

# 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*

## Catholic Southwark

by M. O'Leary

Most great capital cities are divided by a river, a fact which challenges the researches of the historian into the particular influence of right bank or left bank. In London, we have on one bank of the Thames, Westminster with the power of the City and the riches of court and private dwelling, on the other bank, Southwark, the hive of work and of international contact, the home of the docks and of the poor who work therein. Now, by an accident of history, it was inevitable that Catholic life, in the days when it was still hunted and persecuted, should revive in Southwark. There, grew up the most numerous congregations, and there, by a strange anomaly, was built the first worthy Catholic Church, St. George's, which became, as it were by right, the first Catholic Cathedral after the Reformation.

Once, however, the period of persecution was over, the centre of Catholic life naturally shifted from Southwark to Westminster. New churches such as Farm Street, The Oratory, the Pro-Cathedral in Kensington and the Cathedral at Westminster took from St. George's many of its worshippers. Though architecturally and historically eminent, that much loved Church can be said to have in a manner suffered an eclipse. A book by Canon Bernard Bogan, entitled *THE GREAT LINK\** (and already in its second edition) supplies the need created by our ignorance. It is a monument to the past not only of St. George's but of the whole Catholic life of London.

Because he draws so much on the letters and articles of Canon Doyle who worked in the parish of St. George's from about 1840 till his death in 1879, the writer presents his picture in the language and garrulous detail of a Dickens. We assist at the revival of Catholic life in that part of London which was the focal point of the Gordon Riots only some few years prior to our story. We see the mean Chapel in an obscure alley, the poverty stricken

parishioners, the Irish Biddies shivering over their baskets of oranges at street corners (curiously we never meet that almost ubiquitous figure, the apple-woman); we stand on the stairs leading up to the Priests' room and queue for two or three hours for confessions. The fog swirls round, streets and chapel are ill-lit by a poor gas-lamp, the cold is piercing, and yet the congregation is asked for pennies and more pennies, for the heroic design has been launched in this terrible time to build a great Church worthy of our religion, a Church which will be in the tradition of the old Cathedrals which are the glory of England.

And so Augustus Welby Pugin is called in and with a complete disregard of possibilities submits his first plans. They have to be rejected even by those heroic men but the second attempt is accepted and then begins for Dr. Doyle, the new Administrator, the task of begging from the pulpit, in weekly letters to the Tablet, in private letters and continental tours. Money he must have and no one is allowed to forget it for an instant. A well-wisher has said that there is a "Je-ne-sais-qui" about him. He writes in *The Tablet*:—"What is this thing? Could I change it for a five pound note?" Some scandalised at his humorous appeals attack him for irreverence and hurt him deeply. Is not the beauty of God's house the light and life of his soul, his one desire?

St. George's was for long the focal point of the Catholic life of London. The first Midnight Mass, in 1848, a low Mass with a sermon by the future Cardinal Wiseman drew a congregation of over three thousand so that there was no standing room left within its walls, and that even though Dr. Doyle had said there would be no music at the Mass.

Music played a great part in the early life of the Cathedral, and, alas, the reverend Administrator was a decided opponent of plain chant. Mozart and Mendelssohn with full orchestral accompaniment delighted the faithful on great days, and Herr Lutz, the organist and choir-master supplied such music with some of his own. Controversies over musical taste and on other artistic matters, such as that of

\* *The Great Link*—A History of St. George's Cathedral, Southwark. By Very Rev. Canon Bernard Bogan. (Burns Oates, 12s. 6d.)



hanging modern pictures on the walls between Pugin's Gothic pillars occur again and again in *The Tablet*. They were less inhibited in those days and could have more space from the editor than is possible to us today.

Dr. Doyle died in 1879. When Bishop Butt succeeded to the see of Southwark in 1886 he planned a series of renovations and improvements prior to the consecration of the Cathedral in 1894. The Choir lost its orchestral accompaniment and had to learn plain song, Herr Lutz having by this time been replaced by a younger man. The Rood Screen was removed from before the High Altar. Canon Bogan does not allude to the fact reported in Shane Leslie's *Ghost Book* that the ghost of Provost Doyle was seen to walk that night!

The solemn consecration of St. George's took place in the presence of Cardinal Manning, Bishop Vaughan and many other prelates and great tribute was paid to the past. Alas, that the name of Dr. Doyle was not mentioned on that occasion though it was but a few years since his death. But his work is built into every stick and stone and his influence cannot perish like his memory.

After the short reign of Cardinal Bourne who passed from the see of Southwark to that of Westminster, Father Peter Amigo, already known and loved in the Diocese began his long episcopate. His love for God's house and in particular of his Cathedral, his zeal in the building of churches in South London, his practical and effective love of the poor have made his name a legend. In his old age, God allowed that most poignant of all trials to afflict him, the burning of his Cathedral by enemy action in the second world war. Truly, then he rose to the height of heroism which had marked the founders of St. George's when they planned the noble Church without any idea where to obtain the necessary resources to build it. To his dying day Archbishop Amigo trusted that God would restore his Cathedral, and he died with that vision before him.

So when His Lordship Bishop Cowderoy opens the new Cathedral on July 4th of this year, he will indeed be continuing a long and glorious history. Perhaps he will think of those words of the *Tablet* written in 1894 on the occasion of the consecration:—"It is difficult to overestimate the influence of such a Church on the minds of men during the religious upheavals which had begun with Newman's conversion, but which fairly coincided in time with the early years of St. George's." Today as yesterday, the presence of a great Cathedral in the midst of a people is an influence so deep and so sublime as to defy expression. That St. George's will be reopened by God's anointed Bishop is a fact for rejoicing for the whole of Catholic England and indeed for the whole Church.

### LABOUR REGULATIONS IN HOLLAND

Our Netherlands correspondent reports that men and women in the Civil Service—and in the teaching profession—receive the same salary. Since the war the wages of women workers in industry have shown an upward trend—influenced, no doubt, by the I.L.O. Convention on Equal Remuneration, by the stipulation on the subject laid down by the European Market Agreement and by the increased demand for women's work—and the shift system.

The Labour Order restricts women's work by provisions particularly intended to "protect" women and their employment, on grounds of danger to health, morality or life.

By regulations made under the Labour Act 1919 this Act provides that on the ground of being dangerous to health, morality or life, certain kinds of labour shall not be carried out under certain conditions by women unless special requirements or requirements made by the regulations are satisfied.

The Regulations 1920 (last amended in 1943) constitute the so-called **Labour Order**.

Women are prohibited to perform work including lifting, pulling, pushing, carrying, or otherwise removing loads, if:

1. this labour is too strenuous for them;
2. this labour is in any other way dangerous to their health.

Prohibited also is labour that in general entails obvious risks to their health such as: working on driving gear, working near insufficiently guarded steps, working near vats containing hot liquids or corrosives, working with poisonous material without this being properly indicated, working near insufficiently guarded cutting-machines and similar apparatuses, operating railway-points, attaching and detaching carriages running on rails, carrying out labour constituting danger to eyes or teeth.

The requirements imposed on the places of work for women are stricter than those for men.

The workshops have to satisfy the required standards of cleanliness, screening of lights, etc.

Women are prohibited to work in factories or workshops, dispensaries, offices, which do not satisfy the regulations for lighting, air-conditioning, protection against objectionable draughts, temperature, free-air space, the presence of lavatories, as well as proper sitting-accommodation.

Regulations are also made concerning Sunday labour, hours of work, overtime, night work, underground work and maternity.

We should like to draw the attention of our readers to the resolution on equal protection for men and women workers quoted on page 44.

We hope to receive objective reports of this description from other countries. Sex discriminations in employment in this country are well-known to our readers.

## Notes and Comments

We congratulate Miss Hilda Harding on being appointed Britain's first woman Bank Manager. She is to take over a branch of Barclay's Bank at Hanover Street, London, W.1. As reported in *The Times*, the General Manager of Barclay's, Mr. H. Thornton, said that the appointment had been made on the basis of merit and that Miss Harding would be paid the same salary as a man of the same experience.

We hope that other Banks in the country will follow the good example set by Barclay's.

\* \* \*

We are glad to know that Brighton Town Council has decided to retain the services of the two women on the Watch Committee whose retirement was recommended on the most extraordinary grounds—namely that the Committee has to view Continental films which have been refused a certificate by the British Board of Film Censors and feel it embarrassing to have a frank discussion on the pictures, many of which concern sex, in the presence of women colleagues. One of the two women who were to be replaced by men remarked that some of the men still live in the old days, and the other one said that she had never felt the least bit embarrassed. It is surely time that responsible men and women can discuss seriously whatever it is right and proper to discuss.

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**Trusteeship Council.** At the Twenty-First Session of the Council held in February 1958, in a discussion on the Annual Report of the Administering Authority of the Cameroons under British administration for 1956, questions were asked as to any significant progress in the social and legal status of women, and on the bride-price. The answer of the special representative pointed to the "new arrangements," whereby women would be enfranchised on the same terms as men, the tax qualification being withdrawn; and the increased number entering employment with the Government, and with the Native Authorities in a number of spheres, and with commercial firms. In some councils, he said, women were nominated to represent women's interests, and in others they were present by virtue of their traditional position. One woman was a member of a local court. Even in the Northern Regions a change of attitude was evident in the increasing number of girls attending school and being trained for professions.

Concerning the bride-price he said that legislation was under consideration by which any amount in excess of a prescribed maximum would be recoverable by court action. Native Authorities were being encouraged to consider the compulsory registration of marriages.

**UNESCO.** Dr. Schlüter-Hermkes, the only woman on the Board of UNESCO, presented a draft resolution to the forty-ninth Session held at Paris in December, on the employment of women in the Secretariat.

The resolution asks for a study on the subject to be presented to the Council at a later session. It points out that there are very few women on the Staff of the Organisation, particularly among the higher grades, while there is an increasing number of women with the necessary experience gained in Government administration and in public life. It draws attention to article 4 of the Statute of Personnel approved by the General Council of UNESCO, which says that "the choice of members of the personnel is made without distinction of race, sex or religion", and urges States Members to place duly qualified women as well as men on their lists of candidates for vacant posts in the Secretariat. It finally asks the Director-General to do his utmost to ensure the presence of an increasing number of qualified women among those nominated to the higher posts.

\* \* \*

**Status of Women Commission.** *Erratum.* We regret that there was an error in the numbers given of the final vote on the resolution on the Marriage Laws in the article on the above subject in last month's issue of *The Catholic Citizen*. These should have been fifteen in favour, none against, and three abstentions.

### HON. TREASURER'S NOTE

Please keep Saturday, July 5th free. There will be a Garden Party and Bring and Buy Sale at 15 Mount Park Road, Ealing, by kind permission of the Misses Challoner from 3 to 6 p.m. (Central London or District train to Ealing Broadway—turn right and straight up Mount Park Road.) Please come and bring a friend and help to make this a social and financial success. **Noreen K. Carr**

### SUFFRAGETTE FELLOWSHIP

### EMMELINE PANKHURST CENTENARY 1858-1958

MONDAY, JULY 14th, 1958

**6 p.m.** Flowers will be laid on the Statue in the Victoria Tower Gardens, S.W.1.

**7 p.m.** PUBLIC MEETING at the CAXTON HALL, S.W.1.

### PROMINENT SPEAKERS

ADMISSION FREE

SILVER COLLECTION



## ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

AND

Editorial Office of "The Catholic Citizen"

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Signed articles do not necessarily represent the opinions of the Society

### EXECUTIVE COMMITTEE

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## Discrimination in the Field of Employment and Occupation

Statement sent to the Director-General of the International Labour Conference

St. Joan's International Social and Political Alliance begs to submit the following observations on the fourth item on the Agenda of the Forty-second Session of the International Labour Conference—Discrimination in the Field of Employment and Occupation.

The Alliance has studied with care the text of the proposed Convention and Recommendation on this subject.

### Article 5.

The Alliance takes strong exception in Article 5 to the inclusion of the word *sex*. It is absolutely opposed to the view that "special measures of protection or assistance", based solely on the ground of sex, "shall not be deemed to be discrimination."

At its Council Meeting held in Paris in September, 1957, the following resolution was passed: St. Joan's International Social and Political Alliance urges that in all labour legislation equal protection shall be given to men and women against exploitation, industrial accident, or disease.

The Alliance believes that all men and women workers should have necessary protection against exploitation and the dangers inherent in their employment. When applied to women only, measures intended for their protection become handicaps to their opportunities for employment.

The effect of special legislation would appear to be recognised by the International Labour Organisation itself. The joint Report of the I.L.O. and Unesco (February 2nd 1956) notes:

"... some legislation, originally designed to protect the health of women under conditions of undue strain, has become obsolete in the context of modern improvements in industrial techniques, and today operates principally as a factor in the exclusion of women from certain branches of employment."

The Alliance would also refer to the reply of the Belgian Government to Question 4 of the Questionnaire on the subject of Discrimination in Employment:

"There is a marked trend towards eliminating differences of treatment between men and women: such differences seem scarcely compatible with present-day industrial and technical development."

As regards the safeguarding of the gainfully employed mother and her family, the Alliance considers that maternity would best be protected, not by hard and fast laws and regulations imposing specific periods of absence from employment, but, as in the case of other causes of incapacity for work, by the granting of a medical certificate adapted to the differing needs of the individual. It is well-known that physical health and domestic conditions vary greatly.

### Article 6.

As regards Article 6, the Alliance would urge the necessity of including the subject of Equal Pay for Equal Work in the proposed Convention.

The Alliance maintains that unequal pay for equal work is a fundamental discrimination, which affects not only employment but also status.

The Alliance ventures to remind the Conference that at the Fortieth Session of the International Labour Conference, it was stated that

"the fundamental principle of the equality of rights of all human beings has been basic to the activities of the International Labour Organisation since its creation."

and that one of the guiding principles laid down for the Organisation in its 1919 Constitution was that

"the standard set by law in each country with respect to the conditions of labour should have due regard to the equitable economic treatment of all workers lawfully resident therein."

Again in 1944, the International Labour Conference, in adopting the Declaration of Philadelphia, affirmed that

"All human beings, irrespective of race, creed, or sex have the right to pursue both their material well-being and their spiritual development in conditions of freedom and dignity, of economic security and equal opportunity."

The Alliance would also quote the words of Mr. Kaplansky, (Workers' adviser, Canada) in the discussion during the proceedings of the Fortieth Session of the International Labour Conference:

"When shorn of its legal verbiage, the document put forward the propositions that every person applying for employment or eligible for promotion should be judged solely on his ability to perform the required task and not on the basis of the colour of his skin, the place he was born in, the church he worshipped in, or on similar grounds; that the ability to perform certain jobs was not the God-given prerogative of favoured groups; and that given the opportunity every healthy and normal human being could learn to compete for his chosen trade or occupation. These propositions were universal in character and could be applied in every country."

The Alliance is entirely in agreement with these words. Although the pronoun "his" is used, the speaker refers to "person" and "human being", which presumably include both men and women.

The Alliance therefore asks for the following Amendments:

### Proposed Convention

Article 5. Deletion of the word *sex*.

Article 6. Deletion of Article and insertion of Article to ensure Equal Remuneration for Men and Women Workers for work of Equal Value.

### Proposed Recommendation

III. Application of Policy

5. Deletion of the word *sex*.

13th May, 1958.

## A LOOK AT THE EQUAL PAY TIGER

From the Queensland Section of St Joan's Alliance we have received the following report of the Conference on Equal Pay held in Sydney last March, under the auspices of the Australian Council of Trade Unions. St. Joan's in Queensland was represented at the Conference by the president, Mrs. M. V. Fogarty. A further Conference on the subject will be held in Brisbane this month.

The widow with dependants, aided only by meagre allowances, whose total earnings are not permitted to exceed the female basic wage, would gladly beard the tiger. She is already living in a financial jungle made dangerous by economic terrors. Hire purchase with its exorbitant interest charges is one, high spending on luxuries such as alcohol and extravagant clothing is another.

But this tiger is not necessarily dangerous. If we look it squarely in the face it becomes an animal we can tame more easily than already prevalent social difficulties.

The Equal Pay Conference held in Sydney in March of this year presented a clear view of the problem. The Conference, having regard to the Universal Declaration of Human Rights, asked for

the implementing of the recommendation concerning equal remuneration for men and women workers for work of equal value adopted by the General Conference of the International Labour Organisation.

Those present at the Conference, which was held under the auspices of the A.C.T.U. were representatives of four interstate Labour Councils, thirty Trade Unions and fifty-eight organisations. At the open Forum there were thirty-two speakers several of whom were men. At no time was there any indication of this being a purely feminist movement.

The discussion can be summarised under several headings:—

1. The international and interstate women's groups were concerned with failure in the international level to co-operate with other countries.
2. The professional and clerical section were able to give many instances of equal service and qualifications with lower remuneration for one reason only—that of sex.
3. The teacher groups showed a varying position interstate in the proportion of the male wage, but invariably the female rate was lower.
4. The trade unions were able to show peculiarities in the decisions as to what constitutes male and female labour. They were also concerned with a lower paid wage group and recognised Kanaka style thinking when the cry is raised "Industry depends on this lower wage group".
5. The religious, political and other groups were unanimous in their respect for the justice of the case.

Among the final speakers the point was made that though in the past Labour had been able to secure sufficient for a man to support his family and to allow his wife to devote herself to domestic work, those times were past and a man had to look for some help in his work of providing a decent standard of living for his family.

The problem of keeping the mother in the home is a real one but it is not met by inflicting injustice on those members of a community whose vocation is not domestic.

One possible solution is for the earning section of the community, recognising the social need of the care of children and recognising the best guardians to be the natural ones, to pay into a home insurance upon which married couples would draw according to the number of dependants. The home insurance would be a healthy block to wild spending during youth.

The Conference ended on a note of jubilation. The New Zealand Government are commencing equal pay in the State Services and the Premier of N.S.W. promised legislation giving effect to equal pay for women.



## THE MONTH IN PARLIAMENT

It is pleasing to note that on May 7th, a tribute to the late Margery Fry was paid by Mr. Montgomery Hyde, when he appealed for the establishment of an institute of criminology, which project, he said, was very near and dear to her heart. The Joint Under-Secretary of State to the Home Department joined in the tribute and said that the Home Office had done its best to give such help and encouragement to the scheme as its resources would allow. Consultations with University authorities were in progress.

In the House of Lords on May 8th, the Lord Chancellor, Lord Kilmuir moved a new Clause to the Maintenance Orders Bill. One of its subsections provides that "the imprisonment or other detention of a defendant under a warrant of commitment . . . shall not operate to discharge the defendant from his liability to pay the sum in respect of which the warrant was issued." This would bring the provisions of the Magistrates Courts into line with the High Court and County Court provisions. At present, imprisonment, imposed by a Magistrates Court is subject to a maximum term of three months if the amount of the default is more than £20 and it wipes out the arrears. The new clause was agreed.

On May 14th, Mr. Rankin asked the Minister of Labour to state to the nearest convenient date, how many women were now employed in industry; and of this number, how many were married? Mr. Iain Macleod, in a written answer replied: "The estimated number of women and girls in civil employment in Great Britain at the end of March 1958 was 7,748,000. Estimates of the number of married women are available for the end of May only in each year. At the end of May 1956, the latest date for which I have figures, the estimated number of married women employees was 3,723,000."

The question of the Bahamas was raised on May 15th. As was reported in last month's "Month in Parliament", the Secretary of State for the Colonies had said that though representation had been made to him about votes for women, he and the Governor were not convinced that there was a sufficiently widespread demand for this change. Mrs. White asked him by what means he had ascertained that women in the Bahamas did not wish to exercise the franchise, and had he consulted any women's organisations? Mr. Lennox-Boyd said that he had, and that a delegation advocating this step had come to see him. Votes for women would be introduced in due course in the Bahamas but he was concerned in immediate first-aid measures. Mrs. Slater asked what was meant by "in due course." Was it soon, a long time or perhaps never? Mrs. Emmet asked him if he was aware that there was some disappointment that in the new Constitution for the Bahamas, the Convention of the Political Rights of

Women had not been observed, inasmuch as the women there had not been granted votes. Mr. Lennox-Boyd repeated that he did not for a moment doubt that this would come about in the Bahamas, in due course but the purpose of his visit there, was to remedy proved grievances, and he did not feel that this as yet fell into such a category.

On May 16th, the Matrimonial Causes Bill was read for the third time and passed. Sir Hugh Lucas Tooth said that at present if a man died without making provision for his divorced wife, she might be left entirely destitute. Clause 3 of the Bill gave the Court power to order payment of alimony from the estate of the deceased person. He assured the House that there was nothing controversial in the Bill. Mr. Philip Bell disagreed and said that when it was considered by the Royal Commission on Marriage and Divorce, six members of the Commission thought it wrong in principle that a husband or wife should be compelled to maintain a guilty spouse.

The Finance Bill considered in Committee provided some occasion for light relief. Mrs. Mann disputed the statement by Mr. Burden that the tax on cosmetics was too high, and said she could not think that false eyelashes were a necessity. Eye shadow was not necessary for any woman living under a Tory Government. Mr. R. H. Turton asked why the tax on hooks and eyes and zip fasteners was reduced to 5% and the tax on buttons left at 30%. Mrs. Slater deplored the 30% tax on needles, children's reins, wall-papers and trophy cups. Mrs. White pointed out some anomalies that had been removed. There had been an anomaly between ladies' modesty vests, charged at 30% and blouses, charged at 5%. Modesty vests must not exceed 14 inches at the front and 10 inches at the back. If the garment exceeded those measurements, it became a blouse. What would be a blouse for one honourable Member, would be a modesty vest for one of ampler proportions. She congratulated the Chancellor on the fact that there was now no discrimination in tax between modesty vests and blouses. Mr. Redhead pointed out that the Chancellor had, at the same time reduced the tax on shirt dicky fronts so that there was no sex discrimination in the matter. There was more discussion about buttons and the point where they merged into artificial jewellery. Mr. Osborne asked what difference there was between a male and a female button, and what made a female button either "common" or "decorative" and what was the proportion? Mr. Collins made a plea for the cancellation of the tax on shopping baskets as it would have a grave effect on the employment of blind and disabled workers.

Mrs. Mann said that the man-made Budget singled out women for taxation. It would be a good

thing if the Chancellor sometimes consulted women M.P.s and asked them where they thought relief from tax was needed. He had played the part of the wicked Baron in Cinderella. Poor little Cinder was sieving the ashes with a sieve which was taxed, while the ugly sisters who required pomades, false eyelashes and lipsticks were singled out for his favour and got a tax reduction of 30%.

On May 22nd, Mr. Butler was questioned by several members about the Government's policy towards the Wolfenden Report. Mr. Butler said that since the Report was published, many representations had been made, some in support of the Committee's recommendations and others strongly critical. This applied to the main recommendations on both homosexual offences and prostitution. He would not propose to decide a future course of action until that opinion had the fullest opportunity of expressing itself. Mr. Donnelly said that whatever our personal views about these topics, the House of Commons had a certain responsibility to discuss them, and asked if time for this could be provided before the Summer Recess. Mr. Butler said he had not had an opportunity to find an occasion in Government time and had "not heard yet from the Opposition that they will do this on a Supply Day."

P. M. Brandt

## INTERNATIONAL NOTES

**Algeria.** *Le Conseil National des Femmes Françaises* gives an account of the fight made by Madame Lefaucheur, Madame Devaud and Madame Lefebvre for an amendment to the electoral law of Algeria, to ensure that the word "citoyenne" would be specifically included in the article of the electoral law granting equality "to all citizens" in the right to vote. Mme Lefaucheur had first raised the question in *l'Assemblée de l'Union Française*, where the amendment, in spite of Government opposition, was carried. This, however, was purely a victory of principle since this Association has only consultative powers. Madame Devaud, in spite of an eloquent appeal in the *Conseil de la République* failed to convince those who feared offending Musulman custom. In what she called "le troisième round" in the National Assembly, Madame Lefebvre was, to her own great astonishment, successful. In answer to the objections of the Minister of Algeria, she said: "I am truly touched by the sensitivity of the Minister of a lay Republic to the religious opinions of Musulmans. What I would like to know is if anyone thinks of asking the opinion of the women. Algerian women should not be considered more stupid than we are!" The Assembly, in spite of the Minister, then voted for the amendment. Congratulations to all three redoubtable fighters.

**Austria.** *Widening Horizons*, the organ of the International Federation of Business and Professional Women, states that the progress made by Austrian women in the diplomatic service is very encouraging. In addition to Dr. Johanna Mon-schein, Minister to Oslo, one woman is Legation Secretary at the Parliament of Europe in Strasburg, another is Secretary to the Embassy in Washington, and another is an attaché to the Embassy in Belgrade. In addition two women are consuls at the Austrian Consulate-General in New York.

**Belgian Congo.** It is regrettable that the women were not allowed to vote alongside their men folk in the first communal election held recently in the Belgian Congo. Protests were sent by many of the Belgian women's organizations to the Government.

**India.** A Bill, prohibiting the giving and taking of dowry has been introduced in the Kerala Assembly. Dowry (which is not to be confused with the African bride-price, which is money or cattle paid for by the husband to the parents of the girl) has been a heavy burden on the bride's family. The abolition of dowry does not preclude the giving of presents at the time of the marriage, but these are limited to a maximum of 2,000 rupees.

*Social Action*, Organ of the Indian Institute of Social Order, has a forthright condemnation of regulated prostitution. Regulation of prostitution, it says, is to be rejected on various grounds. It is against the dignity of woman, it "sets apart a section of the woman population to serve as mere instruments of pleasure to any man" and "takes away something of a woman's inalienable right over her own person."

Moreover, the system is against the equality of the sexes and the fundamentals of the Constitution.

The plea that regulation is a lesser evil is not admissible, for "legalised recognition of prostitution or the State-regulation of commercialised vice is an evil in itself and consequently cannot be justified as a possible means even to a good end."

A better remedy would be through legislation, energetically administered against all such public assaults on moral standards by both men and women, rich and poor. The only ultimate reform is conversion of heart and self-control as Gandhi taught and as so many of the followers of Christ forget.

We ask readers to pray for our member Madame Eugenie Russo, mother-in-law of the late president of *l'Alliance Jeune d'Arc* who died recently, R.I.P.



### HERE AND THERE

It is much more common than it used to be to see girls and young women hatless in church, and even without the scarves or handkerchiefs which often take the place of hats. The example seems to have been set in this country by the increasing numbers of girls from the continent, where the rule that hats should be worn has been less rigidly observed for a long time. Emboldened, it may be, by the sight of hatless continental girls, many native-born English girls now also go hatless to church. So likewise in America: the Religion Institute of Research, in New York, has, so we read, discovered that twenty-two million women in the United States, Canada and Mexico go regularly to church without hats or veils—although this figure refers not only to Catholics but to those who attend churches and chapels of every kind. We read also that Mr. William L. Taub, the Institute's Vice-President, has mentioned this statistic to the Pope in a recent audience.

St. Paul's admonition on this point (I Cor. xi) is written into the Code of Canon Law, in Canon 1262. But that Canon is in two parts, and it is the second that deals with this matter, saying that men must be hatless in church and women must have their heads covered. The first part makes a recommendation that is so totally disregarded, and that any Bishop, in Northern Europe at any rate, would find it so difficult to enforce, that it can be argued that the second part should be equally a dead letter. The first part of Canon 1262 recommends that men and women shall be separated in church, not sitting in the same pews. One does occasionally find this recommendation still observed, in countries where a propensity for pinching is stronger than it is here; and it is not unusual to find the evidence of its observance in the past, as in the church at St. Jean de Luz where Louis XIV was married, where the women were accommodated in galleries round the sides, tier upon tier, like the boxes in the Albert Hall, and their men-folk were kept to the floor. But generally speaking such precautions are regarded as unnecessary nowadays.—*The Tablet*.

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### TWENTY-FIVE YEARS AGO

From "The Catholic Citizen," 15th June, 1933

My interest in Christian Feminism was awakened in the first place by its principle, which pertains to the very essence of Christianity, of which the moral quality of all human beings is part. But more especially I saw its opportuneness, in face of truly tragic social evils. . . .

Underlying all my observations there was this thought: I was astonished that after twenty centuries of Christianity, one half of the human race had not yet obtained its rights. The Charter of Emancipation had, however, been defined. "Before Christ," said St. Paul, "there is neither Jew nor Gentile, nor Greek nor Barbarian, neither male nor female:" it seemed that such a declaration must have promptly obtained its juridical, social, political effects, in conformity with its moral tenor.

But nothing of the kind! I was bound to admit it. Human events obey great laws. The most solemn declarations, the most sincere desires of those who understand, can do nothing until the time is ripe.

If the work confided to us by Providence is long and difficult, all the more reason to consecrate oneself with all one's heart. We may not see the final victory, but we shall have prepared the way—*The Very Rev. Père Sertillanges, O.P. in "Feminism and Christianity."*

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