

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.

Gleanings from the Trusteeship Council

By P. C. CHALLONER, M.A.

The reading of the documents that pour from the United Nations' various Commissions and Committees yield a rich harvest for those who have the time and patience to study them. Even those who have neither time nor patience can become adept at selecting illustrations to support their own particular point of view. The following summary taken from a reading of some of the recent documents of the Trusteeship Council does not pretend to more than a gleaning of the harvest.

The official records of the Trusteeship Council include the Reports of the Administering Authorities (to the Trusteeship Council) of the Trust Territories; Reports of the Visiting Missions; the official records of discussions on the Reports, and of Petitions heard by the Council, and UNESCO'S comments on the Reports.

The Alliance has always held that the health and strength of any community depends on equality of status between the men and women of which it is composed, and it was glad to read that the Governor of Tanganyika, speaking as long ago as June, 1952, on the Annual Report on that Territory, said—"African women are the key to the future of Tanganyika . . . the hall mark of civilisation is the proper treatment (by men) of their women-folk."

"Proper treatment," in our view, precludes forced marriage in any form, child marriage, or the inheritance of widows; and involves the abolition of all customs which diminish the dignity of women as persons with human rights. "Proper treatment" also involves equal political rights and equal educational opportunities.

All the Suffrage Societies in this country placed first on their list of priorities the attainment of the vote "on the same terms as it is or may be given to men," and this is what we ask today for those countries which are achieving self-government. The Alliance, therefore, wholeheartedly endorses the words in which the United States delegate described the recent election in Togoland under British Administration, in which women voted on exactly the same terms as men. It was, he said, "probably the most important development of which the Council had been seized."

The United States itself has already granted

equal voting rights (on a limited basis) to the men and women of its Trust Territories in the Pacific Islands, and so has Australia in Naurau. On the other hand, Somaliland under Italian Administration has recently had its first municipal election on a basis of universal *male* suffrage. The Indian representative on the Trusteeship Council pointed out that this election "had shown an unexpected degree of political maturity" and suggested that this "surely indicated that . . . the system of universal suffrage could be further extended so as to include the female population as well."

Constitutional changes are also under consideration in the Cameroons under British Administration. In Togoland under French Administration mothers of two or more children, and women with certain educational qualifications, have a vote. In the Cameroons under French Administration "equal rights for women were guaranteed to the extent compatible with custom," but "the Administration has not hesitated to breach the wall of tradition . . . and before long universal suffrage for women would be the rule."

Complaisance towards custom is perhaps the biggest obstacle to the raising of the status of women. As the representative of El Salvador truly said: "It is the duty of the Administration to put an end to the inferior status of women, and the best, if not the only, way, is to educate young people in general, and women in particular, and to convince them that the most firmly established customs are in many cases mere bad habits."

We are glad to report the words of the United Kingdom representative on the Trusteeship Council: "If one were to be guided by what appeared to be the freely expressed wishes of the population, one might find oneself in the position of being asked to be an accomplice in the *petrification of custom* (italics ours) and in the rejection of the concept of progress envisaged in the United Nations Charter."

One is tempted to ask, how far is "custom" the expression of *men's* opinion? It was an African chief who complained that the right to vote had been granted to "persons unworthy of exercising it, particularly women and servants." Neverthe-

less, women have taken an enthusiastic interest in the elections in the West Cameroons; in Bamenda Province women have been elected to Federal Councils, and the majority of the Native Courts have at least one woman sitting on the bench.

Where women lag behind men in political understanding it is largely because their education has not received the same encouragement as men's. The Secretary-General of the United Nations in his Report to the Status of Women Commission, states: "There is no legislation and no local custom to prohibit the education of girls," but UNESCO'S comments on the Reports of the Administering Authorities show clearly the grave discrepancy that still exists in the sphere of education.

Among the customs which are "mere bad habits" are those which the Alliance has fought so hard to abolish: child marriage, forced marriage, and inheritance of widows. There is little said in the documents under review as to child marriage, beyond an acknowledgment that it exists. It seems to the Alliance that there is too little understanding of what this evil involves of personal suffering to immature children. The attitude to bride-price varies: the Special Representative of Tanganyika thought the custom so rooted that it is "almost impossible to eradicate it"; the Belgian representative compared it to the engagement ring in Western countries, and the Syrian representative pointed out that the practice exists in Pakistan and in the Republics of the Soviet Union with a Moslem population, and in all the States of the Moslem world, and concluded that "no-one could accuse the peoples of those States of buying and selling wives!"

An interesting light is thrown on this question by a Petition from the International Abolitionist Federation. Economic development in certain countries has "brought about so great an increase in the amount of bride-price that many young men cannot afford marriage"—and, considering that this situation encourages prostitution, the Petition "expresses the view that freedom in the choice of the spouse, abolition of the bride-price, registration of marriage and divorce . . . should be recommended to the competent authorities."

Two other Petitions are of particular interest to the Alliance. One in which a man complains that a woman with one child and expecting another, who "constituted the greater part of his inheritance from his late father," had been sold to another man. The Special Representative (French Cameroons) stated that the woman had the right to object, and that women's right to decide their future had been expressly recognised in several decrees promulgated by the Administration.

The other Petition from Tanganyika reminds us of the remaining inequality in the British Nationality Act 1948. A man who gets an entry permit to enter Tanganyika under certain condi-

tions may, without any further formality, have the name of his wife and children under the age of eighteen endorsed on his permit; a woman in similar circumstances may bring her children, but not her husband. He must comply with the ordinary immigration regulations.

As far as registration of marriage is concerned the Alliance notes the statement of the Special Representative for Ruanda-Urundi that Belgium "could not (in 1952) register the marriages of certain Arabs:" they were at that time polygamous marriages and to register them would have given legal recognition to a situation condemned by the Belgian concept of international public policy." This is a position with which the Alliance is in agreement.

In reading the documents of the Trusteeship Council attention was concentrated on the points which illustrate the struggle for feminist principles in the newly-developing territories. Naturally the Alliance also looks for points which suggest Catholic principles. It is glad to note commendations of the work of Missionaries, who were described by the Special Representative for Ruanda-Urundi as "by far the best agents of civilisation in Africa." Further he said that "the suppression of religious instruction in the schools would be to suppress a source of energy, of inspiration and of moral values." He also spoke out on the subject of "birth-control." He said—"while birth-control was the most radical means of retarding the rate of population growth, it was also the most dangerous. . . . To limit birth was the surest way of annihilating a people, and annihilation by such means was dangerously close to genocide."

HOLY NIGHT

Holy Night. At the New Gallery, Regent Street. Those of our readers, and others, who last year had the privilege of viewing the beautiful film "I Beheld His Glory," produced by the Dawn Trust, went again in anticipation of further enjoyment. Holy Night, a colourful representation of historical events preceding and culminating in the great event of Our Blessed Lord's Nativity at Bethlehem, has been produced in the United States.

Though produced and acted, no doubt, with the best intentions, it fails to convince. Too much loud music and too much of the "modern touch" is incompatible with tradition, inseparable from the Gospel narrative. We wish, however, success and continuation to a great enterprise undertaken by the faith-inspired and devoted Chairman of The Dawn Trust, that he and his collaborators may be, as he appeals "More Rich in Hope—More Rich in Friends Possessed."

F.G.

Notes and Comments

The 44th Annual Meeting will be held on Saturday, March 19th. Nominations for Committee and resolutions for the agenda must reach the Secretary not later than February 14th. Nominations must be duly proposed and seconded and the consent of the candidate obtained. Subscriptions to the Alliance and The Catholic Citizen (minimum 10s.) are now due.

Negotiations on the application of Equal Pay in the Civil Service are now proceeding and Mr. Butler has stated that he hoped it would be possible before the end of the current financial year for a beginning to be made with Equal Pay for Civil Servants. The Equal Pay Campaign Committee is pressing for the immediate opening of negotiations by the Burnham Committee regarding Equal Pay for Teachers. The Burnham Committee is composed of two panels, one representing the Local Authorities (the employers) and the others the Teachers. The panels meet separately and decide what shall be put forward in the name of the panel as a whole when the two panels meet together; thus it is necessary to secure a majority in one of the panels before a proposal can be brought to the joint meeting. The majority on the teachers' panel is committed to equal pay. Representations have been made by the Equal Pay Campaign Committee asking the bodies representing Local Authorities on the Burnham Committee to initiate discussions now on Equal Pay. The Committee has also approached the Local Authorities concerned urging them to take such action as is open to them to have the question raised now on the Burnham Committee. The Local Authorities' panel is appointed by the Association of Education Committees, the Association of Municipal Corporations, the County Councils' Association, the London County Council, and the Welsh Joint Education Committee. Members can therefore help in this matter by enlisting the support of their local Councillors who serve on these bodies.

The thirteenth Council Meeting of St. Joan's International Social and Political Alliance will be held in London the week-end of April 22nd. Particulars will be given in a later issue. Meantime, we ask our members to keep those days free to be able to meet and welcome our delegates from abroad and to attend functions in connection with the proceedings.

In our November issue we mentioned with pride the names of four members of the Catholic Women's Suffrage Society who suffered imprisonment during the Votes for Women Campaign, and whose names are on the Roll of Honour compiled by the Suffragette Fellowship.

To this list should be added the name of Mrs. McMahon (née Kathleen Kennedy) who in 1914

underwent six days of hunger and thirst strike in Holloway Gaol.

Miss Aline Fenwick writes from Sydney of the new acquisition of an office for St. Joan's Alliance there, thus filling the hearts of her English colleagues with envy. "Our most important work this year has been a work of consolidation—the acquisition of our own office. We were determined to conduct the whole undertaking on a very democratic level with every single member having her say about it—its finances, furnishing, etc. Now all is complete and I wish you could see it. It is only small, in the true St. Joan's tradition, but we had the advantage of starting with a completely empty room and in a reasonably modern building. The owners painted it for us at their expense and in St. Joan's colours. The walls are primrose yellow, not quite gold, the ceiling is blue. All paintwork is yellow. The floor has a red rubberoid inlay. We worked from these basic colours and instead of various pieces of furniture had one unit made to fit one wall. It comprises a large cupboard six feet by six which holds all our records, etc., and an adjoining sink unit complete with stainless steel sink and cupboards and drawers to hold crockery and food for this is our club room as well as office. These cupboards are light maple in colour and there is a matching desk and chair. We wanted to leave empty floor space and yet have accommodation for committee meetings so have a number of Stacka chairs which fit one on top of another—red leather with tubular frames painted white—they are very gay. On the wall is a large drawing of St. Joan based on the figure on our letterhead—in dark blue on grey board and in a white box frame. It is all smart and modern as befits a reasonably new Section in a reasonably new country! Dr. Rumble, a friend of the Alliance, came and blessed the room for us so now we have really and truly begun operations there—Room 3, Floor 5, 66 King Street, Sydney."

We send our congratulations and best wishes to Miss Monica Munro, S.R.N., S.C.M., who was married to Mr. George Clynes in June in Grenada. Members will remember that Miss Munro served on the executive committee of the Alliance during her period of nursing training in England. We offer Mr. and Mrs. Clynes our best wishes for many years of happiness.

Congratulations to Patricia Horne, daughter of Dr. Delia Moclair, on having obtained her medical degree in Dublin.

We offer our deep sympathy to our member, the Honourable Lady Bigham, on the death of her husband, and ask our members to pray for him. R.I.P.

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 Catholic Citizen."

Some Reflections on the Unsavory Aspects of London Life

The Association of British Travel Agents held its annual convention in Church House, Westminster, on November 25th. In his opening remarks Mr. J. Maxwell, chairman of the Association, is reported to have told of the many complaints he has had about soliciting in London streets. "Time and again," he said, "important visitors to London have commented to me in the most uncomplimentary terms about the unsavory aspect of London night life, which, I venture to say, is without parallel in the western world." He added, according to "The Times," that "this traffic in vice had reached such dangerous dimensions that it was impossible, under present regulations, for the police to deal with it effectively. He hoped that the Government committee now sitting would effect an effectual remedy to deal with this grave problem, which could adversely affect the further development of the tourist industry."

He is an optimist. It is difficult to think of any remedy other than a change in the habits of men. It must be remembered that there are two kinds of soliciting (at least)—the ordinary kind practised by ordinary prostitutes, and that which goes on between men for homosexual purposes. As, at present, homosexual practices are themselves illegal it would not seem that further measures are necessary to keep evidences of these off our streets, so that subject can be ignored and it can be assumed that our visitors strongly object to ordinary soliciting by women. They cannot be blamed. It must be extremely unpleasant for a man to whom prostitution is abhorrent to be accosted by a woman in this way but as the law and men's desires now stand there is nothing can spare him. Prostitution is not illegal and neither is soliciting. It would be inconsistent if the one were and the other were not. No man walking abroad is safe from solicitation. He can, however, have his revenge, for although soliciting itself is not illegal, soliciting to someone's annoyance is. The offended man can give the woman in charge telling of what she has done and expressing his annoyance. But what man wants to go to that trouble and face the

possible unpleasant publicity? And if he does his revenge will be but slight. The woman will lose the rest of that night's business, have to waste time appearing before a magistrate in the morning, and, moreover, pay a fine of £2. She will not like it but it will make little difference. It happens to her on an average of about once a month anyway even if no man complains. A policeman just gives evidence saying he saw her speaking to men and that they were annoyed. How the policeman knows is not clear but it does not matter. Almost invariably the woman pleads guilty and pays her fine. It wastes less time that way.

But there is now a large body of opinion that objects to this routine. The idea is that it puts too much power into the hands of the police. Those holding this view say that no one should be convicted of annoying another except on the evidence of the person annoyed — which is hard to get. Should, then, that our visitors be not offended, solicitation itself be made illegal, no evidence of annoyance being required? Here too, much the same difficulty would arise. Unless the man spoken to would give evidence against her the case would rest on the policeman's opinion that the woman was soliciting; it is improbable that he would be near enough to hear what she said: she might simply be asking a passer-by the time. However, there would doubtless be plenty of presumptive evidence but the interesting point is that the strength of this would be greatly increased if, after a little conversation, the man and woman walked away together. Then it really would look as if she had been soliciting, and successfully too, but imagine the man's reaction if a policeman came up and took the woman away from him! Further it would be manifestly absurd to make illegal soliciting for something which is itself legal, so the next consistent step would be to make prostitution a crime. Doubtless there are many people who would like to see this done but it would certainly not be in accordance with the wishes of men as a whole for men want prostitutes. If they did not there would not be any. Moreover if a woman could be

prosecuted for carrying on the profession of prostitution her male clients, in all fairness, would have to be prosecuted also for aiding and abetting her. Masculine opinion would never agree to that.

What, then, can be done? The "further development of our tourist industry" must not be prejudiced. It is possible to imagine some people saying that such is human nature that prostitution is inevitable but that it must be conducted in such way that it is not forced on the notice of those who do not wish to take advantage of it. The suggestion might be that prostitution should function only in certain known houses to which men, so desiring, could resort, as is the case in some other countries. But certainly feminine opinion would never agree to that! It does not require much imagination to realise the abuses to which such a system lends itself, from the exploitation of the prostitutes by the proprietors of the houses to a widespread traffic in women to keep the establishments well and attractively stocked. There is no need to labour this point. Obviously Great Britain will never sanction such conditions.

It appears that there is only one way out of the difficulty. Our visitors, in common with our citizens, will have to submit to unwanted and resented solicitation until men, as a whole, lose the desire to buy the favours of prostitutes. Surely men should, in this respect, be the equals of women, who do not, as a whole, find it necessary to purchase the services of male prostitutes.

Lilian Lenton

(Copied from the *Women's Freedom League Bulletin*)

HISTORY OF THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY

By Lenora de Alberti

(continued)

SUFFRAGE, 1918

The C.W.S.S. was represented at the Conference convened by the National Union of Women Suffrage Societies to consider the desirability of accepting as a first instalment a limited measure of women suffrage. The Suffrage societies had persistently demanded the "vote on the same terms as men." All shades of opinion were represented at the Conference, and it was decided to accept the terms offered, under which six million women would be enfranchised. But it was not accepted until a pledge was registered that the suffrage societies would continue to work for Equal Franchise. It has taken ten years to redeem that pledge!

At the Annual Meeting in 1918—after the passing of the Representation of the People Act—it was decided that the C.W.S.S. must continue. The scope of the Society was extended by the following resolution: "That this meeting of the Catholic Women's Suffrage Society approves of the continuation of the Society with the intention of working for the further extension of the franchise to women on the same terms as it is, or may be, granted to men, to establish the political, social, and economic equality between men and women, and to further the work and usefulness of Catholic women as citizens."

Ten years later, October 27, 1928, a special general meeting voted with enthusiasm that the society must work for the remainder of its programme, thus approving the wisdom of the meeting of 1918.

At every General Election since the enfranchisement of women, the Society has had Mass offered on polling day to beg Divine guidance for the electors.

THE SOCIETY AFTER THE WAR

International Relations

The society being composed of members of a universal Church the leaders had always in mind the possibility of international work. As far back as 1913 we find the C.W.S.S. represented (by Mrs. Shee Gwynn) at the International Woman Suffrage Congress held at Buda-Pesth. The war inevitably interrupted international relations, but when the Congress of the International Woman Suffrage Alliance was held at Geneva in 1920, Miss Barry and Miss de Alberti attended as delegates of the C.W.S.S. It was at Geneva that the Society claimed to be affiliated to the International Woman Suffrage Alliance on the ground that it "differed from the original Auxiliary (the N.U.W.S.S.) in religion." In 1920 this was one of the conditions of admission for societies in countries where one auxiliary was already affiliated to the Alliance. The other condition, based on numbers, Miss Barry succeeded in getting omitted from the constitution.

In asking for admission Miss Barry said that the C.W.S.S. was a pioneer of suffrage in the Catholic world, that it was the Catholic unenfranchised countries which most needed help and that possibly the enfranchised Catholic women of England might be of service.

At the request of the C.W.S.S. the Curé of Notre Dame, Geneva, gave permission for Mass to be offered to ask Divine Blessing on the Congress. Catholic delegates and others attended the Mass, and a special sermon was preached by Father H. F. Hall, an associate of the C.W.S.S., sent with credentials from Westminster. Father Hall took as his text the words: "A great sign appeared in Heaven, a woman clothed with the sun . . ." He compared the Woman's Movement to a stately ship fairly launched and well started on her voyage. He spoke of the troubled period when the C.W.S.S. was the object of prejudice, suspicion, distrust, contempt and derision. He considered the great organisation of women of our days as a deep and irresistible current having its spring in the conviction of noble-hearted women of many lands, widely separated, that the checking of crying evils would only be successfully grappled with by the determination and united efforts of women themselves. The sermon aroused considerable interest, and was published later by the Catholic Truth Society under the title: "Women in the Catholic Church." We may say that Father Hall's attendance at the Congress was due to the efforts of Miss Annie Christitch, who the previous year had obtained from Pope Benedict XV a definite opinion in favour of Woman Suffrage: "We would wish to see women electors everywhere," said the Holy Father. This opinion was printed in *The Catholic Citizen*, and circulated in many lands. The Pope was, of course, only expressing his personal opinion, but he could scarcely favour a cause which was in opposition to Catholic doctrine, as anti-suffragists had been so fond of proclaiming the suffrage cause to be. The society frequently receives requests for literature from different countries. It has members in many countries who are active workers for suffrage and equality. Such are Miss Dorman, South Africa, Mme. Mulder, Holland, Miss Calnan, U.S.A., etc.

To be continued

BOOK RECEIVED

Bristol Bypaths. Stray Sketches. By Marguerite Fedden. (Rankin, Bristol, 2s. 6d.)

THE MONTH IN PARLIAMENT

Parliamentary time in December was largely occupied with the promised National Insurance Bill, which will raise the rates of benefit for single persons from 32s. 6d. to 40s., and for married couples from 54s. to 65s., with corresponding increases for war disabled. On the Second Reading, Mr. Osbert Peake, Minister of Pensions and National Insurance, assured the House that it was not the intention of the Government to raise the pensionable age as recommended by the Report of the Phillips Committee on Economic and Financial Provisions for Old Age. Taking into consideration the probable increased expenditure this would entail on sickness and unemployment claims, it was doubtful whether any substantial saving would be effected. Some opposition was voiced to the proposed raising of the rates of contribution, but, as the Minister said, no responsible person advocated the abolition of the contributory principle, and this view was generally accepted. Indeed, taking into consideration the duty of H.M.'s Opposition to oppose, the debates throughout were good natured in tone, and marked by a sweet reasonableness well befitting the subject and the Christmas season.

Both on the Second Reading on December 8th-9th and at the Committee Stage on December 13th-14th, the position of the widow, and especially of the "10s. widow" was brought up, and Mr. Peake said, in the light of the deliberations of the National Insurance Advisory Committee regarding dependents' benefits and provisions for widowhood, it was likely that the position would be reviewed at a later date. On December 14th Mr. Mitchison moved an amendment to remove provisions by which a married woman might receive lower rates of unemployment and sickness benefit than a man or a single woman. Dr. Edith Summerskill said they were not asking for privileges for married women, but that a married woman who worked outside the home should be treated equitably. Mrs. Mann supported her, pointing out the anomaly in the Bill under which a married woman would receive less than a woman who had left her husband, or a deserted wife. The Government was inciting women to leave their husbands. The amendment was negatived by 246 votes to 236, and the Bill was read a third time.

On the Second Reading in the Lords, Lord Beveridge remarked that there was a great deal to be said for the proposal to abolish the difference between the pension ages of 65 for men and 60 for women, as advocated in a strongly-worded note by Dr. Janet Vaughan, the only woman member of the Phillips Committee. Of other countries, seven had the same age for men and women, including

the United States and Canada, and most of the countries he knew except Australia and Denmark. Historically, the principle of pensions for women at 60 rested on nothing but two legislative blunders—made in 1925 and 1940. He disliked the retiring age of women at 60 because he believed it was wrong to give any able-bodied man or woman at that age the idea that they might safely retire into leisured ease. There was a great and growing need for the women of 60-65 to give, in the homes and elsewhere, the care that will be needed by the masses of still older people. The Bill passed both Houses without amendment, and received the Royal Assent on December 22nd.

In the House of Commons on December 20th the new scales of National Assistance were announced. These would give an additional 2s. 6d. (from 35s. to 37s. 6d.) to a single person, and 4s. (from 59s. to 63s.) to a married couple.

On December 7th, Mr. Dodds questioned the Chancellor of the Exchequer regarding the progress of the conversations with staff representatives on the introduction of equal pay in the Civil Service, and was assured that the talks were going well, and that he hoped they would not be unduly prolonged. On December 9th, Lieut.-Colonel Lipton and Mr. Hamilton asked the Home Secretary whether his attention had been drawn to the increase of solicitation in the London streets, and what action he proposed to take, seeing that, according to the Chairman of the British Travel Agents Association, the situation was unparalleled in the Western World. Mr. Lloyd-George replied that any question of amending the law must await the Report of the Departmental Committee on Homosexual Offences and Prostitution, which was at present taking evidence.

Mr. Alport and Dr. Stross, on December 15th, asked the Colonial Secretary what was the policy proposed by the Government of Kenya for the rehabilitation of Kikuyu women implicated in the Mau Mau Movement. Mr. Lennox-Boyd replied that rehabilitation was already in progress in the camp for women at Kamiti, where two missionaries were soon to be posted. Other measures included an experimental camp for girl supporters of Mau Mau. Recently organised women's clubs were meeting with some success in drawing women away from Mau Mau, and the Red Cross and missionaries were co-operating. Mr. Alport asked how many women administrative officers were employed in this work, and Mr. Lennox-Boyd answered that he could not give his hon. Friend that information straight away but would obtain it as soon as he could.

Vera Douie

INTERNATIONAL NOTES

St. Joan's Alliance has received Christmas greetings from all over the world in the shape of cables, letters and some beautiful Christmas cards. We much appreciate this kind remembrance and thank our members and friends at home and abroad, wishing them all happiness in 1955.

* * *

Argentina. It is deplorable that State regulation of prostitution has been re-introduced throughout Argentina after a ban lasting twenty years. A decree was broadcast instructing local authorities to open maisons tolerées and to report to the Minister of the Interior on "red light sites."

* * *

Germany. We congratulate Dr. Maria Schlüter-Hermkes on her election to the Executive Board of UNESCO at the recent Conference in Monte Video. Among twenty-two members of the Board, representing their Governments, she is the only woman, and was elected by fifty-eight votes out of a total of sixty-five.

Dr. Schlüter-Hermkes was a member of the West German Government's delegation to the UNESCO Conference acting as expert on cultural activities. She is a vice-president of St. Joan's International Alliance.

* * *

Gold Coast. "The Gold Coast Weekly Review" announces the return home of Sergeant Rosamond Asiamah and Corporal Ottelia Dekowski after having spent five months at the Police Training Centre near Stafford. Here they spent thirteen weeks on the recruits course and six weeks on the instructor's course. Their studies included Police Law and Administration; Crime Observation and Deduction; Physical Training and Self-Defence; the Art and Technique of Teaching and Psychology in the Class Room.

The Commandant of the Training Centre said that both girls had done extremely well in competition with English men and women police recruits. They are the first African Police women to come to the United Kingdom and the Commandant had been very impressed with their work. Sergeant Asiamah said that they had learned how to pass on the knowledge they had gained and felt certain they would be able to instruct their colleagues if called upon to do so. The Gold Coast Women's Police Service is very young, and at the moment consists of twenty-five women.

The Gold Coast is to be congratulated on the establishment of a women police force which we trust will grow and prosper equally with the men's force.

New South Wales. Mrs. Mary Witton Flynn has been elected president of the New South Wales Section of St. Joan's Alliance in place of Mrs. Jean Daly, who had held the presidency since the inception of this Section. Mrs. Daly will be attending the Seventh Conference of the Pan-Pacific Women's Association in Manila, as Observer. She will be acting in her capacity as the Australian delegate at the Status of Women Commission in New York in March. We hope to welcome her at St. Joan's International Council Meeting.

This Section of the Alliance was represented by a team of five delegates at the Convention arranged by the Australian Association for the United Nations for the purpose of discussing the revision of the United Nations Charter. The Convention was held at Sydney University for a day and two nights under the chairmanship of Sir John Latham, former Chief Justice of the Australian High Court, and was addressed at sessions by the Leader of the Opposition in the Federal Parliament, Dr. Evatt, the Minister for External Territories, Mr. Paul Hasluck, M.H.R., and Professor Marcus Oliphant. A number of amendments were considered by the Convention for later submission to the Department of External Affairs, but it is considered doubtful whether the Government will wish to press for any alteration to the Charter as it at present stands.

* * *

United Nations. On December 17th, the General Assembly passed by forty-one votes to five, with ten abstentions, the resolution on the Status of Women in Private Law regarding the abolition of customs, ancient laws and practices affecting the human dignity of women. (For text of resolution see *The Catholic Citizen*, May 1954.)

* * *

Tailpiece. When Fr. Richard Downey, a Maryknoll Father of Yonkers, New York, arrived to work among the Hakka people on Formosa, he caused no little surprise—but it was nothing in comparison to the surprise he had himself.

Fr. Downey is a physical culture enthusiast. So in his baggage he included his weight-lifting paraphernalia.

Coming down the gang-plank of the ship he turned and his eyes nearly popped out of his head.

For following him was a thin little Chinese woman porter with *all* his ponderous weight-lifting equipment on her carrying pole.

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REVIEWS

Odette Philippon. L'esclavage de la Femme dans le monde contemporain ou La Prostitution sans Masque. (Téqui, Paris, 1954. 232 p. Prix. Fr. 700.)

En dépit d'une littérature aussi abondante que variée sur le pénible sujet, le livre de Mademoiselle Odette Philippon est opportun, car trop d'honnêtes gens gardent les yeux fermés sur les horreurs d'un commerce infâme qu'ils côtoient chaque jour pourtant, voulant ignorer leur propre compromission dans ce drame puisqu'ils ne font rien pour le prévenir.

La documentation est sérieuse et l'argumentation serrée malgré l'abondance de la matière qui donne un aspect trop touffu au volume. On peut regretter aussi un choix peut-être trop étroit dans les sources de références. Ces réserves légères ne peuvent néanmoins empêcher de souhaiter une large diffusion à cet ouvrage publié par une sociologue avertie qui se double d'une femme de coeur.

M.L.B.

Saint Thérèse of Lisieux. The Making of a Saint.

By J. B. Morton. (Burns Oates, 9s. 6d.)

This is another of the many studies of the "Little Flower" which seek to make her and the manner of her holiness plain to ordinary people. The difference is that it is written by a layman instead of a priest or religious, a fact which should appeal to the man in the street.

J. B. Morton quite rightly points out that beneath any sugary sentimentality which surrounds this saint there is iron and steel. But how anyone who reads "L'Histoire d'une Ame" can fail to realise this it is difficult to understand. In fact those who wish to know this saint *should* read "L'Histoire d'une Ame" before they read anything else about her. This spiritual classic is rapidly becoming snowed up under a mass of "Thérèse" literature, yet, as Mr. Morton again points out, Thérèse herself realised its importance, and after it had been given by Carmel to the world popular acclaim demanded that this obscure French nun should be canonised. Her message to the world is that sanctity can be achieved through the little things of ordinary, everyday life. The will, galvanised by love of the Master, takes over to achieve the perfection Our Lord meant when He said: "Be ye also perfect." Mr. Morton analyses this message most convincingly but I, personally, do not agree with his criticism of the literary style of "L'Histoire d'une Ame." There is more here than meets the eye, and this work would not have had the immediate attraction it has had for the literate of all classes if it had been badly written. I read it in the original French, before I was a Catholic, and found it a most impressive document, besides being a complete revelation. Perhaps those who read Mr. Morton's study will be inspired to delve further to their eternal profit.

C.S.

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