

THE CATHOLIC CITIZEN

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Daughter of the ancient Eve,
We know the gifts ye gave and give;
Who knows the gifts which you shall give.
Daughter of the Newer Eve?

Francis Thompson.

Ave Maria

By Rev. C. P. Spender

In power and eloquence the Church has always offered praise to the Virgin Mother of God. So it is now as we enter upon this year of special devotion in her honour. So it will be till the end of time as she herself has prophesied: "From henceforth all generations shall call me blessed."

Perhaps there is no devotion more specifically Catholic than that given to the Mother of God. It is a natural devotion that comes from the heart. And yet devotion must be tempered. Whether private or public it must be always the expression of religious truth, otherwise it may degenerate into the superstition of which our enemies have accused us. Now Father Palmer in his book *Mary in the Documents of the Church** has given us a valuable record of the foundations of truth on which our devotion to the Mother of God is based. Religious truth is preserved in the Church by tradition, clarified by argument, known by universal belief, and expressed by dogmatic pronouncements. Father Palmer has arranged his book more or less in chronological order thus showing the gradual development in the Church's understanding of truths revealed from the beginning. The first half of the book deals chiefly with the preservation and clarification of the truth that Mary is the Mother of God. In the second half from the Council of Trent onwards Father Palmer focuses our attention rather on the universal belief of the Church in the Immaculate Conception and Assumption of Our Lady and the dogmatic pronouncements of these truths.

Religious truth is preserved in the Church by tradition. It is handed down through the ages by means of the spoken and the written word. From the writings of the Fathers and the Doctors of the Church Father Palmer has chosen fifty quotations from St. Ignatius of Antioch at the turn of the first century to St. Bernard of Clairvaux and St. Thomas Aquinas in the twelfth and thirteenth centuries. There emerges a clear, though obviously not a comprehensive, picture of the early belief of the Church in the Divine Motherhood of Our Lady. We may regret that these quotations are not always as explicit

as we might like, nor as numerous as we would wish, but when we remember the distance in time and outlook from those early years, the wonder is not that we have so little, but rather that we have so much to give testimony of an early devotion to the Mother of God.

Religious truth is clarified by argument. There was much argument in those early years. There were heresies that attacked both the divinity and the humanity of Christ and consequently heresies which attacked the Divine Motherhood of Our Lady. Religious truth is one and indivisible. Denial of one aspect of it leads to a denial of the whole and never was this more clearly shown than in the days when men denied first the Trinity, then the Incarnation, then the Divine Motherhood of Mary. But the opposite is also true. When the Church at the Council of Ephesus in 431 A.D. defined that Mary is the Mother of God many doubts were settled and many heresies were vanquished. Father Palmer has done well to preface his quotations with a brief account of the heresies rampant at the time thus setting these quotations in their often stormy context. He has done well also to preface his book with that admirable passage from St. Augustine: "For there are many points of the Catholic faith which, when put on the defensive by the restless zeal of heresy, come to be examined with more thoroughness, grasped with more clarity, and proclaimed with more emphasis. Thus does doubt, raised by the adversary, end in dogma."

Religious truth is known by universal belief and expressed in dogmatic pronouncements. Father Palmer quotes at length from the two papal documents in which the dogmas of the Immaculate Conception and the Assumption were defined. He makes it clear that these definitions were the result not the cause of belief. The faithful of the Church led by the Bishops clamoured for the definitions. It was because the Church believed in these truths that they were defined. The universal belief of the Church alone is sufficient guarantee of the truth of such a belief. For the Holy Ghost, the Spirit of Truth, is within the Church protecting it from error. Pope Pius IX in 1854 and Pope Pius XII in 1950 both drew explicit attention to this fact. Arguments

**Mary in the Documents of the Church.* By Paul F. Palmer, S.J., S.T.D. (Burns Oates, 9s. 6d.).

from Scripture and Tradition are also given, but it was this universal belief and desire that was the motive force behind the definitions. Some have asked why these definitions were necessary in view of the fact that the universal belief of the Church already guaranteed their truth. Pope Pius XII in the conclusion of the Apostolic Constitutions says that the Assumption was defined "to the glory of the omnipotent God Who lavished His special benevolence on Mary the Virgin, to the honour of Her Son, the immortal King of ages and Victor over sin and death, to the increase of glory of this same venerable Mother, and to the joy and exultation of the whole Church."

Father Palmer has given us an outline of the long tradition of devotion to the Virgin Mother of God, a devotion based upon the truth. His book will be of value to all who study or who teach about Our Blessed Lady. It is hoped that it will have a wider appeal to the Christian faithful as a whole. Its value lies undoubtedly in the collection of documents in defence of the glories of Mary, but there are also scattered through the book a few prayers and poems that will be a joy to all who read them. I recommend this prayer of St. Germanus of Constantinople composed for a consecration of a Church to the Holy Mother of God in the year 717 A.D.

"O Lady, all chaste, all-good, rich in mercy, comfort of Christians, tender consoler of the afflicted, the ever-open refuge of sinners, do not leave us destitute of thy assistance . . . Shelter us under the wings of thy goodness. By thy intercession watch over us. O unfailing hope of Christians, hold forth to us eternal life . . . For no one, Lady all-holy, is saved except through thee, all-holy one . . . No one, Lady most chaste, is favoured through any gift except through thee . . . After thy Son, who more than thee has the interests of mankind at heart? Who more than thee protects and sustains us in our bitter sorrow? Who like to thee excels as suppliant for sinners? . . . At the very invocation of thy holy name, thou dost turn aside from thy servants the attacks of that most evil enemy, and keep them safe and unharmed."

France. Madame Jane Vialle, for five-and-a-half years Senator for Oubangui-Chari in the French Assembly, has been given a posthumous award of the Legion of Honour.

Readers of *The Catholic Citizen* will remember her outstanding work on the United Nations ad hoc Committee on Slavery, and her tragic death in an aeroplane accident early this year. Madame Pesson-Depret, Vice-President of St. Joan's International, visited Madame Vialle's mother when in Africa recently.

AT THE CINEMA

The Robe. CinemaScope. Director, Henry Koster.

The Robe, based on the story by Lloyd Douglas and using a new photographic and screen technique is now showing at the Odeon Theatre, Leicester Square. One would wish to be kind to anything which recognises the Christian religion in these days of scarcely veiled heathenism, yet I shall start off by saying that I do not think the Directors of this film really know what religion means—or rather what the "kingdom of Heaven within" means. Towards the end of the film, this phrase comes glibly off the tongue of more than one of the actors, and yet the next minute one is given to understand that what they really mean by it is a nice cosy kingdom on earth "safe for Democracy" and far removed from "oppressors" and slave owners. They appear to forget, these historically-dressed characters, that Our Lord declared: "My Kingdom is not of this world," and in spite of a martyrdom which includes stereophonic, celestial choirs, and walking through golden clouds hand in hand to Paradise, the religion here portrayed is some times phoney and always a bit adolescent. In fact the film is very much of this world. But for this very reason there are certain things which stand out. In one of its aspects how very much of this world was the Crucifixion. We tend to think of it in a Liturgical sense and forget the dust; the "vulgar", unthinking crowd, the heat, the desperately heavy Cross—we cannot even visualise the colour of the Robe in which Our Lord went to His Crucifixion. But here in the film we see the sickeningly stumbling figure, dressed in red (by no means a liturgical red—far more a ruddy red) going to crucifixion and in the person of the slave whipped off because he attempts to help, we experience some of the nauseating physical agony involved. Then the crude, gambling figures, gambling so near the Cross, just behind it in fact. This may not be reality in the mystical sense, but it is a reality which we need to realise. There is one unforgettable shot, when the camera moves back and back from the scene of desolation and we see the three stark Crosses standing out in the depths of the landscape. This is one of the high-lights of CinemaScope which appears to be more fitted for the Panoramic than for individualism. Perhaps this is why nobody really attempts to act; all the characters get lost in Panorama, and the lines they have to speak are dreadfully bad, as though nobody could be bothered to think out anything better. The Tribune (Richard Burton) who gambled for the Robe and won it and was thereafter converted to Christianity after many vicissitudes which led to his encounter with the first Christians, does his best with unpromising material. C.S.

Notes and Comments

The Holy Father has sent a token pledge of \$2,000 to the United Nations Expanded Technical Assistance Programme. In handing the gift to the Director General of the Food and Agricultural Organisation, Monsignor J. B. Montini, Secretary of State for the Holy See, said:

"In his paternal solicitude for the material as well as the spiritual well-being of the entire human family, the Holy Father is naturally much gratified to learn of this programme for an expansion of technical assistance in the various countries, especially in the less developed areas, and he invokes upon it the blessing of Almighty God."

The Food and Agricultural Organisation, with other specialised organisations, such as WHO, UNESCO, ILO and ICAO shares with the United Nations itself the task of carrying out an integrated programme of technical assistance, by sending expert advisers invited by governments to aid in training local people to undertake projects and programmes intended to improve agricultural, health, education and other conditions.

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From the Catholic Rally at the Royal Albert Hall on December 3rd, 1953, held under the Presidency of His Eminence Cardinal Griffin, the following Protest was sent to the Warsaw Government:

In the name of the fifty-eight million Catholics of the British Commonwealth and of the English-speaking world, we desire to protest most strongly against the recent arrest and internment of His Eminence Cardinal Wyszyński, Archbishop of Gnesno and Warsaw and Primate of Poland.

This unjustifiable and sacrilegious assault upon a great religious leader, who has performed outstanding services to the Polish nation, has outraged the conscience of the freedom-loving peoples of the world, Catholic and non-Catholic alike.

This latest attack upon religious freedom by the Warsaw Government, following at it does upon the arrest and imprisonment of bishops, priests, religious and members of the Catholic laity, coupled with the closure of schools, the confiscation of ecclesiastical property and the suppression of the Catholic press, is in direct contravention of fundamental principles of justice, of human rights and of the Charter of the United Nations.

We therefore demand that full liberty for the exercise of his office be restored to the Cardinal Primate and that the Warsaw Government take immediate steps to grant full religious freedom to the people of Poland.

The Protest was signed on behalf of Catholics throughout the British Commonwealth and Empire, by twelve Archbishops and two Vicars Apostolic and by three Archbishops of the American Hierarchy. The American Hierarchy sent its own protest at the end of November.

St. Joan's Alliance was represented at the Rally by the Chairman and Hon. Secretary.

* * *

The Minister of Food has stated in a written reply in Parliament that the Government accepted, with two minor modifications, the recommenda-

tions of the committee of inquiry into the slaughter of horses. The Government intended to support the Slaughter of Animals (Amendment) Bill to implement these recommendations, and to facilitate its passage through Parliament. Mr. A. Moyle (Lab. Oldbury and Halesowen) is to sponsor the Bill which has its second reading on January 29th.

Readers may remember that our member Miss A. M. F. Cole who died in 1930 (R.I.P.) was styled "the little heroine of the horses" and devoted all her energies to the campaign for making the traffic in old horses illegal. She wrote an article for *The Catholic Citizen* on this subject and on the Departmental Enquiry held by the Ministry of Agriculture in 1925. Miss Cole was one of the five witnesses who represented the R.S.P.C.A. at the Enquiry.

* * *

On November 10th the Prime Minister announced the names of the members of the Royal Commission on Civil Service Pay and Conditions. They are *Chairman*: Sir Raymond Priestley, M.C.; *Members*: Countess of Albemarle; Mr. Stephen France Burman, M.B.E.; Mr. William Cash, F.C.A.; Sir Alexander Gray, C.B.E.; Mr. Noel Frederick Hall; Mr. Willis Jackson, D.Sc., D.Phil., M.I.E.E.; Mr. Hugh Lloyd Williams, D.S.O., M.C.; Mr. Frederick August Andrea Menzies, C.B.E., F.I.A.; Sir George Mowbray, Bt.; Mr. George Benjamin Thorneycroft; Mrs. Barbara Frances Wootton, J.P..

* * *

The Chairman and Secretary have had the privilege of a talk with Mother Kevin, Mother General of the Congregation of the Franciscan Missionary Sisters of Africa. The interview took place in London on the eve of Mother Kevin's departure for Uganda, after founding a new house in U.S.A.

Mother Kevin spoke of the wonderful development of the work of her Congregation in Uganda where there have been founded hospitals, dispensaries, schools and leper colonies. She told how, when the first African girls came to the Convent to offer themselves as postulants, some of their fathers demanded the payment of the "dowry", but this Mother Kevin refused to give them as she said they could not bargain with God. Now the parents regard the religious vocation of their daughters as an honour to the family. A film of the work of the Congregation will be shown in London in the New Year.

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The Equal Pay Meeting (December 9th) will be reported in our January issue.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

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

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He Called Their Name Adam

In the book entitled *A Milk-White Lamb** which we reviewed last month, the following statement appears:

"It is small wonder that in the Council of Macon in 585 A.D. the Christian Fathers debated at length as to whether women possessed souls, or could be regarded as human beings and were worthy of being saved."

This statement is in fact an old chestnut and keeps reappearing.

The Rev. Herbert Thurston, S.J., dealt with this story in *The Month* in 1911. He pointed out that, "apart from the alleged debate at the Council of Macon, there is not the slightest pretence of establishing this story upon any other basis of fact." And "it is noteworthy that in the official decrees of the Council as they are found in Hardouin, Labbe, Mansi, or any other collection, there is no reference to any such discussion."

The incident referred to rests upon the authority of Gregory of Tours alone, who was not himself at the Council. The account as given by St. Gregory runs as follows:

"In this Council there was one of the Bishops who declared that a woman could not be called *homo*. But when the other Bishops had reasoned with him, he held his peace, for they showed him that the sacred text of the Old Testament laid down that in the beginning when God created man it was said 'Male and female He created them, and He called their name Adam,' which means man of the earth, thus applying the same term to woman and man alike, for He designated each of them equally *Homo*. And also the Lord Jesus Christ is called the Son of Man precisely because He is the Son of the Blessed Virgin, in other words the son of a woman."

The only clause in one of the decrees actually

**A Milk-White Lamb. The Legal and Economic Status of Women.* By Florence Earengay. (National Council of Women, 2s. 6d.)

passed at Macon which might have led to a discussion as to whether a woman was included in the term "*homo*" concerns the somewhat material question of payments towards the support of the clergy. In this decree it was laid down that all without exception should contribute to these payments and bring to the Altar at the Sunday Mass offerings of bread and wine.

"Propterea decernimus ut omnibus dominicis diebus altaris, oblatio ab omnibus *viris et mulieribus* offeratur tam panis quam vini."

"Wherefore we decree that upon every Sunday an altar oblation both of bread and wine must be made by all *men and women*."

Possibly the question arose as to whether the generic term "*homo*" was explicit enough—could women perhaps evade the law?

We know that during this period the classical Latin "*homo*" which was generic and included both sexes was becoming specific and applicable, as it is today in neo-Latin tongues, French, Italian and Spanish, to men only. St. Gregory himself was an adherent of the classical tradition. When he visited the Queen Dowager Ingoberga he said: "*vidi hominem timentem Deum*" ("I found a *person* fearing God"). He was evidently a little pedantic and would have noted the discussion at Macon as a grammarian. It seems incredible that the question of woman's possession or non-possession of a soul could have even been mooted at the Council—still less that this could have passed without comment: it runs counter to every known pronouncement of the Church before or since. As Father Thurston says: "Where shall we find more eloquent exhortations to women to persevere in the pursuit of a heavenly crown than in the writings of Ambrose and Chrysostom and Jerome? Was it not precisely in the early Church that women held an official position about the altar as widows and deaconesses which in a certain sense has never been accorded to them in later ages?"

History of the Catholic Women's Suffrage Society

By Leonora de Alberti

(Continued)

The Committee elected on the 25th March was fortunately composed of women who could be relied upon to work. They were: Miss Christine O'Connor, Miss Kathleen FitzGerald, B.A., Miss Beatrice Gadsby, B.A., Miss Gabrielle Jeffery, Miss Kendall, L.L.A., Miss Smyth Pigott and Miss Monica Whately. The Committee appointed Miss FitzGerald, chairman, Miss Jeffery and Miss Kendall, Joint Hon. Secretaries, Miss Smyth Pigott, Hon. Press Secretary, and Miss Whately, Hon. Treasurer.

The society was started practically without funds, which were raised in many ways: jumble sales, special collections, and on one occasion we find the Committee going out carol singing.

Before the society was actually established a letter was addressed to the Archbishop of Westminster, now H. E. Cardinal Bourne, asking His Grace's sanction to the scheme. The reply was that "the matter of it is one on which the Archbishop is precluded by his position from expressing any official opinion." 7/2/1911. Thus leaving the foundation of the society to the discretion of the promoters.

In spite of the fact that the new society was looked at askance by many pious people, whose prejudices were shocked, it grew rapidly. When the time came to hold the first big public meeting, the society numbered several hundred adherents. The meeting was held at the Kensington Town Hall, May 10, 1911. The speakers were Mr. Joseph Clayton and Mrs. Morgan Dockrell, with Miss Kathleen FitzGerald in the Chair. The hall was crowded with an enthusiastic audience, and our badge, designed by Miss Jeffery (blue, white and gold, with the fleur de lys in the centre), sold in large numbers. At this meeting Miss Beatrice Gadsby presented to the society our well-known banner, designed by her uncle, W. H. Gadsby, R.B.A., and worked by herself, bearing the inscription "Catholic Women's Suffrage Society." It was carried at the head of the Catholic contingent which walked with flying pennants in the great Suffrage Procession of June 17, 1911, usually known as the "coronation Procession," in which all suffrage societies joined. Since then, it has been carried through the streets of London on many occasions in fine weather and foul, and has always been received with respect.

We remember with gratitude all those who came forward to help in those early days. Mrs. Alice Meynell, who championed our cause in the Press, Miss Beatrice Gadsby, who acted as Hon. Secretary when Miss Jeffery was compelled to resign through illness, and who for many years kept an eye on our finances, and was the second Chairman of the Society, Miss Whately, who at one time combined the duties of secretary and Hon. Treasurer, Miss Aungier, Mrs. Whately, Miss Fedden, Miss O'Sullivan, Mrs. and Miss Christitch, Miss FitzSimons, well-known in the civic life of Manchester, Miss Christopher St. John, Mrs. V. M. Crawford, later Chairman of the Society, Miss L. de Alberti, Miss Shurmer, Mrs. and Miss E. Springett and Dr. Agnes MacLaren (who worked with Josephine Butler, and signed the manifesto against the C. D. Acts in 1869), and many others who helped the society to take root.

Of Mrs. Meynell, who was a member of the Executive, we say in our obituary notice (*Catholic Citizen*, vol. viii, p. 87): "By the death of Mrs. Meynell, the Catholic Women's Suffrage Society has suffered a bitter loss. Others will write of the loss to the world of literature, others of the loss to the Catholic world, but to us the loss is personal and irreparable."

In the early days when our frail boat was first launched on perilous seas, Mrs. Meynell lent to a dangerous venture the support of her honoured name. A guarantee, we may say, that the aims of the new Society were laudable and Catholic. Even those of us who most realize the dangers of those early days, even we will never know, perhaps, the full value of that guarantee."

A great feature of the Society's work was propaganda in the Press. The duties of the press Secretary were two-fold, to watch feminist interests in the Catholic Press, and Catholic principles in the feminist press. On one occasion at least the rôle was reversed, when a non-Catholic Suffragist brought to the notice of the C.W.S.S. a pamphlet on Marriage issued by the Catholic Truth Society, which suggested, or appeared to suggest, that the Church expected a higher standard of morality from women than from men. After some correspondence the C.W.S.S. was successful in getting the pamphlet amended.

The office of Hon. Press Secretary was held for several years by Miss Smyth Pigott. To quote from our Annual Report for 1913: "Miss Smyth Pigott has continued her work this year as Press Secretary, a very important office, and earned the gratitude of Catholic suffragists by the fearless manner in which she has conducted her various campaigns. Our opponents are beginning to realize, that they cannot attack our Society and our cause with impunity, and during the course of the year, many a foe who light-heartedly entered the lists, has been ignominiously routed by our valiant and logical champion."

In speaking of the Press, we record with gratitude that the *Tablet*, under the editorship of the late Mr. Sneed-Cox, was friendly to the society, and gave it considerable publicity, which was of great value especially in the early days. The *Catholic Times* was also friendly, and has published a number of articles from our Press Secretaries, and others, dealing with the many ramifications of the Suffrage movement. In later days the *Universe*, also, has given publicity to the society.

In February, 1912, it became necessary to take a part time office at 51 Blandford Street, the work continued to increase and by June we find the Society installed at room 5, 55 Berners Street, but still the office was available in the afternoons only. In the early part of 1913, the Society removed to its own office, room 22, 55 Berners Street.

(To be continued)

CHRISTMAS SALE

We wish to thank all members and friends who helped to make the St. Joan's Fair on November 28th such a success. To date we have received from this venture £93 16s. 1d. and we hope to bring this sum up to £100 before Christmas. There are still Christmas gifts for sale at the Office (55, Berners St.) and any donations from those unable to come will be gratefully received. We thank particularly those who helped with the stalls and provided refreshments and Miss Carr, our Hon. Treasurer, who with other much-appreciated "waitresses" organised the delicious lunches and teas.

We offer deep sympathy to Miss Helen Leslie on the death of her mother, Mrs. Loewenfeld, a member of the Alliance, on November 28th. We know our readers will remember her in their prayers. R.I.P.

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THE MONTH IN PARLIAMENT

The new session started, as usual, with the debate on the Address, with its various aspects, Foreign Affairs, the Economic Situation, Food, Agriculture, etc.

On November 18th those members lucky in the ballot presented their Private Members' Bills. There were two women among them; Viscountess Davidson and Lady Tweedsmuir. It is remarkable to note that on this occasion—living up to the traditional picture of the English—out of nineteen Bills no fewer than six concerned the protection of animals, both Lady Davidson (anaesthetics in operations on animals) and Lady Tweedsmuir (protection of birds) being among them.

Among other Private Members' Bills is one to amend the provision of the Juries Act as to payments for Jury Service (Mr. F. Harris) and one highly controversial Bill to make it compulsory for the exchange of certificates of medical examination between persons before marriage (Col. Stoddart-Scott). This latter is supported, among others by Sir William Darling, Mrs. Hill, Mrs. Ford and Miss Pitt and will be read a second time on Friday, March 26th.

On November 17th Mr. Lewis asked the Chancellor of the Exchequer "when the Government intend to implement the decision of the House of Commons, arrived at unanimously on May 16th 1952, to apply the principle of equal pay in the public services; and whether he will make the necessary provisions in his forthcoming Budget to enable this principle to be implemented in the forthcoming financial year." Mr. Butler replied: "I have nothing to add to previous replies on this subject. I cannot, of course, anticipate my Budget statement." Mr. Lewis then asked "what the estimated cost would be in the next financial year to institute the principle of equal pay for equal work in the public service." Mr. Butler replied: "About £32½ million."

The subject was raised again in the course of a moving speech by Mr. Maurice Orbach in a Debate on the Adjournment (November 19th) protesting against the proposed halving of the Day Nurseries in Middlesex. Mr. Orbach said: "The Minister may say that it is not the duty of the State or of the county council to subsidise the poor wages paid to these women who are in industry. But that would come very ill from him as a member of a Government which has not yet been prepared to introduce equal pay for equal work for the sexes." In his reply the Minister of Health, Mr. MacLeod, did not refer to this point. In rejecting the protest he said: "I have not a shadow of a doubt that the policy of successive Ministers of Health . . . and all Ministers concerned in this field—not just those belonging to my party—is right. It is that where it is practicable the best possible place for a young

child, particularly a child under two, is with the mother." But he went on to say: "It may be that some day, when many other much more urgent priorities have been fulfilled, we shall be able to make an advance, which all people would like to see, towards the fullest implementation of the 1944 Act, which would help with the provision of nursery schools."

On November 12th Mr. Janner asked the Minister of Health "If he will consider standardising the short birth certificates so as to avoid the present differentiation between the short certificate which is provided after a child has been adopted and that which is issued at birth." Mr. MacLeod replied: "This is a matter which is being considered by the committee set up to inquire into the working of the Adoption Act."

On November 11th Mrs. Castle asked the Foreign Secretary "what contribution is to be made by the United Kingdom in the coming year to the United Nations' programme of technical assistance to under-developed areas." Mr. Nutting replied: "Subject to parliamentary approval Her Majesty's Government propose to contribute £600,000 in the coming year. If the total pledged by all countries (including the U.K.) exceeds \$25 million Her Majesty's Government are ready to increase this contribution by a further £50,000. It is intended to make an advance payment of £150,000 early in January, in order to assist the administration of the programme."

The same day Mr. Reeves asked the Foreign Secretary "whether, in view of the fact that 41 nations have now signed the United Nations Genocide Convention, he will give instructions for the convention to be signed on behalf of Her Majesty's Government; and if he is aware that . . . the continued absence of the signature of Her Majesty's Government may cause misunderstanding of the motives of this country?" Mr. Nutting replied: "I regret that I am still not yet in a position to make a statement about accession to this convention which, as the hon. Member is aware would require legislation by Her Majesty's Government. On the second part of the Question, however, I am satisfied that our position has been adequately explained in the United Nations and that other countries are well aware of the intense repugnance which we in this country feel towards the crime of genocide."

On November 25th Mr. Collick asked the Foreign Secretary about an agreement "whereby members of the United States armed Forces committing offences in Britain will be subject to the criminal and civil law of this country." In a supplementary following Mr. Nutting's answer (which dealt with the criminal side of the question) Mr. Collick said: "Is the Minister aware that where a British court makes an affiliation

INTERNATIONAL NOTES

Lebanon. The first Moslem girl to study medicine in Palestine, Dr. Riad Budeir, is now, at twenty-seven, in charge of seven thousand refugees in the Nahr el Bared Camp at the foot of the mountains of Lebanon. She qualified in 1946 and was in charge of the Infant Health Clinic at Haifa Government Hospital, but was forced to flee from Palestine and became a refugee in Lebanon. Three months after the birth of her first child the Red Cross appointed her to her present position as it had been found that at Nahr el Bared, with its exclusively Moslem camp population, the women came much more readily to a woman doctor than to a man. Her husband, himself a doctor to the oil company staff, often comes to help her, and beside her family of seven thousand she has two children of her own.

Mrs. Qudha, a fully qualified nurse, also escaped from Palestine, and has since devoted herself to the care of her fellow refugees. She is assisted by a refugee girl, Sajida Banna, who qualified as a village midwife, after a six months' United Nations and Relief and Works course, and who is waiting for a permanent post.—*Who Newsletter*.

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South Africa. The Transvaal Section of St. Joan's Alliance tells us that the Government of South Africa has passed the Legal Disabilities of Women Bill under the new name of the Matrimonial Affairs Bill, "with one or two reactionary amendments."

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Sudan. The Sudanese Women's Association was founded in 1951 by the first Sudanese woman doctor, Sitt Khalda Zahir. The present leader is Sitt Fatima Talib who was the first Sudanese woman to graduate at London University last year. This Association has many hundreds of workers and its overall aim is the emancipation of Sudanese women.

Fatima Talib Ismail, Chairman of the Omdurman Women's and Children's Festival Committee, writes that the most important aim of the Festival held in August 1953, was (apart from finance) publicity. She says:

"It is a matter of course, that in backward communities man, generally, never admits that woman has any important cause in life. He never feels her denied rights, save for a small proportion of the educated class, who really do believe that society can never establish itself without the mutual co-operation of its two components—man and woman . . . The Festival was a platform to discuss opinions about our customs in order to avoid the bad things and build our future happy community accordingly."

Fatima Talib concludes:

"The men's organisations are occupied with politics rather than with social affairs. The Sudanese Women's Association is concerned with the social problem of raising the Sudanese woman to her deserved standard . . . Man, the other partner, should share with woman the struggle to realise a happy form of life which is the nucleus of a decent society."

order against an American soldier it is not enforceable, and will the reply he has given cover that position? It does not appear to." Mr. Nutting then said: "I should like notice of that question. As I understand it, the position is quite clear with regard to criminal jurisdiction but in regard to a matter of that kind I should like to see a Question on the Order Paper."

Parliamentary proceedings can, at times, be delightfully terse. On November 12th Mr. Pater Freeman asked the Home Secretary "whether he will introduce legislation to prohibit all forms of corporal punishment on children of tender age whether by parents, guardians, teachers or any other person." The Home Secretary replied: "No."

B. M. Halpern

FRENCH ABOLITIONISTS

The law of 1946 closing the *maisons tolérées* in France and in French Occidental Africa, was applied in 1951 to Madagascar, but not to Algeria, Tunisia or Morocco. The French Government is proposing certain social reforms for Morocco, and the abolitionists are urging that the abolition of *maisons tolérées* and the suppression of the exploitation of prostitutes should be included among these reforms.

The following note (in French) shows *l'Alliance Jeanne d'Arc* active in the matter. We wish them all success.

Depuis la Conférence Internationale de Ste. Jeanne à Paris cet automne, l'Alliance Jeanne d'Arc a eu à faire certaines démarches; en premier lieu à l'Archevêché.

Parmi les réformes envisagées pour le Maroc au point de vue social, les abolitionnistes désirent voir introduire la fermeture des maisons de tolérance et la suppression de l'exploitation de la prostitution. Des démarches devant être effectuées à ce sujet auprès des Pouvoirs Publics, un membre de l'Alliance avait été demander à l'Archevêché de désigner un représentant ecclésiastique.

Un membre encore de l'Alliance fit des démarches personnelles auprès de différentes personnalités parlementaires. L'opinion a été positivement favorable.

Maintenant la lutte reprend encore une fois. Il va être demandé au conseil Municipal la réouverture des maisons de tolérance. Nos amis sont alertés—nous donnerons plus tard des nouvelles. V.P.D.

Books Wanted, by Australian member of St. Joan's: "The Puppet Show of Memory" and "Punch and Judy", by Maurice Baring; Ellen Terry's Memoirs; "Time Past", by Marie Sheikevitch; "The Subjection of Women", by John Stuart Mill; "Letters to Merline", by Rainer Rilke; "The Bishop Murder Case", "The Scarab Murder Case", and "The Kennel Murder Case", by S. S. Van Dine.

Switzerland. Our congratulations go to Dr. Vèrene Borsinger on her appointment as the first woman Penal Judge for adults in Switzerland. Dr. Borsinger writes that this is the fulfilment of "a dream of youth." In Switzerland each political party (in this case the Catholic Party) has the right to propose a certain number of judges and if these nominations receive the approval of the other parties, the judges are "*tacitement élus*." If there is disagreement the nomination goes to the electorate, i.e. to the men of Switzerland.

Dr. Borsinger was proposed to the Catholic Party by the "Union Civique des Femmes Catholiques Suisses" (Basle Section).

Three years ago Dr. Borsinger founded a study centre to examine the causes and possible cure of Juvenile Delinquency, and she will continue this work. Members will remember the brilliant address Dr. Borsinger gave to London members of the Alliance on her thesis on the legal position of Women in the Church from early Christian days up to the present canonical law.

Dr. Lehner, former President of *l'Union civique de Suissesses catholiques*, writes: "Here at St. Gall we have succeeded in creating a political group of Catholic women. This summer we organised a successful exhibition of women's work on the occasion of the jubilee of the Canton. The political section was entrusted to me. A big poster depicted the political life which should be common to men and women under the title 'Frauenrat und Frauentat, wie in Hause, so im Staat.'"

Trusts and Foundations. Compiled by Guy W. Keeling, B.A. (Bowes & Bowes, £2 2s. 0d.)

This "Select Guide to Organisations or Grant-making Bodies operating in Great Britain and the Commonwealth", gives valuable information on some thousand bodies which were founded to give help to the needy of one kind or another. Lord Nathan in a foreword says: "The figure of known Trusts given to the committee on the Law and Practice relating to Charitable Trusts, was 110,000 but it was generally agreed that the actual number is greater than that."

This book of reference then is only a beginning, but a beginning full of interest and well worth the making, for it will do something to prevent the loss of time spent by social workers and other "hopeful applicants" in seeking the monetary help they need from "harassed secretaries" of societies founded to help them. These societies will now be able to indicate the appropriate fund for the book is a valuable "Bureau of Introductions."

It is also an historical document of real interest, and an astonishing record of the existence and extent of the instinct of charity. P.C.C.

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