

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

The Nun in the World

By P. C. CHALLONER

In this analysis of the present position of the nun in the world "to which we bring as much love and respect as candour", His Eminence Cardinal Suenens pleads for a more modern approach on the part of religious in general, and nuns in particular, to the needs of the modern world. His words may apply to others than nuns, but the immediate problem he has in mind is the response to the appeals that have been made to the active Orders "to adapt certain customs which hinder their service to Jesus Christ and His Church," and to release them for a visible apostolate in the world. "Yeast is not placed beside the dough to leaven it, but right in it."

St. Joan's has many friends and former members in various religious Orders and they, no less than we, welcome warmly His Eminence's references to feminism throughout this book. "Anything," he says "in the life of a religious which does not fit in with the present state of feminist evolution is a hindrance to her Apostolic activities."

The changes that are desirable if the appeals of recent Popes and Bishops are to have a full response are not our particular concern; but His Eminence's consideration of the main obstacles to such changes as will free the nun for her wider apostolate, do greatly concern us, for they are broadly speaking, similar to those which hamper the development of the service of women to the Church.

The main obstacles that the Cardinal discusses are: too strict adherence to tradition; man-made Canon Law; and a misunderstanding of what constitutes true obedience.

His Eminence notes the possibly petrifying effect of tradition—Christians' "conservatism led them to confuse authentic Christian tradition with human traditions which were no more than the product of their times and the anti-feminist prejudices thereof" and he quotes Canon J. Leclercq on feminism—"It is regrettable that in this feminist movement there were too few Catholics . . . In general Catholic intellectual circles adopted a defensive attitude which consisted of defending, as if it were Catholic

* The Nun in the World, New Dimensions in the Modern Apostolate. By Leon Joseph Cardinal Suenens, Archbishop of Malines-Brussels. (Burns & Oates, 12s. 6d.)

tradition, a Civil Code inspired by a man's world . . . this explains why countries with a Catholic tradition . . . are those in which woman has advanced least." Within the Religious Orders themselves there is another danger arising from the petrification of tradition! Most orders were founded by men and women to whom some particular need of the time was so apparent that, at great cost to themselves, they sought and found a new method of doing God's work in the world. We love and admire them but the pity is that devotion to the Holy Founder has too often resulted in an immobility which is the very antithesis of their spirit.

In the same way obedience to the words of a Pope—not spoken *ex cathedra* in 1298, that imposed "perpetual enclosure" on all nuns, "collectively and individually" for all time, was not seriously questioned throughout the long years that followed! St Angela de Merici's Sisters who were to live in parishes and go out to teach, were enclosed before very long, not unwillingly perhaps, for a Mother Superior of today says "The temptation of all Religious is to be enclosed." St. Francis de Sales too gave up—despite the encouragement of St. Robert Bellarmine, his battle for his Visitation Nuns; St. Vincent de Paul evaded the enclosure for his Sisters of Charity—"Should the local bishop ask you if you are in religion you will say that by the grace of God you are not, not because you have not a high opinion of religion, but because if you were you would have to be enclosed and that would mean goodbye to the service of the poor. . . . Should some muddle-headed person appear among you and say "We ought to be religious, it would be much nicer" then, my dear Sisters, the Company is ripe for Extreme Unction, for who says 'religious' says 'enclosed' but the Daughters of Charity must go everywhere." It is that spirit which prompts the changes desired by recent Popes, looking at the world today.

Canon lawyers, His Eminence says, are men of their age, and Canon Law still bears the marks of a male tendency to treat women as minors! What one can only call the anti-feminist tradition has had a long innings but now the broadening of Canon Law

is under way. We have seen the active orders founded, we have seen a virtual ban on women missionaries overcome—and we have seen the removal of the Canon Law ban on medical missionaries which has resulted in the alleviation of untold physical and spiritual suffering.

What more remains? The Cardinal tells of an occasion when nuns heard the Confessions of a particularly tough group of bandoleros—after which the penitent murderers went to the priest for Absolution. We know that in certain crises women have taken the Blessed Sacrament to those cut off from their priests and we know how many are still cut off owing to the lack of vocations.

Is it not possible that the "logical conclusion" of which His Eminence speaks may be that women will have a fuller opportunity of serving the Church? Men have blamed the daughters of Eve for most of the world's ills. "Who knows the gifts which you shall give, Daughter of the newer Eve?"

INTERNATIONAL NOTES

Australia. From the Department of Territories, Canberra, we have received a reprint of the most interesting pamphlet "Fringe Dwellers" which was prepared under the authority of the Minister for Territories with the co-operation of the Ministers responsible for aboriginal welfare in the Australian States for use in connection with the celebration of National Aborigines' Day in Australia, July 10th, 1959. The pamphlet is excellently illustrated and the problem of the "fringe dwellers" is clearly set out, as are the measures that are being taken to solve it. Every effort is being made to provide better housing, special educational facilities, and extend the programme of assimilation which is concentrated on the younger generation. A time will undoubtedly come when the "fringe-dwellers" will find social and personal fulfilment as full members of the community.

Austria. We welcome the news that a meeting, called by Dr. Unger-Dreiling, was held in Vienna on December 16th with a view to interesting women in the work of the Alliance. Those present included a lawyer, a journalist and an elderly lady who had worked all her life in the international feminist movement. We look forward to further developments.

Iran. In the National Referendum for the Shah's social reforms held on January 26th, women voted for the first time in Teheran and other cities in separate booths. But their votes were not counted in the referendum figures—they were only "symbolic"—The latest form of democracy!

United Nations. The Convention on Consent to Marriage, Minimum Age of Marriage and Registration of Marriages has been signed so far by eleven countries—Ceylon, Chile, France, Greece, Guinea, Israel, Netherlands, Poland, Sweden, United States and Yugoslavia. The Convention passed by ninety-two in favour, none against and seven abstentions, will be open for signature till December 31st, 1963, and will come into force on the ninetieth day following the date of deposit of the eighth instrument of ratification or accession.

Mrs. Deraniyagala, president of the International Alliance of Women, signed the Convention on behalf of the Government of Ceylon during the United Nations Assembly in New York last December.

The Recommendation on Consent to Marriage etc. has been sent to the forthcoming session of the Status of Women Commission for further consideration.

Status of Women Commission. The Alliance sends good wishes to Miss Joan Vickers, United Kingdom delegate to the Seventeenth Session of the Commission. St Joan's International Alliance will be represented by Miss Frances McGillicuddy.

Supplementary Convention on Slavery. This came into effect in April 1957 and has been ratified by forty-seven countries—the latest signatories being Canada and Poland. Twelve other countries have signed but not ratified.

Conference on the Application of Science and Technology for the Benefit of the Less Developed Areas. At this Conference which is being held in Geneva on February 4th-20th, Mademoiselle Archinard is attending as observer for St. Joan's International Alliance.

Unesco. The European Conference on Adult Education held in Hamburg, August 29th to September 4th, 1962, made the following Recommendations:

- (7) That Unesco, other organisations, and governments should reinforce their efforts:
- to encourage women to participate in all programmes of adult education equally with men;
 - to encourage men to participate in programmes concerning family life and the upbringing of children;
 - to provide opportunities for women to undertake vocational training or retraining in later life.

Open Door International. The Twelfth Conference of the Open Door International will be held in Brussels July 1st-4th, 1963.

Notes and Comments

St. Joan's Alliance mourns the death of His Eminence, Cardinal Godfrey, Archbishop of Westminster, and unites in prayer with the whole of the Catholic world. St. Joan's International Alliance was represented by Miss Pauline Brandt and the British Section by Miss Gabrielle Daye, at the Requiem Mass in Westminster Cathedral.

It is with great pleasure that we record that His Excellency, M. Jean Leroy, Belgium's Ambassador in Israel, was made a Commander of the Order of the Holy Sepulchre on February 7th, at the Basilica of the Holy Sepulchre by the Patriarch of Jerusalem with the sword of Godfrey de Bouillon. The Alliance sends him warm congratulations, and expresses its delight in the happiness which the bestowal of this honour on her husband has given Madame Leroy.

Will all members who wish to attend the Twentieth Council Meeting of St Joan's International Alliance which is to be held at Freiburg this year please ring round the dates September 5th—September 8th in their diaries and bear them in mind when they are planning their holidays? They are certain of pleasure as well as business in these picturesque surroundings, and under the presidency of Madame Leroy, the Meeting cannot fail to be stimulating and memorable.

When Adeline Bourne, the actress who made such a valuable contribution to the Suffrage Movement, appeared before the television cameras, it was hard to believe that the interview marked her ninetieth birthday. Time does indeed rest lightly on those who do not allow the mind and spirit to rust. Asked if she was satisfied with the position of women in the world today, Miss Bourne's eyes flashed as she exclaimed: "Satisfied? Of course I'm not! We must go on fighting until women are given real equality of opportunity in the professions." We send you our belated birthday greetings, Adeline Bourne, and pay homage to your gallant and indomitable spirit.

In a letter published recently in the *Daily Telegraph*, Mr. H. A. Ramsden of Lancashire puts forward the suggestion that a husband should be granted a "greater personal allowance for a non-working wife". What a preposterous claim! If a wife chooses to devote her energies to running the home, a sphere where the old adage of "a woman's work is never done" still holds good, surely she should reap the benefit of any income tax relief, possibly in the form of increased allowances for the children. In any case, Mr. Ramsden appears to

ignore the invisible earnings of the "non-working" wife, but for whom the husband would be faced with a multiplicity of extra expense—wages for the cook, the cleaner, the nurse or nursery school, laundry bills, etc., etc.

For the first time, what we might call a "space age" prize has gone to a woman. The coveted Stanton Award, given to the best student to gain a National Certificate in Mechanical Engineering, has gone to twenty-two-year-old Margaret Percival of Derby. She modestly describes herself as a junior technical assistant, and is now a member of the Rolls-Royce rocket engine team in Derby.

Members will undoubtedly remember Miss Agnes Osei of Ghana who made such an amusing speech at our last Annual Meeting, and will join in wishing her every happiness on her marriage to Reo Addai, also of Ghana. Both bride and bridegroom are studying for degrees at the University. May their future be bright and prosperous—we know that they will be a great asset to their country.

As we go to press, on February 8th Miss Joan Vickers moved the Second Reading of the Guardianship of Infants Bill which was talked out.

Freedom from Hunger Week.

The Food and Agricultural Organisation of the United Nations is launching a "World Freedom from Hunger Week", centred on 21st March, 1963. The date is significant in the calendar of both the northern and southern hemispheres, as it marks the beginning of spring sowing in the former and of harvesting and thanksgiving in the latter.

The Week comes at the mid-point of the Freedom from Hunger Campaign and is designed, through the participation of hundreds of millions of individuals, to give the Campaign a world-wide impetus as it enters its second phase. We hope that during the Week every person concerned with the world problems of poverty and hunger will commit himself, by some personal action, to the long-term objectives of this Campaign. Whatever this personal gesture may be, whether it be symbolic or concrete, the Week can be successful only through such individual participation.

ANNUAL GENERAL MEETING

We remind members of the Fifty-Second Annual Meeting of St. Joan's Alliance on Saturday, March 16th at 2.30, Miss P. C. Challoner, M.A., presiding. It will be held at 27 Wilfred Street, off Palace Street, S.W.1. Speakers will be Miss Noreen K. Carr, Miss Christith, Miss Massingberd Ford, Mrs. Halpern, Miss E. D. Price.

ST. JOAN'S ALLIANCE

BRITISH SECTION OF ST. JOAN'S INTERNATIONAL ALLIANCE

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

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As the Strength of Ten

Readers of *The Catholic Citizen* will remember the extremely interesting review by Christine Spender (May, 1954) of "Portrait of Josephine Butler" by A. S. G. Butler, her grandson. Now we have E. Moberly Bell's valuable biography,* based on comprehensive correspondence collected from every branch of the International Abolitionist Federation and from many of Josephine Butler's personal friends, put into order for the first time. Miss Moberly Bell has carried out her task carefully and conscientiously, nevertheless, her book is something of a disappointment; it is written so dispassionately that Josephine Butler is robbed of her heroic stature, and in order that we may appreciate how great it was, it is essential that we see her within the flamboyant framework of the vice and virtue of her age.

The late Michael Sadleir has given us a telling picture of mid-Victorian England in "Fanny by Gaslight". It was an age of sickening hypocrisy, when the majority of women regarded 'sex' as something to be endured, when ignorance of the facts of life was commensurate with innocence, when young men were expected to sow their wild oats, when the madams of brothels where children were sold (the age of consent was twelve) could count on the protection of their rich clients, when Mrs. Gaskell was attacked for presenting in a sympathetic light in her "Story of Ruth", the unmarried mother struggling to support her child, the fruit of a too-confiding love, and when Woman was either placed on a pedestal or kicked deeper into the gutter. To stand up as Josephine Butler did for the rights of prostitutes, that unmentionable "class" called for superhuman courage, the courage only possessed by those who have unswerving faith and who have dedicated their lives to the service of their Maker.

When Josephine Butler read of the proposal to extend the Contagious Diseases Acts to the whole of the country (the Acts had been passed without publicity while she was immersed in grief at the death of her only daughter—the little girl had died as the result of a fall), she was appalled. Under the Acts, a special plain clothes police force (similar to

the French *Police des Moeurs*) centrally appointed and not controlled by the local authorities, was charged to draw up lists of all licensed prostitutes who had to submit to regular medical inspection. This force was empowered to arrest any woman whom they had "good cause" to suspect was plying for hire, but as no proof was demanded, the door was plainly wide open to the most dreadful abuse. As Josephine Butler read the report of the debate in *The Times*, she was filled with the conviction that she would be involved in this sordid business, and went out into her sunlit garden to try and shake off the black cloud of depression that had descended on her. She knew only too well what it would cost her to fight against the Regulationists: apart from the long absences from home, she would be stigmatised as "that dreadful woman", she would lose many friends, wound others to the heart, would be the target for filthy abuse. Worse still, she might bring discredit on her husband who had taken Holy Orders shortly after her marriage and was principal of Liverpool College, for it was considered the right and duty of husbands to control the activities of their wives. Josephine Butler found herself praying that the call would never come; meanwhile she carried on the work she had initiated: that of easing the lot of the sick and dying women and girls whom she had found picking oakum in the dank vaults of the Liverpool workhouse, unhappy derelicts of the streets. She had chosen this work of her own accord, since organised charity, of which there was plenty, patronisingly doled out, had no appeal for her. She had turned the cellar and the two attics of her home into "wards" where the unfortunates could at least die in peace, had collected enough money to open a small Home of Rest, and had started a workshop where simple skills were taught. Three years went by, and then in 1869, the call came: she was asked to lead the campaign against the Regulationists. She knew she could not refuse, and her one prayer was that she might not hurt her husband too deeply. George Butler who had ex-

* Josephine Butler—Flame of Fire. By E. Moberly Bell. (Constable 30s.)

horted women to fight their own battles, reacted characteristically. "Go, and the Lord go with you," he said.

So Josephine Butler took up her lifework. She visited brothels in the subjected areas, and braced herself to speak to an all-male audience on a subject which Gladstone, when asked if he would see Mrs. Butler, described as "bad for public discussion and still worse for free private exposition between a woman and a man." We can imagine her feelings when she addressed a mass meeting of railwaymen at Crewe, her overwhelming relief when they cheered her to the skies. Apart from her beauty, she had a natural gift for speaking and a spell-binding voice which was irresistible. Public speaking was never again such an ordeal for her.

The next step was the formation of the Ladies' National Association for Abolition. A Manifesto was drawn up and all eminent women were asked to sign it. Florence Nightingale appended her name, even though Jowett whom she had consulted had said of Josephine Butler: "She is of an over-sympathetic temperament which leads her to take an interest in a class of sinners whom she had best have left to themselves." The Manifesto, while it denounced the State for licensing vice, objected to the Acts because they violated the Constitution. By law, all persons were regarded as innocent until they were proved guilty; a woman arrested under the Acts was deemed guilty till she could prove herself innocent. Furthermore, two people were involved in a case of prostitution, and only one party was liable to punishment. On December 31st, 1869, the Manifesto appeared in the *Daily News*, and the next day, in all the other papers. The storm broke. The ladies of the Association were accused of seeking the limelight at all costs, of delighting in a "hobby too nasty to mention". From then on, no news of Abolitionist activities was published, and to provide a platform, the anti-*Regulationists* brought out *The Shield*.

It was not only verbal abuse that Josephine Butler endured. At the Colchester by-election where she was billed to speak, roughs threatened to set light to the inn where she was staying and she was forced to leave; at Pontefract, rowdies threatened to smoke her and her colleagues out of their meeting-room above a stable and they were obliged to escape through the trap door. But after the Colchester election, a totally unexpected win for the Abolitionist candidate, the Government set up a Royal Commission, and Josephine Butler was summoned before it; unfortunately, she had had no time to substantiate her accusations of women wrongfully arrested and was mercilessly pilloried by the Press. A tragic event subsequently showed that she had been right. A poor widow who had supported her family by singing at camps was arrested and registered; she committed suicide. The Butlers took the daughter of the poor woman into their home and cared for her.

Growing pressure on the Government caused it to make certain concessions. An amended CD. Acts was proposed with certain good features (the raising of the age of consent to fourteen, for instance), and many Abolitionists were in favour of accepting half a loaf. "Not when that loaf is poisoned," said Mrs. Butler firmly.

The work of the Abolitionists soon became international. Cardinal Manning gave Josephine Butler a "very beautiful and warm letter of recommendation to any and all Catholic clergy in Europe we may meet." Pope Leo XIII did not, as Miss Moberly Bell states, issue an Encyclical, but Dr. Agnes MacLaren, Mrs. Butler's great friend, and who was a member of the Catholic Women's Suffrage Society, obtained from him a valuable statement on the campaign of the Abolitionists against vice. Many readers will be surprised to learn that Geneva was then the plague-spot of Europe. "There is never a woman of bad character to be seen in the streets of Geneva," Josephine Butler wrote, "Never seen—how beautiful! They are carefully locked up . . . there may be evils *even worse* than our wretched London Streets." One wonders if the Right Hon. G. A. Butler who has written a brief preface to the biography, stopped to ask himself what "Aunt Josephine" would have said of the Street Offences Act with which his name is linked.

The White Slave Traffic was a source of endless pain to Josephine Butler. In her Home of Rest, an ex-brothel-keeper, Rebecca Jarrett, had been nursed back to health, and she did much to rescue other women and girls. W. T. Stead, determined to show the world how easy it was to buy a child for the iniquitous trade approached Mrs. Butler, and Rebecca Jarrett "purchased" a little girl of twelve for £5. She was never harmed, of course, but in "The Maiden Tribute of Modern Babylon", Stead revealed the shocking truth—the ease with which a child could be bought and taken to a brothel. Subsequently, both he and Rebecca Jarrett were sent to prison, Rebecca for a year. Josephine Butler stood by her, and wrote her story. It is a pity Miss Moberly Bell does not tell us what happened to her when she was released.

In addition to all her other activities, Mrs Butler somehow found time for writing. One of her books was a Life of St. Catherine of Siena, with whom she had a great affinity—like St. Catherine, she was a mystic.

Josephine Butler died peacefully in her sleep in 1906. In the scope of this review, it has only been possible to touch on a few aspects of her work, to indicate her character, but even so, it will be abundantly plain that frail as she was, she was cast in the heroic mould, that she was truly of that stuff of which saints are made.

P. D. Cummins

The Month in Parliament

Two important Bills were debated during January, one a Government measure to increase all pensions and benefits under the national welfare schemes, the other a Private Member's Bill concerned with widows' pensions.

Widows' Pensions

Mr. Lipton, who was responsible for the Widow's Pensions Bill, remarked on the apparent co-incidence that the Government measure was suddenly introduced when his Bill was already being printed. His Bill provoked long and vigorous discussion. Its two purposes are to abolish the earnings rule completely in the case of all widows, and to increase the pension of one category of widows from 10s. to £1. These are the so-called "10s. widows" who do not qualify under the National Insurance Act for pension but, who unlike other unqualified widows, were entitled to a 10s. weekly pension because their late husbands had paid into a contributory scheme for this purpose under the old Insurance Act. One of the arguments used against any increase was that some widows get no benefit and would therefore, by comparison, be still worse off. Mr. Lipton contended that as the pension was due by right through payments made, it should have its actual value brought up to date. Mr. James Griffiths, who, as Minister in 1945, framed the National Insurance Bill, spoke at length on the earnings rule for which he was originally responsible. He expressed some sympathy with the present Minister because of the great complexities of National Insurance. Mr. Griffiths explained that the purpose of the earnings rule was to prevent unscrupulous employers from benefiting from pensions by cutting wages by the amount of the pension. He said that he thought the time had now come to alter this as workers are better protected by the Unions, but he was not sure that the Unions would agree.

Mr. Griffiths was not in favour of removing the earnings rule in the case of retirement pensions, believing with the Government that such pensions are meant for those no longer earning. Mrs. E. Emmet recalled how, two years ago, representatives of women's societies went to see the Minister about the position of widows, but got nothing more than a sympathetic hearing. Mrs. Emmet was one of those who, in a Standing Committee on widows' pensions, was in favour of the age limit of fifty. She thought that the younger childless widow was in much the same position as a single woman. Mr. Macpherson tried to make clear the difference between the Government's approach and that of Mr. Lipton. He said, "The central theme of the Beveridge scheme was that benefits are paid when earnings cease. After all, many married women are already working full time when they become widows. Some have professional qualifications and have no difficulty in taking up their professional

careers again, as some do. Naturally everyone feels sympathy for a widow, but it is no part of a national insurance scheme to pay money to women who are providing for themselves by work." Later, referring to Mr. Lipton, he asked, "Can he explain how the 130,000 widowed mothers and the 300,000 widows affected by the earnings rule would benefit by its abolition?" This is one of the difficulties of making legislation—that changes cause new anomalies. (25th January.)

Working Mothers

The Employment of Women Bill was given its second reading. It seeks to make regulations for restricting the employment of women for reward for a time after childbirth. (This will be dealt with in our next issue.) (25th January.)

Increases in National Welfare Benefits

By the new Bill it is proposed to increase the standard rate of widows' pensions to 67s. a week with additional increases for children. "In other words", the Minister explained, "the preference which the Government in recent years have accorded to widows as a class is being extended." This Bill also alters the earnings rule so that a widowed mother at work will always be able to keep 26s. of her personal benefit. Replying to the suggestion that the earnings rule might be abolished at least for widowed mothers, the Minister replied, "We think it is better to do what we are doing, and as indeed the National Insurance Advisory Council recommended us to do, to raise the extra benefit that is given per child, which will assist all widowed mothers, rather than assisting a relatively small proportion of them by abolishing the earnings rule." Mrs. Slater wanted the earnings rule to be removed. Dame Irene Ward asked whether the Government were aware of the vast number of anomalies, concerning widowed mothers, which still remain to be corrected. Asked about the cost of the new Bill, the Minister gave these figures: "The total income of the Insurance Fund will be £206 million, the contracted out will contribute £44 million, and the contribution from the Exchequer will be £28 million. I make it that £134 million will come from the contributors." (23rd January.)

The Government's proposals, in the form of the National Insurance Bill, were given a second reading. Mrs. Slater criticised the decision to increase contributions. She wondered if the people realise that all the increases are to be paid for by the workers. Other Labour spokesmen and women were critical of the delay before the increases will come into effect. Miss Herbison said that the amounts were inadequate. She also pointed out that in other cases increases are given retrospectively, and asked why this arrangement, should be impossible in the case of those with the smallest incomes. (28th January.)

C. M. Cheke

Part-time Women Workers

The *International Labour Review*—November 1962—contains an article by Francois Bruntz on the Part-Time Employment of Women in Industrialized Countries in which he considers the various aspects of women's employment. Women's household work is often ignored as unprofitable or at least under-rated just because there is no monetary transfer. Colin Clark estimates that the value of household services account for forty-four per cent of the national productivity while French experts reckon them to be equal in France to the total amount of gainful work of forty to fifty thousand million hours work every year.

In agriculture it is very difficult to assess the amount of work done by farmer's wives and daughters who do housework as well as farm work without monetary payment. In non-agricultural work European women have formed thirty to forty per cent of the labour force since 1900. In the U.S.A. the proportion of women in the labour force rose from twenty-three per cent in 1900 to thirty-three per cent in 1962. In the U.S.S.R. the proportion of women was forty-five per cent in 1958.

As more married women enter part- or whole-time employment, public authorities have to be responsible for the provision of collective house-keeping services, crèches, kindergartens, etc., thus creating new jobs which must be filled if married women workers are not to suffer mentally and physically by working outside the home. Since full domestic services can be provided in a hotel of a hundred residents by fourteen people on the staff, there is a tremendous wastage of energy in a housewife giving her full-time attention to the modern family unit of four. On the other hand, the emotional needs of pre-school children point against the mothers doing outside work, although it is the mother's behaviour towards the children rather than her continuous presence in the home that really matters. The author concludes that part-time as against full-time employment of married women with children is justified because it provides (a) extra necessary income (b) increased productivity of housework and (c) mental relief for the wife and mother without making her unavailable to her children, so important to their emotional development.

However, traditional factors have hindered the expansion of part-time employment of women. They are as follows:

(1) *Sociological factors.* (a) Employers' fears of absenteeism, not always well-founded, (b) employers' regard of part-time women workers as marginal, casual and temporary, whereas the Bermondsey survey at Peak Frea's showed that the average hourly output of part-timers was neither "higher nor lower than that of those on full-time", (c) trades unions' bias that saw part-timers as a

threat to full employment, the prestige of women workers and so union solidarity, all ill-conceived.

(2) *Technical factors.* (a) The time taken to travel to and from work is as much for a part-timer as for a full-timer, (b) the high charges of a crèche or day nursery, (c) part-time jobs are mostly low-graded ones as more responsible jobs need continuous attendance, (d) part-time work can be organised only in shifts which are extremely difficult when absenteeism is high and unpredictable.

(3) *Statutory factors.* (a) The prohibition of split-shift working as in France because of the necessity for legal inspection, (b) social insurance schemes in which the working wife's contributions are lost to the family through obtaining no additional benefits, (c) income tax laws which make no allowance for separate earnings or for the free services rendered to the family by a wife who remains at home.

Part-time work for women meets an undeniable need as shown by the fact that eight-five per cent of the women working part-time in the U.S.A. do so for non-economic reasons. It is natural and beneficial and should be encouraged by public authorities.

Amy Hewes in the same issue of the *I.L.O. Review* writes in her article on "Women Part-time Workers in the U.S.A." that in 1958 there were over nine million part-time workers, working less than thirty-five hours a week and of different ages, family status, experience, capacity and ambition, concentrating mainly in the personal services but also found in every major industry and occupation in the country. Sixteen per cent were between fourteen and sixteen years of age and nearly twenty-five per cent were over fifty-five. Sixty per cent were married. The recent influx of part-timers caused full-time workers to protest at unfair competition since part-timers were difficult to organise as trade-unionists and were a threat to other but less attractive full-time saleswomen. An experience by an insurance company in Des Moines, Iowa, offering clerical work from six p.m. to ten p.m. was highly successful with many times more applicants than required because married women found the hours convenient, the additional income, the opportunity to use their business skills and some of their leisure in adult company welcome. The firm also benefited from greater use made of premises and more efficient functioning of day-work with the night shift clearing up every day's back log. Night workers were allowed the same benefits as day full-time workers in proportion to the hours worked. American hospitals rely largely on part-time professional and practical nurses working hours to suit themselves. If the weather made travelling difficult, the Red Cross, the fire department or the police would readily transport the part-time nurses to the hospital.

M. W. Bentley

HERE AND THERE

A Man's World

Let any married woman try to get her own part of the joint Post War Credits, paid out now at age fifty-five. She will be told that it is too late. She should have applied for her Post War Credits to be put in her own name within three months of her husband receiving the certificate, which was years ago. Suppose her husband put it in a drawer and never said a word about it? Too bad; too bad. Only separated and divorced wives can claim their Post War Credits separately now. But if the husband has already had the money, well, that is too bad also. Then we talk as if the Married Women's Property Acts had settled everything!

Yes, Labour women, this is still very much a man's world and I can only regretfully conclude that you don't mind it that way.—*Douglas Houghton, M.P., in "The Labour Woman"*.

TWENTY-FIVE YEARS AGO

Maria Herminia Lisboa in "The Catholic Citizen", February 15th, 1938

In every country, in this continent and overseas, there is a call for the Alliance and it will spread all over the world, holding high its banners, because St. Joan's strong arm will guide it.

The women's movement is inseparable from the social revolution that convulses the world, for the human family is one, and nothing social can affect only one country, only one class or sex. Social problems are interwoven. This conviction, of course, stimulates our courage and good will. . . .

Women do not always possess the social sense in its entire significance, and this we have to work for. How many devoted Catholics bound together in some form of apostolic work or social reform are still indifferent to the women's movement, do not understand its special nature, do not recognise the immense need there is for Catholics to join. This is sad but it is natural. Like each individual person so each organised collectivity has its special aim and its own ideal in which it encloses itself and is wont to close its eyes to other aims. Here we have *the social sense incomplete*. Of course it is quite right and necessary that a great number be quietly working in their own sections, but at the same time there is need to view from a higher stand-point, to bind together all these different aims through *mutual understanding*, to settle the relation between totally different activities, sometimes temporarily divergent interests, to smooth down misunderstandings and establish a loving collaboration. —
Greetings from Brazil

DUPLICATING, verbatim shorthand, typing (Tapes/Mss), translating.—Mabel Eyles, 10 Beaconsfield Road, London, N.11. Ent. 3324.

A BETTER USE FOR MONEY

One of our members found herself better off by £4 during January on abstaining from cigarette smoking. This sum was given, to mark her satisfaction at being able to terminate an unhealthy habit, to the needy funds of *The Catholic Citizen*.

ST. JOAN'S ALLIANCE

NON-PARTY

Office—36A Dryden Chambers, 119 Oxford Street, London, W.1.

Patron: *Saint Joan of Arc*. Colours: *Blue, White and Gold*. Organ—"The Catholic Citizen," 10s. per annum.

OBJECT

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

MEMBERSHIP

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.

Life Membership £10.

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some are walking five miles just for a mug of food . . ." £1 provides four children with meals for two weeks or £2 sends 16 lbs. of baby food. Send your gift now to:

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