

THE CATHOLIC CITIZEN

*Organ of St. Joan's Social and Political Alliance (formerly Catholic Women's Suffrage Society),
55, Berners Street, London, W.I.*

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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 Missions

By P. C. Challoner

The twentieth *Semaine de Missologie*, held at Louvain last month, took for its theme "The Rôle of the Woman in the Missions." In his introductory paper, Père Charles, S.J., the organiser of the Conference, remarked on the strange fact that it was not until the nineteenth century that women were, first permitted, then invited, then summoned "à grands cris" to the field of missionary activity. The early Church had made no difference in the Christian vocation of men and women, but the course of history had seen a steady development of anti-feminism. This found logical and categorical expression in the late seventeenth century in the words of Cardinal Brancati—at one time Prefect of Studies at the College of Propaganda, and a man of great influence at Rome. "The single function of the Missionary," he said, "is preaching; preaching is a work of wisdom; and (following Aristotle) *on ne trouve guère la sagesse chez les femmes.*" Hence women were to be excluded from missionary activity.

From the time when, at the end of the second century, the *jus docendi* was forbidden to women, continued Père Charles, until recent years, masculine prejudice, the outcome of contempt or fear, had contrived to keep women Religious behind the grille—work outside the cloister was not in accord with "the weakness of their sex." "While it is evident," said Père Charles, "that men and women have tasks to which each is better adapted and in which each succeeds more easily, it is worthy of remark that these tasks are much less numerous than was thought formerly, that their reputation has been generally made by men, and that it is quite gratuitous and insulting to consider these feminine specialities as inferior." The cry of: "Kinder, Küche, Kirche," is but the echo of a very ancient error which, throughout the ages, has held in check the legitimate expansion of feminine activity. This anti-feminism, which has shaken the Church as a storm shakes the ship, is without any theological justification. The proof of this is the miracle of the triumph of the woman missionary in the nineteenth century. Contempt of female intelligence is now only an ignorant

anachronism; men, and women, now know what women can do and one dare no longer praise their virtue and deny their competence.

There is a second miracle unfolding itself before men's eyes—the formation of the "Religieuses Indigènes." Several papers of the Conference were devoted to this. In India there had been a group of "Fakerini du Christ" under the care of a Franciscan Missionary. These women emulated the female fakirs (highly respected figures in India) in their austerities—under Christian inspiration. One of the difficulties in the way of commanding Christianity to the East is that the poverty of Europeans, however extreme it may be to them, is luxury to the poor of Africa and Asia. The "Fakirini du Christ" seemed to be overcoming this difficulty, but with the death of their founder they had dispersed. In China, apart from the professed Religious, there are the Presentandines, young girls who undergo training, make a promise but take no vows, and go in groups into different centres to spread the Faith. They come together from time to time to make reports, receive instruction, and renew their strength. In Japan the women seem to be naturally attracted to the Liturgy and the traditional Religious life, and there are now 16,000 Japanese nuns.

The descriptions of the communities of African nuns were particularly charming—the experiments so far begun seem to be succeeding beyond all but the wildest hopes, or the greatest faith. These young girls express their religion in dance and song in their own way.

All these women have a long history of submissiveness, and need long training before the traits of the slave give place to the free service of the servants of God. The Chinese woman is submissive—but this submissiveness being "on the outside" gives occasion for secret corruption and intrigue; the wife is called "she who is at home," "the anonymous" or the "mother of my children"; she belongs to a class of things which in itself possesses inferiority (like the moon, the earth, shadow and paper money), but she can

impress her personality on her milieu, and the mother-in-law can exercise a tyranny that has driven girl-wives to suicide. The Chinese women have great concealed strength of character and many Christians have remained faithful unto death in the tempest that has swept their land. In Japan five diseases are said to afflict the woman: jealousy, stupidity, slander, bad temper—and indocility! Her whole duty is to please her husband—but she combines apparent fragility with great force of character. Her emancipation has been helped by the factory as well as by the Faith.

In China and Japan the new and the old civilisations are in conflict everywhere and above all in the "domain of women"; in Africa it would seem that the fight is between two attitudes of mind in the civilisers themselves. One group considers that the clan system is at least a guarantee of stability in marriage; and that the development of a Christianised tribal system is possible. This school of thought finds it quite natural to regard the woman in her function as mother as of more importance than the woman as an individual. Another school of thought claims the reverse, that the clan system is a tyranny which leaves the individual no personal existence. The clan thinks, fights, judges for the individual, the woman is only regarded as bringing profit to the clan—her marriage enriches the clan—and woe to the woman who is sterile. This point of view regards the clan system—matriarchal or patriarchal—as bad: "it is looked at without understanding and thought good." It is therefore imperative to free the woman from the tyranny of the clan before there can be any question of forming a Christian family.

A nun with experience as a midwife spoke strongly in support of this. She said that tribal society is breaking down at all points, and that the young everywhere, even in the bush, are seeking to escape the bonds of customary life. "There are those who, in fear of breaking with established custom, try to reconcile the irreconcilable—the maintenance of ancestral custom and the progress of the indigenous woman, who is frustrated in her finest aspirations by this same custom. With all respect to those who hold it sacrosanct, it is this custom which keeps the woman of Africa in a scarcely veiled moral slavery."

Is it possible that the rôle of the woman in the Missions is not only to care for the souls and bodies of the indigenous woman but to bring home the need to treat her as an end in herself and not as a means to an end?

The Annual Mass for the deceased members, associates and benefactors of the Alliance will be offered at St. Patrick's, Soho, on Sunday, November 5th, at 10.30. Will members please make a note of this date and come to the Mass.

LEST-WE-FORGET THE SALE

The work of our Alliance, both national and international, is out of all proportion to the number of members and the funds subscribed. One is quite overwhelmed sometimes at seeing and hearing of its activities. Nothing relevant to our work is too big or too little to deal with.

Our Honorary Secretary will go on a deputation to a Cabinet Minister in the morning, and will sell jumbles in the afternoon. The Honorary Treasurer will give a receipt for £1,000 (if she gets it!) one moment and will accept gracefully a shilling the next. The work of the Chairman and of the executive is equally arduous. Never were officers so versatile and adaptable.

Now all this work cannot be done on thin air. Landlords do not lend us offices out of the kindness of their hearts, nor does nationalised electricity donate its heat and light out of a spirit of disinterested charity. Stationers and printers, too, require payment, for we have stationers in spite of the fact that the Secretary uses old envelopes and war economy labels five years after the war! The G.P.O. ought to know better and give us free postage and telegraphic communication, also a free telephone, when we do such excellent work, but they don't; they haven't the "vision."

So we have to raise funds by other means than subscriptions and we shall have a Christmas Sale at St. Patrick's Club Room, Soho Square, on Saturday, November 25th.

We want every member and reader to remember this date and to offer help of some kind, personal help as stall assistants or waitresses for the refreshments; and money and articles for sale are all acceptable.

Everything may be sent at any time to the Office. Above all, come to the Sale, the entrance will be free and there will be luncheons and teas at a small charge. We shall hope to see all members there.

Think how wise it will be to avoid that last-minute rush in a crowded emporium. No hurried judgments and plenty of time to rectify errors if you should find that you have bought Willie, aged twelve, a doll, or Eva, aged three, a jig-saw puzzle.

You will escape the paganism of a purely commercial Christmas shopping and will feel that you have enabled the Alliance to proceed with its good work unhampered by debt or its accompanying worries.

Every purchase made at our Sale helps to reduce the liabilities of St. Joan's. One last word; send all parcels, postal orders and cheques to Miss Barry, St. Joan's S.P.A., 55, Berners Street, W.I.

(Adapted from an appeal written by M. Fedden in October, 1925.)

Notes and Comments

With the whole Catholic body of England and Wales, we join in the celebrations commemorating the Centenary of the Restoration of the Hierarchy which was disrupted by the breach with Rome in Tudor times.

Our members will be taking part in the various functions of the week, September 25th to October 1st. The Alliance will be represented by the Chairman, Miss P. C. Challoner, at the Liturgical Reception of His Eminence Cardinal Griffin as Papal Legate of His Holiness Pope Pius XII, and at the Solemn Pontifical Mass at Westminster Cathedral on September 28th; by Dame Vera Laughton Mathews, D.B.E., President of St. Joan's International Social and Political Alliance at the Mass at Westminster Cathedral on the morning of October 1st; and by the Editor of the *Catholic Citizen*, Miss Christine Spender, at the Solemn Pontifical Mass at the Wembley Stadium in the afternoon of October 1st.

Before the Mass there will be an historical pageant depicting the story of the Faith in England and Wales throughout the ages.

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No one will grudge the men in the fighting forces the increases in pay announced by the Prime Minister in his broadcast on August 30th, but these increases give new point to the contention of the women's organisations that the money *can* be found if the motive is strong enough. The pity is that fear is so much more powerful a motive than justice.

Women were promised equal pay for equal work when the economic situation allowed. In May, 1949, Mr. Glenvil Hall stated that the cost of giving equal pay in the public services would be approximately £35 million. Now £68,500,000 is found without a murmur. Those who venture to press their long-standing and just demand for equal pay are made to feel grudging if not disloyal.

"The most important incentive for regular recruitment must be the desire to serve the country," said Mr. Attlee, "but it is the duty of the Government to make that service attractive." This should surely also apply to the recruitment of women for the teaching profession and the civil service.

The following resolution has been passed by the executive and sent to the Prime Minister and Chancellor of the Exchequer:

"St. Joan's Social and Political Alliance, while recognising the gravity of the present situation, is resolved to continue to press for the implementation of the principle of equal pay, maintaining that changing circumstances cannot affect the fundamental principle of justice and that it is unjust to require women workers to continue to bear the burden of lower rates of pay in addition to the sacrifices asked of men and women alike."

Meantime, at the Trades Union Congress at Brighton on September 7th, in face of the opposition of the General Council, a Resolution moved by Miss Betty Jones demanding Equal Pay for Men and Women doing Equal Work, was carried by 4,490,000 to 2,367,000.

* * *

Will members remember in time their donation towards the cost of the Equal Pay Film? The National Union of Women Teachers have generously guaranteed to see that the £5,000 required is forthcoming, but they must not be left to carry too great a burden.

* * *

The following draws attention to the main points emphasised in the speech made by Miss Chave Collisson at the party given by St. Joan's Alliance, for our Australian members, on July 29th, in Hampstead. The party was described in our last issue.

Miss Collisson briefly outlined, in vivid language, the life of Josephine Butler, particularly emphasising the course of events, and the situation under the Contagious Diseases Acts, which led Mrs. Butler to take up, after a hard personal struggle with her own disinclination, the work of abolition. As many of the audience were Australians, Miss Collisson emphasised the conditions described in the article by a well-known Australian, Ada Bromham, J.P., in the *Shield* of November, 1948. According to that article, Queensland was practically regulationist, with no effect on the incidence of disease, a substantial increase in indecent assaults and sexual offences, and a general deterioration of moral standards. New South Wales admitted in 1946 after four and a half years of compulsory wartime regulation, that venereal disease was not declining. Miss Collisson begged hearers to read that article, and asked all Catholics to consider what the real situation was; that under regulation, a woman was in fact required to make herself fit for fornication; the law was prepared to make vice "safe." She thanked St. Joan's Alliance for their kindness in offering her the chance to speak on this subject.

Miss Collisson will send the above-mentioned article post free to any member who cares to apply for it through St. Joan's Alliance.

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Owing to the Triennial Conference of St. Joan's International Alliance, which will be held in Rome on October 2nd and 3rd, followed by the pilgrimage exercises for the Holy Year, there will be no October issue of the *Catholic Citizen*. Readers will remember that the August issue is generally omitted on account of the holiday season, but this year it was decided to omit the October issue instead. There will be a full report of the Conference in the November issue.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

AND

Editorial Office of "Catholic Citizen"

55 BERNERS STREET, LONDON, W.I. Tel. Museum 4181.

Signed articles do not necessarily represent the opinions of the Society

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"Catholic Citizen."

The Women's Suffrage Movement in Canada and the U.S.A.

By a coincidence, two books shedding light on the history of the emancipation of women have appeared simultaneously. These are Dr. Catherine Lyle Cleverdon's **The Woman Suffrage Movement in Canada*** and Mary Gray Peck's **Carrie Chapman Catt†.** Both are very welcome additions to the literature on this subject.

The Canadian women are lucky to have Dr. Cleverdon, an American, as their historian. Her book is a thorough and detailed piece of work, always interesting and often entertaining. The time chosen, too, is propitious, being far enough from the actual events narrated to allow for perspective, yet near enough to give the opportunity for personal contacts with many of those who took part in them. The author has had access to material contemporary with the movement itself, such as pamphlets, press reports and the minute-books of societies, but she has also met and talked with, or corresponded with, a number of the participants, who have given her the benefit of their recollections.

An impression confirmed by the book is that the Canadian women never have been, and are not now, politically minded. Except in Quebec, the movement for their enfranchisement was "a struggle, never a fight." "Persuasion, not force, was the lever which gradually caused the gates of political freedom to swing open for Canadian women." They listened with respect and sympathy to speakers from England, both constitutional and militant, but militancy to them would have been unthinkable. Their demand was urged with dignity and good sense. An innate conservatism rather than opposition to the idea militated against sudden changes, and the argument was even advanced that as the Mother Country had not taken the step, her lead should be awaited. In this Canada proved less enterprising than her

sister countries, New Zealand and Australia, which preferred to give a lead to the Mother Country.

In many respects the movement followed the same pattern as in England. Though the advances proceeded at different paces in different Provinces, the municipal franchise (in British Columbia as early as 1873) and right to appointment as school-board trustees were the first victories. Especially in the Prairie Provinces, in which it was felt that women no less than men had pioneered in their development, and should therefore be given the right to citizenship, men were favourably disposed, and indeed sometimes the warmest supporters, of votes for women. Unlike England, the Press was for the most part friendly, above all the influential "Grain Growers' Guide." The Women's Christian Temperance Union was the first women's organisation to support equality, and was often the mainspring of the movement.

The '80s would appear to have been a time of new ideas, with an active suffrage campaign flourishing in various Provinces. The first Federal Women's Suffrage Bill was introduced in 1883, and the Dominion Women's Enfranchisement Association founded in 1889. Though activities did not cease, the succeeding two decades provided rather a lull, followed by renewed agitation in the years immediately before, and the first years of, the 1914-18 war. Manitoba, where the Icelandic groups of women had proved very progressive, was the first to give women the Provincial vote—in January, 1916. The same year saw the women of Saskatchewan and Alberta enfranchised, the rest, save for Quebec, following between 1917 and 1925.

The Federal vote was given by the Women's Franchise Act of 1918, and women were made eligible for election the following year. During the Suffrage Debate, Jean Joseph Denis, a French-

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† New York: The H. W. Wilson Co.

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Canadian, objected to the Bill on the ground that "the Holy Scriptures, theology, ancient philosophy, history, anatomy, physiology, political economy and feminine psychology, all seem to indicate that the place of women (sic) in this world is not amid the strife of the political arena, but in her home." After that, what more was to be said? It is only fair, however, to add that other French Canadians took the opposite side. After that came the fight for the right to sit in the Senate, culminating in 1928 in the Privy Council's ruling that women were "persons," and therefore eligible. It is sad that Mrs. Emily Murphy, the prime mover in this affair, was never made a Senator, but at least she was the first woman in Canada to be made a magistrate, a distinction given her in June, 1916. In the interests of historical accuracy, however, it must be stated that the claim often made and here repeated that she was the first woman magistrate in the British Empire cannot be maintained, this honour in fact going to Mrs. Cullen, and three other ladies appointed to the Commission of the Peace in South Australia eleven months earlier.

Curiously enough, Quebec, the last to yield, was the only Province in which women certainly voted in the early 19th century. This right was lost when in 1834 the Elections Act categorically disenfranchised them. Opportunities for higher education were also given early in the French Province. Hostility to the emancipation of women unfortunately developed later, the ecclesiastical authorities in particular being opposed to their enfranchisement. Nevertheless Catholic women took a prominent part in the campaign for votes for women. Among these, special mention should be made of Madame Pierre Casgrain, Mademoiselle Idola St. Jean and Madame Henri Gérin-Lajoie. A determination to be different from the English-speaking Provinces may even have had something to do with the withholding for so long of Provincial political rights. In Canada, whatever the reasons, it was only in Quebec that the fight was hard and bitter. Between 1927 and the winning of the Provincial vote in 1940 no fewer than fourteen women's suffrage measures were introduced.

The book pays tribute to the many able leaders produced by the Canadian women's movement. A single, pithy sentence from a speech of one of these, Miss May Clendenan, is specially deserving of quotation: "If democracy is right," she said, "women should have it; if it isn't, men shouldn't." This certainly puts the women's case in a nutshell.

Miss Peck's biography of Carrie Chapman Catt is obviously a labour of love. Indeed, throughout her long life, Mrs. Catt inspired devotion. Born in 1859, Carrie Lane experienced all the delights of a happy country childhood in Iowa. It was a severe shock to the little girl to discover at the age of thirteen that the mother she admired so

much had no vote. After working her way through Iowa State College, she taught school, and then, following a lightning courtship, married Mr. Chapman, with whom, however, she had only a short experience of happiness, for he died almost immediately. In 1890, she married the magnanimous Mr. Catt, to whom the whole women's suffrage movement throughout the world owes a deep debt of gratitude, for he not only gave his willing consent to his wife devoting the major part of her time to the campaign, but put her in a financial position to do so, also leaving her able to carry on the work without anxiety after his death. She in her turn abandoned the work to care for him in his last illness.

Already in 1892, Susan B. Anthony recognised Mrs. Catt's qualities of leadership, and when the announcement of her impending retirement in 1899 caused consternation in the ranks, there was no doubt who her successor as President of the National American Women's Suffrage Association must be. Endowed with a dominating personality, dynamic energy, a genius for organisation, and highly gifted as a speaker, Mrs. Catt led the women's suffrage movement in America, apart from an interval devoted mainly to international work, from 1900 till victory was attained, and then founded the League of Women Voters to reap the fruits of victory by educating women in their duties as citizens. Similarly, in the International Movement, Mrs. Catt reigned supreme from the foundation of the International Women's Suffrage Alliance to her retirement after the Rome Conference in 1923.

In America itself, Mrs. Catt's energy was prodigious. She swept through the various States, leaving a trail of women's suffrage clubs and societies behind her. Nor were these allowed to languish in her absence, for she had the leader's gift of being able to direct the work of others and make use of their talents. Much attention was devoted to training. She knew every move of the political game. The book gives a detailed and often exciting account of the campaign as she waged it both in the States and federally. When, in May, 1919, the field was won "Congress had surrendered to the most brilliant constitutional campaign ever conducted in the country." On this great occasion, Mrs. Fawcett, from London, despatched a telegram saying briefly "Glory Hallelujah," words from the Battle Hymn of the American Republic afterwards sung at her own Memorial Service in Westminster Abbey.

Nor was Mrs. Catt any less electrifying in the international sphere. In the course of her career she undertook extensive tours in the interests of women's suffrage in every Continent except Australia, where her intervention was unnecessary. Everywhere she had a dazzling success and was treated like royalty. Her idea of a holiday

ordered by her doctor after a serious operation was an extensive world tour, beginning with an international conference. The following is a summary of her activities in South Africa alone: "She had been 76 days in South Africa, of which 12 had been spent on trains and 40 under the direction of suffrage committees; she had spoken at 13 public meetings and made 22 other speeches; there had been 7 evening receptions given for her and Dr. Jacobs, 18 luncheons (6 of these given by high Government officials), 14 afternoon and 3 morning teas, 6 dinners, 3 picnics, 12 conferences with suffrage committees. In all she had met 98 engagements, 76 of them directly connected with her suffrage mission and the others growing out of it. If her physician who had sent her off for prolonged rest and relaxation could have perused this statement, it would certainly have given him a shock!"

A vivid description is given of the English Women's Suffrage Processions of 1908, and it is interesting to find what importance was attached internationally to the progress of the movement in this country. Mrs. Catt herself paid tribute to "English feminists and their magnificent campaign, remarking that destiny was pointing clearly to the women of Great Britain to furnish leadership in the world movement, for in their national struggle they have risen to heights reached by no other nation."

Another spectator of the processions was the young Crown Prince Olaf of Norway. Watching with his father a militant demonstration in which the London police struggled with an unruly crowd, he asked King Haakon to explain to him what it was all about. On being told, the solemn little boy, with a wisdom denied his elders, remarked gravely, "Why doesn't Uncle George give the women of England the vote, and save all this trouble, as we have done in Norway?"

From 1925 onwards Mrs. Catt devoted herself largely to peace work. Many honours came to her in her old age. She died, in 1944, at the age of 85. Though the world she left was in the midst of another great war, she had lived to see the major purpose of her life accomplished, and women playing their part as citizens in most civilised countries.

VERA DOUIE.

Merseyside Branch. Hon. Secretary, Mrs. Keating, 34, Danehurst Road, Wallasey, Cheshire.

A very successful Garden Party was held on July 27th at The Paddock, Huyton, by kind invitation of Mrs. Brady, the Hon. Treasurer. Mrs. McCann presided and welcomed the speaker, Mrs. Jackson, a former member of the Branch and now a member of the Executive Committee in London. Mrs. Jackson gave a talk on the aims and work of the Alliance. There was a good attendance and several new members joined.

THE O.D.I. CONFERENCE, SIGTUNA

The small Swedish town of Sigtuna, once a mighty centre for pious pilgrims from all the countries around the Baltic Sea—hence the ruins of many churches—was the scene of the Conference of the Open Door International and its Summer School, held during the week the 24th to 28th July. About sixty delegates from various European countries were present, though the Korean crisis prevented the arrival of the delegate from the U.S.A. Many big International and Swedish women's organisations had also sent representatives. From England came two women doctors, Dr. Amy Fleming and Dr. Elsie Knowles—and also Miss Lilian Thomas. The World Federation of U.N. Associations sent Mr. Göth, and at the opening of the Conference representatives from the Legations of Argentina, Belgium and South Africa were also present. The President of the O.D.I., Miss Anna Westergaard, was elected chairman and the proceedings began with a roll-call and several speeches of greeting from the fraternal delegates from various Women's International Organisations, Mr. Göth and a representative from the Swedish Employers' Society.

The first day of the Conference was devoted to reports from National Branches and to the discussion of the resolution to be sent to the U.N. In this resolution the Conference drew the attention of the U.N. to the sex discriminations which exist in the field of employment, insisting that "the right to work and to the free choice of work is a human right." "The U.N.", says the resolution, "should take the necessary steps in order that in this sphere of work as well as in other spheres, women may enjoy their human rights." It underlines the fact that all special regulations dealing with women's work are sex-discriminations and as such contradictory to the U.N. Charter and the Universal Declaration of Human Rights. The Conference finally urged the U.N. to scrutinise without prejudice the attitude of specialised agencies, and particularly of the International Labour Organisation "in order to see whether this attitude is in accordance with the principles set forth in the Charter of U.N., especially with the principle of non-discrimination based on sex."

The second day of the Conference saw the passing of this resolution and work began on the resolution to be sent to the International Labour Organisation. In an interview with certain newspapers, Miss Westergaard, in no uncertain terms, had branded the I.L.O. as "at least twenty years behind the times" and had deplored the tendency of the U.N. "to listen too uncritically to its old-fashioned opinions as regards protection for women in the sphere of work." The resolution maintained, in the same critical spirit, that the special International regulations of the I.L.O. on women's work "only reflect traditional prejudice

and are not founded on scientific investigations." The result of these regulations, in spite of the pretext of "protecting" women, was highly detrimental to the whole group of gainfully employed women. The Conference consequently protested against "the discriminatory measures of the I.L.O. concerning women's work which the I.L.O. continues to recommend and to implement," and called upon the I.L.O. to abolish these regulations and "to make every effort to establish equal rights between men and women workers."

With some small alterations this resolution was passed and the Conference ended with the election of the new International Board.

The Summer School followed with addresses on equal pay by Mrs. Ina Möller; the political and scientific aspects of sex-discrimination by Dr. Elsie Knowles; pregnancy and work by Dr. Amy Fleming; and the not always reliable statistics showing greater absence from work among women than men by Mrs. Karin Kihlman. The Summer School closed after the election of Mrs. Ina Möller as the first Vice-President and Dr. Stella Wolff as second Vice-President.

The town of Stockholm gave a well-attended reception at the "Stadshuset" in honour of the Conference and the whole closed with a dinner of farewell given by the Swedish Branch of the O.D.I. at a delightful restaurant in the midst of one of Stockholm's beautiful waterways.

ANNA LENAH ELGSTROM.

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At the seventh Conference of the Open Door International, held during July at Sigtuna, near Stockholm, Sweden, St. Joan's International Social and Political Alliance was represented by one of its Swedish members, the author and journalist, Mrs. Anna Lenah Elgström. At the opening session, Mrs. Elgström gave greetings from St. Joan's International Alliance and went on to describe the aims of the Alliance and its work on behalf of women of every creed and colour.

"The ideals that inspire the work of this organisation of Catholic women are also the ideals of the O.D.I. in its struggle for economic justice for women and their freedom to work." Mrs. Elgström conveyed the best wishes of the Alliance to the O.D.I. Conference and ended: "The thought of women from so many various countries gathered together around our great common cause brings light in these dark days. Spiritual freedom for women, material justice for women in a Christian world—in this task we can all meet, Catholics and Protestants, women and men. Good luck to your work!"

We are grateful to Mrs. Anna Lenah Elgström for representing St. Joan's International Alliance and for sending the report of the Conference included in this issue.

INTERNATIONAL NOTES

At the 20th *Semaine de Missiologie*, held at Louvain, August 16th–19th, Miss P. C. Challoner represented St. Joan's International Alliance. Miss Challoner was most cordially received by Père Pierre Charles, S.J., the secretary and organiser, who has a high regard for the work of the Alliance. It is just twenty-five years ago since Père Charles, Professor of Theology at Louvain University, met the Committee at 55, Berners Street, and deplored that Belgian women were then still voteless.

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Marie Catherine Boulad has been appointed Press Attaché to the Royal Legation of Egypt to the Holy See. This is the first diplomatic post given to an Egyptian woman. We congratulate Madame Boulad, who is a member of St. Joan's International Alliance.

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Germany. Of the 3,900 students of Catholic theology in the colleges, universities and seminaries of Germany, 141 are women, who will devote themselves to catechetical and general missionary works as *Seelsorgerinnen* on the completion of their studies. Their numbers reflect the shortage of priests, which is at its worst in the Diocese of Meissen, in Saxony, in the Soviet zone, where there is only one priest for every 2,770 Catholics. In the diocese of Augsburg, Bavaria, by contrast, there is a priest for every 840 Catholics.—*The Tablet*.

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Holland. *The International Women's News*, in a review of "Seventy Years of Dutch Women's University Education," states that there are fifteen women University professors. Eight are in the Amsterdam University, one in the Calvinist University—the only University that has no woman professor is the Catholic University of Nimegen.

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Dr. Marga Klompé, from Holland, was this year again delegate to the Council of Europe. Dr. Klompé kindly represented St. Joan's International Alliance as fraternal delegate at the Conference of the International Federation of University Women held in Zurich in August.

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Italy. Signora De Silvestri asks us to announce the foundation of an Abolitionist Association in Italy with headquarters in Milan. Signora De Silvestri, who has done so much for the abolition of State regulation of vice in Italy, is the President.

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Malta. Congratulations to our members, the Hon. Mabel Strickland (Constitutional Party) and Miss Agatha Barbara Mintoff (Labour Party) on their election to the Legislative Assembly.

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Samoa. A delightfully idyllic picture of a self-sufficing village society based on a wide and co-operative family system emerged from the examination of the Annual Report of the Trust Territory of Western Samoa under New Zealand Administration.

Though there seems no immediate likelihood of women being considered for election to the Legislative Assembly, there is no law to exclude them. The position of representative is normally reserved to a titled person, i.e., a chief or an orator. There is nothing in Samoan custom to prevent the appointment of a woman as a chief or an orator, but it is unusual. But, surprisingly, the first person to hold all the paramount titles of Samoa was a woman. The women's village committees are doing valuable work.

We note that two scholars, a boy and a girl, who were sent to New Zealand to train, had, on their return to Samoa, been appointed in the public service at the same salary. This seems to augur well for the future.

TWENTY-FIVE YEARS AGO

Leonora de Alberti in the "Catholic Citizen," September, 1925.

Widows' Pensions, for which we have all worked for so long, is now on the Statute Book. The Act is not all we desired, but the principle of Widows' Pensions is established, and that is a great deal to be thankful for. In its passage through the House of Commons the measure was much improved. The age at which children attending school will receive the allowance has been extended to sixteen; the clause which provided that if a widow were convicted of an offence in a Court of Law her pension might be cancelled or suspended, was withdrawn. Miss Wilkinson, in moving its deletion, received support from all quarters of the House. We offer our cordial thanks to Lady Astor, Miss Wilkinson, Mr. Pethick Lawrence, and all the Members who strived to improve the Bill.—*Notes and Comments.*

A Practical Guide to Fatima.

By Susan Lowndes.
(Burns, Oates & Washbourne, 1s.)

This Guide should be of the greatest use to anybody going on pilgrimage to Fatima. It gives a brief account of the miraculous apparitions and goes on to place Fatima on the map and to tell of the different routes to the Shrine, what happens when you get there, what it is like and where to stay. The end chapters deal with places of interest *en route* and in Lisbon and its environs. A very good shilling's worth indeed.

C.S.

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