

THE CATHOLIC CITIZEN

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Daughter of the ancient Eve,
We know the gifts ye gave and give;
Who knows the gifts which you shall give,
Daughter of the Newer Eve?

Francis Thompson

Pacem in Terris

The Easter Encyclical of Pope John XXIII has wakened an immediate response in Christians of every denomination, non-Christians, and all men of good will who profess no faith but who ardently desire to see peace on earth. Yet in a world bristling with artificial barriers and obstacles, there cannot be peace, and the Encyclical is a clarion-call to dedicated action:

There is an immense task incumbent on all men of goodwill, namely, the task of restoring the relations of the human family in truth, in justice, in love and in freedom: the relations between individual human beings; between citizens and their respective political communities; between political communities themselves; between individuals, families, intermediate associations and political communities on the one hand, and the world community on the other. This is a most exalted task, for it is the task of bringing about true peace in the order established by God.

Pope John has called his Encyclical an "Easter present to the world". It is an Easter gift beyond price to women, for the Holy Father has placed on record for ever the recognition of their human dignity:

It is obvious to everyone that women are now taking a part in public life. This is happening more rapidly perhaps in nations of Christian civilisation, and, more slowly but broadly, among peoples who have inherited other traditions or cultures. Since women are becoming ever more conscious of their human dignity, they will not tolerate being treated as mere material instruments, but demand rights befitting a human person both in domestic and in public life. . . .

Men all over the world have today—or will soon have—the rank of citizens in independent nations. No one wants to feel subject to political powers located outside his own country or ethnic group. Thus in very many human beings the inferiority complex which endured for hundreds and thousands of years is disappearing, while in others there is an attenuation and gradual fading of the corresponding superiority complex which had its roots in social-economic privileges, sex or political standing.

These are truly words of comfort and joy to women. St. Joan's Alliance from its General Meeting on April 27th addressed a letter to His Holiness expressing its own deep gratitude.

WOMAN'S POSITION IN THE EASTERN CHURCH

The voice of the Eastern Church was heard by the world on the occasion of the first session of the Second Vatican Council, in particular, the voice of the Greek-Catholic Patriarch, Maximos IV. He spoke in French, not Latin, and clearly and courageously announced the proposals of his Church.

Four Patriarchates were founded in Apostolic times, the first of which was Antioch, followed by Rome, both founded by St. Peter. These two foundations were celebrated on February 22nd and January 18th respectively. The Patriarchate of Jerusalem attributes its origin to St. James, that of Alexandria to St. Mark. Orthodox Christians not in union with Rome frequently claim that the Patriarchate of Constantinople was founded by the apostle St. Andrew. It is certain that at least three of the ancient apostolic sees lie within the boundaries of the Eastern Church—a source of pride to these churches which, because of this fact, are entitled to a special hearing in Rome. It is impossible, indeed, that a Church in which tradition has played so important a role should not be heard, for she has preserved unchanged many of the original customs and usages which may well lead to the acquisition of fresh knowledge. To ascertain the position of women in the Eastern Church is, therefore, of considerable importance.

In the sixteenth chapter of the Epistle to the Romans, St. Paul salutes many members of the young community of Christians, and goes on to recommend to them "our sister Phoebe who serves the Church at Cenchrae". In addition to the deaconesses, certain women were given a measure of authority which they were later only permitted to exercise in times of great distress or persecution—coming to our own day, for instance, they were allowed to exercise it during the Nazi regime. St. Denis of Alexandria speaks of the believers, both men and women, who received the Hosts and retained them until the "suitable time" for Communion had come, a custom confirmed by St. Basil who distinctly says that it was not exclusively a permission limited to a period of persecution. In Egypt, it was customary for the Faithful to preserve the Eucharist in their homes and communicate when they wished to do so. (*Epistle XCIII: Ad Caesariam Patriciam, Pat. Gr. XXXII, 484*.) Again, in Egypt, on those days when there was no liturgical feast, the deaconesses administered Communion to themselves in accordance with a special rite, celebrated at nine o'clock before the Office. Up to the sixth and seventh centuries, the Faithful guarded the Eucharist in their homes, wrapped in an immaculate piece of linen—this is related by Johannes Moschus in "*Le Pré Spirituel*" and is also mentioned in *Narrationes Anastasii*.

In the ninth century, however, this custom was only permissible in times of persecution. Phobius expressly allowed women to take the Host to prisoners incarcerated in the houses of Mussulmen and barbarians, but laid down that they must be unmarried or honoured for their advanced years and worthy of the diaconate. (*Pat. Gr. Vol. 102.*)

From Johannes Tella (A.D. 538) we learn that the Canons of the Syrian Church permitted the laity to preserve the Eucharist. In times of persecution, women were allowed to carry the Eucharist; James of Edessa (A.D. 708) confirms this. (Canon 9.)

Although these traditions are no longer observed in the Eastern Church women still play a more prominent role than they do in churches in the west. To begin with, the number of the Faithful is smaller in individual parishes and also in the dioceses, hence the influence of the laity is greater. The priest of the Eastern Church is to a larger extent than in the Western Church the "father" of his people, adult children who constantly seek his counsel. This "family" aspect of the Eastern Church is manifested in the attitude towards the Patriarch. He is the father of his great family, his Church. True, in those Churches which are in union with Rome, he is subject to the Pope, but nevertheless, he has his own authority over his "family", a freedom of action that is not enjoyed by a Cardinal of the Latin Church—Latin as distinct from Greek, Slav. etc. The Patriarch of the Latin Church is the Pope whose full title includes that of Patriarch of the West, but owing to the fact that the development of East and West has been historically divergent, the "family" aspect of the Roman Patriarchate has been almost completely lost. The structure of the Eastern Church is less centralised than that of the West. In the second place, priests of the Eastern Church may marry, and this is of considerable importance. Approximately one third of the priests in the Patriarchate of Maximos IV, Patriarch of Antioch and the whole Orient, of Alexandria and Jerusalem, are married. They marry before ordination. A bishop must be celibate and a monk is selected for this office. Clearly, the fact that priests of the Eastern Church are permitted to marry tends to secure for woman a status they are unlikely to attain in churches where a celibate rite is imposed.

Constantinople, the Second Rome, is still the seat of the Oecumenical Patriarch, primate of the Orthodox Church. In the course of a visit two years ago, Patriarch Athanagoras said: "Much has been destroyed by men in the world and in the Church during the last centuries. Women can perhaps heal and rebuild in the Church. It would seem as if in a special way the time for women has come." Has it indeed come?

Margarethe Von Müller

Notes and Comments

An extraordinary General Meeting of the Alliance was held on April 27th under the chairmanship of Miss P. C. Challoner, to discuss the following proposal for inclusion on the Agenda of St. Joan's International Council Meeting to be held in Freiburg, Germany, September 5th—8th:

"St. Joan's International Alliance expresses its gratitude to the Commission of the Apostolate of the Laity and to His Eminence, Cardinal Cento, president of the Commission, who, on July 10th, 1961 graciously informed the president of St. Joan's International Alliance that the Preparatory Commission of the Apostolate of the Laity had given careful consideration to the Alliance's proposal that if, in future, diaconal duties be entrusted to laymen, as an independent ministry, this ministry be open to both men and women. Further, the Council of St. Joan's International Alliance re-affirms its loyalty and filial devotion and expresses its conviction that should the Church in her wisdom and in her good time decide to extend to women the dignity of the priesthood, women would be willing and eager to respond."

The session was a lively one, and many members rose to express their views. A few were anxious to see a more positive approach, but when the proposal was put to the vote it was carried with only one member abstaining as she thought the resolution did not go far enough.

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"The Nun in the World" by Cardinal Suenens (see the article by P. C. Challoner in the February issue of *The Catholic Citizen*) has provoked, as was to be expected, wide-spread reactions. Certain of these reactions are expressed in "*Religieuses et Apostolat*" published in "*Cahiers du Monastère de La Vigne*" (Beguinage, Bruges, No. 2). We quote without comment the following paragraph on Canon Law: "Canon Law is at times suffocating for women. Cardinal Larraona describes it as 'inelegant'. Let there be an end to this excessive distrust of women which can only visualise them as safe when they have a husband's protection or are behind convent walls. Religious should have more freedom of movement, their time-table and certain rules should be relaxed. Let us hope that in future Canon Law while it is adhered to in the letter will be interpreted for the inmates of convents with that flexibility which at present is only extended to those of monasteries."

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We send our best wishes for the success of the Federal Conference of St. Joan's in Australia to be held in Brisbane, May 30th—June 2nd, 1963.

The theme of the Conference is "As we see the Challenge of the 1960's".

The Conference opens on St. Joan's Day, May 30th. Mass will be offered at noon followed by lunch and the Conference will open at 2.15 p.m. at Duchesne University College where the Conference will be held. A Fork Dinner will be held at the house of the President, Mrs. Cullen.

On the agenda (Item 5) of the 47th Session of the International Labour Conference to be held in Geneva in June a *Recommendation concerning Termination of Employment at the Initiative of the Employer* will be discussed.

The proposed text of the Recommendation contains the following clauses:

II. Standards of General Application.

3. The following, inter alia, should not constitute valid reasons for termination of employment:

(d) race, colour, sex, religion, political opinion, national extraction or social origin.

St. Joan's Alliance has written to the Minister of Labour, The British Employers' Confederation and the Trades Union Congress requesting that the words, *marriage, maternity*, be inserted after sex as additional grounds which should not justify dismissal by employers.

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On April 4th Mrs. Freda Gwilliam, O.B.E. Woman Educational Adviser, Department of Technical Co-operation, gave a most interesting paper on Education for Women in Contemporary Society in the Commonwealth, at a joint meeting of the Commonwealth Section of the Royal Society of Arts and the Royal Commonwealth Society.

As she described the immense forward surge of women during the past few years, one listener's mind went back to a day in 1939 when the Colonial Secretary admitted that the Government had made a great mistake in concentrating on the education of men throughout the colonies, and promised to do better in the future, a promise which *The Catholic Citizen* described as a "good deed in a naughty world". Mrs. Gwilliam's address was a commentary on the fulfilment of that promise—good work indeed and how eagerly have women taken advantage of their chances—but how much more there is still to be done!

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This year, on April 29th, the Missionary Sisters of St. Peter Claver celebrated the centenary of the birth of their Founder, Mary Theresa Ledóchowska, and editor of "*The Echo from Africa*". As she herself said: "The blood of martyrs was formerly the seed for new Christians; today it is ink that sows the seed," and accordingly she established a printing press, first in Salzburg and, as the work spread, in Italy, Poland, U.S.A., Uruguay and later in Ireland and England. "*The Echo from Africa*" and "*The Africa Youth*" appeared in twelve languages.

Shortly before her death she urged the importance of an African Catholic Press on her daughters, and they have now Press Centres established at Kisubi, Uganda; Lusaka, Northern Rhodesia and Ibadan, Nigeria. From these three centres alone, some fifteen million newspapers, periodicals and books have gone out in twenty-two languages. Truly a wonderful apostolate of the pen.

ST. JOAN'S ALLIANCE

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

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The Status of Women Commission

Over the years the Commission of the Status of Women has steadily built up for itself an enviable and well merited reputation as one of the United Nations' most dedicated and effective units. To what extent the improved status of women throughout the world today is attributable, directly or indirectly, to the influence of the Commission would be hard to measure precisely. By this time next year, however, the Commission may arrive at a partial answer to the question when it considers at its Eighteenth Session the item: **Effect of resolutions and recommendations of the Commission on national legislation.**

The Seventeenth Session of the Commission was held at New York from March 11th to 29th. Most of the items considered were of a continuing nature, consequently, though the debates and documentation were of their customary high order, the resulting resolutions were not epoch-making. Consideration of the item: **Legal conditions and effects of the dissolution of marriage, annulment of marriage and judicial separation,** which might well have elicited divergent and conflicting views, was deferred to the 1964 Session. Debate on one of the Commission's cherished questions: **Consent to marriage, minimum age for marriage and registration of marriages,** seemed anticlimactic in view of the fact that the Commission was thus engaged in completing a Draft Recommendation on a question for which it had already completed a Covenant which in turn had been adopted by the General Assembly last December. The only flurry of excitement during the Session was occasioned by the item: **Age of retirement and right to a pension.**

The following officers were elected: chairman, Miss Maria Lavalle-Urbina (Mexico); vice-chairmen, Miss Helena Z. Benites (Philippines) and Mrs. Helvi Sipilä (Finland); rapporteur, Mrs. Aziza Hussein (United Arab Republic). The Commission included two delegates from African countries (Ghana and Sierra Leone). No French speaking African countries have yet been represented on the Commission but observers from Guinea and Senegal attended and participated in the Session.

Political Rights of Women

Since 1946 the number of States in which women have political rights has risen from 40 to over 100; in almost all the new countries women have the same political rights as men. In nine countries however women do not enjoy any political rights and in eight countries their political rights are restricted. Several representatives observed that the Commission's main objective now is to

consider what use women are making of their political rights and how they can be helped to gain a better understanding of their responsibilities. Mrs. Hussein (United Arab Republic) suggested that participation in women's non-governmental organizations was certainly an excellent preparation for social responsibility, for the practices of democracy and for political life in general.

Mrs. Tillet (U.S.A.) gave a brief account of the activities of the Status of Women Commission established by President Kennedy. The twenty-six member Commission, composed of men and women who are heads of federal executive departments, persons with special knowledge of women's activities, members of several non-governmental organizations, university professors, members of Congress, will present its report and recommendations by October 1963 on such matters as employment policies and practices in the Federal Government, including wages under federal contracts, effects of federal social insurance programs and tax laws on the net earnings and other income of women, appraisal of federal and state labour laws dealing with conditions of work to determine whether they were accomplishing the purposes for which they had been established, and whether they needed to be adapted to changing technological, economic and social conditions, differences in legal treatment for men and women in regard to political and civil rights, property rights including educational counselling, training, home services, and arrangements for care of children during the working day.

During consideration of the pamphlet **Civil and Political Education of Women,** Madame Lefauchaux (France) raised a number of pertinent and challenging questions: Why were women not aware of the clash between the almost universal recognition of their rights as citizens and the harsh conservatism which denies them equal place in family law? Since women constitute the majority of the electorate everywhere why did they not use their political rights to do away with traditions and customs which militate against their freedom and even against their personal dignity, and to force the repeal of the outmoded provisions still to be found in the civil codes even of developed countries? Why were their efforts to secure equal pay so unco-ordinated? How were women using their political rights to solve the major problems such as housing, juvenile delinquency and the fair distribution of national income, and social justice in the broad sense of the term? Had they any influence in the life, thought, and political systems of their countries. . . ? (E/CN.6/SR.387).

Access of Women to Education

Miss Vickers (U.K.) reported that there was no discrimination against women's education in any of the non-self-governing territories under U.K. administration except for the prejudices of the older generation of women themselves. She called special attention to the work directed by Barbara Ward on the status of women in South and South-east Asia.

The Commission discussed a report prepared by UNESCO entitled "Access of girls and women to education in rural areas." (E/CN.6/408). The report suggested certain measures which have been taken to provide education in rural and isolated areas, among them being the provision of school transportation, the creation of boarding facilities and canteens, and education through radio and television. Members of the Commission cited measures taken in their respective countries. Many of these were in the nature of vocational training and the dissemination of technical farm information by travelling teams from agricultural colleges and institutes. Mrs. Sipilä (Finland) reported that there were more girls than boys in Finland's secondary schools of both urban and rural areas, the explanation being that there were more job opportunities for boys and greater interest among them in vocational training. Madame Lefauchaux commented that while it was undoubtedly true that women play a vital role in the education of children, that was not the only reason why women should be educated; women are important in their own right and not only as instruments for promoting the development of society or the education of children. Mrs. Martin (Observer, Guinea) regretted that early marriages were still an obstacle to the education of girls in some countries.

Economic Rights and Opportunities for Women

In the area of economic rights and opportunities for women the Commission considered three sub-items: (a) Activities of the I.L.O. which have a bearing on the employment of women; (b) Access of women to training and employment in the principal professions and technical fields; (c) Age of retirement and right to a pension. The I.L.O. report noted that the pattern of economic and employment opportunities was changing rapidly, especially for women. A "vast promotional campaign" was needed to "dispel the myth that certain kinds of work was not 'women's work'." Other suggestions included educational reforms, vocational guidance, and placement services. The problem is two-fold: Why are women denied access to certain occupations, and in fields where they are at present engaged why are women so rarely to be found in higher and more responsible positions?

During the general debate various representatives contributed interesting data respecting their countries. In Finland 70 per cent of dentists, 27 per cent of graduate architects, and 21 per cent of physicians and agronomists are women. In the United States four out of every ten women workers are aged forty-five or over. In Australia married women are excluded from the Commonwealth public services but they are employed in private fields. Indeed it is becoming more customary for women to combine work and marriage. Recently married women workers in Australia held a conference on "Leading a Double Life". The U.S.S.R. is planning a new four-year course in engineering for young boys and girls. The new course will be taken simultaneously with secondary school studies.

Mrs. Jiagge (Ghana) commented that it was impossible that the real needs of African women could be ascertained if they themselves did not participate in conferences dealing with their problems. Madame Lefauchaux (France) observed that there had been no women representatives at the I.L.O. African Advisory Committee session held in Tananarive, Madagascar. The hope that future I.L.O. conferences would include women

delegates was incorporated into the resolution adopted by the Commission on this item.

Several members of the Commission were gratified that the I.L.O. Conference to be held in June 1964 would consider the question, "Women Workers in a Changing World". The representatives of the International Federation of Free Trade Unions shared their sentiments but questioned the advisability of I.L.O.'s formulating a Recommendation dealing exclusively with the employment of women "with family responsibilities". His organization opposed setting up categories of women workers at a time when women had not yet achieved general equality in employment. He urged a much larger participation of women in the Conference so that they themselves could develop "an effective recommendation concerning women workers". Mrs. Sipilä (Finland) felt that governments should adopt economic and social measures to give mothers of small children a choice between working and not working as they saw fit. Family allowances should be large enough to make it unnecessary for both parents to work full time if they did not wish to do so.

On the sub-item, **Age of retirement and right to a pension,** St. Joan's International Alliance submitted a written statement which was circulated as an official document of the Commission (E/CN.6/N.g.o/142). The statement urged adoption of the same age of retirement for men and women. The resolution finally adopted by the Commission after prolonged debate over amendments and sub-amendments recommends that:

"with due regard to national, social and economic policies and conditions, the provisions concerning the pensionable age and right to pension under social security and insurance schemes affording economic protection to retirement pensioners should be sufficiently flexible to meet varied and changing circumstances, individual needs and reasonable individual preferences as regards effective retirement, bearing in mind the encouraging trend towards equal economic conditions for the work of men and women, including equal provisions in the matter of the right of retirement and the right to pension.

The portion of the resolution in ordinary type occasioned the only tense moments of the entire Session. It was an oral sub-amendment presented by the representative of France as she deftly out-manoeuvred "the opposition". The U.S.S.R. had submitted an amendment providing for an earlier pensionable age for women. The United Kingdom, who with France had sponsored the original draft resolution, explained that in the United Kingdom the retirement age had been the same for men and women until 1940 when "at the instigation in particular of the National Spinners Association, women had been authorized to retire at age 60, five years earlier than men." Another group, she added, "St. Joan's Alliance, was asking that the retirement for men and women should be the same. Mrs. Jiagge (Ghana) thought it "odd" to talk about equal rights for men and women and at the same time to plead woman's weakness and family duties (as did the representative of the U.S.S.R.) in order to secure for her the doubtful privilege of an earlier pensionable age. Advocating a compromise Mr. Schaapveld (Netherlands) proposed the addition of the words, "bearing in mind the encouraging trend towards equal economic conditions for the work of men and women". Why the Netherlands representative fought so desperately against the French sub-amendment was a little puzzling, particularly in view of the fact that he had stated earlier that in his country the age of retirement and right to pension was the same for men and women. In the end both the Netherlands and French amendments were adopted.

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The Month in Parliament

Ways of Dealing With Social Evils

Mr. Marsh and Mr. Sorensen asked some questions about increases in the incidence of venereal diseases, especially in relation to young people. Mr. Marsh wanted to know whether the Government were going to announce any change in policy or any new method of trying to control what has become a serious social problem. Mr. Braine replied that information about age groups was not available but it was known that there had been a considerable increase recently in gonorrhoea among young people. The following information was given in the official report:

"The total number of new cases—for 1961 were, for syphilis 4,442 and for gonorrhoea 37,107; the ages of the cases is not available; continued health education and contact tracing and the further improvement of facilities for diagnosis and treatment." (April 1st).

Mr. Fitch asked about the working of the Street Offences Act, and said that it had encouraged organised vice in clubs. Mr. Brooke told him that under the Act, from August, 1959 to the end of September, 1962, the number of women sentenced to imprisonment was 1,185 besides a further 1,129 women sent to prison in default of payment of fines. In spite of this Mr. Brooke thought that the Act had accomplished its purpose, adding, "There are of course, other evils and vices, not necessarily arising from legislation. I am certainly not blind to them, but I do not think that at the moment a case for further legislation is made out." (April 4th).

Day Release For Working Girls

The Secretary of State for Scotland was asked by Mr. Lawson if he were not ashamed at the smallness of the number of girls allowed day release from employment for further education. Mr. Noble said that he was not ashamed but neither was he satisfied. "There are some employers in Scotland," he said, "who are not as enthusiastic about training their young girls as they should be, perhaps because they fear early marriage. I do not agree with this view. I will do everything I can to encourage a better figure."

The Key Question

Before the Employment of Women Bill was finally talked out on the Report stage, there were some interesting exchanges. Mrs. Hart proposed an amendment to the Bill relating to unmarried mothers. Mr. Curran thought that she had made out a very good case but he raised the objection that Mrs. Hart had not gone far enough in her criticisms of the Bill. She should have asked what he called the "key question", that is, "How far is it the business of the Ministry, or of anybody in this century, to make regulations restricting the employ-

ment of women?" He went on, "We must decide what our first principles are to be. Are we to base ourselves on any assumptions, tacit or implicit, that women, because they are women, must have imposed upon them by law, restraints in the labour market which do not apply to men? In a free society we have not the right to impose restraints upon women because of their sex, no matter what motives may animate us." Mrs. Hart admitted that her amendment would only be admissible if there were need for any regulations at all. Mr. Curran said that the whole approach of the Bill was wrong. A woman should decide herself when she was fit for work "We do not impose any restraint on a man who has been in hospital. I do not see why we should impose any on women." Mr. Harold Lever called these views of Mr. Curran, "uncompromising Manchester Liberalism", and accused Mrs. Hart of "resentful feminism." He said that the supporters of the Bill (among whom were Mrs. McLaughlin) were "floating a frail raft of masculine rationality upon the turbulent sea of feminine prejudice." Mrs. McLaughlin urged that no woman should be forced to return to work before she was fit, but Mr. Richard Marsh said that the objection to the Bill was precisely that it denies the right of a woman to make her own decisions, and gives the Members of Parliament the right to make them for her. Mr. Lever said that people who objected to this Bill were like those who opposed the Factory Acts which sought to prevent children of tender age from being exploited. Mr. Curran said the illustration gave away Mr. Lever's case, showing that he wanted adults to be treated as little children. Miss Joan Vickers felt that she should reply to the jibe about feminism. She said "I thought feminism was as dead as the other things suggested by the hon. gentleman. We are not acting as feminists but purely on the basis that women should have an equal right to work as and when they think right. We are looking forward to a new type of international convention which I think will be very much preferable to these selective Bills."

C. M. Cheke

BOOKS RECEIVED

- A Dictionary of Saints.** Compiled by Donald Attwater. New and revised edition first published 1938. (Cardinal Book 10s. 6d.)
- Mary the Mirror.** By a Carthusian. (A Paraclete Book. 5s.)
- The World's First Love.** By Fulton J. Sheen, Ph.D., D.D., Auxiliary Bishop of New York. (A Universe Book. 4s.) (All from Burns Oates.)

THE STATUS OF WOMEN COMMISSION

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Draft Recommendation on Consent to Marriage, Minimum age of Marriage and Registrar of Marriages

When adopting the Marriage Convention last December the General Assembly requested the Commission to complete the drafting of the Recommendation on the same subject. Those who were disappointed in the Convention as adopted by the Assembly in that it lacked the vigour of the original draft prepared by the Commission, had hoped that the Recommendation at least would specify a minimum age for marriage. The Commission took very seriously the Assembly's directive to consider the draft Recommendation in the light of the discussions in the Assembly concerning the Convention. The Commission seemed desirous of avoiding at all cost prolonged debate on this item and the possibility of drafting a text which differed to any great extent from that of the Convention. Madame Lefaucheur for example felt that a greatly different text was likely to create confusion and discourage Governments from signing the Convention itself. Consequently the Commission included in its Draft Recommendation no specified minimum age of marriage, and it duplicated the paragraph regarding proxy marriages. In short the Draft Recommendation is practically identical with the Convention. (see *The Catholic Citizen*, January, 1963 for the text of the Convention's substantive articles).

Advisory Services in the Field of Human Rights

The seminars held in past years were greatly appreciated by members of the Commission who were looking forward to the forthcoming seminars of the Status of Women in Family Law to be held in Bogota in September, 1963, and in Togo in 1964. Two additional seminars scheduled for 1963 are one on the role of the police in the protection of human rights (Canberra) and the second on the rights of the child (Warsaw).

The Commission adopted a resolution recommending that, if there is no invitation forthcoming from a Member State, the Eighteenth Session (1964) of the Commission be held in Geneva. To this recommendation was added the Commission's hope that its session would not coincide with the 1964 session of the Commission on Human Rights.

Frances McGillicuddy

REVIEWS

What is the Communion of Saints? By Emilien Lamirande, O.M.I. (Faith and Fact Books: Burns Oates 9s. 6d.)

Professor Emilien Lamirande teaches at the University of Ottawa and specialises in patristic studies. Translated by A. Manson, this very comprehensive study explains to us what we really mean every time we affirm our belief in the Communion of Saints. He first examines the history of the formula and then goes into various ways in which it has been interpreted, coming at length to conclusions on the Church's official teaching and what must follow from it. Then we go on to the foundations of the doctrine; the dimensions of the Communion of Saints and end with its modes and working.

There is very much to be learned from this book—not least that the Communion of Saints means a great deal more than the community of Christians or the communal life of Christians. To quote a few chapter sub-headings may give an idea of the quality and depth of this study. "The Communion of Saints the reflection of the communal life of the Trinity: Unity in Christ through the Holy Spirit: The Eucharist, the sign of unity and its cause: the Church of the 'Saints': the Church of the 'brothers': the Communion of Saints in the Church at the end of Time." I have chosen at random, but surely these phrases alone are enough to make the faithful wish to read further.

C.S.

They That Build. By J. B. Dockery, O.F.M. (Burns Oates 15s.)

This biography gives us a delightful and instructive picture of Mother Clare, superior of the Ursuline Convent of Brentwood, who has taken her place with the many outstanding women who have served the Church in England in modern times. A great educationalist, she built up a large community and school in Essex; she was an original member of the Convent Schools Association, and became one of its strongest supporters. Mother Clare was amongst the first to take advantage of the arrangements made with Bedford College which enabled nuns to sit for degrees, and she successfully led the opposition to the plan for a special college for Catholic nuns at Hammersmith.

Her friendship was highly valued and her advice sought on all sides.

The obituary notice in *The Tablet* recorded that Cardinal Bourne once said of her—in one of his lighter moods, perhaps, but certainly with truth—"Mother Clare would have been an ideal bishop or even an archbishop."

P.C.C.

Jubilee. (AMDG Publishing Co., St. Paul Minnesota, 35 cents.)

"A Magazine of the Church and her People". This is as pleasantly outspoken yet as entirely loyal as one could wish and a corrective to what some regard over here as a typical U.S.A. attitude—slightly stagnant conservatism. And yet, perusing its issue of October, 1962 one fails to find any reference to the "New Eve's" aspirations, particularly her desire for greater service to the Church. We should like to exchange its future issues with our own *Catholic Citizen* in which these aspirations are noted.

F.M.S.

TWENTY-FIVE YEARS AGO

*Christine Spender in "The Catholic Citizen",
May 15th, 1938.*

Perhaps it will not be amiss to recall that the first idea of Eucharistic Congresses came from a woman—Madame Marthe Tamisier. In the words of Father Vincent McNabb, O.P., her life "tells us for the thousandth time that God chooses the weak to confound the strong."

"But this story of the Beggar-woman of the Blessed Sacrament," he continues, "is a study not of a good woman who withstood the wicked, but of a simple lay woman who, in the things of God, outdistanced the learned."

Marthe Marie Tamisier was enabled to see her dreams marvellously realised for she did not die until 1910, and between 1881 and that date there were no fewer than nineteen International Eucharistic Congresses.

The Comte de Cisse, one of Marthe Marie's helpers, once said to her: "If you wanted to succeed you should have been a man." We may thank God that nothing daunted Marthe Marie—not even being a woman! We learn that she sometimes envied men their happiness in being allowed to partake in nocturnal adoration before the Blessed Sacrament exposed. One day she heard that from two to three hundred women often spent whole nights in the chapel of the "Adoration Reparatrice" in Paris. She did not rest until similar adoration was established in Lyons "nightly throughout the month".

We may be assured that the success of every Eucharistic Congress is due to the prayers and sacrifices of Marthe Marie Tamisier—the Beggar-woman of the Blessed Sacrament. Yet the last word remains with Father Chevrier: "It is God who works: we cannot find anything."—"The Beggar-Woman of the Blessed Sacrament"

STOP PRESS

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