

THE CATHOLIC CITIZEN

*Organ of St. Joan's Alliance (formerly The Catholic Women's Suffrage Society).
36A, Dryden Chambers, 119 Oxford Street, London W.1.*

VOL. XLVIII. No. 7.

15th JULY, 1962.

10s. per annum.

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 Singapore Women's Charter

By P. D. Cummins

Exactly a year ago, on May 30th, 1961, Ordinance Eighteen, now known as the Women's Charter, was enacted by the Yang di-Pertuan Negara with the advice and consent of the Legislative Assembly of Singapore. This Ordinance, which came into operation on September 15th, 1961, provides for monogamous marriages and the solemnisation and registration of marriages; it amends and consolidates the laws relating to divorce, the rights and duties of married persons, the maintenance of wives and children, and offences against women and girls. It makes provision, in fact, for all matters that affect the lives of women.

First and foremost comes monogamous marriage. Ordinance Eighteen has introduced several new measures to restrict the practice of polygamy. All persons who were lawfully married on March 2nd, 1961, under any law, custom, or usage, to one or more spouses, may not during the continuance of such marriage or marriages contract a valid marriage with any other person under any law, religion, custom or creed. While this does not apply to persons of the Muslim faith who are married or who may marry in accordance with Muslim law or any law in Singapore or the Federation providing for the registration of Muslim marriages, no marriage, one of the parties to which is a Muslim, may be solemnised or registered under the Ordinance. In the case of persons who married after March 2nd, 1961, the husband may not, under any law, custom, or usage, contract a valid marriage with another woman; the issue of such a union will not rank as legitimate, and in the event of the man's death, neither the woman nor her children have any rights of inheritance. Furthermore, any person lawfully married under any law, religion, custom, or usage, who purports to contract a union during the continuance of the marriage will be deemed guilty of committing an offence within the meaning of Section 494 of the Penal Code. In accordance with Ordinance Eighteen, every marriage will continue until it is dissolved by the death of husband or wife, by a court of jurisdiction, or by the declaration of a competent body that it is null, void and invalid.

New conditions must now be complied with before a marriage is solemnised and registered. The minimum legal age for both parties is eighteen; a marriage where either party is below this age will be deemed invalid unless the necessary licence has been obtained. If, however, either party has been married before, no licence is required. No marriage may be solemnised unless:

- (i) a certificate for marriage or a licence authorising the marriage is in the hands of the Registrar;
- (ii) at least two reputable witnesses are present;
- (iii) the Registrar is satisfied that both parties freely give their consent.

If the parties "desire to add to the marriage so contracted and solemnised, the religious ceremony of the church or temple of which such parties are members or a member, they may present themselves to such church or temple, and upon the production of the certificate of marriage, the clergyman, minister or priest may celebrate the marriage service of the church or temple to which he belongs provided that nothing in the reading or celebration shall be held to supersede or invalidate the marriage previously contracted; nor shall such reading or celebration be entered as a marriage in any register of marriages kept according to the provisions of Ordinance Eighteen." In other words, the civil marriage alone is valid.

The rights and duties of husband and wife are defined as follows in the Women's Charter:

- (i) Husband and wife are mutually bound to co-operate with each other in safeguarding the interests of the home and providing for the children;
- (ii) Each partner has the right to engage in any trade, profession or social activity;
- (iii) the wife retains the right to use her own surname; and
- (iv) both partners have equal rights in running the household.

Married women with property benefit greatly under Ordinance Eighteen. Every married woman is en-

titled to have and hold as her separate property all property that she possesses at the time of the marriage, and all such property as she may acquire or which devolves on her after the marriage, including any wages, earnings, money or property gained or acquired by her in any employment, trade or occupation in which she is engaged and which she carries on separately from her husband. She is entitled to hold, acquire, and dispose by will or otherwise, of any of her separate property as if she were a *feme sole*, without the intervention of a trustee; she is "capable of entering into and rendering herself liable for her property on any contract, and of suing and being sued as if she were a *feme sole*. Any damages or costs recovered by her in such action will be her separate property, and any damages or costs recovered against her shall be payable out of her separate property and not otherwise." A married woman may now, to protect her property, instigate criminal proceedings against any person or persons, including her husband—this, it should be noted, is the only case in which a wife may sue her husband for a tort.

Under Ordinance Eighteen, the laws relating to the maintenance of wife and children have been both amended and consolidated. There is, however, a serious omission—no ruling is given on the guardianship of infants. With regard to divorce, while a husband is entitled to claim damages from the co-respondent, the wife apparently cannot claim damages on the grounds that her husband's affections have been alienated.

The Women's Charter is proving particularly effective in the various measures it has introduced to deal with prostitution and vice. A watchful eye is kept on each rehabilitation centre by the newly-instituted Board of Visitors which consists of twelve persons, at least five of whom are women. Of the seven members of the Discharge Committees, the majority are women. Female detainees are now only searched by a female officer. The value of women's work in the sphere of moral welfare has thus been given full recognition.

The Women's Charter runs to sixty-seven pages, and it has only been possible to touch on some of its main points. In almost every respect, Ordinance Eighteen is so admirable that it is truly deplorable to find that the Christian Marriage Ordinance heads the list of Ordinances it repeals. In all fairness, it must be said that in a country such as the Federation of Malaya where certain customs and creeds permit polygamy, the invalidation of the religious ceremony and the absolute validity of the civil marriage stems from the desire to raise the status of women through monogamy, nevertheless Christians of every denomination should unite to make it abundantly clear that the Christian marriage is and cannot be other than monogamous, since the contracting parties vow before God to cleave to one another till death do them part.

THE ILO NEWS. NEW SERIES: No. 1

ILO News, which started as a "clipsheet" and evolved into a newsletter, now makes a welcome appearance as a quarterly magazine. It is most attractively produced and illustrated, and its editors hope ultimately to bring it out at shorter intervals. Much depends, of course, on the response of the readers; the new format should certainly increase the circulation figures.

The first issue devotes most of its space to the problem of older people, those who find retirement a burden of inactivity. This is a very human article and one of vital moment. There is clearly nothing to prevent men and women who have retired from adapting themselves to some other form of employment if they so wish. As the Director-General said in his report to the 46th Session of the International Labour Conference: "There is much evidence to show that men and women retain a learning capacity that diminishes very slowly, so slowly that the loss is fully compensated by the development with advancing age of other qualities such as experience, facilitating the transfer of knowledge from one field to another, or greater stability of purpose and superior application in any learning process." It is high time that this truth should be more generally recognised.

Another extremely interesting article deals with the development of the Andean Indian Programme initiated in 1953, one of the largest comprehensive multi-agency projects ever attempted. Vocational instructors, agronomists, doctors, engineers, social workers are working devotedly as a team to raise the living standards of the seven million Indians who live in isolation and ignorance in the highlands of Peru, Ecuador, Bolivia and Columbia. The photographs are excellent.

The *ILO News* contains a précis of the ILO's African Advisory Committee's second session in Tananarive which ended in April last and which adopted unanimously the conclusions bearing on the employment and conditions of work of African women, and methods and principles of wage regulations. With regard to the former, the African Advisory Committee states in its report that "many African women in urban areas are compelled to earn a living for themselves and their children by engaging in marketing on various scales." While the aim to "increase and diversify the employment opportunities available to women and girls" is admirable, one feels that some stress has been laid on the fact that a father's responsibility for his children is at least equal to that of the mother.

P.D.C.

We greatly regret that in the report of St. Joan's International Conference which appeared in our last number, it was erroneously stated that Miss Margaret Dwyer represented New South Wales—this should, of course, have read "South Australia."

Notes and Comments

The capricious sun actually condescended to shine on July 7th when an informal party was given at Miss Christine Spender's delightful house in honour of Doctor Shattock. It was also the occasion of a Bring and Buy Sale which realised £19 10s. Od., and not least amongst the helpers was Dr. Shattock's grandson, Andrew, who was in charge of the Lucky Dips. After a sumptuous tea in the garden, Miss Challoner, the chairman, paid tribute to her predecessor. She read messages from members who had been unable to attend, spoke of the valuable articles Dr. Shattock had contributed to *The Catholic Citizen*, and remarked amidst laughter that as the former chairman herself had written: "Women dislike excessive praise", she would have to leave much that she would have wished to say unsaid. She then presented Dr. Shattock on behalf of St. Joan's Alliance with a box of Turkish Delight and another of *marrons glacés*—at her daughter's suggestion—and also with a wine voucher. In reply, Dr. Shattock said: "It's too bad to be honoured for doing what I wanted to do! I got more out of it than I put into it—working with those who are striving towards an ideal is what makes life worth while." Despite this modest disclaimer, so typical of her, the Alliance will never forget how much it owes to Dr. Shattock, a chairman of whom it will always be proud.

On Sunday, June 3rd, the final burial of Don Luigi Sturzo, co-founder of the *Partito Popolare*, took place in his native city of Caltagirone. Don Luigi, who died in Rome in 1959 and was temporarily interred in St. Lawrence-outside-the-Walls, now lies at rest in the specially-built memorial chapel in the little church of San Salvatore where he said his first Mass.

A short account of the work of Don Luigi appeared in *The Catholic Citizen* in September, 1959. St. Joan's Alliance will always be proud to remember that it was able to welcome him when he came to England in November, 1924, an exile from the Fascist régime. Both President Segni and Premier Fanfanni flew to Sicily to attend the reinterment ceremony, at which many regional and national ministers were present; in the tiny church they paid their final tribute to the priest-statesman who laid the foundations of the Christian Democrat Party.

Women postal workers are justly indignant that their holidays are shorter than those of the men. At the Post Office Engineering Union Conference held at Hastings on June 8th, forty girls from post office supplies factories at Holloway and Enfield staged a protest; delegates clapped in sympathy as they paraded round the hall, singing, to the accompaniment of a tambourine, "Why are we waiting?"

Why, indeed? Almost forty years have gone by, and still no adjustment has been made in the leave period, still the women have not been awarded equal holidays with those of the men which start at three weeks in the year. The demonstrators sacrificed a day of their annual leave to stage the demonstration—it is sincerely to be hoped that they have not given up this precious twenty-four hours in vain.

The death took place on May 11th, 1962, of the Hon. Mrs. Home-Peel, who, from July 1946 to May 1956 was Hon. Secretary of the Liaison Committee of Women's International Organisations. We send our deepest sympathy to the Committee on the loss of one who gave unstintingly of her services for ten years, and continued to be active until forced to resign through ill-health.

Mrs. Home-Peel was President of the National Council of Women of Great Britain for two years: 1942 and 1943. Her mother, Lady Emmott, was President in 1928 and 1929—the fact that both mother and daughter held this office is unique in the annals of the NCW.

When the voluntary system of women police patrols was set up during World War I, the National Council of Women came out strongly in support of a women's police force governed by the same terms as that of the male force. Mrs. Home-Peel did invaluable work in this connection, and was chairman of the Women's Police Campaign Committee (set up in 1940) from 1941-1942. She was also Vice-Chairman in 1941 and Chairman in 1945 of the Women's Police Sectional Committee. The objects of this campaign were achieved in 1945.

Mrs. Home-Peel was a gifted musician, and many a fund-raising occasion reaped the benefit of her talent which she was always happy to place at the disposal of the causes she had at heart.

Two days before the death of Mrs. Home-Peel, Scotland Yard announced its intention of increasing the force of women detectives. There is to be a new system of entry and service, and the scheme is designed to attract volunteers to the CID branches and widen the field for promotion. For the first time in London there will be an interchange in promotion between uniformed and CID branches. In future, women police, like their male colleagues, will be appointed as aids to the CID. They must have completed fifteen months' service and have passed their final probation course, as well as certain educational examinations, before being eligible for plain-clothes work. There are at present fifty-four women in the CID, but this is nine below strength; the women's police force is 144 below strength. The new scheme and promotion procedure should substantially increase the recruitment figures.

ST. JOAN'S ALLIANCE

BRITISH SECTION OF ST. JOAN'S INTERNATIONAL ALLIANCE
AND

Editorial Office of "The Catholic Citizen"

36^A DRYDEN CHAMBERS, 119 OXFORD STREET, LONDON, W.1. Tel. Gerrard 4564

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

EXECUTIVE COMMITTEE

Ex-officio MME MAGDELEINE LEROY BOY, Dr. Jur. President St. Joan's International Alliance.
 MISS F. A. BARRY, *Honorary life member*
 MISS P. C. CHALLONER, M.A., *Chairman*
 MRS. M. W. BENTLEY, M.A.
 MISS M. BLACKBURN
 MISS PAULINE M. BRANDT
 MISS NOREEN K. CARR, *Hon. Treasurer*
 MRS. P. D. CUMMINS, *Editor, The Catholic Citizen*
 MISS VERA DOUIE

MRS. ISABEL POWELL HEATH, M.B., Ch.B.
 MRS. EILEEN HOARE, L.C.C., O.B.E.
 MRS. JACKSON, B.A.
 MISS W. MANN
 MISS P. MAY
 MISS MARY PARNELL
 MRS. SHATTOCK, M.D., D.P.M.
 MISS CHRISTINE SPENDER

Pauline Jaricot

Pauline Marie Jaricot was born at Lyons on 22nd July, 1799, and died on 9th January, 1862—and it is therefore fitting that in this centenary year of her death, 1962, we should call to mind her heroism and patient endurance. She was the foundress of the A.P.F.—the Association for the Propagation of the Faith.

Although recognition was slow in coming to Pauline, she is now universally and firmly acclaimed as the heroine who founded the A.P.F. An international missionary congress was held in her native Lyons last month, and on July 5th a new series of Vatican stamps commemorating her centenary was issued and all bear a portrait of Pauline taken from the copy of a French original commissioned by Monsignor Angelo Roncalli in 1921.

When she died one hundred years ago clutching in her hand a scrap of paper, it was her so-called "certificat d'indigence", the official credential of her utter poverty and destitution. Without worldly possessions and friends, despite her noble work, she never bore any grudge against those who cheated her, ignored her valiant and selfless efforts or openly endeavoured to destroy what she had tried to do during her lifetime. On the contrary, during her last illness she strictly admonished those attending her to refrain from anything that might even be said to be discourteous to those people who had been most hostile to her, and her dying words were: "Mary, my mother, I am entirely yours!"

It may be interesting to note, especially in the light of conditions today that this pampered, lovely and vain young girl had the incalculable advantages of devout and high-principled parents who guided and moulded her life. But for this significant factor one wonders if the A.P.F. would have been conceived and developed. She appears to have had similar teething and teenage problems of the teenager and adolescent today—in fuller measure one might say—we are told that by the age of twelve

she had three boy friends and steadily progressed from youth to youth until at the advanced age of sixteen she was engaged to be married to a distinguished man who was also wealthy and talented. Although she gave herself up with all the ardour of her passionate nature to her newest acquisition—we find her at this very time curiously and unexpectedly perhaps, pleading with her mother to permit her to wear less elegant clothes, saying that she has read "that they who do not want to sell their wares should lower their signboard."

And we now see fate dealing her its first resounding blow—the first of many and tragic blows—after an accidental fall, she loses control of her limbs—presumably caused by spinal injuries, becomes bed-ridden and is reduced to the depths of physical and spiritual torment—with no apparent hope of redemption, as we are told that at this excruciating period of her young and blighted life, she refuses to approach the sacraments. When finally she relents, her sacramental life is a tremendous consolation to her in mind and body. How tremendous is immediately apparent when one considers for a moment that at this most difficult time in her life and indeed in the life of any young girl, she loses her most beloved and devoted mother; the mother who prophesied just before she died that her youngest and most treasured daughter would make a complete recovery and respond to her true vocation. Truly a saintly mother.

With the resilience of youth we find her resuming her former love-affair and her former worldly ways with the return of her strength. One might say this was wholly understandable and even desirable in a lovely young woman who had been called upon to suffer so much so soon in her young life. We find her at this time in all the loveliness of her seventeen years with an astonishing degree of sartorial elegance in one of her tender years—this very elegance which she was so swiftly to abandon for a peasant-type costume of the utmost simplicity.

INTERNATIONAL NOTES

Australia. The campaign for equal pay for women is gathering momentum in Australia, and the case presented by the Australian Council of Trade Unions is gaining widespread support. A deputation, consisting of representatives of the Council of Trade Unions, the Australian Council of Salaried and Professional Associations and the High Council of Public Service Associations called on Mr. Menzies, the Prime Minister. There were five women members amongst the delegates who were headed by Mr. Monk, president of the ACTU. Mr. Monk accused the Federal Minister for Labour of "deliberately dodging the issue of equal pay for equal work", and pointed out to Mr. Menzies that Australia is a member of the International Labour Organisation and that the Australian Government was under an obligation to legislate for equal pay for equal work. At present, only limited Parliamentary approval has been given to the principle: in Queensland, legislation provides for equal pay for equal work of equal value in certain fields, and in New South Wales, equal pay also has a restricted application. The deputation made out an exceedingly strong case to Mr. Menzies, and asked him to call a conference of Federation and State Labour Ministers to decide on uniform legislation for equal pay. The main obstacle appears to be the fact that the male basic wage, as it evolved under the Federal system, was designed to meet the needs of a man, his wife and three children, and though this has been modified, the wage still retains a "needs" element. Though this stumbling block is by no means insuperable, much will undoubtedly be made of it by male workers who believe that equal pay will result in their taking home a smaller pay packet, and by industries who will have to bear the costs involved in the payment of substantially higher rates to women employees. The battle will obviously be long-drawn-out and bitter.

* * *

Costa Rica. Costa Rica has appointed a woman as Ambassador in London. She is forty-three-year-old Senora Mimi Chittendam, the wife of a fruit exporter and the mother of three children.

* * *

China. China has launched a vigorous new campaign against early marriage with the object, no doubt, of keeping down the birth rate and ensuring a maximum, malleable young labour force. The Marriage Law passed in 1950 lays down 20 as the legal age for men, 18 for women, but the Government is now strongly advocating that it would be better for the groom to be between 25 and 29 and the bride 23 to 27. Plainly, Mao Tse-tung no longer believes the statement he made a few years ago, namely that "man is our greatest wealth".

We find her attending a sermon given by the Abbé Wurtz and here one feels the hand of God had singled her out to do His Holy Will on earth, for in a matter of days she is transformed and tending the sick in body and mind. Her simplicity and self-immolation gave her immense influence over them, with the necessary material backing from her father and her sister. Her spiritual difficulties and sufferings at this time were numerous and her temptations were many too.

Her beloved companion and brother, Phileas, at about this time also abandoned the fleshpots for the dignity of the priesthood. His sister's example may have had an effect on this drastic change in his life. Both brother and sister were deeply interested in the Missions—her whole mind absorbed in sorting out the financial aspect—and a most intricate financial aspect of this most vital of all Catholic works. This alone required considerable agility and application of mind of this young woman. She asked each of her intimate friends to find ten other persons who would spare a centime for the missions, the most zealous chosen from the groups of ten, hundred and a thousand—to collect the money, and so on until there was one central treasurer to handle the entire finances; and soon it was necessary to form a business-like organisation—the birth of the A.P.F., but our heroine was so careful to conceal her name that she was not even listed as a member and was never recognised as the foundress.

Now she turns her attention to the devotion of the Rosary which had fallen somewhat into a disuse among the upper classes. And so the Association of the Living Rosary was conceived—and by 1832 there were some 200,000 members in France alone.

When her father died she turned her attention to homes for working men—but alas a plausible adventurer cheated her of her entire inheritance. Illness also crippled her at this stage and she died a pauper's death in 1862. She was buried beside her parents in the cemetery of Lyons. She never gained recognition for all the fine achievements in her lifetime—but now—one hundred years later—she has indeed reaped a glorious harvest.

Yvonne Harvey

Elizabeth Vodden and Jeanette Wade, both aged seventeen, who left school a year ago, were responsible for the organisation and planning of a special exhibition at the Cardinal Manning School. It was designed to give a comprehensive idea of the careers open to them, and drew a record attendance of about-to-be "leavers" from both Catholic and Protestant schools. We congratulate Elizabeth and Jeanette on their enterprise; in drawing the attention of girls to the opportunities that await them as wage-earners, they are carrying on the tradition of those devoted women who finally won enfranchisement and opened door after door for their sex.

The Month in Parliament

Men and Women Teachers

In a written reply to Dr. King about the numbers of men and women teachers employed in maintained primary and secondary schools, a table of figures was given, including the following:

Primary	1938	1961
Men ...	48,687	36,157
Women ...	117,987	105,762
Secondary		
Men ...	13,852	74,388
Women ...	12,363	56,497

(May 29)

Finance Bill

A new clause was proposed by Miss Joan Vickers during the continued Committee Stage of the Finance Bill, by which additional Income Tax relief would be allowed to blind persons. Dame Irene Ward suggested that the extra money needed could be found by the withdrawal of the Income Tax remission, allowed to widows and widowers who employ a resident housekeeper. "If one can afford," she said, "to keep a resident housekeeper he must certainly be in reasonably good circumstances." Her other suggestion was for the termination of a scheme that she had herself been instrumental in introducing. She said, "Pocket money is paid to people living in Part III accommodation. However these people now have practically everything given to them and rightly so. They are living in comfortable and happy circumstances, yet each week they receive 11s. pocket money which they are hardly in a position to spend. That has been carried forward with increases for many years, so I do not see why we cannot make a move in another direction." Miss Vickers asked the Minister if he would examine the way the system works in those countries where such provision for the blind has been made. After Mr. Callaghan had pointed out that no one, with the exception of the Minister had been against the proposal, Mr. Brooke (Chief Secretary to the Treasury) said, "I shall certainly discuss the matter with my right hon. and learned friend and tell him that views were very strongly expressed on both sides of the Committee." (May 30th)

A new clause to the Finance Bill was proposed by Mr. Donald Wade to allow Income Tax relief to husbands who employ persons to look after their children while their wives are at work. The purpose of the clause was to reduce liability to pay Surtax on the combined incomes of man and wife. After some discussion Mr. Wade withdrew the clause, saying that the simplest solution would be to separate the incomes of husbands and wives entirely for tax purposes. (June 5th)

Probation Officers

To many questions about the pay of probation officers, Mr. Butler would only reiterate the state-

ment made by the Minister of State on May 17th, that "the Government were in no doubt that the probation service should receive a substantial increase in pay at the appropriate time, and were prepared to examine its claims at the beginning of next year."

Dame Irene Ward wanted to know why, within the Government's incomes policy, some Government servants are limited to 2½ per cent increase, some to 3½ per cent, and others to higher rates.

Miss Alice Bacon thought that in sending the report of the Morison Committee to the Joint Negotiating Committee for the Probation Service and asking for its opinion, when he knew in advance that the probation officers would get no more than a 2½ per cent increase, was not only a waste of time but was making a mockery of the whole machinery. (May 31st)

Jamaica Independence Bill

Miss Vickers took the opportunity provided by the Second Reading of the Bill giving independence to Jamaica, to express her thanks and appreciation for the "tremendous courtesy and delightful manner" with which she and Mrs. Eirene White were received during their recent tour of the island. Later in her speech Miss Vickers quoted from Clause 2 of the Bill, that a person shall cease to be a citizen of the United Kingdom, "if he or his father, or his father's father was born in Jamaica." She said she should like to draw attention to the different ideas held there about marriage and children. The system is matriarchal and it might be difficult to trace a person's father or grandfather. There exist also "common law wives", a system consequent upon measures imposed during the days of slave trading. She said that the Second Schedule, relating to divorce, also wanted looking into. She hoped that by reciprocal arrangements between this country and Jamaica, the payments on maintenance orders due to women now living in this country would be safeguarded. The Under-Secretary of State for the Colonies (Mr. Hugh Fraser) referring to Clause 2 promised to look into the matter. With regard to divorce and maintenance he said, "The provision will apply as it applies at the moment, though, of course, it is a matter of enforcement by courts here and in Jamaica." (May 31st)

Drunkenness

Dame Irene Ward persuaded the House to pass a Bill increasing the fine for drunkenness from 10s. to £5, and for raising the maximum fine for being drunk and disorderly to £10. (June 1st)

On June 7th the House adjourned for the Whit-sun recess and reassembled on June 26th.

C. M. Cheke

REVIEWS

The First Ursuline. By Mary Reidy. (Burns Oates, 15s.)

This charming and informed book, written by one who imbibed her love of St. Angela and the spirit of her Foundation at the Convent School at Forest Gate, gives in delightful language the story of a farmer's daughter of Desanzano in Northern Italy, who, herself unable to read or write, founded a teaching Order, whose members have schools with a fine reputation in many countries and missions throughout the world. Well did she call them after St. Ursula with her legendary eleven thousand virgins!

St. Angela's disciples were not to be enclosed, they were to live in their own homes and teach and do other good works in the locality in which they lived. In this she anticipated the modern Institutes which are one of the features of religious life today. She directed those who should govern her company after her, to make changes in the Rule if and when circumstances showed them to be necessary, but it was a major change when they accepted monastic life with vows and enclosure, as most of her followers do today. There is, however, still in Italy a group of "Angelines" who adhere more closely to her original idea. In other ways, the Ursulines have followed St. Angela's directive—they have certainly moved with the times.

Nowhere is this spirit of adaptability to changing circumstances better exemplified than at the school at Forest Gate, which celebrates its centenary this year. From a tiny beginning with a few pupils taught in two cottages in the village of Upton in 1862, there arose the present magnificent Comprehensive School with its Grammar, Technical and Modern streams; and the daughter Grammar Schools at Wimbledon, Ilford and Brentwood.

Here are only some of the company of virgins whom St. Angela saw in the vision at Brudazzo, which set her feet on the path she was to tread.

P. C. Challoner

Love and Marriage. By Gustave Thibon, with an introduction by Gerald Vann, O.P. Translated by A. Gordon Smith. (A Universe Book, Burns Oates, 3s. 6d.)

Fr. Gerald Vann's introduction will probably secure for Gustave Thibon as wide a circulation as the 1947 French edition this book has enjoyed in France. Thibon's approach to the subject is not marred by sentimentality, and as Fr. Vann comments, he succeeds in making *caritas* real to his reader; his approach is forthright, sometimes provocative but profound. He ascribes the root of the conflict in marriage to man's inability to adjust the difficult balance between spirit and life (and their diverse awards), a balance the saints of old were not

always able to strike, between plenitude of the divine and acceptance of the normal exercise of biological faculties.

In an age in which the exploration of the whole observable physical universe is man's main consideration, Thibon's thesis, which includes the "rehabilitation" and reevaluation of our own physical nature, is obviously important. On a wider scale and perhaps even more eloquently this is done by Teilhard de Chardin—hence his appeal to many scientists who have few other links with that author's mental outlook.

When Thibon deals with practical aspects of his subject his approach is less happy and he appears to be afflicted, as many others before him, by a prejudice of which he is disarmingly unaware. He seems to be limited by views probably held by the readers he addresses, the importance of the social background of the intending spouses, the security of "arranged" as compared to "love" matches. This is very understandable, but what is more difficult to forgive is the poverty of his understanding, arising out of prejudice, when he speaks of "woman". Even at the time and place of his writing, an author who attempts a synthesis should realise that sex does not constitute a uniformity of types and that it is absurd to say, as he does on page 67, "The affection of a woman is infinitely less dependent on the intellect than is man's"; on page 69, "The reason . . . why many husbands are disappointed lies in the fact that their love is too intellectually exacting"; on page 91, "Spiritually man ranks higher than woman, carnally he ranks lower"; on page 94, "The amorality of women proceeds principally from the fact that they have no sense of the relative," etc.

It is hard therefore to agree with Fr. Vann that clichés are absent from Gustave Thibon's book. The author is obviously entitled to his opinions and deductions which seem drawn from a very limited survey, but we would plead that the time has come not to accept such stereotyped statements, to question their premises, and to do so because they obscure part of the truth an author has set himself the task to reveal.

F. Mackenzie Shattock

The Practice of the Presence of God. By Brother Lawrence of the Resurrection. (Burns Oates, 5s.)

Donald Attwater's translation of Brother Lawrence's little classic, "The Practice of the Presence of God," has now been re-issued as a "Paraclete Book".

The work has been out of print for two years and many who have tried in vain to buy it will be grateful for this delightful edition. The print is of a good size and the book itself will easily fit into a pocket.

C.M.C.

Dr. MARY GLOWREY

A dream is to come true—a dream that makes the life of Mary Glowrey a near miracle. Born in the Australian bush at a time when there were almost no educational facilities, sheer brilliance and determination enabled her to reach her goal; the country girl became a distinguished specialist in diseases of the eye, ear, throat and nose. When, however, Dr. Glowrey realised that there was a crying need for women medical missionaries in India, her vocation became clear to her; she made an intensive study of gynaecology, obstetrics and ophthalmology, and in January 1920 the brass plate disappeared from her door; Dr. Glowrey had assumed the habit, and was henceforth to be known as Sister Mary of the Sacred Heart. For almost forty years she toiled ceaselessly amongst the women of India whom she loved so much. At Guntur, she founded the Catholic Hospitals Association, and prayed night and day that its main objective, the establishment of a Catholic Medical College in India, might be achieved. Now, at last, the college is to be built in Bangalore where she is buried. In addition to the teaching block, it will have casualty and out-patient wards, laboratories, an administration wing and an X-ray unit. To be named St. John's after the patron saint of the Pope and in honour of the Holy Father, it will none the less be a memorial to Sister Mary of the Sacred Heart on whose faith, devotion and inspiration its foundations rest.

TWENTY-FIVE YEARS AGO

From "The Catholic Citizen," 15th July-Aug., 1936

With great joy we welcome the good news from Melbourne of the foundation of the Australian Section of St. Joan's Social and Political Alliance, which received the blessing of His Grace the Archbishop of Melbourne on May 30th, St. Joan's Day. This happy achievement is in great measure due to the energy and initiative of the Section's valiant Hon. Secretary, our good friend Miss Margaret Flynn, who on her arrival home in Melbourne last March called a meeting of the Australian members of the Alliance for March 25th. As the meeting was about to open a telephone call arrived from the Rt. Hon. J. A. Lyons, C.H., sending good wishes also from Mrs. Lyons, who regretted her inability to be present. The meeting decided that the Headquarters of the Section should be Melbourne, and an Executive Committee was appointed, with Mrs. Lyons as President, Miss K. M. Walsh—who was in London last year—as Vice-President and Chairman; Miss Margaret Flynn, Hon. Secretary and Treasurer. On the first Sunday in May the Committee received Holy Communion in a body. With such an auspicious beginning and such officers we cannot but feel confident of the success of the Section, under the protection of our Patron, St. Joan.—*Notes and Comments*

The Office will be closed during August. Correspondence will be attended to as usual.

ST. JOAN'S ALLIANCE

NON-PARTY

Office—36A Dryden Chambers, 119 Oxford Street, London, W.1.

Patron: *Saint Joan of Arc. Colours: Blue, White and Gold*
Organ—"The Catholic Citizen," 10s. per annum.

OBJECT

To band together Catholics of both sexes, in order to secure the political, social and economic equality between men and women, and to further the work and usefulness of Catholic women as citizens.

MEMBERSHIP

All Catholic women are eligible as Members, who approve the object and methods, and will pay a minimum annual subscription of £1 which includes *The Catholic Citizen*. Men are invited to join as Associates, on the same conditions, with the exception that they may not elect or be elected to the Executive.

Life Membership £10.

DOUGLAS, ISLE OF MAN**WESTLAKE'S**

Accommodation 200. H. & C. Water all Bedrooms.
Unrivalled Cuisine. Separate Tables.
Magnificent New Ballroom. Lift.
Sunday Concerts, Television Apply Manager.

WANTED—An illustrated copy of Blake's "Songs of Innocence".—Box 3.

WANTED—Clean copies of "Candlelight Attic" by Cecily Hallack.—Box 4, St. Joan's Alliance.

WANTED—Copy of "Never No More" by Maura Laverty.—Box 5, St. Joan's Alliance.

D U P L I C A T I N G, verbatim shorthand, typing (Tapes/Mss), translating.—Mabel Eyles, 10 Beaconsfield Road, London, N.11. Ent. 3324.

Catholic Funeral Upholders**JOHN HUSSEY Ltd.**

2 Berkeley Gardens

(Adjoining 104) Kensington Church St., W.8

A SUITABLE MORTUARY CHAPEL

can be placed at the disposal of families

Habits supplied for Deceased Members

of Confraternities. MASS CARDS

Tel. BAYswater 3046.

Telegrams: Requiem, Kens., London.