

THE CATHOLIC CITIZEN

WOMEN'S SERVICE

LIBRARY

*Organ of St. Joan's Social and Political Alliance (formerly Catholic Women's Suffrage Society),
55, Berners Street, London, W.1.*

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Price Sixpence.

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.

Marriage Customs Affecting the Human Dignity of Women

By the Rt. Rev. Ireneo Dud, Vicar Apostolic of Rumbek, Sudan

A young man (let us call him Abel), son of a paramount chief, decided to marry a Christian girl (let us call her Mary) at any cost despite her refusal. Mary completed her course of teacher training among the Dinkas at the end of 1951, and in 1954 she was sent to teach at the Girls' School which was in her own village. Abel became an acting executive officer of a rural Council, in his own village.

The story runs thus: One day while he was on a trip, he happened to pass through Station A., where he met Mary, and knowing that she was a teacher and well educated, fell in love with her, and without telling her anything, went and arranged the matter with her elder brother, who advised this young man to arrange the matter first with the girl herself, to persuade her to marry him.

So Abel went to his village, and there informed his father about his wish to marry Mary. He immediately wrote a letter to the girl, asking her consent. She, on receiving the letter, answered "I do not like to marry you while I am still young; I shall find my mate in the future."

Abel, still insisting, sent another letter with his messenger bringing his photograph to Mary, through her elder brother. When Mary received the letter she burnt it, and gave back the photograph to the messenger to be returned to its owner.

When Abel heard from the messenger about the matter, he became furious and thought to try again. After a few days he sent another messenger with a watch and a pair of shoes as presents to Mary. On seeing these gifts, she said to the messenger: "I say, and I repeat, I do not like these gifts and their owner."

After a week, Abel's father, the Chief, came, accompanied with his followers, bringing 120 head of cattle as dowry to Mary's father. At the same time, to avoid trouble for the girl, she was transferred 120 kms. distant from A.

It is said that Mary's father and mother were reluctant to force their daughter in marriage,

while the brother of the girl, seeing the amount of cattle brought, could see no other way, except that she must marry Abel.

Abel was informed that the girl being a Catholic, and he a Muslim, he should inform the Bishop about his wish to marry her, so that he might have some help from him. And so he wrote a letter to the Bishop, telling him about his desire to marry Mary. The Bishop answered that on his part, there was no objection provided the girl consented, and he being a Muslim, must either become a Catholic freely, or remaining a Muslim, must promise that the girl would be always free to practise her Christian duties, and the children born be brought up Catholics. Abel was satisfied with the answer, but his great concern and unrest was that the girl did not want to marry him.

In July 1955 a new Girls' School Training Centre was opened for all the girls of the Vicariate. Mary was transferred here to continue her teaching. She was reminded about Abel's wish before two Catholic witnesses. She was told that she was free to marry him, the Church would do Her part to help her to make a good marriage. She answered before all, that she did not want to marry Abel. She went so far as to prepare a letter to him once more, repeating her absolute refusal to go with him.

On hearing of this continued refusal, Abel, with four young men and Mary's brother, came to the Training Centre to hear the answer of the girl personally, and if need be to drag her home by force according to the Dinka custom.

They presented themselves to the Superior; Mary was called to give her consent, and to go with them freely. She, before them all, refused absolutely to go with Abel.

The Superior said: "Well, as she has refused, you cannot take her home by force and against her will." The young men answered: "We must take her by force according to our custom." They could not take her then, but they departed with

the intention of finding her alone, some day or other, and forcing her to go with Abel.

Abel then went to Mary's home village, and every day for a week he disturbed the Superior of the Mission, saying that the Superior should go to the Training Centre, to bring him the girl. The Superior answered: "I shall not go, the girl is free to marry you, I cannot force her." The young man went so far as to threaten to break up the Girls' School, by taking away all the girls who were sent there by his own people, as he was the son of the Chief. Being advised not to do this by an old man near by, Abel turned to the girl's family, telling her father and brother with threats to go and bring the girl to him as soon as possible.

The local administrator was soon informed about the behaviour of Abel and his way of using force against the freedom of the girl. The local administrators are inclined to support the girl, but up to now no conclusion has been reached.

In the new Sudan Constitution, the freedom of all is upheld, that is to say, all should have equal rights, i.e. in society, in education, etc. The freedom of women which was not considered in the past is now to be considered.

Some measure should be taken to work for the abolition of the old customs still practised by some tribes. Sometimes you hear of a girl forced to marry an old rich man, who has many head of cattle. Some good families, however, do not force their daughters against their will.

If the law of the Sudan succeeds in abolishing such customs in such a way as to be understood by the people, then, I think, peace in some way will be restored in many families, for polygamy will gradually be diminished.

In the case of Abel and Mary, we see a struggle between material well-being in the shape of the dowry, and the happiness of the girl. The girl's father and brother prefer one hundred and twenty cows to the happiness of their daughter and sister, in the free choice of her mate.

HERE AND THERE

The psychiatrists and psychologists of the United States demand a weekly day of rest for mothers of families. They have discovered that mothers have a working week of ninety hours at least and that many have their health ruined by all this overwork.—*Le Mouvement Féministe*.

* * *

Women should not always need protection. As it is men from whom they must be protected, to argue that women must always be protected is to accuse men.—*Fr. Vincent McNabb—The Apostolate of Women—The Catholic Citizen*.

WOMEN PROTEST

The *Daily Telegraph* special correspondent recently reported a "scene unparalleled in South African history," when two thousand women gathered in the stone amphitheatre in front of the Union buildings of Pretoria while their leaders presented a petition to Nationalist ministers demanding freedom for all races in the country.

"Short of using force the police had done everything possible to prevent this gathering. They turned back the regular native bus services from the Johannesburg locations; stopped motorists with native women passengers; and even attempted to prevent native women from buying railway tickets. All requests for special transport facilities were refused and the Pretoria city council declined to allow the demonstrators to march through the town.

"Nevertheless the women assembled from locations all over the reef, many of them bringing infants slung behind them. Pretoria, gaily beflagged for its centenary celebrations, was full of distinguished foreign visitors and it appears that the police had orders to provoke no incident within the town itself.

"Soon, the women began softly and harmoniously to sing the Africans' own national song, 'Sikele Afrika,' which echoed strangely from these walls. The demonstration was organised by the 'Federation of South African Women.' This is an inter-racial organisation in which Africans provide the mass membership and a handful of Europeans and Indians the effective leadership.

"Among the women's demands were: Free compulsory universal and equal education; the abolition of fenced locations; freedom for natives to form trade unions; freedom of association; and freedom to travel both within and without the Union."

* * *

The Women's Defence of the Constitution League of South Africa is conducting a campaign of protest against the present Government's manipulation of the Constitution.

The organisers of the movement notify their local members of the arrival of any of the Ministers of the present Government, and the silent group of women confronts them, with bowed heads and wearing black sashes over their right shoulders.

The Minister of Defence, Mr. Erasmus, on arriving at Durban, was met by twenty-four of the "Black Sash" women at the Airport, and seen off by another group on his departure next morning. In this case the Minister doffed his hat but made no audible comment.

The women of Durban keep a weekly vigil at the Post Office, where they have received tributes in the form of flowers at their feet, and ridicule in the form of an effigy hung from the scaffolding over their heads. At Queenstown, they sustained the same treatment as the pioneers in the woman's movement suffered in this country—they were jostled and trampled upon by young hooligans of the *Jeugbonders*. *The Sunday Tribune*, reporting the incident, says: "The fortitude of the Black Sash women . . . has created a deep impression."

Notes and Comments

As we go to press a "Milestone Dinner" is being held to "mark the first step towards Equal Pay in the public services," at which the Chancellor of the Exchequer is the chief guest.

St. Joan's Alliance holds that there is little cause for rejoicing in the postponement of justice for another six years. It considers that the campaign for equal pay is injured by public festivities which give an impression that the battle has been won. Together with ten other societies St. Joan's Social and Political Alliance definitely dissociates itself from this celebration, which it considers premature.

* * *

The World Congress of Pax Romana recently held at Nottingham worked in various Commissions, among them Commission F. on "The problems of the young woman graduate." We do not know who formed this Commission but we would guess that there were few women on it and not many mature minds of either sex. Having exchanged views on various aspects of the "problem," the Commission confessed that it found it difficult to come to any resolution by reason of "not having any profound knowledge of the fundamental points to which experience must be referred in order that a factual analysis might be fruitful." It would, perhaps, have been wiser and more humble to have stopped there—but the Commission went on to "sketch some aspects of the problem of women (*sic*)" and listed the following characteristics as "proper to women": "the power of giving and of patience in the strongest sense of the word: her gift of self-effacement, 'interiority', humility and receptivity."

We have always maintained, often under great provocation, that the woman's movement is not in any sense a movement of women against men, but it seems women are to be segregated even in the intellectual and cultural field, and dissected to make a Pax Romana holiday! Perhaps we are unwomanly but we do not find we have the gift of patience! By what right do these men say that women, rather than men, have the submissive "gifts" of self-effacement, humility, etc? They endow women with the qualities which pander to their own superiority and try to shame them into acquiescence. Was there no woman on the Commission? There is no minority report or dissenting voice.

If girls at College are to remind themselves each hour of the day that they should really be preparing to mind the baby, why should not young men equally disturb their studies to remind themselves that they will have to face parental responsibility—it might, of course, be better if they did!

We want neither to be put on a pedestal nor crushed under foot—we want to walk the dusty roads of life side by side with men as fellow workers, with what gifts and qualities we have, gifts in which we may all differ, qualities which as human beings we all share, for the solution of our common problems. Neither the Holy Father in his letter to the Congress nor Cardinal Griffin in his sermon at its close, differentiated between men and women graduates. Would that the Congress had been as wise!

* * *

We have received the Annual Report of the Fawcett Society, originally the London Society for Woman's Suffrage which started in 1866.

The Society's President is the Rt. Honourable Viscount Ruffside, who, as Colonel Clifton Browne, was one of the chief spokesmen for the woman's movement before he became Speaker of the House of Commons.

The report includes a section on the work of the Women's Service Library, which is completing the first thirty years of its existence.

The Library possesses up-to-date information on public affairs, and is widely used by research students, authors, and those seeking information on a great variety of subjects concerning women; and by visitors from overseas. It acts as a research centre for the study of the woman's movement and status of women in this and other countries, and in this field it has gained a national and international reputation. Anyone seeking information on the woman's movement can safely turn to Miss Vera Douie, the Fawcett Society's incomparable librarian, and be certain not to be disappointed.

Visitors to London—and indeed all those who do not know the Women's Service Library—should make a point of paying it a visit at 50 Tufton Street, S.W.1.

* * *

We asked our members to pray for the soul of Miss Frances Cochrane, who died recently as the result of a street accident. She and her sister, Mabel, whose death we recorded several years ago, were staunch supporters of the Catholic Women's Suffrage Society and were both indefatigable sellers of *The Catholic Suffragist* to the streets of Dublin and London. R.I.P.

* * *

We offer congratulations to our members: Mrs Clynnes (née Monica Munro) on the birth of her first child—Louis—in Grenada; and Mrs. Shuldham (née Margaret O'Connor) on the birth of her second daughter Jane Margaret.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

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Signed articles do not necessarily represent the opinions of the Society

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Women in the Trade Unions

A booklet *Women in the Trade Union Movement* (Trades Union Congress, 2s. 6d.) was presented in May 1955 as a souvenir to the delegates to the twenty-fifth Annual Conference of Unions catering for women workers.

It contains a careful and well-presented account of the contributions of women to agriculture and industry in the period before the Agrarian and Industrial Revolutions with a fuller and more detailed summary of the changes brought about in women's position by the introduction of machinery. This is a part of general history; what is of special interest is the account of the activities of the women workers themselves and their relations with the Trade Unions.

The pamphlet describes the terrible conditions in which women and children (and men) worked in factories and mines before the Factory and Mines Acts. It tells of the attempts of men to exclude women from employment—they were to be "knocked-on against" (struck against) by the Hat Makers Rules and Orders. They agreed "to knock one woman off at one shop at a time, till it is gone round the trade" and they are all done away with. When, during the discussions on the Factory Bill of 1833, there was a suggestion in *The Examiner* that children under fourteen and "all females should gradually be excluded from industry," the women weavers of Todmorden took up the challenge on behalf of all working women. "You are for doing away with our services in manufactories altogether. So much the better if you had pointed out any other more eligible and practical employment for the surplus female labour, that will want other channels for a subsistence . . . we see no way of escape from starvation but to . . . ship ourselves off to Van Dieman's Land on the very delicate errand of husband hunting."

The writer gives evidence of the part played by women in the riots against the new machinery and of early efforts of women to organise. There were the women of Glasgow—spinners and

power loom weavers—who combined in 1833 and raised funds in order to fight for equal pay with the men. (This was first the subject of a Resolution at a Trades Union Congress in 1885.) In the Grand National Consolidated Trades Union there were female Lodges, some of which were noted for their militancy against interference with their right to work.

Later, national unions were formed, but the weaving section of the Lancashire Cotton Union was the only industrial organisation in real earnest about the recruitment of women. One of the questions discussed was "the establishment of price lists—with, as their basis, direct piece work rates under which both men and women received the same rate of pay. Within the Unions the basis of membership, contributions and benefits, and the right to be elected to any position in the Trade Union, was always the same for women as for men. By 1896 there were 15,000 women members of the weavers' unions, comprising about one-half of the total."

In the 1870s, the attempt to organise women outside Cotton Unions was initiated by Emma Paterson. In 1874 she called a Conference in London and formed the "Women's Protective and Provident League"—later the Women's Trade Union League. Among its objects was the promotion of "an entente cordiale between the labourer, the employer, and the consumer." Mrs Paterson also established the National Union of Working Women at Bristol and from 1875-1884 she was a delegate to the Trades Union Congress, representing the three London Societies of Bookbinders, Upholsterers, and Shirt and Collar Makers.

It was Mrs Paterson who, at the Bristol Trades Union Congress of 1878, moved that women should be included as Factory Inspectors, but it was not until 1893 that a woman was appointed.

The booklet gives an account of the work of other pioneer women in the Trade Union movement—Gertrude Tuckwell, Mary Macarthur,

Susan Lawrence, Margaret Bondfield, Ellen Wilkinson, and makes it clear that unions for women workers were only a temporary measure and that the true aim was for women to be accepted as equals with their men colleagues. Credit is given to those unions which encouraged women to join them and the reluctance of the Craft unions to do so is noted (the Amalgamated Society of Engineers opened their doors only in 1943 and the Printing Trade, e.g. is still closed to women); the work of Mrs Margaret Macdonald in combating the sweating of women workers is recorded, also the generosity of the transport men in opposing the wholesale dismissal of the women who had carried on so nobly during the first World War.

If full justice is done to the leaders who organised the "working" women, the author does a good deal less than justice to the other pioneer women who organised the women of the middle class, who were equally, if not so brutally, exploited. For instance, it is recorded with regret that Emma Paterson fell under the influence of certain "well-intentioned but confused women of the middle class . . . who were completely isolated from the women industrial workers in the textile, metal and mining industries, and confined themselves to the protection of needle-workers and governesses."

In 1876 Mrs Paterson headed a deputation to the Commission appointed to consider the consolidation of the Factory and Workshop Acts and during this time she edited *The Women's Union Journal*. In this Journal she advocated the exclusion of women from the restrictive clauses of the Factory Acts. The author of *Women in the Trade Union Movement* considers that in the instances where this advocacy was successful the exploitation of women workers was perpetuated "under the slogan of widening their professional opportunities."

If these pioneers of women's rights opposed the restrictive clauses of the Factory Acts and the classing of women with young persons therein, it was because they looked ahead and saw that it was derogatory to women to treat them as less than adult. Present day opinion is surely beginning to recognise that they were right.

P. C. Challoner

EQUAL PAY

As far as I could make out, both (Sir Guy Lloyd and Mr J. R. H. Hutchison) are enthusiastically in favour of the principle of equal pay and both take the strongest objection to advancing towards it.—Mr G. M. Thomson in the House of Commons, November 1st.

INTERNATIONAL NOTES

Brazil. Miss Lisboa writes from Brazil that the movement for the abolition of licensed houses is beginning to be effective. Conferences are being organized by a small enthusiastic group of law students. An appeal, sent by l'Aliança Joanna d'Arc to Parliament, found a sympathetic response from some M.P.s.

* * *

India. The September issue of the Catholic monthly *Social Action*, the organ of the Indian Institute of Social Order, gives a comprehensive account of the new Hindu Marriage Law of May 18th 1955. This law extends to the whole of India, except the States of Jammu and Kashmir; it applies to all Hindus—Buddhists, Jains or Sikhs by religion and those who follow Hinduism in any of its forms or developments. A child, legitimate or illegitimate, one or both of whose parents are Hindu, is deemed to be a Hindu.

In this new law the most outstanding innovations are, on the one hand, monogamy—and on the other, divorce. According to Hindu teaching a Hindu male may have more than one wife living but a Hindu wife may not have more than one husband. Now Hindu marriage is made monogamous. A wife may present a petition for the dissolution of her marriage if the husband had taken a second wife before the commencement of the Act or had a wife living when the petitioner's marriage was solemnized.

The sanction given in the Act to monogamous marriages only, is a great step forward, but alas! the evils resulting from the increased facilities for divorce in Western countries have not deterred Indian legislators from introducing divorce into Hindu society from which it has been hitherto practically free.

The divorce court has the obligation to try reconciliation before pronouncing the decree, and no petition may be filed within three years of the marriage. "All divorce proceedings must be held *in camera* if either party desires or the Court thinks fit; nothing may be published without the previous permission of the Court."

* * *

Malta. Sister Bernadette from Malta is the first nurse from the British Commonwealth to win the gold medal, the highest award of the post-graduate school at Hammersmith Hospital.

* * *

Sweden. Mrs. Alva Myrdal who has for the last few years directed the department devoted to Economic and Social Affairs of Unesco, has been appointed Swedish Ambassador to India.

THE MONTH IN PARLIAMENT

Parliament reassembled on Tuesday October 25th, starting in a mild way by discussing Diplomatic Immunities and Rural Water and Sewerage before progressing to the rigours of Mr Butler's autumn budget on the 26th.

The Budget was, of course, the main topic during the rest of the week, evoking widespread, and, in some cases, very bitter criticism from the opposite side of the House, particularly in relation to the re-imposition of purchase tax on household articles such as brooms and buckets, rather than on luxury goods alone. Among others Mrs Slater spoke against the Budget and Mrs Patricia McLaughlin (Belfast, West) in defence. It was Mrs McLaughlin's maiden speech, and she spoke with humour and resignation of the troubles of housewives in her constituency.

In other fields there has not yet, of course, been time for much of importance to happen. Further questions have been asked about the progress of the various Reports. On October 27th Mr K. Robinson asked the Secretary of State for the Home Department "when he expects to receive the report of the Committee which is enquiring into the law relating to homosexuality and prostitution." Major Lloyd George replied: "I understand that the Committee is likely to be occupied for at least another two months in hearing evidence and it is not yet possible to say when it will be able to present its report. It is, however, well aware of my anxiety to have it and I am sure that there will be no avoidable delay."

On October 25th Sir N. Hulbert asked the Attorney-General "when the Report of the Royal Commission on Divorce will be published." The Attorney-General replied: "The Royal Commission hopes to report before next year commences and the Report will be published as soon as possible."

On the 25th, also, Mr Hector Hughes asked the Secretary of State for Scotland "what representations he has received from local authorities in Scotland seeking an increase in the number and an improvement in the pay and conditions of service of health visitors for the elderly sick; and what steps he now plans to take to improve the numbers, pay and conditions of such health visitors." Mr J. Stuart replied: "I have not received any such representations. Matters relating to pay and conditions of service are for the Whitley Council: while means of securing an increase in recruitment are under consideration by the working party on the work, recruitment, and training of health visitors, whose Report is expected shortly." Mr Hughes pursued: "Is

the Secretary of State aware that this is not only a matter for the Whitley Council, but also a matter for him, inasmuch as health visitors have to pass more examinations and get less pay than hospital nurses; and that it is up to him to do something about it?" Mr Stuart replied to this: "I am equally anxious not to do anything which would interfere with the supply of hospital nurses, who are also in short supply." One can only hope that a shortage of recruits in one branch of a profession is not allowed to affect the pay and conditions in another branch, as Mr Stuart's answer seems to imply.

On October 27th there was an interesting little discussion about representation on the Teachers' Panel of the Burnham Committee. Mr Dudley Williams asked the Minister of Education "if he is aware of the dissatisfaction that exists amongst the members of the National Association of Schoolmasters regarding their lack of representation on the Burnham Committee; and if he will take steps to overcome this." Sir C. Taylor also asked the Minister "whether he is now in a position to make a further statement about the claims for representation on the Burnham Committee of the National Association of Schoolmasters." Sir David Eccles replied: "I am aware of this dissatisfaction on the part of the National Association of Schoolmasters, but like all my predecessors I am convinced that the Teachers' Panel of the Burnham Committee, as at present constituted, adequately represents the teachers affected by the Committee's recommendation." Mr Williams pursued: "While thanking my right Hon. Friend for that reply, may I ask if he is aware that the Incorporated Association of Assistant Masters, which has a membership of 18,500, has two representatives and the Incorporated Association of Assistant Mistresses, with 13,500 members has two representatives? Why does my right Hon. Friend persist in excluding any representation from the National Association of Schoolmasters which has a total membership of 15,000?" Sir David replied to this: "The reason is that the constitution of the panel follows the pattern of our educational system, the pattern of the schools. If we were to introduce on to that panel representatives of special interests—for instance, of men teachers and then of women teachers—there really would be no end to that and I think we would complicate the whole affair to the detriment of the good work." It may not provide much comfort, but surely there is at least a crumb to be gathered in watching the parliamentary machine offer its usual unpalatable sauce to the gander, for once.

B. M. Halpern

FRANCHISE IN THE TRUST TERRITORIES

From the Report (1954-1955) of the Trusteeship Council to the General Assembly of the United Nations, it is clear that the women of some territories are "actively exerting themselves to secure an improvement in their status," and that the Council is concerned to encourage women to take a share in political, as well as in social and educational matters.

The Report describes the new electoral qualifications in the *Cameroons under British Administration*, prescribed in the (Constitution) Order in Council of 1954. It notes that the payment of taxes, which is an essential qualification for the vote, is obligatory on men but not on women; therefore the latter, even when otherwise eligible, do not in practice vote.

At its fifteenth session, January—March, 1955, the Council adopted the following recommendation: "The Council expresses the hope that the participation of women in political life will be hastened and that the legislative bodies in the Territory will give serious attention to means of extending the franchise to women."

At its fourteenth session the Trusteeship Council had expressed the hope that the Administering Authority of Somaliland under Italian Administration would prepare the ground for the early grant of adult suffrage to women. The 1954 Visiting Mission noted that a number of women's groups associated with the political parties had requested that the suffrage should be extended to women; it recommended that consideration might be given to this. At its sixteenth session, June-July 1955, the Council adopted the following recommendation:

"The Council urges the Administering Authority and the political leaders to take all possible steps to encourage women to play a more active role in the political, social, and educational life of the Territory."

REVIEWS

The United Nations re-issue, *Advances in the Recognition, Exercise, and Observation of Women's Rights* (United Nations Department of Public Information, 1s.), gives a review of the Ninth Session of the Commission on the Status of Women, with photographs of the delegates, and a summary of the steps towards the "ultimate goal of complete political equality between men and women" which have been already taken or are under discussion. It is pointed out that the goal is still far away so long as so many women in the world do not know what rights they have or how to exercise the rights they know about. The Commission has been particularly concerned with the condition of women in less-developed areas, and its work

led to the adoption of a resolution by the General Assembly urging States to take appropriate steps to eliminate such customs and practices as child marriage, bride-price, and the inheritance of widows.

This well-produced reprint is one way of letting the world know what is being done, and what there is still to do.

P.C.C.

Snares and Nets. By Marguerite Fedden. (Burleigh Press, 7s. 6d.)

In a lively story of two friends and their vicissitudes in love and marriage, Miss Fedden describes a well-known country scene, veiled under fictitious place names.

Gentle Dilys Morgan marries young and remains in her own home village there to face unforeseen problems; her more energetic friend, Joyce Ellerton, goes to London to study art in order to escape breaking her heart over the villain of the piece—Bertram Radford—who thereafter does not fail to exercise his charms on the unsuspecting Dilys, neglected by her husband who runs after a gay colonial widow. All ends happily, the only tragedy being the death by drowning of poor Radford. Joyce catches up, in Paris, with her love, John Acheson, first met in a London boarding house, and Dilys finds peace once more in the arms of her repentant husband, Humphrey Bryce.

I liked especially the portrait of Anne, Joyce's fellow student who is a Catholic, and the sketches of the two children, Babs and Pansy, Joyce's young sisters.

C.S.

The Curé D'Ars. St. Jean-Marie-Baptiste Vianney. A Shorter Biography by Abbé Francis Trochu. (Burns Oates, 12s. 6d.)

As the sub-title suggests, this life is by the author of an earlier and much larger biography of St. Jean Vianney, but is no mere abridgement of it.

Easy to read and free from sentimentality, this would serve excellently as an introduction to the Curé D'Ars, from which he emerges as among the greatest of God's saints. An unusual feature is short extracts from his sermons, which in their clarity, homely parables and similitudes recall the gospels.

Lovers of solitude will sympathise with the Curé, who yearned to retire to a monastery for peace and meditation. Instead, he was besieged by pilgrims, numbering well over a hundred thousand a year, from 1830 until his death in 1859, and was to become known as the saint of the confessional.

M.M.P.

St. Joan's Alliance was represented on October 17th, when the Ministry of Agriculture, Fisheries and Food celebrated the tenth Anniversary of the foundation of the Food and Agriculture Organisation of the United Nations. The Chairman Mr Harmar Nicholls, M.P. introduced the speaker Mr George Mulgrue, Chief, Information Service, F.A.O.

After tea there were three films, each showing some of the teams at work in combating disease of peoples and animals, and primitive and wasteful methods of agriculture. "Ethiopia Moves Ahead," showed the fight against rinderpest, while "Thailand's Stream of Life," showed many forms of fishing employed by the people of Thailand, who live by their streams. The last film "Rival Worlds", a production of Shell Co. showed in beautiful colour horrifying pictures of the destruction wrought by insects of all kinds; and the battle against the locust.

Please Remember!

ST. JOAN'S SALE

is on SATURDAY, 26th NOVEMBER

12.30 — 5.30 in

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

Organ—"The Catholic Citizen," 6d. monthly.

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

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