

# THE CATHOLIC CITIZEN

WOMEN'S SERVICE  
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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

## Sixteenth Session of the General Assembly

By Frances McGillicuddy

In reviewing the work of the sixteenth session and of the United Nations as a whole, sanguine observers voice nothing more buoyant than "temperate optimism," while the fainthearted wallow in despair. It was inevitable that the tragic death of Dag Hammarskjöld\* should cast gloom over the opening days of the session, a gloom which was not dispelled by the Security Council's inability to name a new Secretary-General in accordance with Charter provisions. The optimists, however, contend that the international character of the Secretariat has been preserved through the rejection of the "Troika" proposal and the appointment of U Thant as acting Secretary-General albeit for a term of less than a year and a half. Other events which rendered the gloom more encircling were the continuing Congo conflict, the failure of certain UN members to support financially the implementation of UN resolutions they opposed, and finally the invasion of Goa.

On the positive side the Assembly adopted a series of resolutions regarding international co-operation in outer space, and a group of resolutions dealing with strengthening the work of the United Nations in the economic, social and educational fields. One resolution in particular will interest readers of *The Catholic Citizen*. It calls attention to immediately available human rights fellowships and scholarships. Applicants may choose to study activities in the field of human rights as these affect the status of women. One should apply at once to the Government as the United Nations will award fellowships and scholarships only on the recommendation of Governments. (Reference: Third Committee Report A/5032).

The United Nations continues to increase in size;

\*The Assembly appointed a commission to carry out an investigation of the conditions and circumstances surrounding the death of Mr. Hammarskjöld and the fifteen members of his party. Acting on the suggestion of the Ford Foundation, donor of the new UN library, the Assembly dedicated the library as a memorial to the late Secretary-General's service to the United Nations. The library has been named the Dag Hammarskjöld Library.

four new Members were admitted during this session: Mauritania, Sierra Leone, Tanganyika and the Mongolian People's Republic. Thus the Asian-African group yearly becomes larger. The President of the Assembly is Mr. Mogi Slim of Tunisia. The Status of Women Commission has been enlarged, the three additional countries elected being Ghana (three-year term), United Arab Republic (two years), and Iran (one year). Indonesia and Spain were elected to replace India and Greece whose terms had expired.

Miss Angie Brooks of Liberia, a veteran UN figure, was elected chairman of the Fourth (Trusteeship) Committee, and Miss Judith Imru of Ethiopia, was Vice-chairman of the Third (Social, Humanitarian and Cultural) Committee. Miss Imru is Assistant to the Minister of Foreign Affairs of Ethiopia and Director of the Department of International Organization of the Ministry. Mme Marie Savomey of Togo and Mrs. Gladys Tillett of the United States were among the new representatives on the Third Committee who took a prominent part in the debates on the draft Convention on Marriage. Before the independence of Togo Mme Savomey was secretary-general of the autonomous Conseil-Général; she is now secretary-general of the Union des Femmes Togolaises. Mme Savomey is also a member of the executive board of the World Union of Catholic Women's Organizations. She was a distinguished participant at the UN Human Rights Seminar at Addis Ababa. Mrs. Tillett is active in lay and church groups. Her United Nations activities date back to the San Francisco Conference at which she was an observer. She represented the United States at the 1949 Conference of UNESCO in Paris. For ten years she was co-chairman of the National Committee of the Democratic Party. Mrs. Tillett is now the U.S. representative on the Status of Women Commission. During the last session in Geneva she participated in the drafting of the Convention on Marriage.

The Third Committee is sometimes called the "Women's Committee" as about thirty per cent of

its members are women. The men delegates, however, are also able and devoted; they make valuable contributions to the work of the Committee.

The Third Committee devoted eleven meetings to the item Draft Convention and Draft Recommendation on Consent to Marriage, Minimum Age of Marriage and Registration of Marriages. The entire time was spent on the Preamble and the three substantive articles adopted by the Status of Women Commission last spring. The draft Recommendation was not touched. No substantive changes were made in the preamble of the draft Convention; a reference to the future independence of Trust and Non-Self-Governing Territories was inserted. Article 2 remained unchanged in substance though a number of Members would have preferred that a definite minimum age for marriage be specified. Article 3 (Registration of Marriages) remains unchanged. Concerning Article 1 most of the debate centered about the meaning and safeguards of the words "free and full consent," and the question of "proxy". After inserting the words "after due publicity" the Committee adopted the Commission's draft of Article 1. They added, however, a second paragraph which was the revised and amended outcome of an amendment sponsored by New Zealand and Spain. The final version was adopted, as paragraph 2 of Article 1, by the unenthusiastic roll-call vote of 28 to 26 with 32 abstentions. The Assembly decided to assign priority to the consideration of the remaining articles (final and formal clauses) of the draft Convention, and to that of the draft Recommendation at the seventeenth session (1962) of the Assembly.

It was interesting to note the seriousness and fervour of the representatives of the newer African countries. When the Foreign Minister of Nigeria ventured to uphold the practices of polygamy and the bride price and to move the immediate adjournment of the debate he was promptly and sharply answered by the woman representative of Guinea, while Madame Savomey (Togo) stated that in view of the emotion the proposal caused her, she would prefer to leave it to another delegation to oppose the motion.

The text of the three substantive articles of the draft Convention follows.

#### Article 1

No marriage shall be legally entered into without the full and free consent of both parties, such consent to be expressed by them in person after due publicity and in the presence of the authority competent to solemnize the marriage and of witnesses, as prescribed by law.

Notwithstanding anything in paragraph 1 of this article, it shall not be necessary for one of the parties to be present when the competent authority is satisfied that the circumstances are exceptional and that the party has, before a competent authority and in such manner as may be prescribed by law, expressed and not withdrawn consent.

#### Article 2

States parties to this convention shall take legislative action to specify a minimum age for marriage. No

marriage shall be legally entered into by any person under this age, except where a competent authority has granted a dispensation as to age, for serious reasons, in the interest of the intending spouses.

#### Article 3

All marriages shall be registered in an appropriate official register by the competent authority.

### INTERNATIONAL NOTES

**Australia.** From *DAWN* we learn of the report of the Federal Parliamentary Committee which has been laid before Parliament in Canberra. This report, which involved an incredible amount of work and travel within a brief space of time, must surely be the most exhaustive survey of aboriginal affairs ever produced. Its value is summed up in the following unqualified recommendation: "That the right to vote at Commonwealth elections be accorded to all Aboriginal and Torres Strait Islander subjects of the Queen of voting age, permanently residing within the limits of the Commonwealth."

**Germany.** The first woman cabinet minister in the German Federal Republic is Frau Elizabeth Schwarzhaupt of the Christian Democrat Party who becomes Minister of Health in the new government.

**New Zealand.** is justly proud of its social progress, indeed, the women of New Zealand were amongst the first to be enfranchised. It is, therefore, somewhat surprising to find that there is a strong prejudice against women jurors. While men are called on automatically to serve on juries, women are exempt, and those who feel that it is their duty as citizens to act as jurors must register at the nearest Supreme Court. Those who do register may be selected, but almost invariably, women jurors are challenged and thrown out on the grounds of unsuitability. In fact, incredible as it may seem, only three women in New Zealand have ever sat on a jury. Certainly this attitude towards women is not progressive but mid-Victorian.

**U.S.A.** "I'm a woman, that's the only reason why I'm denied promotion"—thus Policewoman Felicia Schpritzer replies to the Civil Service Commission which has rejected, on the grounds of ineligibility, her application to sit for the examination which would qualify her for sergeant's rank.

Ineligibility? Policewoman Schpritzer has served in the force since May, 1942; her record is spotless, she has been given various awards, she is a B.A. of Hunter College and an M.A. of the University of Michigan. All this is apparently discounted; presumably only male brawn would make her eligible! It is sincerely to be hoped that her appeal against the decision which bans her from taking the examination will meet with success.

## Notes and Comments

The Eighteenth Council Meeting of St. Joan's International Alliance will be held in Orleans on May 5th, 6th, 7th and 8th, by kind invitation of the French Section of the Alliance. A delightful programme has been arranged by our hosts, and we do hope members will arrange their holidays so as to be able to come. All relevant details will be given in subsequent issues of *The Catholic Citizen*.

Since Madame Leroy will preside, the success of the meeting is assured. It was her vigour, enthusiasm and efficiency which made such a notable occasion of St. Joan's International Council in May, 1961, in London.

We have heard since going to press that Madame Leroy has celebrated her silver wedding anniversary. We send her and her husband our warm congratulations.

We so much appreciated the Christmas cards and greetings members sent from all parts of the world. Now, in the first hours of 1962, St. Joan's Alliance reaffirms its resolution to further the cause of equality for women in every corner of the earth. A very happy New Year to all our members and readers; we know that one of *their* resolutions will be to support the Alliance in the days that lie ahead as loyally as they have supported it in the past, so we can look forward to the future with confidence.

Once again, the hope that steps would be taken to establish equal pay for women has been dashed. At the end of November, 1961, Mr. Hare, the Minister of Labour, informed a Trades Union Congress deputation that the Government was not prepared to ratify the I.L.O.'s convention on equal pay for men and women for work of equal value. Why this strange reluctance when over thirty countries have already ratified the I.L.O. convention? As Miss Anne Godwin, President of the T.U.C., commented shrewdly, the statement that action must be deferred until the Common Market discussions are held, is quite irrelevant. It should be noted that while the Treaty of Rome places the Common Market countries under an obligation to introduce equal pay for women, it also allows them a period of two years in which to manoeuvre.

The fact that the Government approves of the principle of equal pay for women is indeed a tale "signifying nothing", all the more deplorable because it cannot be excused on the grounds that it is "told by an idiot."

Mr. Macleod, Leader of the House, and Mr. Gaitskell, have reached an agreement in principle on the setting up of an all-party joint committee to consider Reform of the House of Lords. We take it that the terms of reference will include the position of hereditary peeresses.

After several months of illness borne with wonderful patience and serenity, the death took place at Stella House, Ealing, of Eleanor FitzGerald at the age of 92.

Eleanor FitzGerald was one of the earliest members of the Catholic Women's Suffrage Society of which her sister Kathleen was the first chairman. Her generosity to the Alliance, both in personal service and donations, will not be forgotten. She was a gifted writer, and in addition to contributing many articles to *The Catholic Citizen*, wrote several plays, one of which was successfully produced at the Gate Theatre, Dublin. A leading light of the Irish Literary Society during its golden era, she possessed a fund of Irish stories which she would recount in her own inimitable manner on social occasions.

Eleanor FitzGerald was an outstanding personality; her wit was sharp, and she had no use for sentimentality. To the very end, she gave proof of the fact that she was a born feminist. Told towards the close of her life of the success that had crowned the originators of "boys' towns", she instantly came out with: "And what are they doing for the girls?" It was a rapier-like flash typical of one we shall always remember. May she rest in peace.

Members will be delighted to learn that the target figure of one hundred pounds set for the Christmas Sale was reached—in fact, by a small amount, over-reached! This successful result was due to the co-operation and generosity shown by all.

**The Fifty-first Annual Meeting of St. Joan's Alliance will be held in London on Saturday, March 24th, at 2.30 p.m. Nominations for the executive committee and resolutions for the agenda must reach the Hon. Secretary not later than February 15th. Nominations must be duly proposed and seconded, and the consent of the candidate obtained.**

**Subscriptions to the Alliance (£1, which entitles members to a free copy of the "Catholic Citizen" for twelve months) are now due. A prompt remittance saves endless time and trouble, so we say "Thank you" in advance.**

## ST. JOAN'S ALLIANCE

BRITISH SECTION OF ST. JOAN'S INTERNATIONAL ALLIANCE  
AND

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

## EXECUTIVE COMMITTEE

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## St. Hugh of Lincoln

In their zeal for the edification of their fellow-brethren, the biographers of the saints of the Middle Ages seldom presented them as creatures of flesh and blood. A notable exception was the monk Adam who, living at close quarters with his subject, St. Hugh of Lincoln, was evidently influenced by the saint's fastidious concern with the truth. Adam's original manuscripts are treasured in the Bodleian Library, Oxford, and in the Imperial Library in Paris.

Hugh (Hugo) of Avelon decided at a very early age to enter the Grand Chartreuse. There he endured as tough a discipline as the astronaut of today, but one that was intended to fit him for exploring a very different type of world. The extreme austerity of the Carthusian way of life, however, led to a certain loss of sensibility, and those who followed the Rule, as Adam says: "pitiless to themselves, had no pity on other men." They dealt cruelly with heretics and enemies of the Church, so cruelly, indeed, that Hugh, with his deeper understanding, said of them: "God tempers his anger with compassion; man knows not what mercy means."

Towards the year 1174, King Henry II, after his public penances at the shrine of the murdered Becket, decided to bring fresh life into the Church, and asked that Carthusian monks should be sent to England, in particular, Hugh, "the brightest jewel of the order," of whom he had heard much. Despite the protests of his fellow-monks and Hugh's own reluctance to leave his monastery, his superiors decided that he must go. His departure was likened by the Bishop of Grenoble to that of our Lord having to leave heaven for sinful earth.

Henry's decision to settle Carthusian monks in England roused great ill-feeling since, in order to house them, many of the Saxon crown tenants were faced with eviction. The Carthusians met with such a hostile reception, in fact, that they threatened to return to France, but Hugh, who had been made

Prior of Witham, instantly grasped the reason for this hostility. How, he asked, could a religious community flourish where injustice existed? He induced the King to compensate the displaced tenants and reimburse them for monies they had been forced to spend on improvements; further, he gave the villagers of Witham permission to take with them the materials they needed for new buildings. As a result, the monks were able to settle down with prayers and blessings; instead of unrest and resentment, there was peace. Henry was well pleased with the newcomer, Hugh.

The King had promised to build the monks a monastery and chapel, but the times were so troubled that he failed to implement it. Hugh, aware of the difficulties that beset Henry, counselled patience, but the monks were obdurate—they were determined to force the King to keep his word. They went in a body to see him, but Hugh who had accompanied them, remained silent while they declared furiously that they would not remain in England. Henry turned to Hugh. "Will you, too, desert me?" he asked. "No," said the Prior, "You have much upon your hands, and I can feel for you. When God shall please, you will have leisure to attend to us." Hugh's gentle words won the King's heart—he vowed he would never part with the wise, kindly Prior, and gave orders for the immediate building of the new house and chapel. From this time forward, Henry, aware that Hugh loved the truth and spoke it fearlessly, took to consulting him on affairs of state and frequently summoned him to the palace. Hugh's heart, however, was in his bare monastic cell, and he rejoiced when he was free to return to it, put on his coarse clothing, and subsist, as was his wont, on his weekly loaf of bread.

In 1183, the see of Lincoln became vacant. Henry told the deputation of canons who had come to ask him who would fill it that they must decide by voting, but as each canon thought himself the most

suitable candidate, naturally they could not agree. Finally, Henry himself suggested that the Prior of Witham should be the new Bishop, and his choice was approved. Hugh himself, however, had no desire for promotion, moreover he believed that a bishop should not be nominated by a king. He told the canons they must return to their cathedral, call a chapter, and after praying for guidance, make their own choice. Amazed, they went back to Lincoln, where they formally elected him. In his humility, Hugh begged the Grand Chartreuse to set this decision aside, but in vain; in due course, in the presence of the King, he was consecrated Bishop of Lincoln at Winchester.

The new Bishop soon showed of what stuff he was made. When the Archdeacon of Canterbury put in a claim for consecration fees, Hugh refused to pay it—he did not regard preferment in the Church as a prize to be bought with money, even though this payment was an established custom.

The Bishop of Lincoln had many differences of opinion with the King, but he stood steadfastly by what he considered to be right and invariably prevailed over him. In opposing Henry, he went further than Becket, yet he successfully kept Henry's anger within bounds—the fact was that both Bishop and Monarch had a sense of humour which helped them to preserve their respect for one another. Henry once complained of Hugh's impertinence, whereupon the latter replied: "I know that I am indebted to Your Highness for my late promotion, but I considered that Your Highness' soul might be in danger if I was found wanting in the discharge of my duties."

In an age when men ascribed the deadly sin of lust to the wiles of the daughters of Eve, St. Hugh stands out as remarkable for the deep respect in which he held women, all the more remarkable since he himself had known the torments of carnal desire, torments from which he was finally delivered when, in a kind of trance, he saw a father figure remove a fiery mass from his entrails and fling it out of the door. Adam records "with a trembling pen" that Hugh sat beside women at dinner, and even touched and embraced them. Yet that same pen set down in letters of light the reverence of Hugh's attitude towards them: "Woman has been admitted to a higher privilege than man. It has not been given to man to be the father of God. To woman it has been given to be God's mother." Marriage, Hugh declared, did not rob women of chastity: "The wife is as honourable as the virgin." He saw no particular sanctity in the monastic life, for, he said, the Kingdom of Heaven is not peopled by monks and hermits but by ordinary human beings. When the Day of Judgment came, they would not be asked whether they had belonged to a religious order, but whether they had lived as Christians, and he summed up the Christian life in these words: "What God requires of us all is

Charity in the heart, Truth in the tongue, and Chastity in the body."

When his credulous contemporaries came to him with reports of signs and wonders, Hugh was unimpressed—he adhered steadfastly to the truth and shunned the false "miracle". He felt deep pity for the sick and suffering; to the horror of his companions, he embraced lepers and kissed their sores.

John was King of England when Hugh was stricken by a fatal illness; only then did he break his Carthusian austerity and eat a little meat. The Primate, Archbishop Hubert, with whom he had often clashed, came to visit him, to give him, he said, a chance to retract some of his harsh utterances. But the dying saint looked at him unflinchingly, and said: "I have feared more to offend Your Grace than to offend my Father in Heaven. I have withheld words I should have spoken, and in this way I have sinned against Your Grace and ask your forgiveness." He added that should he recover, he would amend his fault.

To some extent, St. Hugh has been overshadowed by St. Thomas a Becket. No doubt, the historian J. A. Froude had this in mind when he wrote: "The story of St. Hugh of Lincoln has been too long unknown to us . . . such men as he were the true builders of the nation's greatness."

C. M. Cheke

## TWENTY-FIVE YEARS AGO

F.M.S. in "The Catholic Citizen," January 15th, 1937.

This small volume, written by a professor of theology under a pseudonym bears the Westminster Imprimatur. The subject is treated with the candour and the restraint which it demands. The author has the outstanding merit of presenting Catholic doctrine in its fairest garb, Divine Law derived from Divine charity, the justice of the Law-giver not permitted to obscure the love of the Creator. Hard cases are given their due and difficulties are not ignored. We rejoice to find so much that is sane in this small volume, much that has not been stated so satisfactorily by other Catholic writers. The following quotations will give an idea of its excellence:

"In their equal dignity as persons made to the image of God, a man and a woman give themselves to one another." "They must reserve their impulses, for marriage does not legitimize sex indulgence in any form." "Special sex intercourse is only one part of the general intercourse of married life." "Sinfulness may also be present through selfishness—if the act is forced by one and suffered by the other, when it is harmful to the health of one or both or a child not yet born or weaned." "There is no obligation if there is a danger of the infection of disease." *Morals and Marriage, The Catholic Background to Sex.* By T. G. Wayne.

The following issues of *The Catholic Citizen* are needed to complete our files: 1916, January and February issues; 1919, March issue; 1920, index; 1925, September issue; 1940, June and August issues. We should be most grateful to hear from members who possess any of these issues and who would be generous enough to let us have them in order that we may make our files complete.

## The Month in Parliament

### Immigration

Many sessions of Parliament were taken up with the Commonwealth Immigrants Bill.

When the Opposition tried to insert an amendment to exclude the Colonies from the effects of the Bill, Mr. Bell defended the Government's position. He said that the Bill would show the people of the West Indies that their problem of an expanding population should be dealt with at home. Mr. Hall said the Bill should include provisions for spreading the number of immigrants instead of encouraging them to concentrate too quickly in certain areas, which is what causes tension. It is also a contributory cause to the increase in the number of cases of venereal disease, he said, for the immigrants come in large numbers without their families, and consort with prostitutes. He agreed with Dr. Barnett Stross that what is true of the increase in v.d. applies also to tuberculosis, contracted here through overcrowding and conditions at work. Mr. Hall said that the effect of the Bill would be to safeguard the immigrants who were accepted, so that they could be absorbed without causing further housing, educational and social problems. Mr. V. Yates said that there had been no trouble in Birmingham where valuable help was being given in the hospitals by large numbers of coloured nurses, and Mr. Fisher paid tribute to the work done on London Transport. (December 5th)

Mr. Ede said that the Bill was shown to be a "colour bill" because, owing to the difficulty of discriminating between the Northern and Southern Irish, the Irish would have to be exempted from the restrictions. Mr. Harvey pointed out that if, or when, we join the Common Market, we could not treat Colonials differently from members of the European countries concerned. The amendment was defeated. (December 5th)

Mr. Chapman wanted to ensure right of entry to "common law" wives, that is persons regarded as married in their own lands. Mr. Fletcher wanted the wife and dependants of any man ordinarily resident in the U.K. to have an absolute right to come here. Mrs. White thought that the Bill discriminated against women in requiring that a wife would be included on the passport of her husband. She said that any legally married woman should have an absolute right to accompany her husband. She opposed any restriction on children including those over the age of sixteen.

The Attorney-General said that there was no intention of acting in a way derogatory to women. He pointed out that many wives have their own separate passports. "If we are going to have any system of control," he said, "it is obvious that it must be one that is workable. The test that we have taken is the passport *ab initio*." (December 6th)

Further amendments proposed by the Opposition

were designed to exclude other people from the operation of the Bill, Lady Megan Lloyd George that Canada, Australia and New Zealand be left out, and Mrs. Castle that India and Pakistan be excluded also. Mr. Butler said that to exclude the "older colonies", "would be a form of discrimination of the worst kind." Later he added, "It surely lies ill in the mouths of the Opposition to taunt us by saying that this is a colour bar Bill and to taunt us at the same time when we include those great nations, Canada, Australia, New Zealand and other members of the Commonwealth."

Mr. G. Lagden pointed out that the Bill is designed to control and not to ban immigrants. He believed that most people in the country would say, "By all means let them come here when work and houses are available for them." (December 6th)

Miss Jennie Lee said that if we waited for good conditions and a guarantee of available jobs we should have half of our hospitals and transport brought to a standstill; nevertheless she would have preferred to see more jobs made available in Jamaica and the West Indies. (December 12th)

### Equal Pay

Mr. Prentice asked for a statement on the Minister's discussion with the Executive Council of the Trades Union Congress on the subject of equal pay. Mr. Hare gave this written reply: "The deputation suggested that, as a first step, the Government should ratify the International Labour Convention No. 100 on equal pay. They recognised that this might later create the need for legislation. I replied that we could not ratify the Convention. To legislate would present a radical change of policy, since equal pay had hitherto been accepted as a matter for collective bargaining. I was therefore unable to accept their proposals for immediate action, but I undertook to give careful consideration to the views expressed." (December 6th)

### Street Offences Act

Mr. Fitch asked the Secretary of State for the Home Department how many women have been sent to prison for soliciting since the introduction of the Street Offences Act. Mr. Butler replied that up to June 1961 there were 654. In addition to this, 762 women were committed to prison in default of payment of fines. (December 7th)

### Birth Control

Answering questions about the control of prescriptions for these pills under the National Health Service "which could cost a lot of money" and "whether they should be prescribed both for married and single women," the Minister of Health replied: "It is always for the individual doctor to decide in each case what are the medical requirements." (December 4th)

The House rose on December 21st and will re-assemble on January 23rd.

C. M. Cheke

## REVIEWS

**My Church Book.** By F. H. Drinkwater. (Burns Oates, limp plastic 6s. 6d.)

Here is a book which is a "must" for Catholic children of First Communion age. Both text and illustrations will capture their imagination and fill them with a true sense of their Catholic heritage. Canon Drinkwater, in the simplest way, shows them how to follow and take part in the Mass, how to meditate and pray. This is a beautiful little book.

P.D.C.

**Catholic Social Action in Britain 1909-1959.** By J. M. Cleary (Catholic Social Guild, 10s.)

The Golden Jubilees of the last few years—The Catholic Women's League, The Catholic Social Guild and The Catholic Women's Suffrage Society are evidence of the growing social, political and economic activities of Catholic lay men and women at the beginning of this century.

It was at the time of the twenty-fifth annual conference of The Catholic Truth Society, still under Mr. James Britten, that Father Charles Plater, S.J. announced the formation of a Catholic Society for social study. Amongst those who helped to launch this new venture were four women—Miss Ada Streeter, Mrs. Philip Gibbs, Miss Margaret Fletcher, founder of the C.W.L. and Mrs. Virginia Crawford who was soon after to begin her long association with the C.W.S.S., now St. Joan's Alliance.

Mr. Cleary has given us a somewhat impersonal account of the activities of the C.S.G. for the first fifty years of its existence. This book is a valuable record of the Guild's unremitting labour in the spreading of the principles of *Rerum Novarum* amongst Catholics and of the devoted work of Father Leo O'Hea, S.J. and others in the development of the Catholic Workers College at Oxford.

P.C.C.

**The United Nations and the Status of Women.** (United Nations, 25 cents.)

This is a most readable and valuable survey of United Nations work to promote the civil and political rights of women, through the Commission on the Status of Women. It describes its aims and activities from the beginnings in 1946 to the fifteenth session held in 1961 in Geneva.

Recognition is given to the fact that in many ways the Commission was carrying on the work of the League of Nations; the aid of the Specialised Agencies is acknowledged; and the co-operation of non-Governmental organisations with special competence in the subjects discussed, is clearly shown to be welcome.

The pamphlet gives to the general reader an understanding of the aims and achievements of the Commission and to the more expert, a valuable view of the wider work to which her (or his) knowledge may contribute. The Conventions drawn up

### Victoria, Australia

Members of St. Joan's Alliance were particularly glad to welcome Miss Inez Sexton to this country. Miss Sexton has been Hon. Secretary to the Alliance in Victoria for the past ten years; she took over from Miss Margaret Flynn, the founder of St. Joan's Alliance in Australia, who is ever in our hearts.

St. Joan's Alliance in Australia is singularly fortunate in having Miss Sexton as its Secretary and Anna Brennan, a foundation member, as its President. To Miss Brennan we send our affectionate congratulations on having celebrated her golden jubilee in the law. This great occasion cannot be allowed to pass without a brief retrospective glimpse at her career.

It started quite literally on a rough road—ten miles of it to school in Bendigo and ten miles back by horse and buggy. The double journey must have been exhausting to the little girl, and it was truly a victory of mind over matter that she managed to concentrate and excel in her studies. Her education was entirely secular as there were no Catholic country schools, but as soon as she became a university student, she joined the little group led by the late Father Mangan, and before long, was one of its outstanding members. Inspired by Father Mangan, this tiny band formed the Newman Society.

Anna Brennan followed the family tradition and entered the law. She was the second woman in Australia to be called to the bar.

Anna Brennan has much to say about the low standard of women's magazines in Australia where "women have to do fifty per cent of the thinking, and these publications treat us as if we were morons!" She has certainly done fifty per cent thinking on her own account and on that of others, particularly the younger generation whose welfare she has greatly at heart. But Anna Brennan has not stopped at thinking—it is by her works that we know her, it is for her works that we offer her our wholehearted admiration.

## PROGRES

Un arrêt du Tribunal Civil de Milan a établi un principe nouveau et très intéressant. Récemment les juges ont autorisé une femme régulièrement mariée à ne plus porter le nom du conjoint qui s'est rendu responsable de toute une série d'actions criminelles. La femme avait présenté sa requête en considération des nombreuses escroqueries commises par le mari et du déshonneur que lui venait.

Le Tribunal a donné entièrement raison à la femme. Cet arrêt qui n'avait point de précédents en Italie—a été défini en un fait révolutionnaire qui représente un remarquable pas en avant vers la complète égalité des sexes.

Maria A. Loschi

after much discussion may set a standard even where they are not yet accepted. While education is clearly the root of the matter, whether as a preparation for political life, for equal opportunities for women with men in the professions and in the economic life of the country, or in eliminating those practices which affect the human dignity of women, it is abundantly clear that the Commission relies also on legislation to hasten the process of fulfilling the purpose of the Charter "to re-affirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women."

**P.C.C.**

**Go Well, Stay Well. South Africa 1956-1960.** By Hannah Stanton (Hodder & Stoughton, 16s.).

Miss Hannah Stanton wrote this book after being imprisoned in South Africa as a "Troublemaker" at the time of the Sharpeville massacre, and subsequently deported. The situation as she describes it has points with which we are all too familiar, millions of voteless and voiceless men and women subjected to laws they have had no hand in making, their leaders arrested and jailed and their demonstrations banned.

We can sympathise with the frustration of those who under the new Bantu Education Act will be taught, in the vernacular, subjects which will prepare them only for their "future occupation." When one realises the thirst for education in Africa, it is difficult to understand why the Anglicans gave up their schools. (The Catholic Church carries on, with teachers on half-pay and no grant for the mid-day meal—the only meal of the day for many children, and now depending on charity.)

Miss Stanton pays tribute to the Black Sash Movement for its "courageous investigation" into the pass laws, and into the restrictions on family life in the Cape; and to those Africans who are determined to pursue their fight for the freedom outlined in The Freedom Charter of 1955, which begins by stating that "every man and woman shall have the right to vote and to stand as a candidate for all bodies which make laws."

**P.C.C.**

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