

WOMEN'S SERVICE  
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# 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.

## Into the Market Place

By Phyllis C. Challoner.

In the preface to his book *The Destiny of Modern Woman in the Light of Papal Teaching*,\* Father Faherty does St. Joan's Alliance the honour of acknowledging the "kind helpfulness of Phyllis Challoner and Florence Barry"—among others. This help was gladly given and consisted in some research into documents on a few specific points on which Father Faherty asked our aid. He did not ask for a bibliography on the feminist movement. This was perhaps unfortunate as he does not appear to be familiar with the accredited standard works on the subject, nor does he mention the great work of Père Sertillanges, O.P., "Christianity and Feminism", which was published in 1907 and which contains most uncompromising statements on the equality of the sexes, with ecclesiastical imprimatur.

We are grateful to Father Faherty for his clear exposition of the work of Josephine Butler and of the case against state regulation of prostitution. He reports the encouragement given by Leo XIII to Dr. Agnes McLaren to work for a political objective: the abolition of the legal regulation of prostitution. We are grateful also to Father Faherty who has gone to great pains to collect all the Papal Allocutions and speeches on any aspect of what he calls "the woman question", but we are obliged to make some serious criticisms of the general tenor of the book. It seems to us to lack the essentials of a scholarly and authoritative production. It does not let the Pope's words speak for themselves and their presentation is scarcely impartial. Father Faherty seems to have evolved a theory, partly from his own prejudices and partly from those sources which have never seen eye to eye with feminists; and where the actual words of the Pope conflict with this theory, they are minimised or explained away. For instance, he gives a summary of the present Pope's insistent claim for equal pay—"for the same type of work at the

same level of output", but follows it by a paragraph intended to show that a woman's work rarely reaches the "same level of output" as a man's. At the same time he more than implies that the motive of the Pope's statements was mainly to prevent the exploitation of women, because of the danger of consequent male unemployment, not for the sake of justice to men and women alike.

The most serious fault we find in Father Faherty's book, however, is his arbitrary division of feminists into Christian and Radical, and his foisting on to the programme of the feminist movement such things as divorce, free-love, and artificial birth control. As long ago as 1916 Leonora de Alberti wrote in the *Catholic Citizen*, "the woman's movement does not stand, as the reverend writer (Father Bernard Vaughan) suggests, for lust, licence, and the sex war." Webster's Dictionary defines feminism as "the theory, cult or practice of those who advocate such legal and social changes as will establish political, economic and social equality of the sexes." Miss Fletcher whose *Christian Feminism* Father Faherty praises while admitting that she was "not herself a member of the Suffragette Society," gave a definition of feminism with which even the most advanced will scarcely quarrel. "Now the Catholic Church maintains as stoutly as the most rebellious feminist can desire, that what is highest and best in the individual may never under any circumstances be sacrificed. God wills the highest moral perfection and the completest development and happiness of His rational creatures".

St. Joan's Alliance is as radical as any section of the feminist movement in that it goes to the root of all things for its principles. The equality of the sexes is written for ever into Christian doctrine in the Catechism. Woman is not a means to an end, however good that end may be, but an end in herself, and for God.

Father Faherty seems startled at the "originality and sublimity" of the sentiments expressed in an Allocution of Pope Pius XI when he ex-

\**The Destiny of Modern Woman*, by Father William B. Faherty, S.J., Ph.D. (The Newman Press, Westminster, Maryland. \$3).

claimed: "What are the religious of all times and places if they are not women who are sufficient of themselves, and have willed to labour in those fields which they have chosen"? And yet it is surely obvious that the Church gave women the right to renounce matrimony and choose their vocation for themselves. This again is no more and no less than feminists believe. Father Faherty quotes Miss Eckenstein as saying in *Women and Monasticism*: "The woman of to-day, who realises that the home circle as at present constituted, affords insufficient scope for her energies, had a precursor in the nun who sought a field of activity in the convent".

Just as there are Catholics who exalt their particular prejudices into dogmas, so there are feminists who add to the aims of feminism unwarranted assumptions. St. Joan's Alliance is not alone among feminist organisations in combating these excrescences.

Father Faherty in discussing the report in the *New York Times* of May 19, 1923 that the Pope approved of the movement for Suffrage for Women, when he received a deputation from the International Woman Suffrage Alliance, "some of whom are members of the Catholic Women's Suffrage Society"—leaves unamended the statement in the same paper that the Pope said "he was unable to receive the Congress officially as he could not approve some portions of its programme, especially relating to divorce." Father Faherty concludes that the Pope's cordial reception of the Catholic delegates meant at least negative approval of their purpose of being in Rome—but the insinuation about divorce remains unchanged. That divorce was no part of the policy of the International Alliance of Women is amply proved in the report of the Conference written for the *Catholic Citizen* by Leonora de Alberti herself. She said "being a political assembly, it was not possible for the Holy Father to receive a deputation" . . . that the Alliance was in favour of divorce "was categorically denied by Mrs Chapman Catt (the President) at the Congress . . . fifty tickets for general audiences were distributed among members of the Congress and one or two Catholic delegates were received in private audience . . . No objection was raised by the Holy Father to Catholics joining the Congress freely as individuals. Any statement to the contrary is erroneous."

This study of the recent pronouncements of the Pope's on the "Woman Question" reveals that the present Pope has gone further than any other in urging political action on women. The Holy Father recognising that married women are often obliged to work outside the home, has accepted what arises from that situation; he has stated categorically that the Church upholds equal pay for equal work; and last but not least, he

has emphasised that the unmarried woman outside the cloister has a place in the scheme of things and a great opportunity for good.

On September 11th, 1947, the Holy Father called upon Catholic women to exercise, in the face of unprecedented danger, intrepid faith and moral strength. "Now" he said "you have come out and descended into the market place to take your place in the struggle." After describing the danger and the responsibility lying on those who enjoy political rights to vote the Pope ended "we do not lose sight of the fact that the management of a home where everybody feels at ease and happy, and the education of children, are in reality a contribution of the first order to the common welfare, an appreciable service redounding to the benefit of the entire nation. Those among you who are more free, more fitted and better prepared, will take on the heavy burdens of public work and will be the representatives of the rest and their delegates. Have faith in these, understand their difficulties, their worries, the sacrifices entailed by their devotion. Support them, help them." Herein lies the destiny of modern woman.

#### CLOSED SHOP

The twenty-fourth Annual Report of the Open Door Council reveals excellent work done particularly in an attempt to discover what work is available to women, and what is denied them, not by Parliament but by Trade Union regulations.

One hundred and forty questionnaires were sent out, and the answers received indicate that equality is established in the National Union of Journalists, Unions of Musicians, Actors' (Equity), Film Artists and Cinematograph Technicians, Jewellery, Diamond Cutting and Dental Technicians, Press Telegraphists, Basket Industry, Outdoor Assurance Agents, National Union of Seamen (Catering), Association of Engineering and Shipbuilding Draughtsmen, Amalgamated Cotton Weavers, Wire Workers, Scalemakers, Scientific Workers (not in Civil Service.)

"Closed Shops" include practically the whole of the Printing Trade and the Building Trade, Bakery, Salt Industry, Engineering Surveyors, Glass and Bottle Workers, Pig Iron Industry, Railway Spring Making, Cooperage, Ships and Aeroplane Radio Officers, Iron and Steel Heavy Industries.

The remainder varied between these two extremes or gave no reply to the Questionnaire.

We offer our congratulations to Miss D. A. M. Chambers on her marriage to Mr. Rembowski and wish them both many years of happiness.

## Notes and Comments

We announce with the greatest pleasure that the Holy Father has graciously bestowed the Cross *Pro Ecclesia et Pontifice* on Florence Barry, for forty years the devoted honorary secretary of St. Joan's Social and Political Alliance. The decoration was presented to her by His Grace Archbishop Myers at Archbishop's House, Westminster, on May 9th.

On St. Joan's Day, Wednesday, May 30th, according to tradition, Mass will be offered for the Alliance—this year by the kindness of Father Jerome O'Hea, S.J.—and a wreath tied with our colours will be laid on the shrine of St. Joan in Westminster Cathedral. We ask all members to remember the Alliance especially in their prayers that day.

In the evening, there will be a Public Meeting at 7.15 at More House, 53, Cromwell Road, S.W.7 (two minutes from South Kensington Station). The speakers will be the Rev. Jerome O'Hea, S.J. for many years a Missioner in South Rhodesia; Mr. C. W. W. Greenidge, one of the four members of the United Nations Committee on Slavery; Miss Marion Spaine, from Sierra Leone; and Miss P. C. Challoner, chairman of St. Joan's Alliance. Dame Vera Laughton Mathews, D.B.E., will preside.

We ask our members to do their utmost to attend, and to bring a non-member with them to hear about the work the Alliance is doing to raise the status of women in Africa and elsewhere. Entrance is free.

At the House of Commons on May 9th, Sir Guildhaume Myrddin-Evans, on behalf of the Minister of Labour, received a deputation of representatives of some 50 organisations to urge the Government to press for a Convention on Equal Remuneration for Men and Women Workers at the forthcoming International Labour Conference.

Mrs. Cazelet Keir, Chairman of the Equal Pay Campaign Committee, introduced the deputation. The spokesmen for the Committee were—Miss Barry (St. Joan's Social and Political Alliance), Miss McClellan (Federation of British Soroptimists), and Miss Watts (London and National Society for Women's Service).

Sir Guildhaume undertook to convey to the Minister of Labour the points raised by the deputation.

Mrs. Barbara Castle, M.P., Miss Irene Ward, M.P., and Lady Megan Lloyd George, M.P.,

supported the deputation by their presence, prior to being received by the Minister of Labour.

The Standing Committee of the House of Commons has dropped the Matrimonial Causes Bill, and the terms of reference of the Royal Commission to enquire into the marriage laws are now awaited. We note from *Wife and Citizen* that the Married Women's Association is asking that the terms of reference "shall be wide enough to consider the causes in marriage which lead to divorce, and to point out that the emphasis of the enquiry should be on the means to improve and raise the status of marriage rather than on divorce reform."

The Criminal Law Amendment Act, 1951, passed its Third Reading on May 4th. We trust it will have a speedy passage through the House of Lords.

The Alliance said goodbye to Miss Monica Munro, when she sailed for the West Indies on April 21st, with great regret and heartfelt good wishes for her future. During her six years in this country she has achieved distinction throughout her training. She was awarded the L.C.C. silver medal for general hospital training and obtained the Health Visitor's Diploma in addition to qualifying as a Queen's nurse. She has returned home to supervise the Nursing Services of Grenada and its dependent islands.

Miss Munro was a valued member of St. Joan's executive committee in 1950, and was one of the delegates to the Conference of St. Joan's International Alliance in Rome last October. We shall miss her, and shall look forward to news of herself and her work.

We ask our members to pray for Miss Bertha Quinn, a member of St. Joan's Alliance who died early in April. She was a member of the W.S.P.U., and was imprisoned five times during the campaign for votes for women. She was Leeds organiser for the National Tailors and Garment Workers Union for twenty-five years. In 1927, the *Catholic Citizen* congratulated her on "her magnificent protest against artificial birth control" at the Conference of Labour Women at Huddersfield. She was a member of the Leeds City Council for twenty years, and was honoured by the Holy Father in 1946 by the award of the *Bene Merenti* medal. May she rest in peace.

## ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

AND

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Signed articles do not necessarily represent the opinions of the Society

### EXECUTIVE COMMITTEE

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MISS CHRISTINE SPENDER, *Hon. Editor, "Catholic Citizen."*

## Being a Woman

The last sentence of this book\* sums up its very sensible philosophy: "The Art of Being a Woman is to remember that in order to give life, we must take care to be alive ourselves." In other words through false notions of the self-sacrifice traditionally expected of women we must not allow ourselves to become stultified. Our aim must be to grow to our full stature as human persons—for only thus shall we be able to contribute our whole quota to the race.

Mrs Williams-Ellis most usefully knocks down galleries of Aunt Sallies—her object being to dispute tradition when it hampers human beings and is no longer tenable. Her conclusions are often very interesting but probably not new to any of the hard-thinking members of the woman's movement. She takes, for instance, the question of Equal Pay and concludes that though in industry a rough and ready estimate may point to the fact that women's over-all capacity is about 85 per cent that of men, the way they are paid bears no real relation to the supposed facts. They are paid far less than on an 85 per cent basis—moreover when their productive powers overtop those of men they are not paid as much as men and, again, there always seems to be a special rate for any form of woman's work. Though in theory women have equal opportunities with men in the professions and in business (though not always equal pay) in practice the higher posts are reserved for men. All this you may say is well-known, what is less obvious is the fact that on the whole women accept the situation. In countless small ways, each one of which can be questioned, public opinion forces them into this acceptance. During the war public opinion subtly altered—the value of woman's contribution was realised; for a while she escaped from constricting ideas as to "woman's work" and "woman's place" and her achievements in a great variety

\*The Art of Being a Woman, by Amabel Williams-Ellis (Bodley Head, 7s. 6d.).

of spheres startled even those who expected most women have always filled outstandingly—that of the Monarch and the Saint. As Monarch or Saint they have not been "hampered by the fact that they belonged to the wrong sex" and so undoubtedly some became "top of the class."

However one of the most valuable Aunt Sallies that Mrs. Ellis knocks down—or tries to—is the idea that helping in domestic work or with the children is work unsuitable for men. She has emphasised how much benefit each sex can gain from a co-operative effort in the house and in child care. Undoubtedly the children benefit also. Linked with this question of housework and child care is the problem of the woman who can never escape from the house and who, consciously or unconsciously, resents this state of affairs. Mrs. Ellis tries to tackle this matter in a constructive manner; she not only shows the means of escape, but also the necessity that the woman shall have some means of replenishing herself either through recreation or work that is different. In opposition to this problem is that of the business woman who does not have enough constructive home life. But this matter is only lightly touched upon by Mrs. Ellis and is perhaps the subject of a further book. Mrs. Ellis refreshingly takes for granted that none of her readers will wish to neglect home or children, but she quotes the dictum of a high government official when he heard about a certain young married woman, a scientific research worker, who wanted to continue her investigations but could not get the necessary help with her young family. "It's ridiculous! We must do something! These highly trained young women oughtn't to be allowed to spend their time doing housework. The world can't afford such ridiculous waste of a long expensive training." Apart from this Mrs. Ellis leaves the question of the woman with the double, or treble job to sort itself out. No doubt it could be satisfactorily tackled if some or all of her suggestions were adopted.

One further subject is noted—that of the value of "pressure groups" in changing public opinion. These may be political groups, religious groups and so on. Mrs. Ellis quotes as the best instance of the success of a pressure group that of the suffragists and suffragettes.

And so we come back to the question of give and take. Women need the life of give and take as much as any other section of the community; they must not assume, or allow it to be taken for granted that their lives are all giving and no taking. "To be thoroughly alive we must be able to give and to take, just as we need to breathe in and breathe out."

CHRISTINE SPENDER.

## EQUAL PAY AND THE I.L.O.

We are glad to publish the following considerations sent to us by Elizabeth Abbott and Katherine Bompas concerning the proposed Convention on Equal Pay.

"After full consideration of the International Labour Conference Report VII (2) it appears to us plain that a quite brief and honest Convention such as we submit below is the one and only way towards a solution of the problem of Equal Pay. It may be, that when the discussion in Geneva takes place, there will appear a strong feeling among the delegates that it would be better to adopt no more than a Recommendation. We believe that such a Recommendation can have little permanent effect, and that, in fact, at the present moment, every nation is free to take various experimental steps in obtaining equal pay within various limited fields. To enter into discussion, and amendments of such Recommendations would appear to us to be a sign of weakness rather than of strength. . . . Better far to lose both Convention and Recommendations than to have an unsatisfactory Convention (which has eventually the force of law if adopted) or a Recommendation which is no more than mere verbiage."

Our proposals are as follows:—

### PREAMBLE.

The General Conference of the International Labour Organisation

Having been convened at Geneva by the Governing Body of the International Labour Office, and having met in its 34th Session on 6 June, 1951,

Having decided upon the adoption of certain proposals with regard to the principle of equal remuneration for men and women workers—that is "the rate for the job"—this being the seventh item on the Agenda of the Session,

Having determined that these proposals shall take the form of an International Convention adopts this . . . . . day of . . . . . 1951, the following Convention which may be cited as the Equal Remuneration Convention, 1951:

### ARTICLE 1.

For the purposes of this Convention—

(a) the term "remuneration" includes the ordinary, basic or minimum wage or salary and any additional emoluments whatsoever, either in cash or in kind, which are received by the worker from his employer and derive out of his employment.

(b) the term "equal remuneration for men and women workers" refers to rates of remuneration established without discrimination based on sex.

### ARTICLE 2.

Appropriate action should be taken, after consultation with the workers or with representatives of the workers organisations concerned—

(a) to ensure the application of the principle of equal remuneration for men and women workers ("the rate for the job") to all employees of central government, departments or agencies; and

(b) to encourage the application of the principle to employees of State, provincial or local government departments or agencies, where these have jurisdiction over rates of remuneration.

(c) to ensure, as rapidly as practicable, the application of the principle in all occupations other than those mentioned in paragraph (a) in which rates of remuneration are subject to statutory regulations or public control: e.g., where such rates are determined under public authority, in industries or undertakings operating under public ownership or control; in work executed under the terms of public contracts.

### ARTICLE 3.

To ensure by legal enactment or other appropriate action, that all women workers shall have equal rights of entry, apprenticeship, vocational training, promotion, conditions of work as shall make possible throughout the whole field of non-governmental employment the progressive application of the rate for the job.

### ARTICLE 4.

Each member shall co-operate as appropriate with the employers and workers organisations concerned for the purpose of giving effect to the provisions of this Convention.

ELIZABETH ABBOTT.  
KATHERINE BOMPAS.

St. Joan's Alliance, needless to say, stands firmly for a Convention such as that proposed by these two experts.

## PARTY TO MISS FLYNN

On May 7th members had the long-deferred pleasure of meeting Miss Margaret Flynn, Founder of St. Joan's Alliance in Australia, at a party given by the International President, Dame Vera Laughton Mathews, at her flat in Westminster.

"Margaret of St. Joan's," as Miss Flynn is affectionately known, was a delegate to the Conference of St. Joan's International Alliance in Rome last October, and stayed on to attend the Conference of the International Abolitionist Federation, and then for Christmas and the closing of the Holy Year.

The Alliance has looked forward to welcoming Miss Flynn to this country, and members and friends from other societies with which the Alliance works, were glad of this occasion to do her honour.

### QUESTIONS IN PARLIAMENT

On April 5th *Mrs. Castle* asked the Secretary of State for the Home Department whether as a result of the representations made to him he proposed to set up a Departmental Committee to inquire into the problems of prostitution in London. *Mr. Ede* in reply stated: "The deputation, led by the Bishop of London, which I recently received left with me a memorandum containing proposals made by the Paddington Moral Reform Council for dealing with this problem, and I promised that it would be carefully examined. This is now being done but until the examination is completed I cannot say whether further inquiry by a committee will be necessary." *Mrs. Castle*: "In view of the fact that a number of associations also interested in this problem do not necessarily accept all the proposals of the Paddington Moral Reform Council, will my right hon. Friend give an assurance that if such a committee is set up he will publish its terms of reference and membership and give an opportunity for the public to submit evidence?" *Mr. Ede*: "Certainly. If I decide to have an inquiry, the necessary publicity will be given so that the widest possible range of evidence may be obtained."

In reply to a further question on April 12th by *Captain Field*, *Mr. Ede* said: "The representations made by the deputation who were accompanied by my hon. Friend, deal with a very difficult problem and I am not yet in a position to say whether it is necessary or desirable to appoint a committee of inquiry into this controversial question. In the meantime, arrangements have been made by the Commissioner of Police, with whom I have been in consultation to increase the number of women police employed in the Paddington area with a view to exercising greater supervision in the area."

*Sir W. Smithers* on April 5th asked the Chancellor of the Exchequer how many copies of "Report to Women," No. 9, February, 1951, issued by the Economic Information Unit of the Treasury have been printed; how many issued; and what was the cost. *Mr. Jay* replied: "12,668 copies of the February 'Report to Women' were run off, of which 12,473 have been distributed to date. The cost, including distribution, was £46 1s. 0d."

With reference to the establishment of a Women's Royal Army Corps Staff College in order to train officers for W.R.A.C. appointment and to replace male officers in second and third grade staff appointments in static headquarters, *Sir G. Jeffreys* asked the Secretary of State for War whether he considered that the fighting efficiency of the Army would benefit from the employment of these women staff officers and whether the extra expenditure were justified to

which *Mr. Strachey* answered "I should have thought that the fighting efficiency of the Army would be increased precisely by releasing male officers for combatant and other such duties and by having their present duties done by women officers."

On the same day (April 17). *Mr. Vaughan-Morgan* asked the Chancellor of the Exchequer what would be the cost in the current year of lowering the age limit at which widows and spinsters receive the old age allowance from 65 to 60 years of age. *Mr. Gaitskill*: "About £1 million. The cost in the full year would be £2 million."

On the 18th April, *Mr. Sorensen* asked: "Is the Minister (i.e., The Secretary of State for the Colonies) aware that there are some colonial areas where race and colour discrimination are being practised at present? In the circumstances does he not think it rather advisable that legislation should be introduced where possible in those areas to meet that situation?" *Mr. Dugdale* replied: "I think it is advisable that we should consider whether legislation should or should not be introduced, but in any case before considering these questions we think it better to await the Survey of Racial Discrimination now being made."

### TWENTY-FIVE YEARS AGO

*Councillor Mrs. V. M. Crawford* in "The Catholic Citizen," May 15th, 1926.

"An 'equality' attitude is not in any way incompatible with approval, for instance, of widows' pensions, which are granted, not for the widows, but for the express benefit of the children of the deceased father; neither does it mean opposition to any scheme of maternity benefit, which is merely one form of sick insurance to which men and women alike contribute. But it does mean that in all matters concerning wages, hours of labour, industrial conditions and factory legislation generally, the woman worker, in our opinion, should fight the battle side by side with the man, agitating for healthy conditions for both, rather than claiming special consideration for herself on the score of sex disabilities. If night work is deleterious to the health of women, so it is to the health of men, and it should only be tolerated where it is an unavoidable necessity . . . When these apparent advantages are based on sex, they do tend to exclude women from the labour market, and, frankly, that is precisely why some people are so exceedingly keen on them."

But to many of us the question is not one of mere practical utility; it lies at the basis of our whole feminist faith. We do not believe in sex rivalry any more than we believe in sex domination. We believe that men and women are intended mutually to help and benefit one another, and that this law should prevail in the industrial no less than in the domestic sphere, whereas sex differentiation in laws is bound to react unfavourably on sex relations.—*Protective Legislation for Women.*

### INTERNATIONAL NOTES.

**Canada.** We offer our congratulations to Miss Margaret Hyndman, K.C., Vice-President of the International Federation of Business and Professional Women, to whom, we understand, the victory of equal pay in the Province of Ontario, is largely due. On February 5th, she led a deputation of eight women to the Premier, and received the usual reply "that great administrative difficulties made legislation impractical at this time." Undeterred, Miss Hyndman and her colleagues continued their campaign, with the result that a Bill was passed in March giving "equal pay to all women doing the same work as men, whether employed in factories, shops or offices."

**France.** At a recent meeting of the Council of the Republic, Madame Thôme-Patenôtre revealed how great a part in business is played by the women of France. She said it was only right that a woman should be among the fourteen representatives of private industry on the Economic Council. She pointed out that there are 3,500,000 women heads of businesses as against 4,400,000 men, and that 80 to 85 per cent. of the retail concerns, confectionery, grocery, dairies, etc., are in the hands of women.—(*Le Droit des Femmes.*)

Madame Russo, president of l'Alliance Jeanne d'Arc, reports an interesting meeting held in Paris early in the year at which the resolutions passed at the Rome Conference were discussed. The audience included Soeur Marie André du Sacré Coeur, Madame Letourneau and Madame Jane Vialle. L'Alliance has approached the Government regarding amendments to the Covenant on Human Rights and on the question of an Equal Pay Convention; it has also been active in combating certain statements in the press concerning the double standard of morality.

**Haiti.** Madame Sylvain Bouchereau writes to thank the Alliance for sending a message to the Constitutional Assembly supporting the request of the *Ligue Feminine d'Action Sociale* to give equal rights to women in the new Constitution. She says that the Assembly was impressed by the number of letters received from women's organisations all over the world. The principle of equal rights has been recognised in the Constitution, but these rights have been limited to municipal elections for nine years. The women have protested "against this camouflage which gives a right with one hand and forbids its exercise with the other." Madame Bouchereau, our co-religionist, is president of the *Ligue*. We send her and her colleagues our congratulations on the partial success of their hard fight, and our best wishes for final victory.

**United Nations.** Mrs. Jean Daly has been appointed by the Federal Government of Australia to represent Australia at the Fifth Session of the Status of Women Commission which opened in New York on April 30th. We congratulate the president of the New South Wales Section of St. Joan's Alliance and send her our best wishes.

We look forward to welcoming Mrs. Daly in London before she returns to Australia.

### REVIEWS.

**Archbishop Arthur Walter Hughes of the White Fathers: Apostolic Internuncio to Egypt**, by Father E. A. Howell, W.F. (S. Walker, 2s.)

This small sketch of the life of Archbishop Hughes is, we hope, only the forerunner of a fuller history of that most beloved personality, who was at once a profound thinker, an eminently successful diplomat, and a tireless and humble missionary priest—a "contemplative in full activity." It is a charming sketch of the eager boy, the mortified seminarian, the parish priest, the Secretary of Education for the Vicariate of Uganda and Administrator of the Vicariate of the Equatorial Nile in Northern Uganda. From 1942 when he was appointed by the Holy See Regent of the Apostolic Delegation for Egypt and Palestine until his early death in 1949 (he was only 46) his brilliant gifts and apostolic charity were concentrated on the complicated problems of a "situation as difficult as can be imagined"—with what success the tributes at his death bear witness. "His charity made him forget his own nationality," and brought divergent elements into relationship with each other, through goodwill.

Father Howell speaks of his wit and sensitivity to the feelings of others and of his inveterate propensity for the making of puns, as well as drawing attention to his profound speeches and sermons. These, we hope will be made accessible to those who loved him for the sake of the Faith he spent himself in living and imparting.

It is not mentioned in this book, but we know how deeply Archbishop Hughes felt on the subject of the position of women and we treasure among our memories, speeches and messages encouraging us in our work for the emancipation of women "the longest Advent" as he called it. He was particularly keen on our work for the raising of the status of the women of his beloved Africa.

We are grateful to Father Howell for this charming study. We hope a longer study will appear shortly. P.C.C.

### The Next Voice You Hear . . . (Metro-Goldwyn Mayer)

This film is a thoroughly honest American attempt to preach the doctrine of brotherly love and toleration from the screen.

The recipe is:—

Take a typically American family, father, mother and son Johnny; add a modern house (American style), car, refrigerator and one or two minor irritations such as talkative Aunt Ethel and autocratic Mr. Brennan, foreman at the local airplane factory. Mix ingredients well together, and you get the average American's average day-to-day life. One night whilst listening to the radio, the usual programme is faded out and each person listening hears instead the Voice of God; this happens for the next six nights at precisely the same hour, and is heard all over the world by every nationality, each person hearing the Voice in his own language. None can decide whether or not it is a huge hoax. But the immediate results, so the film tells us, are a lessening of the tension and fear present in everyday life and an all-pervading sense of peace, freedom and brotherhood. A kind of "God's in His Heaven."

The idea behind the film is good; the script is poor and unimaginative. In order to get over this kind of message, you must create sympathy between actors and audience and I found this lacking. Nancy Davis as the young wife gave a most natural performance in restrained mood.

G.D.

### In Grey Owl's Memory



"How can any woman wear a trapped fur, knowing that every hair on that skin has vibrated with prolonged torture?" These were Grey Owls words to me.

Write for leaflet of Fur Crusade and Humane Trapping Campaign which names furs you need not be ashamed to wear. Also tells you how to kill domestic animals and poultry humanely. Funds needed for more advts.

Major C. VANDERBYL, 49 Tregunter Rd., London, S.W. 10

It would be a great help if those who have not yet paid their subscriptions for 1951 would do so without delay. Minimum subscription 10s. which includes the "Catholic Citizen."

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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

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*Tailpiece.*—The Alliance has been called by many names, frequently St. John's Alliance, sometimes St. James' Alliance, and the secretary has found herself introduced as "Miss Jones of Lyons"—now comes (from a Government office) a letter addressed "Miss Barry, St. Joan the Lion."