

# 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*

## The Status of Women Commission

By **Frances McGillicuddy**

The Thirteenth Session of the Status of Women Commission met at United Nations Headquarters from March 9th to March 27th. Observers from four countries not represented on the Commission, together with representatives of one Inter-Governmental Organization, three Specialized Agencies and twenty-nine Non-Governmental Organizations participated. The following officers were elected: Chairman, Miss Uldarica Mañas (Cuba); Vice-Chairmen, Mrs. Zofia Dembinska (Poland), and Mrs. Setsu Tanino (Japan); Rapporteur, Mrs. Tamar Shoham-Sharon (Israel). Miss Mañas was a particularly happy choice for the chairmanship because of the marked ability she has displayed as a member of the Commission for many years, and also because she represents the country which holds the record for having included the highest number of women in its delegation to the General Assembly last fall.

Mrs. Sophie Grinberg-Vinaver made her official debut as Chief of the Section on the Status of Women. Just as members of the Commission and representatives of Non-Governmental Organizations had anticipated would be the case, Mrs. Grinberg-Vinaver proved herself a worthy successor to Mrs. Tenison-Woods.

The text of St. Joan's resolutions on Age-of-Marriage, Free Consent and Registration of Marriages; Ritual Operations; and Retirement Age were officially circulated (E/CN.6/NGO/64, and E/CN.6/NGO/65). An intervention on behalf of St. Joan's was also made on the first of the two documents by Miss McGillicuddy. Soeur Marie André du Sacré-Coeur faithfully attended every meeting of the Commission save those held during Holy Week. She was one of the accredited representatives of both the World Union of Catholic Women's Organizations and St. Joan's International Alliance. Soeur Marie André made two brilliant and absorbing interventions on Marriage Age, and Access of Women to Education, as these affect African girls and women.

Repercussions of two happenings outside the Commission were felt within: the Swiss referendum, and the proposed plebiscite in the Northern Cameroons under British Administration. The

Chairman of the Commission expressed "regret" at the result of the referendum on the political rights of women in Switzerland and "gratification" that these rights had been achieved for women in the canton of Vaud on the cantonal level. The "regret" and "gratification" were far less evenly balanced during the discussion than this final wording of the Report would suggest. The other "outside" event transpired, in fact, within the U.N. Headquarters. While the Commission was discussing the political Status of Women in Trust Territories, a few steps away the General Assembly's Fourth Committee was considering a draft resolution which would have the effect of excluding women in the Northern Cameroons from voting in the plebiscite next November to determine the wishes of the inhabitants as to their future. Members of the Commission were urged to "approach" their Government representatives in the Fourth Committee. An Ethiopian amendment which would have deleted the discriminatory words from the draft resolution was rejected by the Fourth Committee. There is still time to "approach" one's Government before the General Assembly examines the Fourth Committee's Report next fall.

The Commission once again discussed several "hardy perennials", more properly known as "Continuing Projects of High Priority", such as Equal Pay and Nationality of Married Women. Twenty-seven countries have now ratified the Nationality Convention. The Secretary-General was asked to prepare a book bringing up to date the history of the Convention, and to issue a pamphlet on Equal Pay. The Commission also requested publication of a revision of the various Memoranda on constitutions, electoral laws, and other instruments relating to Political Rights of Women.

The discussion of the Report on Tax Legislation applicable to women did not eventuate in a resolution. It was suggested by some that the question be dropped from the Commission's future programme of work. This view was not shared by the majority, however, and the Report will be discussed further during the Fourteenth



Session, as a sub-item under Economic Opportunities for Women.

As St. Joan's Alliance hoped would be the case the Commission again adopted a resolution under which the Economic and Social Council would request the Secretary-General to prepare a draft Convention dealing with Age of Marriage, Free Consent, and Registration of Marriages. Practically the same resolution was adopted during the Thirteenth Session but the Economic and Social Council changed the word "Convention" to "Recommendation". Regarding Ritual Operations no action had been anticipated for this Session. Last year the Economic and Social Council adopted the Commission's resolution under terms of which the World Health Organization was invited to undertake a study of this practice. The World Health Assembly will meet in May, but meanwhile it came to the attention of the Commission that the World Health Organization's Executive Board will recommend to the World Health Assembly a draft resolution stating that ritual operations are of a social and cultural rather than of a medical nature therefore outside WHO's competency. The Commission members were urged to intercede with their Governments so that Government representatives to the World Health Assembly would support the Economic and Social Council's Resolution and make the study requested.

With one exception all resolutions of the Commission were adopted unanimously, the one exception being the resolution on Age of Retirement and Right to Pension (E/CN.6/274/Rev.1). By a roll call vote of 11-3 with four abstentions, the Commission adopted a resolution recommending "equal treatment of men and women workers with respect to pension plans, and the implementation of the principle that the retirement age, either optional or compulsory, and the pensionable age should be the same for men and women workers."

One of the most interesting discussions of the Session centred around the Secretary-General's excellent report on the Occupational Outlook for Women in the Professions of Architect, Engineer and Jurist (E/CN.6.343 and Add. 1, 2, and 3). Generally speaking the Report reveals that barriers to the admission of women to training for, and exercise of, these professions are not legislative in nature. They appear to stem rather from "the inadequacy of vocational guidance of girls, and from the attitude of the public and of employers towards the recruitment of women into these professions, as well as from the conditions of employment and the availability of opportunities for advancement in them." Referring to prejudice against women the representative of France commented that "while racial prejudice was disappearing, discrimination against women still seemed to be tolerated. If the subject dealt with

in the report had been 'coloured people', rather than 'women', the situation described would have caused a general outcry." The next occupations to be studied will be those of draughtsman, and science and engineering technician.

Several resolutions adopted by the Commission invited the continued co-operation of Non-Governmental Organizations. Subject to approval by the General Assembly, the Fourteenth Session of the Status of Women Commission will be held in Buenos Aires.

#### INTERNATIONAL NOTES

**Australia.** The only professed aboriginal nun in Australia is Sister M. Cecilia (Vera Farrell), who pronounced her final vows as a Benedictine Oblate Sister at New Norcia, W.A., at the end of 1958. She made her vows before the Right Rev. G. Gomez, O.S.B., Lord Abbot of New Norcia.

Sister Cecilia had been an inmate of St. Joseph's Orphanage since 1946, and in 1953 commenced the two years novitiate prescribed by the constitution of the Benedictine Sisters. She pronounced her temporary vows in 1955.

**Ethiopia.** Under the auspices of the United Nations, a Seminar on the Participation of Women in Public Life is planned to take place in Addis Ababa in 1960.

**Germany.** The new legislation on food-stuffs passed in November 1958, was sponsored by all the women Members of the Bundestag, regardless of Party. The law prohibits artificial ingredients to be added to food except such as are specifically authorised by the Minister of the Interior as harmless, and any approved ingredient such as colouring matter or preservatives must be clearly marked on the label.

In 1958, average wages for West German women were 7.9 per cent. higher than in 1957, those for men only 5.6 per cent. That the increase was greater in the former case is presumably due to two things: that "equal pay for equal work" is beginning to be realised, and that women are more and more moving up into higher income brackets.

**San Marino.** By thirty-one votes to four the Grand Council of San Marino has granted women the vote.

**Sweden.** The well-known writer, Anna Lenah Elgström, a member of St. Joan's Alliance, has been commissioned to write the life of her compatriot Mother Hesselblad who died in 1957 after having revived in Sweden the Brigittine Order of the Most Holy Saviour founded by St. Bridget of Sweden in 1344.

## Notes and Comments

On St. Joan's Day, May 30th, Mass will be offered for the intentions of the Alliance by the kindness of the Rev. Clifford Taunton, S.J.

Members are asked to attend the six o'clock evening Mass at Westminster Cathedral on the Eve of the Feast, Friday, May 29th, after which a wreath will be laid, according to tradition, on the shrine of St. Joan.

With the Government Whips on in the House of Lords the Second Reading of the Street Offences Bill was passed by forty-six votes to eleven. Nevertheless, adverse criticism of the terms of the Bill came from all sides of the House: that it was confined to one sex, omitting "the customer who really causes the whole situation to exist"; that too much power is put into the hands of the police; that the term "common prostitute" assumes an antecedent presumption of guilt and arbitrarily creates a class of persons against whom discrimination is shown; that it writes a double standard of morality into the law; that it encourages the underground organization of vice and finally that the Bill itself is futile for its purpose.

We trust that their Lordships will press for amendments on these lines when the Bill is considered in Committee after Whitsuntide.

It is disappointing that the Domicile Bill which would have given a married woman the right to her own domicile has been dropped, owing to the controversial clauses which involve the taxation of foreigners and members of the Commonwealth. Lord Meston and Sir Hugh Lucas-Tooth, sponsors of the Bill in the House of Lords and the House of Commons respectively, both hope for a satisfactory solution.

On April 27th, 1959, the two hundredth anniversary of the birth of Mary Wollstonecraft, author of *The Vindication of the Rights of Women*, a laurel wreath was laid on her tombstone in Old St. Pancras Churchyard by Mrs. Jeger, M.P. The ceremony was arranged by the Fawcett Society and speeches were made by Mrs. Jeger, The Mayor of St. Pancras and the Vicar of the parish. Representatives from various Women's Organisations were present, including St. Joan's Alliance.

In Manxland, the all male House of Keys has decided by eleven votes to ten, that women should not be included in the list of jurors.

By kind invitation of the Catholic Women's League, a representative of the Alliance attended a reception given by the League for His Eminence, Cardinal Godfrey on April 24th at the Cora Hotel. The national president, Miss Herbison, welcomed His Eminence and introduced the guests.

The Cardinal spoke of his hopes for the Catholic schools and for the need for more foster homes for deprived children; he expressed the desire to see the Guild of the Blessed Sacrament established in every parish throughout the diocese.

We have known of parishes in which there was reluctance to admit women to the Guild and at least one parish where membership was strictly confined to men.

Congratulations to our colleagues of the Women's Freedom League on the Golden Jubilee of their paper *The Women's Bulletin*.

Fifty years ago, under the inspiration of Miss Marian Lawson, the weekly paper *The Vote* was launched and has continued through two world wars and the general strike of 1926. *The Vote*, now called *The Women's Bulletin* and published fortnightly, provides up-to-date information on the Woman's Movement. May it continue to flourish!

The Alliance was represented at a gathering held on April 21st on the invitation of the Ladies of the Indonesian Embassy to celebrate the birthday of the national heroine, Kartini, the young woman to whose inspiration the women of Indonesia owe so much.

There was national music and a song to Kartini, a speech in her honour and an account of the part played by women in Indonesian history.

Visitors were entertained by the charming Indonesian ladies with delicious refreshments.

Members who remember Miss Aline Fenwick, of St. Joan's, New South Wales, in London eight years ago, will be glad to know that she is now on the staff of the United Nations in New York in the Department of the Status of Women Commission.

We send our congratulations and best wishes to Dr. and Mrs. Francis Shattock on the birth of their son on April 22nd, and wish Evan Clement all happiness.

Members wishing to attend St. Joan's International Council Meeting should notify the hon. secretary of the Alliance without delay. It will be held at the Cenacle Convent, Geneva on Saturday and Sunday, June 27th and 28th.



## ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

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

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## The Hidden Face

St. Thérèse, "the little Flower" has been more discussed than any other canonised saint of late years. Very few really try to understand her—they either take the view that she is too sugary to be worthy of serious consideration or else they revere her mainly because she promised to "let fall a shower of roses" after her death. Ida Görres was one of those who were puzzled and alienated by a first reading of *The Story of a Soul*. Fortunately, for us, her bewilderment led her to make further enquiry, and in this book\* she makes use of all the source material available, including the notes of the beatification and canonisation proceedings. (Thérèse died in 1897.)

The story is well-known of how this youngest daughter of a French bourgeois provincial family made up her mind to become a nun in the local Carmelite Convent at Lisieux at the age of fifteen. Of how she asked the Pope for this concession, while on pilgrimage to Rome, and how eventually the Bishop granted a dispensation. She entered the Convent where two of her sisters were already nuns and at the end of nine years died at the age of twenty-four in great suffering of "galloping consumption" and extensive general tuberculosis. The landmarks of her life before entering the Convent were the death of her mother when she was only four years old and the entry of her "little Mother", her sister Pauline, into Carmel, when she was eleven. The last event caused a very serious nervous illness from which Thérèse only recovered as by a miracle. She was spoiled and petted by the whole family but especially by her father who died of cerebral haemorrhage after her entry into Carmel. All his daughters became nuns, four in Carmel and one a Visitation nun and a cousin of Thérèse also entered Carmel.

It is of course the inner life that counts and Thérèse told of this in *The Story of a Soul*, written at the request of the Prioress, Mother Gonzague

\**The Hidden Face. A Study of St. Thérèse of Lisieux.* By Ida Friederike Görres. (Burns Oates, 30s.)

and of her sister Pauline, also Prioress at different times.

Ida Görres calls her book *The Hidden Face* for she found that despite *The Story of a Soul* and *Novissima Verba*—notes taken by her sisters of conversations on her death-bed—St. Thérèse hid a very great deal of her essential self in "resolute silence" and behind her never-failing smile, so that several sisters in her own Convent wondered what all the fuss was about. Nevertheless, strange contradiction "every page of her writings . . . reveals the passionate unappeasable intensity of her self-scrutiny, self palpation and self-analysis."

Perhaps here Ida Görres has put her finger on the reason why behind all the facade of sugary sentiment which she shared with her contemporaries, Thérèse is a very modern saint. Because we of today live in an essentially self-conscious and analytical age.

Ida Görres takes Thérèse from the standpoint that she was called to represent the sanctity of innumerable "little" souls, those inarticulate legions whom Thérèse speaks of as holocausts or "victims of love". They lived—and still live—behind convent walls, within hospitals and homes, in narrow environments where there is no chance of adventure or of heroism in the large sense. But because daily and hourly they live lives of fidelity and obedience to the law of love they are within the ranks of the Blessed.

The photostat of the original manuscript of *The Story of a Soul* and the circulation of certain untouched photographs have aroused much controversy which has been answered by various studies. Surely the one under review is the best so far. It gives a very vivid account of the saint's life, so without incident and yet so tragic, and describes her doctrine of the "little way" in great detail. The picture which emerges is both moving and convincing. We are inclined to be humanly angry because the young Thérèse was physically so much neglected in the last years of her life. But it is unlikely that she would be so well-known if

she had achieved a greater maturity and then we should have missed her secret. What is that secret? She called it "the little way of spiritual childhood" and she worked out the way gradually and as she worked it out she followed it step by step, and lived it minute by minute. She calls it easy and compares it to a lift ("My yoke is easy and My burden is light"). It consists of never refusing any little act of love and renunciation to Our Lord, but at the same time, in great humility, neither observing nor noticing these acts of self-oblation, nor, again in humility, noticing or fussing too much over one's own defects. All is understood by the law of love which does not make the unimportant important, but which yet values with an infinite value every smallest act of generosity and sacrifice.

For Thérèse, who possessed what is known as the neurotic temperament, her little way meant that she had to temper herself like steel before she became the saint who never refused Our Lord anything, who indeed appeared so agreeable and sweet to her religious sisters in the Convent that they thought she never had to make any efforts either in the life of prayer she had chosen or in her conduct to others. (It is to be noted, however, that the novices found she was full of common-sense and firmness when she was made Assistant Novice-Mistress.)

At one point we find Thérèse crying out that she has found her place in the Church—her place is Love—she is to be the Heart of the Church and make up for the defects of those who lack love. She did not wish anyone to be lost—hence her resolve to "let fall a shower of roses". On her death-bed she said:

"After my death I will let fall a shower of roses. . . . God would not inspire me with this desire to do good on earth after my death if He did not intend to realise it. Otherwise He would rather inspire me with the desire to rest in Him—don't you think?"

"I feel that my mission is soon to begin, to make others love God as I do, to teach others my 'little way'. I will spend my Heaven in doing good upon earth. . . . I will not be able to rest until the end of the world, when the Angel has said: 'Time is no more!' Then I shall rest and be able to rejoice, for the number of the elect will be complete. . . ."

But despite this cry from a heart on fire, Thérèse's later years in the Convent, especially the years of illness, were spent in great spiritual aridity, which makes more amazing the way in which she stood firm against assaults of pain and the temptations of flattery offered her by her sisters.

It is a fascinating story, perhaps the story of any human soul is fascinating, but the story of conquest, even that set in the least likely surroundings, is dear to the human heart. We should be grateful to Ida Görres for giving us this book, the result of profound study of her subject.

The study evidently brought admiration and understanding. For she concludes:

"In Thérèse there gathered and became purified the deep, intimate, essential unchanging elements of the Faith and of Love. As the perfected butterfly breaks out of the chrysalis, so she emerges transformed from the shrivelling shell of her period and appears before us as the pure embodiment of Christian reality. To be sure, she represents also a perfection of the period's religious ideal; but in fulfilling the law of her own being, she overcomes it. She who knew only obedience, only listening, unquestionably accepted the highly questionable elements in her contemporaries' piety. But the burning purity of her touch melted away all the old slag. What she grasped and what she embodied is once again the beginning, the core, the original meaning. We see in her girlish face the hidden face of the Church, the face of the Hidden Church, which in the chaos of time flowers, eternally young and beautiful, to greet the returning Lord."

Christine Spender

### SWISS WOMEN AND THE VOTE

Recently we had the pleasure of a visit in the office from Madame Rimondini-Schnitter from Basle, who had come to England on account of an article that had appeared in *The Daily Herald*, apparently condoning Switzerland in refusing votes to women. This article had been widely publicised in Switzerland as "The Voice of England". Madame Rimondini succeeded in getting a letter of apology from *The Daily Herald*.

She also told us about the one day strike of the women teachers at the *Gymnase de Jeunes Filles* in Basle, in protest against the result of the referendum refusing votes to women. The School had to close for the day and the Council of State expressed astonishment at this "absurd action" and charged the Department of Education to take disciplinary action. The official, who had to administer this disciplinary action had also been on strike, so the reproof was a very mild one!

Through Madame Rimondini, we have had the pleasure of renewing contact after several years with Frau Dr. Freuler Bühler of the *Union Civique des Femmes Catholiques Suisses*. She has sent us several of their bulletins which report on the steady growth of this organisation and gives evidence of the efforts Swiss Catholic women are making towards enfranchisement.

### HON. TREASURER'S NOTE

Thank you for a continued steady response to the Rent Appeal. We wonder if you would like to make a *special effort* this month and send a small (or large) donation as a thankoffering for all the benefits which we have received through St. Joan's intercession? Her day as you know is May 30th. Also would any member consider becoming a Life Member? For £10 we won't worry you again! Please think it over.

Noreen Carr, Hon. Treasurer



## THE MONTH IN PARLIAMENT

We are devoting this month's article to the Report Stage and Third Reading of the Street Offences Bill, which took place on April 22nd.

A new clause was added to the Bill under which a woman, cautioned by the police, could apply within fourteen days for an order from the magistrates that her name be not entered or, if already entered, should be expunged from the police record. The matter would then come before a magistrate and the burden of proof would be on the police.

An Amendment, proposed by Mr. Greenwood, providing that these applications should be heard and determined *in camera*, unless the woman desired the proceedings to be in public was accepted.

The Attorney-General said the Clause was a means whereby a respectable woman who regarded herself as wrongly cautioned would be able to obtain redress. He admitted that there was no power in the Bill to arrest a woman who refused to give her name and address, but it was hoped that the police would be able to persuade the new entrant not to refuse her name and address, because the whole object of the cautionary system was to avoid bringing those whom it was desired to help within the ambit of the criminal law. In the event of a woman refusing her name and address or giving a false one, the policeman would make a careful note of her description. Mr. Paget pointed out that the scheme became unworkable when the girls knew that they could do this. It was a bad Bill, so the provisions, introduced by the Government, making it unworkable had no particular disapproval from him. He was concerned about the inexperienced girl and considered she should not be brought before the magistrate as in every magistrate's court, there would be pimps waiting to pick up young girls, but instead she should be referred to the Probation Officer.

Mr. Hale moved a new Clause to provide that no person under the age of eighteen should be convicted of an offence under the Act. He was against the Bill, but, as it had every chance of going through he had sincerely tried to draft Amendments to improve it. Once a girl had been condemned as a "common prostitute", once that was on the records, there would not be much hope of getting her back to her parents.

Miss Hornsby-Smith, Joint Under-Secretary of State for the Home Department said she believed that if the cautionary system were allowed to work and the opportunities of voluntary aid, probation and employment services were used, it would be possible to attain a great deal of what was aimed at. The Clause was rejected by 163 votes to 90.

Mr. Hale moved a new Clause (Intimidation) that "no person should be convicted . . . who satisfied the Court that he or she had made reasonable efforts to abandon the occupation of pros-

titute and had been constrained by fear or threats of any person living in whole or in part upon the earnings of such prostitute". He said that it was fantastically difficult to bring cases against these people, largely because of the organised intimidation that they exercised over the girls.

The Attorney-General said that it would give the prostitute a complete defence if she could satisfy the Court that she had made efforts to abandon the occupation but had been constrained by fear of threats and the Clause would not assist towards the achievement of this object. The Bill increased substantially the penalties for those who lived on immoral earnings. The Motion was withdrawn.

Another Clause moved by Mr. Hale that no person should be convicted . . . except upon the evidence of at least two witnesses was negatived.

He then moved an Amendment seconded by Mrs. Jeger to alter the offence "to loiter or solicit" to "loiter and solicit". This was negatived and Mrs. Jeger then moved an Amendment to insert "so as to constitute a nuisance". She said that the Bill changed the existing legislation on the basis of the advice of the Wolfenden Committee, by removing any need of proving annoyance on the grounds that the need to prove annoyance had become a dead letter. One of the reasons was that the penalties were derisory and so, very few of the cases were contested. It was a great pity that the Government eliminated the need to prove annoyance at the same time as they were increasing the penalties to such a harsh extent that the number of contested cases was bound to increase. The Bill introduced a second-class citizen into our legal system as the penalties were to refer only to women who were "common prostitutes".

Mr. C. Pannell said that the Minister himself could not escape the charge that the Bill was a piece of sex and class legislation directed against women for no other cause than the fact that they were women. It said nothing at all about the nuisance of a man walking up and down, nothing about the soliciting of women and young girls, nothing about kerb-crawling.

The Amendment was defeated by 148 votes to 65.

Miss Hornsby-Smith in moving the Third Reading said that in London there were about 1,800 women practising prostitution, loitering and soliciting in the streets. She said they had been careful not to inflict injustice on prostitutes, which remark provoked an "Oh!" from Mrs. Jeger. Miss Hornsby-Smith continued that the Bill was intended to deal with a limited nuisance—the public behaviour of prostitutes and did not attempt to deal with all forms of behaviour which were an offence against public order in the streets and that there were other and more appropriate statutory provisions for dealing with them. As far

as men were concerned, the maximum penalty for living on immoral earnings had been increased.

Mr. Anthony Greenwood said he regarded it as a thoroughly bad Bill. It was a Bill to which the Church of England Moral Welfare Council expressed the strongest opposition and although the Hon. Lady, the Joint Under-Secretary called the Churches in evidence in support of the Bill, she must be aware that her right hon. Friend [Mr. Butler] received deputations representing eighteen women's organisations, including the Mothers Union and St. Joan's Social and Political Alliance. Mr. Shepherd, a supporter of the Bill said that there was a real danger in the Bill that it would inevitably drive vice into different channels, with the establishment of the call-girl system on a much more extensive and organised scale than at present. They had not faced the consequences of this.

Mr. Rawlinson, another supporter of the Bill, said that he had considerable reservations about it. He did not think that the House could be confident that this was the final solution to the problem. Having given a proper lead it would be the Home Secretary's desire to amend the law hereafter if it should be found that the alternative situation which he (Mr. Rawlinson) felt must arise, created in its turn very serious and grave problems.

Finally, Mr. Butler said he was satisfied that they were right to accept the practical findings of the Wolfenden Committee but he did not think the findings of the Bill completely solved the moral issue and he would not regard the Bill as in any sense, final.

At midnight, the Bill was read the third time and passed by 131 votes to 25.

P. M. Brandt

## REVIEW

**The Papacy.** By Vladimir d'Ormesson. (A Faith and Fact Book. Translated by Michael Derrick. Burns Oates, 7s. 6d.)

To compress a history of the Papacy into one hundred and thirty pages would indeed be a herculean task, which the author fully realises to be an impossibility. Instead, he has answered the question: "What is the Papacy?" in as concise and complete a form as space allows. The book will make Catholics want to read more widely. For this purpose, the list of books suggested in the select bibliography at the end is most helpful. Non-Catholics should be equally interested in this fascinating work. The chapter on the Eastern Schism is of particular interest to us now, in view of the fact that the present Holy Father is to summon an Ecumenical Council within the next two years.

Throughout the centuries the Papacy has had to face innumerable difficulties—some of them so over-

whelming as to make it impossible for any but a divine institution to survive—yet, today, the prestige of the Papacy is higher perhaps than at any time in its history. The relinquishing of the Papal States has made it possible for the Pope to be free of the temporal worries attached to a "kingdom", and far from diminishing the status of the Papacy, it has enhanced it—its kingdom, after all, is not of this world.

The reader is not conscious that this work has been translated from the French—a tribute to the translator whose task is not an easy one.

M. Guessard

**Paying Guest In Siberia.** By Maria Hadow. (Harvill Press, 15s.)

War, with its trail of chaos, tragedy and degradation, has always from the beginning of time, been a wellspring of material for literature. Out of war have come "War and Peace", "The Diary of Anne Frank"—the list is endless. Since the end of World War Two, we have been glutted with war books; still they come and here is a new one.

Maria Hadow plunges her readers straight into the Poland of 1939 with Hitler's armies surging forward and the country in a state of turmoil while the mobilisation of Poland's forces is rushed through. Briefly, the book tells of the arrest of Maria Hadow's mother by the Russians in one of their spasmodic, pointless swoops on the innocent unsuspecting Poles. The daughter begged and implored the astonished officials to allow her to accompany the delicate and ailing woman on her exile to Siberia. The rest of the book is an account of the nightmare journey, the arrival and then the daily fight for survival in those primitive surroundings.

Mrs. Hadow writes with an extremely simple, almost child-like style. In one way, this holds a strange sort of attraction, for the story grips and embellishments would only succeed in distracting. On the other hand, the almost total lack of imagination throughout, is tantalising. A childhood in Poland, the characters and outlooks of the Russians encountered in Siberia—these are only lightly etched. Indeed, there is no single *person* in the entire narrative—they are all nameless, flitting shadows. (Perhaps this is for reasons of security.)

However, these are minor quarrels. What stirs the heart and brings tears to the eyes is the devotion of the strong-willed and determined daughter for her mother. Here the simplicity of the style scores. There are no heroics. The final tragedy with the O. Henry twist is the death of the sick woman on the very threshold of freedom. The ending of the book is one that each reader would have wished for Mrs. Hadow, and she has interesting tales to tell after finding happiness in Persia.

Ann Whittles



We have received the Silver Jubilee number of *The Pylon* (10 Via Boncampagni, Rome), the beautifully produced missionary magazine of the Society of the Holy Child Jesus. *The Pylon*—to carry the Line that carries the Light—records that the Holy Child West Africa Mission was founded by Reverend Mother Amadeus, Superior General of the S.H.C.J., in 1930. Since then the *Light* has spread from eight Convents in the establishment of Bush Schools, a Novitiate for African Sisters, Training Colleges for African Teachers, Marriage Centres and Technical and Vocational Schools as well as Primary and Secondary Schools.

May *The Pylon* continue with vigour "to carry the line that carries the light".

### BOOKS RECEIVED

**What Is Life?** By René Biot.

**The First Spiritual Writers.** By F. Cayré, A.A.

**Religions of the Ancient East.** By Etienne Drioton, Georges Contenau and J. Duchesne-Guillemin.

**What Is The Trinity?** By Bernard Piault.  
(Burns Oates, Faith and Fact Books. 7s. 6d. each.)

**From School To Work.** By John Cullen. Book Three. (Longmans 3s. 6d.)

### TWENTY-FIVE YEARS AGO

From "*The Catholic Citizen*", 15th May, 1934

Amidst all the outcry against the right of married women to earn, it is encouraging to read in a recent issue of *The Catholic Women's Review of New South Wales*, that: "Decent work for a decent wage should be the right of every woman, married or single. A woman must live; she should be allowed to use her own judgment about how to earn her living." It further remarks that "it ought to be obvious, too, that if a married woman wishes or needs to take a paid position she has common sense enough to know why, and should be allowed to take and keep a job should any such be offered. It should be a purely domestic matter of arrangement between her husband and herself . . . A woman may hesitate about taking such a step, but if so, she has only to ask her own conscience whether she is right or wrong.—*International Notes*

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