

THE CATHOLIC CITIZEN

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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 Authentic St. Joan

By CHRISTOPHER ST. JOHN

This new and important life of Joan of Arc* by Lucien Fabre, essayist, novelist, poet, dramatist, soldier and engineer considered by Claudel to be the finest book ever written about her, is the result of twenty-five years of intensive research into all available sources of information. I recommend it strongly to anyone who thinks that as the story of St. Joan has been told so often (according to Fabre's bibliography thousands of times) yet another biography is superfluous. For Fabre has been able to add a good deal that is new to our knowledge of St. Joan. In the 344 closely printed pages of the English translation, there are several documents not to be found in other biographies. For example, Fabre gives the gist of the seventy-two articles of accusation produced by the "Promoteur," Estivet. Without some knowledge of them, he contends, no modern reader can imagine the atmosphere of the trial, or realise how despicably framed-up were the charges brought against St. Joan. More fresh light is thrown on that shameful business by Fabre's detailed account of the dramatic discovery made by the Court of Rehabilitation that many of the documents submitted to the representatives of the University of Paris which secured Joan's condemnation as a heretic were faked. "It is possible, even probable, that but for this, the University would have come to a very different decision."

The veracity of Joan's recantation has hitherto been generally accepted. Fabre doubts it and produces the latest evidence by scholars that the *cedule d'abjuration* signed by Joan was not the document included by Cauchon's order in the official report of the trial, and that the signature to this document was a forgery. Cauchon himself put her name to it. He had to satisfy his English collaborators, Bedford and Winchester, that Joan had admitted she was an impostor, an admission of

great importance to them for reasons far too complicated to go into here. All I can say is that Fabre describes the political situation at the time of the trial with the love of precise historical detail characteristic of the whole book. I had never realised before reading it how fiercely the French at this period hated the English. Henry V, depicted by Shakespeare as the soul of chivalry, nobly indignant with those French Knights who killed a few unarmed boys guarding the baggage-wagons at Agincourt, was known in Joan's France as the "Cut-throat." Had he not ordered the execution of 3,000 French prisoners after that battle because he was short of supplies and they could pay no ransom? Fabre is indeed merciless to the English and their French collaborators, particularly to Cauchon, throughout. He derides the attempt of many English historians to shift the responsibility for burning St. Joan alive on to the Burgundians.

As the bibliography is restricted to historical works, there is naturally no mention in it of Shaw's *Saint Joan*. But it is rather surprising that there is no mention of it in the text. Perhaps Fabre did not know how greatly English opinion of St. Joan has been influenced by the play and Shaw's preface to it. Indirectly he effectively disposes of Shaw's absurd contention (better described as a "whopper") that Joan had "a very careful and conscientious trial."

Gerard Hopkins has won a high reputation as a translator from the French. Either he is not at his best in his translation of *Joan of Arc*, or the original must be written in a very awkward and involved style. Frankly speaking, the book is far from being easy to read. Nevertheless it is a great book. The author has succeeded in his object of making St. Joan better known and better loved.

**Joan of Arc*. By Lucien Fabre. Translated from the French by Gerard Hopkins (Odhams Press, 18s.)

REGINA MUNDI

On October the 15th, the feast of St. Teresa, the Roman Institute of Sacred Studies, "Regina Mundi," was opened. It is under the auspices of the Sacred Congregation for the Affairs of Religious and its aim is to give a thorough training in Sacred Science to religious women, members of secular Institutes, and, in general, to those who are consecrated to a life of perfection and the apostolate, with a view to their better preparation, either for positions of responsibility and the training of others within their own Institutes, or for the exterior apostolate, particularly for direction or teaching in women's colleges of higher studies and such Institutes as provide advanced courses for Religious."

Thus has been achieved, as Reverend Mother Mary Magdalen Bellasis, O.S.U., Vice-Secretary, writes—the first task given by the Sacred Congregation to the Mothers General at their first International Congress of Superiors General held two years ago, when the seed was planted by the Holy Father in His discourse to the Congress on September 15th, 1952.

The course extends over three years, at the end of which a diploma will be issued which will have juridical value, especially for the teaching of Religious in every type of educational institution and in every diocese. The courses for all candidates are: fundamental theology, dogmatic and moral theology, ascetical and mystical theology; Holy Scripture; Canon Law; Church History; Archaeology and Sacred Art; Liturgy; Missiology; Educational and Catechetical Method, and the Social Teaching of the Church.

In the words of Father Arcadio Larraona, Secretary of the sacred congregation, "there will thus be prepared for the work of the Church Religious thoroughly well-trained in sacred studies, and therefore better prepared—as stated in the Articles—both for the work of government and the guidance of others within their religious Institutes and for apostolic labours outside, especially for the teaching of advanced religion in girls' colleges and secondary schools."

For admission to the Institute candidates must have the equivalent of a certificate which would admit them to a university in their own country; they must also have a sufficient knowledge of Thomist philosophy and Latin, but these may be acquired during the first year of study.

The lectures will be given by thirty-five professors, mostly all Religious, and will open in four Sections—Italian, French, English, and Spanish. The Institute is temporarily situated in Via Mecenate, kindly lent by the Sisters of St. Joseph of Cluny.

EQUAL PAY

The following letter was sent to *The Catholic Herald* during the correspondence on Equal Pay in July and has since been brought to our notice. As *The Catholic Herald* did not publish the letter, we are glad to give it the publicity it deserves. The Alliance thanks "Sacerdos" for his support.

When universal suffrage became a social fact, many (and especially the great Veuillot) attacked it; social, moral, religious arguments were used against a system which gave to a criminal or near-lunatic the same rights as to a saint or genius. But universal suffrage is a fact of our times.

When votes for women became the topic, the downfall of marriage and family was glibly prophesied and to our shame, physical violence was an argument against—but women's suffrage is a fact of our times. I am not advocating expediency or compromise (no more than the Church does in the matter of concordats); I am stating that the time factor is important, although usually ignored, in the matter of equal pay for equal work. The Schoolmasters Association condemns it annually; Bernard Prentis rejects it "because it is the person who is paid not the job which is paid for" (why the person woman should be paid less than the person man I fail to see and this is the main point: women have been unjustly treated. Say it may weaken the family by making outside work attractive to wives and mothers; say it will, in the long run, make employment more difficult for women; use all the arguments used against universal and women's suffrage, but realise that, like concordats, equal pay for equal work is a necessity of our times, a practice which has acquired the validity of a principle.

Of course the claims of "equalitarian feminists" can be carried too far, as in fact the claims of a man-made society have been carried too far for centuries (hence the necessity of feminist self-defence movements), but not in this case nor in the splendid but little known work of St. Joan's Alliance for women's rights in all fields of life and all over the world (the faint note of arrogant superiority of the male has unfortunately been heard in this correspondence).

(Signed) "SACERDOS"

It was good to find Miss Ward crusading on Equal Pay on the very day of the reassembling of Parliament. She asked the Chancellor of the Exchequer if he would make a statement on the result of the recent conversation with the staff side on the question of the introduction of Equal Pay in the Civil Service. Mr. Butler replied: "These talks are in progress, but I am not yet in a position to make a statement about them."

Indeed the new Session finds Mr. Butler in an awkward predicament. He is anxious to stress the improved position of the country under his financial leadership; and he must walk delicately between an acknowledgement of plenty and a fear of inflation—lest he be deprived of his only argument against the immediate granting of equal pay.

Women must not rest until what seems near is within their grasp—so long have they lived on acknowledged principle and postponed practice that they have learned that continued pressure must go on until their just demands are not only acknowledged but granted.

Notes and Comments

The annual Mass for deceased members, associates and benefactors of St. Joan's Social and Political Alliance was offered at St. Patrick's, Soho, at 10.30 on Sunday, November 7th.

We celebrate the opening of a third college for women at Cambridge with mixed feelings. It is, of course, a great thing that more women should go to Cambridge and share the glories of its scholarship, but how few are the opportunities even now for them to have their full share. The first sixteen undergraduates have been installed and the total is envisaged at one hundred. Even so the effort required to raise the money is staggering.

It is not so long ago that it was discovered that the endowments for St. Paul's School could legitimately be used for girls as well as boys, and how many young women have since profited, and passed their profit on, from that belated discovery. When education is indeed open to all and scholarships given to the best, regardless of sex—then perhaps the older Universities will return to their first ambitions as places where scholars, rich or poor, may pursue their scholarship.

Virginia Woolf urged women students to live a life of dignity and spaciousness, comparable to men's. But many feel today that the standard of life for the men at our older universities is too luxurious, and though the women students are right to ask for equal conditions for the pursuit of scholarship, those conditions could be more in line with the austerity of the founders. Dignity and spaciousness can live with thrift.

The Alliance much regrets that there is now no woman in the Cabinet since the departure of Miss Horsbrugh from the Ministry of Education. It is a pity that Governments so seldom appoint an educationist to be Minister of Education. Miss Horsbrugh was (as *The Times* said) "as good a Minister of Education as Government policy allowed her to be, and she had more courage than any of her back-benchers."

On October 13th, "Prisoners' Day," the Suffragette Fellowship had on view at their meeting at Crosby Hall the beautifully bound and engrossed book, containing the names of over 900 women and 20 men who were imprisoned during the Votes for Women Campaign.

Among the names we noted with pride those of four members of the Catholic Women's Suffrage Society—Margaret Clayton (London), Mrs. Finlayson Gauld (Edinburgh), Mrs. de Reya and Patricia Woodlock (both of Liverpool).

The compilation of this historic document is due chiefly to the research undertaken by Miss Stella Newsome, and the late Elsa Gye and Edith How Martyn for the Suffragette Fellowship.

During the Committee stage of the Mines and Quarries Bill in the House of Lords on October 26th Lord Macdonald of Gwaenysgor moved an amendment to forbid any future recruitment of females for "employment at a mine or any work involving the getting, processing or preparation of coal." He said that the National Union of Mine-workers had such a respect for their womenfolk that they did not think it was the place for them working among the dust. Lord Hall said that the miners strongly opposed the employment of women in "this dirty, dusty, dangerous, uncongenial, and altogether unsuitable work."

Lord Selkirk reported on his visits to the pits where women were employed. He described the work as he saw it. It "consists simply in picking out stones from the coal on a moving belt after the smaller coal has been removed. . . . It was certainly noisy, it was certainly dusty. . . . the girls were absolutely unanimous that they liked their job. . . . A number of them had been employed on other work and they were strong in expressing the view that they preferred working on the picking tables." One woman in particular found the work healthier than in a mill—"she looked to me extremely well, handsome, and, in fact, bonnier than the average girl one sees walking round London."

As to the danger of pneumoconiosis, Lord Macdonald stated that one woman had contracted the disease in the coal-mining industry. Lord Selkirk pointed out, that of the thirty-three women receiving disablement benefit for pneumoconiosis not one came from the coal industry. He continued "the noble Lord greatly underestimates women. I have never heard that women wanted to be excluded from work because the danger involved is the same as it is for men. Have you ever heard of women asking to be excluded from fever hospitals?" To the argument that 700,000 miners thought the work unsuitable for women he said: "So far as I am aware, every single woman actually engaged in this work holds a directly opposite view."

The amendment was negatived.

Lord Selkirk referring to Clause 93 which forbids women and young persons to move loads "likely to cause them injury" commented: "If a woman strains herself she commits a statutory offence. I have never been quite clear why men should be allowed to strain themselves."

Women have reason to be grateful to Lord Selkirk for his support of their freedom of choice in employment.

We offer our deep sympathy to Mrs. Wetzel of New Jersey, on the death of her husband, and ask our members to pray for him. R.I.P.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

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

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The Superiority of Women?

Like anybody else we enjoy being praised; we find it encouraging and heartening—but are frankly astonished when we are praised for belonging to the *finer* sex! This is the praise lavished on us by Ashley Montagu in his recent book*. He proves his theory to his own complete satisfaction, and where his arguments are cogent we are half-inclined to agree with him. A great deal of what he says needs to be repeated over and over again and we only draw back when he makes an extravagant claim or when as protagonist he is satisfied with an assertion not based on proof. We are unable to agree, for instance, that envy of the female form is very prevalent among the male, that this envy, however sublimated and veiled, a Freudian mechanism in reverse, is the motive of many crimes, such as female circumcision, or surgical interventions, of which the author claims to have knowledge. There are other, and equally discreditable, motives which spring to mind!

The author is on safer ground, and we follow him convinced and sorrowing, when he reminds his readers of the greater vulnerability of the male infant, of his greater liability to congenital, and sometimes inherited, physical defect. We should, however hesitate to speak of a chromosomal inferiority, these qualitative judgements being quite foreign to biological data. The male may be (and is usually considered to be) more expendable, even at that tender age, but the term "inferior" is best reserved for moral judgements. To us it opens the way to the equally absurd riposte—women are inferior, their sex lacking the extremes of the biological scale, perfection and defect. As all know this argument has been advanced to explain a supposed absence of genius in women.

On the subject of mental differences the author has some very interesting things to say. He is not

* *The Natural Superiority of Women.* By Ashley Montagu. (Allen and Unwin, 15s.)

alone in pointing to the higher scores of female children on mental tests, although he fails to lay sufficient stress on the fact that this is not so much a sign of greater intelligence as of precocious development and greater verbal ability. What makes his remarks particularly interesting is the evidence he adduces of greater success in tests devised to assess male interests and activities. Educators please note. We have always insisted that education should never be directed towards fostering traditionally male or female characteristics and that differences may be the result of discrimination. In dealing with an allied subject, the presumed absence of genius in women, the author shows unusual insight and his championship is valuable. He quite rightly points out that anything which is rejected by the community is unlikely to flourish in its members. In the case of woman, attainment itself, not only the pains suffered in the process, may prove the bitterest challenge. It is frowned on, belittled, considered exceptional, almost out-clanning the rare individual who, in spite of her sex, has reached the greatest heights by a stroke of genius or by persistent endeavour. In how many cases will the flame be fanned by the disapproval of the many? The answer is—in very few. We only see the results, not the existence of genius.

It is to be expected that any achievement which is generally desired is more readily acquired, as is the case with acting and musical performance. But even here the path may be sadly encumbered by prejudice. Sir Thomas Beecham is credited with the saying: "If the ladies are ill-favoured the men do not want to play next to them and if they are well-favoured they can't." One may be excused for thinking that good looks and fine playing may be of greater advantage than excellent playing and moderate looks; thus values are often confused.

HISTORY OF THE CATHOLIC WOMAN'S SUFFRAGE SOCIETY

By Leonora de Alberti

(continued)

The very fact of the production of "The Catholic Suffragist" during the war gave considerable advertisement to the new paper, and the Suffrage Press, especially gave it a cordial welcome and was loud in praise of the courage of the promoters. From the start the paper has been a great asset. For one thing it was no longer easy to traduce the Society, for the paper was there to prove the orthodoxy of Catholic Suffragists. It was a protection instead of being a danger as some of our friends had feared. Nevertheless the "Catholic Citizen" has never shirked any task however unpleasant, and has ever been ready to demonstrate where prejudice has usurped the voice of authority in Catholic circles. Nor has it feared to cross swords with opponents of woman's freedom, however highly placed.

It is also an asset internationally, as it circulates in many lands, and has brought the society in touch with colleagues in distant places, and cheered many a lonely pioneer. By the zeal of our paper-sellers it was—and still is—brought to the notice of Catholics as they come from Mass on Sunday mornings, and by the generosity of our members, many of whom are professional writers, we have been able to keep up a good literary standard.

Though a Catholic Editor prophesied that there would never be a second number, the paper has been running fourteen years, and our enemies have not as yet caught us tripping.

We owe a special tribute, and our warmest thanks, to our paper-sellers, who have braved all weathers and much unpleasantness in the course of years in their task of bringing the paper to the notice of Catholics. They have rendered a truly gallant service. Among the most noted paper-sellers we have: Misses R. Atkinson, Bain, Barry, Bullen, F. and M. Cochrane, D. J. and I. Collier, Fedden, Gadsby, Jeffery, Jervis, Mrs. McDonald, the Misses Murray, O'Sullivan, Smyth-Piggott, Mrs. and Miss Parnell and Miss Whately.

Miss Brady was the first Hon. Treasurer of the paper, and was succeeded by Miss Fedden.

(To be continued)

MARY CARPENTER

One hundred years ago this month Mary Carpenter began the first reformatory school for girls at the Red Lodge, Bristol. It is right that this great woman should be remembered. She was a pioneer in the Ragged School Movement, but realised that there were children who were not willing to submit to even so little discipline, who "cannot be brought under any merely voluntary agency." She acted on the principle that "all children . . . are capable of being made useful members of society" and considered that the parents of degraded children are really the "guilty persons." She set up the school at Kingswood which still carries on her traditions under much easier conditions. Her work spread in India and America. Her greatest claim to fame, however, lies in a changed attitude to young offenders on the part of society at large; the belief in prevention rather than punishment. "Needful as it is," she wrote, "to provide hospitals for the sick, it is a better thing to prevent sickness by sanitary measures."

Having proved the frailty of the male the author produces his second trump-card, the longevity and toughness of woman. Here all is plain sailing and not controversial. The longevity is agreed, the toughness evident to all except the protagonist of "little woman in need of protection." So evident is the toughness in the author's presentation of her manifold duties that we almost join with him in praise. What a creature is she, she bears the next generation, tends the past one, and often supports, by the work of her hands, three generations! We are also dispensed from engaging in controversy about such drawbacks as a higher emotional endowment or any hysterical propensity, as these are equally (and in many cases rightly) claimed by the male!

Among minor achievements of woman we are reminded that American women handle the finances of one-half of the families investigated, that they hold one-half of the stock of large corporations and that they are considered by competent authorities to be good drivers. This last characteristic is least likely to convince the prospective male reader, but prejudice has always been difficult to shift. It is also possible that man may deny he is trained to separate mind and heart and that conflicts of loyalties (as experienced, for instance, by working married women) are unlikely to trouble his more even course. The author thinks many troubles could be solved if only man would be more co-operative. Millions of women work outside their home, as well as in the home. They do this work pretty well as they are presumably not employed out of charity, so why should not man agree to take a bigger share of the domestic burden? Why not share, for instance, the care, anxieties and love, of his children's upbringing? He has most to gain by this change and if both father and mother agreed to work three hours in, three hours outside, the home, then . . .

The author leaves us with something to think about.

F. Mackenzie Shattock

ST. JOAN'S CHRISTMAS FAIR

We rely on all our members to support St. Joan's Christmas Fair on Saturday, November 20th, at Westminster Cathedral Hall. We ask those within reach of London to make a point of being present at the opening ceremony by Mr. Gilbert Harding at 2.30. Bring your friends and make up a party for tea.

Will those unable to come to the Fair please send a gift, either in cash or in kind. Gifts in kind (priced) may be sent to Dame Vera Laughton Mathews, D.B.E., 14a, Ashley Gardens, S.W.1, marked St. Joan's Fair. Gifts in cash should be sent to the office. Many more gifts are required for the stalls.

IN PARLIAMENT

October 19th, 1954.

Miss Ward asked the Secretary of State for the Colonies, in view of the need for education of the African women in the Colonial Empire to be pressed forward, what recent steps he has taken towards this end.

Mr. Lennox-Boyd: I agree with the hon. Lady that the education of African women must be pressed forward and can assure her that the Governments of the African territories, with whom the responsibility primarily rests, are devoting increasing attention and resources to this work. As their efforts cover a wide field and the selection of examples for special mention would be invidious, I am sending her a memorandum on the subject.

October 25th, 1954.

Mr. Dodds asked the Attorney-General what progress has been made by the Royal Commission on the Marriage Laws; and when its Report will be published.

The Attorney-General: The Royal Commission is now drafting its Report. I cannot yet say when it will be published.

October 26th, 1954.

Mr. Peter Freeman asked the Minister of Labour whether he will amend the terms or conditions under which people voluntarily or compulsorily retire from employment.

Mr. Watkinson: We are doing all we can to encourage the review of present arrangements wherever necessary to enable older workers to remain at work so long as work is available and they can give effective service, though my right hon. and learned Friend cannot impose rules on the matter. This policy, recommended by the Committee on the Employment of Older Men and Women has been approved by industrial organisations generally and as a result there is a slow but steady increase in the number of jobs available for older men and women.

October 27th, 1954.

Mr. T. Reid asked the Secretary of State for the Colonies what steps have been recommended by the special committee set up in Barbados to deal with the over-population of the island, which is about 1,300 to the square mile.

Mr. Lennox-Boyd: The Joint Committee of the Legislature have recommended the improvement of the economy of the Island, the encouragement of emigration, and the institution by Government of family planning clinics.

INTERNATIONAL NOTES

Australia. The Social Justice Statement of the Hierarchy of Australia for 1954, stresses the need for a thorough-going overhaul of the Australian wage structure, and suggests a system of family income in place of the present wages policy. What is of especial concern to St. Joan's Alliance is the Bishop's Statement that there should be a standard wage for single workers, "the same basic wage for workers, irrespective of sex."

The "family income" would be made up of increases on marriage and on the birth of each child. "Endowments for dependants should remain as long as dependency exists." It is not clear, however, whether this would apply to the dependants of all single persons.

Germany. The West German Government is concerned by the falling birth rate there, which is one of the post-war problems in Western Germany. A Bill now before the German Parliament seeks to remedy the situation. It provides for family allowances for all children after the second, amounting to £2 2s. 6d. a month. Furthermore, the Minister of Family Affairs, Dr. Wuermeling, hopes to organise the raising of interest-free loans for young couples who want to start a home.

Congratulations to Dr. Maria Schlüter-Hermkes, a vice-president of St. Joan's International Alliance, on her appointment as a member of the West German Government's delegation to the UNESCO Conference at Monte Video, as expert on cultural activities.

The only woman lighthouse keeper in Germany, Emma Miethbauer, retired at the age of seventy-three. For twenty-five years she had tended the lighthouse "Schlanke Anna" or "Slim Anne" at the mouth of the river Elbe.

At the beginning of this century Emma married the lighthouse keeper of Bützfleth near Cuxhaven. After his death twenty-five years ago she took over her husband's job.

Ireland. Mrs. Seán T. O'Kelly, wife of the President of Ireland, was the guest of honour at a dinner in Trinity College, Dublin, held by the Dublin University Women Graduates' Association to celebrate the 50th anniversary of the entry of women into the College. On this occasion for the first time in the history of the College (founded in 1591) women were allowed to eat in the College Dining Hall.

An Grianán, the new Residential College of the Irish Countrywomen's Association at Termonfeckin, Co. Louth, was officially opened last week by the President of Ireland, Mr. Seán T.

O'Ceallaigh. The "Grianán"—literally "sun-room"—was the women's quarters in ancient Irish dwellings. The new Grianán is a residential college in which courses on a wide range of subjects will be given to the members of the four hundred guilds of the Irish Countrywomen's Association. The college can house forty members at a time and the five-day courses will include cookery, hygiene, millinery, rush-work, gardening, basketwork, music and theatricals.

An Grianán, a large house once a private house and later a hotel, stands in eighty acres of its own ground. It was bought by the Irish Countrywomen's Association by means of a grant from the W. W. Kellogg Foundation of America, to whose generosity the President paid tribute in his opening address. "In all our development," the President also said, "there has been insufficient progress in ameliorating the conditions of life of the women on the land. I am hopeful that future progress in this regard will be speeded up through the activities of An Grianán."—*Bulletin of the Department of External Affairs, Ireland.*

Union of South Africa. In the discussions on the Bill to remove the Coloured men of the Cape Province from the common role and place them on a separate role, it is not always made clear that Coloured women have never had the franchise. Common franchise rights were given by the British to the Coloured men of the Cape Province in 1853. These rights have never been extended to the Coloured men of the other three Provinces of the Union.

Switzerland. The Grand Council of the Canton of Zurich, on October 11th, 1954, voted 93 for, and 58 against, giving women the vote.

REVIEW

Points for Parents. By Elizabeth Pakenham. (Weidenfeld and Nicolson, 10s. 6d.)

Lady Pakenham has rightly named her book *Points for Parents*. In a conversational way she writes about various points which arise in the upbringing of children, from the infant to the 'teen-ager. Expanded to book form, it remains essentially a series of articles, gossipy and allusive. Her obvious love of children and a desire that they should be not only happy but good in the truest sense of the word, forms the main connecting thread. She describes the book as "non-professional" and has avoided serious discussion of controversial subjects. Although certain chapters may be considered rather elementary for all but the very inexperienced mother, others such as those on childish fantasies may reassure parents who consider their child unique in indulging in these.

Perhaps the most generally useful chapters are those on reading and reading matter. There is much public discussion at the present time about comics, and Lady Pakenham expresses sensible views on the subject. Her system of reading aloud has obviously been very successful and will doubtless be copied by many; the suggested list of books is a helpful guide and indicates how wide a range even a small child can enjoy. We are left in some doubt as to her real views on the controversial subject of careers and marriage, and some will not agree that a girl should choose her career with the main view of being able to work part-time. This is obviously an ideal solution but perhaps a restricting horizon for the talented eighteen-year-old.

Although some readers may not agree that this book can be regarded as a "guide" to the upbringing of children, it provides a number of helpful points, and we are left in no doubt that Lady Pakenham and her husband have provided a very happy and constructive background for their fortunate family.

Marita Shattock Harper

WHAT WOMEN WANT

The demands of women fall under three heads. As workers, they want a fair field and no favour; as home-makers, they want their work in the home valued; as citizens, they want to be able to make unhampered their full contribution to the community.

As workers, what women have long asked for is the right, whether married or unmarried, to work on equal terms with men in the field of common employment. For some jobs, men may prove more suitable; for some women, but they ask that no artificial barriers to their employment should be erected, and that they should not be discriminated against merely on the grounds of sex or marriage. They also ask that, where their work is equal in value to that of men, they should receive an equal recompense.

As housewives, what women desire is to have the value of their work in the home properly appreciated. In the past, this has been consistently under-rated. It is unpaid, and our materialistic civilisation has tended to assess ability in terms of the financial reward received rather than that of the service rendered; it is "women's work," and our masculine civilisation has therefore tended to regard it as unimportant. Yet what service to the nation can compare in value with that of the efficient rearing of the next generation?

Above all, if our civilisation is to be truly democratic and rightly balanced, women must be allowed to make a greater contribution as citizens.

—Vera Douie in "The Lesser Half"

BOOKS RECEIVED

The Right View of Moral Re-Armament. By the Rt. Rev. Mgr. Suenens, Bishop Auxiliary of Malines, with preface by His Eminence Cardinal van Roey. (Burns Oates, 6s.)

Red Star versus The Cross—The Pattern of Persecution. By Francis Dufay, E.P., and Douglas Hyde. (Paternoster Publications, 6s.)

The English Reformation. By Gerard Culkin. (Paternoster Publications, 6s.)

The International Association of Home Economics in Washington gives the average hours worked *weekly* by housewives: Germans and Austrians, 118; British, 113; Dutch, 108; French, 98; Spanish, 82; Italians, 79; and Americans, 63.

You can help St. Joan's Alliance without monetary cost to yourself. Write today.—Box 7, St. Joan's Alliance, 55 Berners Street, London W.1.

St. Joan's Christmas Fair
Westminster Cathedral Hall
Saturday, November, 20th, 1954

Will be opened by

Gilbert Harding

at 2-30 p.m.

BOOKS & STATIONERY

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