

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

Women in the Dominican Republic

By **Maria Perdomo**

Consul General of the Dominican Republic in London

The Dominican Republic consists of the western two-thirds of the large island of Hispaniola in the Caribbean. It has a population today of nearly three million and is proud of its heritage as being the first base of the Church in the New World. The oldest cathedral in the Americas is in Ciudad Trujillo, capital of the Republic, and close at hand are the first university and the first hospital to be founded in the west.

In spite of over four hundred and fifty years of recorded history, my country was slow to develop because of external and internal strife, poverty and disease. From being a pawn of the great powers, nationhood was successfully proclaimed in 1844, and the new Republic was greatly strengthened by the early recognition of Britain, and from this period our close links of friendship and trade have developed.

It was not until 1930 that the Republic had a real chance of achieving economic independence and the promise of a full life for all her citizens. Before this date it would have been very unusual to find women in the university or in any profession. But in 1930 a new turn was given to Dominican history.

In that year, a young general by the name of Rafael Leonidas Trujillo, who had a reputation of integrity and freedom from political ambition, was asked to stand as president and elected. Few people at that time could have envisaged that he was to become the greatest Dominican of modern history, under whose leadership the country has attained economic freedom and a legitimate place among the free peoples of the world.

In 1930 we had a sad state of affairs, for in that year a hurricane completely destroyed the capital. Yet, today, the country is completely void of any foreign or national debt; our currency is sound and on par value with the American dollar, we have modern highways, ports, bridges, modern hospitals and thousands of schools. Under our

Social Security system no one is left without proper medical attention, and our Labor Code is one of the most perfect legislations of its kind in America.

Women have played a leading role in all aspects of this social progress and welfare. The constitutional amendment granting Dominican women equal rights, was passed in 1940. Since then, our women have held, are holding and definitely will continue to hold elective offices, and are availing themselves, to the maximum of their abilities, of the opportunities being offered to them in many fields. Of these, the Foreign Service has become a great attraction to Dominican women, and of special interest to our Government, since it gives us, among other things, the opportunity to be in close contact with the activities of women from other countries. Our National Assembly has women in both the lower and upper houses, we have a woman with the rank of Ambassador in our delegation to the United Nations. Our country is divided in Provinces, and recently, three women have been elected as Governors of three of the Provinces, being, as such, the highest Civil authority in each.

The University of Santo Domingo, the oldest in the Western Hemisphere, founded in 1538, had, in 1930 a scant few hundred students. Today its enrolment is around five thousand of which women constitute thirty per cent. The increase in elementary and other school facilities has been in keeping with those figures for the University. Women, as the university figures show, are taking a larger and larger part in the professions. We have women engineers, doctors, women executives in business, and of course, women form a majority in the teaching profession.

The Dominican Republic now has six senior-ranking women in the Foreign Service and there is every prospect of their number increasing in the future. The ability of women to run a career and a home side by side is a quality that is very valuable in diplomacy where office work and

entertaining quite often give one a working day of eighteen hours. This is the sort of thing that women have to cope with all the time, so that diplomatic life comes easily to us.

Here is the typical time-table of an embassy day.

7.30—Awake to listen to the news bulletin.

8.30—9.30—Sort out the mail, read the newspapers and plan the day's schedule.

Morning—Work in the office for two hours or until it is time to go to official reception or lunch. This may take from one to three hours, depending on the business that is discussed.

3.00—6.00—Back to the office, usually for most of the afternoon to see visitors, prepare reports for the diplomatic bag which goes out three times a week and answer correspondence.

7.30—10—Official entertaining at the Embassy, or attend diplomatic functions.

10.00—12.00—Catching up with reading that has been put on one side during the day.

12.00—Listen to the last news bulletin, and so to bed.

Besides being a full and busy life, diplomacy frequently gives one some rather unexpected jobs from representing one's country at the Shakespeare birthday celebrations at Stratford, to attending an international conference on tin.

Whatever career the Dominican women of the future may choose, whether it be diplomacy, education or medicine, there will be a completely open field for her. The colour-bar is non-existent and barriers of prejudice against women in public life are rapidly breaking down as women are proving their ability. Government and Church are working in complete harmony and in their combined efforts to stamp out illiteracy, particularly in country areas, women, both lay and religious, will be playing a vital role in thousands of new schools. The example which my country set in the early days of the Church in America is paralleled today by the great strides which have been taken for the emancipation of women in the Republic. It is a further Christian example which we sincerely hope will be followed by many other nations.

INTERNATIONAL NOTES

Algeria and The Sahara. Mademoiselle Sid-Cara, whose election campaign in Algeria and subsequent appointment by the French Government as Secretary of State for Muslim Affairs we noted last March has been working indefatigably for the Algerian women who are her special care. The first anniversary of the *Mouvement de Solidarité Féminine*, of which she is President, was celebrated at her request by visits from some of the Parisian women deputies to Algeria and The Sahara. Here they saw centres where French women, chiefly wives and daughters of French women officers, hold classes for the Muslim women,

give courses in primary education (as indeed do the officers themselves, Muslim and others, around their stations), teach knitting and sewing and the care of children. Wonders of re-housing, training, apprenticing, etc. have been done in these areas by the devotion of these women.—*Bulletin du Conseil National des Femmes Francaises.*

Germany. The Federation of German Industries states that every fifth private firm in West Germany is run by a woman—600,000 in all! Of these, 40 per cent. have founded their firms themselves, the rest have inherited them from fathers, mothers, or husbands. Apart from the more feminine trades women own and manage iron-ore mines, deep-sea fishing, coal-mining, chemical and engineering concerns.

Holland. Mrs. Stoffels, a member of the Second Chamber since 1955, is the first woman to be Deputy Speaker. Mrs. Stoffels is a member of the Advisory Committee of the Council of Europe; she has twice represented Holland at the General Assembly of the United Nations and was for many years President of the International Alliance of Women.

A welcome development in Holland is the home for single people, the result of persistent pressure from women's associations. This design for living has recently been shown in the Exhibition "House for One." The tradesmen can deposit orders in a locker next to the door, and the gas and electricity meters can be read from the outside. Each "House" has a shower and washing cubicle, a kitchen connected with the dining recess in the living room, which also has a curtained recess for a bed. In a very small compass the architect has created an illusion of space, something easy to run, easy to clean and supplying a much needed independence.—(*Endeavour*, organ of the International Archives for the Women's Movement.)

Italy. A Bill which was recently passed by the Chamber of Deputies, setting up a women's police corps, has now been approved by the Senate.

Switzerland. The women of Vaud exercised their right to vote with the men voters in Switzerland's general election on October 24th and 25th. They were permitted to vote for two State Councillors, which is a cantonal matter, not yet for the National Council.

Madame Marceline Mieville, of Vaud, was the first woman to stand for the State Council. She was not elected. **B. A. C.**

Notes and Comments

We send our affectionate greetings and congratulations to Frau Dr. Maria Schlüter-Hermkes who, on the occasion of her seventieth birthday on November 14th, was invested by the President of the *Bundesrepublik* with the Grand Cross of Service—*Grosse Verdienst Kreuz*—one of the highest awards of the Federal Republic of Germany.

This decoration was presented to Dr. Schlüter-Hermkes in Bonn by the Head of the Department of Cultural Relations of the Foreign Office, in the presence of representatives of the Foreign Office, members of the German UNESCO Commission, and many other distinguished persons.

Dr. Schlüter-Hermkes was professor of philosophy, psychology and pedagogics in the Free Social Academy of Berlin. She is well known for her longstanding work for international co-operation and for the legal equality of the sexes. In 1947 she was appointed expert on International Cultural Affairs in Westphalia and was a member of the Personal Advisory Board of the *Bundeswehr*. She is a member of the executive board of UNESCO to which she was first elected in 1954.

In addition to numerous contributions to periodicals concerning philosophy, social history and criticism, Dr. Schlüter-Hermkes has written a commentary on the work of Friedrich von Hügel and is the author of several books.

Dr. Schlüter-Hermkes is a vice-president of St. Joan's International Alliance and founder of the German Section of the Alliance.

On November 26th the Oxford Union voted by 383 votes to 294 in favour of admitting women to the society of debating members. A poll of the 4,000 resident members was demanded and a poll lasting eleven hours failed to produce the necessary two-thirds majority for the amendment to the rules, which was lost by 675 votes to 489. The question cannot be raised again for another twelve months.

At Cambridge, Dr. M. L. Cartwright, Mistress of Girton College, is the first woman to be nominated as a member of the Septemviri—the Court of Discipline for senior members of the University.

On November 13th, the new Assistant Postmaster-General, Miss Mervyn Pike, announced that a scheme for engineering student apprenticeships was open to boys between the ages of seventeen and twenty. To an inquiry from St. Joan's Alliance as to whether the scheme would apply equally to girls, the following reply was received from the Post Office Engineering Department:

"The particular scheme of student apprenticeships which was announced in the House of Commons on the 13th November is open only to boys, we have of course a scheme of recruitment for girls interested in the scientific career and dependent upon whether they are at the Ordinary or Advanced level G.C.E. so we recruit them as Assistants (Scientific) or Assistant Experimental Officers respectively. Such entrants to the Post Office service would be eligible for release from their duties for educational purposes and would have access to bursaries and sandwich courses in common with the rest of the Civil Service."

It is regrettable that the new scheme for engineering student apprenticeships is not open equally to girls and boys.

A new type of co-educational technical school, proposed by Gillingham, Kent, for its building programme for 1960-1962 has been excluded by the Ministry of Education. The school which is planned as a five-form entry would cater for boys and girls working together not only on the general education course, but also on science subjects and such things as engineering, workshop practice, machine drawing and joinery. It is to be hoped that Gillingham's education executive will succeed in its efforts to have this important item restored to the programme for 1960-1962.

From a recent article in *The Guardian* concerning the Women's Service Library, renamed the Fawcett Library, we are very happy to quote the following about its librarian, our committee member Miss Vera Douie.

"Miss Douie has a fine precision of mind, and an encyclopaedic knowledge. She demurely professes to having 'no memory for anything outside the job,' but is oblivious to the fact that, after 30-odd years, her job has become world-embracing.

"Since Miss Douie firmly believes that the provision of information is as important as the loan of books, no inquiry is too humble, no task too onerous. Students are served from Hampstead to Haiti, women's organisations from Ilkley to Israel. Writers, journalists, broadcasters, Government departments, university lecturers, M.P.s, all seek, and are satisfied. Queries range from what is the best book on unicorns to a request for a memorandum on Englishwomen as jurors from Geneva. . . .

"The Fawcett Library commands the rare quality of true scholarship. Miss Douie's humility of approach, capacity for hard work, and her devotion to truth for its own sake, stamp it with a unique hallmark. Here both ideas and people matter. The feminists have left a great heritage."

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

AND

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The Women of West Africa

Progress, so far as women are concerned, seems to be made on the principle of three steps forward, two steps back. For West Africa, even in its most backward regions, is an infinitely better place for women than the Islamic countries North of the Sahara. Paganism, with all its primitive superstitions and magical practices, offers them a securer status than the much more advanced Muslim faith. It is only by moving all the way to Christianity that the women can mark a real advance in their conditions.

The major reason why the pagan woman is better off than her Muslim sister is because the tribe interposes itself between the man and his wife. Any woman who is badly treated by her husband can simply move back to her tribe. In the traditional tribal community, she will be accepted back without question, as the responsibility first of her father, and then of her brother. In short, the authority of the husband is always qualified by the remaining links with the wife's family.

The relationship between brother and sister is of vital importance. Since polygamy is still practised in most parts of West Africa, a distinction must be made here. The relationship that is perhaps closest of all is the 'same-mother, same-father' one. A full brother will look upon himself, all his life, as his sister's protector. She can bring her children to him, if she is widowed or deserted, and he will bring them up as his own. So strong is this tradition that it is usual for a man to put his nephew before his own son if the family can only afford to educate one child. Similarly, if a man's wife leaves him or dies, he will go to his sister's house, and she will help look after his children.

There is no shame in a woman's leaving her husband if he is unkind to her. 'He no-good man', she will say, simply, and that's the end of it. Sexual morality in the tribe is limited to ex-

remely strict taboos against incest and against adultery by a woman living with her husband. If she has left him, it will be quite usual for her to take up with some other man. The children are the responsibility of the mother, her brother and her family within the tribe. Consequently many West Africans do not know even the name of their father.

However, the man does undertake some responsibility in marriage. There are different levels of marriage, and a man's first wife is always his senior wife, and has a special status in consequence. The husband is obliged to give his wife several cloths each year—the cloth, woven of silk or cotton, is the universal dress of West Africa. In addition, he must give her a sum of money; in the case of senior wives, the sum of money must be enough to set her up in a small way in business, so that she has financial independence.

This right to keep one's own earnings and to hold one's own property is basic to the higher status of the pagan woman as compared to the Muslim woman in West Africa. Women dominate the trading of the Coast. They are to be seen carrying trays of tinned goods on their heads, and running little stalls by the sides of the streets or in the markets, from which they sell anything from local produce to imported goods, making a profit of a penny or so on each transaction. The money is their own to keep, or to re-invest in more stock. Some of the most able of the market women have turned to wholesale trading or to running the local lorries ('mammy-wagons') that carry produce and passengers between the centres of West Africa. Their capital, in some cases, runs into many hundreds of pounds, and some illiterate women have been able to send their children through University.

This economic strength of women is most noticeable along the Guinea Coast. Far into the hinterland, where traditional life holds almost

unbroken sway, and where the people have been isolated—sometimes owing to a deliberate Colonial policy—from the international influences that have made their mark along the seaboard, the situation is very different. There are still parts of Northern Ghana and Northern Nigeria where women do not wear clothes. This is not so much a hardship as a badge of their inferior status. The younger women are breaking with the old habits, and most of them have some kind of garment; but some of the older women accept the tradition that clothes are only worn on festival days, or when outsiders are present. It is quite a paradox for a European to learn that one can have a quiet, formal conversation with some dignified old lady dressed only in a sash of leaves.

The traditional tribal life of women is now being strained by the impact of the modern world. For the first time, women are being trained in the professions. There are a few women lawyers, an occasional woman doctor, and a growing number of nurses and social workers. The old traditions and the new influences have to merge if West Africa is to have the trained women it needs. Girls marry young, and few finish their period of training without starting a family. One happy result of this is that means are being found of enabling the married woman with children to carry on with her job. One feature of African life is that children can be—and are—there with their mothers on the job. It is normal to see a woman working with her baby strapped on her back. African women are scornful of prams—the baby needs to be close to the mother, they believe, and this very closeness makes it possible for the woman to do as she pleases, to a far greater extent than the European mother, whose life becomes cluttered with the paraphernalia surrounding the European child. Furthermore, the business of looking after children is shared by many more people than in Europe; by the grandparents, the relatives, and by neighbours. African young men are not shocked at the idea of looking after children. One of our Nigerian friends had a 'nanny' for his little daughter—and this was a boy of nineteen or twenty. This lad felt no self-consciousness about amusing or comforting the little girl—it was part of the world he had been brought up in.

Inevitably, however, these older attitudes will break down. Collective responsibility for the children is part of a tribal tradition, and tribal links weaken in urban life. The relation between brother and sister is essentially a safeguard against the harshnesses of polygamy, and will disappear as that system of marriage disappears. Already it is beginning to go. Girls have discovered that their status and their security improve if they marry in church, and more and more girls insist that they will only marry if they

can marry as Christians. The examples of European marriage that they see suggest a partnership between husband and wife that the African girl wants for herself. I remember one day walking in a quarry with some European friends in which many African women were working. As we were climbing up a rough hillock, the men helped the women up. At this everyday gesture, the African women burst into cheers.

The modern world offers these women a great deal. It will save many of their children from disease and early death. It will ease their work and educate them. It will give them new opportunities in better jobs, in public affairs, in improved housing. It may even show them what marriage and the family can become, at their best, in Christian terms. But it would be a deception to pretend that these women of Africa have nothing to lose by the transition. The extended family of West Africa looks after its dependants as a group; abandoned children or unwanted old people are Western, not African concepts. The woman struggling alone to look after her aged parents, the widow trying to maintain her small children would know where to go in that very different society. For side by side with the great benefits of the Western world is a loneliness that springs from our sense of individualism and privacy. The Good Samaritan, after all, came from a people regarded as underprivileged and imperfectly civilised by the ruling peoples of his day.

Shirley Williams

L'ALLIANCE JEANNE D'ARC

L'Assemblée Générale de la Section Française a eu lieu le Samedi 31 Octobre à Paris.

Mme. Pesson-Depret après avoir annoncé le retour à la Maison de Père, de notre Présidente Internationale Dame Vera et de notre Présidente-fondatrice Marie Lenoël a commenté, la vie et l'oeuvre de nos deux amies.

Marthe Gouffé, présente à Genève, lors du Congrès de Juillet a rendu compte des travaux de cette réunion.

Un échange de vues s'est ensuite engagé à propos des régimes matrimoniaux dont un nouveau projet est actuellement soumis au Parlement par le Gouvernement. Ce projet est très loin de nous donner satisfaction et de nombreuses démarches sont faites auprès des parlementaires par les Associations Féminines pour faire amender le texte. L'Alliance Jeanne d'Arc a fait partie d'une délégation reçue par un groupe de sénateurs. Elle a joint sa protestation à celle du Conseil National des Femmes.

Après cette réunion, nos amies se sont rendu à St. Severin où une messe a été célébrée pour le repos de l'âme de Dame Vera et Marie-Lenoël.

THE MONTH IN PARLIAMENT

The new Parliament assembled on October 20th. The first six days, as usual, were devoted to the debate on the Queen's Speech, discussing the Government's new programme.

One topic which will be much to the fore in the period ahead is that of the future of Africa. A long and lively speech on this subject was made by Anthony Wedgwood Benn, member of the Opposition Shadow Cabinet, on November 2nd. He said: "The alarming thing is that not only is the interest of the African not a major factor in British politics but that it is not a major factor in Central African politics either. The figures show that during the election only a handful of Africans were authorised to vote. If there is not opportunity for the Africans either to get their way by expression in this House or to get their way by expression in the Federal Assembly in Central Africa, the explosion will come. If we banish Erskine May we shall be landed with Guy Fawkes." In fact two measures closely affecting Africa have already been raised. On November 24th the Prime Minister made an announcement on the Monckton Commission—the Advisory Commission on Central Africa. The Chairman is to be Lord Monckton, the Vice-Chairman Sir Donald MacGillivray (late High Commissioner in Malaya). Among the United Kingdom Independent members is Mrs. Elspeth Huxley, described as the well-known writer on African affairs, and from Nyasaland the Reverend Father Henry Chikuse, Mission School Manager. The Commission expects to start work early in February. Mr. Gaitskell made it clear that the Opposition did not approve of this kind of Commission, but would have preferred a parliamentary U.K. Commission which they believed would be more objective. He also deplored that since a representative Commission had been appointed, only five members out of twenty-six were Africans.

The following day the Commonwealth Scholarships Bill was given its second reading. This Bill was to implement the decisions of the Oxford Conference last summer and to set up the 500 scholarships—starting it is hoped in the autumn of 1960—which constitute the U.K. contribution to the full Commonwealth figure of 1000.

Miss Joan Vickers made a major contribution to the debate. She said: "Women from the Colonial Territories were not present at the Oxford conference. I believe that there were four women from this country, one from Pakistan and one from Canada. I understand that those present commented that it was a great pity that women from the Colonies were not better represented. When my right hon. Friend nominates the members of the Commonwealth Scholarships

Commission, I hope that he will be kind enough to include at least one woman or perhaps two, and certainly one or two among the forty consultants who are to advise the Commission, as it is essential that far more education for women should be provided. . . . One has to remember that the majority of students coming from overseas are married and that they will go home to wives who have been living a completely different life from that which the students have experienced over here. That is one reason why I am glad to see that married students are to be allowed to bring their wives and it is also essential that women themselves should have their fair share of these scholarships!"

Miss Vickers went on to raise two other interesting points. She said: "I hope that I am not being too much of a feminist in this debate but I am concerned about what happens if a married woman student comes to this country. I have met this problem in Malaya. Is the married woman student to be allowed to bring her husband?" She was also concerned with the less academic type of woman, who will of course form a more than usually large proportion in countries where education for girls is still in a backward condition. She referred to one part of the Bill which read: "Some awards might be made to persons who play an important role in the life of the community, such as senior administrators in the public or private sectors . . ." and asked: "I should like to know what qualifications are envisaged. I can think of a number of women who have not full academic qualifications, but are able administrators in their own country. Will they be eligible to come here to get further instruction?" In his reply Mr. Richard Thompson said: "I must confess that the way we have looked at it, with what I feel sure she would call our male prejudice, up to now has been that the bulk of the scholars coming over here would be men, and possibly married. However I can tell her that the administration of the scholarship plan is intended to be sufficiently flexible and that the kind of arguments which she has put forward will certainly fall upon receptive ears." Miss Vickers is to be congratulated on a most valuable contribution to a most valuable scheme.

Dame Irene Ward pursues her battle for widows. In particular the earning rule is under fire again and a private member's Bill on this topic, "to provide for the abolition of the earnings rule in relation to widowed mothers" will be presented by Mr. W. Griffiths.

Apropos of nothing in particular I would like to quote a question and answer on November 26th. Mr. John Hall asked the Chancellor of the Exchequer what would be the gross earned incomes required today by a married man with

two children to equal, after deduction of tax, the purchasing power of gross earned incomes in 1938 of £2,000, £3,000 and £5,000." Sir E. Boyle replied: "About £8,950, £20,750 and £50,700 respectively if both children are aged under twelve."

B. M. Halpern

REVIEWS

Handing on the Faith. By Josef Andreas Jungmann. (Burns Oates, 35s.)

This book is primarily intended for Catechists in Central Europe in order to help them with their task of teaching Catholic doctrine to children during their school life. An immense amount of work has gone into the preparation of this book and many of the points included in the methodology section will be of great help to Catechists everywhere. The content of the teaching method is related to the new German Catechism which is different from the one in use in England at present. That the work of the Catechist is of inestimable value, is abundantly brought out in Father Jungmann's book and we can but admire the noble men and women, both religious and lay, who willingly undertake this formidable task. The historical survey of religious education from early Christian days to the present time is most interesting.

M. Guessard

The Maiden Tribute—a Study of the White Slave Traffic of the Nineteenth Century. By Charles Terrot. (Muller, 18s.)

This is a book which both horrifies and inspires its readers. It is not first-rate literature nor completely unbiased history, but it makes the general reader aware of the horrors of the White Slave Traffic, when young English, and Irish, girls, unprotected by law, were shipped abroad by every kind of fraud, to serve the lust of men and the greed of procurers—male and female. It describes, too, the wonderful and selfless fight put up by those who fought almost single-handed, for the protection of these helpless victims of the vicings.

Among these were Alfred Dyer, a sort of Scarlet Pimpernel of the White Slave Traffic; W. N. Willis, an Australian M.P., who met the evil by chance in Cairo, and investigated it in Shanghai and other Eastern cities; and Benjamin Waugh, the virtual founder of the National Society for the Prevention of Cruelty to Children. The author devotes a chapter to Josephine Butler and though he does not altogether agree with her over the Contagious Diseases Acts, he gives a sympathetic account of her courageous campaign, and personal aid to the victims of the traffic.

In particular the book tells the story of the noble "crime" of W.T. Stead—the "abduction" of Eliza Armstrong—a crime which opened the eyes, even of the wilfully blind and which led to his imprisonment—and triumph. In his trial General Bramwell Booth of the Salvation Army was associated with W. T. Stead. He was supported by the encouragement of Cardinal Manning, whose name appears throughout the book as counsellor and friend, and active partner in this great crusade.

P. C. C.

"The Devil's Advocate". By Morris West. (Heinemann, 16s.)

This is a highly enjoyable and absorbing novel. At the simplest level it is enjoyable because of the interest of the plot. Who and what was the man, Giacomo Nero, killed in a remote village in Calabria in 1944, whom the villagers twelve years later are calling a saint. But the people who knew him best—the village woman who bore him a son, and the Liberal Jewish doctor—have never told what they know until an English monsignor from the Congregation of Rites in Rome goes to investigate. But at a deeper level it is absorbing, because in these people and others and the Devil's Advocate himself, already doomed to death by cancer, during the days of enquiry we follow a drama of human strength and weakness, of sin and love; in them the mystery of this imperfect life, of God, and Faith are made manifest. Mr. West tells his tale with clarity, a rare compassion, and understanding of all manner of men.

M. Jackson

BOOKS RECEIVED

The Problem of Evil. By Francois Petit, O. Praem.
Post-Reformation Spirituality. By Louis Cognet. (Faith and Fact Books, Burns Oates, 7s. 6d. each.)
The Nun's Story. By Kathryn Hulme. (Pan Books, 2s. 6d.)

CHRISTMAS SALE

The Christmas Sale, held at St. Patrick's Club-room, on November 21st, was a pleasant and profitable occasion. Friends from some of the feminist organizations came and, with our members, enjoyed the delicious lunches and teas supplied as usual by Miss Carr and her band of helpers. Our thanks go to them and to all who in their various ways made the Sale such a success. Caroline and Jane Shuldham followed the tradition of the O'Connor family and took round lucky dips. It was pleasing to have with us several other young children supporting St. Joan's in one way or another. The takings to date, including donations in cash, amount to £130. The Sale in the office continues until Christmas.

HERE AND THERE

In Puerto Rico a very remarkable woman, Doña Felisa Rincón de Gautier, has been Mayor of San Juan in Puerto Rico for thirteen years, and has since fully earned her title of "La Milograda", the Miraculous Lady. She has reformed San Juan's slums, built roads, parks, health clinics, schools and nurseries, and every Wednesday and Thursday she holds an "open house" when as many as a thousand people line up to tell her their troubles and receive advice and help.

Doña Felisa has three glass cases crammed with medals and awards. Her two most treasured ones are a miniature battleship given her in recognition of her work for the United States sailors who swarm ashore at San Juan, and a silver cross which makes her a Lady of the Holy Sepulchre—an award from the Holy Father himself.—(*Coronet Magazine.*)

* * *

Miss Morea Veldsman, aged twenty-five, is the first South African to win the award, sponsored by the United States Department and the American Library Association, of £1,800 to study library science in U.S.A. Miss Veldsman was the first non-white to qualify for the University of Cape Town's diploma in Librarianship.—*Contact—South Africa's Non-racial Review.*

TWENTY FIVE YEARS AGO

Stella Gregson in
"The Catholic Citizen," 15th December, 1934

A girl may leave school today and embark on her chosen career with the same chances of success as her brother. No longer need the ambitious female raise the cry that so often punctuates the novels of the last century: "If only I were a boy." There is no longer any need for her to hide her light under a bushel, nor to bury the gifts that God gave her in the duties of domesticity.

This is the world for which women fought and prayed and suffered; the dream-world of the first feminists, won at last after the long battle against so-called tradition and arrant stupidity.

Does the girl who now tastes of the fruits of this victory appreciate her position? Does she ever pause and thank Heaven for the noble band of women who gave her this heritage? No. She takes it all for granted. . .

The question that the die-hards are constantly asking is: "Can woman hold what she has won?" The answer lies with the younger generation, and they do not even know what all the fuss is about.—"Do we appreciate our Heritage?"

Commemoration of the granting of the first instalment of Woman Suffrage under the auspices of The Fawcett Society, the Women's Freedom League and St. Joan's Alliance.

MONDAY, FEBRUARY 8th, 1960 at 7 p.m.
at the ALLIANCE HALL, WESTMINSTER

Speaker: MISS JOAN VICKERS, M.P.

Chairman: MISS MARY STOCKS

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OBJECT

To band together Catholics of both sexes, in order to secure the political, social and economic equality between men and women, and to further the work and usefulness of Catholic women as citizens.

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All Catholic women are eligible as Members, who approve the object and methods, and will pay a minimum annual subscription of £1 which includes *The Catholic Citizen*. Men are invited to join as Associates, on the same conditions, with the exception that they may not elect or be elected to the Executive.

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