

THE CATHOLIC CITIZEN

*Organ of St. Joan's Alliance (formerly The Catholic Women's Suffrage Society)
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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

AN IMPRESSION OF THE COUNCIL MEETING

By an Australian Delegate

The 1966 Council Meeting, which was held in London at the end of August, was overshadowed by the sadness felt at the recent death of Miss Phyllis Challoner, who had worked with firm purpose and great dedication until her last illness.

For the Alliance this was a time of crisis—for we had lost two leaders and foundation members within twelve months. Yet there was an unspoken determination that the work would go on in the spirit of these two great women and according to the principles of St. Joan's.

Delegates from four continents came to London and were accommodated at Crosby Hall which houses The University Women's Club, a place steeped in history: for on this ground was the home of St. Thomas More and his family; and it was from here that he took his last journey down the Thames to his place of execution at the Tower of London.

The Great Hall in which we dined was part of the More home—re-erected, on its present site facing the Thames, in 1929. This hall is dominated by a large painting of Sir Thomas More and his wife and family, the work of his great friend Holbein. On either side, the walls are hung with enormous tapestries of great beauty and originality. Still in use are the solid embossed leather covered chairs from the famous home. Here, indeed was a fitting place to hold our religious, political and social deliberations.

Prior to the Council Meeting a theological discussion took place. Papers were presented by members who had been carrying on researches relevant to the question of the full participation of women in the service of the Church. Previously much work on this question had been done by St. Joan's. Speakers from the Netherlands, France, Germany, the U.S.A. and the U.K. contributed information about the history of women's roles in the Church from the twelfth to the sixteenth century. They showed that women had held, by tradition, positions as heads of "double" monasteries (i.e. communities of men and women),

and more often teachers in seminaries; that St. Brigit had established her own Church in Ireland, and that at one period of history abbesses sat in the sanctuary with the priests, and deaconesses gave Communion to the sick. Ecumenical Councils had been summoned by queens and in one case presided over by one of them. One speaker told us about the acceptance by St. Bede of the full participation of women in Church services.

Besides the delegates were many other members, their friends and invited guests including four nuns. Some of the British Press were represented, and the following morning we were able to read in *The Guardian*, a leading daily paper, a well written report of the meeting.

Later in the evening the President of the Alliance, Madame Leroy Boy, held a reception at which we were joined by Archbishop Cardinale, the Apostolic Delegate, and several priests.

Mme. Leroy made a speech of welcome to the delegates, members and guests, and then at the President's request Dr. Shattock gave a brief history of St. Joan's Alliance. She told the moving story of the two young women founders, who, impressed by the work and suffering of those pioneers who strove to obtain recognition of the dignity of women by means of universal suffrage, meeting outside Holloway Jail to greet these brave women on their release, "formed themselves into a group of two, and so St. Joan's Alliance was born". That was fifty-five years ago. The Apostolic Delegate responded with appreciation of the past work of the Alliance, and warmly encouraged us in our plans for the full participation of women in the Church.

On Saturday morning a Requiem Mass for Miss Challoner was celebrated by Rev. C. L. Mathews, the son of Dame Vera Laughton Mathews, a much respected later President of the Alliance.

The Council Meeting was formally opened on Saturday by the International President. A tribute of love and appreciation was paid to the memory of Phyllis Challoner.

Mme. Leroy spoke of the critical financial situation facing the Alliance. The United Kingdom Section were finding it increasingly difficult to carry an international secretariat, especially with the loss of two of their key personnel. *The Catholic Citizen* was being produced at a loss. The gravity of the situation was further emphasised by the report of the International Treasurer and Secretary. The President stressed the point that this situation had arisen at a time when the Alliance's achievements and progress were meeting with their greatest promise of success. All agreed that the publication of *The Catholic Citizen* must continue, for it was of great value in the work of the Alliance. The journal was highly praised.

Madame Gouffé, President of the French Section, then generously offered, in the name of her Section, to accept the international work of the Alliance for the coming year. This was received with unanimous approval and applause.

Previous resolutions were re-affirmed, some with amendments, but the one concerning the diaconate was referred for further discussion. Reports were read from the various Sections and it was worthy of note how great a diversity of interests and activities these revealed.

No meeting is complete without its social activities: on Saturday evening Miss Christine Spender entertained thirty delegates and members at a buffet supper at her home, after a tour of the City of London. After supper an interesting film, "The Tower and the Dove", depicting the mystic religious life throughout the ages, was shown by Miss Joan Morris who had made the film herself.

Margaret Gordon

LE JUGEMENT DERNIER

"Au jugement dernier, le Christ dévoilera sa présence dans les pauvres à qui on a refusé de donner à manger, dans les uns à qui on a refusé de donner des vêtements, dans ces étrangers qu'on n'a pas accueillis—

"Dans cette ligne on peut imaginer qu'il dévoilera sa présence dans les femmes 'cohéritières de la Grâce de vie' (1 Petr. 3. 7) et qu'il interpellera ceux qui ont refusé de lui donner toutes ses chances.

"L'infériorité historique de la femme est le fait d'une situation créée de toutes pièces par la gent masculine. En ayant réservé à la femme un statut qui la prive de sa place au soleil, l'homme a trahi sa Foi en Jésus-Christ. La promotion de la femme est pour lui un devoir sacré entre tous, celui de la charité, à laquelle se reconnaît tout disciple de Jésus.

"Mas c'est, et sera, d'avantage le fait des femmes elles-mêmes qui auront le courage de s'imposer à la société comme des êtres humains à part entière. Perdre timité et paresse; ne plus être 'complice.'" Voilà notre devoir.

Paul Marcoux
(Revue Nouvelle, August, 1965)

PHYLLIS CHALLONER

We have suffered a grievous loss in the death of Phyllis Challoner, Vice-President of the Alliance and Chairman of the British Section.

Miss Challoner was one of our oldest members. She was an official of the Alliance for several long spells since 1944; working in association with Miss Barry she was always available to represent the Alliance at International gatherings whenever the cause of the improvement of the Status of Women demanded it. She went to Geneva as our representative on several occasions and took the opportunity of a visit to South Africa to found a Section of the Alliance there.

She was in constant correspondence with all our International Sections and we have often been told that her warm letters were found most encouraging in the difficult early days of their foundation.

The qualities one most commonly hears mentioned when members speak of our late Vice-President were her gentleness and her administrative ability which proved invaluable in fusing so many diverse bodies into the unity of an International Alliance. She is irreplaceable.

A Personal Tribute

Phyllis Challoner was a life-long friend. I remember her when she came up to Oxford, a reserved, gay and witty young woman. She was an English scholar and there were few opportunities for our meeting, but in the long discussions which are so characteristic of undergraduate life she stood out for her quick wits and her wise and gentle personality.

Life separated us until we met many years later at St. Joan's. It was an unexpected and welcome meeting. Those of us who have worked with Phyllis Challoner know the value of her achievement. She was utterly loyal, selfless and devoted to the Alliance. Its direction was shared by her with Miss Barry; later they alternated in its offices, more particularly when she was forced to travel as a delegate, or to rest on account of failing health. She was the Alliance's U.K. Chairman and International Vice-Chairman for many years.

Her direction was wise and always consistent but it was only as a duty that she consented to Chair a meeting. She much preferred to work from the floor when her remarks were very much to the point and generally heeded. She was probably at her best when working at her desk in the office, getting through an immense amount of work and directing action in meticulous detail. We relied on her for the phrasing of resolutions which carried the Alliance's meaning without giving offence to anyone. This gift of charity gained her innumerable friends, not least in other feminist societies and at the United Nations. She worked for the Alliance until a few days before she died and we are much the poorer for her passing. May she rest in peace.

F. M. Shattock

AN AMERICAN CATHOLIC PRESS REPORT

'Leadership in the Church is reserved for men only—and some women are beginning to complain about this with a growing voice.

'An example of the slighting of women is the recent directive from the National Liturgical Commission, following the way of the Holy Office, which expressly denied to women the privilege of serving as lectors at Mass.

'The "Role of Women In The Church" has become a good subject of discussion in the Catholic Press. As one example, the Paulist publication, *The Catholic Layman*, in its final issue last month had an article called "Why Must Men Run The Show?" by Anne Tansey, and ended with the question: "Will the Catholic Church ever give its women a chance?"

'As for an answer—at least one organisation of women is attempting to respond to questions of this type. They call themselves the St. Joan's International Alliance, and they believe that the remaining restrictions in education and in the professions, in social and political activities, and in the Church, will disappear as soon as women themselves become committed to the task of making these disappear. If the Church continues to exclude women from official service at the altar, it won't be from lack of concern on the part of the women of the St. Joan's Alliance.

'These feelings were underscored by an attractive young woman from East Meadow who is secretary-treasurer of the United States Chapter of the St. Joan's International Alliance (formed in early 1965, with a membership of fifty women ranging in age from mid-20s to early 70s), Kathleen Carlsson who recently graduated from Brooklyn Law College, and was admitted to the Bar in June.

'"Basically, we stand for women's rights in all areas," said Miss Carlsson. "One of our callings is to communicate our beliefs in equality for women; and another is to 'convert' women themselves. Women have restricted themselves, really, by their unwillingness to develop initiative and look into the vast areas which need their talents and therefore should be a concern to them."

'Miss Carlsson quoted another member of the United States' Chapter, Helen Wetzel of New Jersey, who is also a lawyer:

'"St. Joan's ideal is to free women from the legal handicap which prevents them from working freely for the increased welfare of society in general."

'The executive committee has stated: "The spirit of our movement is not militant. . . . We have stressed always our desire to serve; we welcome statements by some theologians that there is no theological argument against the ordination of women; and we have proved that deeply ingrained custom is of itself no insuperable obstacle to change. . . ."

By Antoinette Bosco
(The Long Island Catholic)

REVIEW

"So We Take Comfort" by Dame Enid Lyons (Heinemann).

It was a vivid experience reading this book because in doing so one came to know, quite intimately, two brilliant and lovable people. Two people, moreover, who were exceptional because high places never for one moment corrupted them.

Dame Enid begins her story with the account of her own childhood and youth, with descriptions of her courageous and charming mother and of her father, "a sawyer at Duck River in North-Western Tasmania", who was "something of a swash-buckler".

These enchanting memories end with the marriage of Dame Enid to Joe Lyons when she was only seventeen and he twice her age. He had a passionate interest in politics and as part of the new Labour Government was already a senior Cabinet Minister. It was a love match indeed; their only deep difference was religious, as Dame Enid was a Methodist and her husband-to-be a Catholic, and although "not extremely religious", he was involved and sincere in his Faith. It was perhaps chiefly due to Dame Enid's courageous and far-seeing mother, that she eventually found her own anchorage in the Church so that she and Joe Lyons had the happiness of marriage in mutual harmony. The chapter called "Conversion" is touching in its understanding of those "on both sides of the fence".

Tempting though it be, it is of course impossible to follow this book through all the milestones of a famous public career culminating in Premiership and the founding of the United Australian Party. These memoirs are chiefly concerned with the private side of that career and with the reminiscences of two people who became eminent through hard work, devotion to their ideals and, above all, a giving of themselves to the public interest. Perhaps this giving cost Joe Lyons his life; in any case he could not have achieved so much had it not been for his devoted and altruistic companion.

There are highlights in this book, some of them public, some of them personal. The accounts of two official visits to England for the Silver Jubilee and the Coronation are of great interest, together with the intimate glimpses of famous British public figures. On the personal side there are the births of twelve well-beloved children and above all there is the courage, resilience and faith which defeated ill-health, uncertainty and the depressing criticisms attendant on any public career.

The story ends with the passing of Joe Lyons, described in the very poignant chapter entitled "The Threshold". It is a chapter which links death with eternal life. "So we take comfort", for hope and optimism are the keynotes of this remarkable and delightful book.

Christine Spender

SHOULD WOMEN BE SILENT IN THE CHURCH?

by J. Theresia Münch

A passage in the first letter to the Corinthians by St. Paul has these words: "Women should be silent in the Church. If they want to know anything let them ask their husbands at home" (1 Cor. 14, 34, 35).

There are well-known commentators who say that this passage was not written by St. Paul but that it was interpolated by a later transcriber or editor. St. Paul could hardly have written that women should consult their husbands on religious matters because many of the first women Christians were married to Pagan or Jewish husbands and were expected to win them for Christ. Other commentators point out that there are other passages in the Epistles (e.g. 1 Tim. 2, 12) which contain similar prohibitions; whether these passages are genuinely Pauline is also a problem of biblical commentary.

Assuming that these prohibitions are authentically Pauline let us consider how St. Paul would have come to hold such views.

In the days of the Apostle, Jewish women did not possess legal capacity and were almost completely without rights. They were not accepted as fully adult and had no right of self-determination. A woman was under the guardianship of her father, her husband or one of her male acquaintances. The veil she was made to wear was as a fence enclosing property, over which the man had the right of disposal. Owing to this sovereignty of the man it was considered right for him to dismiss his wife for any reason (Dt. 24, 11), whilst the woman had no right of divorce. Christ's preaching against this injustice was not pleasing to the Apostles who regarded it as an encroachment on the privileges of the male. "If the case of a man with his wife be so," they said, "it is not expedient to marry."

In public a man did not speak to a woman, even his wife. It is not surprising that the Apostles "wondered" when Jesus spoke to the Samaritan woman at the Well of Jacob.

The Jewish religion was a religion for men. Girls were not allowed to study the Torah. Women, together with slaves and children, were not allowed to join in saying the prayer, "Hear O Israel".

Full knowledge about the status of women in the Judaism of that time will show clearly that the prohibitions attributed to St. Paul originated in the Jewish Order of the Synagogue and the current social customs. To have written such passages St. Paul would have needed no divine inspiration or revelation. He would have been taught such things by the Rabbi Gamaliel who instructed him according to the Law of the Fathers (Acts 22, 3). One may assume that the commandment of silence had become a familiar saying, brought forward on many occasions.

Only those who realise how the Chosen People despised the Gentiles, slaves and women can estimate the Divine illumination which led the Jew, Paul, to write:

"For as many of you as have been baptised, have put on Christ as a garment: there is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for you are all one in Christ" (Gal. 3, 27, 28).

Women obviously rendered such great services to the early Church that Paul could not withhold his acknowledgements. In the Epistle to the Romans (Rom. 16, 1ff) he publicly greets the couple, Priscilla and Aquila, "who have laid down their own necks for His life". He honours Mary, "who has laboured much for the Roman Church"; he calls public attention to Tryphaena and Tryphosa, "who laboured in the Lord". He salutes also Julia and the sister of Nereus. He publicly commends Phoebe, "a fellow Christian who holds office in the congregation at Cencreae. Give her," he pleads, "in the fellowship of Christ, a welcome worthy of God's people, and stand by her in any business in which she may need your help, for she has been a good friend to many, including myself" (Rom. 16, 1).

It looks as though, if we accept as Paul's the words in the first Epistle to the Corinthians, that the Apostle was torn between the old Jewish dispensation and the new Christian ideal.

If we turn to the four Gospels we find with joy that there is not the slightest word forbidding women to preach or to evangelise. That Jesus called only men as Apostles was due to the fact that women would not have been accepted as having legal capacity. They were, therefore, unable to function as witnesses. They could not be ambassadors or commissioners. The Hebrew word for "Apostle" was "Shaljach", an "attorney". The witness of a woman was accepted in an unofficial way only as we accept that of a minor. Yet God raised this unofficial kind of witness to be used in His plan of Redemption. He empowered the prophetess Anna to make known the Child Jesus to all who looked for the Redemption of Israel, making her his reporter (Luke 2, 36, 38). Jesus accepted the propaganda of the Samaritan woman who won over a whole town for him (John 4, 29, 30, 39, 42). In spite of the contemporary prejudice against women witnesses, the Risen Christ himself called upon women to be the first witnesses to his own people, of his Resurrection: "Fear not; go and give word to my brethren..." (Mt. 28, 10). According to St. Mark the young man in the white robe said to the women, "Fear nothing. You are looking for Jesus of Nazareth, who was crucified. He has risen. He is not here. Here is the place where they laid him. Go and tell Peter and the

rest of his disciples...". "And they delivered these instructions to Peter and his companions" (Mark 16, 6-8).

Our Saviour, two thousand years ago, expected those disciples, whom today we regard as the first bishops and the first Pope, to accept the evangelistic functions of women. The Man-God did not find it unbecoming for the Church, for the brethren, for the disciples or St. Peter to be told the news of the Resurrection by women.

So in the sight of God there existed no impediment to women being the witnesses of the Good News: they were ordered not to be silent but to speak. Today also the same God is calling on women to be witnesses of his truth.

LE DYNAMISME DES RELIGIEUSES

Pour un expert conciliaire qui a vu à Rome le monde catholique rassemblé en la personne de ses évêques et de ses théologiens, il est passionnant de voyager, de voir sur place quelles étaient les racines propres des positions de chacun de ces hommes ou groupes: ces positions diverses qui parfois se neutralisaient, mais représentaient finalement la catholicité au delà des particularismes. Ces diversités, qui parfois étonnaient, s'expliquent par les Institutions que les évêques représentaient, par les problèmes que pose à chaque pays son évolution propre.

C'est cette expérience que je viens de faire en Amérique. Humblement, car en abordant un grand pays, on est dominé par le sentiment d'avoir tout à apprendre, plutôt que par une propension à tout juger. Aussi les impressions que je livrerai ici n'ont-elles pas la prétention d'être synthèses.

Ce qui me frappe au premier abord, c'est la puissance des institutions, et au premier plan des institutions d'enseignement. L'Université catholique de Dayton (Ohio), où j'enseignais, se présente comme une ville avec ses rues, sa poste, sa police, etc.

Aux U.S.A., on voit grand et on ne lésine pas sur les moyens, qui sont toutefois minutieusement calculés. On travaille sans relâche. Les cours d'été ne chôment pas (j'étais là pour cela) et deux de mes étudiantes travaillaient comme secrétaires à plein temps (midi-20 heures) pour payer des études aux-elles elles consacraient la matinée et une partie de la nuit.

L'institution la plus frappante, pour le visiteur de l'été 1966, ce sont sans doute les religieuses. Pendant les deux mois que j'ai passés aux U.S.A., la plupart des revues à grand tirage ont consacré quelque article à leur évolution. Elles catalysent le double intérêt que suscitent l'évolution du catholicisme et la promotion féminine. Leur nombre est considérable, au moins 170.000. Mais si, comme me l'affirmait au passage un prélat bien placé, elles sont sept fois plus nombreuses que les prêtres, il faudrait compter le double.

Par la force des choses, j'ai surtout pris contact

avec les enseignantes. Elles tiennent un grand nombre de ces "collèges" qui répondent non pas à nos collèges secondaires français, mais, en gros, à ce que seraient les classes du baccalauréat plus la propédeutique et un peu plus. Ces collèges aussi sont parfois des villes.

Plus frappant que les dimensions: la jeunesse, la formidable santé, l'efficacité des habitantes. Dès avant le Concile, les religieuses ont poussé le développement culturel, et l'on trouverait aujourd'hui plus de religieuses que de prêtres hautement qualifiés en ce qui concerne les disciplines scientifiques: littérature grecque et latine histoire ou biologie. Il ne paraît pas exclu que le même chose adienne un jour en théologie. Quelques religieuses de valeur regardent de ce côté et, si elles s'y mettent, on pourra voir en ce domaine des choses aussi surprenantes que le laboratoire de physique nucléaire monté pour deux religieuses dans un de ces collèges (coût: 2 milliard et demi de nos anciens francs).

Comme en France, les religieuses sont le milieu chrétien qui a su accueillir les décisions du Concile avec le plus d'enthousiasme, de générosité, mais aussi d'efficacité et de réalisme. En un rien de temps, les autels ont été retournés, les chapelles transformées, le répertoire des chants renouvelé. Et ce chant prend dans ces grandes communautés, où il n'est pas rare de voir plusieurs centaines de religieuses, une extraordinaire puissance.

Là où les religieuses ont acquis un niveau humain et scientifique supérieur, par exemple, il devient impossible de vivre dans des cadres conçus pour les situations du XIXe siècle où la femme était mineure à vie. D'où le dilemme qui se pose aux supérieurs: stopper la culture ou transformer l'Institution.

Le problème de la pauvreté qui m'a été posé explicitement en plusieurs endroits... et auquel j'ai été bien embarrassé de répondre, car, avant de mettre à feu la dynamite, il faut bien, regarder le terrain et les hommes qui sont à l'entour.

Certains ordres religieux anciens et nouveaux dessinent déjà dans cette ligne de l'insertion humaine et du service des pauvres une évolution intéressante qui attire particulièrement l'attention de la presse américaine, et la presse la plus neutre. Il est étonnant de voir à quel point toute réalisation de style évangélique a vite fait de toucher nos contemporains, et plus vite parfois en dehors de l'Eglise que dans l'Eglise même.

Abbé René Laurentin

(Le Figaro, 28th August, 1966)

THE FAWCETT SOCIETY

We have received from the Society a preliminary notice of a Conference to be held on the position of women in modern society. It will be held at the Livery Hall of the Guildhall, London, on Saturday, 29th April, 1967. Further details may be obtained from The Fawcett Society.

CHRISTIAN ANTHROPOLOGY

It is when human beings look at each other from the fortress of their isolated individualities that the one imposes himself as superior while the other is thrown into inferiority as into a form of self-defence. When they understand each other to be distinct manifestations of the one image of God, they can then say with St. Paul: "There is neither male nor female ... but all are one in Christ Jesus ...".

Although I can see no fundamental theological objection to the ordination of women, I definitely consider this to be a side-issue in comparison with the dominant problem of the Christian image of man. Once this restored Christian image has become a focal point of our catechetics, our preaching and our theology, side-issues will ripen like fruits on a good tree. Either the ordination of women will be seen to correspond to the providential evolution of the world, or, on the contrary, women themselves will decide that, although ordination would be theoretically possible, it is not, in the concrete circumstances of the times, in the best interests of the Church. I do not think anyone can reach either conclusion without having first placed a Christian anthropology in the seat of authority, where most are satisfied to seat the assumptions and prejudices of our non-Christian, post-Christian or not-yet-Christian contemporaries.

George Tavad
(in *The Ecumenist*)

A PLEA FOR SERIOUS DISCUSSION

In her article "Ordained Women, An Imperative" (*Continuum*, Chicago, Spring, 1966), Miss Cecelia Wallace draws attention to one of the reasons which inspire many of the opponents of women's ordination—"a defective theology and psychology of women which is omnipresent in past Catholic theology".

"Thus," she continues, "we are told that those women who wish to be priests are feminists who simply want to conquer the last stronghold of men in their world-wide efforts for emancipation. This is merely an echo of the stock accusations against women for wanting to be like men, when they asked for better working conditions, education, access to the professions and political activity. These accusations no longer convince anyone. The women who wish their sex to be granted the sacrament of orders have always expressed this in terms of a desire to be of service in the ministry of the Church. It is the limitation of the priesthood to one sex that concerns them, not the wish to become men."

"... We are told about the 'emotional possessiveness' of women, their tendency to entangle themselves with persons, and that the power of abstraction of men better suits them for ordination. This has its ironic aspects considering that the argument may be countered by pointing to the 'emotional possessiveness' of the male clergy

regarding the priesthood, and the criticisms launched against them for their lack of personal involvement, their excessive pre-occupation with abstractions and legalisms, and their consequent failure to relate to persons in real-life situations. All of which may very well be the result of lack of feminine influence on both theology and the priesthood.

"In short, it is plain, that Miss Görres* prefers a church headed by a celibate clergy rather than a true family of God in which the woman assumes a full role, not subordinate to her husband, but equal, as the New Law prescribes. Woman as well as man should be at the centre of the Church, involved fully in all its sacramental life, ministry and worship.

"Women were specifically mentioned in the Council documents only as part of that section of the Church which concerns itself with the lay activities of the world. Even the religious women are in this category—they are neither fish nor fowl, clergy nor laity, but still hovering in their ambiguous position between what is 'ecclesiastical' and what is 'lay'.

"We are centuries overdue in taking this question seriously."

NOTES AND COMMENTS

The Council Meeting

A full official report of the Council Meeting held in Chelsea at the end of August will be given in the October issue of *The Catholic Citizen* (an Australian impression is given on page 57).

Suffice it to say now that it was an exhilarating occasion and delegates, officers and other members left Crosby Hall with renewed hope and courage.

Its success would not have been possible without the arduous work of preparation, and the full-time services during the proceedings, of the secretariat to whom we offer our sincere thanks.

It was decided by the General Council that, in the near future, the International Headquarters will be in Paris but for the time being all correspondence should continue to be sent to the London Office.

The Editorial Office of *The Catholic Citizen* will remain in London.

Duns Scotus for the Methodists

It was interesting to read in the same issue of *The Guardian*† of some words of Archbishop Cardinale, the Apostolic Delegate, spoken at the World Methodist Conference which he had attended earlier in the day, and where he outlined briefly the philosophy of the Scottish philosopher, Duns Scotus.

We are not told whether the Methodists reported at this meeting their recent decision to accept the principle that women may be ordained.

* A European writer who refuses to take seriously the arguments in favour of the ordination of women.

THE INTERNATIONAL SCENE

Egypt

In connection with the review on page 59, it is interesting to recall that it was during Dame Enid's visits to England on the occasion of the Silver Jubilee and the Coronation that she made acquaintance with St. Joan's Alliance and ultimately became President. Dame Enid was awarded the Grand Cross of the Order of the British Empire for political services in 1937.

After her husband's death and during the war Dame Enid entered the Federal House of Representatives, to be its first woman member and later became the first woman to hold Federal Cabinet Office. She resigned from the Federal Cabinet in 1951 and did not contest another election. But her membership of the Australian Broadcasting Commission lasted from 1951 till 1962 and only since then has she lived in retirement.

This year she wrote to Miss Challoner thanking her for a memorial card of Miss Barry. She recalled Miss Barry's warmth, enthusiasm and generosity of spirit. Miss Challoner expressed at the time her pleasure in hearing once again from our much honoured Australian Vice-President.

'The Guardian' Report

On Saturday, 27th August †, *The Guardian* gave a report of the Reception held by the Alliance on the previous day. It mentioned a view "expressed by some speakers" that the Church's grave shortage of priests might ultimately force open the door into the priesthood for women. But *The Guardian* did not report the rejoinder made by Dr. Shattock that this was not the way in which the Alliance hoped for women to obtain the right to give their best services to the Church: our hopes are based on the rightness of our cause not on expediency, and we pray that a change of heart may be made as a result of the reasonable arguments we have put forward.

Publicity

Encouraged no doubt by the warm and reasonable assurances of Archbishop Cardinale, the Apostolic Delegate, *The Universe* and *The Catholic Herald*, in models of brilliant reporting, gave the Alliance some much-welcomed publicity. We were promoted from a corner on the back page to the pages containing "respectable" items of news. The American Catholic Press has always taken considerably greater interest in the aims of the Alliance and given us much support. The breezy account appearing on page 59 and the extracts from *Continuum* (page 62) were published before the Council Meeting took place.

The Times reported in August that Mrs. Khaira Chérine was in London seeking support for the Society for the Economic Liberation of Women, set up in 1952 by a small group of Egyptian women.

The story of the rise of this Society makes thrilling reading. The women of Egypt were penniless and illiterate—Mrs. Chérine showed them how to employ themselves at home. Now, with twenty-nine branches, the Society are looking for overseas markets for their fine handwork—pottery, straw mats, metal embroidery, fabrics and needlework.

To raise funds they sold home-made cakes, cheeses, jams, honey and pickles; they held a sale of secondhand clothing, have run a bookshop, shown films and organised lectures, set up a cafeteria and an employment bureau.

Italy

The President of the Italian Republic has created twenty-five new Knights of Labour, women who have distinguished themselves in commerce, industry and social work. Regret is expressed that although the number of women university students is rising, the proportion is still too low, as compared to men students, and the new recruits are still mainly preparing for the teaching profession. There are few women in the Sciences and in the Social-Cultural faculties.

(*Schweizer Frauenblatt*, August, 1966)

Kenya

The number of Kenya's women doctors, lawyers, farmers, police and taxi drivers is rising, according to *Flamingo's* August edition. Agatha Wangaci already works in the Ministry of Information, other women are trained at Makerere University (Uganda) for other administrative positions.

Canada

Representatives of the Catholic and Anglican churches have, at an ecumenical meeting at the University of Notre Dame, organised a committee of social action.

(*I.C.I.*, July, 1966)

Ethiopia

It was announced in Addis Ababa on August 5th that Sister Marie Gabriel, a Catholic missionary of the Community of Saint Vincent and Saint Paul in Addis Ababa, is to receive an Ethiopian National Award from the Haile Selassie I Prize Trust for "humanitarian services" to the people of Ethiopia. Sister Gabriel will receive a gold medal, a diploma and a prize of seven thousand Ethiopian dollars (£1,000).

U.S.A.

Against the advice of its President, the Lutheran Church of the U.S.A. is undertaking a study of Woman's Ministry, at the request of the delegates to its Third Convention.

Germany

The parish councils of the German Evangelical Protestant Churches are almost unanimously in favour of the ordination of women to the ministry, according to the report issued by the Berlin bishops. (*Informations catholiques internationales*, August, 1966)

Latin America

A woman is in charge of the electronic apparatus of Buenos Aires airport; Maria Tamayo is judge of Mexico high court; Pareira Carneiro is editor of Rio's great *Jornal do Brasil*. The work of such exceptional women has convinced the sociologists of South America that discrimination against women can no longer be maintained.

(*Neue Berner Zeitung*)

U.K.

Last April and May the Minister of Labour held separate meetings with the Trades Union Conference and the Confederation of British Industry to consider questions arising from the introduction of Equal Pay.

In June at a joint meeting of the Trades Union and the Confederation leaders under the chairmanship of Mrs. Shirley Williams, Parliamentary Secretary to the Ministry of Labour, it was decided to hold a further meeting "in some months' time".

As the time is drawing near when there is a possibility of the "talks" leading to legislation we should be on the alert to notify our M.P.s of our views.

New Guinea

The *Sydney Morning Herald* recently published an analysis of the custom of making marriage payments among the Motu people of Papua.

These payments are unlike those made in some other countries and are part of a complicated system by which the relatives of the young couple, as well as other villagers, are involved in a series of interlocking obligations. The payments do not seem to be regarded as "buying" the bride: no girl has a set value placed on her and the sums involved bear no relation to the attractions of the intending bride. The couple seem to have a good deal of freedom of choice.

As long as the community depended on hunting, fishing and gardening for its livelihood the obligations involved in these exchanges of wealth, originally in kind, appear to have had social and economic advantages for the villagers. All those contributing to the marriage payment become assured of an equivalent return when in need. Only a small "Bride Price" goes to the parents of the bride. All those receiving any portion of it incur an obligation to make an equivalent return. (In some parts

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of Papua the bride's relatives make, on the occasion of a marriage, a return gift equal in value to that made by the relatives and friends of the bridegroom.)

As work for cash wages is replacing the former means of earning a living the advantages of the system seem to be diminishing, and the security it offered unnecessary. In addition the sum asked for is rising steeply very often due to a desire for family prestige. In a few cases the obligations incurred prevent the young couple from saving for themselves. Some of the young men are becoming restive but they do not reject the system entirely. We are not told the opinions of the women.

(*Week-end Magazine*, April 23rd, 1966)

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