

THE CATHOLIC CITIZEN

*Organ of St. Joan's Alliance (formerly The Catholic Women's Suffrage Society).
36A, Dryden Chambers, 119 Oxford Street, London W.1.*

Vol. LI. No. 10

NOVEMBER/DECEMBER, 1965

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

WOMEN IN AFRICAN SOCIETY

Thomas Tryers (White Father)

It is only in relatively recent times that women in Europe won for themselves the full rights of citizenship which had for so long been withheld from them. The same struggle for the African women is only beginning. But the Suffragette movement in England in the 19th century is proof enough that women, whether in Africa or in Europe, will not be satisfied unless they have the freedom and opportunity to voice their own opinions and take a responsible and active part in the advancement and defence of their interests.

In Africa, with the spread of education, there is an increasing number of women conscious of their dignity and eager to participate in the political and social development of their country. They are as yet a tiny minority and before them lies the task of shaping a society in which women will be respected and have equality of status and opportunity.

Until recently in Africa education for women was considered superfluous; and even today in some regions it is still something of a novelty. But in a rapidly changing society the backwardness of the women as a retarding factor in the political and social development of the African countries is becoming more and more apparent. The political and social services are now paying the price of past neglect.

At a crucial moment when the whole structure of African society is in the melting pot, and when the accepted traditional values are being questioned, women should be in the forefront shaping the new society. Instead the uneducated woman is more often bewildered and confused, and female interests are frequently left to the care of male legislators, some of whom labour under the traditional belief in the inferiority of the female sex.

Women should have a strong representation in parliament, on local councils, in trade unions, and at all levels of discussion, to speak for themselves, otherwise their interests are in danger of being given inadequate consideration. The woman's

voice is the only valid and authentic voice concerning such questions as polygamy, bride price, child marriage, the rights of widows and the care and welfare of children.

Large numbers of qualified women are required now to fill posts which are essentially women's occupations; for infant and child welfare; for district and hospital nursing; as teachers and midwives; in all branches of social welfare and community development. Without woman's co-operation such development must remain dwarfed and unbalanced. Without woman's contribution there will be lost to the country a vast potential of inspiration and talent.

On the education of women depends the right training of the rising generation. With the influx into the towns, which is a phenomenon common to the whole of Africa, there follows a weakening of tribal structure and discipline. To women falls the task of bringing up their children unaided as formerly by tribal law and the wisdom of village elders. Only by education can the women adjust themselves to the new social structure and so fit themselves for the proper training of their children. Juvenile delinquency is already rife in the towns partly because women have failed to keep up with the ever-increasing pace of change.

The failure of the women to train their children to meet the needs of the new society cannot be made up for in the schools. Children go to school at an age when the home training or the lack of it has already made its mark upon the child. The training in the school is no substitute for the home training.

There should be a harmonious co-operation between the home and the school. But little co-operation can be expected from the home in which the mother is uneducated. Too often the training in the home and the school pull in opposite directions and the child is bewildered, and the public in general is disappointed with the products of the schools. This is not to be wondered at since the child's day is divided between two conflicting

spheres of influence. Only when the mothers of the children are educated will there be harmonious co-operation between the home and the school. Only when the mothers are educated will money spent on education be well spent.

The backwardness of women generates another social evil in that it emphasises the isolated position of the educated man. Many an educated man prefers to marry an educated wife. They feel that it is necessary for domestic harmony. They need a wife who will be a fit companion in society. Unfortunately for many there is no choice. The tendency, therefore, is for the husband to shun the company of his wife in public because she lacks the culture and the polish necessary in educated society. This leads to a lack of affection between man and wife and often engenders suspicion and infidelity.

It is generally accepted that the hand which rocks the cradle rules the world. And the hand that rocks the cradle can also rule the ballot box. In the new democracies of Africa women have the right to vote. Whatever one's opinion as regards the relative value of the sexes the female vote is equal to the male vote. Usually in Europe more women vote than men. Should the tendency prove similar in Africa it follows that if the women are united it would not matter about the men. It is imperative, therefore, that a power which may sway an election one way or the other should be enlightened. It is in the interests of the whole country that it be so.

The backwardness of the women would retard the spiritual and cultural progress of the whole society. The cultural level of a society depends to a great extent on the cultural level of the women. The moral fibre of a nation depends on the moral fibre of the women. If women are of inferior status and deprived of the opportunity to better their condition men will lack a spur and a stimulus to emulate their virtues.

To send their daughters to school is for most women too great a sacrifice. There is much work to be done in the home for which the daughters' services are required. The remedy would be to reduce the burden of domestic drudgery by the introduction of labour-saving devices. Pipe-borne water to the villages would result in a considerable reduction of labour. Household machines for the grinding of corn and millet, for the pressing of groundnut oil and for the preparation of shea butter, would reduce labour and increase leisure. The organisation of cheap and regular transport to and from the central markets would save women time and energy. At the same time older girls and women would have more leisure during which adult education classes could be organised. Education authorities should offer more favourable terms to girls in order to encourage them to go to school.

In the interests of society in general everything possible should be done for the advancement of

the women. In the years ahead much of the national development will depend on the opportunities for female education now. Money and labour devoted to the cause of women's progress would prove a sound investment. "The woman's cause is man's; they stand or fall together."

THE INTERNATIONAL SCENE

U.S.A.

At the recently held interdenominational discussions—on a national level—in Washington, Catholic and Presbyterian women leaders were appointed as official representatives.

Italy

The President of C.I.F. (Italian Catholic Women's Association) has sent to the President of the Council of Ministers, and to the Secretary of the Christian Democratic Party, her Society's vehement protest against the projected amendment of the law abolishing the State Regulation of vice (the so-called "Merlin Law", 1958). The spread of venereal disease and of prostitution are the reasons given, by the supporters of State Regulation, for attempting to re-introduce this palliative, so often tried and found to be useless and degrading by many nations, Italy included.

Mgr. Leone Bentivoglio, consultant to C.I.F., writes in *Cronache* that he is ever more aware that the present Conciliar times call for the training of women for posts of great responsibility.

Germany

The result of the elections to the Bundestag has been disappointing as far as women are concerned. Of a total membership of 516 only 33 are women whereas in the last Bundestag there were 43. Of those elected three are members of the Alliance and to these we offer our congratulations.

Zambia

Princess Nakatindi, M.P., in an address to the Conference of the Commonwealth Countries' League,* pointed out how massive programmes of economic development highlight the need for a rapid increase in facilities for the education and training of women. Government and private enterprise are now competing for the services of the few young women who graduate each year from the three social service training centres in Zambia. The Government has accepted the principle of equal pay for equal work, but many men employers still prefer to engage men. "Perhaps we can do something to alter this," said the Princess, "if and when our women eventually realise the importance of trade unions."

*London, 1965.

NOTES AND COMMENTS

St. Paul

A correspondent draws our attention to a passage in Professor's Schillebeeckx's book (*Marriage Earthly Reality and Saving Mystery*, Bilthoven, 1963) in which the Pauline texts on the submission of women are explained as related to the prevailing social conditions, as "theologised" on the basis of the second account in Genesis. It is heartening to note that theologians do not attribute "dogmatic" value to these texts, so often quoted in the dialogue with opponents of women's greater service to the Church.

Age of Marriage—Good News

On November 2nd, the General Assembly adopted the Recommendation on Age of Marriage, with the addition of the words "of not less than fifteen years", which were inserted on the motion of Uganda and Madagascar in the Third Committee. We congratulate the women delegates who proposed the motion.

University Chaplaincy

Mgr. Alfred Gilbert, chaplain to the Catholic men students at Cambridge since 1932, has resigned. He will leave Cambridge at the end of term in December.

A spokesman for the Oxford and Cambridge Catholic Education Board has confirmed that Mgr. Gilbert's successor will take responsibility for both men and women students at Cambridge.

Council Interventions

In addition to Archbishop Hallinan's statement, sixteen other Council Fathers have demanded that a rôle of greater importance be given to women in the Church. Cardinal Suenens reminded the Council that we live in days when "woman travels almost to the moon".

Education in Africa

We are very pleased to include in this issue the article by Father Thomas Tryers. Many years of missionary work in Africa have made him aware of the paramount importance of sex equality and the dire consequences of its absence.

Deaconesses

The Rev. Jean Daniélou, S.J., is reported (in *Informations Catholiques Internationales*) to be in favour of the early ordination of deaconesses—"without delay and therefore before the end of the Council".

Indian Observer

Mother Theodosia, Superior of the Carmelites, Mangalore, is the first Indian woman observer at the Vatican Council.

The October Issue

We regret that some copies of the October issue of *The Catholic Citizen* arrived late. They had been sent in two batches, the second of which was held up by fog.

An Archbishop's Reply

"What are your views about women in the

Church?". Archbishop Hurley of Durban was asked in an interview. His reply: "I am all for it. I greatly admired several speeches made by some bishops in the Council who spoke up on behalf of the cause of Catholic feminism, pointing out the wonderful potential we have in the devoted apostolate of women, both religious and lay, and how we have never really made the best use of it. So I think there are going to be some fantastic developments in that sphere." (The Word).

Biblical Texts

Quote from "Ordination des femmes", World Council of Churches: "One cannot justify nor can one oppose women's ordination by reference to biblical texts."

From Geneva

The High Commissioner of the United Nations for Refugees announced on September 30th that the Nansen Medal for 1965 had been awarded to Madame Lucie Chevalley for her pioneer work for refugees in France.

Madame Chevalley, now 83 years of age, had devoted her life since the end of the 1914-18 war to this cause. In 1921 she founded the Service Social d'Aide aux Emigrants. She recalls that "en 1921, nous avions pour tout bureau une chambre de bonne avec une assistante sociale; nous n'avions pour toute expérience que notre bonne volonté."

Another woman to be honoured, this time posthumously, was Madame Ana Rosa Schlieper de Martinez Guerrero, who devoted herself particularly to the assistance of aged refugees in Argentina.

St. Julian of Norwich on Divine Love

"God is our mother, our very mother. He alone beareth us unto joy and to endless living. . . . The dearworthy love of motherhood has made Him debtor to us." (Revelations, 1317).

Congratulations

In the recent examination of the Chamber of Commerce, Mrs. Nancy Hall came first. In recent years, only 460 out of 1,556 candidates have been accepted.

St. Paul

"There is neither Jew nor Greek,

There is neither slave nor free, and

There is neither male nor female;

For you are all one in Jesus Christ."

The American section would like these words to appear regularly in *The Catholic Citizen*.

Stop Press

St. Joan's Fair was a very happy occasion and so far we have received over £120. We thank all those who helped: at the Stalls—with the excellent refreshments—by bringing or sending gifts—and not least by buying and sending donations.

May we wish all our friends a very happy Christmas.

As from December 25th the office address will be 8A Dryden Chambers.

ST. JOAN'S ALLIANCE

founded 1911

BRITISH SECTION OF ST. JOAN'S INTERNATIONAL ALLIANCE

AND

Editorial Office of "The Catholic Citizen"

36^A DRYDEN CHAMBERS, 119 OXFORD STREET, LONDON, W.1. Tel. Gerrard 4564

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

EXECUTIVE COMMITTEE

<i>Ex-officio</i> MME MAGDELEINE LEROY BOY, Dr. Jur. President St. Joan's International Alliance.	DR. MARITA S. HARPER, M.A., B.M., B.Ch.
MISS P. C. CHALLONER, M.A., <i>Chairman</i>	MRS. ISABEL POWELL HEATH, M.B., Ch.B.
MRS. MUN WAH BENTLEY, M.A.	MRS. M. JACKSON, B.A.
MISS M. BLACKBURN	MISS W. MANN
MISS PAULINE M. BRANDT	MISS P. MAY
MISS C. M. CHEKE, <i>Editor, The Catholic Citizen</i>	MISS MARY PARNELL
MISS GABRIELLE DAYE, <i>Secretary</i>	MISS E. D. PRICE M.B.E.
MISS VERA DOUIE	MRS. F. M. SHATTOCK, M.A., M.D., D.P.M.
MRS. HALSEY, <i>Treasurer</i>	

THE PROMOTION OF WOMEN

In so far as its resources permit, Unesco has always been interested in the different questions relating to women; but hitherto our work has consisted mainly in surveys or critical studies and I believe it was both wise and logical to begin with these. In particular important studies have been conducted in co-operation with the United Nations Commission on the Status of Women. Such work, however, necessary, was insufficient in itself. Hence my proposal to the Executive Board that we should proceed to action—not merely action by the Secretariat, but concrete work to be undertaken within the member states themselves. An international institution like Unesco can only provide an incentive; it possesses neither the financial means nor the political authority necessary to solve problems which are essentially national ones.

We felt that the right moment had come. First of all, whatever difficulties the promotion of women's intellectual and social rights and opportunities may be meeting with in certain parts of the world ideas have undoubtedly been evolving in the right direction for some time. If we compare the situation today with that of ten years ago, it may be said that there is a definite awareness throughout the world of the need to remove all forms of discrimination and flagrant inequalities from which women are suffering.

Secondly, apart from any moral or ethical considerations, and taking a purely realistic and practical view, the developing and developed countries are recognising more and more—if for different reasons—that the part played by women in society has to be thought out afresh.

The problem of development requires psychological solutions before all else. In changing from a developing to a developed country, a society must acquire a new outlook, and women are best qualified to stimulate and foster such a psychological change and to spread its influence among families.

This is equally true of developed countries, in work as in leisure. Progress has created skilled-manpower needs that cannot be satisfied by men alone. So we must draw extensively on the immense reservoir of energy constituted by the feminine element in society.

There is also the question of leisure time. Quite recently the Czechoslovak National Commission, with the help of Unesco, organised a regional conference in Prague on the relations between adult education and leisure. This is a major problem of our civilisation and one which is extremely acute in developed countries, since our twentieth century civilisation is in fact a civilisation of work. Those who took part in the Prague Conference stressed the fact that leisure is too often the prerogative of men, and that generally speaking it is the women who bear the brunt of this state of affairs. The man who returns home after a day's work can relax, while the woman, on top of her work, has to look after her house and children.

So, both on moral grounds and for practical reasons, the rôle of women, in developing as well as in hyper-developed countries, must be reconsidered thoroughly, and not merely left to piecemeal solutions. This being so, what are the main objectives that Unesco can set itself?

First and foremost, I believe that Unesco, with its essentially moral vocation, should apply itself to accelerating, intensifying and broadening what I call the ethical programme. Having contributed effectively to the struggle against discrimination, Unesco should do for relations between the sexes what it has done for relations between races.

In my opinion, the solutions to the problems of women extend beyond the competence of Unesco. However—and I am now coming to the second objective—Unesco has an instrument which it is its bounden duty to place at the service of States and institutions. This instrument is education, which is the reflection of economic, social and cultural conditions, but which also represents a process of revolution and a break with the past. Education is able to arrest the vicious circle of cause and effect. That is why it is of paramount importance to increase and improve the access of women to education.

Lastly, there is a third objective—to ensure that women play a greater part in the work of Unesco. For instance, the contribution of women to teaching must be increased. The teaching profession touches women very closely and Unesco must take this into account when drawing up its recommendations on the status of teachers throughout the world. The participation of women in scientific activities must not be neglected either, since science is the prime mover of our civilisation. The men and women we enrol in science and its related subjects will control the thing which is the fastest moving element in the evolution of our society. When we have a large number of women engineers and high-level technicians—not merely technological assistants—when that day comes a victory will have been won, not only for women but for development in general.

At the present, it is the fashion to talk of a ten-year period, and I think that a ten-year programme could be submitted to the General Conference of Unesco at its next session. The programme for the two years ahead would provide only the foundations and the framework of the project. This will have to be not merely a programme of study, but one of action. Moreover, it will have to deal specially with the problems of women's rights and opportunities but at the same time fit in with Unesco's existing programme.

I do not want this plan to be limited to questions of education even though the access of women to education is its main aspect. It should also touch on the social sciences, since the situations with which we have to be familiar are explained by sociological factors. It would also be a mistake for the Department of Natural Sciences not to play a part. The plan should therefore bring in all the departments of Unesco, even if it hinges on the two departments responsible respectively for

education in the strict sense of the term, and for out-of-school education, namely the Department of Schools and Higher Education and the Department of Adult Education and Youth Activities. When we speak of out-of-school education, we must not forget that woman has a privileged position in respect of continuing education and this includes all the processes and forms of instruction at every stage of life.

These, then, are the main lines and general significance of the great campaign that I am anxious to launch.

[Extracts from an address given by M. René Maheu, Director-General of Unesco.]

Rome Report

At the meeting held on October 19th Dr. Shattock gave a lively and entertaining account of some of the events which took place in Rome, including her audience with the Pope, and conversations with other eminent churchmen. The general impression given was that the Alliance is well known and its work warmly appreciated.

Dr. Marita Harper, who has now agreed to take on the work of co-ordinating our international affairs, described our encounters with the Press. It is largely due these that St. Joan's in Rome had such good Press coverage.

Miss Gabrielle Daye, "The Voice of St. Joan's", read the Secretary's Report for 1964-5.

PRESS REPORTS

We have been obliged to comment on accounts emanating from Rome, in various Catholic newspapers, which give a false impression of the spirit of our movement for the "fuller participation of women in the service of the Church". These accounts all describe us as a "militant group"—and use words "intensifying the drive" for the priesthood for women.

We have written in reply: "The word 'militant' was used in connection with one aspect of the suffrage movement (in which St. Joan's Alliance, then the Catholic Women's Suffrage Society, took its full share). . . . The spirit of the present campaign is quite different . . . we have stressed always our desire to serve; we welcome statements by some theologians that there is no theological argument against the ordination of women; and we have proved that deeply ingrained custom is of itself no insuperable obstacle to change. . . . Canons can be changed and we hope such changes will prepare the way—who knows when?—for the opportunity for the greater service we desire."

Florence Barry

A tribute to the memory of Miss Barry, by Nancy S. Parnell, appeared in this quarter's *Shield*.

REPORTS FROM THE SECTIONS

OUR AFFILIATED SOCIETY, THE CENTRO FEMININO DE CULTURA CIVICA, ARGENTINE

Le Centre Féminin de Culture Civique de Buenos-Aire vient de fêter son 20e anniversaire au mois d'Août dernier. Les activités civiques et juridiques au cours de cette 20e année ont été soulignées par les personnalités du monde universitaire, diplomatique, judiciaire, comme de Dr. Manuel Rio, Dr. Ordonez—Dr. Rivarola, dans la conférence de presse convoquée à ce propos.

Affilié à l'Alliance Internationale Sainte Jeanne d'Arc en 1961 par la Présidente Mme. Célina Arenaza de Martinez, le Centre Féminin de Culture Civique se met au service de la personne humaine sur le plan international. Les activités de l'année dernière ont été les suivantes:

Conférences: La femme américaine dans la monde libre; par le sociologue écrivain et journaliste péruvien, Endréio Ravines; la condition juridique et sociale de la femme et le séminaire de Bucarest et Bogota par Célina de Martinez; introduction aux idées politiques argentines par le Dr. Albers Robleds.

Cycle de Science Politique

Différents professeurs spécialistes des Facultés de Buenos-Aires ont fait les cours pour préparer la femmes à prendre leurs responsabilités civiques et politiques. Les sujets ont été:

Existence de la Démocratie; Démocratie réelle en Argentine; le droit de résistance à l'oppression; l'Etat et la Liberté des idées politiques. Le nombre des assistants a prouvé l'intérêt pris par les femmes à la vie civique et à ses conséquences.

* * *

Le Centre Féminin de Culture Civique a créé récemment une Commission des Relations Publiques Internationales, sous la présidence de Mme. Martinez. Cette nouvelle commission a pris contact avec différentes associations de l'Amérique: Committee of Correspondence of N.Y.; Overseas Education Fund de la Ligue des Femmes pour le vote de Washington; Centre Paraquayan d'éducation civique, institut d'études sociales du Mexique et naturellement l'Alliance Internationale Ste. Jeanne d'Arc.

Mme. Martinez a représenté le C.F. de C.C. à la réunion qui a eu lieu à Bogota en Décembre 1963; son rapport et l'intervention de l'Alliance Internationale ont été publiés par le *Catholic Citizen*.

Cette commission de Relations Publiques Internationales a présenté à la Convention de l'Alliance Internationale Ste. Jeanne d'Arc une motion sur "La Femme ménagère" qui fut approuvée en envoyée à Genève.

Il y a une autre Commission Intérieure des Relations Publiques, pour maintenir le contact avec les autres associations de femmes de l'Argentine.

Le Centre Féminin de Culture Civique a participé en Avril, Mai et Juin à une campagne de radio dont le titre était: "Vivre en Démocratie".

Le Centre Féminin de Culture Civique prie pour le succès de cette réunion et particulièrement pour l'Alliance qui en ce moment porte les inquiétudes des femmes au sein de l'Eglise.

L'Institution publie un bulletin d'Informations. Le dernier numéro traite de la modification proposée par l'Alliance au Droit Canon.

* * *

FROM AUSTRALIA

New South Wales Section, 1964/65

Miss M. Hegarty and Mrs. B. Kinsella (President of the section) were delegates to the 21st Council Meeting at Antwerp. (It was a pleasurable and profitable experience for the Australian sections.)

In August Miss Rose Gallagher, a member of St. Joan's, visited Tonga for the 10th Congress of the Pan-Pacific and South-East Asia Women's Organisation, of which she is the Secretary. The subject was, "The Rôle of Women in Preserving the Cultural Heritage of Mankind".

We held a Christmas party in November at the house of a member.

The news of Miss Barry's death was given at the first meeting of 1965. Cables and letters of sympathy were sent and a Requiem Mass was said at St. Patrick's Church.

At the monthly meetings speakers dealt with the Ecumenical Council, the Rôle of the Laity, the proposed changes in Canon Law and the Welfare of Aborigines and Education in New Guinea. Mrs. Bates spoke on the problems of the Aborigines. Their integration with the white population is hampered by the fact that laws concerning them differ in the various States, although the children are now being educated along with white children in the Government schools.

The subject for the annual Speech-training Competition was "The Future of New Guinea", and the adjudicator was Miss K. Kinane, an early member of the Alliance and a leading woman on the Australian Broadcasting Commission.

Delegates attend monthly meetings of the associations to which we are affiliated: the National Council of Women, the N.S.W. Council of Children's Radio and Television, the Pan-Pacific South-East Asia Organisation, and the United Nations Association, of which Mrs Lyons is an executive member. Two delegates attended the U.N.A. luncheon to commemorate United Nations' Week.

Two delegates also attended a luncheon to hear reports of the 20th Triennial Conference of the League of Women Voters which was held at Trieste to celebrate the 60th anniversary of the foundation of the International Alliance of Women.

The National Council of Women, supported by all the women's organisations of New South Wales, held a reception for Lady Woodward, the wife of the retiring Governor.

The New South Wales Australian University Women, in association with the University of New South Wales, held a one day seminar on "Employment Opportunities for Women". Among the speakers was Miss Irene Hilton, President of the I.F.U.W. and Organising Secretary of the Women's Employment Federation since 1948. (Mrs. Jean Daly and Mrs. Kinsella attended.)

The International Federation of University Women met in Brisbane in August. The United Nations at New York cabled Miss Aline Fenwick, Vice-President of the New South Wales section to represent it.

The Commonwealth Law Conference was attended by Mrs. Joan O'Brien, and Miss Helen Devaney (South Australia). Miss Roma Mitchell, Q.C., presented a paper entitled, "Unity not Uniformity". (There is no discrimination in the legal profession in Australia.)

The New South Wales section wishes the Alliance all success and much progress in the coming year.

B. Kinsella
Section President

Queensland Section

The news of Miss Barry's death in January came as a great shock to us all. Although some of us had never met Miss Barry personally, nevertheless we felt that we knew her quite well. Holy Mass was said for her in St. Joan of Arc's Church in Herston, Brisbane, by Father McMullin who had had the pleasure of meeting her in London last year. May her soul rest in peace.

Activities

(a) Meetings. There were seven general meetings and nine executive meetings held during the year. Now that we have a room of our own at 26 Queen Street, thanks to the generosity of Mr. and Mrs. V. R. Scanlon, we have held our executive meetings there since last June. Attendance at general meetings has not been at all good; this is unfortunate as it is at these meetings that so much useful

discussion can take place. Our Christmas meeting was held at the home of Mrs. Scanlon in St. Lucia, when Mrs. Potter, a member of the executive gave an interesting talk on her world tour which included a visit to the Holy Land.

We celebrated the Feast of St. Joan on June 3rd with Mass at her church at Herston, Brisbane, followed lunch at the home of Mrs. Dooley with a Panel Discussion to assist the Young Christian Worker Girls' Movement in their campaign on family life.

Informative talks were given on "Today's Press", "Non-Government Education in Australia", "The Crisis in Queensland" and "Infiltration in the Trade Union Movement".

(b) Affiliations. St. Joan's was represented at all sessions of the Australian National Council of Women's Conference in Brisbane in September, 1964; also the honorary treasurer Mrs. R. O'M. Browne gave the hospitality of her house for a buffet dinner in honour of the international delegates and visitors; we were represented at the Annual General meeting of the Council of Mothers' Union by our honorary secretary, Miss J. Fullagar. This first time with this particular affiliation, was enjoyable and informative.

(c) International. We were delighted and proud to arrange, at London's request, for Mrs. Margaret Gordon, O.B.E., to be a fraternal delegate at the International Federation of University Women at Brisbane in August. Mrs. Gordon is well known for her work in so many fields, from Mental Health and the Freedom From Hunger Campaign to Lay Catechetics and the War Widows' Guild. Messages were sent to London on the occasion of the Golden Jubilee celebrations of *The Catholic Citizen* and to Mrs. Sotou Tanino, Director of the Women and Minors' Bureau, Tokyo, in celebration of Women's Week in Japan. In reply we received an account of the present status of Japanese women.

(d) Local. In July, 1964, the final adjudication of our Speech Contest for Secondary Schoolgirls was held; this was organised to promote interest in public speaking and was very successful; support was given to a resolution put to the Minister of Justice on the extension of jury service to women as citizens; a letter was sent to the Australian Association of National Advertisers Conference protesting at trends in advertising and this resulted in a new code of advertising standards being evolved with a recommendation to members for the future.

Spiritual Matters

The Alliance was represented by Mrs. C. Solomon and Miss J. Fullagar at the Solemn Pontifical Requiem Mass for the Most Rev. Sir James Duhig, D.D., K.C.M.G., L.Ld., Archbishop of Brisbane, 1917-1965, whose death cast a cloak of sadness over the whole city.

Victoria Section

The President and members of the Victoria Section send greetings to the President and Council of the International Alliance with best wishes for a most successful meeting in Rome. We share your sorrow at the death of Miss Florence Barry R.I.P. and extend our sympathy in the loss of one who will be so greatly missed at your Council Meeting.

Activities

(a) *Meetings.* Two meetings (one general and one committee) have been held each month. The December meeting took the form of a Christmas party held at the flat of the Misses Sexton who graciously offered this venue for the party which was a pleasant social and financial success.

Speakers at general meetings have covered a wide range of topics, including "The Challenge of the 60's", "Assistance to Asian Peoples", "Impressions of a Recent Visit to Russia", "Some Impressions of India", "Freedom from Hunger Campaign".

(b) *Affiliations.* Affiliations with the following organisations have been continued and reports from delegates are presented at monthly general meetings, The National Council of Women; The Travellers' Aid Society; The Victorian Aboriginal Group; The Council for the Promotion of Cultural Standards; The Overseas Students' Centre; The United Nations Association of Australia and its Standing Committees on Human Rights and Status of Women; and The Pan-Pacific and South-East Asian Women's Association.

(c) *International.* Through our delegates to United Nations Association and its Standing Committees on Human Rights and Status of Women our members are kept up to date with information about matters concerning the welfare of women in many countries.

Copies of the recent Reports of the I.L.O. Conference, 1964—Report VI (I), Report VI (II)—"Women in a Changing World" and "Landmarks in International Co-operation" have been circulated amongst members and discussed at general meetings.

(d) *Local.* (i) Representatives have attended meetings sponsored by The Federation of Catholic Mothers' Clubs and the National Council of Women to discuss "Objectionable Advertising", "An Objectionable TV Session", "Sale of Contraceptives by Vending Machines in Public Places, e.g. Railway Stations", and have supported the successful action taken in each case by The National Council of Women.

(ii) Regarding equal pay, reports of special investigations and conferences sponsored by The National Council of Women have been studied and members have attended special meetings arranged by the N.C.W.

(e) *Functions.* Members attended the following functions: Jubilee Dinner of Child Welfare Organizations; Travellers' Aid Society Annual Luncheon; Annual General Meeting and Annual Mass and Communion Breakfast of the Catholic Women's Social Guild; Monthly Luncheons of the United Nations Association; Overseas Students' Centre—Social and Fund-raising functions (delegates act as duty officers at the centre); Australian Prison After Care Conference held at Hobart, Tasmania; Annual General Meeting of the National Council of Women; Annual Meeting of the United Nations Association.

Spiritual

On the Feast of St. Joan there was a large attendance of members at Mass in St. Francis' Church and later at luncheon.

Requiem Masses for deceased members and friends have been celebrated during the year. A Mass for the eternal repose of the soul of Miss Florence Barry R.I.P. was attended by many members amongst whom were several who had known Miss Barry personally.

Obituary

Members were saddened by the deaths of several loyal and generous members including Miss Jeanne Way R.I.P., a tireless worker for Equal Pay for Women, and Mrs. Lucy Burston R.I.P., a generous member for many years.

In concluding this report, we assure The International Council of our good wishes and prayers for God's blessing on the 22nd Council Meeting.

Section Française

La Section Française s'est enrichie, au cours de cette année de quelques éléments nouveaux, jeunes et susceptibles de comprendre et de s'intéresser à notre action dans le cadre de la doctrine de l'Alliance Jeanne d'Arc. Nous nous en réjouissons beaucoup et espérons encore plus de leur attachement à nos principes.

Il est une tentation à laquelle il est facile de céder: celle de croire que toutes les femmes, militantes d'action catholique viendront à nous et seront d'accord avec ces principes. . . . Hélas, il nous faut choisir et admettre que parmi celles que nous connaissons cependant bien, pour des femmes catholiques, ardentes, évoluées, peu nous suivront, lorsque . . . nous parlons de "la place de la femme dans l'Eglise".

Après la promotion certaine des femmes, sur le plan social, économique et politique, il nous faut convenir que cette promotion de la femme dans l'Eglise est à son point de départ et qu'il faut, se servir de l'évènement pour prendre notre place.

Cet évènement, il est là avec le Concile, mais comment faire comprendre à la plupart des femmes le rôle qu'elles ont à jouer afin d'être des "baptisées à part entière".

Certes, nous nous réjouissons de la présence de quelques femmes auditrices du Concile, mais nous savons bien que cette présence ne sera pas la pierre angulaire de cette promotion que nous souhaitons et qu'elle risque même de nous laisser enfermer dans un faux dilemme à propos de l'Apostolat des Laïcs.

Ce préambule n'a pour but que d'essayer de mettre en valeur nos préoccupations actuelles: recruter de nouveaux éléments, les former dans notre esprit, les convaincre de la nécessité de notre action.

C'est ainsi qu'au cours des quelques réunions tenues depuis notre rencontre d'Anvers (deux réunions générales et quatre réunions restreintes) nous nous sommes attachées dans le cadre de la revision du Droit Canon à des études très importantes et ajouterai-je passionnantes avec la collaboration de nos trois théologiennes. Nous avons soumis la synthèse de ces travaux à une voix autorisée . . . qui ne nous a pas caché son enthousiasme et nous engage vivement à continuer, non pas à sommer la Commission intéressée, mais à l'informer dans les mois à venir.

Pour votre information, je dois ajouter que ce n'est pas au titre de l'Alliance section française que ce travail a été remis en bonnes mains par Mgr. Dumont à la Commission du Concile et adressé à plusieurs cardinaux. Cet envoi est d'un autre ordre que la résolution transmise en Décembre 1964 par St. Joan's. Nous n'avons pas été au delà de nos décisions communes d'Anvers, ceci pour confirmer que nous ne sommes pas en dissidence avec St. Joan's, mais soucieuses d'un résultat à obtenir (méthode préconisée par le délégué général de l'Apostolat des Laïcs en France).

Nous avons eu cette année, en France, l'occasion de reparler des régimes matrimoniaux. Depuis l'accord des Associations Féminines qui a fait échouer, du moins ajourner le projet du Gouvernement, il y a deux ans, la position est simple. Et le Conseil National des Femmes n'a pas eu grand peine à faire admettre des modifications assez importantes. Ce n'est pas encore la panacée, mais nous avançons et pensons déjà à la prochaine législature pour une nouvelle démarche.

Je ne vous parlerai pas des contacts que nous entretenons toujours avec le Mouvement Européen grâce à Mlle. Colombani. Madame Malbot, voisine de l'UNESCO a rencontré diverses personnalités, malheureusement sans pouvoir aboutir à obtenir le statut souhaité pour l'Alliance.

Enfin, nous reprendrons prochainement l'édition de notre petite feuille, dès que nous en aurons

officiellement l'autorisation . . . la copie attend . . . nous aussi.

Nous gardons l'espoir d'un re-départ prochain et d'une durée ensuite illimitée.

LA RÉFORME, EN FRANCE, DES RÉGIMES MATRIMONIAUX

Celle-ci fait maintenant l'objet d'une loi publiée le 13 Juillet 1965, dont les dispositions deviendront applicables à compter du premier Février 1966.

Ce texte adopte comme régime légal, pour tous ceux qui se marient sans contrat, le régime de la communauté réduite aux acquêts. Il comporte des innovations qui tiennent compte de l'évolution de la situation de la femme et des conditions économiques de l'heure présente.

Il nous apparaît utile d'énumérer ici, assez schématiquement, les avantages et les inconvénients principaux que nous semble comporter la nouvelle législation. Nous développerons ensuite quelques considérations sur l'aspect moral et social de la réforme.

Commençons par le détail des avantages:

1°—Les époux ne peuvent déroger ni aux devoirs ni aux droits qui résultent pour eux de la puissance paternelle.

2°—La loi dit que chacun des époux ne peut, sans la signature de l'autre, disposer du logement et des meubles de la communauté, ni faire des achats à tempérament.

3°—Elle stipule que chacun des époux conserve la pleine propriété de ses biens propres et lui la possibilité, précieuse et indispensable, d'en disposer, possibilité qui concerne également ses biens réservés.

4°—Le droit formel pour une femme d'exercer une profession séparée sans le consentement du mari et de disposer librement des biens qu'elle acquiert dans cette profession lui est reconnu.

5°—Chacun des époux peut se faire ouvrir un compte en banque sans le consentement de l'autre (d'après l'exposé des motifs et les articles qui reconnaissent ce droit, il semble bien qu'il s'agisse d'un véritable compte en banque permettant au titulaire toutes les opérations et non seulement un compte de dépôt).

6°—La loi prévoit que si le mari gère mal les biens de la communauté et s'il s'en rend coupable de fautes lourdes ou de fraude, la femme pourra demander au Tribunal que l'administration lui soit retirée.

La même mesure pourrait intervenir à l'égard de la femme qui gérerait mal ses biens ou ferait des actes préjudiciables à la communauté.

Relevant maintenant les principaux inconvénients du nouveau régime, nous constatons que:

1°—Le mari reste seul administrateur de la communauté et peut disposer des biens communs, pourvu que ce soit sans fraude et sous réserve de certaines exceptions, par exemple; vendre un immeuble, un fonds de commerce ou négocier des droits sociaux, ainsi que des meubles corporels dont l'aliénation est soumise à la publicité.

2°—Rien n'est prévu pour la négociation des valeurs mobilières qui, dans la majorité des ménages, composent le patrimoine de la communauté, économies faites par cette dernière, actions, obligations, valeur d'un appartement, d'un fonds de commerce représentée par des parts qui, elles aussi, ont le caractère de valeurs mobilières.

Conclusions

Les Associations représentées au Conseil National des Femmes (qui comprend notamment la Fédération des Femmes Juristes) regrettent de n'avoir pas été consultées préalablement à l'élaboration de la loi du 13 Juillet 1965.

Sous réserve de cette observation, elles reconnaissent que le texte analysé marque, dans le sens de l'égalité des droits et dans la collaboration de la femme à la gestion de la communauté, un net progrès, puis qu'il lui donne la possibilité de gérer ses biens propres, possibilité qui concerne également ses biens réservés. (Elles estiment toutefois qu'il eût peut-être été préférable, en matière de régime, de choisir la séparation de biens avec participation d'acquêts. Or ceci n'est prévu dans le texte que comme un régime conventionnel.)

Par contre, la disparition de la communauté légale est accueillie avec satisfaction. De même, le fait que chaque époux conserve la libre disposition de ses biens répond à la stricte équité.

La possibilité offerte à la femme par la loi de demander au Tribunal en cas de mauvaise gestion du mari (fautes lourdes et fraude) que lui soit retirée l'administration de ses biens peut donner lieu à un acte grave risquant de compromettre définitivement l'accord d'un ménage. De plus, la procédure risque d'être longue, et de n'aboutir qu'à un moment où les économies du ménage auront été consommées.

Enfin, il y a dans la nouvelle législation une lacune sérieuse relative à la gestion des valeurs mobilières de la communauté. Le mari pourra ainsi, comme par le passé, procéder de sa seule volonté des opérations financières susceptibles de compromettre la sécurité du foyer et la préservation des droits des enfants. Il est donc tout-à-fait souhaitable qu'un amendement à la loi n'ayant, bien entendu pour le mari aucun caractère vexatoire, intervienne pour permettre à la femme sa participation et, tout au moins, l'exercice de son contrôle dans ce domaine.

L. Malbot

**REPORT OF THE GERMAN SECTION
1964-65**

As our members are living scattered all over the Federal Republic we are not usually able to meet more than twice a year.

Owing to this situation I am not able to report on public activities. At our meetings we exchange ideas and experiences, we deal with national and international problems of women, and we feel that they are giving us suggestions, the feeling of friendship and of belonging to the spirit of St. Joan's Alliance.

We heard and discussed reports on the 21st Council Meeting at Antwerp; Dr. von Müller reported on the Status of Women Commission at

Teheran, and on the Conference of the International Catholic Organisations in Vienna.

Frau Dr. Schlüter-Hermkes reported on Unesco's activities in the interests of women; of the co-operation of the N.G.O.'s with Unesco, and we came to the conclusion that the Alliance is fulfilling the requirements to be admitted to the status of category B with Unesco. Two of our members are members of the National Commission of Unesco.

We discussed with Frau Brauksiepe the current political problems the Bundestag is dealing with, especially those concerning women. We are especially interested in the progress of the great enquête on the situation of women in Germany. This enquête was decided upon by the Bundestag on the motion of a woman member. The Government is working on it with the co-operation of women's organisations. The result is to be a thorough survey on the legal, economic, social and cultural status of women in Germany, analogous to the Kennedy Report in the U.S.A. The women's organisations expect that the enquête will provide the exact data on which they can base their demands for alterations and improvements in the interests of women. One of these will be a more adequate number of women in outstanding positions as civil servants and a more adequate representation of women in the political bodies. Five of our members have been members of the last Bundestag, two of them have resigned on account of health, three of them are standing for election again.

We spoke of the custom among even the highest representatives of the Church, of addressing mixed groups of men and women as "brothers and sons" only. Some of our members who have contacts with Church dignitaries pointed this out to them, and asked them to include "sisters and daughters" also.

We stressed also the inferior rôle married women are given in the Liturgy, e.g. in the Litany of the Saints.

L. Bardenhewer
President

Merseyside Report

Our member, Miss M. E. Duff (Merseyside) is a member of the Sub-Committee on Moral Standards of the Standing Conference of Women's Organisations; she sends this report:

"This sub-committee has been aware of the need to keep a watch on the working of the new Obscene Publications Act, 1964. There should be a marked decrease in the sale of the worst type of magazines, etc., before long, but this will not happen unless the public make sure that the Act is implemented.

"Action has been taken over the matter of indiscriminate posting of advertisements, with very full extracts, of the *Encyclopedia of Sexual Behaviour* and a new magazine *Penthouse*. - The

Director of Public Prosecutions and Scotland Yard are making investigations, and in the House of Commons (December 19th, 1964) the Assistant Postmaster-General in answer to a question stated that he has looked into the possibility of invoking the Post Office Act, 1953, which prohibits the posting of indecent and obscene matter.

"On the question of the increase in juvenile delinquency, which is causing widespread concern, the Home Office was contacted with a request for information from the Committee set up by the Home Secretary, in September, 1963, to enquire into this matter. A reply stated that no findings had been published. Two sub-committees had been formed, which would report in due course."

**REPORT OF THE UNITED STATES SECTION
ROME, SEPTEMBER, 1965**

On May 23rd, 1965, members of the United States section of St. Joan's met in the delegates' dining room at the United Nations building. A few days earlier we had the pleasure of greeting Mrs. Kinsella, of the New South Wales section, who was passing through New York following the Antwerp Council meeting. Another Australian member, Miss Hegarty, attended our meeting and answered many of our queries as to how the Australian sections had started and had then achieved their flourishing state. We made a firm resolution to found a United States section. At a later meeting a draft constitution was discussed, amended and adopted and a mimeographed fact sheet circulated.

The first general event arranged was the celebration of a Mass in honour of St. Joan, on her feast day. In his sermon, Monsignor John Clancy, author of the biography of Pope Paul (*Apostle of our Time*) stressed the importance of the rôle of women in the Church. He emphasised the point that "the most relevant fact of Christ's incarnation is His assumption of human nature and not the fact that He was male." The account of our meeting, reported by Professor Rosemary Lauer in the weekly *National Catholic Reporter*, evoked a number of enquiries and several applications for membership.

In addition to our formal meetings several of our members have been waging individual campaigns: Dr. Rosemary Lauer, our Vice-President, has contributed several articles to the *National Catholic Reporter*, and articles by her are now being solicited by the secular press; one is to appear in the December issue of the magazine *Cosmopolitan*. Also, in connection with an article on the rôle of women in the Church, Dr. Lauer was interviewed for the magazine *Life* by Mrs. Clare Boothe Luce, wife of the owner and editor of *Life*. Dr. Lauer was invited to address a group of seminarians at the Passionist Fathers' seminary

in Connecticut. A week ago she addressed Marianist seminarians in Fribourg on the priesthood for women. She has also appeared on a television panel programme. Our Vice-President, Mrs. Burton, is also a writer; each month she has a page entitled "Woman to Woman" in the Passionist Fathers' magazine *Sign*.

The problems of the United States section are threefold:

(1) Geographical. Our country extends from ocean to ocean, a distance equivalent perhaps to that between London and Moscow. At present our active members are centred round metropolitan New York. Other members are scattered throughout the country. It is our hope that we shall find persons who can create regional groups, but we do not conceive of these groups as individual and distinct sections. We expect to follow the national motto which appears on United States coins, "E Pluribus Unum".

(2) Our second problem is that American Catholic women are already organised on the parish level into sodalities, societies and guilds, all of which are co-ordinated into diocesan, State and national associations under the National Catholic Welfare Conference, and internationally under the World Union of Catholic Organisations, all under the jurisdiction of the Conference of American Bishops.

(3) Time and Money. Contrary to popularly held notions about Americans, the members of the United States section are rich neither in time nor money. We all hold full-time jobs and are active as well in other organisations. At present we have no rent problem as the headquarters of the section is under the President's bed. Our hope of acquiring funds lies in increasing membership and we intend to set about this task with vim and vigour.

Finally, as evidence of the active nature of our small section we record that four of us have come a considerable distance to attend this our first international Council meeting. We trust that members of the Alliance coming to the United States will get in touch with us.

VATICAN CONTACTS

Some of our newer members expressed interest in the documentation, which was prepared for presentation to Pope Paul VI this year, on former occasions when the Alliance sought the support of the Head of the Church for some reform it had at heart.

The following extract from *The Catholic Citizen* of July 15th, 1919, gives an account of the first occasion when the Catholic Women's Suffrage Society (later St. Joan's Alliance) was only five years old, by Miss Annie Christitch, who is still an active member of the Alliance.

"Nous voudrions voir des électrices partout" (We should like to see women electors everywhere).

Such are the words of our Holy Father Benedict XV, exactly as they fell from his lips on the occasion when the present writer had the privilege of a private audience. Graciously permitted to lay before His Holiness the projects and problems of the day on which light is needed, it was a great joy to be able to bring before the Head of Christendom the aims and strivings of a brave little group of Catholic women in England. . . . Loyalty to the Holy Catholic Church was the primary motive actuating the founders of the Catholic Women's Suffrage Society and when the writer had humbly given the above account of its objects and activities and respectfully asked whether it had the approval of His Holiness, the reply came in emphatic tones, 'Oui, nous approuvons' ('Yes, we approve'). . . . In England the Catholic Women's Suffrage Society will always look with especial confidence and gratitude to that Pope who raised to the altar the humble maiden most fitted to be the model of modern womankind. May S. Joan of Arc, patron of the Catholic Women's Suffrage Society, ever watch over and pray for its members and their undertakings that they may justify the trust of Benedict XV!"

Years later, Dr. Agnes McLaren, a convert and a member of St. Joan's Alliance, visited Rome time and again to persuade the Vatican to change the Canon Law which forbade nuns to practise medicine or midwifery. This she finally achieved and paved the way for Dr. Anna Dengel (whom we were delighted to meet at our Reception in Rome) to found the Medical Missionaries, who take their skill and their charity and their faith to the ends of the earth.

On January 3rd, 1946, Dame Vera Laughton Mathews had the privilege of a private audience with His Holiness Pope Pius XII. She told him that St. Joan's Alliance was overjoyed at his recent declaration to the Italian women on the participation of women in public life (see *The Catholic Citizen*, November, 1945). She asked for his blessing on our work, which His Holiness readily granted.

STATEMENT TO THE COUNCIL ON THE ROLE OF WOMEN IN THE CHURCH

The Irish paper, *The Catholic Standard* (October 22nd) gave very full coverage to the far reaching proposals made to the Ecumenical Council in a statement presented by Archbishop Paul J. Hallinan of Atlanta, and filed with the Council's general secretariat. In it the Archbishop declared that since women constitute half the people of God they should be given equal consideration in the Council's Schema on The Church in the Modern World.

"In proclaiming the equality of men and women," he added, "the Church must act as well as speak." He questioned whether up to now the Church had

given the leadership that Christ by word and example clearly showed He expected of her.

"Every opportunity," he continued "should be given to women, both religious and lay, to offer their special talents to the Church."

Going into details he recommended that in liturgical functions women should be permitted to act as lectors and acolytes at Mass, and that after proper study and formation they should serve as deaconesses, preaching and administering sacraments.

Women should be encouraged to become teachers and consultants in theology. They should be included in whatever organisation is established for the post-conciliar implementation of the lay apostolate.

The Archbishop referred to a statement made in 1961 by Pope Paul VI when he was Archbishop of Milan: "Women must come closer to the altar, to souls, and to the Church in order to gather together the people of God."

Referring to the mention, in the schema on the Church, of "the community between man and woman," he pointed out that this must not be one of subservience, but one of harmony, mutual respect, love and responsibility.

The statement goes on, "Therefore we must not continue to perpetuate the secondary place accorded to women in the past, in the Church of the 20th century. We must not continue to be late-comers in the social, political and economical development that has today reached climactic proportions."

The Archbishop went on to deplore the fact that in many places and in many respects women still bear the marks of inequality—evident in working conditions, in wages and hours of work, in marriage and property laws. "Above all," he declared, "is this evident in that gradualism, bordering on inaction, which limits their presence in the tremendous forces now working for universal education, for peace, for the rehabilitation of the deprived; for the just and compassionate care of the young, the aged, the needy and dispossessed, and all the victims of human injustice and weakness."

Although the history of the Church shows that there has been a struggle to free woman from her old place of inferiority, it has been slow in denouncing the degradation of women in slavery, and in claiming for them the rights of suffrage and economic equality.

The Church's history shows that there have been great women saints, a few women theologians, and above all—one only perfect human being—Our Lady.

"Particularly has the Church been slow," the statement continues, "in offering to women any other vocation than that of mother or nun. Women canonised saints fall into three groups only: 'virgins', 'martyrs', and 'neither virgin nor martyr'."

POPE PAUL IN U.S.A.

To hear the Holy Father speak at the United Nations was of course a wonderful thing. The crowded hall, the utter silence of the attentive audience, the clear voice of the Pope bringing a message of hope and love—all were wonderful. I found even more holding the meeting afterwards at the Church of the Holy Family to which I was invited because Miss McGillicuddy was abroad and I had been asked to represent St. Joan's Alliance in her place.

Only a few steps from the United Nations buildings, Holy Family Church is very new and modern. It has a fine courtyard with several still pools and a lovely sculptured group of Mary and Joseph and the Baby in His creche. The interior of the church is very simple with few statues and little ornament. All attention is focused on the statue of Our Lord above the altar. As one looks at the metallic sculpture it seems almost as tall as the church itself, and it is considerably larger than life. And, as I studied the figure, I thought how fitting it was that this should be all but alone there, that the very size had meaning. For He was larger than life.

The pews come almost to the altar itself, for this church is built according to the modern usage, or rather it follows the early church in structure. The people are close to the altar, so near that there seemed hardly a dividing line between us and Our Lord. Between altar and people was the chair in which the Pope would sit.

Suddenly the crowd in the rear began to rise and we all stood up. He had come in. He smiled from right to left as he walked with a quick light step to the chair waiting for him and sat down.

There were not more than a hundred or so people in the church—Protestant, Jewish and Catholic, most of them representatives of organisations affiliated with the United Nations. A representative from each religious group came to stand before the Holy Father and speak briefly. They were introduced by Monsignor Timothy Flynn, pastor of the church, who said it was a great honour to present these spokesmen for "groups associated with the Protestant and Eastern Orthodox, the Jewish and Catholic centres for the United Nations," who in their work for peace derived their motivation, inspiration and strength from religion, "and thus are united with Your Holiness' present historic mission."

Mr. Philip Klutznick, speaking for the Jews, said, "As mankind faces continual crises this meeting with representatives of these communities gives new promise for the future." His peoples' ideal was sholem—peace—and he told the Pope that his presence there was "a meaningful manifestation of the spiritual basis indispensable to a lasting peace with truth and justice and which material and finite resources alone cannot give."

Mr. Andrew Cordier, representing the Protestant groups, said, "This historic visit and meeting here gives new promise for the future . . . by pursuing peace with the hope that there may be more harmonious and abundant life for all races and nations of man in God's human family."

Monsignor Flynn, representing the Catholic groups, presented the Pope with a commemorative scroll from all three groups.

In replying the Holy Father said he had come "because of your work for peace by all the organisations maintaining relations with the United Nations." Peace, he said, was not brought about by pacts or treaties only. Spiritual organs of peace were needed—"and these you are". The message he wanted to leave with them was the message of the Prince of Peace, a peace based on fatherhood of God and brotherhood of all men. "The work of peace is not restricted to one religious belief but it is the work and the duty of every human person," he said. "Men are brothers, God is their Father, and the Father wills that they live in peace with one another as brothers should."

He rose, blessed the people there and prepared to leave for the Mass he was to offer later. He walked with the light step of a much younger man and, though he is not very tall, he seemed very tall as he went down the aisle smiling and blessing all the way.

To see him and hear him in the assembly was of course wonderful but this meeting was different. That was a talk to a great group. Here in the church it was rather like an audience, a small informal papal audience. We were only a few yards from him, seeing him not on the screen or from a distance, but near at hand and informally. He seemed not so much a pope as the father of a large family and he was looking at them with affection. As he disappeared it was as if a friend had left us. But in our hearts remained the deep joy that he had come to us in person, that he had smiled at us and blessed us.

K. Burton

REVIEW

The Spirit of the Common Law. By Richard O'Sullivan (Fowler Wright Books Limited, Tenbury Wells, Worcestershire, 25s.).

This delightful book consists of a collection of papers by Richard O'Sullivan, selected and edited by B. A. Wortley. An affectionate foreword by Douglas Woodruff is followed by articles on Saint Thomas More and Edmund Plowden; various aspects of the common law, and a history of divorce jurisdiction during the hundred years following the passing of the Matrimonial Causes Act of 1857.

The author's personality shines through the pages, illuminating his themes. Saint Thomas More—"the King's good servant, but God's first"—is his hero, but he finds space for a heroine who also suffered for the faith. "Not the least persuasive of the statements in defence of the ancient faith," we read, "was made by Lady Cecil Stoner. . . . Being asked the reason for her recusancy by the Justices of Oxford, she made answer: 'I was born in such a time when Holy Mass was in great reverence, and was brought up in the same faith. In King Edward's time this reverence was neglected and reproved by such as governed. In Queen Mary's it was restored with much applause, and now in this time it pleaseth the State to question them, as now they do me, who continue in this Catholic profession. . . . I hold me still in that wherein I was born and bred, and find nothing taught in it but great virtue and sanctity, and so by the grace of God I will live and die in it.'"

In the article on Edmund Plowden, many interesting facts emerge. We learn, for instance, that in 1579, of the sixty leading barristers, one in three was a papist. It seems probable, too, that Queen Elizabeth actually offered the Lord Chancellorship to Plowden, Catholic though he was, to which invitation he prudently replied: "Hold me, dread Sovereign, excused. I should not be in charge of Your Majesty's conscience one week before I should incur your displeasure."

Second only to his devotion to the Church was Richard O'Sullivan's devotion to the English common law, based as it was on Christian principles, "the Common Law, grounded and drawn from the law of God, the law of reason, the law of nature, not mutable," as a Speaker to the House of Commons described it in 1604. Of the history of this he gives a fascinating account. He revered the common law on account of its respect for human beings and for the family. In the eyes of the common law, "Everyman" was a free and lawful man, responsible for his actions, expected to be good, held innocent until he was proved guilty. It was a grief to him to see less and less left of our common law heritage in the modern state, no longer in essence a Christian state. In place of the common law were now vast volumes of Statutory Rules and Orders, and the work of the Courts was concerned more and more with interpretation of often unintelligible legislation rather than with the discussion and development of legal principles.

"Everyman", alas, nowadays is often not free, and frequently extremely lawless. One feels that Richard O'Sullivan would quite likely have been in sympathy with the view recently expressed by a judge (according to a newspaper report) that it would be a good idea to scrap everything else, and return to the Ten Commandments.

Vera Douie

ST. JOAN'S ALLIANCE

NON-PARTY

Office—36A 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

Dom Gilbert Higgins, C.R.L., quoted in *The Catholic Citizen*, December 15th, 1940

All classes of women experienced the beneficial result of the Apostolic teaching and the female sex was placed in an independence of man unthought of before. The unmarried women counted for something. She acquired value and rank. Her true independence was assured by the immediate personal relations which Baptism sets up between her soul and her maker—an independence denied in Milton's characteristically un-Christian line, "He for God only, she for God in him." From letters written at various times: "I want to leave it on record that St. Joan's Social and Political Alliance has always had my appreciation and best wishes. May its membership ever go on growing in numbers and powers." His last message to us was "Nought that is joyless can endure."

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 36a Dryden Chambers, 119 Oxford Street, London W.1

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.