

# THE CATHOLIC CITIZEN

WOMEN'S SERVICE  
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*Organ of St. Joan's Alliance (formerly The Catholic Women's Suffrage Society).  
8<sup>B</sup>, Dryden Chambers, 119 Oxford Street, London W.1.*

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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*

## Lord Pethick-Lawrence

By A. M. Pierotti

Lord Pethick-Lawrence died on the 10th September, in a London hospital, at the age of 89 years. Member of Parliament for eighteen years, winning his first seat in 1923 against Mr. Winston Churchill; Financial Secretary to the Treasury in 1929; Secretary of State for India and Burma from 1945 to 1947; created a baron in 1945—these and other details of his distinguished career were given in press announcements, but the first thought in the minds of many women throughout the country was dismay and grief that they had lost a good friend, a wise counsellor and a stalwart fighter in the battle for equality.

It is curious that the wonderful partnership between Frederick Lawrence and Emmeline Pethick started in the east end of London, when he was working at Mansfield House and she was a Sister at the West London Mission. The story of their meeting, courtship and marriage has been told most delightfully by each of them in their biographies. From these it was clear that the social consciences that caused them to take up work among the poor, later led them to devote their time, their brilliant talents and their money to the suffrage campaign.

Lord Pethick-Lawrence wrote that he did not suppose he would "ever have become entangled with the suffragettes" if it had not been for his wife, but whatever the cause, he became most deeply and practically involved—arranging for the defence of accused women, standing bail for many others, allowing his flat to be used as offices, even selling literature, as well as organizing the accounting side of the funds for the Women's Social and Political Union. In 1907 he founded the newspaper, "Votes for Women," of which he and his wife were joint editors; and he continued to publish this after Mrs. Pankhurst severed their connection with the W.S.P.U. in 1912. Before that, however, he was arrested with his wife and other leaders of the W.S.P.U., charged with conspiracy and sentenced

to nine months imprisonment. Something of the quality of Lord Pethick-Lawrence is revealed by his own statement that, although he and his wife and Mrs. Pankhurst were transferred to the first division, this was not conceded to the other suffragette prisoners, so he took part in the hunger-strike on their account. This was met by forcible feeding and, after a few days, his condition was such that his release was ordered.

After the vote was won and Lord Pethick-Lawrence was free to give more of his time to the Labour movement, he became a kind of Elder Statesman of the woman's movement. Whenever advice or information was needed on any point of equality between the sexes, he was invariably consulted and always responded to appeals for help. He would take the chair at meetings, be the chief speaker, or just say a few words; he enjoyed the social functions of the movement; and for all his ninety years, he was abreast of modern conditions and could be relied upon for sound and progressive counsel.

On the fly-leaf of a copy of "Fate Has Been Kind," Lord Pethick-Lawrence wrote—"Unless an individual can transcend the limits of sex, class, race, age and creed, his personality remains of necessity to that extent incomplete."

By this standard, his own personality was indeed complete, and we pay homage to a man who was not afraid to champion the causes in which he believed and to risk his liberty and life in defence of his principles.

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St. Joan's Alliance recalls with gratitude the many occasions on which the help and advice of Lord Pethick-Lawrence has been so generously given. The Alliance was represented at his funeral at Woking by the Hon. Secretary.

### INHERITANCE RIGHTS

Next year the Commission on the Status of Women expects to discuss inheritance rights, thus drawing the attention of women's organizations to this question.

Where do women stand when it comes to inheritance? The situation varies from the privileged widow who benefits from the Homestead Act in half a dozen south-western states of the U.S.A., to the woman living under Bantu custom who has neither property nor inheritance rights, but is considered as a chattel to be disposed of with her husband's estate.

Women's organizations want to know how the women of Muslim countries feel about the daughter's portion which is less than that of a son. They want to know about the evolution of African women. Southern Rhodesia reports that their courts are treating Bantu women as able to own property and to inherit their husband's estate in trust for their sons.

The discrimination in Roman Law, that denies a married woman her full legal capacity, influences some laws pertaining to inheritance. For instance, we hear that in South Africa a woman married in community of property may not act as executor or as administrator, even with her husband's consent.

In Switzerland a woman married under the regime of "union of property" may not refuse an inheritance without her husband's consent. In Belgium, a wife cannot accept an inheritance without her husband's or the court's permission, in spite of the law granting married women full legal capacity, etc.

Both spouses seem to have equal inheritance rights in most Western countries. Though in Switzerland the property acquired during marriage is not divided equally under the Union of Property regime, the husband gets two-thirds of the benefit and the wife one-third. On the other hand in America the Homestead Act gives a widow privileges denied to the widower and allows her to keep the family home as her property, as a life usufruct, or for a given period, according to the state she is living in.

In most parts of the world, the capacity to make a will or to inherit depends on nationality and not on residence. But in many Anglo-Saxon countries the law governing inheritance and wills is that of one's domicile, and the domicile of the wife is that of the husband. Women's organizations have heard of the effort made to change British law and to allow a wife a separate domicile. Mrs. Earengy's book "A Milk-White Lamb" gave the impression that a certain amount of hardship might be entailed when a husband deserted his wife and made a new home abroad. New Zealand answers that domicile does not influence a married woman's capacity, and Southern Rhodesia and Victoria (Australia) state that the capacity to make

a will of immovables is governed by the *lex situs* and is not affected by domicile.

As to moveables the capacity to make a will is probably governed by domicile at death, but the point seems uncertain and these countries do not seem to have had experience of hardship encountered by married women as to inheritance rights. In the U.S.A. the general rule is for a married woman to take her husband's domicile, her capacity to make a will being governed by this domicile, but in some ten states the common law rule suffers an exception when the spouses are living apart, whilst in Florida and in New Jersey recent statutes explicitly allow a wife of a non-resident of the state to establish a separate domicile for probate purposes.

It is difficult for women's organizations to assess the discrimination and hardship such laws entail. Outside Great Britain the question does not seem yet to have aroused much interest, perhaps because the common law rule is not applied as strictly. We hope a common law lawyer will give us guidance before the question comes up at the United Nations.

F. Baetens

### MARIAN REEVES

By the sudden death of Marian Reeves at Killarney, on August 30th, the Alliance has lost a true friend and steadfast colleague in the Woman's Movement, one with whom the Alliance had worked happily for many years. She was active to the last and she died while attending the Congress of the International Alliance of Women in Dublin. As President of the Women's Freedom League she had, a few days before her death, led a group from the Congress to Glasnevin Cemetery to lay flowers on the grave of Charlotte Despard, founder of the Women's Freedom League.

Feminists will mourn her kindly and uncompromising leadership and will miss her unfailing hospitality. She was known widely as the "hostess of the Woman's Movement." The Minerva Club was not only a home to those who lived there, but a centre for many and various meetings of interest to women.

She was an honoured guest at St. Joan's Golden Jubilee Dinner last May.

The Alliance was represented at her funeral by Miss P. C. Challoner, and a laurel wreath tied with the colours of the Alliance was included among the tributes from her friends and fellow-workers.

May she rest in peace.

The Annual Mass for deceased members, associates and benefactors of St. Joan's Alliance will be offered at St. Patrick's, Soho Square, on Sunday, November 5th, at 6 p.m. We hope many members will be able to attend. For those who wish, a meal in a nearby restaurant may be arranged.

## Notes and Comments

In common with the whole world, we deplore the tragic death of Mr. Dag Hammarskjold, Secretary General of the United Nations. His loss, especially at this moment, is a crushing blow to the United Nations which he served with such integrity and devotion. We remember with gratitude that last May he sent his representative to attend the Council Meeting of St. Joan's International Alliance held in London during the Golden Jubilee celebrations of the Alliance.

\* \* \*

The Memorial to Dame Vera in Westminster Cathedral will be blessed by Father Christopher Loughton Mathews on Saturday, October 28th, at 2 p.m. Members of the Alliance will, we feel sure, wish to join with representatives of the Association of Wrens at this short and informal ceremony.

The portrait of Dame Vera, for presentation to the Women's Royal Naval Service, will be handed over to the Director of the WRNS following the Annual General Meeting of the Association on the same date.

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The new town planners envisage building light "non-offensive" factories among the houses and shops so that women, mainly part-time workers may carry on with their factory jobs and reach home more easily to attend to their families. Thus may begin the undoing of the bad effects of the industrial revolution—the severance of the worker from his home.

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Following undertakings given in Parliament, arising out of the representations made by the women M.P.s and others, the Minister of Housing and Local Government has asked local authorities not to install any more turnstiles at public lavatories until the end of the year. In the meantime, no loan sanctions for these will be granted. Mr. Brooke has asked Councils for a report on the matter. If he decides that action is necessary, he will seek the co-operation of local authorities and if this is not forthcoming he will consider legislation.

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The Ministry of Labour Gazette for 31st August, 1961, gives the average earnings for male manual workers as £15 15s. 4d., an increase of 3.7 per cent over October, 1960. Women's average pay is given as £7 12s. 7d., their rise being 2.9 per cent. The lowest paid women were in the leather trades, in which women were paid on an average £7 2s. 5d. The best-paid women were in transport and communications, earning £8 10s. 0d. a week.

The seventh Commonwealth Parliamentary Conference opened on September 25th at Westminster Hall, with one hundred and forty delegates, chosen by the sixty-four branches of the Commonwealth Parliamentary Association. Only three of the delegates are women, Lady Gammans, M.P., Mrs. McMillan, member of New Zealand's legislature, and Mrs. Bukari, who at twenty-three is a member of the Ghana National Assembly and the youngest delegate to the Conference. "It seems a pity," says *The Times*, "that a few more women could not have been included . . . Some of those, for example, who have helped to pioneer far-reaching changes in their own particular countries, who may well have received part of their training in Britain, and to whom the opportunity of meeting other members of the Commonwealth would be invaluable."

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We congratulate Miss Anne Godwin, general secretary of the Union of Clerical and Administrative Workers, who was installed as chairman of the General Council of the Trades Union Congress at the conclusion of its ninety-third meeting in Portsmouth.

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On Saturday, September 16th, a Bring and Buy Sale was held at Golders Green to help to reduce the deficit on *The Catholic Citizen*. The editor, Miss Christine Spender, welcomed the guests to her home and provided them with a delicious tea. We were happy to have with us Miss Inez Sexton, hon. secretary of the Victoria Section of St. Joan's, who had arrived from Melbourne the previous week, also Miss Margaret Dwyer, daughter of St. Joan's Australian Federal President. Other visitors included friends from Brazil, Ireland, New South Wales and New Zealand. We thank all those who helped to make the afternoon so pleasant and so profitable. As a tangible result, the sum of £23 0s. 6d. was handed to the hon. treasurer.

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### HON. TREASURER'S NOTE

The **Christmas Sale** will be held on Saturday, November 25th, at the Clubroom, St. Patrick's, Soho (12 to 5.30). Please send gifts for the stalls as soon as possible. New goods of all kinds are wanted, also groceries, cakes and sweets, toilet accessories, etc. Goods should be clearly marked with the price, as this saves time and trouble in the office. Lunches and teas will be provided at reasonable prices. Offers of help on the day, either with stalls or with the refreshments will be welcomed. Please let me know as soon as possible if you are able to help in this way.

Noreen K. Carr

## ST. JOAN'S ALLIANCE

AND

Editorial Office of "The Catholic Citizen"

8<sup>B</sup> DRYDEN CHAMBERS, 119 OXFORD STREET, LONDON, W.1. Tel. Gerrard 4564

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

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*"The Catholic Citizen."*

## A Venture in Faith\*

Under this happily-inspired title, Miss Nancy Stewart Parnell has set out for the edification of its members, a compact history of St. Joan's Social and Political Alliance, originally known as the Catholic Women's Suffrage Society. It is no accident that its two young founders, Gabrielle Jeffery, who played the more important part, and May Kendall, were both militants, for militancy was in 1910 the great activating force in the Suffrage movement. Before the Pankhursts' group of half-a-dozen unknown women raised their banner at Manchester in 1905, the cause of Votes for Women was politically dead, or at least comatose. Its eminent supporters found it impossible to arouse public interest or to secure serious consideration from politicians, even in the growing Labour movement. The militant organizations while remaining personally unpopular, vastly stimulated the growth of the older constitutional societies and gave rise to the founding of many new ones. Probably the delicate sensitive Gabrielle Jeffery and her fellow Catholic pioneers, Kathleen FitzGerald, Beatrice Gadsby, Blanche Smyth-Pigott and Leonora de Alberti, had a tougher assignment than any, for the hierarchy were mostly cold and many of the priesthood and laity thought that these revolutionary ideas were a menace to the good name of a Church which already had difficulties enough.

To the members this opposition was unimpressive for they saw their suffrage activities as growing naturally out of their lives as Catholics. They found tremendous spiritual refreshment and inspiration in this public acknowledgment of their Faith as the service of their all-absorbing political enthusiasms. The Blessed Joan of Arc became a living presence, her martyr's figure a beacon in what seemed at times a very long dark night. On the material side, the solid teaching of the Church has undoubtedly been responsible for the remarkable consistency in aims and methods which as Miss Parnell shows, has characterized the history of our organization. It has always conceived the citizen's primary duty to be the maintenance of justice and

\* A Venture in Faith by Nancy Stewart Parnell—St. Joan's Alliance 5s.

mercy in public affairs; the support of Christian marriage and family life; the insistence on a religious foundation for the education of children. This programme develops gradually throughout the fifty years. Up to 1918 when the first instalment of the vote was granted, the wearing down of prejudice, peaceful propaganda for the Suffrage and protests against the serious injustice arising from its refusal to women took up practically all the members' energies. In its darkest days the Society was nobly helped by clergy and laymen, Doctor Herbert Vaughan, Father Vincent McNabbs, O.P., Archbishop Macdonald of Edinburgh O.S.B., Father Bede Jarrett, O.P., James Britten, founder of the Catholic Truth Society, Mrs. Alice Meynell, Mrs. Virginia Crawford, are only a few of those still remembered with gratitude.

Once the vote was in the women's hands, they lost no time in starting to catch up with long overdue reforms. Under Miss Florence Barry's already experienced guidance, they campaigned vigorously for improved pay-rates (with equal pay for equal work a long-distance goal), admission of women to the legal profession, fairer pension rights, etc. But the claim for full equality in the franchise was never forgotten. At the final united demonstration at the Queen's Hall in 1928, Miss Parnell's famous speech on behalf of three million unenfranchised young women entranced Mr. Stanley Baldwin and the recollection of it warms me still!

With the possession of the full franchise, the Catholic Women's Suffrage Society (which had become the St. Joan's Social and Political Alliance in 1923 in order to attain greater freedom in dealing with controversial topics) was able to develop still further work for Catholic citizenship. A frequent target for its criticism was "protective" legislation for women which too often proved to be merely restrictive. Another very important section of its activities has been concerned with legislation on public morals (white slave traffic, prostitution and venereal disease), from the notorious Regulation 40D in the first World War to the recent implementation of the Wolfenden Committee's proposals on prostitution. The

## INTERNATIONAL NOTES

**Germany.** Out of 497 deputies, forty women have been elected to the new *Bundestag*—Christian Democratic Union (CDU), 17 women; Free Democratic Party (FDP), 4; Social Democratic Party (SPD), 19.

We send our congratulations and best wishes especially to the four women deputies who are members of the *Deutscher Zweig* of St. Joan's International Alliance—Frau Brauksiepe, Frau Pitz, Dr. Bleyler, and Dr. Kuchtner. Dr. Gantenburg, a member of the Alliance who was in the last *Bundestag*, did not stand for re-election owing to reasons of health.

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**Ghana.** Mrs. Annie Jiajge, a Circuit Judge, has been appointed Ghana's first woman High Court Judge.

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**Italy.** On the occasion of the centenary celebrations of Italian Unity, *Cronache*, July-August 1961, the organ of C.I.F. (Italian Feminine Centre) records the contribution Italian women have made to their country's social history. Before their legal emancipation in 1945, this was mainly in education and assistance to the needy; the Orphanages and Hostels of Rome and Naples, for instance, were all founded by women. In the early years education was almost entirely in the hands of the religious orders and it was farseeing, in that it was offered to all and also in that it trained the teachers of the future. The "great daughter" of St. John Bosco, Suor Mazzarello, laid down the rules for assistance to be given to the pupils, not in the Oratory alone, but in the school, the workshop and college.

Many women taught in the travelling oratories of that early period; they sheltered and nursed the destitute. Most of them remain anonymous, but Mamma Margherita and Madre Cabrini are still gratefully remembered.

After their legal emancipation the trickle of women entrants to the professions changed to a sizeable stream, and a pleasing effect of this extension of educational facilities to all "classes", with a rise in the general standard of living, is the rapid bridging of the gulf which tended to separate women with a different social background.

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**Tanganyika.** There are three Catholic women in the Legislative Council of Tanganyika: Mwami Teresia Mtare, Queen of the Baha tribe, the only woman on the former Council of Chiefs in Tanganyika, of which she was elected President; Miss Lucy Lamech, appointed by the Government; and Lady Chesham, one of the European elected members.

Letitia Fairfield

## Reviews

**Jane Addams of Hull House, 1860-1935.** By Margaret Tims. (Allen & Unwin. 18s.)

Probably most people, on hearing the name of Jane Addams connect it with "Hull House," the settlement in Chicago which she founded in 1889. After her death in 1935, she was sometimes described with some sentimentality as "The Angel of Hull House" who gave up a life of ease to share the miseries of the poor. That, however, was not her purpose. Her concern was not to descend to the poverty level herself but to transform the conditions she found about her in the slums of Chicago.

This book is not so much a biography of Jane Addams as an interpretation of her many-sided life as social reformer, writer, feminist and pacifist. Her interest in woman suffrage, she once said was only an inheritance from her father. However, she was for many years Vice-President of the National American Suffrage Association though her main interest was pacifism. Her attachment to the Tolstoyan doctrine of non-resistance dated from her adolescence, though the visit she paid to the Russian reformer in 1896 was not altogether a success.

Up to the time of the outbreak of the first world war she worked continually for internationalism and her views were not criticised in America to any large extent and these years brought her many honours and distinctions.

In January, 1915, she and Mrs. Chapman Catt, the suffrage leader, convened the Women's Peace Party and in April she attended the International Congress at the Hague, the object of which was the proposal that international disputes should be settled by peaceful means and that the vote should be given to women. Jane Addams was elected chairman. Public opinion was now changing and the Women's Peace Party became an object of derision. She fully realized the price she had to pay for committing herself irrevocably to peace. After America came into the war in 1917, Hull House came under suspicion for sheltering aliens and her own position as a social worker declined.

A chapter in the book called "A Woman's Place" describes her views of the proper function of women in society. She denied the generally accepted view of her time that woman's place was the home for in primitive times women were the agriculturists as men were the hunters. By the nineteenth century, the home was often a prison. In her book "Democracy and Social Ethics" she had analysed the frustration caused by the limitation of a woman's duties to her own family so that the woman who stayed at home and the woman who guarded her virtue became synonymous. The woman's function of nurture and conservation

must be re-established by a transfer from family to communal interest.

After the first world war Jane Addams attended the Women's Congress in Zurich which passed a resolution appealing to the Versailles Conference to lift the food blockade and she visited Germany with a team of British and American Quakers. Back in the United States she encountered fresh hostility from a resurgence of nationalism and xenophobia. She continued her work for peace indefatigably until the end of her life, travelling all over the world.

Public opinion had veered again before the end and she was awarded the Nobel Peace Prize in 1931 and other honours followed. She was dogged by ill-health for the last few years of her life but continued to work until the end. She died in 1935. Her simple epitaph, chosen by herself, reads: "Jane Addams of Hull House and the Women's International League for Peace and Freedom."

The book should certainly stimulate people to learn more of this remarkable woman.

P. M. Brandt

**Florence Nightingale's Nuns.** By Emmeline Garnett. (Vision Books, Burns Oates, 13s. 6d.)

It is often forgotten that among the first group of thirty-eight nurses who went out with Florence Nightingale to serve in the Crimean War there were ten Catholic nuns. In simple, conversational style, Miss Garnett tells the story of five of these nuns, who came from the Convent of Mercy at Bermondsey. Though the conversations, and the thoughts attributed to the characters in the book are necessarily fictitious, all the incidents are true.

The Bishop of Southwark, at whose request they went, was the son of a sergeant in a Highland Regiment. He had been brought up with the army, and his regard for soldiers moved him to pity and deep indignation at the disgraceful neglect and incompetence which had produced the shocking suffering caused to the wounded. And not only the wounded. In the first terrible winter of the war, more than half the ill-equipped troops were sick in hospital, leaving only 11,000 still on their feet in the army before Sevastopol.

The volunteers from Bermondsey were the Rev. Mother, Mary Clare, herself, and Sisters Stanislaus, Anastasia, de Chantel and Gonzaga. They proved the best of Florence Nightingale's nurses. "Oh, Rev. Mother," she exclaimed, "if I had forty Bermondsey nuns to work for me, I should be a happy woman." The difficulties were immense. Overcrowding was appalling. There was a shortage of the most necessary supplies, and, where they delivery or use. Then there were religious diffi-

culties; the public in England feared proselytising, and other nuns—especially some brought out later without Miss Nightingale's permission—proved far from accommodating. The flood of sick and wounded never stopped pouring in. The men suffered from frostbite, starvation, dysentery and scurvy. Then cholera broke out, and then typhus, and two of the nuns, run down with overwork, were among its victims, though they survived. Of the 20,000 men who died in the war, only 2,000 died of wounds. In the ghastly months of January and February, the living had scarcely the strength to bury the dead.

Gradually, however, conditions improved, and at last the war was over, and the nuns were able to return home. But their nursing work was not to end here, for, shortly afterwards, plans were completed for the foundation of the Hospital of St. John and St. Elizabeth. This was opened in November, 1856, with a staff of five nuns, four of them veterans of Scutari, with Sister Mary Gonzaga at their head.

Over forty years later, in the year of the Diamond Jubilee, four survivors of the Bermondsey nuns who had worked with Florence Nightingale received the Royal Red Cross from Queen Victoria. But their greatest tribute came from Florence Nightingale herself, who said of them: "They are the truest Christians I ever met, invaluable in their work, devoted, heart and head, to serve God and mankind."

Vera Douie

**Rise of the Down-trodden.** By Rev. Joseph Ledit, S.J. Translated by Rev. J. Ledit, S.J. and Anthony Santacruz. (St. Paul Publications, New York.)

This is a detailed—some will say too detailed—account of the anti-religious laws (described by Pius IX as "the worst in the modern world"), which from 1873 onwards aimed at the subjugation of the Catholic Church in Mexico; and of the resistance, both armed and unarmed, which was organized against them.

The persecution, which was intensified during the worst period of tyranny under President Calles, led to an amazing resurgence of religion among ordinary men and women, which provided a wonderful example of the power of lay Catholic action.

With Bishops expelled or in hiding, priests reduced to one for many thousands of inhabitants, the people took matters into their own hands. "Home" schools were kept open in private houses and even the official text-books were censored and corrected by the teachers themselves under the direction of an "unregistered" priest. Catechists of all ages and both sexes were trained and undertook incredible journeys to keep the Faith alive and bring the Blessed Sacrament to outlying parts.

Retreats were organized for employers, many of whom rallied to the defence of Christian social doctrine and introduced welfare schemes—no doubt open to a charge of paternalism—for their work-people. The most thrilling episodes in this most exciting story were the Masses organized, perhaps once a year, in many factories by the factory workers themselves. By arrangement with the management work would stop and the workers gather round an improvised altar—and Mass would be offered, after marriages had been put right and baptisms solemnized.

The power of an entrenched government is terrifying, but the power of a faithful people is greater. After martyrdom and suffering, it prevailed so far that after 1940, the Church was once more permitted to collaborate with the Government. Our Lady of Guadalupe was no longer banished to secret hiding places.

The writer points out that the battle was fought outside the political field—does that not suggest that opposition in the beginning might have been undertaken in the political field, where bad laws are made—and repealed?

P.C.C.

## HERE AND THERE

The Franciscan Missionaries of the Divine Motherhood are building themselves a small printing works at Ladywell, their Mother-house near Godalming. Six weeks ago, the nuns cleared the site by felling the trees, and soon they will be printing their own magazine. Two of the Sisters are doing a two-year course in building and constructing at Guildford Technical College with thirty-nine men. As one was entering the examination room at the end of the term, an official told her she had come to the wrong room. "This is the one for the building and constructing exam.," he said. "I know, I'm taking it," she replied.—*The Catholic Herald*.

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On September 18th the Fawcett Society gave a delightful sherry party for Raj Kumari Amrit Kaur, on the eve of her return to India. Raj Kumari, as our readers will remember, was formerly Minister of Health in her own country and is now a member of the Senate. In her speech at the party, she told us of the immense progress in social welfare that had come about in India, although there was still a great deal to be done in this field.

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The Lord Chancellor's office at the House of Lords has announced that Baroness Wootton of Abinger is to be a member of the Council on Tribunals. The Council was set up in 1958 to act as an advisory body to administrative tribunals and statutory inquiries.

### TWENTY-FIVE YEARS AGO

From "The Catholic Citizen," October 15th, 1936

At the Annual Conference of the Amalgamated Union of Operative Bakers, Confectioners and Allied Workers held recently at Conway Hall, the Warrington District Board asked the Conference to consider the advisability of inaugurating wage boards for women employed in bakehouses. Mr. W. Dodd (London) said that women were not wanted in the baking trade, it was not a healthy occupation for them, and *they were coming in to the detriment of men.* (Italics ours.) The masters were bringing in women in order to get cheaper labour and the way to stop it was to put women on the same footing with the same wages as men. Though we are astounded at the callous attitude towards women's real interest shown by Mr. Dodd (the remark about baking being unhealthy for women was obviously a blind) we are relieved to see that he is alive to the fact that the exploitation of women leads inevitably to the exploitation of men. We are grateful to Mr. Banfield who pointed out that the increase of women in industry was now an established fact and that the task of the Conference should be to organize women, that being the best method of stopping their present shameful exploitation. He added that there were men getting decent conditions who were content to work in the same factories as unorganised women whose wages were a scandal, and that this was not the spirit of trade unionism.—Notes and Comments

### BOOKS RECEIVED

- St. Thomas More.** By Christopher Hollis. (A Universe Double. Burns Oates. 5s.)  
**John XXIII.** By Zsolt Aradi with Michael Derrick and Douglas Woodruff. (A Universe Double. Burns Oates. 5s.)  
**Living Peter.** A biographical study of Pope John XXIII. (Allen and Unwin. 25s.)

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by

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