

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.

Our Good Friend—G.B.S.

By Christopher St. John

On Bernard Shaw's ninetieth birthday he got a present which can be described truthfully as unique. It was a collection of essays by eminent men, chosen by the editor to contribute to it not only on account of their respect and regard for Shaw's personality and achievements, but because they had some special knowledge of the subjects discussed in his writings. Whatever we may think of the opinions expressed by these experts about the nature and value of Shaw's discourses on theology, philosophy, science, economics, music, art, the theatre, politics, education, medicine, and a number of other things of varying importance, we can derive from their essays some idea of the amazing wealth stored up in the treasury of his mind. Gratitude for that cannot however deter me from drawing attention to something which seriously derogates from the value of the book* as a comprehensive study of Shaw's multifarious interests. So prominent among them all his long life was his interest in the movement to secure women full human rights that it is indeed surprising it should have been omitted. Surprising too that no woman should have been invited to contribute to a birthday present for one who had done so much to raise the status of her sex.

The indifference to Shaw in the aspect of feminist has been manifested again in the tributes paid to him since his death. I may have been unfortunate, but I have not come across one to his genius as a dramatist which has emphasised the crowning distinction of his plays—the creation of a new type of female character. His heroines have nothing in common with any that preceded them, not even with Ibsen's. It may be said with some truth that they are often only the spokeswomen of Shaw's ideas, but is it not a proof of Shaw's respect for the female brain that he made them so, gave them equality of opportunity with his male characters for being the medium of his wit, wisdom, and satire? In *Saint Joan* he went further, and gave his heroine superiority of opportunity, enabling her (to quote his own words) to "knock over the clerical, legal, and military panjandrums of her time like nine-pins." Exulting in her prowess (for which there was some foundation in historical records) even

Catholics turned a blind eye to Shaw's misrepresentation of Joan as a "Protestant," and to his casuistic defence of her trial and sentence as "quite legal and much fairer than most modern political trials."

It is not only in his plays that Shaw's feminism can be recognised. I venture to assert that it coloured everything he wrote. He believed that any society which desires to found itself "on a high standard of integrity of character in its units" should organize itself in such a fashion as to make it possible for all men, and all women to maintain themselves in reasonable comfort by their industry "without selling their affections and their convictions." In the preface to *Plays Pleasant and Unpleasant* (which include *Mrs. Warren's Profession*) he writes of the evils arising from "condemning women as a sex to attach themselves to breadwinners licitly or illicitly on pain of heavy privation and disadvantages." It must have been a source of satisfaction to the man who had the courage to write this that he lived long enough to see the humiliating position of women he so much deplored changed for the better. It is no longer true that, as Mrs. Warren puts it, "the only way for a woman to provide for herself decently is for her to be good to some man who can afford to be good to her." Perhaps Shaw's trenchant pen had more to do with this than most of us realize. He made the opponents of justice to women look ridiculous, and raised up many indignant champions of it. How much it meant to all suffragists to have as an ally the greatest writer of the age.

I had the privilege of knowing Bernard Shaw personally. We met most frequently at the time he came to an agreement with my friend Edith Craig to publish the correspondence between him and her mother, Ellen Terry, and approved her suggestion that I should edit it. It was then I got the impression that he was a born feminist. I had never met any man who seemed to me so absolutely free from the slightest sense, conscious or sub-conscious, of the inherent mental superiority of his sex. So I am incredulous that Shaw was ever the victim of the "old delusion that women could not do man's

*G.B.S. *Aspects of Bernard Shaw's Life and Work*. (Hutchinson, 1946.)

work in art and all other things" of which he asserted in a letter to Ethel Smyth after hearing her Mass, "her music had cured him." One must indeed beware of always taking Shaw at his word, for as he confessed to an Abbess with whom he kept up a correspondence for years, his pen often ran away with him. I am indebted to this saintly and brilliant friend of Shaw's for a story which I feel sure all readers of this tribute to him will appreciate. She wrote to him on his last birthday, the 94th, to tell him it would be celebrated in the community by special prayers for him. In his reply Shaw wrote: "God must be tired of all these prayers for this fellow Shaw whom He doesn't half like. He has promised His servant L" (the writer of the birthday letter) "that He will do His best for him, and we had better leave it at that." Shaw added that he always found peace in thinking of that convent, which in the past he had often visited.

Requiescat in Pace.

REVIEW

Calling The Upper School. A Book for Catholic Girls by Ferdinand Valentine, O.P. (Burns Oates, 3s. 6d.)

There was a time when leading Dominicans—Father Bede Jarrett, Father Vincent McNabb, Père Sertillanges, championed the cause of women—wrote articles and books which revealed their trust in the ideals for which feminists stand. Father Valentine, it is true, writes for the adolescent—but how different is his approach; he states his belief in the modern girl but his fear is throughout, more apparent than his confidence.

A great deal of what he says is wise—but it is no more than any sensible form-mistress would say to her girls as occasion offered. There is nothing to help the Upper School to bridge the gap between adolescence and womanhood, and the danger of such a book lies in its tendency to undermine the young girl's confidence in the very aim of her education. Do we Catholics really believe in education for girls with all its opportunities and dangers—or do we offer with one hand and take back with the other? Fear is never a good counsellor—educators must develop the gifts of their pupils and trust them to use them to the greater glory of God and not to the detriment of any other obligations they may have to undertake.

In his insistence on the value of the good mother, Fr. Valentine seems to labour a truism and imply an untruth—the importance of the mother in the life of boy or girl has been stressed *ad nauseam*—it is surely time to stress the importance of both parents—father and mother. Almost against his will, it would seem, Fr. Valentine does bring the father into the picture—and

quotes the remark of the small child who said in puzzled answer to his—as he himself confesses—injudicious question, as to whether she loved her mummy more than her daddy; "They are the same".

Feminists often find themselves standing up for the fathers—as is only to be expected when such unequal treatment is meted out to them. It is imperative, too, to protest when women's qualities are taken to be so different from men's—"helplessness grips her in a way mere man can never understand"—"woman is nature's corrective of man's stupid selfishness and vindictiveness"—"she has gifts that are complementary to those of man but utterly beyond his capacity." All this seems exactly the same sentimental approach that we find in those who don't expect the "little woman" to be able to write out a cheque or keep to the point.

Boys and girls, men and women, can be and are, kind or cruel, selfish or selfless, pure or impure and so through all the qualities of human nature; but we are all, surely, intended to be Christlike.

Wherever one goes there is a call for more Catholic women to take their place in public life. It is only too easy to make young women diffident or defiant by discouragement, according to their temperament. It is possible to undo the work of years of encouragement on the part of trained teachers, by the words spoken with the authority of a priest in the few hours of a retreat.

By the side of this great work, the question of skirts or slacks seems to sink into the insignificance it deserves. If they are the symbol of a "revolt gone wrong", a great part of the book calls for more and yet more revolt.

P.C.C.

TWENTY-FIVE YEARS AGO.

From the "CATHOLIC CITIZEN," December 15th, 1925.

Father A. Gille, S.J., a Belgian, Editor of the *Catholic Herald of India*, makes an urgent appeal in the *Universe* of November 13th, for Catholic medical women and nurses for India. He believes the call can be answered only by British women, and by the help of British organisation. Continental missionaries, priests and nuns, he says, have approached the problem with a singularly narrow mind. There are dozens of medical women in India who are ready to serve any Catholic mission, provided they are at least fed and clothed, but there is absolutely no provision for the medical women. "A medical missionary woman frightens us; she makes us frantic. There is no room for her, she runs counter to our genius; she upsets our principles; she sounds incorrect." And so Father Gille, S.J., turns to British women, to smash panes and free locks, and open the first breach into Hinduism. We trust he will not appeal in vain.

Notes and Comments

On December 13th, Mrs. Barbara Castle introduced the Criminal Law Amendment Act, 1950, under the ten minutes' rule. The Bill is a simple, uncontroversial, measure to amend the C.L.A. Act, 1885. Under the Act of 1885 "common prostitutes" are specifically excluded from the protection of the law against the third party exploitation of girls or women for profit.

Mrs. Castle's Bill repeals the words in italics in the following Sections which penalise anyone who—

2. (1) Procures or attempts to procure any girl or woman under twenty-one years of age, *not being a common prostitute, or of known immoral character;*
2. (4) Procures or attempts to procure any woman or girl to leave her usual place of abode in the United Kingdom (*such place not being a brothel*), with intent that she may, for the purposes of prostitution, become an inmate of a brothel within or without the Queen's dominions . . . ;
3. (2) By false pretences or false representations procures any woman or girl, *not being a common prostitute or of known immoral character.* . . .

This Bill, prepared by the Association for Moral and Social Hygiene, is a measure of justice for which St. Joan's Alliance has worked, together with other organisations, over a long period. Readers will remember that Mrs. Castle and the Labour Women M.P.s, received a deputation from the Status of Women Committee last May, in the House of Commons, to enlist support for the various points on the above Committee's programme. Mrs. Castle promised to do her best on the particular point now covered by her Bill. We wish her all success, and hope that the reform of the solicitation laws will follow.

We trust that before long we shall be able to congratulate the A.M.S.H. on the achievement of one of the reforms for which this organisation is primarily responsible.

* * *

In its anxiety to "clean up" its property, Paddington Trustee Estates has decided to turn out a "perfectly good woman" from her basement room which she has occupied for over ten years, for the sole reason that she is the only woman in a house full of men. The landlady vouches for the good behaviour of both the woman and the men, but the situation is "undesirable," and the woman must go.

"Why should she bear the burden of the borough's sins?" asked the Chairman of the Rent Tribunal, when hearing her plea for security of tenure, "why should one respectable woman be hounded out?" But the Paddington Trustee Estates have apparently decided that men only are fit for a purified Paddington.

The Chairman adjourned the case for two months to enable the Paddington Trustee Estates to find somewhere for this hard-working Irish waitress to go.

* * *

The film "To Be a Woman" was given a private showing on November 22nd in the Gaumont British Theatre in Wardour Street to representatives of women's organisations.

Mrs. Cazalet Keir, Chairman of the Equal Pay Campaign Committee introduced the film and Lady Astor thanked the producer, Miss Jill Craigie, in the interval between the two showings. As she said it is an excellent film—clear, factual, logical. The photography is—it is needless to say—superb, and it only remains for all women everywhere to ask the managers of their local Picture Houses, when it is to be shown, and to contribute their share to the cost of the film.

* * *

On November 21st the London and National Society for Women's Service celebrated its transfer to offices at 50, Tufton Street, Westminster, by an enjoyable house-warming party, attended by Miss Challoner and Miss Barry. The delightful new premises are situated immediately behind the old quarters at Women's Service House. We wish the Society, which started in 1866, the first of the English Societies for Woman Suffrage, all happiness and prosperity in its new home.

* * *

We ask prayers for the repose of the soul of Miss Kathleen M. Walsh, LL.B., who died recently in Australia. Miss Walsh was one of the foundation Members of St. Joan's Alliance in Melbourne. During a long visit to England, she frequently called at the office. She was then engaged in research into the position of women throughout the ages. Last year she was appointed, by Mr. Calwell, Welfare Officer to the Department of Immigration for Overseas Service, and we had hoped that her work would bring her on a visit to Europe. We mourn her loss.—R.I.P.

* * *

Dame Vera Laughton Mathews has accepted an invitation by the Gas Council to act as their adviser on women's affairs. For this reason, she has resigned the chairmanship of the Domestic Coal Consumer's Council, a position she has occupied since the Council was constituted in July, 1947. The Minister of Fuel and Power has accepted Dame Vera's resignation with regret, and has expressed to her his warm appreciation of the work which she has done. Dame Vera retains her membership of the South-Eastern Gas Board, in which appointment she was the first woman in gas management. She is also president of the National Smoke Abatement Society.

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

Florence Nightingale *

It is strange to remember to-day that in England "in 1854 there were no trained nurses and the B.R.C.S. was not started until 1870." Yet this was the case, and Florence Nightingale was the first English woman to put before herself the vision of the trained professional nurse and to work until this vision was translated into terms of reality. Her story is that of great endurance and perspicacity for everything was against her. Her family opposed her and her parents treated her in the unbelievable way which we regard as the Victorian tradition. Till she was past thirty she was accountable to them for her smallest action. On the other hand, the Victorian wealth, derived from private income, which was settled on her, made it possible for her to be dependent on no one financially for reforms which she could carry through on her own initiative, so that before her chance came in the Crimea, we see her experimenting satisfactorily as supervisor of the Establishment for (sick) Gentlewomen, in Harley Street. After many abortive efforts she had succeeded in getting some kind of nursing training at the Institution of Kaiserswerth, on the Rhine.

Conditions for the sick and wounded in the Crimea were indeed terrible—so terrible that detailed descriptions make a kind of concentration camp reading. The epic story of how Florence at the official invitation of her friend, Sidney Herbert, then Secretary at War, went with a small band of "nurses" (mostly recruited from religious houses) to tend the soldiers in Scutari, is well known. She found, on arrival, nothing but muddles, jealousies and rivalries whilst, with gross lack of imagination, the common soldier was left to suffer and often to die. Perhaps the bravest thing in a brave life was Florence's patient standing by till she was officially given her orders in Scutari. For she knew that she would wreck the whole idea of the professional status of the nurse were

**Florence Nightingale.* By Lucy Ridgely Seymour (Faber & Faber, 8s. 6d.).

she to act unofficially. With the fearful battle of Inkerman came her opportunity and she rose magnificently to the emergency, providing for the wounded who arrived in their hundreds. Through money collected for the Nightingale Fund she was able to make good deficiencies in Governmental supplies and to organise the necessities of life for the suffering troops. Slowly she gathered together a following among the officials with whom she worked. Many of the schemes set on foot by Florence Nightingale for the Crimean soldier were the seeds of ideas which only came to full fruition in the last war.

Strangely enough the one serious setback in the Crimean episode was the news of another party of nurses to arrive in Scutari. They were not to report to Florence—although she had been officially put in charge of nursing in the Crimea—and they were sent without warning when suitable accommodation was unavailable. Fortunately all the good nurses in the second expedition were ultimately absorbed and help from an unexpected quarter came with the setting up of a Commission to investigate the sanitary conditions at Scutari. Florence made a lifelong friend of Dr. Sutherland, one of the members of the Commission.

After the Crimea Florence became ill, but she went on working for the soldiers. She worked unofficially for the Commission set up to inquire into the causes of the Crimean muddle and at the request of Lord Panmure she wrote a report on the administration of the Crimean hospitals. The Commission was followed by various sub-Commissions, but the death of Sidney Herbert brought this part of Florence's work to an end.

In 1859 Florence brought out two books: *Notes on Nursing* and *Notes on Hospitals*, and with the money publicly subscribed to her in recognition of her work in the Crimea, she founded the Nightingale School of Nursing at St. Thomas's Hospital. It may be truly said that

with this foundation the corner stone of the whole nursing profession as it is to-day was laid. A less well-known side of Florence's achievements was the work she undertook in connection with military hygiene and sanitation in India. This was a colossal task and required immense statistical knowledge, all gained without one single visit to India.

Curiously enough, Florence Nightingale opposed the State registration of nurses and yet, though considering nursing as a vocation as well as a profession, she was bitterly antagonistic to the "ministering angel" idea of nursing.

In *Notes on Nursing*, she wrote:—

"It seems a commonly received idea among men, and even among women themselves, that it requires nothing but a disappointment in love, or incapacity in other things, to turn a woman into a good nurse.

"A woman who takes the sentimental view of nursing (which she calls 'ministering', as if she were an angel) is, of course, worse than useless; a woman possessed with the idea that she is making a sacrifice will never do; and the woman who thinks any kind of nursing work 'beneath a nurse' will simply be in the way."

Her common-sense remarks on the "the proper use of fresh air, light, warmth, cleanliness, quiet, and the proper selection and administration of diet—all, at the least expense of vital power to the patient" are as applicable to-day as they were in her own time.

The openings for women in professional life were so limited in Florence Nightingale's girlhood that her energetic nature bitterly resented these limitations as a tremendous obstacle to the fulfilment of her ideals. She was naturally, then, in favour of woman suffrage, but she never took an active part in the movement. "I must strive after a better life for woman," was one of her private notes, and in 1867 she wrote to John Stuart Mill: "That women should have the suffrage, I think no one can be more deeply convinced than I. It is so important for a woman to be 'a person' as you say . . ." She signed the Petition in favour of Woman Suffrage presented by John Stuart Mill to Parliament in 1866.

Miss Seymer's admirable study of this famous woman is written primarily for the young. To it is added a delightful appendix on "Minding Baby" from *Notes on Nursing*. How many mothers who put baby in his pram in the garden, all day and every day, know that over ninety years ago Florence Nightingale wrote: "The main want of baby is always to have fresh air"?

CHRISTINE SPENDER.

CHRISTMAS, 1950—NEW YEAR. Hospitality offered at modest cost, from December 4th to January 8th, inclusive, at 16, Heathfield Road, London, W.3. Church (4 Masses Sundays) 12 minutes' walk; station, Acton Town (Piccadilly and District) 5-7 minutes' walk. One Bed-sitting room, 2 gns. per week, with light. One Room (2 beds) 25/- each, with light. Gas fire and ring (slot meter) in each room. Meals by arrangement. 2/6 5/-. Bath 1/-.—Tel.: Acorn 1044.

SILVER JUBILEE OF FIRST MEDICAL MISSION SISTERHOOD.

St. Joan's Alliance has always been interested in the work of the Medical Mission Sisters, who celebrated their silver jubilee on September 30th. That women should be free to study and practise as Doctors was of course an axiom with the Catholic Women's Suffrage Society, and that Missionary Nuns who had the talent should be debarred by Canon Law from using it seemed incomprehensible.

As the *Catholic Missions*, organ of the Society for the Propagation of the Faith, U.S.A., says: "Just as the Society for the Propagation of the Faith received its inspiration and impetus from a lay woman, Pauline Jaricot, so another lay woman, Dr. Agnes McLaren, gave inspiration and impetus to Catholic Medical Missions." She founded a committee in London (on which Mrs. V. M. Crawford served) and with the money collected built the bungalow at Rawalpindi which became the famous Holy Family Hospital.

At seventy-two years of age Dr. McLaren went to India to collect evidence of the need for women doctors, which she later used during five visits to Rome in an effort to overcome the objections to Religious engaging in the practice of medicine, surgery and obstetrics. The decree removing the ban was not promulgated until 1936, twenty-three years after Dr. McLaren's death. Her disciple, Dr. Anna Dengel, had founded the Society of Medical Mission Sisters in Washington D.C. on September 30th, 1925. It was the first community of women to dedicate themselves exclusively to the professional care of the sick in the Missions. The Mission Sisters started their great work in India; and there are wide fields there still to be explored. Pandit Nehru himself pays a tribute to "the selflessness and detachment of Christian missionaries, of the Catholic missionaries in particular, who appear not to have been appendages of the ruling power with anything like vested interest in its survival."

The four "founding sisters" of 1925 have grown to more than three hundred. They now staff six hospitals in India and Pakistan, a dispensary on the Gold Coast of British West Africa and two maternity clinics in Indonesia. A clinic for the Negroes in Atlanta, Georgia, and the Catholic Maternity Institute in Santa Fe, New Mexico, are the Society's missions in the U.S.A.

St. Joan's sends every good wish to the Society of Medical Mission Sisters on the occasion of its Silver Jubilee. P.C.C.

The party "Background to St. Joan's," which took place on December 8th will be fully reported in our next issue.

The Month in Parliament

The new Session opened with what might, from our point of view, be called a bang . . . During the six-day debate on the Address many important questions were, of course, raised, notably Housing, the Cost of Living, and Controls.

On November 6th, Lady Megan Lloyd George made a strong attack on the Opposition for their, in her view irresponsible, claim that the Housing target should be raised from 200,000 to 300,000 per annum—an attack that drew down on her a blast of Churchillian invective, though she remained quite uncrushed. Churchill quoted, in connection with Housing, a verse by William Watson that could even more appropriately be applied to Equal Pay.

"The England of my heart is she
Long hoped and long deferred
That ever promises to be
And ever breaks her word."

We must give a very warm welcome to Irene Ward as she returns to the fray. On November 2nd she made a slashing speech urging equal pay, especially for Government servants. In particular she was accusing the Government of disingenuousness at the International Labour Conference at Geneva, by using the fact that women enjoy welfare services as an argument against implementing Equal Pay. The Government stated: ". . . The principle of equal remuneration should take into account the social development and the economic and financial condition of the countries concerned" and again "The application of the principle has a close bearing on the structure and development of the social services." Miss Ward commented ". . . Those who believe in the rate for the job repudiate wholeheartedly the implication that the remuneration of women should bear any relation to the social benefits which they obtain from this country, if that aspect is not also to be regarded in relation to men . . . because certainly the trade unions would not accept that aspect for one single moment in relation to wage claims for men."

Another valuable point she made was that the Government argues that they "cannot be expected to take positive measures to secure the observance of one particular principle of remuneration which they would not be prepared to adopt in regard to remuneration generally." Whereas, not only are some women civil servants and all Ministry of Health doctors given equal pay now but so, after a fierce battle, were the pilots and ground staff of the Air Transport Auxiliary. "I deprecate" she said "the sanctimonious attitude of arguing that we cannot proceed with the application of the rate for the job over a relatively narrow field because it is not at present possible to introduce it over the whole area of the services and into industry, and that therefore everybody else, even where the issue is straightforward should be deprived of the

benefit. It has been done in a narrow sphere." Miss Ward concluded her excellent speech by saying "Women are not asking for an increase of salary: they are demanding justice."

She was followed by Miss Burton who, as an obedient Government supporter qualified her attack, asking only for equal increments in the Civil Service. She pointed out that, to our shame, in France "Throughout the teaching profession salaries are the same for teachers of either sex where seniority and duties are equal."

Not content with this the battle has been rigorously pursued. On November 14th, Miss Ward asked the Chancellor of the Exchequer to give "the names of those women in the Civil Service in receipt of equal pay for equal work." Mr. Gaitskill replied "No. There are some five to six hundred women serving in grades where women get the same rate of pay as men, and I do not consider that any useful purpose would be served by publishing their names."

On November 21st Miss Burton asked for an estimate of the cost of granting equal increments in the Civil Service and Mr. Gaitskill replied, ". . . about half a million pounds in the first year rising eventually to three million pounds a year."

On November 23rd Miss Ward returned to the attack on the Minister of Labour, asking for an assurance that "in any future discussions on equal pay for equal work, either at home or at the International Labour Conference, he will regard the issue as a salary and wage question, unrelated to benefits payable under our social service systems." Mr. Isaacs referred to the statement of June 11th, 1947, and refused to make any further comment.

Other questions were asked about teachers pay by Mrs. Castle and Miss Ward that day, and by Mrs. Castle about Civil Service pay.

A powerful point was also raised on November 3rd by Mr. Spencer when urging equal taxation for married women, he said: "I suggest that if the Government will take the action of putting equal taxation upon married and unmarried women they will clear up a good deal of loose living."

A most important development in this session is the return—at least in part—of the Private Members Bills. Alternate Fridays will be available for Bills and Motions. Among the list of Private Bills to come up will be one to allow divorce after seven years separation; presented by Mrs. White, supported by Mr. Martin Lindsay, Mr. Hopkin Morris, Lieutenant-Colonel Lipton, Mrs. Ganley, Mrs. Hill, Mr. Mikardo, Miss Burton and Mr. Paton; second reading March 9th; one to give power to the courts to transfer the statutory tenancy of a dwelling to a deserted wife and to apportion the chattels; presented by Mrs. Hill,

supported by Miss Ward, Viscountess Davidson and Mrs. Corbet, January 26th; and one to make illegal any discrimination to the detriment of any person on the basis of colour or race, by Mr. Sorensen, April 6th.

An interesting debate took place on November 15th on the restoration of pre-war trade practices, including in theory the division of work into men's work and women's work as practised in 1939, but as Mr. Isaacs made clear, this bill is the fulfilment of a promise made to the Trade Unions ten years ago, when things were very different in many ways and it is highly unlikely that the right to restore will invariably, or even often, mean the desire to do so—although this point must undoubtedly be watched. Here, too, Equal Pay was urged, by Mr. John Cooper (Deptford).

The debate on Colonial Development and Welfare on November 9th raised the "delicate question of birth control" in connection with the rising population of the West Indies. It was urged by Douglas Houghton and most gravely contested by Dr. Morgan, himself West Indies born and a Catholic. Mr. Harold Davies made the following somewhat extraordinary statement: "I believe that some of the money should be used for decent Christian teaching or childbirth and birth control methods in the backward areas of the earth." There is indeed an alternative, but the two are scarcely interchangeable!

In this connection, too, Lieutenant-Colonel Lipton said, on October 31st, speaking of the recent efforts to legalize divorce after a seven-year separation, "A remarkable feature of that effort was that these 200 names included those of hon. Members of all parties and of every important religious denomination." In this case the word "sect" would surely be more accurate.

B. M. HALPERN.

INTERNATIONAL NOTES.

Council of Europe. Our congratulations go to Dr. Marga Klompé of the Netherlands who was elected Rapporteur of the Commission of General Affairs of the European Assembly—following the resignation of Monsieur Mollet.

Dr. Klompé had commanded attention at Strasbourg earlier this year by her initiative in proposing a compromise procedure, acceptable both to the extreme federalists and those who want European co-operation only on an inter-Governmental level. This procedure asks for the creation of specialised authorities in the cultural, social, economic and political field.

A protocol amending the Statute along these lines arising out of her report on the matter was discussed by the Committee of Ministers at their meeting in Rome, and agreed to in principle.

Dr. Klompé was one of the Netherlands delegates to the United Nations Assembly. She

is President of the Dutch Section of St. Joan's International Alliance.

* * *

Germany. A letter from Germany tells of "German Lawyers' Day"—an institution more than ninety years old, which this year discussed Article 3 of the new (Bonn) Constitution.

This Article states that all legal differentiations between the sexes are to be abolished by 1953. The Conference of Lawyers, Representatives of the Ministers, Parliaments, Courts, the Bar, etc., concerned itself, in the words of our correspondent "about the How and When not about the Whether or Not." Many women attended, and one was chosen as chairman.

Points brought forward were the position of Women Civil Servants, who can still be dismissed on marriage; some inequalities in taxation; and the nationality laws, where an approximation to the British law was demanded. Other laws to be altered are those which give the right to the husband to ban external professional work for his wife; to administer the estate of his wife; to keep, if he divorces his wife, the whole fortune gathered at least partly by her thrift. It was agreed that any enlargement of the family fortune should be divided in equal halves at the time of dissolution either by death or divorce.

The only "really crucial point" arose on the question of equality "if the spouses have different views." At present the husband decides unless the Court declare his decision to be "wanton misuse." Some said, "One cannot, however, have a majority between two people"; others considered it dangerous to call in the Courts—the State—to solve domestic questions.

A sensible decision was arrived at—the adult partners must come to terms or face the consequences. Decisions, however, on the education, profession, immunisation, etc., of the children—hitherto the husband's right—caused much controversy. It was finally proposed that only in the case of a deadlock should the court be called on to decide which parent should take the lead on such questions.

As far as religious education was concerned, it was agreed that the present law should be maintained—i.e., that no parent can change unilaterally a once-reached agreement, and where no formal agreement had been made, preceding acts should be regarded as agreement.

* * *

Thailand. Recently we welcomed to the office, Dr. Pierra Vejjabul, the first woman doctor of Thailand. Dr. Vejjabul, who is a Buddhist, was educated in a convent in Bangkok. She received her medical training in Paris where she was awarded the gold medal *lauréate de la Faculté de Médecine de Paris*.

From Paris she returned to Siam in 1937, and she was so shocked by the conditions of women

and children there, that she built and equipped, at her own expense, a maternity and child welfare clinic where thirty-five orphan children are maintained.

Dr. Vejjabul is an ardent abolitionist, and informed us that the Government has decided to abolish the maisons tolerées almost immediately. She is, herself, a great believer in the free, voluntary, and confidential treatment of venereal disease and is at present assistant director of Government V.D. clinics in Bangkok.

CHRISTMAS SALE

St. Joan's Christmas Sale took place as usual at St. Patrick's Clubroom, Soho, on November 25th. In spite of the fog, there was a good attendance, one member even coming for the day from Folkestone. We are most grateful to all who contributed to the success of the Sale; those who gave, those who sold, those who bought, and those who entertained. Special thanks must go to Miss Noreen Carr and her expert team of helpers who provided, prepared and served the delicious lunches and teas. Two or three country members who were unable to come to the sale, visited the office beforehand and made their purchases.

At the time of going to press, the total proceeds, including gifts in cash, amount to £123 12s. 0d.

FOR SALE.—Six strong oak dining-room chairs. Also large mahogany office desk.—C.P., Box 7, St. Joan's Alliance, 55, Berners Street, W.1.

FOR SALE.—Rust coloured silk crêpe dress—38in. hips—practically new.—Box 6, St. Joan's Alliance, 55, Berners Street, W.1.

FOR SALE.—Two new pairs American shoes, size 2½ narrow—one lizard skin—one bronze. Write, J.M., Box 8, St. Joan's Alliance, 55, Berners Street, W.1.

FOR SALE.—Beautiful property in Chilterns, 25 miles London, near main road and railway, suitable small institution, perfect condition. £12,000. Box 9, St. Joan's Alliance, 55, Berners Street, W.1.

WANTED.—Would any reader care to sell a musical box to advertiser wishing to present same to a child?—S.C., Box 5, St. Joan's Alliance, 55, Berners Street, W.1.

WANTED to buy—small house or cottage in Cotswolds, preferably Painswick or Burford.

TO LET furnished self-contained flat, sitting room double bedroom, kitchen and bathroom. C.H.W. Rent £4 7s. 6d. weekly. Kensington, S.W.5. Apply c/o Connolly, Western 4296.

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