children of the well-to-do departed this life so very easily, one is at a loss to understand how the children of the poor survived. The history of England is watered in mothers' tears."

The Very Reverend Walter had only one grandchild. He consoled himself, five years after his admirable wife's death, by marrying "Mrs. Fitzer, a Widow Lady with a large Fortune."

Rebecca Chapman seems to have inherited her mother's force of character. She enjoyed the intimate friendship of the Earl of Chatham for many years, and a young William Pitt called her "Aunty"; a sappy term I had thought characteristic of our own day!

Rebecca married a Mr. Jonathan Spilsbury after a ten years' courtship on his part, "they having agreed to retain their own views on religious matters." Jonathan was one of the Moravian Brethren, and on one occasion, "to convey to you a greater idea of the Brethren's church than you have originally conceived," he copied out a Moravian ser-

mon, which ran to one hundred and sixteen lines, for his Beloved!

This Mrs. Rebecca (still staunchly "Church") writes thirty-eight years later to the successful suitor for her own only daughter:

"With respect to unanimity and peace upon Religious Subjects, Mr. Spilsbury and I know from about thirty years' experience, that Persons of different Denominations may dwell together in Unity and preserve their convictions without the least interruption of Christian Love. We have always found it a good rule not to find fault, nor even to persuade. As to Compulsion, my dear Sir, that is quite out of the question in this Land of Toleration."

Mrs. Rebecca Spilsbury went to the County Wicklow on a visit. She praises the beauty of the country, but, as do all the English memoir writers of her day, sees "the Common People" of faithful Ireland, who, also, "preserved their convictions," as "dirty, lazy, whining . . . numbers, without shoes and stockings; indeed more than half naked . . ." But is it not axiomatic that if you, individually or as a nation, are behaving unjustly to anyone, you must lose no chance of besmirching his character?

Rebecca wrote charming letters—most of those here transcribed are addressed to the saintly women of the Wesley family.

The Beauty's only grandchild married in 1808, and had five babies. She was that Mrs. John Taylor, who became a fashionable painter, excelling in the portraiture of children. Her grandchild was also distinguished as an artist.

That attractive Rascal, the Prince Regent, used to frequent Mrs. Taylor's studio in Bath, watching her as she worked. But she relied on the verdict of a humble critic who was nurse to her children.

Once when H.R.H. said: "Mrs. Taylor, that picture is quite finished," Susan was called in to decide. "Why, ma'am, that lady sewing there hasn't any thimble," said observant Susan.

Poor Maria Taylor, born Spilsbury, died aged forty-three, under the strain of her duties as wife and mother and as a fashionable artist.

* MRS. CHAPMAN'S PORTRAIT: A Beauty of Bath of the 18th Century. By RUTH YOUNG. The George Gregory Bookstore, 3/6 net.

They know something of the rush of life. "You will be more acquainted with the world of Bristol in two months than I was in twenty years," a mother writes to her girl who is engaged in a gay round of visiting.

They had to pay for anything that was hard to get, too. Mrs. John Taylor, seeking a housekeeper with an understanding of pickling and preserving, writes to Mamma Rebecca: "Mr. T. does not wish for a high-flown Lady . . . he will not scruple at 20£ (*entre nous*) as wages . . ."

Here in short is fascinating information about innumerable Chapmans, Dingleys, Spilsburys, Taylors, Meggits, Henshews, Hutchesons, and many collaterals. Here, too, is interesting gossip concerning the more famous folks they knew.

A Mistress Rebecca Dingley was companion to Stella in the Dublin Deanery, a "discreet Gooseberry," as well as a loyal friend to the happy, hapless woman whose pride and pain it was to be loved by Swift.

Men were afraid, even then, of the claims of women. This from the *Bath Chronicle* of March 17, 1763, "artfully written to simulate the eloquent style of a semi-educated female," as Miss Young surmises:

How hard is the condition of our Sex,
Through every State of life the slaves of
Man!

In all the dear delightful ways of Youth,
A rigid father dictates to our wills,
And deals our pleasure with a careful hand.
To his the tyrant husband's reign succeeds,
Proud with opinion of superior reason,
To hold domestic business and devotion.
All we are capable to know. Wherefore
are we

Born with high wills but to assert ourselves,
Shake off this full obedience they exact
And claim an equal empire o'er the world?

Here is a vignette of Beau Nash and brief reference to Mrs. Elizabeth Fry, "that more than female Howard"(1) as she was called at a Mansion House Meeting held to honour her memory.

"Until Robert Dingley founded the Magdalen Hospital in the City, prostitutes lived in the shadow of the whip, while the men who misused them"—went free of earthly punishment even as they do to-day.

A delightful account of the stopping of a theatrical performance in Spain, where the

players on the stage and the audience fell on their knees, on a bell outside giving notice of the passing of the Host to a dying man.

The two ladies who witnessed this were abroad when the news of the victory of Waterloo was received. "A proud day, this, for you, ladies," said the Swiss gentleman, bowing low. An inexpressibly poignant account of the "sweet, patient suffering," and the death of a little child—that terrible sight that tries the faith of the strongest amongst us—or so it seems to me.

The book—which badly needs an index and which does not throw any light on the mystery of Junius, "that gentleman with a duster of the 18th century," save only, that Walter Chapman left directions for all his papers to be destroyed, "sermons and manuscripts alike"—ends with an alphabet put together by the youngest of the eighteen children of another Jonathan Taylor, in far-off Charpigny. There they were born and there, far away from Bath and "the Chapman isle" in Bath Abbey, they live to-day.

MARY WALL.

Great Britain's Unequal Franchise Law.

To the Editor, *The Catholic Citizen*.
MADAM,

Re June issue, page 50, col. 1,
heading, Great Britain (Table of
Woman Suffrage).

The ignorance of the great mass of women now as to: (1) The fact that more than 5,000,000 women are voteless; and as to (2) The restriction which makes them so, is such a terrible hindrance to progress, that I venture to suggest this hindrance to voting should be defined in every issue till it is removed by law. Space is valuable, but knowledge more so. The words, "with other inequalities," teach nothing. I therefore suggest that "Parliamentary Suffrage restricted to women over 30 who occupy an unfurnished dwelling and own £5 worth of furniture, or who are married to men who occupy the like," etc., would not cost too

many words in addition. My wording is not suggested as the best. There are many ways of wording, but the object would be the same—to kill the falsehood so industriously invented and promulgated by our enemies, that "women have now the vote," or (hastily) (if anyone demurs), "of course, they must be over 30."

I think it probable that more women over thirty are *voteless* on the dwelling restriction than is supposed, and among these must be: all single factory or shop hands living at home or in lodgings—all professional women who cannot afford servants and, therefore, live in rooms with attendance—all women who *cannot get* houses or flats and, therefore, live in hostels—all women in institutions—all women working at home, including married women in furnished rooms. The restriction was, of course, added on purpose to keep out the women who have brains and talents, and can earn money.

Yours truly with apologies,

K. A. RALEIGH.

14 St. Quintin's Avenue, W. 10,
June 27, 1926.

The Suffrage in Quebec.

MRS. JOHN SCOTT WRITES:

The May number of *The Catholic Citizen* has just arrived, and is, as usual, of much interest to us in Quebec. I am going to send it when it has been read, marked, learned, and thoroughly digested, to the woman Editor of our leading paper in Montreal, *The Gazette*, in hopes that she will put in her *Woman's Page*, which is a new departure for *The Gazette*, the report (or even part of it) of your Equal Franchise meeting on April 29. I wish it were possible for the Bishop of Pella to come over and talk to our reactionaries here—the political ones like to make out that the Church is opposed to "votes for women," that being a convenient skirt to hide behind.

It distresses me to have to set you right in one item. On page 38 of this issue you say, that the Quebec Legislature has passed a Bill giving the municipal franchise to married women owning property. Would that this were true, but, alas! as far as

material efforts are concerned we are exactly where we were. Let me explain:

A single woman owning property of sufficient value has a vote in municipal and school elections. As soon as she embarks on the matrimonial sea that vote is thrown overboard, so to speak, and is lost, unless the wedded pair reside in the property, in which case the husband votes. This is the law all over the Province, except, strange to say, in the City of Quebec itself, where married women qualified as to property and separate as to property (that is with a pre-nuptial marriage contract) have had the right to vote since 1854 in municipal elections. Now don't ask me how this happened, because nobody seems to know. The presumption is that a new Charter for the City was drawn up in that year, and the idea of such a monstrous thing as a woman voting not having occurred to any of the framers, it was so worded as not to prevent that unthought of calamity. Now, we poor suffragists in Montreal after trying to secure the services of a deputy, English or French, Catholic or Protestant, Liberal or Conservative, to bring in a Bill, or even a resolution, to give women the Provincial vote, and having tried for years in vain, finally succeeded in enlisting the sympathies of a young Irish-Canadian deputy—Mr. J. H. Dillon,—to the extent of his being willing to endeavour to secure this municipal vote for married women, a very tiny nibble at the great question of "votes for women." However, half a loaf being proverbially better than no bread, we accepted gratefully the offered assistance. Mr. Dillon worked well and nobly. He secured an interview for our Franchise Committee of the Montreal Women's Club (which is really the only agency actively at work on this question) with the Executive Committee of the Montreal City Council, and to our astonishment and delight that august body passed the proposed amendment to the City Charter unanimously. But, from subsequent events it is pretty safe to infer that unless they had made sure that the City Council would turn it down, this would not have happened. It was referred back to the City Council for ratification, but was defeated by a small majority. The convincing argument used by the opponents to the amendment was, that if it passed it would cost more to run aldermanic elections, as cards would have to be

sent to more women than before. The next step was for a delegation to proceed to Quebec, where the Legislative Assembly was then in session, and to place the amendment before that body. Our gallant young champion made the arrangements for us, and presented our case, and again we were electrified—it passed the L.A. unanimously. It was generally supposed, by the good people who have not come in contact with the ways that are dark and tricks that are peculiar to politicians, that our fight was won. Not at all; the Legislative Council which is our Upper Chamber, had yet to be heard from. A second delegation went again to Quebec, were very rudely dealt with, and our amendment was defeated. But there is really a silver lining to this cloud. Never has the cause had so much publicity and indignation at the treatment we received, and sympathy with our efforts have been freely expressed on all sides. Besides, civic elections were on the tapis, and we circularised every candidate for aldermanic honours as to his attitude, and quite a number of sudden conversions took place, when it was realised that the opposition of the women might spell disaster at the polls. So, we are hoping that next year your little item *re* Quebec may be true in every particular. Then the next step will be to work for an amendment to the Cities and Towns Act which will confer the same rights on all the women of the Province.

May 31, 1926.

LIVERPOOL AND DISTRICT BRANCH.

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

On June 5 several of our members spent an afternoon of Recollection at the Cenacle Convent, Fr. Cuthbert Jackson being the preacher. This will be the last meeting before the summer holidays. The Liverpool Branch was officially represented at the Equal Political Rights Demonstration on July 3 by Mrs. Murphy (Chairman) and Miss Parnell (Hon. Secretary), who was one of the speakers at St. Joan's platform in Hyde Park.

SUBSCRIPTIONS AND DONATIONS.

June 1—30, 1926.

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Bearman, Miss	4	4	

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TREASURER'S NOTE.

The great Procession has come and gone, but while St. Joan's proudly bore its share of the burden, shirking nothing that would contribute to success, the expenses were very heavy, including the following items:

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New Name Banner	2	13	0
Printing and Advertising	4	14	0
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Hire of Platform, Hyde Park	17	6	
Postage	1	12	6
	£17	0	0

So far we have received £4 6s. 10d. towards them. Will members regard this as a debt of honour and send in their contributions at once, in order that the Committee may be able to go away for their holidays with minds free from anxiety on this account.

G. JEFFERY.

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