

THE CATHOLIC CITIZEN

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

Francis Thompson

THEOLOGICAL EXERCISE

We have had the privilege of receiving typescript copies of two theses for which their authors were awarded the degree of Doctor of Theology: 'La mujer dentro del Orden Sagrado' (Women in Holy Orders) by Dr. Jose L. Idigoras S.J., Lima,* and 'Subiectum ordinationis est solus mas', by Dr. Haye van der Meer S.J., Innsbruck, 1962. Both theses are likely to be published later, but we are glad to note them for the benefit of our readers; the subject and its presentation are in line with St. Joan's Alliance's forthright outlook and reasoned approach. The reviewer claims no other qualification than that of a lively interest in the question and apologises in advance for any failure of correct interpretation of the authors' theological arguments.

The Dutch author excels at meticulous proof by textual reference; the Peruvian author is more general and more personal in his views, but what surprises is their unanimity, separated by geography, nationality, and membership of different Faculties of theological studies. Their purpose is the same, to examine and test the validity of the obstacles in the way of woman's advancement in the service of the Church. Based on Scripture their reasoning is clear and one recalls the Church's thought, in her Decree on Ecumenism (21): in the dialogue itself the Word of God is an instrument of God's power.

Dr. Idigoras' approach is particularly effective where he compares the development of the historic scene to the slower development of ecclesial organisation, whereby enforcement and power are mellowed into justice tempered with mercy. He introduces an item of contemporary interest by comparing the slow growth of a 'native' clergy to the erstwhile exclusion of slaves and today's exclusion of women. The author believes that the three prohibitions have some factors in common.

Dr. van der Meer convinces by his documentation of traditional prohibitions, which often emerge as mere repetitions lacking the background of reasoned argument. He constantly warns against the consideration of texts without reference to their context and illustrates this in his comments on 'contradictory' Pauline texts. The thesis of

Dr. Idigoras has the advantage of being presented two years later than that of Dr. van der Meer, so that the author had already experienced the liberating influence of Pope John's pontificate. This is clearly indicated in the discussion on the status of the married woman; the promulgation of the encyclical *Pacem in Terris* asserts woman's dignity, her status is raised by the declaration that she shares rights and duties with her husband, shares them equally. Dr. van der Meer, who writes before this development in the Church's legislation, is unwilling to commit himself on the status of married women (although he permits us to see where his preference and conviction lie). Loyally he quotes earlier papal pronouncements. This is as perfect an example as one could wish of the Church's 'rejuvenation', continuing in step, but not quite at the same rate as civic developments, a progress which is considered too slow by the few, and 'catastrophic' by the traditionally-minded members of the fold.

Space forbids detailed assessment of our authors' arguments on traditional objections to woman's progress within the Church. These objections have changed little in substance, while their form has been adapted to time and circumstance, as for instance in the attack on heretical customs. Woman's claim, to be 'in the image of God' made on good Scriptural grounds, is still disputed by the assertion that she could be so only in her soul; man is more so, because he is 'the head' (St. Augustine), the higher parts of the soul are 'manly', the lower 'womanly' (Origen). While weakness and imbecility are no longer attributed to one sex exclusively, woman is now singled out for her 'otherness'; this is regarded as an obstacle to her promotion and, strangely enough this otherness consists in the superabundance of particular virtues: meekness, humility, a concern for others, sensitiveness, and worst of all, excessive devotion. This discourages the male worshipper and encourages feminisation of the Church. One might almost infer that the virtues proper to 'otherness' are excluded from the concept of the Godhead. Our authors sense the insult, and castigate it.

Better acquaintance with Scripture leaves no substance in arguments which presume the inferiority of women on the authority of Genesis. Should doubts persist, the words of our present Holy Father, in the course of a recent allocution to Italian women will reassure: 'You should know . . . that perfect equality of nature and of dignity and therefore of rights were attributed to you from the first page of holy Scripture.'†

The 'Fathers' opinion of woman was so poor that they could not possibly have considered her a fit candidate for ordination. Deficient reason, ignorance and unreliability as witness were considered justifiable objections, although exceptions were recognised. Deaconesses (whether ordained or not!) were known to have given good service, Abbesses held positions of trust, with jurisdiction over both male and female subjects. An aspect of patristic literature which is perhaps not sufficiently stressed, and only mentioned for its curiosity, is the Fathers' prophetic insight into the nature of the enduring obstacle to woman's promotion. Woman is 'perfected' (surpasses her femininity) by means of her vows (St. Thomas), by faith (St. Ambrose), by service to Christ, in preference to service of the world (Hieronymus); then 'dicetur vir', a perfect human being, no longer limited to the functions of sex and reproduction.

Only a few other points can be considered here. Time-worn objections based on the theme of the Church as Bride and the fact that Our Lady was not a priest are difficult to sustain by any argument. The former leads to a hopeless entanglement of sex-attributes, the latter to a non-sequitur. More interesting is Dr. van der Meer's suggestion that Canon 968, § 1, limiting ordination to a 'vir baptizatus' requires elucidation. It is usually cited as forbidding the ordination of woman, but as this has never been contemplated it is more likely that *valid* ordination is to be understood as ordination of a *vir baptizatus*, with no special reference to the sex of the candidate, or to exclusion of the other sex. *Both Dr. van der Meer and Dr. Idigoras agree that there is as yet no body of theological knowledge on which a consensus of opinion could be based to support or to exclude any claim for the future admission of woman to the priesthood.*

In view of the ecumenical confrontation they consider the question urgent; a study by theologians of every shade of opinion should now be undertaken to review old arguments in the light of altered circumstances.

In conclusion our thanks are due to the two theologians who by their learned and courageous dissertations have put in their debt every woman who wishes to give greater service to the Church.

F. Mackenzie Shattock

*The text reviewed is Dr. Idigoras' elaboration of his original thesis. It reached us earlier this year.

†L'Osservatore Romano, 31.5.65.

FLORENCE BARRY

(From the National Council of French Women)

L'Alliance Jeanne d'Arc est en deuil. Un jour de dernier hiver Miss Barry a quitté cette terre. Il y a un demi-siècle que lors d'une réunion de la jeune association en réponse à la demande d'une bonne volonté pour le secrétariat elle avait levé la main. Depuis lors, elle était là, fidèle, et, jusque à la dernière minute, active. Même la retrait que, théoriquement, elle avait prise il y a trois ans, n'avait guère ralenti son labeur. Avec sa silhouette menue, son regard vif, ses deux nattes roulées en macarons de chaque côté du visage, elle continuait à accompagner l'Alliance dans toutes ses manifestations et à en rester, à Londres, pour une très large part, l'âme et la cheville ouvrière. Son dernière acte fut l'envoi à Rome d'un texte pour le Concile. Elle est morte sur la brèche. Parmi celles qui sont attachées à la cause qui fut sa raison d'être, celles qui l'ont connue ne l'oublieront pas. Des autres, elle mérite une pensée reconnaissante.

INTERNATIONAL UNDERSTANDING AT SCHOOL (Unesco 1965)

Unesco's Associated Schools Project 'Education for International Understanding and Co-operation' contains interesting information:

In forty-three member states there are three hundred internationally-minded schools which carry out experiments in education in international understanding. Suitable schools are selected by examination by the National Commissions and recommended to the Director General.

The atmosphere of the school, the suitability of the teachers, and the planning of the instruction are important. Each school is expected to carry out a minimum experiment but is left free to devise its own programme. One of these themes can be chosen:

- Study of the U.N. and related Agencies;
- Study of other countries;
- Study of Human Rights.

(c was originally, 'The Rights of Women' but unfortunately was chosen by few schools.)

The selected theme is not studied in a special course but each department of the school submits its contribution, so that the whole curriculum is affected by it. Extra-curricular activities also play a large part in the project.

Materials and teaching aids are plentifully supplied by Unesco and the national authorities.

The pupils are taught to collect material themselves, and by this means many personal international relationships are formed. Also of great importance, is the cultivation of relationships between the schools: they organise workshops and conferences on national and international levels and form a team which through its wide interests and new ideas enlightens the non-associated schools as well.

Luise Bardenhewer

NOTES AND COMMENTS

Past and Present

In 1936 at a conference on the Ministry of Women organised by the Anglican Group for the Ordination of Women, Canon Raven, then Regius Professor of Divinity at Cambridge, said, 'It is by no means impossible that Rome herself may open the Ministry to women. She is a realist and her scholastic theology, which assumes but does not argue the inability of women, would render it not impossible for her to make this change.'

On the occasion of the 13th centenary of the historic synod of the Celtic and Roman missions held at Whitby Abbey, of which St. Hilda was both the founder and the first Abbess, the Archbishop of York spoke of St. Hilda as a seventh-century example of the emancipation of women, and went on to say: 'I fancy that St. Hilda looks steadily down the centuries which have seen the emancipation of women in a way of which she can never have dreamed and says to us: "When will you awake to the opportunities before you? How long will you cripple the Church by letting your women do little more than provide the food after the parish function, mend the linen, clean the brass (all good deeds), and otherwise serve as parish workers, but not entrust them on a big scale with posts of responsibility equal to those carried by their brethren?"'

Women Observers and Consultants

The World Council of Churches and the World Council for Christian Education set up a mixed study commission on education which met in London from August 24th to September 2nd. Dr. Joan Brothers, teacher of pedagogy at Liverpool University, and Miss Catherine Bagley, who has been a headmistress in African schools, were authorised by the Vatican secretariat for promoting Christian Unity to attend as observers and consultants.

Westminster Archivist Appointed

Miss Elisabeth R. Poyser, M.LITT., has been appointed full-time archivist to the archdiocese of Westminster. Miss Poyser has for the last fifteen years been assistant clerk of the records at the House of Lords, and she was for seven years reviews editor of *Archives*: she has recently been chairman of the south-east region of the Society of Archivists. The Westminster archives have since 1948 been in the care of Fr. Bernard Fisher, of the Cardinal Vaughan School, and on his advice Cardinal Heenan appointed an archives committee early this year whose first task was to advertise for an archivist and then to interview the applicants.

A Last Hurdle Crossed

The Queen has signified her intention of appointing Judge Elizabeth Lane, Q.C., to be one of the judges of the High Court.

Rates of Pay

A scheme is starting this term at the Holy Family Catholic Secondary School at Keighley, Yorks., by which children over 15 will act as school cleaners after lessons each day. This is because of a shortage of adult cleaners. The children will be paid by the education authority at the rates of 2s. 1d. an hour for boys, and 1s. 6½d. for girls. We hope that the parents of girls who take part in the scheme will protest at this injustice.

Fatherhood

John Rowe Townsend, the editor of the *Manchester Guardian Weekly*, in an interesting article in the *Guardian*, on the responsibilities of parenthood wrote, 'A clash between the demands of work and family must arise in a great many lives: I have a suspicion nevertheless, that a good deal of masculine selfishness is involved. It is often convenient to be busy. We could well ask ourselves if there isn't an element of preference for the peace-and-quiet of work against the wear-and-tear of family life. And I think also there is a degree of adjustment to social change which will have to be made but which at present is still hanging fire, so that we men can get away in the meantime with attitudes that aren't really justified any more. The bringing up of children has always been "women's work"; but in the present century we are going through a whole series of revolutions. The idea is getting around fast, though not fast enough, that marriage must be a fifty-fifty partnership. So bringing up the children ought surely now to be a shared activity more than ever before. In fact, one of the blessings of a fairly rich, leisured and literate society like ours should be an unprecedented flowering of family life.'

Mixed Universities

Aberdeen University had the first mixed hall of residence in Britain and now the University of Glasgow has opened Wolfson Hall to men and women students. The atmosphere is said to be relaxed and unconventional. There is no 'high table' or formal dinner. Members sit where they like in the dining room. They wear what they please. The only restriction on students is that they may not entertain visitors in their rooms between 11 p.m. and 9 a.m. It is claimed that the students work well and behave better than in segregated colleges. They even dress more neatly. There have been no disasters due to the mixtures of the sexes.

ST. JOAN'S ALLIANCE

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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
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STATEMENT BY Mlle. ARCHINARD ON SLAVERY, MADE ON BEHALF OF ST. JOAN'S ALLIANCE BEFORE THE N.G.O. COMMITTEE OF ECOSOC, 9th JULY, 1965

Mr. President,

Saint Joan's International Alliance supports with energy the efforts of all those who are working for the abolition of slavery, the slave trade and institutions and practices similar to slavery. At the same time the Alliance, which has made its particular concern for many years the abolition of customs and institutions adversely affecting women, would stress once more the importance of continued effort for the elimination of those institutions which were included in the 1956 Convention and are enumerated in the definitions attached to the Questionnaire which was sent out by the Director of Human Rights last year.

The Alliance has noted with real joy that many Governments have enacted laws abolishing some of these customs, and is particularly grateful for the assurances given by certain delegations at the Social Committee; but as in other countries wrongs still exist, a continuous effort to educate public opinion is necessary, and above all machinery to ensure the implementation of the law.

The statements of some Bishops at the present Vatican Council are sufficient evidence, if any is needed, that forced marriage and the purchase of wives continue. The evils of the dowry system increase with rising prices and many young men are deprived not only of the wife of their choice, but of any wife at all by the competition of rich polygamists. If any consider the dowry system a form of security for the stability of marriage we would point out that forced marriages are no marriages, and that the security gained is often at the cost of great misery. On the other hand, still speaking of security, not all countries

are striving to suppress the possibility for a man to divorce a wife by a simple declaration before a notary, leaving her often destitute, an easy prey for prostitution. It is true that now, in most places, women are becoming more vocal. But they need all the encouragement that can be given, and the best possible is the knowledge that a representative body like ECOSOC takes note of their wrongs and sets out to redress them.

But, naming the aforesaid evils, we must not omit those which in so-called developed countries are merely other forms of slavery: for instance, the case of prostitutes condemned to sit in shop-windows, as goods for sale, to entice clients of certain great and honoured cities.

We come then to hope that the Resolution voted by the Muslim World Conference may help many more countries than those which it primarily concerns. It reads as follows:

'Noting that Islam condemns enslavement of men by men;

Noting that Islam believes in a Society of equals and brothers;

Condemns slavery wherever it may exist and in whatever form or shape it may exist;

Supports all movements for anti-slavery drive the world over.'

Obviously, in the minds of those who voted it, the phrase 'enslavement of men by men' must include 'enslavement of women by men' (and, not to discriminate, 'enslavement of men by women'). The contrary would be unbelievable in countries that have adhered to the Charter and the Declaration of Human Rights. Similarly, it must confer the same equality on brothers and sisters. Thus understood, this Resolution may well shine before all

THE INTERNATIONAL SCENE

America

As a memorial to Adlai Stevenson a scholarship is to be awarded to enable young people to prepare for work with the United Nations.

A correspondent writes that many books about women are appearing in the States, the most interesting of these being the work of the President's Commission on the Status of Women.

The President said that he was determined to end 'stag government' but on looking round for women to fill the posts he found that few had had the necessary training or experience for promotion to important positions. By his new Civil Rights Bill advertisements for any kind of job whether in Government, business, men's clubs, and even barbers' shops may not specify the sex of the applicant. Compulsory retirement at a lower age for women than for men will be illegal.

In New York Orthodox and Eastern Rite Catholic experts attending a five-day conference agreed that much academic work is needed on the problem of East-West reconciliation. One Orthodox priest is reported as saying: 'Frozen attitudes of the past must yield to an atmosphere of understanding.' A Ukrainian pastor, an expert in Canon Law said that since Canon Law is of human origin changes could be made. Asked about the position of women in the Church he replied that although there is no tradition of women celebrating Mass, he saw no reason why they should not distribute Holy Communion or, after training, deliver sermons.

Australia

The Rev. Dr. L. Rumble, writing in the *Catholic Leader* of Brisbane, describes as 'short-sighted' the request from a Catholic lawyer that women be admitted to ordination. The reason he gives is that such a change would hamper reunion with the Orthodox Church, and would 'alienate millions of Christians who have been faithful to Orthodox practices.'

With due respect we suggest that Dr. Rumble is overlooking some important things: Orthodoxy has failed to hold the great mass of the Russian people; the inferiority imposed on women by the Orthodox clergy is based on the maintenance of a now outdated social inferiority. In the land of the woman cosmonaut any circumscription or belittlement on account of one's sex would prove to be an insurmountable barrier to the re-acceptance of Christianity. Because of what has been called the 'Communist canonisation' of Pope John it is to Rome the Russians will look.

Nations, helping them better to conform to the principles of the Charter.

In order to hasten the day when slavery will be only a historical phenomenon. Mr. President, the Alliance has welcomed the appointment of a special Rapporteur, and its representatives have attended consultations with him in both London and Geneva. It feels strongly, however, that his work, based on the earlier ENGEN report of 1955, will be largely abortive unless some machinery is devised to enforce his proposals. This the Alliance, in common with other interested organisations, begs ECOSOC to contrive.

Definitions

Practices contrary to Human Rights include: That by which a woman, without the right to refuse, is promised or given in marriage on payment of a consideration in money or in kind to her parents, guardian, family or any other person or group.

That by which the husband of a woman, his family or his clan has the right to transfer her to another person for value received or otherwise.

That by which a woman, on the death of her husband, is liable to be inherited by another person.

VOICES FROM THE PAST

These comments were made at the 1956 Slavery Conference:

'Marriage might be the last refuge of slavery, and does not necessarily represent it in its mildest form.' (France).

'Forced marriage is likely to prove the most persistent form of slavery.' (Egypt).

ECOSOC

In the Social Committee an amendment to the Resolution on 'Equality in the case of dissolution of marriage' has destroyed the painstaking work of Mme. Lefauchaux for Muslim women. The amendment runs, 'taking into account the special situation of various countries.'

ALL INTERESTED WELCOME

A meeting to hear a report on the 22nd Council of the Alliance will be held on October 18th, at 6.30 p.m., at 27 Wilfred Street.

An Australian member has sent us a small book of poems by an Aboriginal, Kath Walker, who writes primarily for her own people but with a noble view of the brotherhood of man.

I'm international
Never mind the place.
I'm for humanity—
All one race.

To our fathers' fathers
The pain—the sorrow.
To our children's children—
The glad tomorrow.

Africa

If Bishop Dud of the Sudan still receives *The Catholic Citizen*, for which he wrote an article on forced marriages some years ago, he will know how deeply we sympathise with him in his present distress over the plight of his Christians in the Southern Sudan, and the loss of the Apostolic Vicar and all the seminaries. May he be preserved and his flock strengthened.

Our member Dr. J. Massingberd-Ford is arranging a seminar on 'Has religion a place for Women?', to be attended by Muslim, Hindu and African women. After this she will be leaving Makerere to take up an associate professorship at Notre Dame University, Indiana, U.S.A.

A child-study group of thirteen young African social workers produced a brochure on 'Child Prostitutes in Nairobi'. This was reviewed in the Abolitionist Bulletin. The group, consisting of five men and eight women, studied the case histories of twenty-five girls aged between twelve and twenty. In the course of this study they interviewed a number of *European soldiers* who had become infected (italics ours).

The study revealed, incidentally, that cliterectomy is still regularly practised.

(Juvenile Prostitutes in Nairobi. Kampala. Edition of the East African Institute of Social Research.)

Argentina

On August 7th our affiliated Society Centro de Cultura Civica celebrated the 20th anniversary of its foundation. We send our warm congratulations and hope to hear more in Rome.

In N. Rhodesia a Government commission appointed to review the conditions of the teaching service has received representations from the Ministry of Education and from the teachers, asking that married women teachers should be appointed to the permanent and pensionable establishment. Judging by results in other countries, the Commission think that this reform would be desirable, but suggest the following conditions: (1) Service is unbroken by marriage,

(2) maternity leave to be for three months on half pay, (3) married women rejoining after a break in service should be treated as newly appointed.

Belgium

Mme. Marguerite de Riemaker-Legot appointed Minister for Family Affairs, was formerly Parliamentary Secretary to Mlle. Baers, Flemish Senator, and has been a deputy since 1946.

France

The Reformed Church of France at its recent synod in Nantes, voted for the acceptance of women to the pastoral ministry.

Germany

The Evangelical Church of Westphalia in West Germany, which has three and a half million members, has voted to admit women to the Ministry. The Lutheran Church of Mecklenberg, in East Germany, has taken similar action.

Jamaica

The Ministry of Education at present requires that Home Economics be taught in all senior schools and in the senior departments of all-age schools. Thelma Stewart, writing in *Woman Today*, describes the type of programme that is envisaged. The present trend in Jamaica, she says, is for an emphasis on 18 per cent on skills and information, 35 per cent on management, and 47 per cent on family relationships and research; this is because the greatest importance is attached to aiding the adolescents to mature into fully socialised individuals, and to learn how to acquit themselves as members of the family. They learn these arts through a programme by which they share and plan work together. They work in home-like surroundings discovering how to solve real problems such as those met with in their own homes. They consciously study individual differences within the group. The process involves self, group, teacher and parent appraisal. Surely this is a venture in real education that we would do well to introduce into our own schools!

South America

In Colombia Bishop Gomez has given permission to the Missionary Sisters of Madre Laura, who work in the remote areas of the Girardot diocese, to distribute Holy Communion to the people. A similar experiment is being tried in Northern Brazil.

Obituary

We have received with great regret the news of the death in July of Mrs. Lucy Burston, for many years a member of St. Joan's in Victoria, a friend of Dame Vera Loughton Mathews and a valued fellow worker with Margaret Flynn. She founded the 'Little Green Shop' which has raised thousands of pounds for St. Vincent's Hospital. Our sympathy goes to her many friends and to St. Joan's, Victoria. May she rest in peace.

REVIEWS

Encyclopedic Dictionary of the Bible. Louis F. Hartman, C.S.S.R., McGraw-Hill Book Company, Inc., 1963, (£11).

This work is a translation and adaptation for English-speaking readers of A. van den Born's *Bijbels Woordenboek* (Second Revised Edition 1954-57). It is a mine of fascinating information about the Bible. As well as many historical, cultural and archeological articles, the dictionary contains valuable articles of a theological nature, admirable in their succinct presentation of up-to-date treatment of the subject in question. Selection of examples in a tome of this size (2,000 pages) is difficult, but one may single out the article on Christ's Resurrection, which concludes by a brief discussion of the present-day renewed appreciation of the Resurrection as an integral and essential part of Christ's saving act: this Pauline view was earlier obscured to some extent by stressing overmuch the satisfaction element in redemption-theology. Also the article on Mary, in its sober discussion of the Scriptural texts in the light of recent scholarship, is representative of a contemporary Biblical approach to the study of Mary-doctrine which both R.C. and non-Roman Christians are engaging in—to the enrichment of all.

Even within the Roman Church there is now some theological thinking going on, however, with regard to Mary's virginity *in partu*, which would not rest too happy with the assertion of Mary's 'miraculous delivery'. If Mary's principal glory is her title of *Theotokos*—Bearer of the Word made Flesh—does it not smack of Manicheism, as well as land us in physiological difficulties, to deny that she carried all the normal physical signs and consequences of her maternity? Why shouldn't she? Many of the articles, particularly the theological ones, conclude with a most useful bibliography in the main modern languages, for more detailed study of the topic concerned.

There are thirty-two photographic plates, a map of Palestine with modern Arabic place-names, and a good number of drawings. A work of vast erudition, this volume would be a profitable and enjoyable possession for the general reader, and a most worthwhile acquisition for the libraries of colleges of education in particular, in some of which students are now tackling divinity studies at a depth and range largely unsuspected in the ecclesiastical high places in this country.

Margaret Bendelow

Women's International League for Peace and Freedom, by Gertrude Bussey and Margaret Tims. (Allen and Unwin), 40s.

This record of fifty years of devoted labour in the cause of peace is the work of Gertrude Bussey

and Margaret Tims, though the former died before the book was completed. The Women's International League for Peace and Freedom had a dramatic origin in the Hague Conference when, in 1915, a group of courageous women from twelve countries, belligerent and non-belligerent, met, some in defiance of their Governments, to protest against war, and to seek means to secure a permanent peace. This was followed by the bold move of sending delegations of leading women to carry the views of the Conference to the rulers of the nations at war, and to those also of neutral countries, whose continuous mediation was implored.

After the war, a second Conference was held at Zurich, where bitter disappointment was expressed at the terms of the Treaty of Versailles, but at which the creation of the League of Nations was warmly welcomed. The inter-war years found the WILPF with many preoccupations. They protested against the traffic in arms and narcotics, they drew attention to the horrors of chemical warfare, they urged a greater representation of women at the League of Nations. Above all, of course, they worked for disarmament and the settlement of disputes by arbitration. Of the 8,000,000 signatures presented to the World Disarmament Conference in 1932, 6,000,000 resulted from the WILPF campaign. The League was, naturally, frequently unpopular with Governments, though it was its policy to work *with* rather than against them as much as possible. Above all, it tried to work with the League of Nations, though here, before long, disillusionment set in, as it saw national interests steadily put before international obligations.

Older readers will be carried back to the days when the hopes of the '20's were replaced by growing anxieties—Japanese aggression in Manchuria, followed by Mussolini's attack on Ethiopia and the Spanish Civil War—in all of which the League of Nations proved itself powerless to intervene. As late as 1936, the WILPF still believed that peace could be saved, if only the *people* of the world would unite in its support. The actions of Hitler and the outbreak of war put an end, for the time being, to all such optimism.

After the war, the League sought to reassemble its shattered forces, never, of course, wholly dissipated, though in many countries the movement had had to go underground. It sent four points for the consideration of the first United Nations Conference at San Francisco. In 1949, it acquired consultative status with the United Nations as a Non-Governmental Organisation, though, amazing as it may seem, this was opposed by the Women's International Democratic Federation, on the ground that the League (which many people would consider to be distinctly left-wing in its membership) was a 'reactionary and Pro-Fascist Organisation'!

In the succeeding years, it found itself struggling to gain acceptance of its views in a world in which

peace was indeed far to seek, and now overshadowed by the new and overwhelming threat of nuclear warfare. Never was disarmament more essential or harder to achieve.

The League has been fortunate in having the leadership of many outstanding women, among them Jane Addams and Emily Balch, both winners of the Nobel Prize for Peace, Gertrude Baer and Kathleen Lonsdale. It has had to weather storms, both external and internal. Though never wavering in its aims, dissensions often arose in its ranks on questions of policy. It was sometimes found difficult to reconcile the claims of peace with the claims of justice. At the outbreak of the 1939-45 war, the American section lost half its members, some resigning because it was too pacifist, and some because it was not pacifist enough. It has, in fact, never reached again its pre-war figure of 50,000 members, though in 1964 it counted 20 affiliated national sections, in addition to groups in many other countries. It should be stressed that throughout its history the attitude of the League has never been negative. It has stood not only for the absence of war but also for the presence of freedom, justice and the use of material resources for the good of all people.

Vera Douar

BOOKS RECEIVED

'Society and Mental Health', by R. J. Kerry and M. M. Smith. (Published by the Catholic Social Guild).

'This is Our Life' (Series of Mass Books for Children), by T. and J. Hulme. (Pergamon Press).

The Teilhard de Chardin Association

Christians of all creeds have united to form an association to propagate knowledge of the French Jesuit's writings.

A Date to Note

The Christmas Sale will be held on Saturday, November 27th, from 12—5.30. Please come and bring your friends to lunch and tea.

Josephine Butler Society

The eighth Alison Neilans Memorial lecture will be held under the chairmanship of Lord Sorenson, at the Caxton Hall, on Thursday, November 4th, at 6 p.m. The lecture, 'A Hundred Years' War', will be delivered by Lieut. Colonel Bernard Watson, of the Salvation Army.

Correction

We apologise for the error in The Month in Parliament in our last issue. The Sexual Offences Bill reached the Report stage in the House of Lords on July 16th.

ST. JOAN'S ALLIANCE

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OBJECT

To band together Catholics of both sexes, in order to secure the political, social and economic equality between men and women, and to further the work and usefulness of Catholic women as citizens.

MEMBERSHIP

All Catholic women are eligible as Members, who approve the object and methods, and will pay a minimum annual subscription of £1 which includes *The Catholic Citizen*. Men are invited to join as Associates, on the same conditions, with the exception that they may not elect or be elected to the Executive.

Life Membership £10.

TWENTY-FIVE YEARS AGO

From the *Catholic Gazette*, September 15th, 1940
The first South African nun was the lady who founded the Assumption Sisters in Grahamstown. She was a Miss de Hensingen, and a book has been written about her called "Notre Mère". She must have been a remarkable woman for she rode about Grahamstown on horseback to the scandal of the then parish priest, who reported her to Rome and was much upset when the reply from the Holy City arrived. It seemed that the Pope had always understood that horses were intended to be ridden! When, during the numerous Kaffir wars, Grahamstown was threatened with attack, Notre Mère used to lead her nuns to the safety of the town church, marching in front of them wielding a huge cavalry sabre, which had belonged to her brother, an officer in the Norwegian army.

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