

THE CATHOLIC CITIZEN

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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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.

St. Joan's International Meets in Germany

Delegates to the Tenth Council Meeting of St. Joan's International Alliance gathered together at the hospitable Soziale Frauenschule at Aachen on the evening of September 14th. Dr. Schlüter-Hermkes, Vice-President of St. Joan's International Alliance and Frau Brauksiepe, President of the German Section, were there to welcome them.

Those present were: Dame Vera Laughton Mathews, D.B.E., President; Madame Pesson-Depret (France), Madame Leroy-Boy (Belgium), Miss Margaret Flynn (Australia), Vice-Presidents; and delegates and members from Belgium, France, Germany, Great Britain, the Netherlands, Victoria and New South Wales. It was sad that Brazil, Malta, Transvaal, West Australia and South Australia were unable to send delegates.

Holy Mass was offered for the intentions of the Alliance in the beautiful little Chapel of the Frauenschule on the morning of September 15th, the Feast of Our Lady of Dolours. This was a real family gathering; a dialogue Mass with the priest facing the congregation. After breakfast, the Mayor of Aachen received the delegates in the ancient Town Hall, with its memories of Charlemagne, and they were afterwards entertained at the old inn of the "Postwagen."

After this festive opening, work at the Frauenschule was begun in real earnest. Dame Vera welcomed the delegates, and began by congratulating the Hon. Secretary on the recent honour bestowed by the Holy Father—the Cross *Pro Ecclesia et Pontifice*. The affiliation of a new Section in Queensland was warmly welcomed. Messages received included one from Mademoiselle Lenoël, first Vice-President, who spoke of work created under the standard of St. Joan, symbol of a dauntless and unflinching courage which had as its sole aim the pursuit of justice. United with the Conference in this spirit, and under God, Mademoiselle Lenoël sent her hopes of a future founded on the realisations of the past. Mrs. Tenison-Woods, Chief of the Status of Women Commission, wrote expressing her conviction of the importance of the Non-Governmental Organisations, as she knew from

personal knowledge the consideration that is given by the various United Nations organs to the views of these bodies.

Business included the consideration of the pending formation of new Sections and reports of the work done in connection with the United Nations. It was announced that St. Joan's International had been placed on the Register of Non-Governmental Organisations. Resolutions were considered on Human Rights, the Convention on Traffic in Persons, the Trusteeship Council, the Status of Women, Slavery, and Equal Pay, and these will be found on page 70. Dr. Schlüter-Hermkes, who had represented the Government of Germany at the Sixth General Conference of UNESCO in Paris, spoke of the necessity of impressing this body with the importance of the basic education of women.

Reports were presented from the National Sections of Great Britain, France, Brazil, Victoria, New South Wales, Malta, Germany, Holland, Transvaal, West Australia and South Australia. In giving the Report of *The Catholic Citizen*, Miss Spender begged National Sections to start their own Bulletins, as in the case of Australia, who put out an enterprising quarterly. A renewed suggestion was put forward for a leaflet containing news from Sections, to be included in *The Catholic Citizen*. Madame Gouffé, as Treasurer, made a vivid speech, pointing out that the burden of finance should not fall so heavily on Headquarters, and she urged Sections to contribute something more than the stipulated affiliation fee towards current expenses.

The work of the Liaison Committee of Women's International Organisations was discussed and representatives appointed in the various countries.

Resolutions on the principles and policy of the Alliance passed at former meetings were reaffirmed.

On Sunday, members again assisted at Mass in the Chapel of the Frauenschule, and were then taken to visit the historic Cathedral at Aachen, with its famous and magnificent treasury of relics, church ornaments and pictures. After

lunch, the delegates travelled to Bonn, where a coach took them to the beautiful home of Dr. Schlüter-Hermkes situated at Rhöndorf, overlooking the Rhine. After a delicious supper, dispensed by her charming daughters, healths were drunk in Rhine wine, and Dr. Schlüter-Hermkes gave a fascinating account of St. Hildegard, the great Benedictine nun, whose feast was to be celebrated the following day. After a most delightful evening, all were driven back to Bonn to sleep at a Convent outside the city.

The next day, Monday, an early start was made, as a visit to the Benedictine Abbey of Maria Laach had been planned. A coach called for delegates at 6 a.m., picking up the German hostesses in the town, and the beautiful drive to Maria Laach was made in the freshness of early morning. Members there assisted at a most impressive Mass sung in the ancient Abbey. Afterwards one of the monks conducted the party round the Abbey, and explained to them something of the meaning of the liturgical movement in the daily lives of the people. After lunch and a stroll round the grounds and down to the lake, delegates returned to Bonn by coach. At 6 o'clock the coach took them to the Chancellery buildings, where they had the honour of being received by the Federal Chancellor, Dr. Adenauer.

Frau Brauksiepe introduced the delegates, and Dr. Adenauer expressed his great satisfaction at hearing of the activities of the Alliance. He emphasised the importance in the world to-day of Christians of all nations, especially Catholics, working in close co-operation to save Christianity. Close contacts existed between the Socialists of all countries, and it had often made him sad that so little was known of similar efforts among Catholics. He thought perhaps that the Society was too modest, and hid its light under a bushel, and he was glad to learn that the Alliance maintained close international co-operation and met frequently. He underlined that women played an increasingly important part in public life, which was all the more important, since men, during the last hundred years, had not produced too good results. Finally, Dr. Adenauer wished all success to the future work of the Alliance.

Dame Vera, in thanking the Chancellor for the honour he had done the Society, emphasised that its work, directed towards raising the status of women in accordance with Christian teaching, was an essential part of Christian democracy.

On leaving the Chancellery, the Mayor of Bonn received the delegates at the Town Hall. He welcomed them in a moving speech, reminding them that Bonn was a place of world-wide significance, since the great Beethoven was born

there and the town was full of memories of him. Christian men and women, with the help of their common faith in God, should be able to unite in working for peace. It was important that women should make their contribution to public life, and a married woman, with several children, had a specially important contribution which should not be denied. The Mayor generously supplied refreshments, and healths were drunk in the fragrant local wine. A long and happy day ended with a supper of cold roast beef, toast, butter and tea at the Bundeshaus by the generous invitation of Frau Brauksiepe.

Tuesday was devoted to a visit to Cologne. A municipal 'bus took the delegates round the town, first to the Cathedral and then to Our Lady of the Ruins, a tiny rebuilt shrine, erected round the statue of Our Lady which was found undamaged amidst the tragic bomb wreckage. On the way to this, they viewed the great air-raid shelter, now devoted to the work of sheltering refugees from the Eastern Zone, for one night or more.

Afterwards the Mayor of Cologne entertained the delegates to a sumptuous lunch. In welcoming them, he expressed his gratitude for their understanding in coming to Cologne which had suffered so much, and had perhaps lost more ancient monuments than any other city in Europe. He stressed the need of nations to cultivate that love among themselves, which St. Paul described in I Corinthians, 13, so that never again should there be a war to shake the ramparts of civilisation.

After lunch the 'bus drove the delegates back to Bonn, where they had the pleasure of attending a session of the Bundestag.

During the evening, short speeches by some of the delegates were recorded from the Broadcasting department of the Bundeshaus, for a feature arranged by Gräfin Dr. Vitzthum, a member of the Alliance.

The Conference ended with a delightfully informal party, given at the charming Parliamentary Club by the German Section. Here a small presentation was made to Frau Brauksiepe as a slight token of gratitude for those wonderful four days, all so perfectly arranged. The delegates have carried away an unforgettable memory of the German President's never-failing kindness and patience and thought for their interests. Indeed, this memory includes all the members of the German section, and one of the outstanding features of the Conference was the pleasure felt in meeting so many delightful and distinguished Catholic women.

Never has a St. Joan's Conference been more enjoyed, nor indeed more seen and learned in so short a time.

Notes and Comments

With the whole nation, the Alliance rejoices in the steady progress in the health of the King, and with deep thankfulness prays for his complete recovery.

* * *
The Annual Mass for deceased members, associates and benefactors of St. Joan's Alliance will be offered at St. Patrick's, Soho, on Sunday, November 4th, at 10.30. We ask as many members as possible to attend.

* * *
The following Resolution was passed at the Trades Union Congress, at Blackpool, in September:—

"This Congress regrets the Government's further postponement of the application of the principle of Equal Pay in the Civil Service. It is of the opinion that the long delay in implementing the principle of Equal Pay imperils the acceptance by successive Governments and by Parliament of the principle itself. This Congress is of the opinion that the present Government has a special obligation to introduce Equal Pay into the Civil Service, and the General Council is instructed, in consultation with the Unions concerned, to take immediate and vigorous action, to prevail upon the Government to make at least a beginning with the application of the principle of Equal Pay as a matter of urgency.

"Without prejudice to the immediate action to be taken by the Government as above, this Congress also urges the Government to ratify, at an early date, the equal remuneration convention agreed at the 34th Session of the I.L.O., in Geneva, June, 1951."

* * *
The Alliance sends congratulations, love and gratitude to Lord and Lady Pethick-Lawrence on the occasion of their golden wedding.

Representatives of the Alliance were privileged to attend the celebration dinner at Simpsons-in-the-Strand, on October 2nd, arranged by The Suffragette Fellowship and The Women's Freedom League. It was, as Elizabeth Robins said: "A golden occasion."

The Chairman, Miss Marian Reeves, spoke of the devotion these happy partners in life had inspired in thousands of men and women, not only those of the suffrage movement and the peoples of India, but all kinds of persons in all walks of life. Sylvia Pankhurst reminded the company of the famous trial when the Pethick-Lawrences stood with her mother in the dock and went to prison for the cause of woman suffrage.

The High Commissioner of India proposed the toast to the guests; other speakers were Lord Alexander of Hillsborough and Mr. H. N. Brailsford.

All the speakers stressed the integrity and selflessness of Lord and Lady Pethick-Lawrence as they fought their many campaigns.

The Alliance will hold a meeting on Monday, October 29th, at 7 p.m., at the Holy Child Convent, 11, Cavendish Square, W.1., by kind permission of the Reverend Mother, to report on the Council Meeting of St. Joan's International Alliance in Germany.

Miss P. C. Challoner will be in the chair, and the speakers will be Dame Vera Laughton Mathews, D.B.E., Mrs. Collins, Miss Flynn, Miss Sexton, and Miss Christine Spender.

It is hoped that as many members as possible will attend, with their friends.

* * *
Australia.—Miss Anna Brennan and Mrs. Jean Dady represented St. Joan's Alliance at the Women's Jubilee Convention at Canberra on October 12th.

* * *
Canada.—Madame Pierre Casgrain is the first woman in Quebec Province to be elected as head of a political party. Under her leadership the Co-operative Commonwealth Federation party will enter as a third party in the provincial general elections which are expected to take place in 1952. In the Province of Quebec, Woman Suffrage was won only a few years ago—Madame Casgrain being one of the leaders of the campaign.

* * *
Italy.—The first woman Under Secretary of State has been appointed in Italy. She is our co-religionist, Senator Signora Cingolani Guidi, who is attached to the Ministry of Labour.

* * *
U.S.A.—Miss Irene Dunne, the American film star, a co-religionist, has been appointed by General Marshall, American Defence Secretary, to the Defence Advisory Committee to advise on Welfare matters in the Women's Services.

CATHOLIC CITIZEN FAIR

The Fair will be held at St. Patrick's Club Room, Soho Square, on Saturday, November 24th, from 12 noon to 5.30 p.m.

We beg every member of the Alliance to send at least one gift in cash or in kind, and we ask those members within reach of London to come and bring their friends. There will be lunches served from 12.30 to 2.0 and teas from 3.30, at reasonable prices.

Volunteers to help with selling and refreshments are asked to send in their names to the office. A special effort must be made at the Fair to cover the steep rise in the cost of paper, printing and postage. Readers have repeatedly expressed their appreciation of *The Catholic Citizen*. Now is their opportunity for showing it in a practical way.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

AND

Editorial Office of "The Catholic Citizen"

55 BERNERS STREET, LONDON, W.1. Tel. Museum 4181.

Signed articles do not necessarily represent the opinions of the Society

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Ex-officio DAME VERA LAUGHTON MATHEWS, D.B.E., President, St. Joan's International Social and Political Alliance

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MISS F. A. BARRY, Hon. Secretary.

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MRS. SHATTOCK, M.A., M.D., D.P.M.

MISS CHRISTINE SPENDER, Hon. Editor,
"The Catholic Citizen."

General Election, 1951

In accordance with our custom, Holy Mass will be offered at Westminster Cathedral, by request of the Alliance, on polling day, October 25th, to beg Divine Guidance on the electors.

While the international and national issues before the electorate are of great importance, the particular aims of our Alliance should be emphasised, for these are a matter of justice.

The intolerable injustice of unequal pay and the remaining legal and administrative discriminations against women, must be swept away. Men and women as citizens must share the same responsibilities and enjoy the same rights.

As a non-party organisation, the Alliance does not wish to influence its members in favour of any party—it asks them to support, when they conscientiously can, candidates pledged to carry out its programme.

The Questionnaire of the Alliance is printed below. Members are urgently asked to bring these questions before all the candidates in their constituency, either orally or in writing, and to send their replies to headquarters. A candidate who has already been an M.P. should be judged by his record.

We beg each member to attend as many meetings in her constituency as possible and raise the matters contained in the Questionnaire, particularly those of Equal Pay. The more questions asked and the greater the pertinacity shown, the better.

GENERAL ELECTION QUESTIONNAIRE

If returned to Parliament will you work for:—

1. The immediate application of the principle of **Equal Pay** for equal work—the rate for the job—throughout the Government services?

2. The admission of women to the **House of Lords?**
3. The reform of the **solicitation laws** which unjustly penalise women?
4. Equal treatment between men and women in regard to **income tax?**
5. Legislation to abolish **child marriage** in all territories under British administration?
6. Financial equality for **Catholic Schools** in the National Scheme?

* * *

CONSERVATIVE AND UNIONIST PARTY'S POLICY

We affirm the statement on Equal Pay made in our election manifesto of 1950:

We hope that during the life of the next Parliament the country's financial position will improve sufficiently to enable us to proceed at an early date with the application in the Government Service of the principle of equal pay for men and women for services of equal value. *This is The Road.*

* * *

The Liberal Party Manifesto, "The Nation's Task," makes no mention of Equal Pay.

* * *

EQUAL PAY

LABOUR PARTY MANIFESTO

As soon as tax reductions become possible, we shall still further reduce taxation of wages, salaries, moderate incomes and moderate inheritances. We shall also take steps to abolish the differences between the payment of men and women in the public services.

Barbara Barclay Carter

We are glad to publish the following tribute to Barbara Barclay Carter, a faithful member of the Alliance for twenty-eight years. We know our readers will remember her in their prayers. May she rest in peace.

Our correspondent, Gladys Hynes, writes:—
"My own first memory of Barbara Carter is seeing her in her 'teens among the members of the Gaelic League. . . Born in California of an American father and an Irish mother, she was brought to England in her infancy, and though she was educated and spent her youth in this country, she remained an American citizen all her life. She has written fully of these early days in her book 'Old Nurse'."

Miss Hynes goes on to describe Barbara Carter's active sympathy with the Irish revolutionaries as perhaps being a determining factor in deciding her to become a Catholic.

She continues: "She joined St. Joan's Alliance in 1923. Her innate love of freedom made it inevitable that she should share in the fight for freedom for her sex. Barbara Carter was a member of St. Joan's Committee for twenty years and wrote many brilliant articles for *The Catholic Citizen*, the last being a brief review of Peguy's, 'The Mystery of the Charity of St. Joan,' in the February issue of this year. She went to Rouen for the celebrations of the Quincentenary of St. Joan, as one of the representatives of St. Joan's Alliance, and wrote an excellent account of it."

Miss Hynes describes how Barbara Carter studied at the Sorbonne in Paris, taking the degree of Bachelor of Literature; she describes her career as journalist and translator, and the publication of her first book, "Ship Without Sails"—a study of Dante, which involved much research into Italian history. We quote once more:

"When Don Sturzo, the founder of the Italian Popular Party, came to England an exile from Fascism in 1924, St. Joan's Alliance arranged a dinner to welcome him to this country, and in acknowledgment of his constant support of Women's Enfranchisement. Barbara Carter, as a fluent speaker of Italian, was placed next to him, and so began a friendship that was perhaps the most important influence in her life. . . I suppose Barbara Carter is best known as the English translator of Don Sturzo's books, and for her long support of the anti-Fascist cause and Christian Democracy. For many years she was Secretary to the 'People and Freedom Group,' and edited their paper, *People and Freedom*. . . Her last book, 'Italy Speaks'—to which Don Sturzo contributed a preface, published in 1946,

is a passionate plea for the revision of the Italian Peace Treaty.

"I cannot write of Barbara Carter (continues Miss Hynes) without trying to give a picture of her home in Chestow Villas—surely a unique house in London. To it came people of all nations, you never knew who you would meet there, it might be a Duchess or a Papal Chamberlain, or an ex-charwoman, Don Sturzo's eminent Liberal friends or Barbara's Basques; you did not know in what language you might be expected to converse. Barbara Carter spoke French, German and Italian fluently, and could make shift in Spanish.

"Barbara Carter remained in London through the war, keeping the People and Freedom Group alive, and somehow getting the paper published. Later she worked in the American Office of Strategic Services. . . After the war she returned to Switzerland to work as translator and précis-writer for the United Nations, and it was there, in the autumn of 1950, that she first became seriously ill.

"Barbara Barclay Carter died on September 4th in the villa of her great friend, Miss Cicely Marshall, at Bordighera, in Italy. It must have given her great joy to see an Italy in which Don Sturzo's party was established in power, and to be decorated, as she was, by the Italian Government in recognition of her work for the Nation. That her body should lie in the soil of Italy seems most right and proper. *Requiescat in Pace.*"

TWENTY-FIVE YEARS AGO

Leonora de Alberti in "The Catholic Citizen,"
15th October, 1926.

"The most obvious thing to be said of the position of women in that age, the writer tells us, was that it was one of subjection to man. Indeed, we are grateful to Fr. Bede Jarrett for his plain speaking in this chapter. The great St. Thomas, for instance, was no feminist, and it is a mistaken policy to endeavour to read into his writings a meaning that is not there. Indeed, we may say quite frankly that the Angelic Doctor was sometimes slightly obsessed by the inferiority of women, though perhaps more concerned on this point with theory than reality. How, otherwise, could he solemnly tell us that, strictly speaking, the father is more to be loved by his child than the mother. Any child knows better. St. Thomas was, of course, speaking of the father physiologically, though the theory then held has been exploded by modern science. 'The type of argument,' writes Father Bede Jarrett, 'is profoundly illustrative of the curiously scientific nature of speculation common then, and becoming later repulsive and unhelpful.'—*Social Theories of the Middle Ages.*

RESOLUTIONS PASSED AT THE COUNCIL MEETING OF ST. JOAN'S INTERNATIONAL SOCIAL AND POLITICAL ALLIANCE AT AACHEN, 1951

1. Equal Remuneration Convention, 1951.

St. Joan's International Social and Political Alliance welcomes the adoption of a Convention on Equal Pay by the International Labour Conference. It calls upon National Sections of the Alliance to urge their Governments and all appropriate bodies to ensure as rapidly as possible the application of the principle of equal remuneration without discrimination based on sex.

2. Convention on the Suppression of the Traffic in Persons.

St. Joan's International Social and Political Alliance calls upon National Sections of the Alliance to urge their countries' competent authority to ratify the Convention on the Suppression of the Traffic in Persons and of the Exploitation of the Prostitution of Others.

It further urges National Sections to beg their Governments to instruct their delegates at the United Nations Assembly to confirm the Recommendation of the Economic and Social Council that non-member States be invited to adhere to the Convention.

3. Draft International Covenant of Human Rights.

St. Joan's International Social and Political Alliance calls upon its National Sections to urge their Governments to press for:

- (a) *Right of Petition.* In the measures for implementation of the Covenant, the right, not only of States, but of groups and individuals, to petition the United Nations in respect of violations of human rights.
- (b) *Marriage.* The inclusion in the Covenant of an Article on marriage declaring that—
 - (i) All persons shall have equality before the law in all matrimonial questions; no marriage shall be contracted before the age of 14, and without the free consent of both intending spouses;
 - (ii) Marriage and the family shall be protected by the State and Society;
 - (iii) The family deriving from marriage is best protected by a system of monogamy.
- (c) *Medical.* The deletion in Article 4 of the words "involving risk, where such is not required by his state of physical or mental health." The Article then to read:

"No one shall be subjected to torture, or to cruel, inhuman, or degrading treatment or punishment. In particular, no one shall be subjected against his will to medical or scientific experimentation."
- (d) *Social Rights.* The inclusion of Articles on economic, social and cultural rights.

4. Ad hoc Committee on Slavery.

St. Joan's International Social and Political Alliance takes note of the Report of the Second Session of the ad hoc Committee on Slavery. (E/1988.)

- (1) It welcomes, as a step towards the abolition of the *bride-price*, the fact that after consideration of this custom, "the Committee decided that it would consider as a form of servitude the practice whereby a woman is given in marriage, without the right to refuse, at a price or under conditions which give to the husband, to his clan and family, a right of disposal over her, or over her children, and permit her exploitation for the advantage of others."
- (2) It reiterates its conviction of the efficacy of the following methods of attacking the special problems of "customs analogous to slavery."

- (a) The free and full consent of both spouses should be indispensable to the validity of a marriage.
 - (b) No marriage contract should be made for any girl under 14 years.
 - (c) An age for legal majority should be fixed for men and women, and women over this age should be free to dispose of themselves without their parents' consent.
 - (d) It should be laid down that payment of dowry is not necessary for a valid marriage and that no cases arising out of payment or non-payment of money or gifts may be brought before the tribunal.
 - (e) Severe penalties should be laid down for those who, through violence, threats or abuse of authority, have compelled, or attempted to compel, a woman to accept or to break a marriage against her will.
 - (f) The right of appeal against coercion in marriage should be publicly proclaimed and effectively enforced.
 - (g) There should be no lending out of wives under any pretext.
 - (h) There should be no inheritance of widows. They should be free to dispose of themselves and their children as they think fit, remain with the husband's family, go back to their own, be independent or remarry.
 - (i) A Christian marriage ordinance should be established and Christian rights and obligations recognised.
- (3) It supports the Recommendation to establish a standing body of experts on slavery and the proposal of a Supplementary Convention to cover customs resembling slavery not covered by the Slavery Convention, 1926.

POLICE WOMEN

Miss Tancred's pamphlet* on the pioneer women police and the establishment of the official police-women of to-day will interest both those who took part in the long struggle for the establishment of fully attested, trained policewomen, and those who now take their appearance and duties for granted. The latter will however receive, from this otherwise admirable pamphlet, an impression which is less than the truth as the former remember it.

As Commandant Allen says in her book *The Pioneer Policewoman*, "When the moment is ripe for it, an idea generally flowers in more than one mind," and this account would have been more comprehensive if Miss Tancred had told of the work of Miss Nina Boyle (then Hon. Secretary of the Women's Freedom League) and of Miss Damar Dawson, who together formed the Women Police Volunteers, a body which received official permission to work in the Metropolitan area from the Metropolitan Police Commissioner Sir Edward Henry, in August 1914.

**Women Police.* From the records of the N.C.W. 1914-1950. By Edith Tancred. (N.C.W. Pubs: 2s. 6d.)

The National Council of Women were then inaugurating their scheme for Voluntary Patrols. They later came to the conclusion that fully attested trained policewomen were more effective than voluntary part-time patrols, and it is disappointing that they do not acknowledge the work of those who fought for this from the beginning.

The Metropolitan Police Commissioner in 1916, Sir Nevill McCreedy, ignored "another more militant organisation" and established a new body of Metropolitan Police Patrols who had specific duties but were not sworn in. But it was the idea of the "more militant organisation" which gradually won the day, until all women recruits were obliged to take the "oath of constable," which had already been taken by some of the Women Police Volunteers, including two members of the Catholic Woman's Suffrage Society—Mrs. Hamilton More Nisbett and Miss Francesca Graham.

However much the policewomen of today owe to the N.C.W., it is only just to put on record these facts which do not diminish the glory of any who took part in the struggle P.C.C.

CORRESPONDENCE

Dear Editor,

The prominence you gave to Miss Challoner's discussion of my book, *The Destiny of Modern Woman*, in the Light of Papal Teaching, in the May 15th issue of *The Catholic Citizen*, leaves me indebted to you. I have seriously considered the many suggestions she offered, and I am sorry that I did not avail myself more often of the kind help of the St. Joan's Social and Political Alliance.

Yet I do not feel that it would be just to my publisher or myself, should I not clarify certain points of the article that might be misleading to some. Miss Challoner's basic criticism of my book, can, I believe, be stated in two propositions: (1) there is a false interpretation of the Feminist Movement, especially through an "arbitrary division of feminists into Christian and radical," which she considered "the most serious fault"; and (2) the book "does not let the Pope's words speak for themselves and their presentation is scarcely impartial."

In previous correspondence with the members of the St. Joan's Social and Political Alliance, I may have given the impression that I intended to write an historical analysis of the Feminist Movement. Actually I was giving only such introductory material on Feminism as would help a reader to understand the teaching of recent Popes on woman's role in society. The book was not intended as a definitive statement on the Feminist Movement. Thus I believe the first criticism is out of focus.

I am sure the leaders of the St. Joan's Social and Political Alliance know far more than I about the development of the Feminist Movement in England and on the Continent. Yet, I must honestly say, that I do not believe my very condensed analysis was proven to be unsound.

Secondly, the implication that I misinterpreted the Pope's words is a very serious one. Yet it, too, is not substantiated. One example is given, my handling of the "equal pay principle." Here two objections are

raised: (1) that I included a paragraph showing that actually equal output is very frequently not had. Miss Challoner did not question the *validity* of this statement, but merely the advisability of my including it. That paragraph was inserted at the suggestion of one of the leading labour economists in the mid-western United States. He believed that little was to be gained by a bare statement of the principle without further elucidation. I agreed with him.

Miss Challoner's second objection is that I imply "that the motive of the Pope's statement (on equal pay) was mainly to prevent the exploitation of women because of the danger of consequent male unemployment, not for the sake of justice to men and women alike." In my sentence (on page 137) "the exploitation of women," and "danger of consequent male unemployment" are parallel in context and both violations of justice.

If, however, this one example were thoroughly valid, it would hardly be evidence enough to substantiate the general charge that "the presentation (of the Papal texts) is scarcely impartial." After all, hundreds of texts appear in the book.

As to other points of the review, Miss Challoner cannot understand why I paid so little heed to the "great work of Pere Sertillanges." I believed then, and still do, that the explicit statement of Pope Benedict XV on Roesler's book, far outweighs "the *imprimatur*" on Pere Sertillanges—especially since (and I return to my original contention) I was not discussing Feminism as such, but Papal teaching on the woman's movement. When I write a book on the Feminist Movement, I will give full attention to Sertillanges.

She gives a very lengthy paragraph (the result, I believe, not of the inherent value of the question, but of the interest of your organisation in the matter) to the *New York Times* report of Pius XI's alleged speech of May 19th, 1923. The question at hand was: Did the Pope make a statement on suffrage? I gave a "no" answer. That the record of the speech included an item about divorce is true. Whether or not I should have explicitly refuted that is a question of judgment. I flatly deny that I deliberately insinuated that divorce was part of the Alliance's policy. That it might appear so, I must admit as a possibility.

Further, it is possible that certain misunderstandings have arisen as a result of different connotations of certain words in England and America. This, I firmly believe, is the reason of one hurtful impression which I no wise intended.

In fine, I believe that many true things Miss Challoner said, reflect the particular interest of the St. Joan's Social and Political Alliance. She is convinced that I did not write a good analysis of Feminism. In answer I must repeat, I was not trying to do so. When I get around to doing so in the future, I hope to have her help and the help of the entire Alliance.

Lastly, as to the statement that my book "seems to us to lack the essentials of a scholarly and authoritative production," may I ask your readers to suspend judgment until they have considered the inherent purpose of the book.

With all best wishes, I am,

Yours sincerely in Christ,

W. B. Faherty, S.J.

St. Louis University,
Missouri.
July 23rd, 1951.

WANTED.—Genuinely interested persons to undertake light, clean, assembly work in their own homes. Good rates of payment.—Dept. P/779, Universal Products, 5, Cornhill, Lincoln.

REVIEW

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