

THE CATHOLIC CITIZEN

Organ of St. Joan's Social and Political Alliance (formerly Catholic Women's Suffrage Society).
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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 Status of Indonesian Women

By S. C. F. G. Hartono-Sunario

The present-day status of Indonesian women has been greatly influenced by the philosophy of life of our ancestors, crystallized in our Adat Law. "Adat" means literally "customs"; so Adat Law is our legally-sanctioned customs, or Customary Law.

In our Adat Law then, the respective functions of men and women in the family and in society determine their rights, always bearing in mind that either sex is only a part, needing the other to form an harmonious whole. According to Adat Law, there is a kind of "Division of Labour" in the family, which has social effects.

Whilst the main function of the husband is to be the leader of the family, and to represent it externally, the rights and duties of the wife are concentrated in the care of the internal interests and needs of the house and family, in its broadest sense. Besides doing all the work at home, she also assists her husband in earning their living.

This means that she has the right to do any kind of so-called "women's work"—for instance weaving, batik-painting, pottery, and even selling fruit, or other products of their harvest in the market; the contracts which she makes, without assistance of her husband, being completely valid, as though they were made by him. In the last analysis, she may be the representative of her husband and children, and, in her own interest (e.g. with regard to her own property, which she maintains after her marriage) or on behalf of others, she may appear before the Courts, to sue or to be sued, without assistance of her husband.

In other words, the mass of Indonesian women have had, for ages—and still have—economic, legal and political equality with Indonesian men.

I said, "the mass of Indonesian women", because, as in most countries, we have to draw a distinction between the rights and duties of the

aristocrats and the "commoners", though, due to our struggle for Independence (and this did not only start in 1945, but in fact half a century before that time) with its democratic ideas, most of these differences have vanished, or become of nominal meaning only.

That is why it happens that some prominent Indonesian women think, that there is a great difference between the status of men and women in Indonesia, being in fact influenced by their aristocratic upbringing.

As seen from the socio-historical standpoint of view, this opinion is indeed far from the truth.

However, foreign cultures have had a more or less negative influence on this position, since they have not accorded women as many freedoms as we used to have. For instance: Mohammadan Law, having so much influence on matters of family-life, like marriage, divorce, status of children and adoption, weakened the position of women towards men, here and there (certainly not in every part of the country), as the Arab way of thinking, through the Islamic religion, became more or less copied by our Moslems. Although, and I must hasten to say this, there is no *receptio in complexu* of the entire Mohammadan Law for Moslems, nor of the Canon Law by Indonesian Christians, in our country; for instance, inheritance and communal property in marriage, etc. are still governed by the rules of our Adat Law.

On the other hand, the Marriage Law for Christians introduced the idea of superiority of the husband, according to the European way of thinking at that time (e.g. the 19th Century).

Moreover, men who enjoyed a Western (e.g. Dutch) education, whether in Indonesia or abroad, took over the attitude of European husbands towards their wives, as for instance demand-

ing that their wives should completely obey them; that she should be completely dependent on him; that "women's work" is inferior to men's, and therefore not to be done by men, who respect themselves, etc. etc., while these ideas were strange to us.

Our struggle for Independence provided us with the chance to obtain more freedom than before, and the rights that we only used to use in cases of emergency became just as ordinary as other rights to us.

In the reconstruction of our country, woman-power is needed as much as man-power, and so it has come about that everywhere, women are occupying almost any and every position in public life, which is possible for them, without too much resistance, on the contrary, often with proud help from the men. So we have policewomen, teachers, doctors, lawyers, managers, businesswomen, judges, Members of Parliament, Heads of Diplomatic Missions, female clergymen, ministers, as well as the typical female positions: nurses, typists, secretaries, midwives, etc. etc.

And I must add, that by and large there has been no objection from men towards the practice of equal pay for equal work.

But still, though to the English women Indonesia probably seems Paradise on earth, with regard to their status, we Indonesian women are not content. Why?

Because the most important factor in a woman's life—partnership and togetherness in marriage, based on the principle of mutual respect for each other's feelings or, in other words, moral or sexual equality between men and women, in its positive sense, is not yet common, or perhaps has been lost, which we should regain. By this I mean, that husbands still have too little consideration for the feelings of their wives, for instance with regard to the burdens of housework (how many husbands still seem to think, that only they themselves can be tired, after their daily task!), the importance of childcare and childrearing, which should be performed by both mother and father; her willingness or even sometimes unwillingness for sexual satisfaction, etc.

But this does not only apply to us in Indonesia, but also, I may say, to most countries in the world.

To me it seems that this attitude: respect from both sexes towards each other, can be only achieved by proper education from infancy, at home and at school.

That is why I would like to conclude with an appeal for the stressing of the importance of education, based on the idea of moral equality in the sense that, since men and women have the same feelings, they should be regarded with the same kind of respect, and given the same opportunities to develop their personalities, being equal

as human beings, though they may have different tasks and functions to perform, in accordance with their biological natures.

It is this biological nature, which determined, that the most important primary function for men, e.g. their function in public life, is a secondary function for women; whereas women's most important role in and for the benefit of society lies in the care and perfecting of the family, as a social unit, and of its members, as the bearers of culture and society (which, by the way, should be men's secondary function!). But both of which must be performed as well as possible and in co-ordination, should a healthy society with happy individuals be achieved.

This kind of education is, I think, one of the most important elements in achieving harmony and peace, all over the world.

DAME VERA MEMORIAL FUND

St. Joan's subscription list for the Memorial Fund closed on 31st December last and a cheque for £120 was forwarded to the Association of Wrens. As already recorded the fund will be used to commemorate Dame Vera's memory by helping in the erection of a mosaic memorial in Westminster Cathedral; to provide a portrait of Dame Vera for the W.R.N.S. new entry Training Depot, H.M.S. Dauntless; and to provide an annual bursary to assist the daughter of an ex-Wren in some project which would enable her to widen her outlook and take advantage of better opportunities in life.

The amount generously contributed by St. Joan's International Alliance enabled an African member, Miss M. S. Abakah, to represent the Alliance at the United Nations Seminar on the Participation of Women in Public Life, held in December in Addis Ababa. We look forward to Miss Abakah's Report of the Seminar which took place during the Ethiopian Revolution.

W. M. Price

HERE AND THERE

Under the auspices of the Conservative Political Centre, Miss Joan Barnes has produced a pamphlet entitled *A Woman's Place: Wider Horizons*. Some day, let us hope, a similar pamphlet will appear on *Man's Place*. Or perhaps a daily paper will match its Woman's Page with a Man's Page explicitly so called; or the entries in the index of a sociological textbook under the heading "man" will even approximate to those to be found under the heading "woman". When those days come we shall know that we have arrived and need not bother any more.—Barbara Wootton in *The New Statesman*.

Notes and Comments

January, 1961 has at last arrived and women civil servants have climbed the last of their seven steps to equal pay—except of course, those in the industrial grades who must await the spread of this just principle in industry. Teachers have to wait until April before they can celebrate the victory of their long campaign for equal pay with their men colleagues, but they know—none better—that equal opportunity is still far from being achieved.

St. Joan's Alliance has been in the thick of the fight ever since the vote was won and rejoices that, at last, however grudgingly granted, equal pay is now implemented in part at least.

* * *

We note with regret that the Catholic Social Guild has introduced a discrimination against women into its new regulations for the Catholic Workers College, Oxford. As Oxford and Cambridge Universities have moved step by step towards equality between men and women, it is the more regrettable that the Catholic Social Guild should lag behind. The Catholic Workers College has hitherto been under a Priest-Director as Principal of the College—now the Principal may be any suitably qualified *male* person, priest or layman.

The College has women students enrolled; it receives a grant from the Ministry of Education and support from Catholics of both sexes; it makes use of women tutors; and it seems gratuitous to prevent the application of suitably qualified women to the post of Principal.

* * *

We are glad to have news of the Sisters of Social Service, who thank us for sending them *The Catholic Citizen*, and say "it is always a joy to read the news."

Before the war, the Alliance was in touch with the founder of the Community, Sister Margit Slachta of Buda-Pesth, who was the first woman to be elected to the Hungarian Parliament. Later, when things became too difficult in Hungary, she

ANNUAL GENERAL MEETING

The Fiftieth Annual Meeting of St. Joan's Social and Political Alliance will be held on Saturday, March 25th, at 2.30 p.m. Nominations for committee and resolutions for the agenda must reach the secretary not later than February 15th. Nominations must be duly proposed and seconded and the consent of the candidate obtained.

Subscriptions to the Alliance (£1 which includes "The Catholic Citizen") are now due. Prompt payment will be appreciated.

and the Community moved to America where she was joined by many young Hungarian women during the rising of 1956.

The sisters undertake all kinds of charitable work and are still permitted by their rule to enter the legislative field where they play a valuable part in bringing about constructive measures in the interest of the people. Some are working in Cuba where priests are "a rare phenomenon" barely able to baptise the young or bury the dead.

Their latest work is the setting-up of a Child Study Centre in Syracuse, New York, to deal with emotional disturbance among children placed out with foster-parents.

* * *

At the request of Girton and Newnham, the Council of the Senate at Cambridge is proposing to abolish the limitation on the number of undergraduates that the Colleges may accept. In 1948, when Girton and Newnham became fully-fledged colleges, the number of students they might have in residence was limited to three hundred each. At the same time it was laid down that the total number of women students in Cambridge should not exceed one-fifth of the number of men, which would now permit 1,500 women—and so far that ratio does not seem to be in danger.

Speaking of Cambridge, we regret the continued exclusion of Catholic women undergraduates from the official Catholic Chaplaincy, which works so successfully at Oxford for all Catholic students.

* * *

The report of the Acton Society Trust, "*Retirement, a Study of Current Activities and Practices*" produces strong arguments for flexibility in the retirement age for all workers and finds "little medical or even psychological evidence to support an earlier retirement age for women." They are absent more often than men but the gap between men and women is less at fifty-five to fifty-nine than at any other age level over twenty.

* * *

St. Joan's Alliance sends congratulations and good wishes to Mrs. Adela Pankhurst Walsh, daughter of Mrs. Pankhurst, who was received into the Church in Sydney, New South Wales, at the end of last year.

She, with her mother, her two sisters and Annie Kenney were the original members of the Women's Social and Political Union, the militant wing of the Suffrage Movement. She was imprisoned three times and went on hunger strike.

Later, when she went to Australia, she married Tom Walsh, the famous champion of the seamen and the leader of their Union.

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Mary Ward*

For many years there has been the need for an up-to-date biography of the foundress of the Institute of the Blessed Virgin Mary, and this has now been filled by one of her own daughters. Mother Mary Oliver teaches in Australia and has written in a previous book "Love is a Light Burden" a pleasing account of the Institute in that country. Now she has undertaken a much more difficult task: with what trepidation must a nun approach the writing of the life of her own foundress.

Mary Ward lived in such times that from the point of view of plot, one could hardly search for a more dramatic setting. Born in 1585 towards the end of Elizabeth's reign, her life was lived throughout those penal times when to be a Catholic was either a sure passport to a brutal martyrdom or a life of increasing poverty and continuous fear.

Mary Ward conceived as her vocation the founding of a new order of nuns. This in itself would have seemed in those terrible times an impossible undertaking; she made of it a revolution. For her nuns were to take the rule of St. Ignatius; hitherto all nuns had lived a cloistered life. Now Mary Ward proposed independence from the Bishop, government of the order to be in the hands of its own Mother General, and no enclosure.

Perhaps it was small wonder that Mary Ward and her followers were branded among the Catholics of the time as "galloping girls" and "notable goshops". It would seem that even today the I.B.V.M. nuns are destined to take the lead in many ways. They were probably the first to drive cars, (and incidentally the only ones whose habit can reasonably be declared road-worthy), and I remember very clearly just after the war

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But her work triumphed over the most heart-breaking adversities and hardships and has blossomed all the world over. At the first World Congress of the Lay Apostolate, Pius XII called Mary Ward "that incomparable woman." Here is a tremendous life to read of and its repercussions are felt to this day. For although the ideals that Mary Ward fought to achieve are particularly embodied in her own Institute, yet how many modern orders of teaching nuns have benefited from her pioneer spirit and foresight. Perhaps this is something that can be specially appreciated by the members of the Alliance.

Mother Oliver's style may not appeal to all—in a note at the start of the book she explains that "imaginative details occasionally . . . fill in the picture." This may not be to the taste of those who prefer a purely factual account in a biography. But in this case it certainly brings colour and pace and atmosphere into a story which is packed with drama.

There is a useful appendix and Maisie Ward has contributed an admirable foreword and an epilogue. We can join with her and pray that at last the merits of this holy Servant of God, this incomparable woman may be recognised and that she will be canonised by the Church she served so faithfully, and so "merrily".

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MARRIED WOMEN AND INCOME TAX

The Status of Women Committee has issued the following statement to clarify its position on the separate assessment and taxation of the income of married women.

The policy of the Status of Women Committee as stated in the manifesto issued in connection with the General Election is that the incomes of husband and wife should not be aggregated for purposes of taxation but should be separately assessed and taxed; and there should be equal treatment of men and women with regard to assessment, payment and reliefs in income tax matters.

In answer to this claim it has sometimes been asserted, on the one hand that there would be a loss of revenue if it were implemented, and on the other hand that some married couples would lose by it.

Suggestions have been made to ameliorate the income tax position of married women without granting the right to separate assessment and taxation. These have included a proposal that married women should have the option of having their earned income assessed (and taxed) separately from that of their husbands, or of having a joint assessment as at present. Another proposal is that the first two hundred and fifty pounds of a married woman's income should be excluded from the computation of the total joint income for purposes of surtax.

These proposals both have a particular aim, that is, to encourage married women, and particularly professional women to remain in, or return to employment. They do not, however, meet the claim of the Status of Women Committee, which is based on recognition of the principle that a married woman is a person and as such is entitled to the same treatment as other persons.

The question as to whether her income is earned or unearned or whether taxation is in the financial interest of the married couple or the Government should not be allowed to affect the issue. Nor is it sufficient that a married woman may now ask for her income to be assessed (but not taxed) separately from that of her husband.

The Status of Women Committee maintains that, automatically, the incomes of married persons should be assessed and taxed separately and that there should be equal treatment of men and women in the matter of abatements and reliefs.

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Apart from the unifying force of their religion, there was evidence of a striking unity with regard to the problems and aspirations of these African women; they wanted more opportunities for education and public life; to keep what was good in their culture; to eliminate those things which violate the dignity of women; to prepare themselves to take their full share in social, civic and political life.

Among the evils to be eliminated were polygamy, the lack of power over her own children that marks African customary marriage and particularly widowhood and the excessive bride-price (italics ours). On this last question an African priest, Fr. Jean Zoa spoke out most strongly. He said: "What is the good of political independence if it consecrates the slavery of your sisters? African women, it is now or never for you to demand your complete freedom in the choice of your husband . . . The young men should also organise . . . it has been rightly said that the way marriages are conducted in certain African territories is a tremendous exploitation of young men by old." Father Zoa then offered a few practical suggestions to the new States; they must be wary of adopting the scruples of the colonialists who, have directly encouraged and canonised the bride-price by including it in the official registration of marriage—they must completely ignore the bride-price in marriage certificates and in their courts . . . and they will be careful to fix a civil age of maturity which will permit young women to marry without their parents' consent—e.g. at eighteen years of age.

"It is unthinkable that these new nations should allow a state of things to continue in which two young people who sincerely love each other are kept from marrying because they are dependent on the greed of a third party. When a system is recognised to be anachronistic and outmoded or has become evil to the core, why keep it with the excuse that it was better in another time?"

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P.C.C.

THE MONTH IN PARLIAMENT

December opened with a long discussion on the closure of *The News Chronicle* and *The Star*. The House agreed to a motion regretting the demise of these National papers and calling upon Her Majesty's Government to institute an enquiry with special reference to monopolistic trends in the press. During the debate, Mr. Vosper, Minister of State, Home Office, reminding the House of a previous Commission, said: "I doubt whether any new facts of particular significance would arise." This was on December 2nd, and on December 7th Mr. Butler surprised the House by stating that the Government would not initiate an inquiry. Several members expressed annoyance at what seemed to them a flouting of the wishes of Parliament. Mr. Bellinger reminded the Home Secretary of a previous occasion when this had happened, when Miss Cazalet, as she then was, was successful in moving a private Members' Motion on equal pay, which was reversed the following day by the Government. "There is no analogy between the two occasions," replied Mr. Butler. "I was involved in the previous one, because I was in charge of the Bill. That was a straight amendment to a Bill which happened to be carried. The amendment was then reversed when the House was in a better mood for common sense." During this debate, Mr. Wyatt asked the Speaker's guidance on the constitutional position. "What remedy," he asked, "has the House of Commons as the High Court of Parliament, against Ministers who refuse to behave as the High Court of Parliament demands? Ought not such Ministers to be brought before a Select Committee?" Mr. Speaker thought there was no point for him to deal with. On December 5th the House passed the Supplementary Estimates for the National Health Service, whereby £37,665,000 is to be paid out during the year ending March 1961. Of this, £37,399,700 is for the increased remuneration of doctors, and £14,578,500 for back pay. When the increases for the Scottish Health Service were dealt with, Mrs. Judith Hart asked for a ruling about payments required from the pockets of State-registered nurses, such as for scissors and other necessary equipment, but the Speaker advised her that this was not the right occasion.

When the Public Libraries Bill was given its second reading, it was pointed out by Mr. Teeling that though £16 million was being paid out of rates on the Libraries, authors got only 1½d. on a Penquin and 1s. or 2s. in royalties on other books. During Question Time on the 12th, Mr. Dodds asked about the payment for Home Helps required by Local Authorities from people receiving National Assistance. Miss Pitt, for the Ministry of Health, with her usual courtesy and clarity, replied: "The Association of Municipal Corporations has now advised its members that it considers

this practice unjustifiable; discussion with the County Councils Associations are continuing."

Mr. Biggs-Davidson in a question on December 12th asked The Lord Privy Seal whether H.M. Government would recommend the exclusion from the United Nations Organisation of States whose governments practise or condone chattel slavery. Mr. Godber, Under Secretary of State for Foreign Affairs, replied: "No. In the opinion of Her Majesty's Government the most effective way of combating slavery is to stimulate universal accession to the Slavery Conventions, and the carrying out by all States of the provisions of these Conventions." On December 14th, Miss Hornsby-Smith, for the Ministry of Pensions, urged the acceptance of the National Insurance (Married Women) Amendment Regulations. She said: "In a country where so many women are in employment and where the rights of married women are so actively championed, there is no justifiable reason for differentiating between the married and the single women in relation to their obligations and their rights under the graduated scheme."

This Amendment is designed to ensure that existing regulations are not interpreted in such a way that married women earning over £9 a week should believe themselves exempt from the liability to pay graduated insurance contributions on their earnings. Mr. Douglas Houghton pointed out that however meagre the returns (fourpence a week was mentioned) they would be in addition to the benefits enjoyed by married women under the flat rate scheme whether they are contributors to that scheme or not. He urged the necessity for the promotion of public understanding of these regulations which add nothing new, but help to carry out the intentions of the 1959 Act. Miss Margaret Herbison agreed that explanation was necessary, but added that when the married women concerned understand how much they will have to pay and how little they will receive they will object far more strongly than if they had no explanation at all. She added that these workers will have to pay out far more than any outside commercial institution would demand for the same miserable pension to be acquired on reaching retirement age. She accepted the regulations only in the hope that before many years we shall have a government that will give value for money instead of milching ordinary working people's money to support a burden which should be borne by the Exchequer. The House approved the Regulations. On December 20th The Human Tissues Bill which seeks to authorise the use of parts of dead bodies for medical purposes, was read for the second time, and the Betting Levy Bill was read for the third time and passed.

C. M. Cheke

INTERNATIONAL NOTES

The Eighteenth Council Meeting of St. Joan's International Social and Political Alliance will be held in London, from May 27th to 30th inclusive, under the presidency of Madame Leroy-Boy.

The business meetings will take place at Crosby Hall.

There will be receptions and excursions and a dinner on St. Joan's Day, May 30th to celebrate the Golden Jubilee of the Alliance which was founded in London in 1911.

All members of the Alliance are entitled to attend the meetings of the Council and are invited to the dinner.

* * *

Iran. Representatives of various women's organisations in Teheran marched on the Senate building with posters and banners demanding political rights. As the Senators arrived, their attention was drawn to the women's demand for the vote, and after the Session (during which they were allowed to sit in the spectators' gallery) the leaders had an interview with the Senate chairman, to whom they pointed out that women had been given every right except that of moulding their own destiny.—(*International Women's News.*)

* * *

Israel. Serait-ce le seul pays au monde où trois femmes soient accréditées comme ambassadeurs? La représentation diplomatique du Guatemala a été récemment élevée au rang d'Ambassade, et c'est ainsi que Mademoiselle Francisca Fernandez Hall, Chargé d'Affaires ces deux dernières années, vient de présenter ses lettres de créance comme Ambassadeur.

Mademoiselle Hall a deux devancières dans cette dignité: Mademoiselle B. Margaret Meagher, Ambassadeur du Canada depuis deux ans déjà, et Mademoiselle Odette de Carvalho e Souza qui fut nommée Ambassadeur en Israël en mai 1959. Ces trois ambassadeurs sont catholiques.

Il est peut-être intéressant de rappeler que l'Etat d'Israël se singularise déjà par une femme Ministre des Affaires Etrangères, Madame Golda Meir, qui remplit cette haute fonction depuis plusieurs années. Ce petit Etat a encore l'exclusivité d'un service militaire féminin, obligatoire pendant deux ans, que nécessitent les conditions particulières dans lesquelles se trouve Israël.

* * *

Uganda. A group of Christian women in Uganda, roused by a case where a chief was killed in a car-smash and his widow and her children were left unprovided for, all the property being left to another woman unknown to her, sat down to study the laws. They brought their grievances to the knowledge of the African Anglican Church and finally to the Uganda Council of Women. A

questionnaire was sent throughout the country—and at the recent Annual General Meeting of the Uganda Council of Women, a resolution was passed unanimously asking the Government to introduce a law by which all marriages must be registered.—(*African Women.*)

* * *

U.S.A. Mr. Kennedy's appointments include one woman. As Treasurer of the United States Government, Mrs. Elizabeth R. Smith, at a salary of £6,071, will be in charge of its banking and the accounting of public funds, and the issue of bank notes will bear her signature.

* * *

UNESCO. The UNESCO General Conference held in November elected twelve new members to the Executive Board. Half of the twenty-four members retire every two years. One woman has been elected—Mrs. Indira Gandhi (India)—who joins Mrs. Geronima Pecson (Philippines) who is serving her second term of office. Dr. Maria Schlüter-Hermkes who was the first and only woman to be elected to the Board in 1954 has now come to the end of her period of service.

TWENTY-FIVE YEARS AGO

From "The Catholic Citizen," 15th January, 1936

On the Feast of the Immaculate Conception the Executive Committee gave a party in Hampstead for Gabrielle Jeffery, co-founder of the Catholic Women's Suffrage Society, now St. Joan's Alliance. On this great Feast of Our Lady, twenty-five years ago, Miss Jeffery was first inspired with the idea of her future foundation.

Mrs. Laughton Mathews in presenting Miss Jeffery with a cheque and a memento said that many of us had good ideas but few of us carried them through. Pioneers were different—they started and went on and Miss Jeffery had been one of these pioneers. During all the twenty-five years she had led and watched over the Alliance. Miss Jeffery had never sought the limelight and she had never compromised in a matter of principle. Mrs. Laughton Mathews hoped Miss Jeffery was satisfied and pleased with the growing-up of her "child"—even though the growing-up of one's children was sometimes rather an anxious time. Even when the necessity for the work of the Alliance should be over, the results of that work would always be there and show themselves in the emergence of a nobler and better world. The members of St. Joan's Alliance were grateful to Miss Jeffery for putting their hands to work so well worth while.

Dom Gilbert Higgins, C.R.L., wrote:

I shall not fail to pray for Miss Jeffery (on the 8th particularly) and to assist in spirit at the party given in her honour. The Suffrage Society, St. Joan's Alliance owes her a debt that will not be forgotten and cannot be paid off. It must give Miss Jeffery deep satisfaction and inspire her with fresh hopes and courage when she compares the present status of the Society with its small and apparently unpromising beginnings. I congratulate her on the success of her labours, a success all the more to be admired for its being not in a physical field but in a moral one, justice versus might was the point at issue. Miss Jeffery has won her case, St. Joan be thanked.—*A Silver Jubilee.*

REVIEWS

"**This Golden Woman.**" A Chronicle Play. By Marguerite Fedden. The Burleigh Press, Bristol.

Miss Fedden has chosen an excellent means of bringing home to the ordinary non-specialist reader the life of Blessed Margaret Clitheroe, who was called "This Golden Woman" by her Confessor.

In a series of short scenes whose simplicity of diction and faithfulness to historical fact are highly to be commended, she gives, not only the story of the martyr, but clear indications of the courage of the hunted priests she lost her life to save, of the poverty to which those were reduced who refused to attend the Queen's Church, or take the oath to her supremacy, as well as of the pangs of conscience from which those who conformed, in many cases, suffered.

P.C.C.

* * *

Way Forum (Brussels)—the organ of the World Assembly of Youth—contains an article, "Reflections of a Young Woman", by Henriette van Wateghem, a Belgian delegate who took part in the eighth WAY Council Meeting held in 1960 in Africa. She comments on the small number of women taking part in the courses and seminars held by WAY, where they are apparently barely seven per cent of the total number of delegates. The WAY executive board and committees in the newly elected WAY leadership contain not a single woman.

Mademoiselle van Wateghem draws the attention of these young men "who suffer from all sorts of incomprehensions and are full of all kinds of prejudice" to the fact that the status of women is not an isolated problem occurring in individual countries—it affects the whole world. Millions of women live an abject life, victims of discriminatory measures or customs based on sex, and she mentions the low age of marriage, and ritual operations. The lack of educational opportunities for women results in the fact that the overwhelming majority of women workers are relegated to unskilled or slightly skilled tasks.

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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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