

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

Forty Years of the I.L.O.

By P. C. Challoner

On June 15th, the International Labour Organisation, meeting in Conference in Geneva will celebrate the fortieth year since its foundation by the Peace Conference in 1919, as part of the Treaty of Versailles. The I.L.O. has a longer continuity than the United Nations with which it is associated as a "Specialised Agency" and differs from other organisations of the United Nations in that it is controlled, both as to its executive council and annual conference by representatives of Governments, Employers and Workers.

The broad vision of Monsieur Albert Thomas, the first Director General, set the aims of the I.L.O. far beyond what seemed possible in 1919. Mr. David Morse, the present Director General, has seen many of these visionary aims fulfilled and writes in the special anniversary number of *I.L.O. News* that:

"The objectives of the I.L.O. remain today what they were forty years ago; to secure the foundation of peace through justice in social arrangements; and to this end to bring the nations to work in concert for the improvement of conditions of life and labour."

These objectives have been faithfully pursued, and no one who has followed the history of the I.L.O. can fail to recognise the enormous value of its work and the disinterestedness of its aims.

The scope of the I.L.O. has broadened throughout the years; the first phase was the adoption of standards; the second, the extension of technical assistance; the third, the attempt to establish better relationships between employers and workers. When commending the I.L.O. for having "increasingly fulfilled the expectations of the workers and of all those who have justice at heart", Pope Pius XII called this question "one of the most delicate points in the evolution of modern society."

Women as workers have much for which to thank the I.L.O. Equal Pay was laid down as a condition of social justice in the Treaty of Versailles and women, as men, have profited from the general adoption of minimum standards, technical assistance and better human relation-

ships in industry. In 1937, the I.L. Conference stated that "in the interests of society, women should have full political and civil rights, full opportunities for education, full opportunities to work, remuneration without discrimination based on sex and freedom of association"—as well as protective legislation.

If the Alliance is bound to disagree with the I.L.O. on this last point, this does not mean that admiration for its work is withheld.

The attitude of St. Joan's on protective legislation for women workers only has never changed as is clear from back numbers of *The Catholic Citizen*. In 1926, for example, the editor, Leonora de Alberti wrote "while a craze for restrictive legislation for women is abroad, the I.L.O. constitutes a real danger." Many times the Alliance has sent Memoranda to the I.L.O. protesting against restrictions on women's right to earn, e.g. in 1929, together with other women's organisations, objection was taken to the suggestion that barmaids should be prohibited from employment in dock areas. This proposal was rejected and instead, the employment of attendants of both sexes under a certain age was prohibited. On the Conventions forbidding Night Work to women and the Employment of Women in Underground Mines the Alliance also made representations. In 1934 by the partial revision of the Convention of the Employment of Women at Night, women in managerial positions were exempted. Although the Alliance deprecated the distinction, maintaining that only a Convention prohibiting all unnecessary night work for both sexes would be acceptable, this was a point gained.

The Alliance welcomed the Philadelphia Charter (1944) which declared that "all human beings, irrespective of race, creed or sex have the right to pursue both their material well-being and their spiritual development in conditions of freedom and dignity, of economic security and equal opportunity", though regretting that the door was left open for "protective" legislation.

The Philadelphia Charter also contained a Recommendation concerning Minimum Standards of Social Policy in Dependent Territories one Section of which states that: "all practicable steps shall be taken to improve the social and economic status of women in any dependent territory, where by law or custom, arrangements survive which in effect, maintain women in, or reduce women to, a condition of servitude."

Another provision of this Recommendation for which the women's organisations worked successfully was the inclusion of the word "sex" in the clause regarding the abolition of discrimination in labour legislation, admission to employment, and opportunities for vocational training.

In 1951, the adoption of Convention No. 100 on Equal Remuneration was a great step forward. It has now been ratified by twenty-six countries.

Throughout the years, the Alliance has never ceased to ask that women should not be classed with young persons, that protection should be given, as necessary, to men and women alike and that maternity leave be granted, as for other forms of incapacity for work, on a doctor's certificate.

Perhaps the arguments of the women's organisations, together with the logic of events, have influenced opinion, for certainly, as the pamphlet *The I.L.O. and Women* says: "The I.L.O.'s approach to the problems of the woman worker has undergone a change of emphasis that has reflected the changing trends in economic and social development throughout the world during the last thirty odd years." The special protection of women is now defended rather as a means to help women to attain equal opportunities of employment than to safeguard them from exploitation.

As Mrs. Figueroa, Chief of the Women's and Young Worker's Division I.L.O. Geneva, says in the Quarterly Review of the International Council of Women: "The general improvement in the labour and social standards applying to all workers . . . have greatly reduced and in some cases eliminated the need for special protective measures for women. . . . There has been a distinct shift of emphasis . . . towards protection of all workers irrespective of sex."

If the principles for which we have worked and which are an extension, not a denial, of the principles of the I.L.O. are to overcome the deeply rooted feelings of Governments, Employers and Workers that women must be protected solely on the ground of sex, representations must be made on a national level. It is the national tripartite group who make the decision at the International Labour Con-

ference. To affect these decisions it is necessary to convince the members of the Conference before they leave their countries.

ECAFE

In brilliant sunshine, with a trumpeting of publicity from press and radio and with the flags of the United Nations and member nations flying over the hotel and in the Conference room, the fifteenth session of the Economic Commission for Asia and the Far East opened on the 9th March at Broadbeach, Queensland. Twenty-three member nations, two associate members, ten other states, six special agencies, United Nations Technical Assistance Board, sixteen non-governmental organisations had delegates and representatives present at the Conference. Six of the accredited observers were women. Australia, Japan, New Zealand and Russia had women advisers or experts. Provision was made for a small gallery of sixty-odd. There was a constant clamour for the use of these seats, people driving fifty miles from Brisbane for a mere hour's visit to the conference.

Through this widespread interest, many became aware for the first time that this was no remote League of Nations but that the United Nations is an organisation to which there is an approach available to every individual. They saw that non-governmental organisations with consultative status were a valued part of the conference, and that work for the economic and social welfare for the people of all nations could proceed without any burden of political tensions.

His Excellency, Field Marshal Sir William Slim, Governor General of Australia delivered the inaugural address.

The work of the Conference covered many aspects including Industrial and Natural Resources, International Trade, Inland Transport and Communication Research and Planning.

Mrs. Fogarty, ex-president of St. Joan's Alliance, Queensland, represented St. Joan's International Alliance as observer at the above conference. We are indebted to Mrs. Fogarty for the article on the Population Problem of ECAFE on page 45.

HON. TREASURER'S NOTE

We express our deep gratitude to the kind American friend of the Alliance who has sent a very generous donation which relieves us of our immediate anxiety about the office rent. Members will realise, however, that printing, postage and other office expenses still have to be met and we would once more ask those members who have not yet paid their subscription for 1959 to do so without delay.

N. K. Carr

Notes and Comments

On May 8th the Alliance gave a party, by the kindness of Mgr. Coonan, Chaplain to the Overseas students, to women students in the London area, at the Chaplaincy, 41, Holland Park. Fifty-nine students came and it was a truly representative gathering for the women came from British Guiana, Ceylon, Formosa, Gambia, Ghana, India, Malaya, Mauritius, Nigeria, the Seychelles and the West Indies.

After talk and refreshments Dr. Shattock welcomed the visitors; Miss Challoner briefly described the aims of the Alliance and questions followed. Copies of *The Catholic Citizen* and leaflets were available and a number of the students expressed their desire to meet again for a more serious discussion.

It was a very great pleasure to entertain so many students from overseas and we hope, before long, to meet some of them again.

In the Report on *Educated Women in Africa— their status and influence in the Societies South of the Sahara*, produced for UNESCO by Daniel M. McCall and Elizabeth Colson and summarized in the March *Overseas Quarterly*, the writers seem to envisage a future African society in which unmarried women will have their "right" to bear children recognized by the rest of society. They base this opinion on a belief that the "African woman has no respect for celibacy as such", and that African society "places a stronger emphasis upon the fertility of women and the right to bear children than it does on marriage."

The thousands of Christian homes—and of priests, monks and nuns of every race—and in particular, the astonishing number of vocations from among African girls and women that the Missionary Societies report, give the lie to the aspersion on their "respect for celibacy" and bear witness to the cogency of a belief in a high and equal moral standard for all peoples.

A motion to grant more paid leave to fathers when a new baby arrives, was passed by a large majority at the Conference of the Union of Post Office Workers on May 14th. It was opposed by the Executive, but as Mrs. James, the mover of the motion, said—many young parents did not have "Mum or Auntie, or any other fairy god-mother, around," when baby arrived.

We have received the first number of *Format*, the House Magazine of Willmer Brothers & Haram, Ltd., printers of *The Catholic Citizen*. Mr. David G. Willmer gives an account of the family business established by his great grandfather, Charles Willmer, in the middle of last century. Soon after the foundation of the *Birken-*

head News the two sons of Charles Willmer died and this, though sad, was not altogether unfortunate, for the two daughters took over the business and proved most efficient. One became editor of the *Birkenhead News* and the other founded the *Wallasey News* and edited it for eighteen years, during which time she made the daily journey from Birkenhead, across the docks, on her bicycle. These two sisters championed the cause of woman suffrage at a time when there was a practical boycott of the movement in the national Press.

Merseyside Branch. Hon. Secretary, Miss M. C. Brady, 19 Fairfield Street, Liverpool 7.

On April 28th, a meeting was held at Atlantic House, Miss F. A. Keeley presiding.

The Guest Speaker, Miss P. C. Challoner, brought warmest greetings from Headquarters. She sketched the progress of St. Joan's on Merseyside from its inauguration by Miss Barry in 1912 and paid a tribute to the great work that had been done by Liverpool members in the past, notably by the late Chairman, Mrs. McCann and Miss Elizabeth Bowden and Miss Nancy Stewart Parnell, both of whom had acted as Hon. Secretary for several years.

The speaker stressed the value of co-operation with other organisations and with the missions, particular mention being made of the White Sisters, two of whom were, happily, at the meeting.

Miss Challoner explained some of the laws that St. Joan's had been working on in recent months, i.e. the Maintenance Act, the Domicile Bill and the Street Offences Bill. Equal Pay, she said, was closely connected with Equal Opportunity and she urged women to continue to qualify and to apply for the higher posts, however frustrated they might feel with any failure to be appointed.

A vote of thanks to the speaker was proposed by Miss Herbison and warmly seconded by Sister John Rigby of the White Sisters.

There will be no July issue of *The Catholic Citizen*, owing to the absence of the editorial staff at the St. Joan's International Council Meeting in Geneva.

As we go to press the Street Offences Bill is still being considered in Committee in the House of Lords. On June 9th, the amendment to substitute the words "any person" for "common prostitute" was lost by 72 votes to 46. Another amendment, providing that the prostitute's client shall be liable and guilty of an offence was also defeated by 48 votes to 15.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

AND
Editorial Office of "The Catholic Citizen"

8^B DRYDEN CHAMBERS, 119 OXFORD STREET, LONDON, W.1. Tel. Gerrard 4564

Signed articles do not necessarily represent the opinions of the Society

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Rash Statements

We deplore the reactionary views concerning women expressed, nationally and internationally, by certain Catholic organisations. For example, *The International Catholic Press Union* in document E/NGO/Conf.2/2 submitted to the United Nations NGO Conference on Eradication of Prejudice and Discrimination (February, 1959) states:

"There is a relative inequality between the sexes, and in particular, a difference in their function and even in their rôle in society; accordingly, women may, for example, be refused the right to vote, but not the right to obtain an education."

A report sent to us of a Pax Romana Meeting for Women Students on *Woman in the Modern World* (Supplement I. News Service No. 38) held at the Convent of the Holy Child, Cavendish Square, London, in April, 1959, contains a medley of outworn clichés, based, we are told on "universal truths seen in the light of Western culture and thought." For example: "Feminists and suffragettes fought for legal rights, for legal equality with the men beside whom they worked. In winning rights they lost privileges, however. In struggling to compete with men, to meet the standards of a man's world, they lost their femininity and the respect of men, in many instances."

"The Suffragettes overlooked, too, the types of influence, which causes history to remember Cleopatra, Saint Elizabeth, Madame Pompadour and Lady Churchill."

Portions of this Report are so absurd, it has to be read to be believed.

Woman's Place in the Community, by Ita Meehan, published jointly by The Catholic Social Guild of Great Britain and the Social Study Conference of Ireland, is on a higher level with much that is well said, but it contains such irresponsible and unsupported statements as the insistence of feminists on the "mathematical equality or identity of man and woman." Who ever heard of mathematical equality between two

human beings, men or women be they even identical twins? To demand identity is an even more ludicrous request, yet this is the current accusation.

The C.S.G. pamphlet apportioning to men and women different virtues and various privileges, "Woman's rôle," we are told, "is to be motherly," being womanly "involves a harmonious development with grace" (is the man to be deprived of grace? or of harmonious development?); if, as the writer concludes this seems for a woman a wonderful fulfilment ("From it will flow a love of all humanity, whatever its race, colour or creed") then, why exclude men from this Christian fulfilment? It is not flattering to either woman or man to describe her as "the complement of more aggressive, masculine qualities which are designed for his vocation to subject the world and be its master." This is an almost Hitlerian reminder of much one would like to forget and an incitement to man and boy to be as unlike their Master as they can be.

Miss Meehan makes heavy going on the status of the single woman, devoting several pages to this subject. We quote part of one paragraph only. "Girls, both the young and the not so young, possess to a very high degree the virtue of hope, particularly where their marriage prospects are concerned. Consequently they are reluctant to accept the possibility of remaining single until even their best friends would hesitate to call them girls. They are further hampered by the fact that generally speaking Society has scant respect for the single state as a way of life, particularly for women."

With relief one turns to *La Femme, La Vie, Le Monde* (Brussels), to read simple, uncontroversial and true statements. "The question is not for the Christian woman to realise her femininity . . . what comes first in the vocation of woman is to love God. . . ."

Can we not call a halt to the present fashion of apportioning virtues and privileges by self-appointed judges?

THE POPULATION PROBLEM OF ECAFE

What is Ecafe? Look at the map. Let your eye travel down the East coast of Asia from Southern Korea, the islands of Japan, the lands of South Vietnam, Cambodia, Laos, Thailand, Burma, Malaya, Singapore, the islands that make up Indonesia, the Philippines, Add India, Afghanistan and Iran and you have the Ecafe region. These are the countries which benefit from the Association known as the Economic Commission for Asia and the Far East and which exists under the auspices of the United Nations. These countries, including mainland China, comprise one-sixth of the world land mass, and they house one-half of the world's population. Moreover that population is growing rapidly and it is estimated that in thirty years it will equal the present world population.

We read the statement: "The population increase is at a rate of 1.7 to 3 per cent." It has little meaning until translated into living factors. For example, in Singapore a baby is born every eight minutes. Every week there are five hundred more children ready to go to school.

What is being done about the grim problem of feeding and clothing this rapidly growing population? The nations took a dismal view on the whole. It is recognised, said India, that the birth rate drops with the rise of individual prosperity. To bring about prosperity India needs to increase its food supplies by three to four per cent, and to bring about industrialisation in order to increase employment. The farmers are not interested in the use of heavy machinery as profit from the increased crop is absorbed by the increased costs. Increasing families are eating up increasing yields and there is little domestic saving to be put into the capital so essential to industrialisation. Therefore there was an urgent need for foreign investment. Money has been diverted from the big landowners into compulsory non-convertible loans, but it is not sufficient.

This attitude was fairly general. Land settlement schemes were said to have their limitations. Many of the countries advocated "family planning" measures. But Japan, the only country to report a falling birth rate, pointed out that birth control had its dangers. By 1965 Japan expects to have an old age problem and a consequent reduction of work force.

The Philippines and South Vietnam have succeeded in expanding agriculture. In 1958 Vietnam had succeeded in settling 100,000 people on new land and one-fifth of these were already self-supporting. This had been done without recourse to the establishment of slave communes which was mainland China's answer to the problem of increasing production. Indonesia, Burma and Malaya have areas available for settlement, but populations are unwilling to move to a new country.

Most of the countries have assets in fertile soil, great rivers, good access to sea trade routes. Some of them are wealthy in mineral resources and Iran and Indonesia have their oil wells.

The Netherlands delegation recognized clearly that "a population pressure" cannot truly be said to exist in the Ecafe region. "Pressure is said to exist when a combination of know-how, capital and manpower has reached its highest level and yet does not bring an increasing prosperity. Examine this definition in relation to the Ecafe region.

Know-how is obviously lacking in the region. Most of the farming is done by primitive means. Industry is poorly developed. The various governments are devising means to remedy this lack of know-how. Australia proposes to continue financial and technical aid and to establish an agrarian centre for the study of agricultural problems. India has a school for railway engineers. A number of nations, U.S.A., France, England, Japan, New Zealand, Australia and United Nations committees

have combined to survey the Mekong Valley for water storage and electrical works, thus bringing immensely increasing prosperity to the countries through which the Mekong flows, Cambodia, Laos, South Vietnam and Thailand.

Capital has to come from outside the region. The establishment of cottage industries will be encouraged in an effort to bring as much immediate prosperity as possible. Russia is willing to advance capital, and her assistance has already been accepted in some countries such as Indonesia. Russia also operates against the region as she did on the occasion tin was transferred from North Vietnam across Siberia and unloaded on the London market in time to dangerously depress the market for tin exporters such as Malaya.

Manpower must operate not only in numbers but also with zeal, initiative, tenacity. When these are present countries not so rich as others in natural resources have higher standards of living and faster economic growth. In the Netherlands the population density is 340 to the square kilometre—higher than many of the Ecafe areas.

It cannot be said that these qualities of character are the prerogative of any one people. Certainly, poorly nourished people are likely to be less energetic and human energy is essential to bring about greater welfare. History shows, however, that this vicious circle can be and has been broken. In the past several areas in the Asian continent were—also in the economic sense—already highly developed when, for instance, in large parts of Europe people were living in primitive conditions. The impulse to self-discipline which came from religious conversion has borne outstanding fruit.

Education and training constitute an essential element in any overall policy aimed at the elimination of population pressure. The Commission will continue its work on population trends and hopes that at the next session of the Population Commission of the Economic and Social Council will be held in the Ecafe region it will focus attention on the acute population problems of the region.

The Ecafe secretariat are most anxious that the problems will be solved within the moral and social structure of its member nations, and that culture and freedoms enjoyed within societies based on the family be not sacrificed to merely economic needs. **P. Fogarty**

TWENTY-FIVE YEARS AGO

From "The Catholic Citizen," 15th June, 1934.

Josephine Butler affirmed towards the end of the last century that "what is morally wrong cannot be medically right." It cannot be too often repeated that if it is assumed that an equal moral standard is impossible, the assumption will go far to mould public opinion in the wrong direction. State regulation implicitly assumes that there is a demand for prostitutes; supply creates demand and thus a vicious circle is set up. Nor must we forget the women concerned. The Report on the work of the Thirteenth Session of the League of Nations Traffic in Women and Children Committee truly says "the importance of respecting human personality must be fully recognised." Pope Pius IX stigmatised State Regulation as a "merchandise of human flesh."

Dr. Agnes MacLaren, whom we were proud to number among the earliest members of the Catholic Women's Suffrage Society, obtained the Apostolic blessing of the two Sovereign Pontiffs Leo XIII and Pius X for the work of the International Abolitionist Federation. She also obtained the encouragement and sympathy of many French ecclesiastics of note.—Christine Spender in "State Regulation of Vice."

THE MONTH IN PARLIAMENT

On April 30th, during a discussion on Youth Employment Problems Miss Vickers regretted that there had been no woman on the Carr Committee. She quoted from the Report: "There is scope for extending the training of girls for what are generally regarded as women's occupations," and suggested that as girls have a similar education to boys, they can also undertake other work, apart from what are generally known as "women's occupations". She hoped that we should get away from thinking only of those jobs which have been considered as good enough for women; and that far more attention would be paid to another section of the Report which states: "Girls should not be discouraged from undertaking craft apprenticeships."

On May 5th, Mr. Johnson asked the Secretary of State for the Colonies if he contemplated giving the vote to women in Zanzibar because there was much feeling about that question. Mr. Amery replied that a Committee had been appointed to consider the question of the extension of the franchise to women.

The Legitimacy Bill was discussed on May 5th, and Mr. Parker moved a new Clause as follows: "Any child, born to a married woman and accepted as one of the family by her husband shall be deemed to be the child of her marriage to her husband, provided she was married at the time of the child's birth, and upon acceptance by the husband, the birth certificate shall be amended to provide that the same child is the legitimate child of the marriage."

The Joint Under-Secretary of State for the Home Department, Mr. David Renton, spoke against the Clause, saying that it introduced an entirely new principle into the Bill which was concerned with the case of the child born when one of the parents was married to a third party and where there was a later marriage of the natural parents, and that if a marriage was void *ab initio*, children born of it should be legitimate if either parent was ignorant of the impediment to the marriage. The new Clause would enable someone who was not the father of the child to have the child fully legitimated even to the extent of inheriting any hereditary title which the man might have. If a man died intestate, the child would have equal rights of inheritance with the man's own children, born in wedlock. There was no evidence that the Clause would command wide public support. It would be a short step to the legitimation of all children, whatever the circumstances and marriage would lose much of its purpose. However, a husband and wife could make a joint application to adopt the child and secondly, the child could be provided with a birth certificate in the short form which shows the date and place of birth and the

child's name. About half of all birth certificates issued are in that form, probably because they are cheaper.

Mr. Philip Bell said that the provision put a very heavy weapon in the hand of the husband. He might well say that he intended to accept the child into the family and use that as an instrument to prevent the woman getting her freedom and taking her child to the person she hoped to marry. The significant thing about the Clause was, the extraordinary power it seemed to put into the hands of men. The first power was, that if the paramour married the wife—which, after all, he was free to decide—he could, by that act, legitimate their child. So it was his decision and he was in that powerful position. Again the husband, if he accepted an illegitimate child into his family, made that decision. Curiously enough, these two powerful decisions were left not entirely, but almost entirely, in the hands of the man.

Steps such as these were but palliatives and had nothing to do with the main problem. The real trouble with family life now was that it was breaking down. Could anybody say that the institution of marriage was better founded or stronger as a result of all the divorce laws? In his view, illegitimate children did not suffer any social discredit or social handicap. In many statutes, including those dealing with National Health Insurance and Compensation, they are put on equality. After more discussion, the Clause was withdrawn and the Bill passed its Third Reading.

On May 11th, Mr. G. M. Thomson asked the Secretary of State for Foreign Affairs, why, under his regulations a mother is not allowed to make application for a passport in respect to her children. Mr. Profumo replied: "By common law, a father is the legal guardian of his legitimate children and as such is entitled to their custody, a mother is not so entitled, unless she is awarded custody by a competent court or the father is dead. It is the general rule that a passport should not be issued without the consent of the person, entitled to the custody of the child."

So Equal Guardianship is still to be won!

P. M. Brandt

UNESCO. At the tenth session of the General Conference of UNESCO held in Paris from November to December last year, Signor Vittorino Veronese of Italy was elected Director-General to succeed Mr. Luther H. Evans. Two women were re-elected to the Executive Board, Mrs. Hansa Mehta (India) and Dr. Maria Schlüter-Hermkes (Federal Republic of Germany) and a new woman member was elected, Mrs. Geronima Pecson (Philippines). There are twenty-four members on the Board.

INTERNATIONAL NOTES

East Africa. Miss Josephine Namboze is the first African woman to qualify in medicine in East Africa. She was educated by the Franciscan Sisters in Kampala and at Makerere University College. The Queen Mother, in her capacity of Chancellor of London University to which Makerere College is affiliated, bestowed degrees at the College and gave Miss Namboze a diploma.

* * *

Holland. The women police in Holland are developing a method of dealing with juvenile delinquency which deserves attention. Children who destroy building property have to write an essay on the loss they have caused and they are then formed into a Building Club to guard property. Subsequent offenders are punished by not being allowed to attend parties organised by the building contractors.

The women police of Holland have done splendid work since their first appointment at Heerlen in 1953—but they are not on an equality with their male colleagues. The standard of entry is higher and the possibility of rising to the higher posts is not so good.

Miss Jeantine Hefting has been appointed First Secretary for Press and Cultural Affairs to the Netherlands Embassy at Washington. Miss Hefting, as a member of the Utrecht Municipal Council has done much to bring women of all parties to collaborate where women's interest are concerned. However, the women on the Council have not succeeded, so far, in getting permission for women to be taxi-drivers—(*Endeavour*).

* * *

Kenya. Mrs. E. D. Hughes, M.B.E., F.R.I.B.A., member of the Legislative Council, and a member of St. Joan's Alliance, is the architect of the new Catholic Cathedral at Nairobi.

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Kuwait. By a Decree dated 2nd March, 1959, Article 28 of the Kuwait Labour Law lays down that "the woman worker shall be given wages equal to a man if she does the same work."

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Nepal. Mrs. Dwarika Chand is the only woman to be returned in the first General Election to be held in Nepal, and she is appointed one of the deputy Ministers in the Government, which consists of eight Ministers and eleven deputy Ministers.

BOOKS RECEIVED

The Theology of Grace. By Jean Daujat.
Christianity and Money. By Jacques Leclercq.
The Religion of Israel. By Albert Gélin.
Why We Believe. By Léon Cristiani. (Burns Oates, Faith and Fact Books, 7s. 6d.)

REVIEWS

The Gospel Story. By Ronald Knox and Ronald Cox. (Burns Oates, 18s. School Edition, 12s. 6d.)

How many Catholics are woefully ignorant even of the Gospels—the story of our Lord and the Good News he commissioned his Apostles and Church to teach to all nations. Knowing the Gospels does not mean making use of them as a series of texts complete with chapter and verse: it means rather knowing them with love, knowing, through the inspired writers, Christ as a living Person, knowing his outlook and ideals, knowing his life and knowing his death.

Fr. Ronald Cox (of New Zealand) rightly says that there are two main difficulties confronting anyone who tries to read the Gospels: the problem of sequence (Gospel harmony, the order of events, how do the four Gospels fit in with each other), and the need of explanation (there are many points which puzzle, and when we are puzzled we are put off). In this book, *The Gospel Story*, Fr. Cox has succeeded in solving both these difficulties. On the left hand page the four complete Gospels (in the Knox version) run as a harmonized continuous story; on the opposite page is a continuous commentary-explanation of the Gospel text, paragraph by paragraph. The text of the Gospels has been somewhat modernized and corrected with the full co-operation of the late Msgr. Knox, and reading it straight through is a new pleasure in itself. The commentary is simple and an attractive blend of the "spiritual" and the practical, explaining people, places and customs. No doubt many points are still debated, and perhaps the commentary is a little over-simplified, but the general reader will find it quite ample enough and very illuminating.

I must emphasize that this is not just a rehearsed jumble of selected episodes, but the four Gospels (and part of the Acts) are here complete in continuous narrative, and the commentary is directly opposite the passage to which it refers. The book is completed with a few useful maps and diagrams, a chronological table and a list of Gospels for Sundays and Holy Days.

The idea of the book is basically so simple that I wonder it has not been attempted before. The publishers call it a "new and exciting presentation of the New Testament"—and so it is. I am certain it can lead many to a greater knowledge and love of our Lord. I am getting a copy myself.

C. L. M.

Morals and Missiles. Catholic Essays on the Problem of War Today. Edited by Charles Thompson (James Clarke, 3s. 6d.)

In this slim volume, an Archbishop, a Canon, two members of the Regular Orders and three laymen contribute their opinions on the grave questions suggested by the title. There is no woman writer, which seems a loss, but the well-known

essayists present their case simply and with conviction.

The Archbishop of Sygdea, the Most Reverend T. D. Roberts, S.J., reminds us that as members of the Mystical Body of Christ "Our hands are the limbs of one Body and God's own interests suffer or are served by their use."

Father Francis Stratmann, O.P., in "War and the Christian Conscience" re-states his firmly held belief that "justice cannot be defended by war" and brings into the context the Papal declaration which supports his claim.

Mr. Christopher Hollis as a layman with an open mind regarding the settlement of international political quarrels, makes a firm statement for the rejection of modern implements of war by Christians as they are inadequate for the preservation of Christian ethics and a challenge as such to the Christian conscience.

Canon Drinkwater poses the same question in a three-cornered debate in which three priests share and the reader is left to state the conclusion.

Sir Compton Mackenzie's "Thy Neighbour as Thyself," is a crescendo expression of faith in this most difficult commandment.

Dom Bede Griffiths, O.S.B. pleads for the substitution of violent materialism by the non-violence of the spirit and for a belief in its power.

Mr. E. I. Watkin in "Unjustifiable War"—not a reprint—makes a fundamental contribution and a positive one to the whole question. He reminds his readers that the Christian holds an individual and not vicarious responsibility and that the obligation to act upon this is made critically urgent by reason of his moral status and his claims to freedom.

The things written in this small book are well said and as Count Michael de la Bedoyère says in the introduction, we may have reason to be grateful to the writers.

Hilda R. Walmesley

Saints and Ourselves. Edited by Philip Caraman, S.J. (Hollis & Carter 12s. 6d.)

This book is the second in the series of Personal Studies by various well-known Catholic writers. Various and varied the authors, not less so the Saints. Thus we get D. B. Wyndham Lewis writing of Blessed David Lewis, a delicious rich tapestry in prose about a namesake Jesuit martyr for the Wales so well loved by them both. F. Sherwood Taylor has an appreciation of another scientist, this time of the 12th Century—St. Albert the Great. St. Joan of Arc is given a comprehensive and enlightening chapter which does very well as a poor man's Lucien Fabre, and Vincent Cronin has contributed a beautifully written little vignette on St. Jeanne de Chantal.

There is an interesting glimpse of St. Nicholas von Flue by E. I. Watkin—a Saint who is perhaps neglected in this country, yet acclaimed and venerated as the saviour of his native Switzerland.

These names and authors have been set down entirely at random, but in the book, the arrangement is strictly chronological. In this way, a panoramic view is given of the Church from 675 A.D., the birth date of St. Boniface, to 1787, in which year St. Alphonsus Liguori died.

A vast record of lives given to God, in serving his Church, and in turn given back to the world as Saints, patterns, heroes, inspirations, what you will—here seen with another perspective, through the eyes of those who love them, and see in them a special means of help and direction in these particular times in which we find ourselves. **Ann Whittles**

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