

# THE CATHOLIC CITIZEN

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*Organ of St. Joan's Alliance (formerly The 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*

## FATHERS ARE ALSO PARENTS

The commandment 'Honour thy father and thy mother' is the basis of all teaching about authority: that is—lawful authority is by Divine ordinance parental and bisexual.

The Church has always taught that it is the duty of parents to provide for the religious, educational and material needs of their offspring, and the categorical statement in *Pacem in Terris* that the rights and duties of both parents are equal, gives us an opportunity to consider how this teaching can be implemented.

This parental equality is an absolute essential for the proper fulfilling of the ancient commandment and of the Church's teaching. The existence of an increasingly large number of young delinquents, of children 'in need of care and protection', of young people with a negative attitude to morality and authority, is largely the result of widespread confusion about the nature of authority, and of wrong-headed conventions about the rôles of fathers and mothers.

In the past, conformity to law and order was largely obtained by means of various kinds of fear. This led to the error of confusing authority with authoritarianism—rightly decried: fear is never a good substitute for parental wisdom. In removing much of the fear modern society has failed to provide the young with a frame of reference upon which to base rules of conduct.

It is not possible for parents to elicit the fullness of love and respect due to them if either is restricted, dominated, neglected, or in any way excluded by the other. Unless there is equality of consideration, mutual moral support and respect, and scrupulous loyalty, the child's duty of honouring its parents is made intolerably difficult. According to temperament the child may feel contempt for the complaisant parent or resentment against the domineering one or even experience both of these emotions together. Children soon learn where it is possible to play one adult off against another. This is how delinquency begins. But where there is real parental harmony, the yoke of obedience and the burden of childish services become 'sweet and light'—and acceptable; and the growing child

is prepared for compliance with the reasonable demands of the extensions of parental authority as exercised by its teachers and the appointed guardians of law and order.

Parental equality is necessary not only for genuine filial respect, but for the right spiritual, emotional and social development of the young. It is also necessary for the well-being of both parents.

A sentiment frequently expressed, more perhaps by women than by men, maintains that men need some bolstering up by being accorded an area of superiority. A little thought will show that this is based on an implicit belief in male inferiority. The truth is that men are not inferior and have no need of special privileges. There are, of course, as many degrees of personal worth as there are human beings. Real worth needs no artificial support: it can reveal itself only in an atmosphere of equality and freedom.

Western society has until recently accepted and enforced the ideas that the father should be the only, or at least, the principal breadwinner, and that the training of the children, both boys and girls, should be almost the entire responsibility of the mother. Yet the training of children is a work requiring the best qualities of both male and female adults. It is too great a responsibility to be left to either parent alone.

Mothers are still blamed for youthful delinquencies: the mother who stays at home will be charged with over-mothering or over-conscientious training. If she goes out to work this is immediately seized upon as the cause of the trouble. Yet it is generally accepted that the father should have to work long hours away from home, and be expected to spend his leisure hours in recreation or other activities that take him away from the family.

The increase in the use of automation in industry is already beginning to bring about changes in the pattern of employment, and makes it possible to begin to prepare for an ideal situation where both parents will be recognised as breadwinners with short hours of work. This will enable both to help in the training of their children, to co-operate in



the work associated with home life and to be given a fair share of time for recreation and other pursuits.

It is generally accepted that the growing boy 'needs a man' (especially when he has got into trouble). The supplying of this need is usually left to the school. The growing girl's need for a friendly father is just as great, but this is less readily accepted. Her attitude to men will depend on her relationships with 'father figures'.

In the schools children of all ages should be taught by a mixed staff, for teachers are merely parent surrogates. Segregation from either young or adult members of the opposite sex is conducive to unhealthy attitudes which stunt emotional development. Those who are destined to lead a celibate life are even more in need of this mixing. They should be safeguarded from looking upon members of the other sex as sources of temptation. Celibacy founded upon ignorance, or preserved by fear of or contempt for the opposite sex, is not a holy state. The truly chaste see all others as persons to be regarded with spiritual love—never as forbidden sexual objects.

There should be a quota of men teachers in the infants' schools. There are men who would like to teach infants, but at present they are deterred from applying for such posts by a faulty public opinion. Some are put off by the false notion that to teach children in their most formative years is a less dignified task than that of instructing older ones.

Many a husband suffers from a feeling of being neglected in the family, especially after the birth of the first child, when the family interest and the mother's preoccupation are centred on the baby. Here the status of the father must be raised to that of the mother. The churching ceremony, from which the father is excluded, might well be replaced by a service of thanksgiving for the gift of a child. It should be an occasion for the father as well as the mother, any other children of the marriage and the near relatives, to express their joy. There should be flowers and candles, meaningful family prayers, triumphal music and specially written hymns.

The father should be able to participate in all the delights of the infant's growing awareness and achievements. Too often he has been packed off to a long day's work, out of the way till the young children are in bed.

He should not feel that he is valued in the family only for the money he brings in. As the children grow he should be assured of their love, and of their need for him as guide and protector. The mother should not be driven by loneliness or frustration to become over-possessive of their love and to grow cold towards her husband.

The father needs to take a full part in family life for his own sake as much as for that of the family.

Where he does so he will not need to compensate by playing the martinet or by asserting that his maleness is a sign of superiority.

The vocation of fatherhood has never yet been accorded the full recognition of its dignity. At the Vocations Exhibition held recently there was a stall calling attention to the vocation of 'marriage and motherhood'. Perhaps in future exhibitions of this kind the young will have their attention called to the vocation of 'marriage and parenthood'. This is the only vocation where two are called together, and where God has made a unity we should in no way suggest a separation.

C.M.C.

### THE SUMMER SALE

The annual summer sale and party was held this year on July 3rd at the home of Miss D. J. Collier. It was a happy gathering where we were very glad to welcome our president, Madame Leroy Boy.

We were shown the Papal Medal, which had been bestowed on Miss Barry and which has now been presented to the Alliance by her sister, Miss Eva Barry. With her kind message had come a lovely hand-knitted shawl to help to raise funds.

Also displayed was Miss Barry's Golden Jubilee Book of signatures which now belongs to the Alliance.

Business was brisk, nearly everything was sold. The raffles went very well, including one conducted by Mme. Leroy's youngest son, Denis, who volunteered to help. The sale raised £46 6s. 0d.

After tea there was a short ceremony at which the Chairman congratulated Mme. Leroy on her installation as Dame of the Holy Sepulchre and presented her with the gold and enamel badge of the Alliance which had belonged to the late Dame Vera Laughton Mathews, thus forging another link.

Madame Leroy thanked us and said she was very happy to be with us and proud to possess the badge; and she called upon us to join her in Rome.

Our thanks to all who helped to make the party a success.

G.D.

### Mrs. F. E. Key

The women's movement has lost one of its outstanding members by the death in June of Mrs. F. E. Key. She was an early member of the Women's Freedom League and throughout her professional life she was active in the National Union of Women Teachers.

### Adlai Stevenson

We were saddened by the news of the sudden death of this very great man and express our sympathy with our American friends.

### THE DEBATE CONTINUES

In the *Osservatore Romano* of April 30th the Reverend Charles Boyer, S.J., was quoted as saying:

'That the priesthood is reserved to men is, as everyone knows, the doctrine of the Roman Catholic Church. Although Christ Our Lord was accompanied by holy women He admitted none among His Apostles, not even His mother. St. Paul is explicit: "Let women keep silent in the assemblies," he said to the Corinthians, and he repeated it in his first epistle to Timothy. From that time the teaching and practice of the Church have reserved ordination to the masculine sex. If women had been able to receive this sacrament the Church could not have deprived them of this grace during so many centuries.'

As regards the disfavour shown in the Old and New Testament to the ordination of women expressed by the writer of the article, one might recall that there are theologians who hold that the Sacred Texts ought to be interpreted in their historico-sociological context. In this way alone can be explained the precept 'an eye for an eye, a tooth for a tooth' (which marked an advance on the custom of the time), the cheating by Jacob to obtain the birthright that belonged to his brother, the polygamy of the patriarchs and other practices which our twentieth century condemns. The same applies to the custom of the Jews of that period who would have found it unthinkable that women with their lower status (*capitis diminutio*) should aspire to an official position in the Church.

Thus, in accordance with the customs of the time, Christ did not admit any woman among His Apostles, 'not even His mother'. I hesitate to discuss the destiny of the Virgin Mary, but is it conceivable that Christ should have asked the woman who bore Him to be sent out to evangelize with the Apostles and re-enact the Sacrifice of the Cross?

We submit that the words of St. Paul, quoted by the learned Jesuit, no longer apply in contemporary society. Would he expect slaves to be 'subject to their masters', and women to continue to be veiled?

Finally is it not agreed that the Church has continued to elaborate initial revelation? The work of the Church consists not only of the definition of new dogmas but also of the modification of ancient practices. 'After so many centuries' the Church has defined the dogmas of the Infallibility of the Pope, the Immaculate Conception and the Assumption; 'after so many centuries' she has recommended to the faithful the practice of frequent Communion.

Furthermore, is it certain that no women were present when Christ said, 'Go teach all nations, baptising them in the Name of the Father and of the Son and of the Holy Ghost'? The Church has already accepted women as missionaries and catechists. As to the long delay in accepting the participation of women in the service of the Church, is it not evident that Christianity itself has completely changed the position of women in human society since the time of the early Church? We pray that the 'obstacle' to the acceptance of women for greater service to the Church will not prove 'insuperable'.

M.L.B.

### POPE PAUL ON FEMINISM

Like his great predecessor Pope John XXIII in the encyclical *Pacem in Terris*, Pope Paul spoke feelingly about the emancipation of women when he addressed members of C.I.F. (Italian Women's Centre) during their recent Jubilee celebrations.

He congratulated them on preparing themselves and others for new public duties, basing previously undreamed of activities on Christian principles, thus acquiring a new moral and civic stature.

He said that the social processes that assure to women their rights and obligations are not yet completed and he warned women to be vigilant in exploring and formulating the principles which underlie true feminism.

'You should remind women that perfect equality in their nature and dignity, and therefore in rights, is assured to them in the first page of the Sacred Scriptures,' he added.

The Holy Father went on to exhort women not to be afraid to speak up in defence of moral values at all levels of life and vocation. 'Be instructors in this field,' he urged. 'If you omit to do this you will fail your children and your country, as well as your own gifts so richly endowed by your capacity to love.'

### The Vocations Exhibition

St. Joan's Alliance was one of the thirty lay organisations which were represented this year at the Vocations Exhibition at Earls Court. The information desk was backed by an attractive vividly coloured representation of St. Joan, by Miss Joan Morris. The main lesson we learned here was that we need more publicity. Missionaries of both sexes, and people of all kinds, confessed that they had never heard of us, and travelled men who had seen for themselves how the customs of many lands still enslave women gave new and unexpected evidence that our concentration on these matters has not been misplaced. We thank those members who manned the stall and helped to make our work known.



## ST. JOAN'S ALLIANCE

founded 1911

BRITISH SECTION OF ST. JOAN'S INTERNATIONAL ALLIANCE

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

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INTERNATIONAL LABOUR  
ORGANISATION

St. Joan's International Alliance sent the following brief memorandum to the 49th session of the International Labour Conference held at Geneva in June, 1965:

At the 48th Session of the International Labour Conference a Resolution passed by the Committee on Women Workers with Family Responsibilities and accepted by the General Conference on July 8th last year, appeals to all member States to guarantee the application of the Maternity Protection Conventions (1919-1952).

This is the third item on the Agenda of the 49th Session to be held in June this year.

The Alliance has had most cordial relations with the International Labour Organisation from the beginning but it has never disguised its opposition to conventions which in its opinion treat women as less than adult. It has therefore welcomed the trend towards separating women's problems from those of young persons and the advocacy of equality of treatment regardless of marital status. It urges acceptance of the fact that workers with family responsibilities include fathers as well as mothers and other persons who look after young people or aged relatives—and maintains that part time is a boon to others besides married women.

The tendency to interpret the family in a wider sense than that suggested by the title of the item on which a recommendation is to be drawn up is of great interest to the Alliance. It continues to press for a definition of family responsibilities, re-training for all who need it after a long absence and vocational training for girls as well as boys.

This year, however, the Alliance is particularly interested in the third item on the agenda (Reports on unratified conventions) and would beg the Conference not to press for ratifications of the Convention on Maternity Protection, which it believes to be dangerous to the very people it is intended to benefit. The Alliance would not oppose any measures to

help families but it deprecates the establishment of universal standards aimed at the protection of one section of the community. It is impossible to seek equality of treatment together with acceptance of privileges—and the first essential in equal treatment is that women who choose to work outside their homes should be treated primarily as workers, and that both sexes should be protected against exploitation, injury and illness as individuals exposed to hazards by reason of the nature of their work.

The Alliance would suggest that absence on account of child-birth be covered by insurance like any other incapacity for work. As social customs differ from region to region, and women from one another in their needs as mothers, it is preferable to make local arrangements for the social services needed by the families concerned; and to permit women to cease and resume work before and after child-birth on a medical certificate from a qualified doctor.

The Alliance would ask the Conference not to press for the ratification of the Maternity Convention also on the grounds that in the world today any special treatment of one class of workers will prejudice them in the field of employment, and cause resentment and tension with fellow workers. The first is, of course, more serious where employers are given the liability for providing treatment or social services, and the second where e.g. working mothers would be allowed extended leave together with complete reinstatement of rights. The Alliance is, of course, deeply concerned that the children of working parents should have all the social services necessary, but it would point out that these are primarily help to families and are of equal interest to mothers who devote themselves to their children at home. In the highly complex conditions of modern life, which has lost many of those simplicities still retained in many of the developing countries, this seems to the Alliance of

great importance. The application of a convention which has evolved historically in a society slow to recognise the equality of men and women, to the developing countries, is to be deplored.

The Alliance therefore asks the Conference to reject the proposal for the universal application of the Maternity Protection Conventions and urges the acceptance of the principle that women who work outside their homes are fully adult workers, whose incapacity for work for reasons of child-birth should be covered by a medical certificate as is any other incapacity for work.

P.C.C.

## WELCOME TO OUR NEW SECTION

The first formal function of the newly-founded American section was a Mass celebrated in honour of St. Joan. Mgr. Clancy, the celebrant, a theologian and biographer of Pope Paul, said that only recently have Catholic scholars begun seriously to study the status of women in the Church, and that theologians have been inclined to accept without question a mixture of piety and folk culture as a theology of women. Even now, he added, the pull of past prejudice is so strong that those who ask reconsideration of the problem are likely to be the object of misunderstanding and ridicule.

Mgr. Clancy asserted that the most relevant fact about the Incarnation is Christ's assumption of human nature and not the fact that he became a male. This, he said, was St. Paul's point in saying that in Christ there is neither male nor female.

Very often, Mgr. Clancy continued, characteristic human failings are thought to be the mark of the 'normal' man or the 'normal' woman and are not only tolerated but encouraged as part of the masculine or feminine image. In consequence women have been traditionally thought of only in what pertains to them in their sexual function, and their vocation has been narrowed accordingly.

This, the speaker said, conflicts with both Revelation and reason, which make clear that woman's rôle in society and in the Church ought not to be one of mere subservience but of genuine complementarity that genuinely recognises the equality of the sexes.

The committee of the American section consists of: Miss McGillicuddy, Chairman, who is our consultant with the United Nations in New York; Dr. Georgiana McEntee, Professor of Government at Hunter College, New York, Vice-President; Mrs. Katherine Burton, author and columnist; Dr. Rosemary Lauer, Professor of Philosophy at St. John's University, New York; and Miss Kathleen Carllson, law student, Secretary. The headquarters are at 435, W. 119th Street, New York, N.Y.

## The President's Visit

From July 3rd to 6th the President, Mme. Leroy Boy, paid us a visit which was full of activity, mingling pleasure with hard work. There was much

to talk over and to arrange, particularly for the Council Meeting in Rome in September.

Her visit coincided with St. Joan's summer sale and her presence there was most welcome. She was also welcomed to the garden party given in the delightful home of Colonel and Mrs. Hemming, by the London Friendship Committee of the International Council of Women for its president, Begum Anwar Ahmed of Pakistan.

It was good to meet there Mrs. Corbett Ashby, who was also at the reception held at the House of Commons on July 5th for delegates and friends of the Commonwealth Countries League which was to hold its 33rd annual conference the following day.

Various engagements with old and new friends, including tea at the House of Lords with Baroness Phillips, filled in the time left after attending to the education of the President's youngest son, Denis, by visits to museums, etc. He was also entertained by various friends, including Miss Christine Spender, and David Laughton Mathews.

Everywhere, at every turn, we missed the warm-hearted and devoted leader we all loved so well. It was a great pleasure to have our President with us, and after all her hard work for the Alliance we wish her a most happy holiday with her family and look forward to our reunion in Rome.

P.C.C.

## Congratulations—

To our member, Josephine Massingberd Ford on the Ph.D. which she obtained before returning to her work at Makerere;

To the four members of the Ecumenical Commission—particularly Miss Margaret Feeny, the indefatigable Secretary of the Catholic Institute for International Relations;

To Dr. Kathleen Kenyon, Principal of St. Hugh's College, Oxford, who has been appointed one of the British Museum's twenty-five trustees;

To Dame Nancy Parkinson, the first woman to be admitted to the Order of St. Michael and St. George. The Queen opened this Order to women in this year's New Year Honours;

To Miss Anne Chambers of Sidmouth, Devon, who at 22 has become the first woman in Britain to qualify as a naval architect. Miss Chambers came top of six students at the Sunderland Technical College, where she was the only woman student in an engineering faculty of 400 men.

## St. Joan's Council Meeting in Rome

Time is getting short, but we hope that any member of the Alliance who can find her way to Rome for the Reception on September 17th or for the Council meetings on the 18th and 19th will let us know so that she can be sent the Agenda. Accommodation may yet be found if we know soon, and be told the times of arrival and departure in good time.



## THE MONTH IN PARLIAMENT

Debates on the Finance Bill occupied much of the attention of the House of Commons, where an all-time record was established in respect of the number of hours devoted to its discussion. On July 7th, Mrs. Thatcher drew attention to the special hardships experienced by widowed mothers, and sought unsuccessfully to have their tax relief raised to £280.

After a stormy passage through the House of Commons, Mr. Silverman's Murder (Abolition of Death Penalty) Bill reached the House of Lords on July 14th, where charge was taken of it by Lady Woolton. On July 20th, it passed its Second Reading with a majority of 100, the voting being 204-104. Of the 15 peeresses (out of a possible 18) present, only two voted against the measure. The Sexual Offences Bill has also passed through all its stages in the Commons, and is making its way through the Lords.

Dame Joan Vickers' Guardianship of Infants Bill survived a Second Reading in the House of Commons, after which, most regrettably, it was dropped. A like fate befell Mr. Abse's Infanticide Bill, which sought to permit the trial of this offence, without the publication of details which would identify the mother, by magistrates, and to remove the penalty of imprisonment. Lady Summerskill's National Assistance Bill, which, after passing successfully through the Lords, was consigned to her daughter's care in the House of Commons, has also been dropped. Mrs. Short's Abortion Bill, which seeks to extend the reasons for making legal the termination of pregnancy, has so far survived. Mrs. Jeger's British Nationality Bill has passed all its stages in the House of Commons, and was given an unopposed Second Reading in the House of Lords on June 28th.

On June 23rd, on the Adjournment, Dr. Shirley Summerskill raised the question of equal pay for women, seeking to ascertain the intentions of the Government on this issue. The Joint Parliamentary Secretary of the Ministry of Labour (Mr. Thornton) said that, in conformity with the election pledge given by the Labour Party, the Government were considering ways and means of implementing equal pay. The cost of the concession was, however, a consideration which could not be overlooked, and they had also to consider the priority to be given to this, in relation to other needs. A very similar Answer has been given to a Question by Mrs. McKay on June 14th, when Mr. Thornton said that the Government had not yet been able to estimate the cost of equal pay, which was one of the matters for consideration by the official committee, whose report was expected in the course of the next few weeks.

Mr. Hamling, on June 14th, asked the Minister of Labour how many women workers, and in which industries, were affected by orders permitting night shift or shift work outside hours norm-

ally permitted by the Factories Act. Detailed statistics were circulated in the Official Report, but Mr. Thornton gave on the spot the information that 34,000 women were affected, one-third in the textile industries and about one-fifth in the food, drink and tobacco industries. He added that, with modernisation, shift work was bound to increase, but that, so far as it could be minimised for women, that would be all to the good.

The names of Members appointed to serve on the Speakers Conference on Electoral Law was announced in the House of Commons on June 23rd. Among them are two women, Mrs. Jeger and Miss Pike. On July 14th, an announcement was made by the Postmaster-General that, following discussions with the Union of Post Office Workers, it was proposed to recruit full-time postwomen in the London area.

On the same date, the Lords debated the increase in serious crime, and Lord Wells-Pestell, a former probation officer, said much delinquency resulted from the broken family, and asked for greater financial support for marriage guidance councils.

A picturesque incident occurred in the House of Lords on July 7th, when Viscount St. Davids was able to congratulate his eighty-year-old mother, Lady Strange of Knocken (a hereditary peeress) on her maiden speech.

Vera Douie

## NOTES AND COMMENTS

## Commonwealth Countries League

The Alliance was represented at the 33rd Conference of the Commonwealth Countries League on July 6th. The theme was, 'National Independence within the Commonwealth: how is it affecting women?' The chief speakers were Mrs. Kelfa Caulker, wife of the High Commissioner of Sierra Leone, and Princess Nakatindi, M.P., Junior Minister for Labour and Social Development in the Government of Zambia.

## Mrs. Pankhurst's Birthday

On July 4th the Suffragette Fellowship celebrated the birthday of Mrs. Pankhurst. Flowers were laid at the foot of her statue and a meeting at the Caxton Hall gave members and friends, as usual, the opportunity to hear outstanding women speakers. This year it was Virginia Cowles, the American war correspondent, and Dame Irene Ward, M.P.

## Doctors in Convents

'A University Graduate' in a letter published in 'Search' asks why women's religious congregations almost invariably ask a male doctor to attend to the health of the nuns. She says that there is no excuse for convents to adhere to the old-fashioned prejudice as regards women doctors.

## New Cardinals

The appointment of Cardinal Duval of Algiers and of Cardinal Zoungrana of the Upper Volta has brought great joy to Africa. The Government of Upper Volta sent a White Sister, a White Father, a Brother, an African priest, and a layman to the ceremony at St. Peter's—no laywoman—yet! We congratulate Africa and the White Fathers. Perhaps at Rome, in September, we may personally congratulate the newly-appointed, including Cardinal McCann of S. Africa.

## The Debate Continues Further

To one of our members who wrote to Father Charles Boyer, S.J., following the report of his article in the *Catholic Herald*, he kindly replied, wondering whether perhaps the *Catholic Herald* had misrepresented him. He wrote, 'I only said that Holy Scripture and the tradition of the Church do not admit women to the Sacrament of Order, to be, for example, priest or bishop. This is very true and known to Catholics. I added that women can serve much in the Church and be called Deaconesses—without receiving the Sacrament. Why did I write? Because the Protestants were working for the complete equality of men and women in the Ministry, so that it would be a new insuperable obstacle to the unity of Christians. Do not believe that I am a misogynist.'

We are, of course, grateful to Father Boyer for his courtesy in replying but we hope that he will not think us discourteous in pointing out that his statement is not 'ex cathedra'.

A similar statement in the late 17th century by Cardinal Brancati—at one time Prefect of Studies at the College of Propaganda, and a man of great influence in Rome—delayed the work of women in the missions for many years. 'The single function of the missionary,' he said, 'is preaching; preaching is a work of wisdom and (following Aristotle) *on ne trouve guerre la sagesse chez les femmes*.' This was quoted by Père Charles, S.J., at the twentieth Semaine de Missiologie, held at Louvain in 1950—(see *The Catholic Citizen* September-October 1950—'Women in the Missions').

We do not forget that it was a member of St. Joan's, Dr. Agnes McLaren, who was instrumental in having altered the Canon which forbade nuns to do medical work, or to be midwives, so that her follower, Dr. Anna Dengel, was enabled to found the Medical Missionaries. (See *The Catholic Citizen* September and November, 1959, 'Fight for the Right, a film on the life of Dr. McLaren,' directed by Miss Joan Morris.)

In both cases the resulting relief of untold suffering and the extension of the Christian Faith were surely proof of the rightness of the decision to make a change. What new glory to the Church may come through women whose ordination is at present so firmly opposed!

P.C.C.

## Byzantine Church Dedication

The News Bulletin of San Francisco published some notes for the dedication of the new St. Nicholas Orthodox Church at Diamond Heights. After describing how the ceremonial would be carried out, with the parishioners being refreshed with the sweet smell of spices, delighted with the mosaics and beautiful windows and the singing of a glorious anthem, the notes conclude: 'In keeping with the Syrian Orthodox tradition, no woman will ever be allowed inside the sanctuary. That rule applies even to new-born babies, brought to the church for Baptism. When the child is a boy, the priest will carry it into the sanctuary, but there is no such privilege for a baby girl.' Father Gregory Ofeish explained the reason for this: 'You see, from early in life the woman must know her place in society.'

## Christianity under Communism

A missionary priest who visited the Vocations Exhibition, told us that although behind the Iron Curtain the suppression of the outward forms of religion has not abated, the basic tenets of Christianity are being fostered and passed on by the women.

## A Co-operative Victory

At the Congress Hall in Edinburgh on June 8th, a resolution in favour of 'giving a firm lead to the distributive trades' by paying their women employees the 'rate for the job' and of urging the Government to prepare legislation for Equal Pay, was passed by 6,797 votes to 3,989. This is a welcome change, as over the last twenty years the Societies have consistently increased the sex differentials in pay except for those holding managerial or administrative posts.

## Foyle's Bookshop

After a dispute lasting seven weeks the management of Foyle's have agreed to their employees' basic demands for a wage agreement and the right to negotiate wages and working conditions.

The new wage rates are:

£7 for a youth of 15 rising to £11 at 21

£6 10s. for a girl of 15 rising to £10 at 21

It is disappointing to see that the principle of Equal Pay has not been applied here.

## Flats for the Retired

Many Catholics may not know of the small flats in London, provided through an 18th century endowment, for retired Catholic women. Originally an almshouse, the flats have been modernised, and a new block has been erected on the opposite side of a pleasant enclosure. When Cardinal Heenan saw the flats on a recent private visit, he found them very attractive and pleased the occupants by declaring that he would like to live there himself.



### France

On sait qu'un projet de loi sur la Réforme des Régimes Matrimoniaux élaboré par le Gouvernement est soumis actuellement à la discussion du Parlement.

Ce projet constitue un progrès considérable par rapport au régime légal qui est toujours en vigueur et par rapport à un projet précédent qui, à la suite de la campagne menée par les Associations Féminines, dont l'Alliance Jeanne d'Arc (section Française) et le Conseil National des Femmes Françaises avait dû être retiré par le Gouvernement.

Ce nouveau projet, déjà adopté par le Sénat a été modifié par quelques amendements. Nous reconnaissons qu'il va plus loin que les projets précédents dans le sens d'une égalité entre époux et tend à augmenter la collaboration de la femme dans la gestion de la communauté, qu'il lui donne la possibilité précieuse et indispensable de gérer et de disposer de ses biens propres—possibilité qui concerne également ses biens réservés.

Nous sommes satisfaites tout d'abord de la disparition du régime actuel de communauté légal et de la consistance de la communauté réduite aux acquêts qui se composera "activement des acquêts faits par les époux ensemble ou séparément pendant le mariage".

De même le fait que "chaque époux conserve la pleine propriété de ses propres biens" nous paraît tout à fait équitable et un progrès très grand sur les projets précédents.

Nous serons à même de faire une analyse complète du projet, lorsque celui-ci sera adopté par l'Assemblée Nationale.

### New Guinea

Our Australian correspondent writes that the Bride Price is still a very real issue. She tells of a record price of £1,800 having been paid recently by a £7-a-week government clerk, for a twenty-one-year-old school-teacher. The native council of Fairfax, Tonka Kapena, claims that, owing to the high cost of wives, couples are now having children out of wedlock. It proposes to ask the Administrator for permission to make a native law enforcing a maximum bride price of £500. This shows that they have not yet realised that it is the principle which is objectionable.

### Belgium

This country, like so many others, has to face the problem of illegitimacy. M. Lox, a children's magistrate, relates the problem to the education of girls. 'Our young women,' he writes, 'are not prepared to meet with men. If their attitude towards men raises problems it is not due to ignorance of the "facts of life", but follows upon a deficient personal formation and family environment. These girls lack the elements of a life that is emotionally and sexually balanced, and information about social life.'

## ST. JOAN'S ALLIANCE

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### OBJECT

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

### MEMBERSHIP

All Catholic women are eligible as Members, who approve the object and methods, and will pay a minimum annual subscription of £1 which includes *The Catholic Citizen*. Men are invited to join as Associates, on the same conditions, with the exception that they may not elect or be elected to the Executive  
Life Membership £10.

### TWENTY-FIVE YEARS AGO

From *The Catholic Citizen*, July/August, 1940

"I think it is our woman's duty in 1940 to try to rise above fear; to protect the weak; to use and exercise—yes and continue to claim—the rights we have or need because we may not by any means evade responsibility and we have a sacred duty to attain that measure of power and influence necessary to allow us to shoulder it in reality—we dare not let our share go by default; to preserve our belief in the value and sanctity of human life in the midst of incredible destruction; to keep alive the faith, love and warmth of family life as the cradle of citizenship in a world where hundreds and thousands are driven from their homes like cattle; to remind mankind in the midst of wanton destruction of wealth and the perversion of human effort towards war, of the magnificent possibilities of comfort and security that waits its sincere and worldwide co-operation; to protest against all propaganda of hate, even if our own lives are wrecked by that hate; to look beyond our frontiers and keep alive the tiny lamp still burning so feebly that proclaims the brotherhood of man under the Fatherhood of God."

*Mrs. Corbett Ashby in International Women's News.*

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