

# 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*

## THE PRESIDENT'S REPORT TO THE COUNCIL, LONDON 1966

Le rapport que je vous présente cette année s'enchaîne exactement sur celui de l'an passé. J'ai été encore au cours de ces onze mois une présidente "itinérante," essayant d'utiliser ses multiples déplacements pour le service de l'Alliance, en entretenant les anciennes relations ou en créant de nouveaux contacts, ou encore en combinant les dates ou en faisant quelques détours pour assister à des réunions ou à des conférences où St. Joan's devait avoir sa place. Je vais donc vous parler un peu de ces voyages, des personnes que j'ai rencontrées, des conférences auxquelles j'ai assisté, puis, ensemble, nous devons constater que, si l'Alliance dispose d'une influence grandissante, par contre, les problèmes internes qui ont surgi l'an dernier n'ont pas reçu de solution et sont devenus de plus en plus aigus, au point qu'actuellement la crise est ouverte.

Lorsque nous nous rappelons qu'après notre session de 1961—tenue ici même à Londres où nous avons fêté notre jubilé—nous avons timidement adressé notre première résolution sur le diaconat à la Commission pontificale préparatoire pour l'Apostolat des Laïcs, nous mesurons mieux le chemin parcouru: notre "prudente audace" a depuis lors été qualifiée de "hardiesse apostolique." Notre réception de Rome en septembre 1965 et les articles de presse qui l'ont suivie ont donné grande publicité à nos positions, cependant que les encouragements et les bénédictions que le Saint Père lui-même a daigné accorder à certaines d'entre nous, plus encore que les affirmations d'éminents spécialistes que rien en théologie ne s'opposait au sacerdoce féminin, nous ont confirmé dans la certitude que cette nouvelle orientation des activités de l'Alliance était bonne et d'autant plus opportune que notre groupement est le seul jusqu'ici à poursuivre semblables recherches.

C'est donc très encouragées à continuer cette tâche qu'à la fin de notre Conseil de Rome, nous avons saisi de nos résolutions les Commissions Conciliaires ainsi que les autorités compétentes et nous avons adressé au Saint Père la lettre sur le Synode. Puis nous nous sommes dispersées et,

This report follows on that which I gave you last year. I have again been your itinerant President, trying to use her numerous displacements for the good of the Alliance, renewing old contacts and forging new ties, grouping places and dates to assist at reunions and conferences at which St. Joan's should be represented. I will tell you of these travels, the people I met and the conferences I attended, so that together we may conclude that if the importance of the Alliance is growing so also are her unresolved internal problems.

If we remember that it was in 1961 when, here in London, we celebrated our Jubilee and addressed our timid first resolution on the diaconate to the preparatory Pontifical Commission for the Apostolate of the Laity, we shall be better able to assess all the distance we have travelled since. Our "prudent audacity" has now qualified as "apostolic intrepidity."

Our Rome reception, in September 1965, and the Press comments which followed it, have given much publicity to our aims, while the encouragement and blessing given by the Holy Father himself has given us, even more than the affirmations of eminent specialists, who hold that there are no theological obstacles to the ordination of women, confirmation of our conviction that the Alliance is following the right path—more especially as we are so far the only organisation engaged in this quest.

Encouraged in our endeavours by our Rome Council, we have sent our Resolutions to the Conciliar Commissions and the competent authorities, and have addressed to the Holy Father the letter relating to the Synod. After the Council I sailed to India, from where I sent a copy of our Resolutions to various Prelates and Religious who should be kept informed of our work.

In Bombay I spoke at length before a large audience about our Rome Council which had taken place at the time of the opening of the fourth and last session of the Second Vatican Council. This was at a reunion organised by the School of Social Service, and

pour ma part, j'ai pris le bateau pour retourner en Inde, d'où j'ai envoyé nos résolutions à divers prélats ou religieux que je crois utile d'informer de nos travaux.

A Bombay où j'ai débarqué, j'ai eu l'occasion de parler longuement de notre Conseil de Rome, qui s'est déroulé dans cette atmosphère assez extraordinaire du début de la quatrième et dernière session du Concile Vatican II. C'était dans une réunion organisée à l'École de Service Social (dirigée par une américaine Miss Baker) devant une audience nombreuse, constituée principalement d'assistantes sociales et de dirigeantes d'oeuvres ou d'associations de Bombay, en général plutôt stupéfaites d'entendre nos résolutions, mais prodigieusement intéressées. Rentrée à Delhi, j'ai parlé à plusieurs reprises de nos activités à l'Archevêque et à son co-adjuteur, tous deux très ouverts, ainsi qu'à des prêtres, à des religieux ou des religieuses, ou même à des laïcs de diverses nationalités, résidant en Inde ou de passage dans ce pays. En novembre, j'ai pu, grâce à quelques relations, aider Miss J. Morris dans son voyage circulaire en Inde, et particulièrement à Delhi même où j'ai eu le plaisir d'organiser chez moi une soirée, au cours de laquelle une soixantaine de personnes ont assisté à son exposé et à la projection de son très beau film. Naturellement St. Joan's Alliance fut citée à plusieurs reprises.

C'est en nous promenant en ville un des jours suivants que Miss Morris et moi avons jeté les premiers jalons de ce qui est devenu "la journée des théologiennes," et dont la préparation m'a fort occupée les mois suivants. J'ai écrit à toutes nos "théologiennes" et à quelques présidentes de sections pour les informer de nos projets et leur demander quelle collaboration elles pourraient apporter à leur réalisation.

Deux fois au cours de l'hiver, je suis retournée à Bombay et j'ai revu certaines des dames présentes à la première réunion. Trois d'entre elles ont souscrit un abonnement au *Catholic Citizen*; elles étaient tentées de former un groupe, mais, en fait, elles n'osaient pas, se demandant ce qu'en penseraient leurs autorités ecclésiastiques... mais je n'ai pas perdu tout espoir, car j'ai vu certains évêques qui m'ont paru fort compréhensifs—notamment Mgr. Eugène D'Souza, à qui j'ai rendu visite dans son évêché de Bhopal, qui a joué un rôle important au Concile et qui a la charge de l'Apostolat des Laïcs en Inde. Un autre évêque m'a aussi demandé d'inviter chez moi l'un des dirigeants de l'Action Catholique en Inde, trop pusillanime à son gré, pour lui expliquer ce que les laïcs pouvaient faire de leur propre initiative...

Pendant tous ces mois, j'ai, vous vous en doutez, entretenu une abondante correspondance avec le Secrétariat de Londres, aux prises avec les difficultés que vous savez, aussi avec notre

the members, mainly social workers and leaders of Bombay associations, were rather startled, though profoundly interested, when they heard of our Resolutions. I was able on my return to Delhi to speak to the Archbishop on many occasions, as well as to his coadjutor, about our activities, towards which they both showed an open mind. I spoke also to many priests, and both male and female lay and religious people of various nationalities. In November I was able to help Miss J. Morris, who was on a world tour, to show her beautiful film especially at a Delhi reception I held for about sixty guests. Naturally the Alliance was frequently referred to. It was during the days following that Miss Morris and I started planning the "Theological Day" which has involved me in communications with our theologians, and with some of our Presidents informing them about it and asking what collaboration they could give to our plans.

Twice during the winter I returned to Bombay. Three ladies who were at the first reunion have subscribed to *The Catholic Citizen*. They wanted to form a group but hesitated, wondering what the ecclesiastic authorities would think; but I have not abandoned hope as I met some bishops, notably Mgr. Eugene D'Souza, an important member of the Vatican Council, who were very understanding. He is also in charge of the Apostolate of the Laity in India. Another Bishop asked me to invite one of his directors of Catholic Action to show what the laity can do on its own initiative.

Throughout this time I was in active correspondence with our Sections, our representative in Geneva and our Belgian members, who were organising their section; I prepared my journey to Europe and saw Monsignor Knox, Papal Internuncio regarding the letter we had addressed to the Holy Father on the Synod, to which no answer had, as yet, been received. He gave me most useful advice and on arriving in Rome on May 25th I was received by Monsignor Lagni at the Secretariat of State. During my two days in Rome I met Monsignor Glorieux, Secretary of the Committee for the Apostolate of the Laity, Mademoiselle Besson, collaborator of Miss Rosemary Goldie at COPECIAL, Father de Riedmatten, ecclesiastic councillor of the Conference of O.I.C. in Geneva, who is frequently in Rome as secretary of the ommission for Population and the Family. I also saw Signora Spagnoletti who was an observer at our last Council Meeting in Rome and who had undertaken to form an Italian Section; this is always a difficult and lengthy task.

After Rome I spent two weeks in Paris with our French Section which is deeply engaged in theological studies. One of these researchers is a delegate from the Collège Sainte Marie (where Father Daniélou S.J. is the counsellor). I saw its

trésorière internationale, avec Mlle. Archinard, notre consultante de Genève, qui a dû représenter l'Alliance à plusieurs conférences au cours de l'année, et encore avec différentes amies belges qui ont tenté avec succès d'organiser, une section en Belgique. Aussi dès le début de mai, par de nombreuses lettres, j'ai préparé mon voyage en Europe. J'ai vu aussi l'Internonce Knox, à qui j'avais fait part de notre souci de n'avoir même pas reçu un accusé de réception de notre lettre concernant le Synode; Mgr Knox m'a donné quelques excellents avis, si bien dès mon arrivée à Rome, le 25 mai, j'ai été reçue par Mgr Lagni, à la Secrétariat, qui m'a accordé un long entretien. Durant mes deux journées à Rome, j'ai rencontré aussi Mgr Glorieux, secrétaire du Comité de l'Apostolat des laïcs, Mlle Besson, collaboratrice de Miss Goldie, toutes deux du COPECIAL, le R.P. de Riedmatten, conseiller ecclésiastique de conférence des OIC. à Genève, mais qui est aussi très souvent à Rome, en tant que secrétaire de la Commission sur la Population et la Famille. J'ai également rendu visite à Mme. Spagnoletti qui, observatrice à notre Conseil l'an dernier, s'était chargée d'organiser une section et Italie: c'est toujours une tâche ingrate et qui demande beaucoup de temps.

Après Rome, je suis restée deux semaines à Paris, très bien accueillie par nos amies françaises. Une réunion, organisée à l'occasion de mon passage, m'a prouvé la vitalité de la section, qui se passionne pour les études théologiques! L'une de fidèles de ces discussions est une déléguée du Collège Sainte Marie (dont le R.P. Daniélou est le conseiller. Je suis allée voir la directrice et j'ai eu l'impression reconfortante que nous pourrions trouver dans ce milieu une précieuse collaboration.

La semaine suivante, à Bruxelles, Mme Fontainas a réuni chez une quinzaine de personnes, avec lesquelles j'ai eu un échange de vues anime, à la suite de quoi ce groupe belge a demandé son affiliation.

J'ai fait ensuite un premier séjour à Genève. J'ai assisté avec Mlle. Archinard à l'une des deux réunions annuelles de WINGO sorte de nouveau Comité de Liaison; on y a discuté particulièrement des menaces qui pèsent sur le statut consultatif des ONG., de la préparation de l'Année des Droits de l'Homme en 1968, et de la meilleure collaboration entre associations pour assurer une plus grande efficacité dans l'action. Ces sujets étaient d'ailleurs à l'ordre du jour de la Conférence des ONG. qui s'ouvrait le lendemain. Comme toujours, ce passage à Genève m'a permis de reprendre mes contacts à l'ONU, au BIT, au Centre des OIC, et encore au Conseil oecuménique des Eglises, avec lequel j'entretiens de très cordiales relations, surtout depuis le séminaire de Bossey où j'avais parlé du travail de l'Alliance.

Directress and have the pleasant conviction that here we can find precious collaboration.

In Brussels the following week, at a reception given by Madame Fontainas. I exchanged views with fifteen guests who then applied for affiliation.

I then made my first visit to Geneva and attended with Mademoiselle Archinard one of the two annual reunions of the WINGO, a sort of new liaison committee at which the threat to the Consultative Status of the NGOs was discussed, as well as preparations for the 1968 Human Rights Year and better collaboration between associations for their greater usefulness in action. This was also the programme of the NGO Conference, which opened next day. As always in Geneva, I was able to renew contacts at UNO, BIT, the O.I.C. Centre and the Ecumenical Council of Churches; I had spoken of our Alliance at the Séminaire de Bossey.

I arrived in London on July 9th to work with Miss Challoner and Dr. Shattock on the preparation of our present Council Meeting. I attended the traditional summer Sale which feeds the U.K. monetary reserves and I had a long interview with Miss Morris on the forthcoming Theological Discussion of which she was in charge. I met two members of the Alliance who are on the National Council of Women and have had sessions with our devoted secretaries Miss Daye and Mrs. Halsey, the Editor of our journal Miss Cheke, and other members of the U.K. Committee. All these contacts have confirmed what I had already recognised, that for various reasons both personal and financial the U.K. Section could no longer retain the principal responsibility for the International Secretariat, as they had done for the past thirty-five years.

We examined the question with Miss Challoner during four days in the free moments of our attendance at the O.I.C. Conference in Twickenham on which Miss Challoner reported in *The Catholic Citizen*. We were both very appreciative of the lectures we attended and of the exchanges of views with the various participants. This first post-Conciliar O.I.C. Conference shows an astounding enlargement of conception and revision of working methods, in particular in the remarkable exposition of O.I.C. participation in different aspects of international life (development problems, alphabetisation, etc.). The Apostolate of the Laity received frequent attention (Commission and Congress). I estimate that the Alliance will profit, especially as regards information, by retaining contact.

On parting with Miss Challoner on July 17th I could not have imagined that I would not see her again.

I then spent three more days in Paris where, by chance, I met Miss McGillicuddy and where I

Le 9 juillet, j'arrivais à Londres pour travailler avec Miss Challoner et Dr. Shattock à la préparation du présent Conseil. Durant ces quatre journées, j'ai assisté à la vente traditionnelle du début de l'été qui alimente en partie la caisse de la section britannique, j'ai vu longuement Miss Morris pour parler de la réunion théologique dont elle assume la responsabilité, j'ai rencontré deux membres de l'Alliance qui font partie du Conseil national des Femmes, je me suis entretenue avec nos dévouées secrétaires, Mrs. Halsey et Miss Daye, avec Miss Cheke qui édite notre journal, et avec quelques autres membres du Comité britannique. Teutes ces conversations n'ont pu que confirmer la réalité que j'appréhendais, à savoir que, pour des raisons de personnel et de finances, la section britannique ne pouvait plus garder la charge principale dans l'organisation du Secrétariat international, comme elle l'a fait depuis 35 ans, et qu'elle demandait à en être déchargée.

Nous avons examiné la question sur toutes ses faces, Miss Challoner et moi, durant les temps libres que nous laissait la Conférence des OIC. à laquelle nous avons assisté ensemble à Twickenham pendant quatre jours, et dont vous avez pu lire, dans le dernier *Catholic Citizen*, compte rendu fait par Miss Challoner. Toutes deux, nous étions des plus satisfaites des exposés que nous avons entendus et des échanges de vues et conversations que nous avons eues avec les divers participants. Cette première assemblée des OIC. après le Concile témoignait d'un élargissement des conceptions et d'un renouveau des méthodes de travail des plus frappants. Certains exposés sur la participation des OIC. à la vie internationale sous ses divers aspects furent très remarquables (problèmes du développement, alphabétisation, par ex.) On parla beaucoup aussi de l'Apostolat des Laïcs (Commission et Congrès) J'ai gardé l'impression que l'Alliance devrait rester en relations suivies avec la Conférence, qu'elle ferait oeuvre utile et qu'elle en retirerait elle-même beaucoup d'avantages, surtout au point de vue de l'information et des contacts. En quittant Miss Challoner, le 17 juillet, je ne pouvais m'imaginer que je la voyais pour la dernière fois . . .

J'ai ensuite passé de nouveau trois jours à Paris où, par hasard, j'ai rencontré Miss McGillicuddy, et où j'ai revu, outre nos amies Pesson et Gouffé, l'un des principaux professeurs du Collège Sainte Marie qui m'a promis sa collaboration. De Paris, je me suis rendue encore à Genève, où siegeait l'ECOSOC, et j'ai assisté à plusieurs séances concernant notamment la condition de la femme et l'esclavage, deux sujets importants pour St. Joan's. J'ai eu la chance, de parler longuement avec Mrs. Bruce, secrétaire générale de la Commission de la Condition de la Femme, et avec M. Schreiber, successeur de Mr. Humphrey

saw again our friends Mme. Pesson and Mme. Gouffé and one of the principal Professors of the Collège Sainte Marie, who promised her collaboration. I then returned to Geneva where I attended Conferences on the Status of Women and Slavery, at ECOSOC, two important subjects for St. Joan's. I was fortunate in having long conversations with Mrs. Bruce, Secretary-General of the Commission on the Status of Women, and with Mr. Humphrey's successor Mr. Schreiber, Director of the Human Rights' Commission, whom I have known for a long time.

I then went to Cavalaire for a short family holiday seeing on the way Soeur Marie-Claire, who is deeply interested in the Alliance since our Council at Antwerp. In Cavalaire I met Mademoiselle M. Barot, Executive Secretary of the Department for the Co-operation of Men and Women in the Church, the Family and Society, of the Ecumenical Council of Churches (Geneva). I have known her for many years and we spoke of the participation of women in the service of the Churches. Mlle Barot wants our collaboration, based on shared views of woman's present status. A misunderstanding had prevented our representation at a reunion between Catholic and Protestant women in June, but future occasions will offer themselves at which St. Joan's will be able to exert its happy influence.

Our Cavalaire holiday was saddened by the news of the death of Miss Challoner, a friend for twenty-five years. I realised even more clearly the gravity of the Alliance's situation in London and I spent hours in the study of the text of the S.O.S.—the circular letter I wished to address to Vice-presidents and Chairmen of the Sections.

In Rome last year we had set ourselves the task of surviving for one year: we are at its end and the situation is very grave . . . but I find it difficult to believe the Alliance cannot pursue its task, which is only partially completed. The general Status of Women can be cared for by other associations, but the work is unfinished, in particular as regards our advance in the sector we have entered in response to the call of the Ecumenical Council; the birth of our new Sections attests its usefulness.

I do not believe that any other association exists which could carry on our work for the greater participation of woman in the service of the Church; nor do I believe, I say this in all humility, that any other Association could, as can ours, be the vanguard of the Catholic feminine world. Under these conditions should we have the right to curtail our activities?

Magdeleine Leroy-Boy

comme Directeur de la Commission des Droits de l'Homme, que je connais d'ailleurs de puis longtemps.

En me rendant à Cavalaire pour y prendre quelques jours de vacances familiales, j'ai traversé Aix-en-Provence, où j'ai vu Sr. Marie-Claire qui s'intéresse vivement à l'Alliance, depuis notre Conseil d'Anvers. A Cavalaire même, j'ai rencontré Mlle M. Barot, secrétaire exécutive du Département pour la coopération des hommes et des femmes dans l'Eglise, la famille et la société, au Conseil oecuménique des Eglises (Genève), elle aussi en vacances. Je la connais depuis de nombreuses années et nous discutons beaucoup de la participation des femmes au service de nos Eglises respectives. Mlle. Barot souhaite une collaboration officielle avec nous, à cause de nos positions avancées concernant la condition de la femme en général. Un malentendu nous a empêchées d'être représentées à une rencontre entre femmes catholiques et protestantes en juin dernier, mais l'occasion s'offrira sûrement à nouveau et je crois que là encore St. Joan's pourrait exercer une heureuse influence.

Cette année, Cavalaire n'a pas été pour moi le lieu de vacances et de détente habituel, puisque j'y ai appris le décès de Miss Challoner, une chère amie de 25 ans. Cette mort m'a fait réaliser davantage encore la gravité de la situation dans laquelle nous allions bientôt nous trouver à Londres, et j'ai passé des heures laborieuses à rédiger un S.O.S., une lettre circulaire adressée aux vice-présidentes internationales et aux présidentes de sections que je pouvais atteindre pour les informer.

L'an dernier à Rome, nous nous étions donné en effet un an de survie: nous sommes à l'expiration de ce terme et vraiment la situation se présente sous un jour très grave . . . mais il m'est difficile pour autant de croire que l'Alliance puisse renoncer à poursuivre sa tâche; si celle-ci peut être considérée comme accomplie dans certains domaines de la condition de la femme où la relève est assurée par d'autres associations, on ne peut considérer toutefois que son oeuvre soit achevée, en particulier dans ce secteur où l'appel du Concile nous a fait nous aventurer: la naissance de nouvelles sections atteste d'ailleurs que notre effort répond à un besoin.

Je ne crois pas qu'il existe actuellement aucune autre association qui puisse continuer notre action en vue de promouvoir la participation de la femme dans le service de l'Eglise; je ne crois pas davantage, et je le dis en toute humilité, qu'une autre association puisse, comme la nôtre, être à l'avant-garde du monde catholique féminin. Dans ces conditions, aurions-nous le droit de nous saborder?

Magdeleine Leroy-Boy

#### ADDRESS TO GUESTS AT THE PRESIDENT'S RECEPTION DELIVERED BY DR. F. M. SHATTOCK, LONDON, AUGUST 1966

For over half a century the Alliance has worked to secure for women—everywhere—a status worthy of their human destiny.

It began in this country, in a very small way. Two young Catholic girls, waiting at a prison gate for women imprisoned for their participation in suffrage demonstrations, told each other that Catholics should play a part in asking for justice. The membership of the little group rose rapidly; after some years it spread to other countries and now numbers twelve international sections; others are in formation, and there are individual members in every Continent. They were derided, obstructed, even traduced, but survived and gained the affection and respect of those with whom they worked, for they brought to their gatherings the certainty and reasonableness of Catholic faith. They assisted, and not infrequently led, movements which secured political equality, admission to all professions and to public offices, the retention of their own nationality on marriage, the passage of Acts and orders which—in theory at least—assured equal treatment, if not always equal pay!

Very early the young organisation was given Consultative Status at the United Nations. They had supplied through the help of missionaries, priests and nuns, information not readily available otherwise, on such matters as bride-price, ritual mutilations—customs analogous to slavery. I retain a cherished memory of our then "delegate" to the United Nations, Miss Challoner, searching for information in the library of the Royal Society of Medicine. She was a History scholar, not a scientist, but she wanted to be quite sure of her facts before sponsoring the cause of woman's right to physical integrity. The recent loss of this courageous, able and loveable member of the Alliance is a great sorrow; she worked until her last days and we wish to pay this tribute to her memory.

A few years ago, after so much had been won, some societies decided their pioneer work had been done and that implementation could be left in the hands of others. Representatives of the Sections of the Alliance met in Council and decided their work was not yet completed; not only was implementation necessary, but members spoke for the first time of what they had long considered in private. To their great sorrow there remained one sphere where women were "inferior," the Church. Loyalty had prevented them speaking earlier, but at the vigil of the Vatican Council the Church had come to their aid, asking all her children to speak what was in their hearts. Pope John had given them the Charter for which they had long waited, the Encyclical *Pacem in Terris*.

They prepared their positions and submitted them to the Council. They asked that women should be admitted as Auditors. They asked that a prayer in the Nuptial Mass, which did not express the Church's equal concern for the fidelity of both groom and bride should be altered. These two not very great requests were granted. Not very great perhaps, but how significant of the welcome new era!

The other petitions were acknowledged and, have so far been neither granted nor directly rejected. The Alliance had told the Church that women wished to give her greater service, that if and when the Church, in her wisdom, should decide to extend ordination to women, women would be eager and willing to respond.

Realising that Canon Law, as it now stands prevents the promotion of woman's standing in the Church to the status woman now enjoys in the world, the Alliance undertook the considerable task of singling out those Canons which assigned to women a state of inferiority, and suggested desired alteration or omission. This work required several months of difficult application. The finished document was sent to the Pontifical Commission for the Revision of Canon Law and its receipt was acknowledged. It constituted Florence Barry's last public duty to the Alliance; its final codification and expedition was undertaken four years after her Golden Jubilee of service to the Alliance and her "retirement."

What can one say on the outcome of so much work and sacrifices? The cynic might say "very little." A less superficial observer would say that progress has been great and more rapid than any optimist could have foreseen. A change of attitude, a greater appreciation of what woman can achieve—more important perhaps—of what she is, and is capable of giving. Those of us who were fortunate enough to be present at the Alliance's last Annual Meeting in Rome, at the time the Vatican Council started its fourth Session, were sometimes astounded by the magnitude of this progress. They had an opportunity to contact Conciliar Fathers and to thank them for their courageous speeches, made in open debate, in which they had deplored the relegation of women and the loss this had inflicted on the Church.

We had made sure, as we met in Rome, that the Holy Father was fully informed on our aims and aspirations. Our documentation had been delivered into his hands and we were deeply grateful that when our President was received in audience, Pope Paul said to her: "Je sais." On the following Sunday, our delegates in St. Peter's were called by the Alliance's name, as is the custom for approved delegations, and led to the Pope after his Mass. They were blessed "for the good they were trying to do." This is our man-

date: it does not conceal the difficulties which still lie ahead!

In recent months there was another heartening circumstance to which I should like to refer: the statements of several theologians of repute that no theological obstacle bars woman's ordination to the priesthood. That there are other obstacles we know, and know that 2,000 years of practice, tradition and prejudice are not easily reversed! It has been said that the time to enable women to give greater service to the Church is now a matter of urgency, as few workers are available for the harvest. There is truth in this—but it is a secondary consideration—however important. Is not the *main* one the fact that if God calls a worker, if a vocation is God's gift, the inability to accept it is a tragic loss to the whole Church?

We ask your sympathy and support to enable us to give this greater service to the Church.

#### THE PRESIDENT'S RECEPTION

On the Friday evening before the Council Meetings the President held a reception for delegates and guests.

Among the guests were the Apostolic Delegate to Great Britain, Archbishop Cardinale, and several nuns and priests.

After the President's words of welcome, Dr. Shattock gave a short address (see page 69).

Replying, Archbishop Cardinale encouraged the Alliance not to waver in its work for equality in the Church. He asked members not to regard every priest and bishop as an adversary. If any man could bring about the fulfilment of our aspirations—that man, he declared, was Pope Paul. He urged members to send their views to the Pope either directly, or through their bishops, or to the Apostolic Delegate himself. He declared that it was right and proper to make the representations about desirable changes in Canon Law that we had made. He foretold that patience and perseverance would eventually bear fruit.

#### CANON LAW

**Sections are reminded to inform those of their local Hierarchy who are members of the Pontifical Commission for the Revision of Canon Law about the Alliance's Petition addressed to that Commission.**

#### ST. JOAN'S XMAS FAIR

**The Xmas Sale will take place on Saturday, November 19th, at St. Patrick's School, Soho, from noon till 5 p.m. (Buffet luncheon.) Gifts should be sent to the office after November 14th.**

#### INTERNATIONAL SECRETARIAT REPORT TWENTY-THIRD COUNCIL MEETING LONDON, 1966

The work arising out of the Alliance's Twenty-second Council Meeting in Rome was completed by your Officers. Resolutions passed there have been sent to the appropriate Commissions and authorities.

A letter was sent to His Holiness Pope Paul requesting him to add to the list of future Consultants to a Synod of Bishops, women religious, as well as the already proposed male religious—also lay persons both male and female, so that the information may be more complete. No acknowledgement has so far reached the Alliance.

Miss McGillicuddy of the U.S. Section, who was with the Alliance in Rome was able to contact many persons who were likely to further our future interests. For the help she gave the Alliance we owe a debt of gratitude.

A Report of the Rome Council and National Reports were published in *The Catholic Citizen*.

The Alliance was gratified to learn that Mrs. Katharine Burton of the U.S. Section had been privileged to attend the United Nations' Reception to Pope Paul and to hear his message of hope and love. She represented the Alliance in the absence abroad of Miss McGillicuddy.

Letters sent to Editors of journals including one to the *Osservatore Romano* objecting to the statement that, on the authority of the Vatican Council the ordination of women was permanently excluded and to Herder's Correspondence for blaming theologians who had expressed themselves in our favour. It was pleasant to read in the *Osservatore Romano* some weeks later that St. Joan's Alliance was a society of women defending the equality of women in political, social and religious matters—adding an adequate summary of our Resolutions sent to the Vatican Council.

The Alliance drew the attention of the Papal Legate to this country to shocking reports in the National Press of the gross discourtesy shown at the Vatican to a woman journalist covering the meeting of the Archbishop of Canterbury and Pope Paul. The lady concerned had been turned out of the Sistine Chapel although she had a ticket of admission. We have reason to believe that our protest was transmitted to the appropriate quarters.

Letters of congratulation were addressed to Mme. Gandhi on her election to the Presidency of the Indian State; to the Catholic Institute for International Relations on their Jubilee.

Our thanks were expressed to Mlle. Baetens for kindly indexing *The Catholic Citizen* 1961-1965. We hope that Australia may succeed in obtaining a copy of the Index of earlier issues prepared for the National Library of Canberra.

#### United Nations

The Alliance has Consultative Status with the Economic and Social Council, is on the Inter-

national Labour Organisation's "Special List" of Non-Governmental Organisations and has informal relations with Unesco Category "C." Our Consultant in Geneva is Mlle. Archinard, in New York Miss McGillicuddy.

*General Assembly.* In the Third Committee (Twentieth Session) discussion, an amendment by Saudi Arabia revising the wording of marriages by proxy was accepted, for the Draft Recommendation on Consent to Marriage.

The Alliance is gratified that the Commission adopted an amendment by Madagascar and Uganda to insert a reference to a specific minimum age of fifteen years below which no person might legally enter into marriage—this had been inadvertently deleted in a former meeting.

*Unesco.* An approach was made to the British National Commission regarding the documentation necessary for reclassification as Category "B" instead of our present standing in Category "C." The Alliance was advised that there were impending changes in NGO structure and that classification depended largely on the number of National Sections of the Body applying. (This information was given at an interview. It was decided to wait for the Alliance's Council's decision). Dr. Bardenhewer has continued her liaison work with Unesco. Mme. Malbot and Mlle. Colombani have continued to represent the Alliance in Paris.

*Human Rights Commission.* The year 1968 will be Human Rights' Year and a special appeal is made to NGOs to assist in its celebration and in the general application of Human Rights.

*Status of Women Commission.* Our consultant in Geneva Mlle. Archinard, and Dr. von Müller, represented the Alliance at the 19th Session in Geneva in February 1966, when the Declaration on Discrimination Against Women was considered. They intervened on the undue length and diffuseness of the Document, its reliance on "protection" instead of non-discrimination, and the necessity to assure legal equality of the spouses. A shorter Draft was adopted—Article 3—covering practices based on the idea of inferiority, including Ritual Mutilation.

*Ecosoc.* The 41st Session of Ecosoc has adopted the seven Resolutions submitted to it—A special appeal has been issued to NGOs on the long-term project of woman's emancipation.

The Special Rapporteur M. Mohammed Awad was congratulated on his Report on Slavery which recommended the setting up of a committee of experts.

An African delegation asked for the slave-like conditions of apartheid to be noted as well as colonialism and slave trading. The whole question has been referred to the Human Rights' Commission.

### THE TWENTY-THIRD COUNCIL MEETING LONDON 1966

The President opened the proceedings with a prayer to the Holy Ghost, admitted the Belgian and Canadian Sections and, after a Roll Call, welcomed all present.

The President expressed her great sorrow on the death of Miss Challenor and paid tribute to the wonderful work she had done for the Alliance, and paid tribute to Miss Flynn, founder of the Victoria Section (first in Australia), and sent our sincere sympathy to the Australian Sections on the loss of so valuable a member.

Messages and apologies were received from Sections who were unable to attend.

MINUTES of the last Council Meeting held in Rome on September 18th and 19th, 1965 were read and signed. The design for the memorial to Florence Barry which is to be placed in Westminster Cathedral was shown to the delegates and unanimously approved.

The publication of the booklet *The Way of Florence Barry* written by Nancy Stewart Parnell was discussed. Dr. Fassbinder generously offered to pay for this.

#### New Sections

**NETHERLANDS.** Dr. Govaart-Halkes said she very much hoped to be able to form a Section before the next Council Meeting.

**ITALY.** Mme. Spagnoletti reports that she is still trying to form a Section.

#### International Secretariat Report (Page 71)

This was read by Dr. Marita Harper. At the conclusion she regretfully stated that under the very sad and difficult circumstances the U.K. Section could no longer carry on the work for the International Alliance. She proposed that its London office should be given up because of heavy overhead charges.

#### Hon. Treasurer's Report

Mme. Gouffé stated that since the formation of the Alliance a large proportion of the cost of the International Sections had been borne by the British Section—this situation was unacceptable. She explained that in order to meet the financial commitments, money had been drawn from the Memorial Fund Account.

The following decisions were taken:

(1) Each Section would contribute £1 per member with a minimum of £25 per year.

(2) New Sections would contribute a minimum of £12/10 for the first year.

(3) Individual members to pay £2 per year to include *The Catholic Citizen*.

(4) *The Catholic Citizen* would cost £1 per year and, as from the beginning of 1967, there would be six issues per year.

(5) Each Section to advise London office of the number of *Catholic Citizens* required and, as from the beginning of 1967, all Sections would receive the number required in bulk from the Printer direct and would arrange their own distribution.

(6) Individual members would be asked to pay the fees and/or subscriptions as from the beginning of each year in order to simplify the book-keeping. Those members who had paid during this year would be asked for partial fees for 1967, assessed in accordance with the month in which they joined.

#### Future of the Alliance

The announcement that the British Section could no longer carry on with the work for the International Alliance had been received with dismay, and it was with very great relief and pleasure that the Meeting learned from Mme. Gouffé that the French Section would take

over the International Secretariat as from the beginning of 1967—the transfer to take place within the next three months. Mme. Gouffé asked for the assistance of all Sections and this was unanimously promised. Mme. Gouffé stated that there would be regular inter-communications between the British and French Sections.

#### National Reports (Page 73)

**Conference of the Apostolate of the Laity** to be held in Rome October 1967—The President said it was important that a delegation from St. Joan's Alliance should attend and she asked Sections to consider this and try to send a delegate.

#### Resolutions

The Resolutions on Political Rights, Marriage, Maintenance, Inheritance, Ritual Mutilation, Education, Slavery, Equal Moral Standard, Equal Pay and Opportunities, were re-affirmed in their present form or brought up to date.

#### Amended Resolutions

*Fuller Participation of Women in the Service of the Church.*

(a) St. Joan's International Alliance urgently requests that where the facilities do not as yet exist, the courses in Sacred Theology and the relevant degrees of Catholic Universities and Institutes be made available to men and women so that women may be eligible for the same theological degrees.

(b) St. Joan's International Alliance deploras the announcement by the Post-Conciliar Commission on the Liturgy that women and girls would not be permitted to read the Epistle or serve Mass; the Alliance requests the Commission's decision be rescinded, in accordance with No. 32 of the Constitution of the Church.

(c) St. Joan's International Alliance trusts that competent women will be included in all Post-Conciliar Commissions.

(d) St. Joan's International Alliance re-affirms its loyalty and filial devotion, and expresses its conviction that should the Church in her wisdom and in her good time decide to extend to women the dignity of the Priesthood women would be willing and eager to respond.

New South Wales abstains—Victoria opposes.

*Liturgy.* St. Joan's International Alliance recalling the changes introduced into the Ritual of Marriage in the Liturgy Constitution (111.78) urges that further changes be considered in the text of the Ritual and in the Nuptial Mass so that it may express the equal human dignity of husband and wife and their equal rights and duties, as affirmed in the Encyclical *Pacem in Terris*.

Unanimously supported.

*Canon Law* (see *The Catholic Citizen*, October 1965) up to line 6 and then "assign to women a position of inferiority which does not correspond with their civil and social status."

Re-affirmed with Australia abstaining on Canon 968. *Elections.* Mme. Leroy's willingness to serve for a further year was enthusiastically received.

Mme. Gouffé agreed to continue as Treasurer and the Vice-Presidents were re-appointed.

*Next Meeting.* It was suggested that this should be in Paris, in 1967.

*Theological discussion.* The President expressed thanks to Miss Joan Morris for her work in organising this discussion which was well attended and received. Dr.

Mackenzie Shattock agreed to the President's request to act as co-ordinator for future theological discussions if members should so wish.

The President (on behalf of the Alliance) thanked all who attended the Conference. The President and Mme. Gouffé very warmly expressed their thanks for the excellent work of the British Secretariat throughout the years. Miss E. Price proposed a very warm vote of thanks to the President which was unanimously acclaimed.

#### "The Catholic Citizen" Report

The editor stressed the point that *The Catholic Citizen* was the main link between the Sections, and was very strongly of the opinion that there should not be any great changes in its character or presentation. She read the commendation from Pope Paul in which he said, "I thank God for the spiritual fruits of your publication," and referred to the greater acceptance of St. Joan's Alliance and *The Catholic Citizen* in important circles. She felt it should be more representative of the whole Alliance and that items which were of interest to the U.K. Section only, might be curtailed.

### THE THEOLOGICAL MEETING

CHAIRIED BY THE PRESIDENT

A discussion was arranged before the beginning of the Council Meeting. Dr. Shattock gave an introductory talk on the aims of St. Joan's Alliance. Madame Leroy told how the idea of a Theological Discussion had been conceived; Miss McGillicuddy spoke of her experiences in Rome during Vatican Council II and the encouragement given there to our endeavours.

Dr. Tina Govaart-Halkes (Holland) dealt with the philosophical concept of the human person—the fact that mankind is still in the making and consequently needs a society organised to give the freedom necessary to respond to God and to their fellows with the freedom announced by St. Paul.

Madame Gouffé told us about the study group in Paris which this year studied the rôle of women in relation to the sacraments. Frau Theresia Münch gave an account of her own experience as reader of the epistle and gospel in churches in Germany and of how lately this had been forbidden by a new directive from the Liturgical Commission in Rome. She based her request for reconsideration of this decision on paragraph 32 of the Constitution of the Church and particularly on the passage "there is no room in Christ or in the Church for inequality on the grounds of race, nationality, social status or sex."

Dr. Massingberd Ford proposed that the theology of women should be based on the theology of Mary and of the Holy Spirit. An extract from Sister Vincent Emmanuel Hannon's thesis, "The Question of Women in Holy Orders," on the father-mother character of the Godhead, was read.

Miss E. R. Walmsley spoke of the importance of woman, women in history who had held positions of authority, e.g., Saint Hilda, the Abbess

of a double monastery. Miss Joan Morris dealt with the position of women in authority back to the Second Epistle of St. John which is addressed to an "Elect Lady"—evidently head of a church community.

She referred to the number of Abbesses, including St. Bridget of Kildare (fifth century) and the Abbess of Conversano (thirteenth century) who held episcopal (but not sacerdotal) powers.

Owing to shortage of time much interesting material had to be held over.

### REPORTS FROM THE SECTIONS

#### La Belgique

Nous avons organisé des réunions d'information et envoyé un rapport circonstancié du Congrès de Rome en Septembre 1965, avec le concours éfficace et compétent de Mademoiselle Baetens et de Madame van Gorp, à diverses personnalités susceptibles de s'intéresser à nos activités.

La Comtesse d'Oultremont, collaboratrice du journal *La Libre Belgique* sous le pseudonyme de "Mari Ange," a écrit un excellent article destiné au grand public et montrant tout l'intérêt que présente la promotion de la femme dans l'Eglise.

Quelques personnes sont venues se joindre à nous parmi lesquelles Madame Bihin qui est devenue notre secrétaire administrative.

Des religieuses se sont particulièrement intéressées à nos initiatives. Parmi les seize membres réunies à ce jour, deux d'entre elles vivent dans des couvents.

En juin dernier nous avons reçu la visite de notre présidente internationale Magdeleine Leroy. Nous avons eu le plaisir de l'entendre parler des buts de notre Alliance Internationale et de lui présenter les membres de la section Belge en formation.

Notre admission définitive a eu lieu le 27 Août 1966 au Congrès de Londres.

Nous espérons bien recruter de nouveaux membres et créer des centres d'intérêt, spécialement sur le plan religieux.

#### Canada

Our first meeting to discuss the formation of a new section of the Alliance was held on Wednesday March 23, 1966 at St. Michael's College, University of Toronto. The range of interests of those who attended fell into four areas—women in the family, women workers, the role of women in the Church and the role of the single women. All of these areas are covered in one way or another by the resolutions of the Alliance, and after this meeting copies of the resolutions were sent out to each person who attended.

One aim of this meeting was to inform the women of the history of the Alliance and the reasoning behind its aims.

One of those attending thought that our aims were adequately covered by the work done by the Catholic Women's League here. Actually the Catholic Women's League confines itself mainly to various forms of social action and has not advanced any new ideas about the role of women in the Church and society.

Another, who has been promoting the cause of women priests for a number of years, has reservations about joining the Alliance because she feels that it should not deny men the opportunity of becoming elected officers.

Our second meeting was held on June 6th, again at the College. For newcomers we had again to explain our organisation and aims. Because some of the members had expressed particular interest in the question of women workers, we also reported on a Women's Labour Conference I had attended two days previously, where Miss Marion Royce, Director of the Women's Bureau, Canadian Dept. of Labour, had congratulated me on the proposed formation of a Section of St. Joan's Alliance. She said that she knew and admired the work of the Alliance and had worked with some of its members when she was in international staff work with the world Y.W.C.A. (Young Women's Christian Association).

A guest at this second meeting was a young Dutch priest who has recently come to Toronto, a graduate in sociology, and very receptive to a new view of women in the Church. He had actually been talking to members of the Catholic Women's League in favour of women priests. He outlined some of the thinking on this subject taking place in Holland.

We made it plain that the work of the Alliance is concerned with many other aspects of the role of women in society as well as in the Church.

After this second meeting we decided to hold another in September, when we shall elect our officers as we have now a sufficiently large nucleus of members to form a national section.

#### La France

Il n'est guère facile de parler d'un rapport d'activité lorsque notre action s'est bornée à deux réunions générales dans l'année écoulée.

La première a eu lieu en Octobre 1965 pour le comperendu de notre Assemblée de Rome. La seconde, au passage en Juin de notre Présidente à Paris.

Nos réunions de travail par contre, avec le groupe d'études dirigé par Melle Capelle ont été très suivies d'Octobre à Mai.

Sujets traités: Le Baptême, le Mariage, l'Ordre et la Pénitence, à la lumière du droit canonique, des textes historiques, des décrets édités du 7e au 12e siècle soit par les commentateurs ou les papes, pour aboutir au décret de 1917.

Enfin en ce qui concerne plus particulièrement nos préoccupations, nous nous sommes efforcées de distinguer, ce qui est purement revendication, ou mieux être missionnaire, au sens large, de l'Eglise.

Sur le plan social et politique, nous maintenons nos contacts avec les associations féminines, Mme. Malbot suit les réunions des O.N.G. et se tient au courant des activités de l'UNESCO. Melle Colombani assure notre présence au Comité de Coordination des mouvements féminins de la Maison de l'Europe.

Notre souci reste toujours le recrutement d'éléments "jeunes," quelques espoirs déçus ne sont pas encourageants, mais nous aurons peut-être l'occasion l'hiver prochain d'intéresser à nos réunions d'études des jeunes filles de moins de vingt ans, élèves en philo. Notre souhait serait de les former pour une relève dans quelques années... nous restons dans l'espérance.

#### Germany

Dr. Bardenhewer stated that she very much regretted having nothing to report on the activities of the German Section. She explained that members were so widely separated by distance that it was quite impossible to meet very often. She went on to say that next year they hoped to be able to get together more frequently and increase their activities for The Alliance.

#### Victoria, Australia

Except in January and February an executive meeting and a general meeting have been held each month. The transference of the general monthly meetings to Saturday afternoons has resulted in an increased attendance. The Christmas Party held in the Business and Professional Women's Rooms, as were also the general meetings, added £25A. to the funds. At some general meetings this year, several Guest Speakers gave their impressions of India, gained on recent visits. These talks were very interesting and instructive, especially on matters relating to health, education and economy. At other meetings, members on a roster system, presented a summary of information—facts and figures—dealt with in the I.C.Y. Booklet *Landmarks in International Co-operation*. At the November meeting, Miss Sexton referring to the U.N. "Supplementary Convention on the Abolition of Slavery," gave a review of the position with regard to slavery from 1926 to 1965. Miss Sexton had prepared this paper at the request of the Status of Women Committee of U.N.A.A. (Victoria Division), and included in it, the resolution passed at St. Joan's International Council Meeting in Antwerp (1964), urging the appointment of a permanent committee of experts to hasten the abolition of slavery and practices similar to slavery. This resolution was then adopted by the Status of Women Committee, and, with a copy of the paper, was sent by the Convenor, Mrs. Norris, O.B.E., to the Federal Secretary of U.N.A.A. for further action.

Representatives attended many functions and conferences, including The International Co-operation Year Seminar; U.N. Week and Human Rights Day celebrations; The National Council of Women's Conferences on "Equal Pay" and "Women Today"; The Women's Australia Day ceremony in honour of the pioneer women; the Annual Meeting of the National Council of Women and the Annual Meeting of the Catholic Women's Social Guild.

In addition to the Masses for Margaret Flynn (R.I.P.), requiem masses for deceased members and friends of the Alliance were celebrated throughout the year by the Blessed Sacrament Fathers at St. Francis'. On May 28th many members attended Mass at St. Francis' in honour of St. Joan and met for luncheon afterwards. We regret that no one from Victoria has been able to attend this 23rd Council Meeting.

#### Western Australia

During the year we were given two most interesting addresses by Miss E. Westhoven, the subject of her first address being the Conference of St. Joan's International held in Antwerp in 1964 and at which she was present. All members were interested to hear of the activities of the Alliance in other countries and to learn about the various delegates who attended the Conference. A number were professional women holding University degrees. The discussions were conducted in French.

Our delegates attended meetings of United Nations, Pan Pacific, National Council of Women and the Campaign for Equal Pay. Reports were given at each meeting. From these we gain information about the activities of other organisations and if St. Joan's Alliance thinks action should be taken, a discussion is held at one of our meetings.

#### South Australia

Over the years we have achieved a great deal and have established a certain status in the community. We are well represented on local organisations. Catholic women have become more interested in community problems and through our efforts in the schools we have had some influence over the studies of senior girls.

Our meetings have been well-attended. Mrs. O'Loughlin has undertaken the onerous task of the secretaryship. We appointed Miss A. Fenwick to be our proxy at the Council meetings in London.

#### New South Wales, Australia

Although other organisations were experiencing attendance difficulties, at our meetings attendance was very good.

All agreed that the best way of honouring Miss Barry's memory was to continue the work that had meant so much to her.

In September Mrs. Lorna Bartlett presented an excellent report on the National Conference on the Status of Women in Employment, sponsored by the Victorian Employers' Federation, the Australian Industries Development Association and the Committee for Economic Development of Australia.

At the July meeting members heard with sorrow, news of the death of Miss Margaret Flynn, whose work for St. Joan's will always be remembered by Australian members.

Mrs. Halsey's letter bringing the sad news of Miss Challoner's death has reached our office. New South Wales grieves with St. Joan's London and St. Joan's International at the passing of our beloved Miss Challoner.

While we cannot record spectacular achievements we can look back on a year of pleasant working together when we learned to know each other better, worked with other organisations, increased our knowledge of neighbouring countries and learned more about our own.

At this time our thoughts are very much in London with St. Joan's International preparing for the 23rd Council Meeting. We are glad that Miss Fenwick will be representing us and we pray that this Council Meeting will be successful in every way and that from it will come new strength and new vigour for the whole Alliance.

#### Queensland

Mrs. Gordon reports that the Queensland Section would find it difficult to pay the annual £25 to the general fund. She feels that if the price of *The Catholic Citizen* were lowered more copies could be sold.

She makes some suggestions to help with the cost of publication—distribution through an agency, and more advertisements in the *Citizen*.

#### United Kingdom

After Rome, back home feeling very heartened.

Our November Sale brought in £150, for which we thank our generous members and friends.

The December removal to the ground-floor of Dryden Chambers took much time and effort. Our valuable books were found a home in the Fawcett Library. We thank Mrs. Horton and Miss Douie for their assistance in this matter.

The fifty-fifth Annual Meeting of the U.K. Section was held in March. We were pleased to welcome to it Mrs. Fogarty of Queensland who expressed her appreciation of *The Catholic Citizen* and promised further support

for it. Speakers included Miss Walmesley from Birmingham, Miss Margaret Clarke and Miss Nancy Stewart Parnell who has recently written an admirable small volume on Florence Barry; this is now awaiting publication.

Resolutions were re-affirmed on Jury Service, Equal Guardianship of Infants, Equal Pay, etc. (see *The Catholic Citizen*, April 1966). The Resolution on the Liturgy, adopted at the twenty-second Council Meeting in Rome last year, was brought to the notice of members (request for changes in the Ritual of Marriage). In reply to Miss Price's eloquent appeal for funds the sum of nearly £150 was collected.

No new nominations to the Executive Committee having been received present members agreed to remain in office. Miss Challoner expressed her wish to be able to rely on one or more Vice-Chairmen, as she felt the work excessive. She had been unable to do as much as she had wished owing to indisposition. The question had to be deferred as no one was immediately available.

The Annual subscription was raised to two pounds per annum, individual numbers of *The Catholic Citizen* to 2/- each. It was hoped to diminish in this way the heavy indebtedness of *The Catholic Citizen* to the General Fund.

Our Election Manifesto (in co-operation with the Status of Women Committee) was sent to every Party and all candidates for the General Election. Members were also urged to question and interview all candidates.

A Summer Sale was organised in July by our member Miss May, to assist our dwindling finances; it was timed to coincide with our President's visit and realised £40, in spite of appalling weather.

The work of the office continues to be heavy and disturbed by illness of the staff. The devoted assistance given by its part-time secretaries requires very special mention as conditions have often been difficult. Correspondence, the telephone and visitors demand constant attention. The Alliance has now attained both national and international status, and it is highly desirable that the Office should have regular and informed attendance. The frequent suggestions that it could be run cheaply in somebody's room ignores the fact that most of the business requires consultation, expert advice and that it is often urgent.

Only by limiting the work done for the Alliance, and giving public notice of that intention, could this retrenchment be achieved.

Members of the U.K. Section have continued to engage in correspondence with the Press whenever subjects relating to our aims came to the fore; they represented the Alliance at meetings of other Societies; they have put our point of view before various gatherings, e.g. "The Partricians," a religious Catholic Society, Catholic Mothers' Guilds, the Society for the Ministry of Women (Undenominational) and have undertaken some ecumenical work by writing on the Alliance in non-Catholic publications.

On publication of the appointment of Cardinal Heenan to the Commission for the Revision of Canon Law the U.K. Section wrote to congratulate His Eminence and took occasion to send again our Petition to that Commission. A gracious reply informed us that His Eminence would support any change to give women the status she now enjoys in the world.

On the Feast of St. Joan of Arc a laurel wreath tied with our colours was placed at her shrine in Westminster Cathedral. It is proposed to have the memorial to Florence Barry—a gilded bronze wreath bearing her name and that of the Alliance—fixed to the grill below the mosaic of St. Joan in the Cathedral.

### United States

The past year gave the United States section its first member from the State of Maine so we now boast a membership from Eastport, Maine to Tacoma, Washington; there remain unrepresented however far too many points between and beyond. This geographic spread—Eastport and Tacoma are some three thousand miles apart—makes it impossible to hold a national conference, in fact formal meetings are a feature limited to the east coast only. To meet the resulting communications problem the United States section launched in August of this year Vol. 1, No. 1 of *St. Joan's Alliance Bulletin*, a modest quarterly paper edited by Miss Kathleen Carlsson, LL.B. To judge by our mail the *Bulletin* is filling a need. The front page of each issue will carry the quotation from St. Paul to the Galatians, 3:28:

"There is neither Jew nor Gentile;  
There is neither slave nor freeman;  
There is neither male nor female;  
For you are all one in Christ Jesus."

During the past year the United States section took its first public legislation position by adopting a resolution in support of the Equal Rights for Women amendment to the United States Constitution. The official Catholic women's organisation, the National Council of Catholic Women, opposes the proposed amendment.

Our members are keenly interested in ecumenism and are eager to avail themselves of every possibility of collaborating with persons and groups of other faiths. In discussing the role of women in the Church we find we have much in common with non-Catholic women. We would suggest that ecumenism be included on the agenda of our next International Council meeting. Meanwhile individual members are participating in ecumenical activities. One member has written an article in an ecumenical journal; a year ago she attended, as a visiting scholar, the summer session of Union Theological Seminary (Protestant). During the past summer another of our members enjoyed the same experience. Two members have addressed Protestant Church groups and one attended a Baptist Church Women's seminar on the United Nations.

Because of the nature of our Section much of our work is on an individual rather than corporate basis. One member is active in her political party; in addition she was recently elected president of the Guild of Catholic Lawyers (men and women) of her county. Our first member from Washington, D.C., an officer in the W.A.V.E.S., keeps us informed on Federal legislation. Our two nun members belong to the order of Franciscan Sisters who organised a unique summer institute at Alverno College to study the common problems of lay and religious women. A member who is a real estate broker in wealthy Westchester County, N.Y., is combating racial discrimination in the sale of property. Our Vice-President writes a monthly page called "Woman to Woman" in *Sign Magazine* (Passionist Fathers). Through this page she conducts an annual Christmas appeal. Last Christmas \$7,000 was raised for children in Vietnam. In another issue last year Mrs. Burton devoted her page to U.N.I.C.E.F. Several years ago her U.N.I.C.E.F. page, the first to be written from a Catholic viewpoint, was reprinted and circulated by U.N.I.C.E.F. (10,000 copies).

Three of our members were in Rome during part or all of the Fourth Session of Vatican Council II. Opportunity was afforded to present St. Joan's position to innumerable bishops, theologians, journalists and others, including the Secretary of the Commission for the Revision of Canon Law. One member, Dr. Daly, was asked to write a book which will be published by Geoffrey Chapman (London). She was offered a position in the theology department of Boston College (Jesuit) where she will begin teaching in September.

Several members have written magazine articles and they have also written letters to editors concerning what they considered less enlightened articles by others (non-members, of course).

A final activity has been supplying information and background material to journalists, writers of feature articles and researchers. At the request of a young Spanish Franciscan who is preparing a dissertation on feminism, documentation and exhortation (unsolicited) have been furnished.

### FROM MISS MCGILLICUDDY Our Representative at U.N. (New York)

With respect to St. Joan's work with the United Nations our New York representative would like to make three observations:

1. St. Joan's Alliance might try to establish contact with at least one person from countries where we have no section. Souer Marie André might help us with the African area. No doubt our president will expand her contacts in Asia during the Manila seminar.

2. A certain coolness, not to say antipathy, toward NGO's on the part of certain states has manifested itself of late; it reached the point of open opposition during the last ECOSOC session. In the past nearly all resolutions adopted, in the social field at least, invited the co-operation and collaboration of non-governmental organisations. During the ECOSOC session the representatives of Iraq, Tanzania and U.S.S.R. called for the deletion of mention of non-governmental organisations in a draft resolution concerning the progress of women. Again Mme. Afnam (Iraq) supported by Mme. Kastalsk (U.S.S.R.) opposed, addressing questionnaires to non-governmental organisations on the grounds that organisations in consultative status with ECOSOC "appliquent une certaine politique" and cannot furnish objective replies. Mme. Afnam however urges close co-operation with *national* women's voluntary organisations within each country.

3. The status of NGO's is under review. A small organisation like St. Joan's has to prove itself constantly. Numbers impress certain persons who may not realise the contribution made by St. Joan's. One Catholic international organisation boasts of, I believe "40,000,000 members." The Department of Public information is impressed by the coverage given in official NGO organs to U.N. Perhaps we might make it a policy to have a U.N. page or at least one U.N. item in every issue of *The Catholic Citizen*.

### THE INTERNATIONAL SCENE

#### Finland

The number of Finnish women who have received a university education is greater than that of university graduates in other Scandinavian countries. There are at present six university professors among them; one is in charge of the faculty of Criminology, at Helsinki. Women constitute 41 per cent of the total number of university students and over one half of the pupils in senior schools.

*Schweizer Frauenblatt*, September, 1966)

#### France

A decision to re-organise the Lille minor seminary and to co-operate with two other schools in order to strengthen the curricula has led to girls coming to the seminary for some classes and the seminarians visiting the girls' school for others. But the benefits of the scheme are not confined to the scholastic field alone. "We cannot expect our seminarians to make a realistic option for consecrated celibacy," said one priest, "if they are completely cut off from contact with women. We expect that this experience will help each one to decide his vocation intelligently."

*(The Tablet*, 17th September 1966)

"Le but des conférences ou unions nationales des Supérieurs majeurs pourra être atteint seulement si l'on coopère avec confiance et révérence avec les conférences épiscopales des diverses nations. Pour cette raison on souhaite que les questions qui intéressent les deux parties soient discutées en commissions mixtes, formées d'évêques et de supérieurs majeurs (masculins ou féminins)."

*(Informations Catholiques Internationales*  
19th Juillet 1966. p 25)

#### Hong Kong

An American woman, Dr. Evelyn Eaton, has been appointed to the staff of the diocesan seminary at Hong Kong. She will teach sociology.

#### Israel

We have taken these extracts from "Bedouin Girls" by Ayre Wallenstein reporting from Tel-Aviv for the *San Francisco Chronicle*: "A Bedouin student at Jerusalem's Hebrew University bitterly criticised the treatment of Bedouin girls—he says it amounts to a kind of slavery. The minimum price for a bride today among the tribesmen in the Negev desert is about two thousand dollars. The women-folk visit the encampment in search of brides for their sons; they describe the girls to their husbands and these in turn consider if the investment is worthwhile. The boy and girl are not considered at all. The father has no consideration but for money. He may choose for his daughter an old man or one who already has three wives."

After describing three days of festivities during which the bride is guarded so as not to be able to escape—

"At sundown the crowds disperse and the friends of the bridegroom gather in the men's tent. In the women's tent the mother remains with the bride. Accompanied by a volley of rifle fire the groom enters the bride's tent. The mother leaves—the scene that follows is similar to rape."

"Shots are fired as a signal for the groom to come out and receive congratulations. Inside the tent the girl lies bruised and broken-hearted."

#### U.S.A.

A survey undertaken by the Chase Manhattan Bank reveals that the so-called United States "matriarchy" is limited to the family. Although the number of women employed gainfully has greatly increased, particularly married women aged forty-five to sixty they are found mainly in the lower salary and part-time employment. The law which prescribes equal pay is circumvented by grading similar employment lower when the worker is a woman.

(Jane Caldwell in *Schweizer Frauenblatt*)

**Yugoslavia**

The Catholic Standard of Ireland reports that a blind priest has been appointed to take charge of a small parish, and celebrated his first Mass recently at Zupania in the diocese of Diskova, Yugoslavia.

**Brazil**

It is not generally known how the German and Swiss immigration during the whole of last century has contributed to the establishment of Brazil's schools and higher education establishments. Women in particular owe much to these institutes. These immigrants in contradistinction to those coming from Southern Europe, brought their whole families and founded stable colonies, e.g. "Novo Friburgo" (New Freiburg) and "Petropolis." They opened schools, published local papers, and in the last century received support from the then Emperor, Don Pedro II. The early admission of women to technical institutes and Universities explains their present number in ambitious development schemes, industrialisation and founding of new towns. Women are now responsible for a large section of Brazil's export of items ranging from coffee and tobacco to carpets and knitted goods.

(*Schweizer Frauenblatt*, August 1966)

Thirteen men from five dioceses of the Brazilian State of Goias have completed the first two weeks of their training for the permanent diaconate. The sixty-seven lectures comprising the first fortnight of the course were given by two nuns.

(*The Tablet*, 3rd September 1966)

A woman was best of nearly twenty-three thousand candidates in the Chartered Insurance Institute examinations. Miss Jean Stow, who works in Liverpool with the Royal group, has won the Rutter Gold Medal and Prize, the premier award. This is only the second time in fifty-two years that a woman has won it.

(*The Daily Telegraph*, 27.9.66)

**United Kingdom**

A recently published report carried out by the London Junior Chamber of Commerce, states that women executives are underpaid and get their jobs mainly by accident.

According to a report in *The Times* (23.9.66) large companies still tend to be prejudiced against giving women executive positions although the traditional objections are founded on ideas "about as far removed from modern business life as quill pens."

Sister Mary Gregory, superior of a community of La Retraite Sisters, Salisbury, has suggested that convents be modified to provide living quarters for the elderly parents of nuns, who have no one else to care for them. In an address to a conference of canon lawyers that such a plan would be beneficial for nuns and parents alike, she said that a pilot project to house parents at convents is already being planned by her community in France.

A survey by the British Federation of University Women, carried out on 3,410 graduates, established that 36 per cent of the graduates had returned to work after marriage because they were interested in their work. Money was the main incentive of 19 per cent, interest and money combined, was mentioned by others.

(*The Daily Telegraph*, 29.9.66)

**FROM Mlle. ARCHINARD OUR U.N. REPRESENTATIVE AT GENEVA**

The Alliance was represented at the following: ILO-NGO meeting, the Presidents' Meeting, Comité de Liaison, Status of Women Commission, meetings of the working group appointed by the N.G.O. Conference to study questions of consultative status, N.G.O. Conference, ECOSOC meetings, and N.G.O. meetings on the Ratification of Conventions.

La valeur des interventions orales ou écrites devant les organes de l'ONU est de moins en moins prise en compte: car de toutes parts on insiste sur la nécessité d'agir au plan national.

Alors il me semble que l'utilité pour une organisation d'être représentée à l'ECOSOC ou ailleurs réside dans l'immense possibilité d'information que cela offre. Mais malheureusement jamais cette information ne va plus loin que quelques dirigeantes au sommet.

**NOTES AND COMMENTS****More "Firsts"**

Miss M. Webb has been appointed to take charge of the National Reference Library of Science and Invention at the British Museum. She is the first woman "keeper" ever appointed by the Museum.

Mrs. Elsie Lawson, O.B.E., has been appointed to the Asia Committee of the British National Export Committee and becomes the first woman ever to be appointed to a B.N.E.C. committee.

(*The Guardian Journal*, 5.9.1966)

**International Labour Organisation**

A meeting of Non-Governmental Organisations on the problem of workers with family responsibilities was convened—this is the first time that the I.L.O. has collaborated with NGOs.

**Women's Greater Service to the Church**

There is much evidence that the efforts of the Alliance are beginning to make a public impact. The office constantly receives cuttings and publications bearing references to the subject of women's ordination—most of them showing interest and goodwill. The Catholic press of this country has almost weekly references to the subject. Ecumenical invitations are received; and we attend as observers or speakers. The name of our Alliance is well known in clerical circles, although expressions of sympathy are less frequent there than elsewhere.

It is very urgent that every Section should seek to interview or, if impossible, to correspond with members of their national hierarchy, deputed to the Pontifical Commission for the Revision of Canon Law. The list of sixty-one Commissioners is available at the office.

Our thanks are due to every member who has made the work of the Alliance possible by personal support and interest, in particular our Consultants and Delegates to International Conferences.

**Women's International Organisations**

*Open Door International.* The sudden onset of illness unhappily prevented Miss Challoner attending the O.D.I.'s recent Council Meeting in London so that her name was twice called. We apologise for a quite unintentional lack of consideration, as Miss Challoner attended Meetings and only recently exchanged information.

*International Abolitionist Federation.* Miss Chave Collisson represented the Alliance at the Rome Congress—we congratulate her on the success of this Conference and her subsequent election to the Chair.

*International Catholic Organisations.* Mme. Leroy and Miss Challoner were invited to attend the Strawberry Hill, Twickenham, Conference in July, as Experts. This was the first O.I.C. Conference ever to be held in London and many useful contacts were made.

*F.A.O.* Signora Spagnoletti was our delegate to the Rome Meeting.

**Should men take a bigger part in running the home?**

At the recent Conference of European Soroptimists in Stockholm. Mr. Olaf Palme, Swedish Minister of Communications said that Sweden had in principle granted equal rights to men and women but that in reality full equality had not been achieved. They were now looking at the question from a new angle, by studying the place of men in the home, where shared responsibility ought to mean more than the man's giving a helping hand in the kitchen.

Mr. Palme seems to have got the right idea. He says the aim is no longer the emancipation of women but the giving of a higher status in the home.

It seems that if we really want men to share the running of a home, something which might be reasonably expected where the wife also does a full-time job outside the home, then the men must be promoted from unofficial and unskilled helpmate to joint managing director of household operations.



### New Sections

Applications for admission have been accepted from Belgium and Canada.

### Science and the Roman Catholic

The hope that Roman Catholics would play a bigger part at the annual meeting of the British Association was expressed yesterday by Dr. W. A. Purdy, of the secretariat of Christian Unity.

For him by far the most important single thing was the clear evidence, at the heart of so many of the clashes in the Vatican Council, of a robust and growing respect for the scientific spirit.

(*The Guardian Journal*, 5.9.1966)

### CopECIAL

The Alliance offers its congratulations to Miss Rosemary Goldie, Executive Secretary, on her election as one of the four lay members of the Commission appointed by Pope Paul to promote the role of the laity in the Church. We have been asked to note that the Third World Congress of COPECIAL will take place in Rome on October 11th-18th 1967.

### Adam's Rib

"As Cardinal Leger rather wryly pointed out in a lecture to the Montreal Medical Association some three years ago, the Church has not made a single pronouncement about her (woman). Then, after quoting the 'Adam's Rib' text, he went on to say: 'The episode should therefore not be taken absolutely literally, but should be considered as a literary representation with purpose of stressing the identity of nature between man and woman . . . The account in Genesis, while teaching us the intervention of God in the formation of woman, insists less on the forms of her origin than on her true nature.'"

Bruce Stewart, in *The Tablet*, 1.10.1966)

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## ST. JOAN'S ALLIANCE

Patron: Saint Joan of Arc Colours Blue, White and Gold

### OBJECT

To band together all interested Catholics in order to secure religious, political, social and economic equality between men and women in every part of the world.

### MEMBERSHIP

All Catholic women who approve the aims and methods, and who will pay a minimum annual subscription of £2 (which includes *The Catholic Citizen*), are eligible to become Members. Men are invited to join as Associates.

### JOURNAL

*The Catholic Citizen*, £1 per annum, two shillings per copy.

Editorial Office—17d Dryden Chambers,  
119 Oxford Street, London, W.1.

Signed articles do not necessarily represent the views of the Alliance.

The Annual Mass for deceased members, associates and benefactors of St. Joan's Alliance was offered at St. Patrick's Church, Soho Square, at 6 p.m. on Sunday, November 6th.

### ADVERTISEMENTS

STAMPS—Please send us your used/unused stamps—Foreign, British, Colonial—any variety can be turned into money for the office. Any quantity welcomed here at 17d Dryden Chambers, 119 Oxford Street, London W.1

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