

# THE CATHOLIC CITIZEN

*Organ of St. Joan's Alliance (formerly The Catholic Women's Suffrage Society)  
17d Dryden Chambers, 119 Oxford Street, London W.1*

Vol. LII, No. 8

JULY-AUGUST, 1966

2s. per copy

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*

## INTERVIEWING WOMEN ROUND THE WORLD

By *Joan Morris, M.A.*

Since the first instalment of the account of my trip around the world published in the January issue of *The Catholic Citizen*, I have completed the tour and I am back again in London. In every place I went I interrogated women on their position in society but more especially on their role within their own particular religious group.

Just at the moment when we are questioning the reasons why women are not ordained to the priesthood in the Catholic Church, it is rather interesting to read about the discussion in the early Hindu and Vedic texts for and against women being priests in the Hindu religious ceremonies.

In the Hindu Brahmin family, it is the mother who teaches all the stories and legends concerning the gods and goddesses to the children. Each family has its own traditional devotion, generally to either Siva or Vishnu with the very complicated additions of their various incarnations. In the Universities the Vedic scriptures and other Hindu classics are studied as part of the Hindu culture. The priesthood is hereditary to the Brahmin caste and tribe. Only men are priests. The reason for this is discussed in an early Vedic text and has been the study of a modern Indian woman writer, Shakuntala Rao Shastri, in a book called "Women in Vedic Times".

The supporters of women priests follow the Shutri text and hold that women may perform any Shautra sacrifice. The opponents follow the Smirti texts and deny this possibility.

The opponents sustain that the word "Svarga-Kama" is in the masculine, so only man is implied.

The supporters reply that the word is used in the collective sense, and includes all persons who desire to attain heaven through sacrifice.

The opponents say that women are unworthy to perform sacrifices because they cannot own wealth, and wealth is essential to sacrifice. They aver that women are like chattels sold by fathers and bought by husbands, hence all property belongs either to the father or to the husband.

The supporters argue, on the contrary, that women can acquire wealth through cooking food for others or by saving what is given to them.

The opponents say that women are the property of the husband and therefore cannot possess property.

The supporters say that the purchase of a girl is not really a purchase but a religious act. The Shutri have a text in which the bridegroom promises: "She (the bride) shall not be thwarted in the performance of religious acts, the acquisition of wealth and legitimate desires." A further Vedic text says that that which is acquired by the husband is admitted as also belonging to the wife. The wife.

According to Shakuntala Shastri, the best period for women was in the 6th century. By the 12th century A.D. the Smirti texts which deprive women of property had gained complete dominion.

The Buddhists believe that woman must be reincarnated as man before attaining final enlightenment. Nevertheless there are a great number of Buddhist nuns and they are very active. In Hong Kong the statistics show that there are two nuns to every Buddhist monk. The "Pure Land" nunnery at Kowloon, Hong Kong, operates a seminary for Buddhist nuns which entails eight years of study. The subjects are the Mahayana Sutras, the Lotus of the Wonderful Lord (ten books). Sixty per cent of the time is given to Buddhist Scriptures and history, and forty per cent to secular studies.

In Japan, the Hokke-ji Temple at Nara is attended by Buddhist nuns. The Convent was first built in the 7th century A.D. by the Empress Kamyé. She aimed at greater liberty for women in religion. The nuns then as now carry out all their own ceremonies without the assistance of Buddhist priests. Once a year only, the monks are invited to come to the Temple on the Feast day of the Kannon, the object of their main devotion. The Empress was an ardent believer in Buddhism. She built the five-storeyed pagoda at the side of the

Temple in prayer for her mother. She worked for the sick and poor and all in extreme distress. There is a bath-house, which though re-built now, is a reminder of the bath service she gave the poor.

There are to-day three incarnate women Lamas in Tibetan Buddhism, according to the information I gathered from an audience with His Holiness Gwalwah Karnapa, head of the Kagrupa Sect, himself an incarnate Lama. An incarnate Lama is recognised by certain known marks found in the child, and further verified by answers given to questions revealing knowledge beyond its years and considered as evidence of facts remembered from an earlier life. My meeting with His Holiness was arranged by an English Buddhist nun, Freda Bedi, who has entered a Mayayana Buddhist Nunnery, now in India, since the Chinese occupation of Tibet, and which she is helping to sustain.

In the Japanese Shinto Shrines, women as well as men perform the sacred dances. The Shinto priests are not celibate, which may explain the greater ease in the mixing of sexes. One of the Shinto Sects, the Tenri, has been founded by a woman, Mrs. Nakayama, and has been very popular over the last hundred years.

Throughout my journey I lodged with various Religious Orders, and I saw that the credit for the success of the Catholic Missions in the East must be given chiefly to women religious, both native, European and American. They staff the enormous schools and run numerous hospitals, open to all religious sects, and it is these schools and hospitals which have made the Missions at all possible. Many people do not know that it was only in 1936 that the Canon Law 139, prohibiting Religious doing medical work, was repealed, and that Pope Pius XI promulgated a new decree permitting Sisters of Religious Congregations to study and practice medicine. It was this change of Canon Law which gave new impetus to the creation of hospitals all over the world but more especially in India where Moslem women could not be attended by male doctors outside their family owing to their customs, and depended on having women doctors to look after them.

This example makes us hopeful that further changes of Canon Law regarding women's activities in the Church will also bring a beneficial effect to the Church and the world.

#### Housebound Mothers

*The Lancet* (May 21st, 1966) published a review of "The Captive Wife", a study based on a survey of two sample groups of London mothers (48 "middle class" and 48 "working class"). Similar frustrations and conflicts were found in both groups. Contrary to some opinions recently expressed it is not only the highly educated women who suffer from dissatisfaction, distress and boredom when outside work is given up in order to care for young children.

The reviewer points out that what most clearly emerged from the study was that these women no longer see their lives as dominated, in the long term, by their role of wife and mother.

None of the women saw any conflict between her role as *wife and mother*, only as *worker and mother*.

There was a feeling that life was much pleasanter for men; for no matter how much the husbands help with the housework, they can escape daily into a more interesting world. One woman complained, "On marriage a man is not expected to become 'a house-husband'."

The T.V. advertisements depicting the blissful "mum" producing whiter linen than her neighbours, coping efficiently and happily with dirty shoes and hands, together with the pressure of public opinion on the need to be "a good mother", cause feelings of frustration and inferiority in those who come up against the realities of household chores and the care of young children.

One difference between the groups was that whereas the more highly educated woman missed the stimulation of satisfying work, the others missed to a greater extent the companionship of workmates.

The author\* of the study puts forward some suggestions for helping the "housebound mothers": the first is that girls should be educated in a way that would prepare them for the combined role of worker in the community and rearer of young children.

This suggestion in our opinion has an inherent danger in that it could be seized on to support the views of those who still want a privileged type of education for boys.

We have always advocated the other measures suggested by the author: First, that there should be greater provision made for refresher courses for mothers who wish to return to work when their children are older. The mothers would feel secure that the "house-wife" phase is not for ever. Employers should be encouraged to arrange for more part-time work, to ease the return to a full-time job.

Secondly—the provision of more nursery schools and play groups, as well as parent-teacher and similar organisations involving both parents and children. Mrs. Gavron also suggests that it should be made easier for mothers to take young children on public transport, into stores, museums and galleries. The reviewer concludes: "Role conflict may be unavoidable for emancipated women, but this does not mean that young mothers should be cut off from the main stream of society. By helping to release them from their captivity, Mrs. Gavron's proposals could enable women to perform their traditional functions as mothers in ways that complemented rather than restricted their other roles."

\* Hannah Gavron

#### IN PARLIAMENT

Lady Summerskill's valuable Matrimonial Homes Bill, which gives certain rights of occupation to either spouse, and provides that these rights are enforceable against a third party, received a Second Reading in the House of Lords on June 14th. The background of the Bill lies in the decision of the Lords in the case of the National Provincial Bank v. Ainsworth that a deserted wife's right to remain in the matrimonial home is enforceable only against her husband, and not against a third party to whom he might have sold it. The Bill has Government backing, and was in fact prepared by the Government draughtsman; and the Lord Chancellor, speaking in support of it, said they were grateful to his noble Friend for having introduced it.

For the second time in the Upper House, a Sexual Offences Bill, introduced by the Earl of Arran, received a Third Reading on June 17th, though this time only with a majority of 18. He appealed to the Government not to let it moulder and die, as it would unless time was given for it in another place. A chance was lost when a similar Bill was brought up for formal Second Reading on July 22nd in the House of Commons. Much to the surprise of Mr. Abse, who had introduced it, there were no objectors. Expecting opposition, he had not even caused the Bill to be printed following its First Reading, and the Speaker therefore ruled that there could be no Second Reading.

On July 1st, Dame Irene Ward moved the Second Reading of her National Insurance (Further Provisions) Bill, designed to give retirement pensions to 200,000 old people (of whom the average age was 84) at present outside the scheme. Miss Herbison, Minister of Pensions and National Insurance, said it was not possible to deal with these cases by giving pensions from the contributory fund, and the Bill was defeated by 149 votes to 77. During the course of the debate, Mr. Hamling somewhat discourteously referred to Dame Irene as the "rogue elephant of the Tory party", to which remark Miss Pike took strong exception, saying she would describe her as its conscience.

Mr. Steel's Medical Termination of Pregnancy Bill passed its Second Reading on July 22nd with only 29 dissentient votes. Mr. Wells and Mr. St. John Stevas both spoke against the Bill from the Catholic standpoint, the former considering that it undermined the respect for the sanctity of human life fundamental to British law, and the latter describing some of its proposals as "barbarous". Very strong opposition also came from Mrs. Jill Knight, Two other women Members, Dame Joan Vickers and Mrs. Renee Short, took part in the debate, both speaking in support of the Bill.

Mr. Roebuck asked the Minister of Health what he was doing to encourage more mar-

ried women doctors to find part-time work in the National Health Service. Mr. Robinson, in reply, said: "The names of married women doctors understood to be willing to accept part-time work have been brought to the attention of hospital authorities and general practitioners who may welcome their help, and arrangements have been introduced under which those who need refresher training can be helped to obtain it. Hospital authorities will do all they can to arrange duties on a part-time basis to meet the circumstances of married women doctors."

On June 30th, Lord Chorley, in the House of Lords, asked the Government to state how widespread was the practice of challenging all the female members of the jury empanelled to try indictments for driving motor vehicles while unfit through drink. Lord Stonham said that the Government had no evidence that the practice was widespread, to which Lord Chorley retorted that in his Court of Quarter Sessions every woman juror had been challenged in such cases, and that he had heard that the same practice existed in other Courts. Lord Stonham agreed, at his request, to make further enquiries.

In both Houses, attention was drawn to the hardship inflicted on married women working outside their homes by the application of the Selective Employment Tax in respect of domestic workers employed by them, perhaps for only a few hours weekly.

Vera Douie

#### RAPPORT DE LA REUNION ORGANISEE PAR

Madame Fontainas a Bruxelles  
Et Présidée Par Madame Leroy-Boy,  
Le 22 Juin 1966

Depuis longtemps un certain nombre de femmes belges s'intéressaient à l'Alliance Saint-Joan, mais de manière individuelle. Elles ont eu l'occasion de se réunir et de se connaître, notamment au Congrès qui a eu lieu à Anvers il y a deux ans.

A la fin du mois de Juin 1966, à l'occasion du passage en Belgique de Madame Leroy-Boy, Madame Fontainas, a organisé chez elle une grande réunion des membres et des sympathisantes—La Présidente Internationale a exposé de manière très claire et complète, l'histoire de ce mouvement, les résultats du Congrès de Rome, l'accueil bienveillant de certains ecclésiastiques—La plupart des Dames présentes se sont déclarées d'accord avec les buts de l'Alliance, et ont demandé de former une section en Belgique.

Cette section naissante étudie le moyen de s'adjoindre quelques unes de ses religieuses, et elle serait fort heureuse si la section pouvait être reconnue à l'occasion du meeting de Londres au mois d'Août, pour collaborer au grand travail de l'Alliance Internationale Sainte-Jeanne d'Arc.

La Secrétaire

## ST. JOAN'S ALLIANCE

founded 1911

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AND

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

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### DOCUMENTS OF THE SECOND VATICAN COUNCIL

A one-volume English edition of the sixteen constitutions, decrees and declarations of Vatican Council II is now available. (Newman Press, Westminster, Maryland), and a series of sixteen booklets is being issued by the Paulist Press. Each booklet contains the complete text of one of the Council documents together with a commentary, questions, and bibliography. Their small size and light weight invite subway, bus, and under-the-dryer reading. The commentaries are clear, informative and non-technical. They give the background of each document and an account of the modifications the draft underwent before final acceptance by the Fathers and promulgation by the Pope.

The layman may wish to read first the *Decree on the Apostolate of the Laity*; he is advised to read at the same time Chapter II of the *Constitution on the Church*. The laity share in the "priestly, prophetic and royal office of Christ" and consequently have "their own share in the mission of the whole People of God in the Church and in the world." They derive the right and duty to the apostolate from "their union with Christ the head . . . being incorporated into Christ's mystical body through baptism and strengthened by the power of the Holy Spirit through confirmation." The Decree has one sentence about women:

"Since in our times women have an ever more active share in the whole life of society, it is very important that they too participate more widely in the various fields of the Church's apostolate." (Ch. III n.9).

The document having the first and immediately visible effect on Catholics is the *Decree on the Sacred Liturgy*; no one is unaware of the changes

in the Mass, but the text provides modifications in the administration of the sacraments as well. Extreme Unction may "more fittingly" be called the "Anointing of the Sick", and may be received as soon as one "begins to be in danger of death from sickness or old age." In the sacrament of Matrimony the Prayer for the Bride has been amended to remind both spouses—not just the bride—to remain faithful. St. Joan's Alliance had petitioned for this change in the Ritual. Last September in Rome an additional petition was presented asking that the Ritual be further considered so that it may reflect the contemporary relationship of husband and wife. (v. *The Catholic Citizen*, London, 15th April, 1965).

The layman will still be in familiar territory when reading the *Constitution on the Church in the Modern World*. During the Council this document known as Schema XIII was called the "catch-all scheme", treating, as the title suggests, practically all human activity ranging from war, women, racism, conjugal love, polygamy to poverty, conscientious objectors, sports, tourism, speeding, and tax evasion. The following are the statements on women:

"Where they have not yet won it, women claim for themselves an equity before the law and in fact." (n. 9).

"True, all men are not alike from the point of view of varying physical power and the diversity of intellectual and moral resources. Nevertheless, with respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, colour, social condition, language or religion, is

to be overcome and eradicated as contrary to God's intent. For in truth it must still be regretted that fundamental personal rights are still not being universally honoured. Such is the case of a woman who is denied the right to choose a husband freely, to embrace a state of life or to acquire an education or cultural benefits equal to those recognised for men." (n. 29).

(Cultural life) "Women now work in almost all spheres. It is fitting that they are able to assume their proper role in accordance with their own nature. It will belong to all to acknowledge and favour the proper and necessary participation of women in the cultural life." (n. 60).

Americans will be particularly interested in the *Declaration of Religious Freedom* and proud of the rôle played by their bishops in drafting the declaration and fighting for its adoption. They spoke out also against discrimination based on race. (Would they had been equally exercised over discrimination based on sex. Archbishop Hallinan of Atlanta was the only American bishop in the four sessions of the Council who even mentioned our half of "the people of God".) The right to religious freedom rests on the very nature of man, his dignity as a human person.

"In all his activity a man is bound to follow his conscience . . . he is not to be forced to act in a manner contrary to his conscience. Nor, on the other hand, is he to be restrained from acting in accordance with his conscience, especially in matters religious."

The text of the Decree on Ecumenism tells Catholics that their primary duty is

to make a careful and honest appraisal of whatever needs to be done in the Catholic household itself, in order that its life may bear witness more clearly and faithfully to the teachings and institutions which have been handed down from Christ through the Apostles." (Ch.I, n. 4).

Another document welcomed by the ecumenically-minded is the *Constitution on Divine Revelation*. It sets forth "authentic doctrine on divine revelation and how it is handed on." (Preface). Quoting St. Jerome, ". . . ignorance of the scriptures is ignorance of Christ," the text states that "Easy access to Sacred Scripture should be provided for all the Christian faithful" and ". . . should the opportunity arise and the Church authorities approve, if . . . translations are produced in co-operation with the separated brethren . . . all Christians will be able to use them." (n.22). The Decree does not evaluate the relative importance of Tradition and Scripture. "Sacred Tradition (the handing on by the Apostles of what they themselves had received) and Sacred Scripture (that which was written) form one sacred deposit of the word of God, committed to the Church." (n.10).

The Decree on *Catholic Churches of the Eastern Rite* declares that:

"All clerics and those aspiring to sacred Orders should be instructed in the rites and especially in the principles that must be applied in inter-ritual questions. The laity, too, should be taught as part of its catechetical education about rites and their rules." (n.4).

This document has its ecumenical aspect.

"The Eastern Churches in communion with the Apostolic See of Rome have a special duty of promoting the unity of all Christians, especially Eastern Christians, in accordance with the principles of the *Decree on Ecumenism*. . . ." (n.24).

The Decree on *the Church's Missionary Activity* presents the concept of the whole Church as "missionary". The work of preaching the Gospel is a fundamental duty of all the People of God, not merely of those who leave their homes to dedicate their lives to the missions.

Nor is Ecumenism to be forgotten in the missions.

"Together with the Secretariat for the Promotion of Unity among Christians let it (Office of the Propagation of the Faith) seek ways and means of fostering and controlling fraternal collaboration and fellowship with the missionary endeavours of other Christian communities, so that the scandal of division may be removed insofar as is possible." (29).

The *Decree on Ecumenism* also includes a paragraph relating to the missions.

". . . Catholics engaged in missionary work in the same territories as other Christians ought to know, particularly in these times, the problems and the benefits which affect their apostolate because of the ecumenical movement." (n.10).

Frances McGillicuddy

### ST. JOAN'S INTERNATIONAL ALLIANCE

Twenty-third Council Meeting  
August 26th-28th, 1966  
Crosby Hall, Chelsea, S.W.3

The fee for those attending the full Council Meetings will be £2 10s. 0d. which includes the Reception on the Friday evening at 8 p.m. as well as the Discussion Meeting on Friday at 2 p.m.

The fee for the Theological Discussion Meeting only will be 5s. Members who can only attend the Reception are asked to notify the office as soon as possible.

## NOTES AND COMMENTS

**The Reward of Persistence**

As a result of Mrs. Nagle's protracted but always friendly battle the Jockey Club is now prepared to admit women trainers. Richard Baerlein, writing in *The Observer*, comments, "This logical move has not been won willingly from the racing hierarchy but because Mrs. Nagle fought hard and long, and finally went before the Appeal Court to plead that her case be heard in the High Court, the Jockey Club finally gave way."

**Methodism Up to Date**

The Methodist Conference held at Wolverhampton on July 7th voted by an overwhelming majority that it believes in the principle that women may be properly ordained to the Ministry of the Word and the Sacraments. It was decided to ask the Archbishops of Canterbury and York to appoint representatives to discuss with Methodists the implications of the ordination of women "for the women of both our Churches and for our recognition of the validity of the orders of women so ordained in other branches of the Christian Church."

(*The Guardian*, July 8th)

**The Single Woman**

The National Council for the Single Woman and her Dependants has been approved by the Charity Commissioners and may now launch an appeal for subscriptions and embark on research. The idea was started by the Rev. Mary Webster, a Congregational minister. Brigid Devine, commenting in *The Universe* (June 24th), quoted from a letter she had received the advantages that many widows have over the single woman, especially one with dependants: "Most widows have the memory of happy years of married life; they have children to repay them with care in later years; they have State pensions, insurance money from the husbands' policies, and possibly a home fully furnished and at least partly paid for. The unmarried woman may find herself evicted from the parents' house when they die and the tenancy ends."

**Teresa Garnett Memorial Ceremony**

St. Joan's was represented at the Memorial Ceremony for this ardent Suffragette and good friend of the Alliance. By the kindness of Mrs. Thatcher, M.P., it was held in the House of Commons.

**Out of Step**

Britain was the first country to recruit women and give them ranks in the armed forces equivalent to those of men up to brigadier, commodore and air commodore levels; nevertheless these women are paid only eighty-five to eighty-eight per cent of the basic pay rates for men, whereas in the armed forces of America, Canada, Holland and France men and women receive the same pay.

This fact is noted in the July issue of NATO Letter.

**Memorial to Miss Barry**

The pamphlet, by Nancy Stewart Parnell, "The Way of Florence Barry," is now finished and we hope to have copies available before long. Those who have read the manuscript have found it a worthy tribute.

Mother Gadsby, late Superior of the Cenacle, wrote reminding us that it was at that convent that she and Florence Barry spent some days when she was considering entering and Miss Barry was hesitating on the threshold of taking up her life's work.

**The President's Visit**

We were happy to see Mme. Leroy at the Bring and Buy Sale. The object of her visit was to prepare for the Council Meeting.

(The sale realised just over £40.)

**The Council Meeting**

We are looking forward to welcoming the delegates from abroad to the twenty-third Council Meeting—August 26th-28th, 1966. The fee for those attending the full Council meetings will be £2 10s. 0d., which will include the Reception on Friday evening, and the discussion meeting on Friday afternoon.

**A Japanese Tribute**

A bronze portrait set in a sculptured column is set in a beautiful spot overlooking the Inland Sea to commemorate the work of the English botanist, Kathleen Baker. Once a year the fishermen stand in gratitude there for the painstaking work of Miss Baker who through her researches on seaweed brought rescue to the starving fisher-folk when their trade had been destroyed by a tornado.

(*University Women's Review*, May, 1966)

**Commonwealth Countries' League**

On July 5th the C.C.L. held its thirty-fourth annual conference at the Commonwealth Institute. The subject was "Women of Commonwealth Countries: their role in promoting international understanding." The principal speaker was Mrs. Margaret McKay, M.P. Interesting contributions were made by speakers from twelve Commonwealth countries.

**Belgian Section**

We are very happy to welcome the forming of a Belgian Section of the Alliance (see page 51). This section could do much useful work in a country where the clergy, religious and laity are very much concerned with extending the role of women in the Church.

**Maynooth College**

Hitherto the Irish national seminary has been confined to the training of priests, but it is now to become an open centre for higher studies and will extend its courses and facilities to other religious, men and women and to the laity.

**L'Ordination Des Diaconesses**

... Vatican II s'en est tenu implicitement à ces anciennes décisions de l'Eglise, bien que la question ait été posée dans les coulisses du Concile, elle n'a pas été discutée. . . . Il n'est pas impossible en soi d'envisager une certaine participation féminine à une forme de sacerdoce proprement ministériel comme l'est le diaconat.

(P. Gallet A.A.,

'Pèlerin du XXe siècle')

**Conference at South Bend, Indiana**

The question of woman's ordination was raised at the international conference at Notre Dame University (March 24th) dealing with consequences of Vatican II. Father Bernard Häring, German theologian, said that he thought "deaconesses could be ordained", recalling that they existed in the Early Church. Asked if women could be called to the priesthood he said, "I shall not answer yes, but I shall not close the door to them". Father Häring said he believed that women could meet the exigencies of the priesthood as well as "or better than men".

(Reported in *Le Monde*)

**Lifetime Women Elders**

Canada's Presbyterian Church has broken with tradition by approving lifetime ordination of women as elders. This decision was taken at the Church's annual assembly in Toronto in June this year, following a similar step taken by the Church of Scotland in the previous month.

**The "Equality State"**

Esther Hobart Morris helped to inspire the Act that gave Wyoming its nickname Equality State. The territorial government in 1869 became first in the world to grant women the vote. Her statue stands before the State Capitol in Cheyenne, the capital.

*National Geographic*, April 1966

**MISS CHALLONER**

Very sadly we announce the death of our dear Miss Challoner on August 7th. R.I.P.

The Victoria Section reports the death of its Founder, Margaret Flynn. She was the Founder of the Alliance in Australia, though as each section came along, it developed on its own lines.

Many of us remember dear Miss Flynn at Rome with us in 1950, and during her long visits to London.

May she rest in peace.

**CONFERENCE OF INTERNATIONAL CATHOLIC ORGANISATIONS**

July 13th-19th, 1966

St. Joan's International President, Mme. Leroy and Miss P. C. Challoner, U.K. Vice-President, attended by invitation the O.I.C. Conference, which was held in London for the first time at St. Mary's College, Twickenham.

At its opening meeting, under the chairmanship of Senorita Pilar Bellosillo, Cardinal Heenan welcomed the visitors on behalf of the National Committee of the Lay Apostolate for England and Wales and the General Secretary M. de Habicht read a message from the Holy Father and conveyed his Blessing.

Dr. Marga Klompé of Holland gave an eloquent and stirring address in which she urged the Conference to follow the directive of Vatican Council II and speak clearly and strongly, withal humbly and diplomatically—on those things it considers necessary for the good of the Church and the world in which it works. The profane world is not a danger to the Church but a challenge. She also drew attention to the status of woman in the Church. She called for study-committees with experts on them to prepare opinions on the problems of the day, including the "Status of woman in our Church", which is still *terra incognita*.

Thereafter the Conference broke up into "workshops" on WECOSOC, UNESCO, the Church of Silence and The Family.

M. Smitkowski, the indefatigable Secretary of the Information Centre for the OIC in Geneva gave an eloquent account of the work of the centre and of the preparation of the reports to which all Catholic NGOs owe so much. He presided over the ECOSOC Workshop, which Mme. Leroy attended.

Plenary Sessions were devoted to discussions on methods of making the Conference more effective and of increasing its influence in the international field.

They spoke also of the new Commission on the role of the Laity which is the first step towards implementing the directives of the Council.

At a special meeting a detailed account was given of the preparation and programme for the Third World Lay Congress to be held in Rome, in October 1967.

A river outing gave pleasant opportunities for contacts, and the Reception given by the Apostolic Delegate was much appreciated.

**Commission on Role of Laity**

Miss Rosemary Goldie is one of the four lay members of the Commission appointed by Pope Paul VI, under Cardinal Roy of Quebec, to promote the role of the Laity in the Church.

### THE FAWCETT SOCIETY EXHIBITION

After a successful three weeks to mark the Centenary of Women's Suffrage Movement 1866-1966 the Fawcett Society's beautifully arranged exhibition of a collection of material recording the movement in this country came to an end on June 28th. A representative of St. Joan's called on Miss Douie, the Librarian responsible for organising the exhibition, on the last day, when she told us that the Society were more than pleased with the result of the exhibition. "People of all ages from all over the world, of all colours and creeds," said Miss Douie, had visited the exhibition. Many of them had no connection with the work of the Society and almost as many men as women had been visitors to this fascinating review of the Movement, which contained trophies, documents, books, posters and photographs as well as banners owned by the Society.

A Victorian cotton print dated 1881, lent by Mrs. Sarah Graham, a non-member, was one of the few exhibits not owned by the Society, which drew much attention from visitors. The Society is trying to arrange to purchase this unique example of the male outlook of the period on the Movement. It shows with considerable humour in free-style drawing the horrible social results likely to accrue from the Women's Rights Movements. Although the artist was unaware of it this was a most prophetic forecast as it intimated that women would enter all the professions then entirely reserved for men, such as the Law, Medicine and Science—just as they have in fact done.

The exhibition has had excellent publicity, including BBC TV coverage as well as overseas broadcasts on it to such countries as Sweden and Italy. The C.O.I. have made a film for world-wide distribution, particularly in North and South America. We congratulate the Fawcett Society.

#### Cambridge Tripos Results

The following women candidates were successful in Theology: S. K. Brown, Part 1, Class 1; J. M. Smith, Part 1, Class 2, Div. 1; E. M. Nuttall, Part 1A, Class 2; S. R. Geiringer, Part 1A, Class 2; M. Thomas, Part 2, Class 1; Mrs. Colbourne, Part 2, Class 3.

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#### OBJECT

To band together Catholics of both sexes, in order to secure 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 £2 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

#### TWENTY-FIVE YEARS AGO

*The Catholic Citizen*, 15th July, 1941

During the meeting a Red Cross Nurse and a rescue squad man, each with an eye bandaged were led on to the platform. "Is this girl's eye of less value than this man's eye?" demanded Dr. Summerskill and the meeting roared "No". "Why then should the Government offer this or any other woman 28s. a week and give the man 35s. Women have stood in the front line in the Battle of Britain with men, but we are to be paid cut prices," said Dr. Summerskill. When Dr. Summerskill sat down, amid rousing applause, Miss Constance Colwill, LL.B., got up to conduct the case for the defence of equal compensation with the injured man and woman in the witness box. Lady Astor, M.P., wound up the meeting with a few impromptu words and the Chairman begged all present to continue the campaign to demand equal compensation, by writing to their M.P.s and getting their friends to attend the supporting meetings which are to be held all over the country. As Miss Irene Ward reminded us—however good our cause, it will make no headway unless the necessary pressure is applied.

*Of Interest to Women*

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