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THE CATHOLIC CITIZEN

*Organ of St. Joan's Social and Political Alliance (formerly Catholic Women's Suffrage Society).
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Price Sixpence.

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

In Essentia Unitas

By Phyllis C. Challoner, M.A.

Miss Beale and Miss Buss were evidently not quite so different from us as the jingle from which the title of this book* is taken, suggests. That is perhaps why the story of these two great headmistresses does more than impress us with their achievements, it endears them to us by the very human qualities and frailties it reveals.

They were certainly very different from each other. In one thing—the essential—they were united; the determination to see that girls should have the opportunity to develop their individual talents in the way best suited to each. Frances Buss was the daughter of a not too successful artist and Dorothea Beale's father was a doctor, "a scholar and a practical man of affairs"; but Frances Buss inherited not only her father's love of colour and sense of humour but also her mother's gift for organisation and an obstinate courage "which both made and hurt her." Dorothea Beale grew up somewhat serious with an innate piety and a sense of personal guidance which gave her "the massive patience and sense of timing" which account for so much of her success. Both had a sense of the dramatic, which served them in good stead on occasion.

Frances Buss began to teach at fourteen and at eighteen had a school of her own for "a select number of young ladies as morning pupils." She purported (with some trepidation) to impart a "liberal education." She eagerly took advantage of the opportunities afforded by Queen's College, when it was founded in 1848, trudging from Camden Town to Harley Street after school four nights a week. Dorothea Beale was there at the same time, but as a day scholar, and the two pioneers of girls' education did not meet.

By the time she was twenty-three, Frances Buss had started the school which was to fill her life, and fulfil her ambition, which was to give the girls of the middle class "a sound education based on religious principles . . . which is as necessary for the daughters as for the sons of the large and

influential portion of society consisting of professional gentlemen of limited means . . . persons engaged in trade and other pursuits." She believed in equality in class as well as in sex and in both beliefs she was ahead of Dorothea Beale.

The North London Collegiate School opened in 1850; the Ladies' College, Cheltenham was opened four years later, and in 1858, Dorothea Beale was appointed as Principal. She had been seven years on the staff of Queen's College and had resigned on finding that the power of the women teachers was curtailed.

After a period of trouble and failure at Casterton, Dorothea Beale was waiting for a position where she could have her own way; and this she had, though not without heartache and strife—at Cheltenham. Here, she taught and trained the daughters of noblemen and gentlemen—no children of tradespeople—and endeavoured to reproduce in them and her staff the austerity and devotion of the dedicated women of Kaiserswerth, whom she so much admired.

So one hundred years ago, this year, the two pioneers were well launched upon their great work; and the rest of the book carries them along their different paths, the expansion of their schools, the difficulties attendant on that expansion, their own personal struggles, triumphs and failures.

What was their position in the great movement of emancipation that was going on around them?

Frances Buss was a staunch friend of Emily Davies; the latter praised her unswerving devotion to the woman's movement—and Emily Davies did not flatter her friends. The North London Collegiate School had the first governing body to which men and women were elected on equal terms. Miss Buss' triumph came when the Schools Enquiry Commission—before which she and Dorothea Beale both gave evidence—pronounced that wherever "it was proper to have a first-rate foundation school for boys—endowed or unendowed—the same advantage ought to be offered to girls." They recommended too that women should have opportunities for higher education. On this subject Emily Davies wrote:

* *How Different From Us*, a Biography of Miss Buss and Miss Beale. By Josephine Kamm. (The Bodley Head, 25s.)

"Women are expected to learn something of arithmetical science and who shall say at what point they are to stop? Why should simple equations brighten their intellects, and quadratic equations drive them into the lunatic asylum?"

Frances Buss rejoiced at the foundation of Girton—and prepared her girls to compete for places there on the same terms as men. When Philippa Fawcett was placed above the Senior Wrangler, she said: "Thank God we have abolished sex in education"—in which statement she was somewhat previous!

Meanwhile, Dorothea Beale, who had favoured separate examinations for girls had bowed gracefully to the inevitable. That her opposition was not based on a belief that girls were incapable of intellectual studies is proved by her preface to the summary of the Report of the Schools Enquiry Commission. In it she wrote: "The old rubbish about masculine and feminine studies is beginning to be treated as it deserves. It cannot be seriously maintained that those studies which tend to make a man nobler or better, have the opposite effect upon a woman."

She wished to develop a full system of education at Cheltenham so as to preserve the principles and atmosphere she held so dear, and though in this she did not succeed (perhaps fortunately) St. Hilda's Training College and St. Hilda's, Oxford both testify to the strength of her will and the nearness of her success. She refused to be deflected from her "proper" work; her interest in rescue work led her to advocate the establishment of a body of women police, but her own contribution was to educate girls in the ideals of Christian marriage. As time passed she realised the importance of the vote, and became a vice-president of the Central Society for Women's Suffrage, but it was through education that women would win this too.

The principles these two pioneers laid down have to be repeated time and again, for in education as elsewhere, sex discrimination keeps breaking in. Their methods may have been superseded or improved, but the essential truth to which their lives bear witness remains. How different, for instance, might have been the development of "colonial territories" if Colonial Secretaries had taken to heart Frances Buss' words with which we may end this introduction to a delightful and worthwhile book. "I doubt," she said, "whether it is too strong an assertion to make when I say that if one *must choose* between educating our boys and our girls, it would be better to educate the girls, for the whole care of childhood belongs to women and they suffer most from reverses of fortune." Lest we seem to favour the one's opinion above the other's, let us add these words of Dorothea Beale: "The ignorance of a mother has often weakened the influence she might have exerted over her sons."

MERSEYSIDE BRANCH

Hon. Secretary: Miss M. C. Brady,
19 Fairfield Street, Liverpool 7

A meeting of the Branch was held at Atlantic House on December 9th. We were pleased to welcome Miss Graham, a London member and one of the pioneer women police in the first World War.

Our guest speaker, Superintendent Ivy Wood of the Liverpool Women Police, gave an interesting and comprehensive account of a police woman's career, describing the standard required in education, etc., and the stiff medical examination necessary. Although women work the same hours as the men their pay is less. They are on duty in every division in the city and this includes traffic duty at all points. They have thirteen weeks training, which includes First Aid, Ju Jitsu, and life saving which is compulsory. There is a two years probationary period with a report every three months. The Superintendent stressed that prevention was better than detection for police women. It was an interesting life but not easy.

Miss Herbison, B.A., J.P., gave a report on the work of the Liverpool Standing Conference of Women's Organisations. This consists of Representatives from fifty-six different organisations, including St. Joan's Alliance. Liverpool is one of oldest and largest in the country.

Miss Herbison described how the Standing Conference was built up, and the different types of work done which cover a very wide field; food hygiene, housing for old people, road safety and kindred subjects.

TWENTY-FIVE YEARS AGO

From "The Catholic Citizen", 15th January, 1934
The text of a new Unemployment Insurance Bill is at present under consideration by the Cabinet . . .

It is being ever more widely recognised that the payment of unequal pay for equal work is not only unjust, but has other undesirable practical disadvantages. It creates a pool of cheap labour, ever ready to undercut the wages of men. It lowers the work of women, in their own eyes and those of their own co-workers, and tends to keep them in the unskilled processes, it leads to unemployment among men when women are taken on to do repetitive work at a wage which men will not accept. It is therefore in the interests of the women, of the men, and of the community, to work in the direction of equal pay for equal work. National insurance has become part of the British wage system and a system of unequal contributions and unequal benefits tends to stabilise the unjust system of unequal pay. A system of unequal contributions and unequal benefits tends also to lower the status of the woman worker, by recognising her as a less valuable worker than the male worker, and this in spite of the fact that British industry could not do without the paid work of women, and that the Lancashire cotton trade has been built up on the work of women.—Letter from the Open-Door Council to the Prime Minister.

Notes and Comments

STREET OFFENCES BILL

There will be general indignation among those who revere the honoured name of Josephine Butler at the introduction of the Street Offences Bill by the Home Secretary.

Mrs. Butler demanded justice for the prostitute; at present the prostitute is denied the ordinary protection of the law. Mr. Butler has yielded to those who demand that the streets be cleaned up at any cost (and the Wolfenden Committee itself recognised that the cost would be high) and has left the woman still labelled "a common prostitute" on a constable's word and without the necessity of establishing annoyance.

Clause 1 (1) states:

It shall be an offence for a common prostitute to loiter or solicit in a street or public place for the purpose of prostitution. and (3):

A constable may arrest without warrant anyone he finds in a street or public place and suspects, with reasonable cause, of committing an offence under this section.

The fines for these offences are raised to £10 for the first offence, £25 for the second and the third conviction may bring imprisonment.

Hitherto, the "common prostitute" has almost invariably pleaded guilty—paid her fine—and gone out to earn it. Now, she may well deny the charge and the courts will be faced with the necessity of proving (a) that she is "a common prostitute"; (b) that she was on that occasion loitering or soliciting "for the purpose of prostitution."

Those who control prostitutes will inevitably demand more "work" from them to cover their increased costs.

There is no word in the Bill concerning men who solicit women and the penalties placed on all-night cafés for allowing prostitutes "to be therein" constitute a further harrying of the prostitute.

The one commendable proposal in the Bill is that of the Reservation in the Wolfenden Report made by the three women members of the Committee, i.e. that the penalty for living on the earnings of prostitutes be raised from two years to five years of imprisonment.

The Bill is down for Second Reading on January 20th. We urge every member of the Alliance to write immediately to Mr. Butler protesting against the introduction of so unjust a Bill, also to her own M.P. asking him, or her, to vote against the Bill.

OYEZ! OYEZ!

Important Notice to Members and Readers

We feel that members of St. Joan's Alliance and readers of *The Catholic Citizen* should be made aware firstly of the fact that the office lease runs out on June 1st and secondly that in order to pay the rent of this office the Alliance has been obliged to draw heavily on capital. We are optimists and we hope (with the help of our friends whom we beg to put on their thinking caps at once) to procure a still better office on cheaper terms. But in the meantime we wish to finish out the lease with a flourish and put ourselves on a firm financial basis before starting anything else. We cannot live on capital for ever—it must inevitably run out—and then what will happen? Absolutely nothing. With all the hard work and good will in the world on the part of our officers, the Alliance will simply peter out. Strong terms we know but the responsibility of every member, every reader, every friend of St. Joan's Alliance must be brought home to each one if we are to continue the good and valuable work. We need sound solid help as well as praise and fine words.

We therefore propose to start—I was going to say a salvation fund—but perhaps we had better call it a *Rent Fund*—an emergency Rent Fund immediately. The ball has been started rolling by one person giving £5. We shall be grateful for any sum from those amounting to three figures (you see we are optimists!) to a few shillings. Collect your pounds, collect your shillings, save your coppers and give as generously as you can. You will earn our undying gratitude and you will be promoting the cause in a very concrete manner.

Christine Spender

ANNUAL GENERAL MEETING

The Forty-eighth Annual Meeting of St. Joan's Social and Political Alliance will be held on Saturday, March 21st, at 2.30 p.m. Nominations for committee and resolutions for the agenda must reach the secretary not later than February 16th. Nominations must be duly proposed and seconded and the consent of the candidate obtained.

Subscriptions to the Alliance (£1 which includes "The Catholic Citizen") are now due. Prompt payment will be appreciated.

* * *
At the solemn reception of His Eminence, Cardinal Godfrey, at Westminster Cathedral on December 31st, the Alliance was represented by Miss Chesson.

* * *
We thank all those members at home and abroad who have so kindly sent us Christmas greetings and many beautiful Christmas cards.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

AND

Editorial Office of "The Catholic Citizen"

8^B DRYDEN CHAMBERS, 119 OXFORD STREET, LONDON, W.1. Tel. Gerrard 4564

Signed articles do not necessarily represent the opinions of the Society

EXECUTIVE COMMITTEE

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MISS CHRISTINE SPENDER, *Hon. Editor,*

MRS. WILLIAMS, B.A. "The Catholic Citizen."

New Family Law In Germany

The new family laws came into effect on July 1st, 1958.

The underlying principle of the new family legislation is contained in Article 3 (2) of the Constitution of May 8th, 1949: Men and Women have equal rights.

As a result of this Article, a number of those laws which ignored the equality of the sexes had to be altered. The constitution decreed that these alterations should be completed by March 31st, 1953.

The new laws, however, were not ready by the specified date. This was mainly due to the fact that the government draft was being opposed by the Christian Democratic Union. There was therefore an interim period during which there were no laws, and the courts had to make decisions as well as they could. These were contradictory at first, but after about a year they became more uniform.

In the meantime the new laws were being discussed. Women's organisations took an active part in the deliberations, but the Catholic women's organisations undoubtedly favoured a rather more patriarchal status.

The new family laws decree mainly the following:

1. *Re Family Law*

Article 1354 of the Civil Code Law, which gave the husband the sole right to decide in all matters concerning married life has been abolished. (A motion of the C.D.U. to retain this article was defeated: 172 for, 186 against, with 6 abstentions.)

Article 1628/1629 of the Civil Code Law, which gives the father the final decision in all matters concerning parental rights remains unaltered (185 for, 165 against, with 1 abstention.)

The non-denominational women's organisations are of the opinion that this Article is in direct opposition to the Constitution and have lodged protests with the *Bundesverfassungsgericht*.

2. *Property of the Spouses*

I. If not decreed otherwise, the estate of husband and wife is kept and administered separately.

The increase in value during married life is to be shared equally and neither of the partners is entitled to dispose of the whole estate or the domestic property without the consent of the other partner.

II. At the end of the marriage, the increase in value of each estate must be shared out equally. For this purpose each partner is bound to declare how much he or she has accumulated during the marriage.

III. If the marriage comes to an end through the death of one of the partners, the following regulations are to be applied: In case there are children of this marriage, the surviving partner receives half the estate of the deceased, the other half going to the children.

If there are no children, but other relatives who are entitled to part of the inheritance, three quarters of the estate goes to the surviving partner.

(Of course each partner can make a will with provisions differing from the legal ones. But according to German law the legal heir can always claim at least half his legal due, which now includes for husband or wife the increase in value of the estate of the deceased during married life, half of which is his or her due.)

3. *Income Tax*

The partners may choose either taxation of their combined incomes or of each income separately.

Separate taxation can only be obtained on special application. The normal procedure is to add the two incomes together, and after the deduction of the untaxed income of both partners, the two halves are taxed.

4. *Special Questions*

Married women have the right to work outside their homes as far as is compatible with their family duties.

There are no special regulations with regard to the place of residence. The decisive factor is the well-being of the family, that is to say it is also possible for the wife to determine the place of residence. The married woman and her children bear the name of the husband. If she wishes, the wife can add her maiden name.

Luise Bardenhewer

* * *

Dr. Hildegard Krüger, a member of St. Joan's Alliance has written a brilliant commentary on the above new laws—Krüger-Breetzke-Nowack, Gleichberechtigungsgesetz—Verlag C. H. Beck.

CONVENTION ON THE POLITICAL RIGHTS OF WOMEN

On November 17th, 1958, in reply to Mrs. Castle, the Joint Under-Secretary of State for Foreign Affairs said:

The main reason why Her Majesty's Government cannot become a party to this Convention is that it does not contain a Territorial Application Clause. If the Convention were signed and ratified by Her Majesty's Government in the United Kingdom, its provisions would then become applicable to all territories for whose international relations Her Majesty's Government are responsible; this is not possible at present, given their different social systems and varying stages of development. Nevertheless, as my right hon. Friend said in the House on November 27th, 1957, Her Majesty's Government support the principles embodied in this Convention.

Replying further to Mrs. Castle Mr. Harvey said:

I am well aware of the Resolution that was passed, but I think that the reasons given by Her Majesty's Government stand firm, and I do not see any purpose in reviewing the matter.

Mr. P. Noel-Baker asked: Would it not be possible for Her Majesty's Government to adhere to this Convention for the great majority of territories under our rule or protection, adding a rider that we hope to apply it to the remainder as and when social conditions permit?

Mr. Harvey replied: That proposition is well worth consideration, but as matters stand it would not be possible under arrangements to date.

Mr. Noel-Baker further asked: With great respect, is it not always possible to adhere to a Convention in respect of certain territories and make reservations about the rest?

Mr. Harvey replied: Not on this occasion, but we will examine the point made by the right hon. Gentleman.

The Nationality of Married Women Convention came into force on August 11th, 1958, following the ratification by the sixth State—Sweden. The United Kingdom has notified the Secretary-General of the United Nations, that it has obtained the consent of the Federation of Rhodesia and Nyasaland to the application of this Convention as from May 19th, 1958.

FACTORIES BILL, 1958

The following letter has been sent to the Minister of Labour:

The Rt. Hon. Iain Macleod, M.P.,
Minister of Labour and National Service,
St. James's Square,

London, S.W.1.

16th December, 1958.

Dear Sir,

FACTORIES BILL, 1958

In view of the Government's Bill my committee wishes me to send you the following resolution, which was passed unanimously at the 26th annual meeting of the Alliance, held in 1937:

Factories Bill. "St. Joan's Social and Political Alliance calls upon the Government so to amend the Factories Bill as to remove women from the category of Young Persons and make regulations for the health, welfare and hours of work of the workers to apply equally to men and women."

The Alliance reiterates this request.

After twenty-one years, in which the equal status of women with men has, in general, been increasingly accepted, it is lamentable to read in the debate on the Second Reading of the Bill on November 17th, the statement that experience shows "that it is a good system to have a basic law—the 1937 law—limiting the hours of work for women and young persons, which would be departed from only when a good and special case has been made out."

St. Joan's Alliance strongly resents adult women and young persons being placed in the same category.

Young persons of either sex need special protection, but we believe that adult men and women should have equal protection against exploitation, industrial accidents or disease.

We urge that the Factories Bill be so amended that, in the case of adult women (as of men) the provisions of the law may be relaxed, more particularly regarding hours of employment and night work, and thus release them from the hampering prohibition of restrictive legislation.

Yours faithfully,

F. MACKENZIE SHATTOCK,

Chairman.

Lieutenant-Commander Eugene Esmonde, V.C., D.S.O., R.N. (A), the son of one of our early members, was killed in action over the Channel in 1942. He had a great interest in the Missions in Central Africa. Father Donald J. Esmonde writes from the Musoli Catholic Mission, Kakamega, Kenya that the memory of his brother will be enshrined in a church to be built on the Equator and dedicated to St. Pius X.

THE MONTH IN PARLIAMENT

Before they adjourned on December 18th, until the end of January, the Commons debated New Towns, the Coal Industry, Local Government, House Purchase, Unemployment and, of course, Foreign Affairs. The Lords Adoption Bill passed through all its stages without comment and received the Royal Assent on December 18th.

The most interesting debate from our point of view was that on House Purchase, during the course of which Miss Elaine Burton was able to put forward in full detail her accusation against the Building Societies of being prejudiced against women in the granting of loans for House Purchase. She produced details of eleven cases in which women, single, married and widows, were refused loans for this purpose by Building Societies unless they provided a male guarantor. The cases covered the whole country and ranged from 1943 to 1958. Miss Burton further stated that she had a very big file on this subject and that the cases quoted were just a few instances. In one case her informant said: "I was refused a loan on these grounds." (The grounds being the demand for a male guarantor.) "I was a depositor in this Society and no investigation of my financial state was made at all. No man, no money." As Miss Burton said: "That puts the case rather pithily." She ended by saying: "I think . . . I am not being unreasonable when I ask the Minister whether, when conditions come to be finalised as to the granting of these loans to building societies, we might not ask that such conditions shall include a statement to the effect that any building society so approved shall guarantee that a woman applicant for a loan shall be treated in exactly the same way as a man . . . and that a male guarantor shall not be required." The Parliamentary Secretary to the Minister of Housing, Mr. Bevins, replied: "It may well be . . . that notwithstanding the instructions that are issued from the head offices of building societies the administrative action taken in the provinces might be at variance with it. The most I can say now is that although, obviously we cannot dictate, and are not in a position to dictate to the building societies, my right hon. Friend certainly has it in mind to bring her comments to the Building Societies Association, and to have discussions with them on what, I appreciate is an important matter." Miss Burton will obviously take this matter further.

On December 15th Mr. Parker asked the Home Secretary "what steps have been taken to bring the Attachment of Wages Act, 1958 into force?" Mr. Butler replied: "I have appointed February 16th, 1959 as the date for the coming into operation of the Maintenance Order Act, 1958, which provides among other things for the attachment of the earnings of maintenance defaulters."

Mrs. Jeger is pursuing the Home Secretary on the subject of the new proposals for dealing with prostitution. On December 11th she asked him "what consideration he has given to the recommendations of the Street Offences Committee, 1928, in connection with proposals to change the law affecting soliciting." Mr. Butler replied: "I have considered the Committee's recommendations among other proposals . . . but I do not think that they present a satisfactory solution." Mrs. Jeger continued: "Is the right hon. Gentleman aware that . . . the recommendation that any change in the law to deal with molestation should apply equally to men and women commands considerable support in this country? Will he assure us that he will consider it equally with his consideration of the conflicting recommendations of Part III of the Wolfenden Report." Mr. Butler replied: "I will bear that in mind. I made some reference to the difficulty in my speech the other day." Mr. Butler's Bill was presented on December 18th, and will be read a second time on January 20th. We deal with this Bill in another column.

On December 12th Mr. Dodds was reassured by Miss Pitts that contributions paid by her husband while they were married do in fact count in favour of a divorced woman for full retirement pension.

Two questions about leucotomy were asked on December 8th. Dr. D. Johnson asked about the follow up of post-leucotomy cases initiated by the Ministry of Health in 1956. Mr. Walker-Smith replied: "Analysis of the results of the follow-up has taken longer than expected but I hope will be completed shortly." In response to further urging he added: "I can assure my hon. Friend that the matter is now at an advanced stage and that a major part of the work has been completed." In reply to a question by Mr. K. Robinson, Mr. Walker-Smith stated that the number of these operations performed in England and Wales was as follows: 1949, 1,442; 1950, 1,337; 1951, 1,308; 1952, 1,355; and that a special enquiry showed that in 1957, 728 operations were performed in regional hospitals with a hundred or more beds.

B. M. Halpern

OBITUARY

We ask the prayers of our members for Miss Mary Seabourne who died recently at Westcliffe-on-Sea at the age of ninety-three. Miss Seabourne had been headmistress of several Catholic schools—of St. Joachim's, Custom House, of S.S. Mary and Joseph, Poplar, and of St. Edward's, Millwall. She and her sister have been faithful and generous members of the Alliance for many years. We offer our heartfelt sympathy to her sister in her sorrow. R.I.P.

INTERNATIONAL NOTES

Algeria. Moslem women in Algeria voted for the first time in the Referendum on the new French Constitution. A correspondent writes that in the recent elections, Moslem women were eager to vote in spite of storms and wind, they crossed streams and mountains in masses to record their votes. Three Moslem women have been elected deputies.

Colombia. Women voted for the first time in the National elections, held in March, 1958, when one woman Senator and eight women Representatives were elected. There are eighty Senators and one hundred and forty-eight Representatives in the Colombian Congress.

A Seminar on the Participation of Women in Public Life will be held in Bogota from May 18-29, 1959, under the auspices of the United Nations, at the invitation of the Government of Colombia.

Samoa. Miss Fanaafi Ma'ia'i is the first Polynesian woman to gain her M.A. at Victoria University, Wellington. She has come from Samoa on a scholarship to study for a Ph.D. at London University.

Sierra Leone. Madame Ella Koblo Gulama is one of nine Paramount Chiefs of Sierra Leone—she is the only woman member of the House of Representatives, where she sits with ten other Paramount Chiefs, all men. She is particularly interested in educational questions, having been a teacher. She has pressed the Government to prepare for self-government by making plans for educating the masses. She thinks that a good chief can help to give balance to a country where new democratic forces are conflicting with the traditions of tribal society.

Somaliland. The Report of the United Nations Advisory Council for the Trust Territory of Somaliland under Italian Administration for 1956-57 states that opinion is becoming widespread against polygamy; women and girls are attending school in increasing numbers, and more are entering the Higher Institute for legal, economic and social studies. "It is perhaps in the political field that the greatest emancipation is occurring. There are active women's sections in the various political parties and during the territorial elections women took no small part in the political rallies, etc." The Government's declared policy is to extend the vote to the Somali women in order that they shall take part in the political life of the country—and this policy it intends to pursue in spite of considerable opposition from those who think it advisable first, to bring men to the point at which they can understand political issues.

Spain. The new Spanish law, amending the Civil Code came into effect last April. The changes affecting the status of women include the right of married women to a measure of control over their own property; the right to witness wills; to act as guardians of minors and incapacitated persons, but this only with the husband's consent; the right to withhold consent for the husband to dispose of property acquired during the marriage, and protection for her rights while cases of annulment and separation are pending.

REVIEW

The Loveliest Flower. Ten Foundresses of Religious Congregations. By Doris Burton. (Burns Oates, 15s.)

Doris Burton gives us lightning sketches of Foundresses of many nationalities and belonging to three centuries. The earliest is Jeanne Mance (1606-1673) who founded the Hospitallers of St. Joseph among the Red Indians in Canada. She and her helpers were indeed among some of the first colonists and assisted Indians (when they would allow them) and colonists alike. Most of these stories of Foundresses recount incredible hardships, but two centuries before the advent of Florence Nightingale, Jeanne Mance and her companions showed themselves able nurses. A later Foundress, Mother Magdalen Taylor, accompanied Florence Nightingale to the Crimea, where amid the squalor and distress she was impressed by the calm demeanour of the Irish nursing Sisters and ultimately became a Catholic. On her return to England she planned the new Institute "based on the home of Nazareth, that of a religious life of service to the poor." The religious called themselves the Poor Servants of the Mother of God. It must not be thought however that any of these founders actually set out to create new Institutes. It simply happened that there was a gap which nothing and no-one else seemed to fill and ultimately all of these brave women threw themselves into the breach. Most of them did so with great modesty and shrinking, yet all of them had that hard, firm streak of determination to do the will of God as a basis to their characters. There are two of these Foundresses who must have an especial appeal to members of St. Joan's Alliance. Mother Katharine Drexel (1858-1955) who came of a wealthy American family devoted her life and her riches first to the Red Indians and then extended her devotion to coloured people. She founded the Sisters of the Blessed Sacrament for Indians and Coloured People and at the time of her death "forty-eight convents, sixty-one schools, a university, a mission centre and a retreat house . . . had been established in no less than twenty States of America." (The University is the fine Xavier University.) The other Foundress of special appeal is Mother Mary Martin who founded the Medical Mission-

aries of Mary. This is an Irish Order which gladly took advantage of the papal decree permitting religious sisters to train in and practise obstetrics and surgery. The Sisters work in Nigeria, Tanganyika and Uganda and they have a leper settlement in Africa. Their novitiate in Drogheda is run in conjunction with a large Missionary Training Hospital at present devoted to maternity patients, and there is a further novitiate in Winchester Massachusetts.

This book must have entailed an immense amount of research and is to be commended for the re-telling of these biographies in brief and lively style. It is perhaps carping to criticise anything so well-intentioned but perhaps fewer biographies told in more detail would have been easier to digest, and where oh where is the bibliography so necessary in a work of this kind? Presumably indexes are expensive so one is omitted, but to omit a bibliography for readers who wish to study these lives further would seem a really grave fault in a book of this price. And last but not least, the inverted sentence does not add to clarity of style, it merely means it has to be read twice. Nevertheless a book to be recommended.

Christine Spender

HERE AND THERE

Sister Inez Hilger, Superior of St. Anthony's Benedictine Convent, St. Cloud, Minnesota, Fellow of the American Association for the Advancement of Science and of the American Anthropological Association spends all the time she has left after her duties as superior are finished, on reports on her research on the culture of the primitive Araucanian Indians of the Smithsonian Institution, Washington, D.C.

She has travelled through twenty-three countries, lived among Indians, tramped through jungles, forded rivers and climbed mountains. She is an adopted daughter of the Blackfeet Indians and knows more about witchcraft than the witches themselves. A meeting with a witch in Chile in 1946 was one of the highlights of a journey of 11,000 miles by aeroplane, boat, cart and on horseback. For twelve years she lived among the Blackfeet, Cheyenne, Arapaho and Chippewa Indians. Of the last she says that if people in general cared for their children as well as the Chippewa care for theirs, today's juvenile delinquency problems would not exist.

Sister Inez entered the Benedictines at nineteen and after gaining her B.A. from the University of Minnesota, her superior asked her to open a sociology department at the College of St. Benedict. For this, she required an advance course in sociology, but the only Catholic University in America, where this could be obtained, was closed to women. By applying to the hierarchy, then meeting in Washington, her superior gained permission for "just one nun" to register for the graduate department of the University. As she

signed the registration form the Vice-Rector remarked "I hope you realise that you have rocked the very foundations of the Catholic University with that signature."—*The Catholic Digest, U.S.A.*

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