

THE CATHOLIC CITIZEN

*Organ of St. Joan's Alliance (formerly The Catholic Women's Suffrage Society)
17d Dryden Chambers, 119 Oxford Street, London W.1*

Vol. LII. No. 2

FEBRUARY, 1966

10s. per annum

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

VATICAN COUNCIL II

Frances McGillicuddy

Let me first of all express my gratitude to St. Joan's for the possibility of serving as an "accredited journalist" at the Fourth and Final Session of Vatican Council II. I am indebted to the Alliance for countless treasured experiences during the three-month period beginning with the con-celebrated Mass, which inaugurated the Fourth Session on September 14th, and ending with the unforgettable closing ceremony outside the Basilica on December 8th. It is the Piazza San Pietro rather than the interior of St. Peter's which comes to mind when I think of Rome and the Council. Many Sundays we had awaited the stroke of noon to see Pope Paul at his window, listen to his simple and strangely intimate words, recite with him the Angelus and receive from him his apostolic blessing. It was in the Piazza, too, that we welcomed him home from his incredible visit to the United Nations. On these occasions, and especially during the closing ceremony of the Council, the Basilica itself seemed only the backdrop to action unfolding before it; the encircling colonnades appeared to gather all humanity in one fraternal embrace. The Piazza encouraged fraternizing; the casual "Where are you from?" which yielded countless contacts, dialogues and incidental possibilities of lobbying for "the cause".

The Council itself has been extensively reported and its decrees reproduced in full, but you may like to hear something about the activities of an "accredited journalist" at its Fourth Session. Forty "General Congregations" were held in the mornings. These were closed to the public and Press although attended by Protestant and Orthodox Observers and Auditors, both men and women. The entire proceedings, the Mass and all interventions of the Council Fathers, were in Latin. Normally the Holy Father did not attend these General Congregations but he presided at the opening of the first meeting and promulgated his "motu proprio", constituting the Synod of Bishops in the Church. He also addressed the Council Fathers immediately after his return from his United Nations visit. Cardinals Agagianian, Lercaro, Döpfner and Suenens alternated as moderators of the Council. Following each day's opening Mass,

celebrated by the Fathers, in turn and in a variety of rites, the General Secretary, Archbishop Felici, usually made a number of announcements. These ranged in importance from the notification of the death of a colleague to the paper the Fathers should use when presenting their "modi". In some instances, he said, the paper used had not been of the highest quality and this might be "a cause of trouble and disedification for future historians who were undertaking the study of Council documents." A teacher could sympathize with Archbishop Felici's annoyance when some Fathers complained of not having with them the text of the schema on Divine Revelation, which they had left at home. He announced that a limited number of copies were available, exclusively for Fathers who attended the Council for the first time; the others were exhorted to get along "in the most honest manner possible." They were also urged not to be repetitive in their interventions and to refrain from applause. At the final General Congregation the applause for the General Secretary was thunderous. He thanked the Fathers in Latin verse.

When a Conciliar Father voted in favour of a document, but with certain reservations, "placet juxta modum", he would state—on "the highest quality paper"—the modifications he desired in the text. These requests were called "modi". The commission or sub-commission dealing with the documents then had to incorporate into the texts—or reject—the ideas expressed in the modi. Sometimes these ran into four figures and one sympathized with those including the "Periti" (Experts) who were left to "swim in modi" during the two recesses, while the Fathers visited the Holy Land and other interesting places. On their return they would vote on amended documents before these were sent to the Holy Father. At their solemn promulgation in the Public Sessions members of the Press, and others who had been fortunate enough to secure tickets, were present. Eleven decrees were promulgated during the Fourth Session; three during the Third (1964), and two during the Second. During the First Session (1962) no decrees were promulgated.

About twelve-thirty each day the purple stream of Council Fathers issued from St. Peter's, overflowed into the Piazza and formed a delta at the police barriers where buses awaited them. Tourists gathered to view the exodus and to wave as the buses wafted their occupants to their abodes, for lunch and siesta. Many of the Fathers resided in national colleges, some in residences maintained by religious congregations and still others in hotels ranging from the most modest to the Hilton Cavalieri. Generally speaking the bishops of one country or region stayed at the same residence so as to facilitate briefings, consultations, conferences and caucuses.

Shortly after the close of a General Conference journalists were briefed. The Spanish speaking, Italian and German newsmen met in different corners of the large Press room, French briefing took place in a smaller room between two rows of telephone booths while English speaking reporters were briefed in the mother house of the Salvadoran Fathers. Father Heston, an American Holy Cross father, read a brief and rapid summary of what had been said and by whom at that morning's General Congregation. The briefing ended in time to permit me to hear two-thirds of the more discursive French session. At three o'clock English-speaking journalists gathered in the basement of the USO (United Services Organizations) building, where the American Bishops' Press panel of about ten priests, each a specialist on a particular aspect of the Council, answered questions which were usually thoughtful, probing and uninhibited. Occasional questions about woman did not elicit responses which indicated any profound concern for "one-half of the people of God." From time to time we heard such titbits as "Today the word 'widows' was added to the text," or "There is a statement about the equality of men and women . . . not of course a mathematical equality . . . inequalities are also indicated," or "an amendment was defeated today which would have inserted the words 'boys and girls' after the word 'children.'" One was reminded of this defeated amendment at the closing ceremony of the Council, when a group of "children"—six little boys and no little girls—who represented the Continents (but only one of the two sexes) received Holy Communion from the Pope's hand.

Too much praise cannot be accorded to Mother Mary Luke, the ubiquitous American auditor. In addition to daily attendance at General Congregations and work on sub-commissions, she was present at Press panel sessions, made herself available for interviews and consultations, participated in ecumenical gatherings with women of other faiths and co-starred with Mother Guillemin, Mother General of the Daughters of Charity, in a stimulating bi-lingual discussion on the Modern Nun. It is religious like these who inspired the comment "Nuns are ahead of everybody". I had

heard this remark last year, from John Cogley, religious editor of the *New York Times*, and again this year from Hans Kung.

From four o'clock onwards "big name" lectures were scheduled at various centres. It was frustrating not to be able to attend them all. When would one have another opportunity to hear Cardinal Suenens, Archbishop Roberts, Dr. Schillebeeckx, Yves Congar, Karl Rahner, Christopher Butler, Archbishop Pellegrino, Dom Helder Camara, Gregory Baum, Cardinals Alfrink, Cardijn, Döpfner, Koenig, Heenan, Zoungrana, or Archbishop Hurley, to name only a few.

A memorable occasion was Pope Paul's visit to the Press room and his address to representatives of the Press, radio and television. From a temporary throne the Holy Father greeted the newsmen, thanked them for their co-operation during the Council and discussed post-conciliar relations of the Holy See with the news media. Pope Paul graciously, amicably and rashly (we feared) permitted himself to be engulfed by all who reached out to touch his extended hand: I have a pair of broken eyeglasses to attest to the crush.

On December 4th, an historic celebration of Prayer for Promoting The Unity of Christians was held in the Basilica of St. Paul outside the Walls. The ceremony, in which Pope Paul VI, the Fathers of the Council and Protestant and Orthodox Observers participated, consisted of chanted psalms, prayers, Scripture readings, a short homily by the Holy Father, the recitation of the Lord's Prayer and the singing in Latin of the Magnificat.

The highlight of the last Public Session, during which the Holy Father promulgated the four final decrees of the Council, was the reading in French of the text of a joint statement by Pope Paul VI and Patriarch Athenagoras of Constantinople, which revoked the reciprocal excommunications of the year 1054. The fraternal embrace of the Holy Father and the Patriarch's representative was moving; a parallel ceremony took place in Istanbul between Patriarch Athenagoras and a representative of the Pope.

The outdoor setting of the solemn close of the Council suggested a University commencement and this effect was heightened by the fact that each Council Father had received from the Pope a diploma and a lightweight gilded ring. Many bishops are now wearing this in place of the large heavy amethyst ring. The new simple ring bears silhouettes of Christ with Peter and Paul, more in keeping with the spirit of the Council and of the post-conciliar era. A declaration of evangelical simplicity and poverty, sustained by thirty-six New Testament quotations, had been circulated by a group of Bishops during the last days of the Session; and had been read at a conference entitled "A Post-Council worthy of Vatican Council II", by Dom Helder Camara, Archbishop of Recife e Olinda, Brazil. The text of the group's

"engagement" was published by Henri Fesquet in *Le Monde*, December 9th. At the Offertory of the Mass Cardinal Tisserand announced Pope Paul's gift of funds for charitable works and projects in Bethlehem, Pakistan, Cambodia, India and Argentina. Another feature of the closing ceremony was the reading of a series of messages from the Synod to various categories of the human family. Each message was read by a different cardinal and the document presented by Pope Paul to representatives of each group. The message to Women was presented to Signora Laura Segni, wife of the President of Italy, and two auditors, Mlle. Marie-Louise Monnet, of France, and Senora Luz Alcaez Icaza, of Mexico. Other categories to whom messages were addressed were: Rulers, Intellectuals, Artists, Workers, Youth and the Poor, Sick and Suffering. The most dramatic moment was the presentation of the document to Dr. Francesco Politi, a blind man accompanied by his seeing-eye dog. The reading of the closing decree by the General Secretary followed by the Holy Father's blessing officially ended Vatican Council II. It ushered in the post-conciliar era: a glorious Commencement of which one still hears the refrain, "Christus vincit, Christus regnat, Christus imperat".

NOTES AND COMMENTS

In Memoriam

Many members and friends will have remembered Florence Barry on January 27th, the anniversary of her death. R.I.P. The staff of the office asked Father Galvin to say Mass for her at St. Patrick's, and Father Christopher Laughton Mathews said Mass for her at St. Mary's, Cadogan Place, on behalf of the Alliance.

'Osservatore Romano'

We are glad to note that the French weekly edition of the *Osservatore Romano* (January 7th, 1966) reports that St. Joan's Alliance, "an organisation which defends equality between men and women in all spheres of social, political and religious life," expressed a wish to the Council that laymen and women be invited to attend the Council, that women be admitted to the courses in theology and receive the relevant degrees, and that they should be allowed to exercise the functions of the Ministry.

Shortage of Priests

The Catholic Press recently gave much publicity to the survey compiled by Father J. Forrestall on the growing shortage of priests and published by the Vatican Polyglot Press. Words used in this connection were, "crisis", "colossal", "emergency", etc.

Men-Only Rally

At the men-only rally at the Albert Hall, to greet the members of the Hierarchy returning from the Council, the woman chosen to represent the "other half", Dr. Joan Brothers, made excellent use of an unusual opportunity. In her speech of welcome addressed to the Hierarchy and male audience she suggested that "the shift of emphasis we have been observing in Rome during these three years and more of the Council might well be a shift from a masculine to a feminine approach, from the objective categories of the canon law to the inner realities of the human spirit." (Quoted from *The Tablet*, January 22nd).

Norman St. John-Stevas, M.P., writing in the *Catholic Herald* (January 28th, 1966) comments, "This discrimination seemed especially inappropriate in view of the stress laid by the Council on the rôle of women in the Church. The tradition of devotion among Christian women goes back a fairly long way. After all, they were in a majority at the foot of the Cross! In the event at the Albert Hall they once again proved themselves to be indispensable.* Dr. Joan Brothers, in particular, in a speech of great brilliance, secured a notable personable triumph. All praise then to the women: in religion just as in politics you cannot do without them. That is not an opinion but a fact and let us hope that the Albert Hall meeting has finally demonstrated it once for all.

*When it became clear to the organisers of the meeting that the Hall could not be filled without them some women, besides Miss Brothers, were allowed in.

Equality in Marriage

In an appeal case where a "windfall" accrued on the sale of a house, the possession of which was in dispute between husband and wife, the Master of the Rolls said, that as no clear line could be drawn as to the legal or equitable rights of the parties, the court had to do the best it could, remembering that in the end Equality was Equity. The balance of the proceeds of the sale should therefore be shared equally between the parties. The other two Lords Justice concurred. (Reported in *The Times*, January 13th).

Asia

St. Joan's Alliance was represented at the meeting of the Women's Council held on January 18th. The speaker was Miss Daisy Vaithilingam (chief almoner of the State of Singapore). She gave a most interesting talk on the Social Services in the island.

Dr. Daulatshahi, M.P., who had just flown in from Teheran, spoke of the Bill of Women's Rights which is just going before the Iranian Parliament. The only woman M.P. in Iran, she received an enthusiastic welcome.

ST. JOAN'S ALLIANCE

founded 1911

BRITISH SECTION OF ST. JOAN'S INTERNATIONAL ALLIANCE

AND

Editorial Office of "The Catholic Citizen"

17d DRYDEN CHAMBERS, 119 OXFORD STREET, LONDON, W.1. Tel. Gerrard 4564

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

EXECUTIVE COMMITTEE

Ex-officio MME MAGDELEINE LEROY BOY, Dr. Jur. President St. Joan's International Alliance.
 MISS P. C. CHALLONER, M.A., Chairman
 MRS. MUN WAH BENTLEY, M.A.
 MISS M. BLACKBURN
 MISS PAULINE M. BRANDT
 MISS C. M. CHEKE, Editor, *The Catholic Citizen*
 MISS GABRIELLE DAYE, Secretary
 MISS VERA DOUË, O.B.E.
 MRS. HALSEY, Treasurer

DR. MARITA S. HARPER, M.A., B.M., B.Ch.
 MRS. ISABEL POWELL HEATH, M.B., Ch.B.
 MRS. M. JACKSON, B.A.
 MISS W. MANN
 MISS P. MAY
 MISS MARY PARNELL
 MISS E. D. PRICE M.B.E.
 MRS. F. M. SHATTOCK, M.A., M.D., D.P.M.

THE NUN'S ARGUMENT

Our readers may recall that we have published recently in *The Catholic Citizen* a study based on two theological theses. A third thesis on the question of "Women in Holy Orders" has now reached us. The earlier dissertations were those of two Jesuit priests, candidates for the degree of Doctor of Theology, the third was presented by a member of our Alliance, Sr. Vincent Emmanuel Hannon, S.U.S.C., who was highly commended and awarded the Diploma of the Pontifical Institute of Regina Mundi. This is the highest academic distinction at present available to women, at the Pontifical Institute. The three candidates, who chose the subject of woman's place in the Church were thus all successful, but they could not have been sure beforehand that their dissertations on the controversial subject would necessarily have won the approval of examiners who may have been less "progressive". They deserve our admiration and congratulations.

The reviewer had conscientiously followed the argument in the two earlier theses, similar in substance if very different in presentation (one priest is Dutch, the other Peruvian) and was pleasantly surprised to find that Sr. Vincent's independence and originality of mind enabled her to handle what was necessarily similar in a way that was new. Her erudition and the range of her documentation are remarkable: the status of woman under Babylonian and Mosaic dispensations, woman of ancient Greece and Rome, of Apostolic and Patristic times, of those known to us mainly through biblical reference, etc., is illustrated by quotation from original documents. Introducing us to prevailing conditions at the relevant times, the historical milieu, the evidence for the subjection of woman at all times everywhere is overwhelming. Here it acquires new proportions. The exclusion of woman from Office, and in particular from the priesthood, was necessarily "taken for granted", The Church

did not need to issue prohibitions and the question only arose when irregularities had to be corrected. Scholastics stated that women were excluded by their nature; their unanimous assent to Pauline proscriptions was supported by a belief in their "definitive" nature; the question of woman's subjugation was "correctly" argued on the wrong premise. It is unfortunately true that improvement in woman's status, promised by the "Good News" of the Christian dispensation has not been aided by the Church's official sanction. The fait accompli is accepted when contrary argument, e.g. as to woman's ineptitude, becomes impossible to sustain.

The author draws our attention to naive reasons to dispute woman's likeness to the image of God, reasons which diminish God Himself, as her Creator. The difficult task of the interpretation of biblical texts is discussed; the recognition of what is diminished or distorted by human misunderstanding, not only at the reception of Divine revelation but at its later interpretation (the latter not always taken into account) added to this is the vital question and mystery of how far "God adapts Himself" to the given conditions of His people in speaking to them. When summarizing the historical evidence on a female diaconate our author concludes: the male and female diaconate stand or fall together; there is as much evidence for the one as for the other in the New Testament and in the extant literature of the Early Church.

A reviewer would not be true to his calling if he did not list minor disagreements. Two come to mind. The first is the undue stressing of the Church's gain by the introduction of what is usually styled "femininity". Too long have mind and personality—if not soul—been assigned a sexual character: a woman may differ from another woman as much as she differs from one man. The "motherly element" may also be overstressed, particularly with regard to its role in the confes-

sional. The second point (which may only be a misunderstanding of the author's meaning) concerns an accusation which could be more confidently levelled against the author of one of the earlier theses—the suggestion that subjection, with reference to Pauline interdictions, would be less regrettable, or more acceptable, if it concerned only the married woman.

In conclusion, we hope that Sr. Vincent's thesis will be published without unnecessary delay and will reach a wide public. It is the best exposition of the question in English and is of great contemporary interest.

F. Mackenzie Shattock

Congratulations to Mrs. Gandhi

The *Universe* reported (January 28th, 1966) that Pope Paul sent a telegram to Mrs. Gandhi congratulating her upon her election as India's new Prime Minister.

Marie Seton writing in the *Evening Standard* (January 28th, 1966) about the new Prime Minister said that as a child Mrs. Gandhi thought of herself as India's Joan of Arc, and that in moments of crisis the ideal of Joan has come up again. Mrs. Seton points out that there is nothing extraordinary in the leadership in India falling to a woman, because, while Indira Gandhi is wholly unorthodox in the religious sense, the traditional religion of India has many feminine deities represented as living women of powerful character.

India

Sister M. Johanna, Principal of Holy Cross Higher Secondary Girls' School, writing in *Social Action*, tells how she looked for an explanation of the dullness and slowness of the tribal pupils. She attributed this, after studying the problem, to the fact that the mothers were illiterate and therefore the children had no understanding and intelligent helper to turn to in their most formative years. She suggested the provision of pre-primary schools with a Montessori approach. This is now being done in a small way, with hopes of expansion, and the results so far exceed all expectations. (From the Indian Social Institute).

The Changing World

"Women have their rights vindicated with a clarity that will upset social customs still prevalent in some parts: for in truth it must still be regretted that fundamental personal rights are still not being universally honoured. Such is the case of a woman who is denied the right to choose a husband freely, to embrace a state of life or to acquire an education or cultural benefits equal to those recognised for men" (n. 29). (Fr. Charles Davis, on The Church in the Modern World Pastoral Constitution, *The Tablet*, January 8th).

Changing Atmosphere

Speaking from the Catholic side at the ecumenical meeting held in November last in Baden, Dr. Elisabeth Gössmann, who taught Catholic doctrine in Japan, a noted theologian and author, said that the concept of woman's mission held by the different Christian churches was growing ever more uniform; it was no longer only what women would give, more often what she was in her own right. Speaking of the Council, the changes were more of altered atmosphere than of achievement. Dr. Gössmann said that the theological argument against the ordination of woman was no longer valid, but in the Catholic Church a greater participation by women in the new opportunities offered to them as members of the laity would have to precede ordination. (*Schweizer Frauenblatt*, January, 1966).

World Council of Churches

Thirty women invited to a Consultation arranged by Miss Rosemary Goldie, for COPECIAL and by Dr. Madeleine Barot, for the W.C.C. reviewed the services women could give to their church; woman's rôle in the church and world tomorrow; marriage and celibacy. Sr. Mary Luke and Dr. Marga Buhrig, of Zurich, addressed the meeting. The delegates were later received by Cardinal Bea and Bishop Willebrands. (*Lay Apostolate*, 1965, n. 3).

Problems Not Yet Considered

"Nous pourrions énumérer plus d'un problème particulier qui n'a guère été touché: celui des ministères autres que celui de la prêtrise, dont le diaconat, restauré en principe, est seulement le cas majeur; celui de la place des femmes dans l'Eglise." (Le P. Congar, on Vatican II, *Informations Catholiques Internationales*, January, 1966).

An Ombudswoman Wanted

Ailsa Stanley, writing in *The Guardian Journal*, says, "In these days when women appear to have most of the equalities for which their predecessors campaigned over many years, we tend to think we can rest back and take no further action. There is need, however, for eternal vigilance, according to the Six Point Group currently reminding us that the proposed Parliamentary Commissioner, or Ombudsman, might just as well be a woman. (January 7th, 1966).

Council Meeting

The twenty-third Council Meeting of St. Joan's International Alliance will be held in London during the weekend of August 26th-29th. The British Section has arranged accommodation at Crosby Hall and we shall be glad to know as soon as possible the numbers attending. Details will be given in subsequent editions of *The Catholic Citizen*.

REFLEXIONS . . .

La dernière promotion dans l'ordre de la Légion d'Honneur contenait au titre des Arts et des Lettres, le nom de Régine Pernoud, auteur d'études fort intéressantes sur la fin du Moyen Age et notamment d'une "Vie et Mort de Jeanne d'Arc", basée sur des documents qui font autorité.

La section Française s'est réjouie de la haute distinction décernée à Madame Pernoud. Elle rend un hommage mérité à l'aimable auteur dont la sympathie fervente à l'égard de son héroïne éclate malgré la sobriété du récit.

Certaines d'entre nous se demandent peut-être, le livre une fois fermé, quelles raisons profondes ont amené les fondatrices de notre mouvement à le placer sous la patronage de Jeanne d'Arc, noble fille dont l'aventure, vieille de plus de 500 ans a toujours le don de passionner.

L'Alliance Internationale Ste. Jeanne d'Arc se proposait, dès son origine (elle poursuit d'ailleurs le même but de nos jours) de lutter pour la libération, dans le monde entier, de la femme, pour sa promotion dans la vie professionnelle et sociale et pour sa participation à l'administration de la Cité.

Ces tâches immenses, l'Alliance voulait les poursuivre sans faillir à l'esprit et à la lettre de la foi catholique. L'action des premières suffragettes avait rendu impopulaires les revendications féminines. . . . Il était donc très difficile aux fondatrices, à celles que l'on peut appeler "les pionnières", de frayer le chemin. Dans le climat de vie facile du début du siècle, les femmes pouvaient être classées en deux catégories: celle des classes dites "dirigeantes" privilégiées par la fortune, ou tout au moins l'aisance, et celles des femmes, vivant péniblement d'un travail mal rétribué.

Engourdis, les unes par l'absence de soucis matériels, les autres par la dureté de leur condition, toutes subissaient, sans en prendre conscience, une passivité qu'on peut dire ancestrale.

L'Alliance devait donc s'employer de toutes ses forces à les sortir de leur immobilisme et cela l'engageait dans une voie peu commune. . . . Soucieuses d'affirmer au grand jour, leur caractère confessionnel, les femmes courageuses qui dirigeaient le groupe estimèrent—reprenant une tradition de chrétienté—de choisir dans l'Eglise triomphante un protecteur.

Etant donné le caractère et les difficultés de la tâche qu'elles voulaient assumer, il était logique que le protecteur céleste fût une sainte, une sainte dont la vie terrestre eût été, comme on dirait présentement, "engagée", une sainte qui avait accepté de vivre "dangereusement".

Dans le monde troublé du Moyen Age, encore à demi barbare, ensanglanté par la guerre étrangère et civile, Jeanne apparaît comme un ange de lumière. Certes, sa pureté resplendit, mais cela n'exclut pas chez elle les vertus, un peu prosaïques, peut-être, de la "femme forte" de la Bible. Il ne

nous appartient pas de retracer ici, son histoire bien connue, mais d'évoquer certains aspects de son caractère, qui justifient pleinement pour les membres de l'Alliance, le patronage qu'elles lui ont demandé.

Dès l'âge de 13 ans, nous dit Régine Pernoud, Jeanne avait voué sa vie au service de Dieu. Elle se tenait disponible, ignorant quelle forme redoutable ce service pourrait revêtir. Toute prête à répondre à un appel mystérieux, elle ne songea pas un instant à s'y dérober, lorsque celui-ci devint irrésistible.

Si extraordinaire que ce fût pour une fille confinée, comme toutes celles de son temps et de sa condition, dans d'humbles besognes, elle ne refusa pas de vivre parmi les hommes d'armes et de devenir chef de guerre, puisque par la voix de messagers mystérieux, son Seigneur le lui ordonnait, et de délivrer une ville investie par une forte armée ennemie. Elle sut ensuite pénétrer chez les grands, s'en faire écouter et redonner confiance au chef légitime.

Après les succès guerriers, quand vint le déclin de sa réussite, elle subit avec courage jusqu'au martyre un sort cruel, sans renier la mission qui lui était confiée.

La vertu principale de Jeanne fût sa disponibilité à la volonté de Dieu. Nous pouvons y ajouter la perception presque physique de sa Présence. Pour elle, Dieu, le Christ, est toujours à ses côtés. Elle l'appellera dans son agonie et c'est sur l'emblème chrétien que se poseront ses derniers regards.

La spiritualité de cette fille extraordinaire est la source de la fermeté peu commune qu'elle manifeste au cours de son procès. Ses réponses à des juges iniques, venues jusqu'à nous, témoignent de l'assistance de l'Esprit d'intelligence, de sagesse et de prudence. Cette réplique à un juge voulant savoir si elle se croit en état de grâce: "Si je n'y suis, Dieu veuille m'y mettre et si j'y suis Dieu veuille m'y tenir" s'avère, à cet égard, caractéristique.

Et lorsqu'on lui demande, si elle accepte l'autorité de la hiérarchie de l'Eglise, son "Oui, mais notre Seigneur premier servi" ne témoigne-t-il pas de sa part devant des gens qui l'accusent d'hérésie, de l'orthodoxie la plus stricte?

La mission de Jeanne dans une entreprise qui pourrait paraître exclusivement guerrière ne l'empêche pas d'aimer la Paix. Elle ne souhaitait que la libération de son Pays, sans aucun esprit de conquête.

Nous savons combien elle s'attendrissait sur les malheurs des populations civiles et comment elle les assistait, comment aussi, elle pleurait sur le sort des combattants blessés ou morts; nous connaissons sa charité.

Elle restaura dans le milieu où elle vécut, sans l'avoir souhaité, le sens de la chevalerie. Elle

incarna, ainsi que le déclarait à Régine Pernoud, le Révérend Père Daniélou, le type du laïc chrétien.

Son intercession n'aura pas manqué, en vertu du mystère de la Communion des Saints, de réconcilier dans l'amitié, deux grands peuples naguère antagonistes et dont les femmes oeuvrent maintenant ensemble.

Qu'il soit permis en terminant de citer à la mémoire de la Patronne de l'Alliance, ce passage inclus dans l'office liturgique qui lui a été consacré:

"Dussé-je cheminer dans l'ombre même de la mort, je ne craindrais aucun mal, car vous êtes avec moi . . . Seigneur." Louise Malbot

INTERNATIONAL NOTES

France

Dame Honor Fell, F.R.S., has been awarded the Prix Charles-Leopold Mayer for Biological Sciences by the Académie des Sciences de l'Institut de France.

The Law and Adultery

Une proposition de loi pour l'égalité des époux devant le devoir de fidélité. Le 26 mai dernier, à l'Assemblée Nationale, a été déposée une proposition de loi tendant à satisfaire une des revendications féministes: l'égalité des deux conjoints coupables d'adultère.

Le Code pénal français prévoit, en effet, que le mari adultère ne peut être poursuivi que s'il a entretenu une concubine au domicile conjugal, et la peine que lui est applicable est celle d'une simple amende.

Au contraire, l'article 337 de ce Code dispose que l'adultère de la femme sera puni d'une peine de trois mois à deux ans. En fait, les tribunaux, par le jeu des circonstances atténuantes, ne frappent généralement la femme que d'une amende et, le plus souvent, la font bénéficier du sursis. Mais les textes sont là, toujours applicables.

Quant au complice de la femme, il peut être frappé de la même peine, à laquelle s'ajoute une amende.

Voici le texte de la proposition, qui, si elle est adoptée rétablira, en ce domaine, l'égalité entre époux:

Article 1^{er}—L'article 336 du Code pénal est rédigé comme suit:

"L'adultère du mari ou de la femme ne pourra être dénoncé que par son conjoint."

Art. 2—L'article 337 du Code pénal est rédigé comme suit:

"Le mari ou la femme convaincus d'adultère seront punis d'une amende de 180 à 3.600 F. Chacun pourra à tout instant de la procédure arrêter le cours de l'instance publique en retirant sa plainte."

Art. 3—L'article 338-1^{er} du Code pénal est rédigé comme suit:

"Les complices du mari ou de la femme adultère seront punis des peines prévues à l'article 337 du même Code."

(D'après l'excellente revue "Le droit des femmes".)

Holland

The Netherlands Women's Committee brought to the attention of other organisations of women a memorandum for discussion on the problem of working wives. At a meeting representing many women's clubs the view was expressed that women should not allow themselves to be overwhelmed by the changes taking place in society but should be fully alive to all trends so that they will be able to participate in them effectively.

Notre Dame University, Indiana

La faculté américaine de Notre-Dame était très antiféministe. Jusqu'à présent aucune femme n'y avait enseigné. La règle vient d'être abolie. Le nouveau professeur d'histoire des sciences portera le jupon. Mais ce sera un jupon long: il s'agit d'une religieuse bénédictine, sœur Suzanne. (*Elle*, December 9th, 1965).

On receiving the above information we wrote to our member, Dr. Josephine Massingberd Ford to hear whether Sister Suzanne was indeed the *first woman* to be appointed to the faculty of Notre Dame University. We are happy to quote her reply. She says: "The French note is correct in so far as Rev. Dr. Sister Suzanne Kelly from Oklahoma was appointed just before I was. She arrived just before me at the beginning of the semester. My appointment is of the *first lay woman* and the *first woman Professor in Theology*. (I am delighted to tell you that Sister is a great success with both staff and students, and that all the members of Notre Dame, priests and lay, could not be better towards us.) I should say that there is no anti-feminist spirit here. What may have seemed so was merely a matter of custom for it is a men's university; but now some women are being admitted. The students, both male and female, in the Catholic chaplaincy at Chicago are permitted to preach homilies once a week. I myself have delivered three homilies at private Masses (not actually in Church)."

Professors on Strike at St. John's University (New York)

Following on two months of tension and protest, and the dismissal of 30 of their members, 200 staff of the largest Catholic university have decided on strike action. They complain of the paternalism of the authorities, of the absence of academic freedom, of lack of security in employment. The president, Dr. Cahill, accuses the professors of irresponsibility. (*I.C.I.*, January, 1966).

Ivory Coast

A delegation of the World Mothers' Movement, led by Madame Irène Mançaux, the international president, arrived in Abidjan on November 29th, 1965, with the purpose of meeting the Association of Ivoirien Women. This meeting should prepare the way for the international congress of the WMM which will be held in Paris in October or November of next year. The congress will be principally concerned with the preparation of young women for married life, with special emphasis on motherhood.

THE ANNUAL GENERAL MEETING

We remind readers that the Fifty-fifth Annual Meeting will be held at 27 Wilfred Street, off Palace Street, Westminster, on Saturday, March 19th at 2.30 p.m., Miss P. C. Challoner presiding. Consideration of the present situation of the Alliance will be the main theme, and members are asked to offer suggestions on the future of the Section.

THE MOVE

St. Joan's Alliance has moved again—this time in reverse! We have come down from the third to the ground floor, from 36a to 17d. Our old friends can now visit us in greater comfort, and new ones without the shock of finding the H.Q. so cramped.

Among Miss Barry's papers was a letter saying, "You can imagine what a nightmare clearing out after 44 years will be"—and that was nine years ago! The imagination boggles—but what of the reality? We were urged to be ruthless, but even the most ruthless had to hesitate before throwing out the evidence of fifty years' hard work, of the contribution of the Alliance to so many movements, and of its gradual expansion.

We have now more room as well as less climbing, and a higher rent, though not as high as we had feared: the landlords, having realised that what we have gained on the swings (fewer draughts, greater mobility and less strain) we have lost on the roundabouts (natural light and an often sunny outlook), reduced the rent. (I must admit that our secretaries are both adepts at cajolement.) What we shall still have to pay, however, is over £1 a working day.

We had a sherry party in the new office before Committee on January 12th, and hope to have Committee meetings there when we have arranged a few foldable chairs. We will probably be using a platform which our outdoor speakers used in Hyde Park in days gone by and which will support three or four committee members of the slighter sort.

On Monday, January 24th, Father Galvin blessed the new premises, for we are still in St. Patrick's parish and gladly recall the links with Canon Durnford and our beloved Canon Reardon. We shall still, we hope, have our Mass for deceased benefactors and members at St. Patrick's in November, and our Winter sale in the hall of the school which is to be transferred elsewhere in the near future—not this year.

"Every parting is a little death", but life goes on—and we are cheered by the faithfulness of our friends and the vigour of our new Sections.

We shall welcome all who do us the honour to call—but we must add a reminder that we do not guarantee to be "at home" without warning, and that "office hours" are from 11—1 and 2—4 and, of course, by appointment for special occasions.

P.C.C.

STAMPS—Please send us your used/unused stamps—Foreign, British, Colonial—any variety can be turned into money for the office. Any quantity welcomed here at 17d Dryden Chambers, 119 Oxford Street, London W.1

YOUNG PARTIES. Unique exciting holidays for 18-35's with adventure, variety and fun. Choice of 18 inexpensive tours in 7 countries. Please write for our attractive brochure.—P.G.L. Holidays, Dept. 67, Commerce Lane, Letchworth, Herts.

ST. JOAN'S ALLIANCE

NON-PARTY

Office—17d Dryden Chambers, 119 Oxford Street, London, W.1.

Patron: *Saint Joan of Arc Colours Blue, White and Gold*
Organ—"The Catholic Citizen," 10s. per annum.

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*, February, 1941

Women in the Bible

Much has been spoken and written to-day about woman and her powers and her place in society. Most of it deals with non-essentials—fundamentally there is no division in mankind. Each human being has a soul in which it is like to God. It is foolish to speak of man's rights and woman's rights as if they were distinct. There are human rights that are the same for the race as a whole. In the fight for Charity, regarded by the Church as the basis of all social life, men and women are equal.

To show what part woman intends to play in the making of human society we cannot do better than look to the Bible, the sacred books that contain the message of God to mankind, and see how this message has affected woman. The mother is as highly esteemed as the father and her field of work is unlimited.—From a lecture given by the Very Reverend Father W. J. Lockington S.J. to St. Joan's Alliance in Australia.

DUPLICATING, verbatim shorthand, typing (Tapes/Mss), translating.—Mabel Eyles, 10 Beaconsfield Road, London, N.11. Ent. 3324.

Catholic Funeral Upholders

JOHN HUSSEY Ltd.

2 Berkeley Gardens
(Adjoining 104) Kensington Church St., W.8

A SUITABLE MORTUARY CHAPEL

can be placed at the disposal of families

Habits supplied for Deceased Members
of Confraternities. MASS CARDS

Tel. BAYswater 3046.

Telegrams: Requiem, Kens., London.