

THE CATHOLIC CITIZEN

WOMEN'S SERVICE
LITERARY

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

Polygamy in Africa Today

By F. Baetens

Convenor of the I.C.W. Laws Committee

In June, 1961, Reuter's correspondent in Accra sent to the *Uganda Argus* a survey of the state of opinion in Ghana. "Polygamy has always been part of the national traditions," he said. "A majority of the men have more than one wife in Ghana, especially in rural areas where an additional pair of arms and hands is so important on the farm and in the house.

There are two forms of marriage in Ghana:

Under customary law, the number of wives being unlimited.

Under civil law (Ordinance). This marriage is registered and any subsequent marriage is an offence punishable with imprisonment. The main result of the present law is that if a man wants a change, he takes a mistress.

To try and put some order into the increasingly confused family situation, the Government proposes that every man should be allowed one registered and as many unregistered wives as he likes. Only the registered wife would be entitled to a share of her husband's property if he died, but all the man's children would have equal rights to their father's property.

Only the churches have indicated opposition to these proposals. During a recent Parliamentary debate a woman member declared "A man should be allowed as many wives as he can afford," and six Accra market women interviewed by a reporter of the *Ghanaian Times* said that: "If polygamy were legalised many of the 'street girls' would marry and settle down."

Uganda. The Uganda Council of Women's sub-committee on the Status of Women, sent a letter to the paper which published this opinion, stating that:

"Polygamy does not produce order, but disorder" and pointing out that "if some men take more than their share of women, others will have to remain celibate or share a few street girls between them."

Uganda, where the present marriage laws appear to be similar to those in Ghana, would like to see abolished the "theoretical" prison sentences for bigamy. But they would like introduced clear legislation protecting the injured party when a marriage contract is broken. The legal wife should be able to claim reasonable maintenance, including a house for herself and her children.

Congo. In Leopoldville last November, about fifty women leaders of the Christian Family Movement met and denounced polygamy as one of the most deplorable forms of the present day confusion, and a serious danger which might slow down the country's progress.

U.N.—Nigeria. The question of polygamy came before the United Nations on October 4th, 1961, when Nigerian Foreign Minister Joga Wachuku said that Western ways should not be used as a standard for marriage customs throughout the world, and pleaded that polygamy was sometimes based on social and economic needs, and that marriage bonds sometimes are strengthened by polygamy in Africa.

He drew a hot rebuttal from Mrs. Jeanne Martin, the delegate from Guinea, who said the debate was important for African women. Polygamy might be a good practice for rich men but it was an awkward situation for African women and made life difficult for African wives.

Opinion of the Women of Uganda

(1) Polygamy should not be prohibited for those who choose that system.

(2) There should be (as is the case in Uganda) the possibility of entering into a monogamous marriage which is registered.

(3) These systems should *not* be mixed.

(4) In the case of a monogamous marriage, there should be means of enforcing the law and of protecting the injured party if the contract is broken.

Many men and women in Uganda enter at present into a monogamous civil marriage, or a Christian marriage registered with the Government, but men tend to regard their part of the contract as a mere formality. They take other wives, even going so far as to pay a dowry for them, which implies a contract of marriage under Native Customary Law. The husband breaks with impunity his monogamous registered marriage while the wife has no redress.

From all over Uganda the women feel strongly that the legal wife should be able in this case to obtain separation with reasonable maintenance for herself and her children.

The National Council believes that it is of the utmost importance for Uganda that there should be stability and order in marriage and family life, and favours to this end:

Registration of all marriages.

A definition of the rights and responsibilities of the spouses in each type of marriage.

Enforcement of these terms giving protection to marriages and children born of them.

The fear has been expressed that the registration of all marriages would make more binding customary marriages undesirable for Christians, and would encourage polygamy.

The Council believes, on the contrary, that the present popularity of customary marriages is mainly due to the ease with which they are negotiated (usually with very few witnesses) and to the lack of protection they afford the wife. Registration may discourage polygamy as men will hesitate to enter into a well defined and enforceable contract with many wives.

Southern Rhodesia

There are an estimated 21,520 polygamous marriages in an indigenous population of 2,475,779, in Southern Rhodesia. The ratio of marriages in the population shows 1.1 wives per man.

On the other hand there are in the country some 250 women's clubs, some of which have given their opinion on the subject.

African Women of Hope Fountain

The older people, who remember the days when polygamy was more universal, spoke against it very strongly and said that invariably the women were unhappy and quarrelled amongst themselves. They did not agree with the opinion that it led to better kept homes and farms. Under present conditions it is uneconomic for a man to have more than one wife and many children.

As a Christian community the council felt it must disapprove of polygamy, but found it difficult to see the difference between the man who has more than one legal wife, and a man who leaves his wife in a rural district and goes and lives with another woman in town. This is a very great evil in the life of all the younger

women, the divided family is a far more urgent problem than polygamy and something should be done about more houses in the African Township so that families could be together.

Polygamy and Income Tax

It seems that one of the more practical reasons for polygamy among prosperous African business men is the evasion of Income Tax. With several dependent wives one's income must be very high before one pays Income Tax.

Gwelo. African women—rural and urbanised—do not favour polygamy, but are forced to accept it on account of tribal customs and beliefs, and of the subservient role of the African women.

However no useful purpose can be served by interference with age-old tribal habits and it would be wiser to allow time, education and economic factors to eradicate gradually the practice of polygamy.

Salisbury Branch after interviewing a number of African women, including a journalist, a welfare officer, teachers church workers and an elderly woman married in 1909 concluded:

African women do not like polygamy. Rural women were bitterly opposed to it. It perhaps served a purpose in earlier times when a man who owned considerable land acquired wives to work it, but individually owned land has shrunk now.

However even in early days women resented their husbands having more than one wife. Polygamy begets emotional stress because of favouritism shown to a particular wife and in turn to her children. Considerable resentment is felt by African women at the hardship experienced by the wives, who have to educate, clothe and feed their children with little, if any, assistance from the husband.

Bulawayo. The women came to the following conclusions:

In Southern Rhodesia several factors are causing a rapid decrease in polygamy: Christianity, the desire to emulate the Western way of life, the higher standard of living making polygamy costly, particularly in urban districts, the emerging African women beginning to resent the inferior status which polygamy confers on her, the spread of education.

Any attempt to impose a ban on the polygamous system either by governmental or international law, would result in fierce opposition. It would be highly undesirable, even dangerous, and would cause endless suffering and deprivation to women and children. The husbands do provide (care) for their numerous wives, even though they make them do all the hard work. Let the natural progressive forces at work effect the desired change.

(Continued on Page Fifteen)

Notes and Comments

The provisional programme of the Nineteenth Council Meeting of St. Joan's International Alliance to be held in Orleans on May 5th, 6th, 7th and 8th will be found on another page. It is both full and varied—Madame Leroy and our French hosts are providing regally for our entertainment.

Will all members who are able to come let Miss Barry know as soon as possible, please?

On January 24th, the Government was defeated in the House of Lords when a formal motion for papers moved by Baroness Summerskill in support of her plea for better pay for radiographers, dietitians, occupational therapists and physiotherapists in the National Health Service was carried by twenty-four votes to twenty-one.

As Lady Summerskill pointed out, these workers are mainly women and the salaries of women in the ancillary medical services have never, since the introduction of the Health Service, been related to their responsibilities nor to their qualifications. (One wonders whether it is generally realised that a woman occupational therapist, for example, starts at £525 per annum, a salary commensurate with that, a shorthand-typist would expect to receive after one year's training.) Lady Summerskill stressed the fact that the Minister of Health had failed to recognise that the present critical position was undermining the efficiency of the National Health Service, and urged that the request by the Chartered Society of Physiotherapists for an independent enquiry into the salary structure and conditions of service should be granted without delay.

A new green carpet in the Chamber of the House of Commons has caused Dame Irene Ward, the Conservative M.P. for Tynemouth, to see red. A new carpet was not needed, so why buy one at a time like this? Dame Irene asked the Minister of Works how much it cost, and was told £780. She had told the Minister when he asked what pattern the twenty-four women M.P.s would like for curtains for their sitting-room that they had agreed unanimously that the present orange-weave curtains would last another two years—"women are much more economical than men."

We agree with Dame Irene. While, no doubt, the price paid for the carpet was not astronomical, why should the country have to pay for an article which was not essential, why should it have to inch along that new green pile even a step nearer to that horrid state of being in the red?

In the Maltese elections, the Hon. Mabel Strickland, a vice-president of St. Joan's International Alliance, is standing as Progressive Constitutional Party. We send her our best wishes.

Miss Margaret Harwood takes up her duties on February 1st as manager of the Shanklin Branch of Barclays Bank. She thus becomes Britain's second woman manager, the first being Miss Hilda Harding who has carried out her duties with such signal success at Barclays Hanover Street branch to which she was appointed just over three years ago.

Members will be interested to learn that two more libraries, besides that of the British Museum, possess complete files of *The Catholic Citizen*—these are the John Rylands Library, Manchester, and the Smith College Library (Sophia Smith Collection), Northampton, Massachusetts. From Smith College, Mrs. Margaret S. Grierson writes: "It is really thrilling to have this full file of *The Catholic Citizen* . . . it greatly enriches our Sophia Smith Collection, and as word of its presence at Smith College goes abroad, I am sure it will draw many a research scholar and writer."

The National Library of Australia, Canberra, has notified us that it has a complete record of *The Catholic Citizen* (formerly entitled *The Catholic Suffragist*) from Volume One, 1915, up to Volume XXXV, 1949.

Owing to increased costs of production we are obliged to raise the annual subscription to *The Catholic Citizen* from 7s. 6d. to 10s. The membership subscription to the Alliance remains at £1, which includes *The Catholic Citizen*.

We remind members of the Fifty-first Annual Meeting of St. Joan's Alliance to be held at 27 Wilfred Street, off Palace Street, Westminster, on Saturday, March 24th, at 2.30 p.m., Mrs. Shattock, M.D., D.P.M., presiding. The speakers will include Miss Noreen Carr, hon. treasurer; Mrs. P. D. Cummins, editor of "The Catholic Citizen", Dr. Marita Harper, Miss Agnes Osei from Ghana and Mrs. Shirley Williams.

Directly after the meeting, there will be a party to celebrate Miss Barry's Golden Jubilee as Hon. Secretary of St. Joan's Alliance and her retirement after fifty years of devoted work, first, for the Catholic Women's Suffrage Society and after 1923 for St. Joan's Social and Political Alliance.

ST. JOAN'S ALLIANCE

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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Pensions—The Retirement Age

The Dominion Bureau of Statistics is conducting a general survey covering all types of pension plans in Canada, the findings of which will shortly be available. New legislation such as the proposed Benefits Act in Ontario is under consideration, and policies now being written into law may affect the pension rights of individuals for a long period of time. No doubt, some changes will be made for the better, but unfortunately, women workers in Canada, as elsewhere, tend to be in a less favourable position in respect to pension benefits than men for the following reasons:

- (i) the retirement age for women is five years earlier than for men;
- (ii) the period of probation before women are eligible for a pension scheme is frequently longer than it is for men;
- (iii) while participation in a pension scheme is compulsory for men, women may be excluded from it or may opt out; and
- (iv) married women are excluded from participating in the pension plans of firms and enterprises in which they are employed.

In addition, the fact that women have a longer expectation of life than men places them at a disadvantage in all the various types of pension schemes. As a woman is likely to draw a pension for a longer period than a man, the cost of buying an equivalent pension for her is greater, and this cost is increased by the lower retirement age. Hence, under a money purchase plan, the woman is penalised, and the amount of pension purchased for her will be smaller than that purchased for a man, while, under a unit benefit plan, the woman will also draw a lesser pension than a man since it would cost the employer more to assure her of an equal pension, and all employers are not, and many cannot afford to be, philanthropists. Other pension plans, taking into account the lower retirement age and the longer expectation of life, make contributions by men compulsory, but optional for women; some set twenty-five years, thirty or even thirty-five for women as the minimum eligibility age for women workers. As a result, the pensions that they receive under these schemes are often inadequate.

Women workers should ask themselves

if the lower age of retirement is justified. Are they, in fact, incapable of working satisfactorily up to their sixty-fifth year? The answer, surely, is no. They should ask themselves if it is just that they should serve a longer period of probation before they are eligible for a pension on the supposition that they will marry. Again, the answer is no. They should ask themselves also whether it is wise to opt out of a pension scheme in order to take home a larger weekly pay packet. Once more the answer is an emphatic no. But will they ask themselves these questions? It is sad but true that many women workers tend to be apathetic when the subject of a pension crops up. "I shall get married—I'd rather have more spending money now," says the girl. "My husband's earning good money—I don't have to bother about the future," says the wife. "I need all the cash I earn for present necessities," says the widow with children to support or the woman whose husband is unable to work. Although they are unaware of it, their attitude is as selfish as it is short-sighted, since it obstructs the cause of their fellow-women. It also constitutes an argument against the principle of voluntary as opposed to compulsory contributions to pension schemes. The problem of pensions is a formidable one, but the biggest obstacle which stands in the way of equal pensions for both men and women, the retirement age, could and should be removed. The Recommendation of the Canadian Interdepartmental Committee for Older Workers (1957) reads:

"As a general rule, the normal retirement age for women in any pension plan should be the same as for men, and in other aspects of pension plans women should be treated in the same way as men."

This is the policy which has been advocated repeatedly by St. Joan's.

Let legislators realise that women do not automatically become incapable of carrying out their normal duties at sixty any more than do men. May they see the light and set the same retirement age for both sexes in the foreseeable future.

P. D. Cummins

The Slave Trade

From time to time a book appears from the pen of a traveller or journalist which throws light on some of the darker corners of the world with greater force because it is not the work of cautious official investigators. *The Slave Trade*, by Sean O'Callaghan, is such a book*, and one that could be dismissed as mere sensationalism were it not for the sincerity of the author.

Mr. O'Callaghan is a publisher of travel books, with a business in East Africa, and it was while he was in North Africa on his lawful occasions that he first came across the slave trade, which surprised him into investigations, which in turn shocked him into speech.

He had met a friend employed on the road-works in the desert, that ran along the ancient slave route to Arabia. He heard that workers on the road unearthed skeletons of long-dead slaves along the route, and that caravans of African boys and girls chained together by the neck still passed by night, under the guard of Arabs armed with the latest rifles. He realised then that the trade was not an old unhappy far-off thing, but a living and terrible present-day reality. When at last he saw for himself such a caravan with its cargo of flesh and blood, "human flesh which would fetch a high price in the markets of the Yemen or Saudi Arabia," his realisation fired his determination, and he began an unofficial investigation into the slave-trade in those parts.

There is, of course, a slavery that is relatively humane, where slaves are protected by law and where to free a slave is regarded as a meritorious act—but, as Mr. O'Callaghan remarks: "the Sheikh of — once spent the best part of half an hour explaining to me that the slaves who were freed lived under conditions far worse in every way than those they had enjoyed while still slaves. *The secret visitors who came at night to my room asking for assistance in running away did not hold his opinion.*" (*Italics ours*). It is not, however, for these that the writer's indignation burns, and his reader's with him, but for the unfortunates who feed the markets and supply the victims for the newer lords of the oil-producing states who have made money beyond their wildest dreams and can now fulfill their wildest ambitions in the possession of Cadillacs, wives and slaves. He saw the markets where men and women, boys and girls, were paraded naked under the threat of the lash before the eyes of their would be purchasers who spared them no humiliation in making sure they would get their money's worth.

The writer posed as ready to purchase, and in that capacity met some of the most unsavoury characters imaginable. He found that those girls and boys who were lighter in colour were more sought after (a white girl will fetch up £1,500).

Of these he says "I wondered if any of the thousands of British sailors who visited Sheikh Othman (the notorious quarter ten miles outside Aden) at the end of the war ever paused to think that their daughters may now be in a Yemenite harem or that their sons at this moment are perhaps satisfying the perverted lusts of some desert sheikh."

To supply the growing market, the idea of the baby-farm was conceived for the children of prostitutes. These children—many of the boys, as Mr. O'Callaghan saw, with horror, most cruelly castrated, are "brought up to love" and know from their earliest years what is expected of them. Of modesty and what we call love there is no trace and when they have fulfilled their mission in some sheikh's household, or in one more sordid brothel after another, they are cast out and left to the charity of the passer-by.

If the description of these things is sensational, it is sensationalism with a purpose. It is to be hoped that it will arouse some compunction in the hearts, not of those procurers and profiteers to whom slavery is part of the pattern of life, and its suppliers merely business men and women dealing in commodities, but at least in the hearts of those white men who share the profit and should feel the shame. Those for example who pick up companies of children and fly them to the coast for transport to Arabia and "ask no questions", since this is so lucrative.

The rest of the book which gives a history of the slave trade and some account of slavery outside Africa, is not of such great value though it points to the need for investigation, were funds forthcoming and Governments willing. What is of value is the writer's own personal experiences and the facts he gives as he sees them. So long as these evils are hushed up, so long will the unofficial stories of men like Mr. O'Callaghan serve their purpose in helping to arouse public opinion to the fact that the slave-trade it thought abolished, flourishes today, in spite of conventions and resolutions. It may help to bring home to the United Nations too that a convention which has no machinery to enforce its provisions is laughed at by the very people it is intended to control.

The final chapter reproduces the debate in the House of Lords on July 14th, 1960, in which Lord Shackleton drew attention to the continued existence of slavery and ended by asking whether the Government would not consider stimulating the Secretary-General of the United Nations to ask for the setting up of a committee to advise him concerning the enforcement of the 1956 Supplementary Convention on Slavery.

* *Anthony Blond*, 18s.

P. C. Challoner

International Notes

ST. JOAN'S INTERNATIONAL ALLIANCE

President:

Madame Magdeleine Leroy-Boy—Dr. en droit
NINETEENTH COUNCIL MEETING

Calendrier Provisoire

Logement prévu à St Benoit-sur-Loire (30 Kil d'Orléans) à l'ombre de la célèbre Basilique, dans une hôtellerie dépendant du Monastère.

Arrivée à St Benoit Vendredi soir 4 Mai ou Samedi 5, au matin. (Trains de Paris nombreux, billets directs) Durée du trajet, Paris-St Benoit, 2 heures à 2 heures 30.

Mai 5, Samedi matin—travail.

Mai 5, après-midi—travail.

Arrêt à 17 heures—excursion à Sully-a-Loire (10 kil par car).

Mai 6, Dimanche, le matin—travail.

Mai 6, après-midi—travail.

Entre 13 heures et 15 heures, visite de l'église de Germigny des Prés (époque carolingienne) 5 kil par car.

Mai 7 Lundi. Excursion par car particulier. Départ vers 8 heures pour Chinon "sur les pas de Jeanne d'Arc" avec arrêt aux principaux lieux historiques et visite des châteaux de Blois, Chambord, Amboise, etc. Déjeuner au restaurant en cours de route. Retour vers 19-20 heures. Goûter à St Jean de Braye chez la vice-présidente, le car attendant pour ramener les congressistes à Orléans pour la cérémonie de la "Remise de l'étendard" (22 h) et leur faire ensuite retourner à St Benoit.

Mai 8, Mardi. Départ par car régulier à 8 h. 42, arrivant à Orléans pour la cérémonie à la Cathédrale; Messe d'action de grâces, panégyrique, à 10 heures.

Déjeuner libre à 14 heures, la procession traditionnelle avec les autorités civiles et religieuses.

Après-midi, dislocation 16 h. (très grand nombre de trains à Paris).

Depenses a Prevoir

Le billet Paris-St Benoit, 2 class (14 N.F.).

Excursions à Sully-sur-Loire et à Germigny-des-Prés par car régulier, entre 1.50 et 2 N.F. chacune.

La pension à l'Hôtellerie Ste Marie, 20 N.F. par jour, sauf vin, café, oeuf ou jambon au petit déjeuner.

Les repas au restaurant en cours d'excursion ou à Orléans 7-8 N.F.

Excursion en car à Chinon—si nous prenons un assez grand véhicule avec des non-congressistes—20 N.F. environ.

Canada. Miss Blanche Margaret Meagher has been appointed Canadian ambassador to Austria.

Mrs. Phyllis Ross has been elected Chancellor of the University of British Columbia (12,000 students) of which she is also chairman of the Board of Governors. Mrs. Ross served in Ottawa as Minister of Fats and Oils during the war.

* * *

Egypt. The Moslem University of Al Azhar, Cairo, is to be open to women for the first time in its one thousand year history.

* * *

Spain. A new law came into force on January 1st, 1962, giving equal rights to women with men in political, professional and industrial life. They have the right to vote and stand as candidates in all elections; they will receive equal pay for work of equal value and have the right to sign contracts.

There are exceptions to this equality—women may not carry arms and in the judiciary, they may only sit in Children's Courts and on Work Tribunals, and in the Mercantile Marine they may only serve as health officers. A married woman remains under the tutelage of her husband but she has the right of appeal should he abuse his authority.

* * *

Nyasaland. Women and girls from East Africa, the Rhodesias and South Africa flocked to Limbe for the recent Central African Seminar. The Seminar, organised under the auspices of the World Union of Catholic Women's Organisations and the World Federation of Catholic Women and Girls, in conjunction with UNESCO, was the first international meeting to be held in Nyasaland.

It is hoped to publish a report of the proceedings in a future issue.

* * *

U.S.A. On December 14th, 1961, President Kennedy set up a commission of fifteen women and eleven men to further the cause of women's rights. Headed by Mrs. Franklin D. Roosevelt, it will be known as The President's Commission on the Status of Women, and to quote Mr. Kennedy's own words, it will "make studies of all barriers to the full partnership of women in our democracy." The Commission will report by October 1st, 1963, on "what has still to be done to demolish prejudices and outmoded customs."

The President drew particular attention to the work done by women in Federal employ-

ment which should illustrate the value of giving women equal "job opportunities." He specifically directed the Civil Service Commission to review all Federal personnel policies and practices affecting the employment of women. (This is particularly interesting since, in our last issue, we drew attention to the fact that the Civil Service Commission had refused to allow a policewoman to sit for a promotion examination presumably because she was a woman.) "The object," said Mr. Kennedy, "is to assure that selection of any career position is hereafter made solely on the basis of individual merit and fitness, without regard to sex."

The President's Commission will study the effects of Federal insurance schemes and tax laws on women's incomes, and will examine Federal and State labour laws dealing with hours and wages. In his article in the *New York Times*, Alvin Shuster makes this comment: "Presumably the Commission will go into the advisability of the Administration's throwing its full support behind the oft-proposed constitutional amendment for 'equal rights' for women." The word "advisability" is curious. Surely it must be the aim of the President's Commission to see that this amendment, first proposed in 1920, and introduced at each successive session of Congress, wins the support of both Houses. The amendment reads: "Equality of rights under the law shall not be denied or abridged by the United States or any State on account of sex." What, one wonders, would be the point of a commission on the status of women that had any doubt whatsoever as to the "advisability" of gaining full administrative support for the amendment?

TWENTY-FIVE YEARS AGO

From "The Catholic Citizen", February 15th, 1937

The following is the translation of a letter (written by a man) which appeared in the Dominican weekly *Sept* (Paris) 25th December, 1936.

"The collaboration of husband and wife in household tasks is the practical outcome of women's work (outside the home). And for the husband it is an enriching experience just as work outside the home is for the woman. This discovery of the home by the husband, of the intimate duties of paternity by the father, is one of the best things of our time. By it, the intimacy of the family gains. When the father realises the joy there is in looking after his children, peace will be assured. I often say, and I believe it firmly, that the day when the father as well as the mother knows how to nurse his child and even to knit its vests, and to like these things, then he will refuse to consider war even in the abstract. We have not reached that point yet, alas. But the direction in which home life is developing, a direction which enriches the soul and mind of both husband and wife and which affirms the equality of the woman is, I think, one of the rare signs today, that our civilisation is progressing."

DOMICILE

The recent case of *Ross Smith v Ross Smith* once more brings the question of domicile into prominence. The wife who is seeking a nullity decree resides and has always resided in England; the husband has throughout been domiciled in Scotland but resident in Kuwait, and his only connection with England was that he resided in Newcastle-upon-Tyne for a time during which the marriage took place. The case was heard before Lord Reid, Lord Morton of Henrytown, Lord Morris of Borth-y-Gest, Lord Hodson, Lord Cohen and Lord Guest, and their Lordships decided by a majority of five to one that the Divorce Court had no jurisdiction to annul a voidable marriage merely on the basis that the marriage ceremony was performed in England. They upheld the decision of Mr. Justice Karminski (June 24th, 1960) that the wife's petition should be dismissed for want of jurisdiction, a decision that had been reversed by the Court of Appeal (December 21st, 1960). When the question of hardship was raised, Lord Cohen said that in some cases hardship would be imposed on the respondent to a petition, but equally it would be hard on a woman perhaps domiciled in England immediately before her marriage if she "had to chase a respondent who had married her in England all over the world in order to secure her freedom." It seems to have occurred to only one of their Lordships that the Common Law Rule of Domicile inevitably imposes far more hardship on the wife than on the husband, and that it is archaic, dating back, as it does, to the days when a husband had absolute dominion over his wife, as well as over her property. The case of *Ross Smith v Ross Smith* is one more illustration of the need to change this law—it is intolerable that a married woman should not be able to avail herself of the jurisdiction of her country's courts.

POLYGAMY IN AFRICA TODAY—

(Continued from Page Ten)

Amongst Muslims polygamy is dying out—It has been abolished in Tunisia. In Egypt it has become impossible financially to keep more than one wife. It is rarely practised now in Uganda, or amongst the Cape Malays and Indians of South Africa. It seems this is not only the result of social evolution, as our Bulawayo correspondent points out so well, but it is also becoming a question of principle. Many Mohammedans today do not admit that the Koran favours polygamy. The Koran only allows a husband four wives on conditions so hard to fulfill that certain scholars go as far as stating the Holy Book forbids polygamy except in cases of dire necessity.

FRANCHISE FOR WOMEN IN CENTRAL GOVERNMENT ELECTIONS IN COLONIAL TERRITORIES

There is universal adult suffrage (male and female) in the following territories:—

Antigua, Bahamas (male only at present, but to be extended to women from 30th June, 1962); Barbados; British Guiana; British Honduras; Dominica; Falkland Islands; Fiji (at next election); Gambia; Gibraltar; Grenada; Jamaica; Malta; Mauritius; Montserrat; St. Kitts-Nevis; St. Lucia; St. Vincent; Trinidad; Uganda (from 1st March, 1962); Virgin Islands.

2. In the following territories there is a restricted franchise but no distinction between the sexes:—

Bermuda; Kenya; Northern Rhodesia; Nyasaland; Seychelles; Singapore; Zanzibar.

In Bermuda for example, the franchise qualification is possession of freehold property of not less than £60 value. In some other of these cases the basis of the franchise is more complicated, with various alternative qualifications but with no distinction between male and female electors.

3. In the following territories there is either no central legislature or no elected membership in the legislature, and consequently no franchise:—

Aden Protectorate; Brunei; Hong Kong; North Borneo; St. Helena; Swaziland; Western Pacific High Commission Territories.

In Sarawak there are indirect elections to the central legislature through electoral colleges, of which women can be members. There are also indirect elections to the central legislature in Basutoland and the Bechuanaland Protectorate.

4. In Aden Colony there is a restricted adult male franchise and women have no vote. Apart from the Bahamas, where the distinction will disappear on 30th June, 1962 (see paragraph 1 above), Aden Colony is now the only Colonial Territory in which there is any distinction between the sexes in regard to franchise qualifications.

Colonial Office.
12th January, 1962.

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REVIEWS

The Catholic Youth's Guide for Life and Love.
By Monsignor G. A. Kelly. (Robert Hale, 12s. 6d.)

Written for American teenagers, Monsignor Kelly's advice and light touch will profit our own youngsters, if their interest is caught by a first glimpse of its contents; but if, for instance, they turn first to chapter 13, with the alluring title "Are you sure it's love?" they may decide the advice is far too sensible. "The glamour of marriage" is played down, love is not the result of fate, he or she are not "the only one"; in many parts of the world marrying for love is considered nonsense. Again, if marriage is not "the lawful union of lovers but much greater, a sacred work two people have to do for God" the teenager may well ask on what this work is to be founded? on love? on convenience?

F.M.S.

* * *

Catholic women scientists play an important part in the college and research circles of America. The December, 1961, number of the *Albertus Magnus Guild* (Union of Catholic Scientists) mentions many laywomen and nuns as authors of research, deans, lecturers or simply as beneficiaries of grants and scholarships. Thus, at the annual meeting of the Guild, held in Denver on December 28th, the seminar on "The Philosophy of Science" was conducted by the Rev. John B. Murphy, C.M., and Sister Jeanne d'Arc, Professor of Biology in Loretto Heights College. We congratulate our homonym!

I.A.

ST. JOAN'S ALLIANCE

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