

Catholicism. By Henri de Lubac, S.J. (Burns Oates, Universe Books, 5s.)

Father de Lubac's "Catholicism" is both simple and difficult. In clear prose he sets out to lay before the reader some of those truths of the faith which, if they are not forgotten, are certainly not sufficiently thought about.

For his inspiration he has gone back to some of the central truths which the Fathers saw and taught. His pages are filled with the illuminating truths of Ireneus, Ambrose, Augustine, Cyprian, Hippolytus and a host of others. To read him is to find refreshment and nourishment for the soul.

He is particularly concerned to re-emphasise the corporate and social nature of the Church and to point out that we must spiritually be linked to the Great Unity of the Mystical Body in which, if our devotion is to bear fruit, we must quite literally love and move and have our being. By implication he warns us against the kind of marginal and individualistic devotion which often obscures rather than illuminates and which has such an off-putting effect on those who are beyond the threshold of the house of the Faith.

He wants to bring us back to the centre, to the solid truths of Christianity, to a living and effectual consciousness, fostered by the sacraments, of the unity in and through Christ in which all Catholics are joined together more closely than by any natural bond of affection or relationship.

It is difficult to commend this book too strongly. Your reviewer can give the assurance that the intellectual effort and the perseverance which understanding it requires, will bring a sure reward in the spiritual life of anyone who will undertake to read it to the end.

Yvonne E. Harvey

INTERNATIONAL NOTES

U.S.A. From a correspondent: "Several of our States have equal pay laws, including California, but they also have laws which limit the maximum hours of work for women *only*. Thus the maximum hour law negates the effect of equal pay since the employers have the legal loophole that since women cannot perform overtime work they are not available when needed and therefore are not able to perform work assignments on an equal par with men. Equal pay laws have little effect when the overriding laws legally allow sex discriminatory labour practices and impose fines for not following the sex discriminatory laws!

"The federal government has an equal pay law for civil service workers but it is negated both for employment and promotional opportunities by the Civil Service Commission's practice that 'appointing officers have the legal right to specify sex.'

"So equal pay laws are no solution to the problem. The Equal Rights Amendment to the U.S. Constitution would effect the desired result."

Kenya. In the coming elections, Mrs. Abwao hopes to stand as an Independent, if she obtains the necessary financial assistance. We sincerely hope this money will be raised and that she will be returned. She has already given ample proof of her administrative ability, her deep-rooted desire to further education in every possible way. Indeed, hers is a character that augurs well for the Kenya of the future.

Mrs. Priscilla Abwao is the only African woman member nominated to the Kenya Legislative Council; she is also Community Development Officer of the Kenya Ministry of Social Services and Health. At the recent conference on Kenya's future held in London, Mrs. Abwao was brought in as adviser to the Governor of Kenya and proved to be of invaluable help. Married, and the mother of five children, her incisive yet persuasive personality won her many friends in this country.

TWENTY-FIVE YEARS AGO
Annie Christitch in "The Catholic Citizen,"
15th September, 1937

Dr. Ketter does not indeed tell us anything really new in "Christ and Womankind", but by his searching analysis of Holy Scripture, he shows that those who would really accept the Master's teaching must abandon false theories regarding Woman and the place allotted to her in the Divine scheme for all mankind. The book should do much to enlighten those who have, through ignorance, or perhaps rather through indolence, allowed their own judgment to grow nebulous because of a confusion of moral issues with long accepted conventions. . . .

Never did Jesus exclude women in His demands. Neither did He ever omit them in His promise. The worth of woman's personality lies in herself, not in her relation or subordination to man. . . . In God's creation man and woman are planets of the same order. . . . She is first human being, then woman. . . .

Of the Woman's Movement he writes: "No one denies the necessity which makes intelligent women lead their sisters in the effort to break the shameful fetters with which ages of masculine egotism have bound them. This campaign is thoroughly healthy."—Christ and Womankind

Catholic Funeral Upholders

JOHN HUSSEY Ltd.

2 Berkeley Gardens
(Adjoining 104) Kensington Church St., W.8

A SUITABLE MORTUARY CHAPEL

can be placed at the disposal of families

Habits supplied for Deceased Members
of Confraternities. MASS CARDS

Tel. BAYswater 3046.

Telegrams: Requiem, Kens., London.

THE CATHOLIC CITIZEN

Organ of St. Joan's Alliance (formerly The Catholic Women's Suffrage Society).
36A, Dryden Chambers, 119 Oxford Street, London W.1.

VOL. XLVIII. No. 10

OCTOBER, 1962

10s. per annum

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

What is St. Joan's International Alliance?

By the President

In 1961 we celebrated the Jubilee of our Alliance—fifty years of active apostolate! Such an important anniversary seems to call for a reassessment of the Alliance's actions and the motives that inspired them. For the majority of us, these actions, these motives do not give rise to any personal problems, for the Alliance represents the synthesis of our convictions on the status of women, social justice and true Christianity. But now that we have reached this landmark in our history, let us examine the present in the light of the past, let us consider the *raison d'être* of the Alliance in a world whose conditions have changed so greatly since it was formed, let us measure the value of the contribution our Alliance makes to the cause of women, to society and the Church.

The Aim of the Alliance

Within the framework of women's international organisations, the Alliance is grouped with those whose main objective is to promote the civic and social rights of women. It lies between the associations whose vast programmes cover every item that affects women, and those which are concerned with the study of a particular problem that is of moment to women. The programme of the Alliance, in fact, coincides to a great extent with that of the United Nations Commission on the Status of Women.

The Unique Character of the Alliance

The Alliance is unique in two respects: it is the only feminist association confined to Catholics and the only international feminist movement in the Christian world. Catholic and feminist, or better still, to quote what Marie Lenoël, founder and president of the French section, said to me in 1936: "Feminist because Catholic", the Alliance can justly claim to be in a special category. Of an intrinsically progressive character, it spurs Catholic women along the road to social advancement, and makes a full and valuable contribution to every campaign whose aim is to ensure better conditions for women. To give but a few instances: the

Alliance, from the very outset, supported the Abolitionist Movement; in 1937, it brought the problem of the status of African women before the League of Nations, initiating a movement that has recently borne fruit by the Convention on the legal marriage age; again, in 1952 it was the Alliance which raised the delicate question of ritual mutilations.

The Influence of the Alliance

I myself have incontestable evidence of the high repute the Alliance enjoys, of the esteem with which it is regarded by the Liaison Committee of Women's International Organisations, by the Non-Governmental Organisations, by the United Nations and by the Specialised Agencies. Its excellent work, the principles on which it acts are universally respected, as are its breadth of vision and the sincerity and goodwill that motivate all its social relations. I am convinced that the Alliance owes its exceptional prestige, not only to the conscientious work it carries out so unassumingly, but also to its true Christian spirit and its deep respect for the doctrines of the Church which are its guiding lights.

If the Alliance has exerted a Christian influence over circles that tend to go to the extreme of neutrality and over those that are too "masculinized" or too political, it has also had an important effect in strongholds of traditional Catholicism; the Alliance, by the example it has set, has done much to broaden the concept of the rôle women are called upon to play. Thanks to this evolution, women now take largely for granted the rights and the freedom which the Alliance foresaw for them many years ago and was determined to obtain for them.

The Mission of the Alliance Today

Today, the position of women in general reflects the progress that has been made, today feminism is regarded, particularly in Christian circles, as a power for good, but this does not mean that the need for the Alliance is at an end. Our ideal is far

from being reached—shall we ever reach it?—and our work is not at an end.

A new mission in a new world—we must be constantly on the alert. Countries and States are transformed socially, politically, economically, and fresh approaches must be made to the old problems. New young nations are emerging, and their women are faced with the same difficulties that we ourselves faced in the past. Has not the Alliance a rôle to play in both these changing worlds? From the impression gained at the Seminars organised by the Commission on the Status of Women at Addis Ababa and Bucharest, the answer seems to be "Yes". Are there not more countries where the Alliance could raise the status of women, help them to win their personal rights, and at the same time, combat the growing menace of materialism in all its manifestations? I am absolutely convinced that in countries and States where ideologies clash, our Christian and progressive concept of woman's rôle in the human family must be made known.

May I touch on another sphere which opens up new vistas of work for the Alliance? In this world, continually in process of evolution, could not woman make a greater contribution in the ecclesiastical domain than she is at present considered capable of making, and so co-operate more effectively with the work of the Church? I believe the Alliance should approach this question both with audacity and with discretion, in such a way in fact, that there is no discrepancy between these terms. The reception given to our study of this subject and to the preliminary steps taken with the competent authorities, while naturally reserved, was by no means discouraging. Is it not possible that this may be one of the points envisaged by the commentators of the Council when they speak of the importance of "differentiating more rigidly between tradition and routine"? Undoubtedly, within the course of a few years, the climate of opinion will have changed, so that in the not so distant future, an attitude which many may tend to think of as advanced will appear not in the least daring, but perfectly natural!

The Method of Work

At present the Alliance has international sections, groups and individual correspondents in more than twenty-five countries, and prospects of forming other national groups. The method of work varies greatly from one country to another in accordance with their respective needs.

I need hardly say that it is always of the highest importance to bring influence to bear on public opinion, but while one section may concentrate on

the action of a particular group, another may prefer to proceed by personal contacts or by interesting in its activities, women who hold high positions in their countries.

It is essential that we should have the support of as many members as possible—members who, while they are in no way specialists, understand and appreciate the policy of the Alliance. Its political aim—political in the highest meaning of the term—is pursued in each country in the context of its needs and conditions—needs and conditions which vary continually. Hence, some sections must devote themselves mainly to the task of ensuring that the resolutions passed at general meetings are put into force; to this end, they must make representations to their Governments; either to bring about reforms on the national plane or to satisfy themselves that the official delegates to the international organisations will receive instructions that conform with the principles of the Alliance, or to hasten the signing, ratification and application of an international convention, or simply in order to defend and strengthen positions that have already been gained.

In countries where the position of women is less advanced, our groups must make civic and social education their first consideration, while in those where comparatively few claims have to be made on behalf of the women citizens, the purpose must be more in the nature of moral support and mutual encouragement achieved through reunions where women will be given inspiration and helpful suggestions that will make their work more fruitful and cause the light of the Alliance to shine even more brightly. In countries where there are no national groups, members of the Alliance by meeting together will find the stimulus they need for their apostolate.

If these few considerations lead you to the conclusion that the Alliance has not yet fulfilled its mission, if you believe, as I believe, that its vocation demands that it should continue its efforts to safeguard certain Christian and human values, do you not agree that, in addition to preserving what has already been won, the Alliance should enlarge its field of action so as to take in the new problems and by so doing, extend its influence still further? I am sure your answer will be in the affirmative, so let me say this: it is essential that your President should at all times be able to count on your close and faithful co-operation, for it is upon each one of you that we depend for success.

Magdeleine Leroy-Boy

(Translated by P.D.C.)

Notes and Comments

The Second Vatican Council which opened in Rome on October 11th is assured of the prayers of all our members for its success.

The Holy Father in the *motu proprio* published on September 5th, said that the Church "expects very rich fruits from this comprehensive assembly." The forthcoming Ecumenical Council he says, "both by the number and variety of those participating in its meetings will certainly be superior to the other Councils held by the Church. . . . The Fathers of the Council though differing in nation, race and language, are all brothers in Christ and all act in one and the same Spirit, so that according to the words of Jesus Christ they may truly shine forth as the light of the world and may be able to bring forth fruit in all goodness and holiness and truth."

Congratulations and best wishes to Senora Maria del Carmen de Guiterrez de Chittenden, the first woman ambassador accredited to Great Britain.

In reply to our letter of congratulation, Her Excellency, a co-religionist, expressing her interest in the Alliance, said "We women have to work towards a revival of spiritual values. I pray with all my heart for our dear Pope and the Ecumenical Council's success."

Dr. A. L. Winner, Principal Medical Officer, Ministry of Health, has been appointed Deputy Chief Medical Officer of the Ministry as from April 23rd, 1963. She will be the first woman to hold this post.

Dr. Winner qualified as M.R.C.S. and L.R.C.P. at University College Hospital in 1932, and was awarded the University Gold Medal with distinction in medicine, surgery and forensics. She gained her M.D. in 1934, her M.R.C.P. in 1935, and her F.R.C.P. in 1959. Before the war, she worked at the Elizabeth Garrett Anderson Hospital, where she became a consultant physician. She served for six years with the R.A.M.C., becoming Assistant Director-General of Army Medical Services with the rank of Lieutenant-Colonel; she was responsible for the health of the Women's Services in the Army. In 1944, she was awarded the O.B.E., and in 1947, joined the Ministry of Health. With so distinguished a record, Dr Winner will indeed shed lustre on the position she will be the first to occupy.

In September, twenty-one-year-old Miss Angela Freeman, a London girl, joined the Norwegian ship *Jagona* as a radio-telegraphist. For two years, Miss Freeman and her fiancé have worked in the same ships, but this time, the Scandinavian line had no vacancies for both of them. So now each faces a lone cruise, and why? Because the Radio Officers Union

bars women from British lines. Their excuse? Accommodation difficulties. . . .

Mrs. Elizabeth Kathleen Lane, Q.C., whose appointment as a county court judge has just been announced is the first woman to hold this office, the highest judicial office yet held by any woman in England and Wales. A woman has now been appointed to every level of the criminal and civil judiciary below that of the High Court.

By the time this appears, Her Honour, Judge Elizabeth Lane, Q.C., will have taken the oath before the Lord Chancellor in the House of Lords in the traditional robes of all county court judges. It is only fitting that a woman should at last achieve this honour for it is a woman who holds the scales and symbolises Justice.

Mrs. Hilda McGrath's death on July 31st has deprived South Africa of one of its outstanding Catholic women. It was a tribute to the affection and respect that she inspired in her fellow-citizens in the Transvaal that she was elected to serve on the Roodepoort-Maraisburg Town Council for the years 1944-1954, becoming deputy-Mayor in 1949 and Mayor in 1950. She also served on the Child Welfare Committee of the Town Council of which she was secretary from 1934 until a short time before her death. She joined the National Council of Women in 1936, and became President of the Johannesburg Council, acting as its international representative for moral standards and its convener for African Affairs. She was also an enthusiastic member of the Catholic Women's League and was President of the West Rand Branch at Roodepoort.

Her interest in Catholic citizenship gave her a particular interest in St. Joan's Alliance, she was a member for some time before the foundation of a Transvaal Section in 1948, of which she became President. She sent annual reports to St. Joan's International Alliance, and came for its Council Meeting in London in 1955. Those who met her then or knew her in South Africa will remember her vivid personality and keen interest in the work of Catholic women in public life. In November, 1956, her years of service were crowned by the Papal Award *Bene Merenti*.

The Alliance sends deep sympathy to her son and daughters and regrets the loss to the Alliance and to South Africa of so good a Catholic Citizen. R.I.P.

The Annual Mass for deceased members, associates and benefactors of the Alliance will be offered on Sunday, November 4th at 6 p.m. at St. Patrick's, Soho Square. We hope many members will be able to attend. For those who wish, a meal in a nearby restaurant may be arranged.

ST. JOAN'S ALLIANCE

BRITISH SECTION OF ST. JOAN'S INTERNATIONAL ALLIANCE

AND

Editorial Office of "The Catholic Citizen"

36^A DRYDEN CHAMBERS, 119 OXFORD STREET, LONDON, W.1. Tel. Gerrard 4564

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

EXECUTIVE COMMITTEE

Ex-officio MME MAGDELEINE LEROY BOY, Dr. Jur. President St. Joan's International Alliance.
 MISS F. A. BARRY, *Honorary life member*
 MISS P. C. CHALLONER, M.A., *Chairman*
 Mrs. M. W. BENTLEY, M.A.
 MISS M. BLACKBURN
 MISS PAULINE M. BRANDT
 MISS NOREEN K. CARR, *Hon. Treasurer*
 Mrs. P. D. CUMMINS, *Editor, The Catholic Citizen*
 MISS VERA DOUIE

MRS. ISABEL POWELL HEATH, M.B., Ch.B.
 MRS. EILEEN HOARE, L.C.C., O.B.E.
 MRS. JACKSON, B.A.
 MISS W. MANN
 MISS P. MAY
 MISS MARY PARNELL
 MRS. SHATTOCK, M.D., D.P.M.
 MISS CHRISTINE SPENDER

Married Women in the Belgian Community

In Belgium, the modern woman is at present torn between conflicting opinions as to how she should arrange her life. Some would treat her exactly as a bachelor, considering any difference between the sexes as negligible and regarding childbirth as any other physical handicap that keeps the worker away from work for a few weeks. Others put so much emphasis on a mother's duty in the home that they give married workers a guilty conscience, and undermine their sense of professional duty. Is not this absurd in the second half of the twentieth century when 40 per cent of Belgian women workers are married, against a mere 27 per cent in 1910.

More married women than ever before are going out to work.

This, at first, is quite surprising because the percentage of women who work has dwindled during the last hundred years from 37.8 per cent in 1856 to 19 per cent in 1947, when the last complete census was taken. This is easily explained if one thinks of compulsory education, the raising of the school-leaving age and old age pensions. Today a worker's life is restricted to the years when a woman is normally married.

A better standard of living at first tended to keep women away from work, but as the field of possible improvements widened, and the purchase of a home, a car, a television set became possible, while at the same time housework grew lighter, married women have been drifting back to work and their number has increased by 12 per cent during the last ten years.

The majority still work in factories, but their number is not increasing. Agriculture has lost 23 per cent of its women workers, during this period against a drop of only 16 per cent of the men employed.

On the other hand women clerks have increased by 25 per cent against an increase of only 15 per cent in men white collar workers, and in welfare services the increase in women employed has been five times that of men.

We feel, therefore, that in Belgium the trend towards married women's work will continue in the coming years, not only because tasks that yesterday were performed in the home are now managed industrially (preserves, clothes, washing, etc.) but because of the extraordinary development of every kind of social service, which are women's special field. More teachers are required because of the baby boom and the raising of the school-leaving age. Social security is widening the scope of health services and more nurses are required. The lengthening of the life span means more home help for the aged, etc.

The pattern in our country tends therefore to be as follows:

All girls and most young married women go out to work. Young wives give up outside work for a few years while they are having babies and rearing young children. When the children are in school, they wish to retrain and resume work on a part-time basis.

Up to now we feel this situation has not been faced in a realistic way. Some people insist that the working mother must face the same day's work as the bachelor male, others want to confine women to their kitchen. The approach of neither group is objective. The difficulties faced by married women who go out to work are, of course, less acute for university graduates or women who run their own business, and can afford domestic help when this is available. But the *Ligues Ouvrières Feminines Chretiennes* feel very strongly that for the mass of women workers, married women's contribution to the community is a double one—their work in the

INTERNATIONAL NOTES

Egypt. Dr. Hikmat Abuzeid is the first woman Cabinet Minister to be appointed in Egypt. Dr. Hikmat is an assistant professor of psychiatry, she spent seven years at St. Andrews and Edinburgh Universities and received her doctorate from London University.

For the first time hundreds of girls enrolled in various faculties at the thousand-year-old Islamic theological University of Alazhar. After graduation, they will teach Islamic religion in girls' schools.

Israel. The News Letter of the Council of Women's Organisations in Israel reports that a Government Commission has been set up under the chairmanship of Mrs. Mina Shamir to study the prevention of Traffic in Persons. One of the questions raised by the Commission is "why not punish the client instead of the woman dispensing favours?"

Pakistan. Six women members of the Pakistan National Assembly opposed the recently introduced private Bill which seeks to repeal the Muslim Family Laws. The male members were divided, but nevertheless it was carried by a majority of sixty to thirty-six.

If the Bill is passed (it aims at repealing the Muslim Family Laws Ordinance under which a Muslim may not marry again unless he has divorced his first wife, or has received consent for his second marriage), a Muslim husband will regain his "right" to enjoy if he so wishes, four wives at one and the same time. Before granting leave to introduce the Bill, the Speaker sought the consent of the house by "acclamation"; the thunderous response betokened overwhelming consent, but the Begum Zaria Sarfraz courageously rose, challenged the vote, and asked (in vain) for a division.

Within a few hours, women members and other prominent women passed a resolution condemning the Bill. They are hard at work canvassing and enlisting support for their campaign. St. Joan's Alliance hopes whole-heartedly that their efforts to save wives from the degradation of plural marriage will meet with success.

Queensland. *La Revue Abolitioniste* gives the good news that Queensland has at last abolished state regulation of prostitution. Brothels had previously been forbidden in Queensland and it only remained to abolish Regulation 9 of "The Venereal Disease Regulation of 1945" concerning the registration of prostitutes. This having been done, there is now no obstacle to Australia's adherence to the International Convention against Traffic in Persons (1950).

home where the coming generation is educated, and the growing part they are taking in outside activities. It seems absurd to refuse to recognise this double pattern? Home-making activities are not taken into account when establishing the national income, and part-time work does not give the benefit of social security. We live in a man-made world and lack imagination when it comes to considering things from a woman's point of view. Another point only recently considered is the housewife's attitude towards the family budget, of such great importance to national and international economy. On the other hand, a woman who works with a guilty conscience, because she believes her real place to be at home, is neither a conscientious nor an ambitious worker. Girls do not bother to train, they accept any job and bad working conditions because they expect to leave work when they marry. Even if statistics do not always bear out the poor opinion employers have of women's regular attendance, it stands to reason that the mother of a sick baby is in a quandary and ought to be helped. Hospital accommodation is scarce, day nurseries have no place for sick children. Russia grants sick leave to the mother of an ailing infant and this solution besides being the more humane is the less costly. Other problems also must be solved—playgrounds and places for school-children to do their homework, care of school-children during the holidays, etc.

Is it too much to expect that by the end of the twentieth century mothers of young children will no longer be judged by the standards set for male bachelors, but their pattern of life be recognised on its own merits, and that women having found their true place in the community will consider their outside jobs not only as a source of extra income but as a responsibility to be faced up to?

F. Baetens

HON. TREASURER'S NOTE

The Christmas Sale will be held on Saturday, November 24th from 12 to 5.30 p.m. Please collect your gifts for the stalls and send them to us as soon as possible *after November 15th*. New goods of all kinds are wanted. Groceries, cakes, sweets, toys, stationery and toilet requisites are needed and should be clearly marked with the price as this saves time and trouble in the office. Lunches and teas will be provided at reasonable prices. Offers of help on the day, either with the stalls or with refreshments will be welcomed. Please let me know as soon as possible what help you are prepared to give. The Sale will be in St. Patrick's School, 24 Great Chapel Street (off Oxford Street) entrance in Hollen Street (two minutes walk from the office).

Noreen K. Carr

St. Joan's International

It was a very great pleasure to have a visit from our International President, even for so short a time. Mme. Leroy spent some crowded hours in the office discussing future action and opportunities, attended the executive committee of the British Section and had dinner with them afterwards. Meantime, her youngest son Denis, who accompanied her was receiving his first impression of the London scene with the assistant secretary as guide.

INTERNATIONAL REPRESENTATIVES

St. Joan's International Alliance was represented at the Sixteenth Session of the Status of Women Commission in March in **New York** by Miss F. McGillicuddy and at the Seventeenth Session of the Economic and Social Council in **Geneva** in July by Mlle. Archinard.

Also at the following Conferences—

Paris—May 14th-18th—Eighth Conference of International Non-Governmental Organisations in Consultative Status with UNESCO by Mme. da Silva and Mlle. Colombani (*Observers*).

Geneva—June 29th—Conference of N.G.O.'s in consultative status with ECOSOC.

July 1st—Informal Conference of Women N.G.O.'s.

July 2nd—I.L.O. Conference of N.G.O.'s on Vocational Training; all three by Mlle. Archinard.

Oslo—July 25th-31st—Ninth Triennial Congress of International Federation of Business and Professional Women by Mrs. Paula van Gorp. (*Fraternal delegate*).

Mexico City—July 27th-31st—Fourteenth Conference of International Federation of University Women by Mrs. Ureta Videla (*Fraternal delegate*).

Buenos Aires—August 6th-12th—Assembly of the Conference of International Catholic Organisations by Mme. C. A. H. de Martinez (*Observer*).

Melbourne—October 2nd-12th—Tenth Triennial Conference of Associated Country Women of the World by Miss Inez Sexton (*Fraternal delegate*).

Government delegates to the Seventeenth Session of the Assembly of the United Nations include the presidents of two women's international organisations—Mme. Lefauchaux of the International Council of Women and Mrs. Daraniyagala of the International Alliance of Women.

Included in the U.K. delegation is Major Patrick Wall, the Catholic Member of Parliament who is particularly interested in African Affairs.

POINTS FROM REPORTS OF VARIOUS NATIONAL SECTIONS

Orleans 1962

France. Officiellement, la Présidente de l'Alliance Jeanne d'Arc a été convocaté à l'Assemblée Nationale à une table ronde à propos des régimes matrimoniaux, une seconde sur la régulation des naissances, sujets sur lesquels le Parlement aura a légiférer dans une prochaine session.

Victoria. Congratulations were sent to Senator Marie Breen on her election to the Federal State—the fifth woman in the Upper House.

The President of St. Joan's, Miss Anna Brennan, was the guest of honour at the Golden Jubilee celebrations of the Lyceum Club of which she was a founder member. Tribute was also paid to Miss Brennan at a meeting of the N.C.W. when Miss Norris, Australian delegate to the Status of Women Commission recalled with pride the work done by Miss Brennan in connection with the law concerning the nationality of married women.

Germany. When Frau Elizabeth Schwarzhaupt was appointed Minister of Health in the Federal Republic (she is the first woman Cabinet Minister to hold office), the Alliance asked for her support should the matter of ritual mutilations come before W.H.O. The highly controversial proposal of a compulsory year of social service for girls was discussed and strongly opposed by the Alliance. In agreement with other women's organisations, methods of making a voluntary service acceptable to girls and their parents was discussed. A member of the Alliance, Frau Pitz, M.P., who was elected chairman of the Committee in the Bundestag for family and youth questions, will be considering this problem of social service.

New South Wales. The Marriage Act passed by the Commonwealth Parliament, in particular the raising of the minimum age of marriage to eighteen for boys and sixteen for girls, and the legitimisation of children born out of wedlock where the parents have subsequently married, has been given a warm welcome.

Thirteen candidates entered for the Annual Speech competition for girls from Catholic Secondary Schools sponsored by the Alliance—the subject being "Opportunities for Women in a Changing World."

South Australia. Interest in the Aborigines continues and the plans of the Aborigines Advancement League have been given general support. A special study is being made of New Guinea where some work for women may be undertaken.

Efforts are being made to increase the present maximum amount charged against the father of an illegitimate child.

REVIEWS

America and Women. By Marjorie R. Longwell. (Dorrance, Philadelphia. \$3.00).

In this book, the author enables us to see a continuous panorama of American evolution through the eyes of seven women who helped to build the U.S.A. Outstanding amongst them was Margaret Brent, a staunch Catholic and, even though she was born over three hundred years ago, a "suffragist". Mary Brent was indeed a pioneer of pioneers, for in 1637, she headed a group of Catholic emigrants and sailed with them to the infant Catholic colony of Maryland. She worked for their welfare single-heartedly and devotedly throughout her life; for the sake of her people, she gave up the thought of marriage—it is good to know that the man she loved respected her decision and helped her to his fullest extent. Mary Brent demanded her logical share in enfranchisement, but needless to say, this was refused.

We are grateful to Marjorie R. Longwell for introducing us to this great-hearted Catholic. Let the name of Margaret Brent be henceforth inscribed in our hearts, and may we draw courage and inspiration from the pioneer leader of three centuries ago.

E.B.

International Labour Review. (I.L.O., Geneva).

The June issue reports that in 1960, women workers in Japan formed 40.5 per cent of the total working population. 19.6 per cent of the women workers were married. Ante-natal and post-natal maternity leave and nursing breaks with pay voluntarily given by employers encouraged married women to work. In 1950-60 the number of men employed increased by 40 per cent while that of women increased by 100 per cent. In 1960 there was one woman worker injured or killed to every six men and the incidence rate of sickness was 6.7 per cent among woman workers as against 9.2 per cent for men workers. Even though the Labour Standards Law promulgated in 1947 lays down the principle of equal pay for equal work, it is not yet put into effect in Japan.

In a long article in the July issue on the contribution of African women to their continent's social and economic development, Mme. Marie-Hélène Lefauchaux reviewed the traditional position of women under tribal law and the new position and opportunities offered them by their countries' new Constitutions and rapidly developing modern societies. African women continue to make up half/three-quarter of the agricultural labour force where the pay is sufficiently fair to deter them from working in factories. Although they are held responsible for the support and education of their children they have no legal right to their earnings and

possessions. They can still be "pawned" by their husbands or owners while the maternity benefit, if paid to the husband, has often gone towards the "bride-price" of a new wife for him. Hence the extension of Western social welfare to Africa should take cognizance of local conditions, and action on behalf of women should aim at abolishing discrimination and anomalies rather than "protecting" women as if they were real minors. The principle of equal pay for equal work has been fully implemented by only the Ivory Coast and by Gabon. In many African countries the better-paid posts both in Government and private service have been withheld from women while as a contrast, in the Ivory Coast, the National School of Administration which trains future senior civil servants, graduated two women in its 1961 class. The general conclusions drawn are (1) employment outside the home is necessary to improve women's position in Africa as elsewhere to obtain public respect and prestige and (2) the ILO with its international standards of unquestioned authority and non-political attachments can do a great deal to improve women's status in under-developed countries by granting travelling fellowships to women and by appointing women labour inspectors abroad in its work.

W.M.B.

The Fight against Discrimination: Towards Equality in Education. By Pierre Juvigny. UNESCO Chronicle (UNESCO House, Paris, Annual Subscription 10s. 6d.)

On December 14th, 1960, a Convention and Recommendation against discrimination in education were adopted by the General Conference of the United Nations Educational, Scientific and Cultural Organisation. The Convention having been ratified by three states, France, Israel and the Central African Republic, came into force on May 2nd, 1962.

The monumental study of discrimination in education by Mr. Charles Ammoun was the basis of the work of the Committee which, under his Chairmanship, prepared the Convention and Recommendation, which according to M. Juvigny, rapporteur to this Committee, reconciled a bold and progressive spirit with the diversity of national systems of education.

"Race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth," all these have in one form or another been the cause of discrimination in education. Of discrimination based on sex, the writer says "the freedom which is left to parents is consciously or unconsciously exercised to the detriment of daughters"; traditional attitudes are often responsible, and even where the supply of educational

facilities for girls and boys is equal in quantity, it is often unequal in quality.

M. Jivigny rightly states that "it was not without reason that the Commission on the Status of Women attached so much importance to 'identity of curricula', so that, given equal ability, girls and boys may have an equal chance in life."

The disparity is of course greatest in Africa and Asia, where girls form 37 per cent and 33 per cent respectively of the total number of school-children.

UNESCO Chronicle has been issuing monthly summaries of educational needs in Africa which give point to the above. The March number describes the needs in Basutoland and Bechuanaland where, in spite of "supreme efforts on the part of the missions and considerable assistance from the U.K. Colonial Development and Welfare Funds," there is desperate need for expansion "for which no foreseeable funds are available."

P.C.C.

TWENTY-FIVE YEARS AGO

From the "Catholic Citizen", 15th October, 1936
October 9th was Press Sunday in the Westminster Diocese, and in many parishes members of St. Joan's Alliance undertook to sell *The Catholic Citizen*. Which brings us to the question—what are you doing in the way of increasing the circulation of our paper? Are you selling it outside meetings or churches? Are you introducing it to others with a view to making them subscribers? Are you taking out an extra subscription to have the paper sent to a club or a library or a missionary nun or priest, or just someone who you know would like it and might subscribe later? Propaganda by means of the printed word is the order of the day, so let us not be behindhand in spreading our own special propaganda.

The more papers sold the more likely we are to be able to afford permanent enlargement of *The Catholic Citizen*—a thing often requested by its admirers. We are sold out of the September issue—let us try to "sell out" every issue in future.

A Venture in Faith

by

NANCY STEWART PARNELL, B.A.

A HISTORY OF ST. JOAN'S ALLIANCE

Attractive cover in blue, white and gold. Price 5s.
Order your copy now from St. Joan's Alliance, 36A
Dryden Chambers, 119 Oxford Street, London W.1.

GROWING Catholic Village, Kent—Settlers wanted,
Bungalows available. Arts, Handicrafts, Statues,
Stations, hand carved by Religious to order.—Box 5,
St. Joan's Alliance.

DUPLICATING, verbatim shorthand, typing
(Tapes/Mss), translating.—Mabel Eyles, 10 Beaconsfield
Road, London, N.11. Ent. 3324.

ST. JOAN'S ALLIANCE

NON-PARTY

Office—36A Dryden Chambers, 119 Oxford Street,
London, W.1.

Patron: Saint Joan of Arc. Colours: Blue, White and Gold
Organ—"The Catholic Citizen," 10s. per annum.

OBJECT

To band together Catholics of both sexes, in order to secure the political, social and economic equality between men and women, and to further the work and usefulness of Catholic women as citizens.

MEMBERSHIP

All Catholic women are eligible as Members, who approve the object and methods, and will pay a minimum annual subscription of £1 which includes *The Catholic Citizen*. Men are invited to join as Associates, on the same conditions, with the exception that they may not elect or be elected to the Executive.

Life Membership £10.

Catholic Funeral Upholders

JOHN HUSSEY Ltd.

2 Berkeley Gardens

(Adjoining 104) Kensington Church St., W.8

A SUITABLE MORTUARY CHAPEL

can be placed at the disposal of families

Habits supplied for Deceased Members

of Confraternities.

MASS CARDS

Tel. BAYswater 3046.

Telegrams: Requiem, Kens., London.

I WANT TO LIVE

Children suffer and die every day for want of food. "We hear of children who go without food all day some days . . . sore lips and other signs of malnutrition . . .

some are walking five miles just for a mug of food . . ." £1 provides four children with meals for two weeks or £2 sends 16 lbs. of baby food. Send your gift now to:



ST. JOAN'S FAMINE RELIEF
c/o BARCLAYS BANK LTD.
HIGH STREET . OXFORD

OXFORD COMMITTEE FOR
FAMINE RELIEF

Also sponsoring constructive projects to end hunger
through the Freedom from Hunger Campaign.