

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

Employment of Married Women

By F. Mackenzie Shattock, M.D., D.P.M.

The employment of married women . . . few subjects generate so much heat in controversy. It would seem almost as if their employment were synonymous with degradation of family life, the neglect of children and loss of all sense of responsibility. As married women have presumably always worked, if not outside, then inside the home, it is necessary to qualify employment as paid, and as taking place outside the home, before the question is seen in its modern setting. Piece-work, inside the home, was usually paid at starvation rates in the days immortalised by the *Song of the Shirt* and is now mercifully a thing of the past.

The problem is, if not new, certainly growing in importance and it must ultimately be faced. It is refreshing to see it faced in a realistic manner.

In a message to the Conference called by the National Council of Women of Great Britain at County Hall, on June 5th, Mr. Macleod, the Minister of Labour, stated that married women represented one sixth of the entire labour force. The Conference had met to discuss the problems of the employment of women with children, and the fact that about eight million women were in paid work, about one half of them married women, was put very clearly before the delegates to the Conference. It was too late to consider whether these women should work; they were working, were apparently needed, gave their work willingly and could, one presumed, be helped to do whatever duties they had undertaken.

In her address to the Conference, the Chairman, Lady Reading, referred to an inquiry undertaken by some branches of the National Council of Women which led to the conclusion that the condition of the home, rather than the mother's outside work, was of greater importance in the care of the child. This conclusion was upheld by the study of delinquent boys in Glasgow. Many factors were of importance in determining the number of married women at work—the availability of work, the standard of living aimed at, the raising of status. One might add perhaps, the

inclination to make full use of gifts and the longing for companionship. There is obviously nothing inherently wrong in all this, if the suspicion that the home and child are neglected can be legitimately discarded.

Although many of the working women have children there are—it is stated—only few women with children under five, at work, so that the main problem is the welfare of children aged five to eleven. An obvious easing of difficulties could be achieved if work and school hours coincided. This would require an innovation in the timing of work shifts, with its own difficulties and rewards, a change which has already been suggested for other reasons. There have been some local solutions but no national and agreed policy. Recreation centres have been opened in a few towns and the City of Liverpool has been cited for its pioneer-work. Some employers have considered, quite rightly, that holidays which coincide with school holidays would profit the family and would solve one of the worst absentee problems. Much more could be done; we are certainly not pioneers in developing holiday camps for young folks and even sports grounds are normally closed except during sporting events!

In her report to the Conference, Miss Seear referred to the Bermondsey enquiry, in which it was noted that it is not usually actual want which causes married women to undertake paid work, but a wish to raise the standard of living of the family, and in general to attain a better fuller life. In the Bermondsey enquiry, it was again noted that the increase in juvenile delinquency could not be proved to be a consequence of the mother's paid employment and that mothers seldom worked away from home when the child was under five.

We can and would do nothing to decide for others where their duty lies, but there are a few things we can do.

First, to clear away misunderstandings. It was at one time maintained that work itself harmed women if it was hard or "unsuitable". The experience of two wars has laid that boggy.

Now, we are told that married women at work tend to neglect their children and that their work is of less value than that of men because of greater absenteeism.

The reply to the assertion of lesser value will depend on the individual woman and on her circumstances, but it will be worthwhile to assist her by making the conditions of employment compatible with her home duties. When well-to-do mothers required more leisure to further their family's social ambitions, nothing was said against the employment of Nannies, and it may well be that many women who now seek paid work do so in order to raise both the social and economic status of their families. Medical opinion is divided on the merits of day-nurseries, but there is much that can be said in their favour and little in criticism, except in individual cases, and they have many supporters among those who do not regret their uneconomic standing in the national economy.

When all is said, it will probably be wise for the young mother to retire from outside employment during her children's earliest years. This she would probably prefer to do (with the notable exception of those who find it possible to combine many duties) if she were assured of re-training and a possible re-entry into employment, particularly into the professions. Given the opportunity, she will return a mature personality, better able to make an individual contribution to the profession she has chosen. It is often assumed that continuity of employment is essential and too seldom realised that an interruption for the right reasons may bring its rewards as well as its signal difficulties!

It was held at one time that an intelligence test, suitable to the fourteen-year-old proved the supremacy of the fourteen-year-old's intellect. Fortunately life presents different tests, which register the results of past experience on the development of personality. Seen from this angle maternity can have few rivals and it would be tragic if for lack of a little imagination we should finally lose the services of those who have undergone that testing.

ST. JOAN'S INTERNATIONAL

We hope members of the Alliance who are intending to visit the Universal and International Exhibition in Brussels this year will try and arrange their visit to coincide with the Fifteenth Council Meeting of St. Joan's International Alliance, which is to be held in Brussels from 27th to 29th September. Full particulars may be obtained from the International Secretary of the Alliance, 8B, Dryden Chambers, 119, Oxford Street, London W.1.

TWENTY-FIVE YEARS AGO

From *The Catholic Citizen*, July-August, 1933

On June 26th, under the auspices of St. Joan's Social and Political Alliance, a meeting on Slavery as affecting women was held at St. Patrick's Club-room, Soho, Dr. Shattock presiding.

Father Arthur Hughes, of the White Fathers, began his address by referring to the work of the great founder of his Order, Cardinal Lavignerie, sometimes called the African Emancipator, who had devoted his life to ameliorating the position of the African native, more particularly the African women. The Cardinal was a great believer in women. He used to say that everything must begin with women, and that no progress could be made in Africa until the African woman was emancipated. With this ideal in mind he founded the White Sisters. There was never a hint in the Cardinal's dealing with women of "inferiority"; some might have spoken of the Sisters as collaborators, he spoke of them as Apostles.

Miss Nina Boyle, also speaking from experience, having lived many years in Africa, told how she had endeavoured, as soon as the vote was won, to get reforms passed which would abolish the terrible evils which crushed the African woman and forced her into the worst form of slavery. No native woman could be married unless the bride money was paid for her, and she was not the man's wife until "paid" was endorsed on the certificate. Her father could sell her as a small child to any man, who could claim her whenever he pleased. Any Christian native woman living happily married to a man of her choice could be torn from her home, even though she had children, and handed over to a stranger, if that man could prove he had paid a price for her to her father in her infancy. These things were no longer just native customs, they were the White Man's Law. She had been in Paris in 1919 and had endeavoured to get a hearing from the men arranging the affairs of the world, and had been laughed at; she had pleaded with the British Authorities, but could not bring home to these men that the native women in Africa are held in the worst form of Slavery. The definition of a slave as laid down by the League of Nations is: a person over whom all or part of the rights of ownership are exercised. If the buying and selling of women into marriage is not slavery, then what is? There can be no doubt that it comes within the League's own definition. Miss Boyle praised the work being done by the missionaries, the only friends these women have.—*Domestic Slavery*

AFRICA CENTRE

On June 30th, the Very Reverend Peter Paul Feeny, O.P., Dominican Vicar-General in South Africa, blessed the office of the new Africa Centre at 128 Sloane Street, London S.W.1. At this "pilot-office" the Africa Centre will carry out the work of co-ordination; of collecting reference material and initiating background courses, which was foreshadowed at the recent Conference of Missionary Orders and Catholic Societies, called by the Africa Committee of the Sword of the Spirit.

Notes and Comments

We take this opportunity of expressing our appreciation of the courteous and invaluable help we have so often received from the Centre.

Mr. Colin Clark is quoted in *The Observer* as estimating the value of unpaid housework in Britain at some £7,000 million a year or the equivalent of nearly one-third of the total national product. Mr. Clark writes in an article in the latest issue of Oxford University Bulletin of Statistics.

He arrives at his estimate of the value of the work which wives and other members of the family do without payment by taking the actual cost of equivalent services performed by local authorities. The cost is at a maximum for babies—children under five absorb services to the value of £330 a year each, according to Mr. Clark; those from five to 14 £182 each; while the rest of the community in receipt of the benefits of unpaid housework get an average of £112 each.

The value of housework done per head by those available or involved in this kind of work is estimated at £570 a year. This compares with a *per capita* product of £700 a year by those doing other kinds of paid work. Mr. Clark concludes that the value of housework done per head declined from 1871 to 1938, but then rose sharply—although even now it is only a little higher than the level of 1871.

There has recently probably been an increase in efficiency, due to better household equipment, Mr. Clark suggests. "But," he adds, "it is difficult to avoid the conclusion also that more hours are being devoted to work and less leisure enjoyed by many women, including those who now do paid work but have housework to do as well."

The British members of St. Joan's Alliance who are attending the forthcoming Council meeting in Brussels in September are looking forward to visiting the Exhibition. Mr. Selwyn Lloyd said in Parliament that the United Kingdom's contribution to the Exhibition had earned most favourable comment. Miss Burton asked if he was aware that, perhaps inadvertently, the Press of this country had not given a good impression of what had been done over there, and it was very disappointing for our people who work there when British visitors say that the pavilion is a great deal better than they have been led to expect.

We hope that many of our members will visit Brussels and see the Exhibition for themselves.

We ask the prayers of our members for Mrs. Berry, for many years a faithful member of the Alliance, who died on July 3rd. R.I.P.

The office will be closed during August. Correspondence will be dealt with as usual.

A Bill to simplify the law regarding domicile and to remedy certain anomalies, passed its Second Reading in the House of Lords on June 12th. Clause 5 permits a married woman to have her own legal domicile if she is separated from her husband by a court order. During the debate, Lord Milner said he was unhappy about the provision in the Bill whereby a married woman is unable to obtain a separate domicile in the same way as an unmarried woman. Lord Denning said that the right of a married woman to her own domicile should not depend on a court order. Married women had now the right to their own property and to their own nationality, the House "should cut away the last shackles of a wife's servitude." He said, "Domicile means only a person's permanent home." He instanced the case, among others, of a Scotswoman who lived in Aberdeen for twenty years after her husband had left her and gone to live in Australia with another woman. When she died, in Aberdeen, her domicile was held to be Australia because her husband was there and her property devolved according to Australian law.

The Lord Chancellor said he had an open mind on the matter and Lord Meston said he hoped an Amendment might be made to the Bill on these lines at a later stage.

On June 30th, during the Committee Stage of the Bill, Lord Silkin moved an Amendment to Clause 5 which would remove "the last remaining sex disability" of wives and allow a married woman, for the purposes of domicile, to be treated as if she were single and her domicile no longer be tied to that of her husband. He said that women peers would in due course be seen in these benches and it would be a pity if this last disability was not put right before they came. Lord Pethick-Lawrence reminded the House that the women's organisations had been pressing for this reform for many years.

The Lord Chancellor said that the debate had shown that there was an overwhelming desire for this change and asked for the Amendment to be withdrawn so that he might consult the Attorney General as to the best method of altering the Bill in order to achieve the desired result, on the understanding that he would in no way discourage it. This was agreed by Lord Meston, the sponsor of the Bill and Lord Silkin.

On June 24th, the Alliance was represented at a luncheon at the St. Ermin's Hotel (given by the United Nations Association) in honour of Mr. Ivan Smith. Tributes were paid to Mr. Smith for his invaluable services as head of the United Nations Information Centre in London and good wishes were expressed for the happiness of Mr. and Mrs. Ivan Smith in their new sphere in New York.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

AND

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The African Woman's Status in Kenya

Within the tribal structure the African woman held a very important place. She has been referred to merely as a beast of burden, as indeed she was when considered from our point of view, but this was not an entirely true assessment of her position, as I will try to explain.

She was in full charge of the home and the children and her word was law; she cultivated the "shamba" while the man of the house was away fighting or trading. She often practised as a witch doctor and her position in the community was one of great responsibility and of considerable power, and one of which she was extremely jealous. Consideration for her and affection as we understand it was unknown.

The following paragraph taken from the book entitled "The Akikuyu" written by the Reverend Father C. Cagnolo, I.M.C., illustrates the position of the women in the Kikuyu tribe, which is possibly one of the most intelligent in Kenya:

"A Kikuyu proverb says: 'Mondo moka ndare igweta'—no one bothers about a woman. In other words: a woman must not reason but only obey like a docile beast of burden. She must know no will but that of the man, though it be at variance with her most elementary womanly rights. That is her inevitable destiny, and the woman stупinely yields herself to it, accepting it stoically, as if it were inherent in her nature, thinking that to do otherwise she would no longer be a woman. From this it results that one of the greatest hindrances to the emancipation of the Kikuyu woman is the woman herself."

The italics are mine.

The father's attitude towards his daughters is exemplified in a further passage from this same book:

"A Kikuyu does not ill-treat his daughters, he even appreciates their material advantages, because he thinks of the invested capital they represent; but he gets them accustomed early to

labour, and to the conventional ideas commonly appreciated by the natives."

With the breaking down of tribal conditions and customs and the emphasis on the education of men (though this is now changing rapidly) the woman's position deteriorated and she felt that she was losing her influence and status within the family unit.

The men, with their education and awakening interest in Western ideas, went into the towns leaving their wives and families in the reserve. With the lack of technical training and their rather casual attitude towards work—considered by them to be undignified—the men found it difficult to earn sufficient to sever themselves entirely from the Reserves and build up a family life in the urban areas. This was further aggravated by the shortage of houses due to the high cost of building and the standards demanded by the local authorities.

This splitting up of the family unit and the disruption of a natural home life led to frustration, crime, juvenile delinquency and prostitution.

Thus the women were to a very great extent left in their original primitive conditions in the Native Reserves divorced from their menfolk physically (except for short periods each year) as well as culturally. The discipline and parental control within the tribal structure was broken down and there was little to take its place. Furthermore, with the advent of the European, the African came under a regime of law and order quite foreign to their customs.

Women who have been married under our Christian laws are being left to care for and maintain their children while their husbands are illegally taking second and third wives according to Native traditions. It is difficult for them to obtain maintenance or even legal separations while their menfolk, in their own words, want the best of both worlds. This is only one of the many problems which we have to fight on behalf of the African women.

The whole future of African development, both economically and culturally, depends on the dignity and status of the woman, but many mistakes were made by our own people in trying to change these tribal customs too rapidly and before the peoples concerned were aware of the benefits incurred by these changes and could condition themselves to a new way of life.

Having spoken to many welfare workers in England, it seems to be at last realised that before drastic changes can be made in a people's way of living, it is necessary to create an incentive and an atmosphere in which the desire for such changes comes from the persons concerned.

When dealing with a primitive people, this aspect is extremely important and so is the necessity of "making haste slowly". Unfortunately it is sometimes forgotten in the zeal to do what we feel is good for others. These changes when made too rapidly or drastically can completely disrupt the balance of a people's way of life. Moreover, the majority of these customs are built up on practical or hygienic principles—as indeed are many of ours, and it is unkind and unwise to discard these customs out of hand. Far better is it to build up slowly and surely and improve on the foundations already there.

Indeed, I believe we are too often apt to judge and condemn other people's way of life on our own particular standards, rather than consider the underlying reasons for these customs.

In an attempt to convert other people, the overriding principle must surely be the mental reaction to violent and sudden changes. First we must attempt to understand and then to gain the confidence of the people. The happiness which comes from this understanding and confidence must surely outweigh any immediate changes in purely physical conditions. More harm than good can be done to a primitive people by the narrow and uncompromising attitude of so many missionaries towards local customs which through lack of understanding they consider sinful.

It is generally recognised and acknowledged by the people in Kenya that the Catholic attitude of human understanding and at the same time its discipline which can only create confidence in a convert, has gone a long way to develop in the African a sense of responsibility and duty to the Community.

We have in Kenya a tremendous problem which we cannot afford to neglect.

The African's mind has already been awakened and he is in contact with the outside world and its differing standards of living—its advantages and its troubles.

It is necessary to formulate a colony-wide scheme of adult education for scattered and un-

co-ordinated efforts of local authorities in adult education and community development cannot have any lasting effect unless they are balanced in a programme executed on a national scale and sustained over a long period of time.

Certain efforts have been drawn up as a result of the necessity to rehabilitate the people concerned due to the effect of the Mau-Mau rebellion, but the time has now come to plan a much wider programme to benefit all the peoples.

To conclude—the key to complete success of the community development programme lies in gaining the understanding, co-operation and intelligent participation of the women. The standard of living of a people is the standard of the home, and therefore those who wish to see standards raised, must gain the confidence of the housewife and train her and educate her.

Dorothy Hughes

We are indebted to our member Mrs. Dorothy Hughes, M.B.E., F.R.I.B.A., for the above interesting article. She is one of the two women, and the only Catholic, on the Legislative Council of Kenya.

REVIEWS

A Popular History of the Catholic Church. By Philip Hughes. (Burns Oates, Universe Double, 5s.)

This Popular History of the Catholic Church is a reprint of the work of Fr. Philip Hughes, which first appeared in 1939.

It is not often that an historian so scholarly as the Archivist of Westminster Cathedral can compress his great learning into a pocket-size book and retain the essentials and the interest of his larger works. It is to the great advantage of the present generation that this has been done, and that the result has now been made available to the ordinary reader by the enterprise of Burns Oates in this "Universe Double" at 5s. P.C.C.

From School to Work. By John Cullen—Book One. (Longmans.)

This short and easily read book is intended to help boys and girls over the transition from school to work, and in the new life that begins with the first job. It is the first of these booklets which will follow the Church's cycle throughout the year, and, perhaps, bring to the young worker's mind the truths he has learnt, and not thought much about, at school. P.C.C.

BOOK RECEIVED

The Mystery of Lourdes. Illustrated. By Ruth Cranston. (Pan Books, 2s. 6d.)

THE MONTH IN PARLIAMENT

Parliament re-assembled on June 10th, after the Whitsuntide Recess. The Committee stage of the Finance Bill has continued to occupy a great deal of time. Mrs. Harriet Slater, in moving a reduction of tax on sewing machines remarked that in discussing Finance Bills over the last few years, it had generally been found that the womenfolk had been the most hard-hit by them, and the present Budget continued to some extent the attempt to hit the housewife. Her motion was lost and sewing machines will continue to be taxed at 30 per cent. Dr. Barnett Stross' proposal that protective clothing should be exempt from tax was also lost.

On June 17th, Mr. Thornton asked the Secretary of State for the Colonies the maximum daily and weekly hours, according to law, that women may be employed in factories and industrial undertakings in Hong-Kong? Mr. Profumo said that the maximum daily employment was thirteen hours between 7 a.m. and 8 p.m. Overtime might be worked up to 9 p.m., with special permission of the Labour Department, if meal breaks of two and a half hours were given. An Employment Bill was at present in course of preliminary drafting in Hong-Kong and he hoped that it would start to rectify some of the things Hon. members had in mind. In reply to a question by Mr. Callaghan, he could not give an undertaking that it would provide for a substantial reduction in the maximum of hours worked, but he was sure that the discussion would be "fully reflected" to the Governor and Government of Hong-Kong. Dr. Summerskill said that in view of these shocking revelations would the Minister at least give an undertaking that he would ask the Governor to prohibit women in an advanced state of pregnancy working the maximum hours. Mr. Profumo: "That is a matter which I would like to consider. Perhaps the right hon. Lady will put it down as a separate question."

We wonder if the same long hours also apply to the men in Hong-Kong? As has been pointed out, many housewives in this country, alas! work even longer hours without any protest being made!

In a resumed discussion on the Finance Bill, Mr. Houghton moved an amendment to increase the tax relief for a taxpayer who had a housekeeper. As the law stands the relief which is only granted to widows and widowers with or without young children to care for, stands at £60 while the allowance for a wife has become £100. He proposed that it should be raised to £75, three quarters of the allowance for a wife. Mr. Bell agreed that if a man's wife died and he had to engage a housekeeper it cost him more than when his wife were still alive and it seemed extremely modest and reasonable to suggest an allowance for a housekeeper of £75.

Equally the allowance for a daughter upon whose services the taxpayer was dependent was assessed too low, at its present figure, if one compared it with the existing allowance for a wife and children. Mr. A. J. Irvine said that in 1953, he moved an amendment to raise from £25 to £40 the allowance for a claimant who was infirm and compelled to depend upon the services of a daughter. Somewhat to his surprise and certainly to his great satisfaction the Government accepted the Amendment. He hoped that they would accept the proposal that the allowance should be raised to £50. The Financial Secretary to the Treasury, Mr. J. E. S. Simon, in dealing with the housekeeper's allowance said that in logic it ought to apply only when there are young children to look after but in fact, it covered three cases. The first, where there is a widow or widower who has a resident housekeeper, irrespective of whether or not there are young children. That was the anomalous condition. The second case was of the unmarried taxpayer who maintained a young family to look after—a young brother or sister for whom child allowance could be claimed. These were dealt with in the proposed amendment. There was a third case for which amendment was not sought, where the taxpayer had a resident housekeeper to look after a young child for whom he is entitled to child allowance. Mr. Houghton had compared the movements of the housekeeper allowance with the movements of the wife allowance but he thought there was no real basis for comparing the two. The allowance for a married couple was not an allowance for two people but for two incomes since for income tax purposes the two incomes were added together and taxed as one. Finally, he said, he could not recommend the Committee to accept the amendments. They were defeated.

On June 19th, Mr. Butler, on the request of Sir K. Joseph announced the membership of the inter-departmental Committee, under the Chairmanship of Mr. Justice Streetfeild, on the business of the Criminal Courts. There are eight members, two of whom are women. Mrs. Barbara Wootton, J. P. Nuffield Research Fellow, Bedford College, and Miss Nora Wynne, O.B.E., J.P., director of Carr and Co., Carlisle.

On June 27th, Mr. Butler, in moving the Second Reading of The Children Bill said that a great deal of work in preparing the Bill had been done by the Joint Under-Secretary of State, Miss Hornsby Smith, who would have the primary responsibility for the Bill in committee. The Bill deals with certain groups of children who are in special need of the care and protection of the community, foster children within the rather special meaning of the Bill and those who may be adopted. The Bill was passed without a division. **P. M. Brandt**

INTERNATIONAL NOTES

Canada. A Survey of "Married Women Working for Pay" in eight cities was published by the Department of Labour, Ottawa, this year. It estimates that the number of working women who are married has increased from ten per cent. of the women with jobs in 1931 to over forty per cent. today. Many women would appreciate shorter hours but others said that if married women work they must accept the same conditions as other workers.

The conclusion of the Survey is that the growing tendency for married women to work outside the home does not mean that home and family are no longer their primary interest. The majority of women with children have made adequate arrangements for their supervision and care, most of them without recourse to day-nurseries. Grandmothers and other relatives, older children and neighbours, and fathers where an arrangement of hours of work can be made, all appear to help to solve the difficulties. * * *

Ghana. Sergeant Ivy Parker of Surrey is organizing the training and administration of Ghana's women police. Sergeant Parker has twelve years' service in this country and will hold the rank of Assistant Superintendent during her service in Ghana. * * *

Italy. In the Lower House of the Italian Parliament there are now only twenty-two women members, there were thirty-eight in the first Republican Chamber and thirty-four in the second. In the Senate, the number of women has risen to three. Of the ten projects listed for legislation in the early days of the present Parliament, three have been tabled by women. They refer to a new attack on the undesirable literature of the "comics" variety for children, the lifting of illegitimacy designations on documents and provision for women police. * * *

Malay States. The custom whereby Muslim husbands can divorce or discard any of their four legal wives by speaking a few words before a Muslim religious dignitary is to come before the Rulers of the Malay States. The women are insisting that this custom be altered and that divorce be made more difficult. * * *

Nepal. The *Virangana Dal* (Gallant Women Organisation) have demanded the right to courtship and the abolition of arranged marriages against the bride's wishes. This organisation has a thirteen point charter of rights for inclusion in the new constitution now under discussion. The charter demands equal laws for men and women, the right for women to choose a profession, and the right to property, self-respect and religious beliefs.

Netherlands. We learn from *Endeavour*, a publication giving information about women in the Netherlands, that Miss A. E. Ribbins Pelletier has been appointed to the Netherlands Council of State. This body, the members of which are appointed by the ruling Sovereign, advises on all new legislation proposed by the Government, and on any other subject on which the Sovereign wishes to be advised. So far, no woman, apart from the Royal members has ever been appointed to this important body. The Queen presides over the Council and Princess Beatrix, being heir to the throne, was made a member on reaching the age of eighteen.

Endeavour also informs us that Princess Irene, the second daughter of Queen Juliana, is to go to the University of Utrecht next September to study law, political science and economics. Like many other girl students in the Netherlands, the Princess will live as a paying guest in the house of a Utrecht family and will join the Utrecht Women Students' Association. * * *

Pakistan. We have received from Nasim Akbar Khan, Convenor of Awaz-i-Nizwan, Lahore, the Charter of Women's Rights, which the women of Pakistan want to see incorporated in the Fundamental Rights of the Constitution of Pakistan. They demand equal social, economic and political rights with men; that there shall be no discrimination on the basis of sex alone; and equal pay for equal work. They also ask that polygamy be declared illegal; that adequate machinery be provided to ensure freedom of consent in marriage; and that the sale of daughters and sisters be discouraged.

The manifesto ends with an exhortation to the women of Pakistan not to cast their votes in favour of political parties unless they undertake to give statutory provision to the women's demands within a specified time after the elections.

GARDEN PARTY

By the kindness of the Misses Challoner, a pleasant and profitable afternoon was spent at their home in Ealing on Saturday, July 5th. We were glad to welcome among the guests, Miss Eleanor FitzGerald, one of our oldest members and Caroline and Jane Shuldham, aged five and two respectively, who in the St. Joan's tradition did a brisk trade in lucky dips. A delicious tea was served and the delightful garden was on view. The funds of the Alliance profited by the amount of £31 9s. 0d.

HERE AND THERE

As a reformist movement approaches its goal vigilance becomes increasingly necessary. On the one hand, supporters are tempted to overestimate the value of victories: on the other, opponents insidiously suggest that, so much having been gained, the rest will follow and the need for battle no longer exists.

This is somewhat the situation facing the woman's movement today. It is true that, failing a major crisis, equal pay will be established in the teaching profession by 1961: it is true that, increasingly, professions and occupations are being opened to women: it is true that there is a tremendous improvement in the status of woman and that opportunities for the higher education of girls and women are vastly greater than they were a hundred years ago. But there is still much to be done before it can be claimed that the woman's movement has achieved its object of establishing full equality between the sexes—when individuals have access to education, to training and to employment as persons and not as either men or women, boys or girls.

"The Woman's Movement", it was said by the International Alliance of Women in 1936, "is based on reverence for the individual, respect for human personality, justice between the sexes and the value to the world of variety in service and capacity."

Until these principles are so much the main-spring of our being that they are unquestioned, the need for a woman's movement remains.

—A. M. Pierotti in *The Woman Teacher*

Year Book of International Organizations, 1958-59. (Union of International Associations, Brussels. 78s.)

The new edition of this Year Book, published every two years with the official collaboration of the Secretariat of the United Nations, is due to appear in September.

This publication is a useful guide to international co-operation. It describes in detail all inter-governmental and non-governmental international organizations now in activity—approximately 1,200 bodies.

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