

# THE CATHOLIC CITIZEN

Organ of St. Joan's Alliance (formerly The Catholic Women's Suffrage Society)  
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Daughter of the ancient Eve,  
We know the gifts ye gave and give;  
Who knows the gifts which you shall give,  
Daughter of the Newer Eve?

Francis Thompson

## FEMMES EXCEPTIONNELLES

### Magdeleine Leroy-Boy

Lors de la dernière réunion du Cabinet sortant, le 9 janvier 1966, Mme. Golda Meir, Ministre des Affaires Etrangères d'Israël depuis 1956, annonçait son intention de se retirer de la vie politique. Déjà en 1948, elle avait figuré parmi les signataires de l'acte de naissance de son pays, et elle avait ouvert à Moscou, la même année, la première mission diplomatique du nouvel Etat; elle a fait partie de tous les gouvernements depuis les premières élections à la Knesset en 1949, en détenant d'abord le portefeuille du Travail, puis celui des Affaires Etrangères, responsabilité qu'aucune autre femme au monde n'a encore assumée. Cette charge est devenue trop lourde pour sa santé, mais Mme. Meir n'a pu pour autant se résoudre à refuser une autre tâche de première importance pour son parti. On ne conçoit pas, en effet, que cette dame de 68 ans puisse prendre un jour une retraite complète, alors que sa vie entière a été vouée au sionisme, puis à la création et à l'existence même de son pays; son oeuvre apparemment ne sera jamais terminée.

Quelques jours plus tard, le 10 janvier, une nouvelle sensationnelle paraît dans la presse mondiale: une Indienne, Mme. Indira Gandhi, Ministre de l'Information, est élue Premier Ministre de la plus grande démocratie du monde—475 millions d'habitants—à un moment dramatique de son histoire. C'est l'aboutissement d'une carrière que l'héroïne prétend avoir commencé à l'âge de trois ans, tant, dès son plus jeune âge, elle baigna dans une atmosphère politique surpressurisée au sein même de sa famille. "La politique court dans ses veines," dit-on d'elle.

Qu'y a-t-il donc de commun entre la fille d'une pauvre famille juive qui émigra aux Etats-Unis pour échapper aux pogroms de la Russie tsariste, et la fille d'une puissante et aristocratique famille de brahmines, qui leur ait permis à toutes deux de vaincre les préjugés qui existent encore, bien qu'à des degrés divers, dans tous les pays et dans toutes les classes de la société (même pour la fille d'un ancien Premier Ministre, il n'est pas courant d'accéder à cette fonction dix-huit mois après la mort de son père!). Comment toutes deux ont-elles pu s'imposer à leur parti, conquérir

l'opinion publique, forcer le respect et jusqu'à l'admiration des ennemis mêmes de leur pays, comme on le vit pour Mme. Meir à une certaine Assemblée Générale des Nations-Unies?

J'ai le privilège de bien connaître personnellement ces deux femmes exceptionnelles, toujours d'un abord simple et cordial, et je leur découvre en commun quelques "vertus" qui me paraissent avoir dû contribuer à leur extraordinaire réussite politique.

En plus d'une intelligence remarquable, toutes deux possédaient au départ un sens aigu de l'équité et la volonté de lutter contre l'injustice, qu'elle soit dirigée contre leur peuple ou leur pays, contre leur race ou leur sexe. Animées d'une foi aveugle, d'un zèle missionnaire, elles ont milité dès leur prime jeunesse pour le triomphe de leurs idéaux. Suivant les circonstances, elles ont affronté la misère, les privations, le lourd labeur, la prison même, et elles se sont pliées à la discipline d'un parti politique qui luttait pour l'indépendance et l'union nationales d'abord, pour l'organisation et la promotion sociales ensuite, car, en Inde comme en Israël, une fois l'indépendance conquise, il fallait édifier la nation. Leur sens des responsabilités leur inspire le désintéressement dans l'action politique: on entre dans le service public sans attrait de récompense, mais parce que l'on croit pouvoir y être utile et que l'on doit compte à la société de ses talents et de ses privilèges.

Cette conscience du devoir n'altère pas pour autant la sensibilité. Golda Meir, à présent une grand-mère attendrie, a décrit, dans des pages émouvantes, les angoisses et le déçirement de la mère qui, par nécessité ou par vocation, travaille hors du foyer: "... This eternal inner division, this double pull, this alternative feeling of unfulfilled duty—today towards her family, the next day towards her work—this is the burden of the working mother"\* . On retrouve ce sens maternel dans toutes les activités sociales de Mme. Meir, non seulement lorsqu'elle fut Ministre du Travail, mais aussi lorsque, chargée des préoccupations de la politique étrangère de son pays, elle ne cessait de suivre de près les activités des organisations sociales et féminines, et qu'elle transposait ce souci

dans sa conception de l'assistance technique dans les pays en voie de développement.

Quant à Mme. Indira Gandhi, mère de deux grands fils, les innombrables articles parus récemment à son sujet sont unanimes: "This charming and attractive lady exudes sympathy, kindness and intense humanity"†. Mais il y a plus que le charme. . . . Toute sa vie, en effet, elle fut active dans les domaines culturel et social autant que politique. Si, lors de sa présidence du Congrès en 1959, elle impressionna même l'opposition par ses qualités d'organisation et d'acuité politique, on retrouve également son influence bénéfique dans les réformes pour la protection de l'enfance et pour la promotion de la femme.

Nous connaissons toutes d'autres femmes qui, sans atteindre ces sommets spectaculaires, sont néanmoins arrivés à des positions très élevées dans leur pays. Elles sont peu nombreuses: il est certain, en effet, que l'on exige beaucoup plus d'une femme que d'un homme avant de lui confier un poste de grande responsabilité; il est indéniable aussi que des préjugés surannés ou une politique mesquine écartent parfois des femmes de valeur au profit de concurrents masculins moins doués. En sens inverse, il faut reconnaître sans doute que la cause féminine a été desservie par le succès de femmes que favorisaient la chance ou l'opportunisme politique. Aussi dira-t-on que, d'une manière générale, les réussites durables témoignent de qualités positives non seulement d'intelligence, mais aussi de travail, de persévérance, d'énergie, d'abnégation, qui ont mis les dons naturels en valeur et qui ont assuré les compétences.

Certaines organisations féminines, alarmées par le petit nombre de femmes qui accèdent aux hautes fonctions publiques alors que l'émancipation politique des femmes est acquise depuis longtemps déjà, recherchent les causes et les remèdes de ce phénomène sociologique. Peut-être une réponse, partielle du moins, pourrait-elle être trouvée dans la vie de ces deux femmes que leur pays a élevées sur le pavois.

\*Marie Syrkin, Golda Meir: women with a cause. G. P. Putman & Sons, New York, 1963, pp. 87-89.

†Bibi Balwani Kaur, Indira Gandhi: the person and the Prime Minister, an article in "Women on the March", March 1966. Published by the Women's Department of All India Congress Committee, New Delhi.

#### Open Door International

The Open Door International are holding their Thirteenth Conference at Crosby Hall from Monday, July 25th, to Thursday, July 28th, next. It calls upon its members and friends in all countries to attend and would be glad to have the names of fraternal delegates by May 15th. The Honorary Secretary is Adèle Hauwel, 16 rue Américaine, Bruxelles 5, Belgium, to whom applications should be addressed.

#### ST. JOAN'S INTERNATIONAL ALLIANCE THE TWENTY-THIRD COUNCIL MEETING

Arrangements are now being concluded with Crosby Hall, Cheyne Walk, Chelsea, S.W.3, to hold our 23rd Council Meeting there.

The dates are from Friday, August 26th, to Sunday, August 28th. Would all members who wish us to book accommodation be so kind as to let us know their dates about this as soon as possible. The Crosby Hall Association (which incorporates the British Federation of University Women) quote us for non-members 30s. a night bed and breakfast; luncheon 5s. and dinner 7s. We have told them that we may require accommodation for between 15-20 members of the Alliance and must let them have final details within the next few weeks.

Plans so far for the Council Meeting are:—  
Friday Evening

#### THE PRESIDENT'S RECEPTION

Saturday and Sunday  
COUNCIL MEETINGS

Resolutions to reach the office by May 30th.

On Friday the 26th, there will be a meeting to discuss the role of women in the Church with those members who have studied this question.

Final details will be fixed when our International President is in London in July.

Crosby Hall, which is the International Clubhouse of the British Federation of University Women, overlooks the Thames and has a 15th century dining hall as well as a modern residential wing, library, clubrooms and gardens opening on to the Embankment. We feel sure that delegates will enjoy these pleasant surroundings not only for themselves, but for their association with Blessed Thomas More.

#### NEWS FROM EUROPE

##### Italy

In the proposed Civil Law Reform of Italy the following changes are envisaged: women retain their maiden name on marriage and add to it that of their husband (this has long been the unofficial custom in many countries); the husband decides the place of residence after consultation of his wife's and family's interests, but if circumstances demand it, separate domiciles are permissible; the father will no longer be solely responsible for decisions taken over his children (minors), but will require his wife's consent—which may even be refused, with legal sanction; the family fortune, including the dowry, is held in common by husband and wife.

The first woman magistrate of Sicily has recently been appointed. After a preliminary apprenticeship this young lawyer will be installed as Judge in a civil court.

A very interesting development is the promotion of domestic assistants (mothers' helps) to the status of licensed workers, accredited by special training

and examination. This far-seeing development has been inspired by the need of responsible domestic help for mothers undertaking extra-mural work.

(Report by M. Loschi, Rome, to Schweizer Frauenblatt, March 11th)

##### France

#### The Corrective Effect of Modern Science

Examinant cette question du point de vue du biologiste dans "Les Annales", de Mars, Jean Rostand rappelle tout d'abord les conceptions primitives qui ne donnent généralement à la mère qu'un rôle accessoire. La mère n'est qu'un champ ou se développe la semence déposée par l'homme, qui ainsi est seul à se continuer dans l'enfant. Cette prévalence paternelle se retrouve dans la philosophie grecque et chez St. Thomas.

"L'évolution actuelle du rôle juridique de la femme dans notre droit moderne, l'indépendance toujours plus grande accordée à celle-ci trouve peut-être son explication dans le progrès des sciences biologiques qui ont écarté les erreurs du Moyen-Age."

Et Jean Rostand d'ajouter: Quelqu'un a dit jadis: Donnez-nous de bonnes finances nous ferons de bonnes lois. Il s'en faut d'ailleurs que le droit ait rattrapé la biologie en ce qui concerne la place à faire à la femme. . . . Nous estimons qu'une entière égalité en tous les domaines est le moins qu'on lui doive."

#### Des Filles Enfants de Choeur

La paroisse St. Joseph de Leidschendam—faubourg de La Haye—a décidé d'utiliser des enfants de chœur-filles aussi bien que des garçons. "Rien ne s'oppose à ma décision sur le plan canonique," aurait déclaré le Curé de St. Joseph, auquel sa décision a été inspirée par le désir d'une petite fille de servir la messe avec son frère jumeau. Si l'on cesse de considérer les enfants de chœur comme des "prêtres au petit pied", il n'y a aucune raison, estime le P. de Leede, de réserver aux garçons le service de l'autel.

(Le Monde, 4th March, 1966)

#### Christian Unity Conference

Members will be interested to know that His Grace Archbishop Georges Hakim of Galilee will be one of the speakers at the Third Hammersmith Christian Unity Conference at the Sacred Heart Convent, Hammersmith, on May 21st and 22nd. Many will remember His Grace's encouraging words at the tea party arranged for him by Miss Barry at the House of Commons in May, 1964, and those who attended St. Joan's Council Meeting in Rome last September will recall his still more encouraging presence at the Reception we gave at the Villa Bassi which opened the proceedings.

Anyone wishing to attend the Conference should write to J. R. Mann, 50 Camden Mews, London N.W.1. Two days, including Sunday lunch and tea both days 30s.; without Sunday lunch 25s.; one day only 12s. 6d.

#### Obituary

We regret to report the death of the Most Reverend Archbishop Kiwanuka, Bishop of Rubaja, Uganda, last February. He was the first African bishop and took an interest in the Alliance, receiving *The Catholic Citizen* for many years.

Also our member Miss Katharine Kendall who died this month at the Convent of the Cenacle where she lived for some years. R.I.P.

#### Miss L. Martindale

Louisa Martindale, C.B.E., M.D., F.R.C.O.G., died at her home in London on February 5th at the age of 93. Medical women of her generation did not face the same difficulties and opposition that attended the earlier pioneers. Nevertheless they had to create their own opportunities. Denied the experience to be gained by postgraduate appointments at home Miss Martindale studied at leading clinics in Europe and North America before settling in general practice. In her practice at Brighton as more and more surgical and gynaecological patients consulted her she began to feel the need of hospital beds. An appointment on the honorary staff of the local hospital was barred to a woman so Miss Martindale and her friends determined to supply the need. Thus was founded the New Sussex Hospital for Women and Children in Brighton. In 1924 she was associated with other women surgeons in founding the Marie Curie Hospital in London for treatment by radiotherapy of the diseases peculiar to women.

Miss Martindale had a strong social conscience—a book she wrote dealing with the problem of prostitution and venereal disease entitled "Under the Surface" brought on a storm in the House of Commons and helped the campaign to bring these subjects into the open. For many years she played a prominent part in the suffrage movement and in international medical gatherings. But above all her chief concern was the advancement of women in the medical profession to whose present status she had contributed so much.

D. Collier

#### A Date to Note

Our member, Mrs. Parry-Hausenstein, is giving a lecture on "The Structure of the Thought of Pierre Teilhard de Chardin" at 23 Kensington Square, London W.8, on Tuesday, April 26th, at 7.45 p.m. She is Honorary Secretary of the Pierre Teilhard de Chardin Association. Members 1s., non-members 2s. 6d., at the door.

#### Equality of Opportunity?

The Open Door Council's Committee has asked Scotland Yard whether the post of scientific officer in the Metropolitan Police Laboratories is open on the same terms to women scientists as to men and if Scotland Yard is going directly to the universities to try to recruit women as well as men in their final year of study.

## ST. JOAN'S ALLIANCE

founded 1911

BRITISH SECTION OF ST. JOAN'S INTERNATIONAL ALLIANCE

AND

Editorial Office of "The Catholic Citizen"

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

### EXECUTIVE COMMITTEE

Ex-officio MME MAGDELEINE LEROY BOY, Dr. Jur. President St. Joan's International Alliance.  
 MISS P. C. CHALLONER, M.A., Chairman  
 MRS. MUN WAH BENTLEY, M.A.  
 MISS M. BLACKBURN  
 MISS PAULINE M. BRANDT  
 MISS C. M. CHEKE, Editor, *The Catholic Citizen*  
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### THE FIFTY-FIFTH ANNUAL MEETING

The Fifty-fifth Annual Meeting was held at 27 Wilfred Street, Westminster, on Saturday, March 19th, Miss P. C. Challoner presiding.

The meeting unanimously adopted a motion by a show of hands that the subscription to include *The Catholic Citizen* be raised to £2 per annum.

A rider to the motion put by Dr. Marita Harper was also passed: that the charge for individual copies of the paper be two shillings and for non-members the charge for the ten annual copies should be one pound.

The Treasurer's report read by Mrs. L. Halsey was approved. Mrs. Halsey gave the meeting details of the estimated expenditure during the forthcoming year, based on current expenses. Members were warned that the financial position of the Alliance was "precarious". She stressed the heavy loss sustained by *The Catholic Citizen* which was due in part to the fact that many members had not paid their subscription for several years, and also to the large number of copies distributed free for publicity purposes or in exchange for other periodicals as well as to nuns and prelates. The rent of the new office was considerably higher and the rates, which had not yet been fixed, would also be substantially more than they had been.

The total annual expenditure for 1966 was estimated to be £1,820 including the salary of a new General Secretary taken from the special fund raised for that purpose.

A brighter side of the financial situation is the donation of almost twice the amount contributed at the last Annual Meeting following a felicitous appeal by Miss E. D. Price who confirmed the Chairman's opening remark that the Alliance was "run on a shoe-string". It was "a very thin shoe-string" and she hoped that the members would do all they could to "make the shoe-string a little bit thicker". The final amount £146 11s. 2d.

Mrs. Halsey's strong urging that the financial situation of *The Catholic Citizen* be reviewed encouraged the meeting to discuss ways and means of (a) reducing the cost and (b) expanding the circulation.

A suggestion was put by the Chairman that two Vice-Chairmen should be elected who could, in case of emergency, act for herself and Dr. Shattock. The names she proposed were Miss Price and Miss Clarke.

Miss Challoner pointed out that both she and Dr. Shattock were beyond retiring age and that during the past year they had both been keenly aware that they had to rely on each other in working for the Alliance. Both had been, at different times, unable to carry on through illness and the urgency of securing more help had been brought home to them.

"I am not an everlasting Chairman," said Miss Challoner. She said she was pleased to be able to introduce the new General Secretary, Mrs. A. Phillips.

Mrs. P. Fogarty, representing the Australian (Queensland) Section, spoke on *The Catholic Citizen*. She said that she felt that more support should be given to it by the sections and that when she returned she would see what could be done about sending more news etc. from Queensland. She told the meeting how delighted she was to be there and to be able to meet people who, until then and for so long, had been only names. She also said that she thought controversy in the form of correspondence should be encouraged and deplored what she described as the "harem" attitude of so many women in Australia.

Miss Christine Spender read *The Catholic Citizen* report and Miss H. Walmesley supporting it referred to Mrs. Fogarty's presence, remarking that although she herself only came from Birmingham

### RESOLUTIONS

#### 1. JURY SERVICE

St. Joan's Alliance trusts that the Departmental Committee on Jury Service will recommend that the qualifications for Jury Service be based on the Electoral Register, thus enabling a greater number of women to serve on Juries.

#### 2. PRIVATE EMPLOYMENT AGENCIES

St. Joan's Alliance urges the Government to introduce legislation to provide for a system of licensing and supervision of private employment agencies.

#### 3. I.L.O.

St. Joan's Alliance urges that equal protection be given to men and women against exploitation, injury, industrial accident or disease. Further that incapacity for work on account of maternity be dealt with under the same regulations as apply to absences owing to illness, injury or other incapacity for work, and that women be given full opportunities for shift work, part-time employment, training and re-entry into employment.

#### 4. DOMICILE

St. Joan's Alliance calls upon the Government to introduce and pass into law a Bill giving a married woman the right to her own domicile.

#### 5. EQUAL GUARDIANSHIP OF INFANTS

St. Joan's Alliance calls upon the Government to introduce and pass into law a Bill giving both parents equal rights of guardianship over their children.

#### 6. EQUAL PAY

St. Joan's Alliance urges the extension of equal pay to women employed in the industrial grades of the civil service and in commerce and industry generally.

#### 7. TAXATION

St. Joan's Alliance calls for the separate taxation of married persons and the removal of all sex discrimination in taxation.

#### 8. EDUCATION

St. Joan's Alliance urges that in all schemes of education and in the allocation of scholarships and awards, equal opportunities be made for girls and boys.

#### 9. STREET OFFENCES ACT, 1959

St. Joan's Alliance urges the Government to amend the Street Offences Act, 1959, by the deletion of clause 1(1) and the substitution of a clause applicable to all citizens, whether men or women, who cause annoyance or nuisance by loitering in the streets or public places.

#### 10. SLAVERY

St. Joan's Alliance welcomes the Report of the Special Rapporteur and urges the Government to press at ECOSOC for the appointment of a Committee of experts to aid him in this work.

#### 11. FULLER PARTICIPATION OF WOMEN IN THE SERVICE OF THE CHURCH

St. Joan's Alliance respectfully renews its request for the support of the Hierarchy for the following resolutions which were passed at previous Council Meetings:—

- that if diaconal duties are entrusted to laymen as an independent ministry, this ministry be open to both men and women.
- St. Joan's Alliance expresses its conviction that should the Church in her wisdom and in her good time decide to extend to women the dignity of the priesthood, women would be eager and willing to respond.

she felt sometimes as remote as though she lived in the Antipodes. She described *The Catholic Citizen* as "this wonderful little paper".

Miss Challoner, thanking Miss Walmesley said that she was one of the first women orators she remembered hearing. She then drew the audience's attention to the fact that it was the anniversary of their founder—Miss Gabrielle Jeffery. The following Saturday would be that of Miss Leonora de Alberti.

The Chairman in her address told the audience that the Memorial Cards of Miss Barry were now available and that Miss Parnell was finishing the Memoir she had undertaken to write.

The Secretary, Miss Gabrielle Daye, described by Miss Challoner as "the voice of St. Joan's", read the Section's (U.K.) Report which was approved, as well as the minutes of the last annual meeting.

Apologies for absence were made by the Chairman for Miss Isabel Fleming (Honorary Auditor), Miss C. M. Cheke, Mrs. Cheux, Miss E. Rocca, Miss Antill and Miss Christitch.

Dr. Marita Harper read the report on International Affairs, in her capacity as International Co-ordinator. Dr. Harper apologised to the meeting for not having been able to do as much work as she would have wished in this capacity owing to unavoidable domestic commitments.

Miss Nancy Stewart Parnell, in moving the adoption of the report, made an inspired speech in which she acknowledged the debt members owed to the committee and the small group responsible for the report, and in particular mentioned the wonderful work of Mademoiselle Archinard in the International sphere.

Reviewing the national situation Miss Parnell said that although there was much on which St. Joan's could congratulate itself, there was still a lot to be done and referred to the absence of a "Married Woman's Charter". She referred also to the fact that there were four-and-a-half million married women working, and many more who needed and were anxious to work. "But no legislation has been brought in to make it satisfactory or practicable for these women to work," said Miss Parnell, who closed her speech with a quotation from Tennyson's "Ulysses". Although they might not have the strength which "moved heaven and earth" she hoped that they were still "strong in will to strive, to seek, to fight and not to yield".

Miss Margaret Clarke, in seconding the motion, said that they were up against ignorance. "People are ignorant that there is so much remaining to be done for equality," she said. She read the Declaration of Discrimination against Women which had been unanimously adopted by the Commission on the Status of Women in Geneva, on March 8th.

The following Resolutions were passed unanimously with the exception of two votes against 11(b).

- (c) St. Joan's Alliance petitions the Commission entrusted with the Revision of Canon Law to amend those Canons which concern women so that these no longer assign to women a position of inferiority which does not correspond with their civil and social status.

## 12. LITURGY

*Confirmation of Resolution passed at the Council Meeting*  
St. Joan's Alliance recalling the recent changes introduced into the Ritual of Marriage in the Liturgy Constitution (III 78) begs that this be further considered so that it may express the equal rights and duties of husband and wife as affirmed in the Encyclical *Pacem in Terris*.

## NOTES AND COMMENTS

### "Protective" Legislation

In the June/July issue of *The Catholic Citizen* last year, we commented on a plywood factory in Gabon which, it was said, employed three hundred women on equal terms with men. The Ministry of Overseas Development has recently queried the correctness of this comment, since it says, it understood that Gabon had ratified the I.L.O. Convention on Nightwork for Women (89) and, therefore, Gabon is either violating the Convention or is not treating the women on an equality with the men who work a night shift.

We regret the delay in responding. We have now obtained the Chart of Ratifications of the Conventions from the I.L.O. office and Gabon has not ratified Convention 89 apparently.

We had noted the news about this factory because we have always protested against those Conventions which "protect" women and particularly their application in developing countries.

### Equal Pay

Lady Hart, former chairman of the Greater London Council's Employment and Insurance Committee said at Nottingham that about six million married women were not working outside their homes and that the rates of pay, at present, were one of the biggest deterrents. "Men and women should be counted as units of energy and pay worked out according to the job done, irrespective of sex."

(*The Guardian*, February 19th)

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The Royal Commission on Trade Unions and Employers' Associations were told by Mrs. J. Mineau, an official of the National Federation of Professional Workers, that some employers had a Victorian attitude towards women and did not believe in equal pay for equal work. When asked by the Chairman, Lord Donovan, whether there was a remedy, she replied "Somehow we have got to make women realise that only through the union organisations can they become effective enough to achieve equal pay."

(*The Times*, March 2nd)

### Plus ça change, plus c'est le même chose

In February, 1952, *The Catholic Citizen* reported that the Chancellor of the Exchequer could not agree to the request of the staff side of the Civil Service Whitley Council for the gradual introduction of equal pay for men and women civil servants. He could not sanction any salary agreement which "changed the relativities" and would create further inflation.

The Equal Pay Campaign Committee in reply pointed out that only a few months before Mr. Butler was pressing the Government to extend the area in which equal pay was already given in the Government service, but that when he had the opportunity to act, he raised the same objections that had been made by his predecessors for years. The Committee also pointed out that changes in relativity are the purpose of the claim and must take place whenever equal pay is established. . . . It is moreover illogical and inequitable to apply the argument of inflationary pressure to women alone when wage increases of over £300mn. were granted to industrial workers during 1951.

Change the date to March, 1966, the party of the Chancellor from Conservative to Labour, and the amount paid out from £300mn. to £600mn. and the situation is precisely the same today.

### Needs for Older Workers

"Prospects for employing women trained in such fields as teaching, law and medicine are said to be fair, although it is extremely hard for a woman over 35 to train for a new career." Practical changes called for are:—the provision of more nurseries, the abolition of early retirement, and adjustment of the present system of insurance contributions by the employers of part-time workers.

("Prejudice and the Working Wife",  
*The Times*, March 2nd)

### Private Courts

Mr. Reginald Paget, Labour Member for Northampton in the last Parliament sent a letter to the Attorney-General concerning "private courts". In it he mentioned the "stewards of the Jockey Club and National Hunt Committee who habitually set up courts for the purpose of maintaining a monopoly and enforcing restrictive sex-biased practices, such as the barring of women from training horses, and which pass sentences involving heavy fines payable to themselves." He referred also to "The Committee of the Stock Exchange who set up courts to enforce sex-discriminatory and monopolistic restrictive practices."

### Progressive Canon

For the first time in the memory of Westminster Abbey's Chapter office, this month's preachers include two women. Yesterday Sister Edna Mary, Deaconess of the Community of St. Andrew, was in the pulpit. On the 27th it is the turn of Mrs. Kathleen Baxter, Fellow of Newnham College, Cambridge.

### Centenary

A Solemn Centenary Mass of Thanksgiving was held at Westminster Cathedral on the Feast of St. Joseph, March 19th, 1966, by the Mill Hill Missionaries.

The Mass was con-celebrated by His Eminence Cardinal Agagianian, Cardinal Prefect of the Sacred Congregation of the Propagation of the Faith; His Eminence Cardinal Heenan, Archbishop of Westminster; His Eminence Cardinal Rugambwa, Bishop of Bukoba, Tanzania; His Excellency Archbishop Cardinale, Apostolic Delegate to Great Britain; and representatives of male religious orders.

\* \* \*

Dr. Shattock, who attended the Reception held after the Mass, told the Annual General Meeting how "nuns, coloured and plain", whom she met at the Reception, had come up to her and congratulated her on *The Catholic Citizen* and described it and its work as "stupendous—almost a miracle".

### Reforming Canon Law

It is now certain that the Commission for the Revision of the Code of Canon Law will before long undertake the complete reshaping of existing legislation and that it will not confine itself simply to what the Council has enacted, according to a KIPA report from Louvain. The Commission has set itself no time-limit, but it is considered probable that its labours will extend over more than 7 years. Members of St. Joan's Alliance will realise that their labours too must be continuous and that no opportunity should be lost to inform the 60 members of the Commission, or any one of them, of the content of the Alliance's petition, to which Florence Barry devoted the last year of her life, her wisdom and foresight.

### Vocations

Stop relying on "ready-made vocations from a ready-made school system and seek vocations where they are and as they are," says Bishop John J. Wright of Pittsburgh. He urges "more intensive efforts to find precisely in the so-called secularised areas of the world men and women disposed to serve the Church in priestly and religious life."

(*U.S. Catholic*, January, 1966)

### The Great Contradiction

All my life, as a Servant of Mary, I've puzzled over a strange and widespread contradiction. We extol to highest heaven the Mother of Christ as God's Masterpiece and yet demean to inferior status and third-rate citizenship the daughters of our Queen. We teach basic truths about sharing the priesthood of Christ—arising from Baptism and Confirmation applying to both sexes—and then forbid acolyte privileges even to Sisters.

HUGH M. CALKINS, O.S.M.  
(*U.S. Catholic*, January, 1966)

### A Loss to the Church

We take the following extracts from a recent article entitled "How Women Were Excluded" by our Canadian member Miss Cecilia Wallace in *The National Catholic Reporter* of the United States:

"In the Eucharist, the central part of the central act of worship in the Catholic Church, women can see the similarity between Mary's consent to allowing her own body and blood to be formed into the body and blood of Christ, on the one hand, and His rebirth upon our altars through the power given to priests. Earlier Christians saw the similarity, too, and bestowed upon Mary the titles, related to the altar, of Ark of the Covenant, Tabernacle of the Most High. Yet women are not allowed to officiate in any way at the altar. The argument has been that Christ was male so only men can be priests. Yet women must continue to wonder why theology and Mariology consigned Mary to a "unique" place in the Church, unrelated in any real way to them, while men alone can aspire to the unique and intimate relationship to Christ common to both Mary and the priesthood, namely that of bringing Him to earth to dwell among the people." . . .

"There is evidence, too, that the pastoral work of the Church has suffered through the rejection of women, who are even denied the right to participate in the liturgy as lectors and commentators. This, in effect, denies them the right to prophesy to the assembled community, a right granted to them even in the early Church. And there is a good deal of evidence in the scholarship of the Church that a specifically male mentality is limited in applying Christian principles to concrete and specific pastoral problems, particularly those concerning women. Here it has been thought more feasible to accept the (often prejudiced) views of male theologians rather than those of women themselves. And since these views, although not contained in the official doctrine of the Church, have assumed quasi-religious significance, women themselves have been conditioned by them, to the point where they see themselves as passive, rather than active elements in the Church (particularly in Church scholarship and intellectual endeavour). In other words, they accept as normal their role as diminished human beings."

### The Vatican and Discrimination?

At a recent Press Conference in Rome, Archbishop Pellegrino of Turin expressed himself in favour of admitting women to theology schools, which is still forbidden in Italy. He said that the Vatican Council had eliminated all discrimination based on race or sex.

## REVIEW

**Women on the Warpath.** By David Mitchell (Jonathan Cape, 36s.).

David Mitchell is lucid and forceful—not so the typography of the cover of his book, almost illegible in a “fin de siècle” type. He brings to life the colourful personalities of remarkable women who founded the suffrage movement between 1910 and 1920; their success, one of the “side-effects of the First World War” is aptly described by the author as their Passchaendale, with often bloody battles.

The zeal, fire and courage of those women flames from the pages of this well-written book. It should kindle the hearts of a younger generation—men and women who are unaware of the tremendous sacrifices demanded for the achievement of present-day freedom now often taken for granted.

The growth of the movement which emancipated women from straight-jacket conventions and restrictions that had kept them in bondage for centuries was rapid and violent; as rapid as the growth of Jack’s beanstalk. At the top, instead of a sleeping giant there was the giant work-potential of unexplored talent.

The early movement expanded from an initial demand for the franchise to social, moral, economic and political fields; in the case of some societies to an indirect participation in the growth of the welfare state of this country. Mr. Mitchell depicts the internecine struggle that soon developed between the various organisations which were led by very individual and dynamic women, split roughly between “right” and “left” factions. Many women were inspired by deep religious feeling. The Quakers urged by their religious beliefs led in the magnificent championship of Conscientious Objectors—hitherto treated as pariahs, worthy only of insult.

Each organisation had its own periodical. Many were the battles fought for their survival and undercover strategy was employed to outwit the police intent on seizing the presses and prosecuting the printers. Heroism, wit and daring are the hallmark of these women to whom we are greatly indebted; we salute and thank them.

Among the shoots which had sprung up in the glare of the First World War was the Catholic Women’s Suffrage Society, now St. Joan’s Alliance. When Florence Barry became its first secretary she called, with a colleague, on their Bishop; and they were advised by him to go home and say their Rosary. This piece of advice is on a par with others quoted by the author. Neither the politicians nor the statesmen of the day had an inkling of the volcanic force of the movement with which they were confronted. No Bishop could have foreseen the growth of the Catholic Women’s Suffrage Society.

This book has many excellent photographs. It should appeal to young women who have a love

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of freedom and justice and to those who are aware that discrimination persists in many fields. St. Joan’s Alliance, now one of the diminishing number of organisations which stem from the parent shoot, continues to fight for the raising of the status of women and for the abolition of all legal discrimination. AP.

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