

THE CATHOLIC CITIZEN

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Daughter of the ancient Eve,
We know the gifts ye gave and give;
Who knows the gifts which *you* shall give,
Daughter of the Newer Eve?

Francis Thompson

The Future of the Alliance

A well attended Extraordinary General Meeting of the Alliance was held at 27 Wilfred Street, Westminster, on October 15th, in order to ascertain the views of members regarding the future work of the Alliance.

The chairman, Dr Shattock, asked the meeting to discuss whether there was still work for the Alliance to do and if so, to consider ways and means of carrying on after the Golden Jubilee of the Alliance next May, when the hon. secretary and herself wished to retire. It was necessary to discuss the matter now so that a decision could be taken at the Annual Meeting next March.

There was no doubt that the feeling of the meeting was strongly in favour of the continuance of the work of the Alliance, many members forcibly expressing the view that it would be "tragic" and "unthinkable" for the Alliance to close down. Speakers maintained that the voice of St. Joan's had great influence and that the Alliance did work which was not undertaken by other organisations of Catholic women.

Miss Challoner mentioned that if the headquarters of St. Joan's International were transferred to another country, the work here would be greatly lightened. By way of increasing membership, Dr Heath suggested the offer of a copy of *The Catholic Citizen* to any new acquaintance. This method had been very successfully adopted by Dr Heath herself for a number of years.

The practical matter of finance was broached and it was stated that £500 was needed for running expenses and the publication of *The Catholic Citizen*. This sum did not cover the expense of an office and no salaries were paid to any of the office staff (One concrete suggestion was "why not join the football pools?")

Miss Nancy Stewart Parnell in ably summing up the need for continuing the work of St. Joan's moved the following resolution: "That the Alliance continue its work."

This was seconded by Miss Graham and carried with one dissident.

A sub-committee was appointed to discuss ways and means of carrying on the work, with instructions to report to the executive committee by January 9th. The following members volunteered to serve on this Committee: Mrs Bentley, Miss Blackburn, Miss Graham, Mrs Hoare, O.B.E., Miss Joan Morris and Miss Nancy Stewart Parnell.

The Committee will welcome any suggestions sent in by members.

The second item of the Agenda—the opportunities available to women for service to the Church was introduced by the chairman, who gave a brief account of the discussions on the subject which had taken place at St. Joan's International Council at Geneva and in Treves and which had been referred to national sections for their views. Dr Shattock referred to the opinions expressed recently by various writers on liturgical questions, who stated that women had rendered great services to the early Church, their position being then a more honoured one and that they had not recovered from the setback they suffered in the Middle Ages, particularly in the Western Church.

Dr Shattock declared that if we believed this to be true and that if we ardently wished to hasten this recovery, we should ask ourselves, is this the moment when it would be wise and prudent to try to remedy this setback? Four reasons spring to mind she said, which inclined us to think the right moment had arrived. First there were the repeated appeals to the laity inviting their greater participation in the Church's service; second there was the imminence of the Ecumenical Council; third the scarcity of priests, particularly in mission lands; and fourth the emancipation of women on the civic level, a major revolution in human relationships which could not be overlooked by the Church.

Mrs Shattock said that we should then ask ourselves a further question—who should be charged with the expression of these wishes? She thought, surely the women themselves, those

whose loyalty is unquestioned and whose experience in pioneering work enables them to remain undeterred by unavoidable initial difficulties or by rebuffs.

A lively discussion followed in which members expressed their views on the use that might be made of women in the service of the Church.

It was agreed on the motion of Miss Christitch, seconded by Mrs Bentley:—

"That in view of the growing desire for the fuller participation of the laity in the Apostolate and recalling the position held by women in the early Church, this meeting instructs the executive committee to take any appropriate steps thought desirable to further the participation and recognition of women in the Apostolate of the Church."

The resolution was carried with one dissident.

Members were happy to have with them Mrs. Mary Flynn, ex-president of the New South Wales Section of the Alliance, who made valuable contributions to the discussion.

Miss Carr and her able helpers provided a delicious tea which brought the stimulating proceedings of the afternoon to a happy close.

DAME VERA MEMORIAL FUND

The Association of Wrens has decided to use the money contributed to the Dame Vera Laughton Mathews Memorial Fund in the following ways:

(a) To provide a portrait of Dame Vera for the WRNS New Entry Training Depot, H.M.S. Dauntless at Burghfield.

(b) To help in the erection of a Mosaic Memorial in Westminster Cathedral.

(c) To provide an annual Bursary to assist the daughter of an ex-Wren in some project which would enable her to widen her outlook and take advantage of better opportunities in life.

St. Joan's fund will close on December 31st. Will those who still wish to contribute, kindly send their donations to Miss W. M. Price, 46, Belgrave Square, London, S.W.1.

CHRISTMAS SALE

One more reminder for Saturday, November 26th, the day of our Christmas Sale at St. Patrick's Clubroom, Soho Square. If you have not already sent anything to sell, please do so now. Even more important come yourself and buy. Lunches from 12 noon and teas from 3.15 p.m. Make this a social function—bring your friends, and meet other members of the Alliance. We really do need your help in kind and money and hope to make it an all-time record.

Noreen K. Carr,
Hon. Treasurer

ENQUETE SUR LES JEUNES FILLES D'AFRIQUE FACE A LEUR AVENIR

Menée dans une section locale de brousse.

Cent quatre-vingt deux jeunes filles étaient interrogées, dont 10 sont monitrices d'école ou de foyer social; 10 travaillent le raphia et confectionnent des tapis, 162 travaillent les champs plus ou moins régulièrement, 166 vivent chez leurs parents, 5 chez leurs grands-parents, 5 chez une tante, 1 vit seule; 82 sont allées à l'école primaire—100 sont illettrées.

Elles veulent étudier et travailler (138) pour avoir de l'argent et aider leurs parents, mais aussi pour devenir intelligentes, pour avoir à manger et acheter des robes, des objets ménagers; 175 veulent se marier et choisir leur fiancé; 118 sont décidées à refuser un fiancé qu'elles n'aiment pas. Il y en a qui travaillent pour rembourser la dot et se libérer; toutes trouvent qu'elles ne sont pas respectées par les hommes et veulent l'être.

Le problème de la mise au travail des jeunes filles reste très important, pour qu'elles soient plus indépendantes et plus libres de vivre dignement.

Au Congo, il y a beaucoup de monitrices dans l'enseignement primaire et dans les foyers sociaux, mais les aides-infirmières et accoucheuses se multiplient lentement: les jeunes filles n'aiment guère ce travail médical; c'est sale et on doit soigner les enfants des autres. Elles ne veulent pas travailler dans les familles: c'est mal vu.

Les Jocistes de l'Urundi ne veulent pas être vendues et désirent abolir la dot; elles travaillent pour la rembourser.

D'autres pensent que le clan est une sécurité pour la femme, un système de sécurité sociale, et se bornent à vouloir ramener la dot à un taux raisonnable et à encourager l'épargne chez les jeunes filles.

Certaines veulent travailler lorsqu'elles seront mariées parce qu'elles désirent être indépendantes de leur mari et avoir de l'argent à elles. D'autres au contraire ont peur d'avoir des discussions avec leur mari si elles travaillent, car une femme qui travaille a un nouveau maître et que dira alors le premier? Celles qui n'ont pas de métier envient celles qui peuvent travailler.

F. B.

(Extrait du Bulletin de la Jeunesse ouvrière Chrétienne congolaise—mai-août 1960)

DUPLICATING, shorthand, typing, translating. (Also private lessons shorthand/typewriting. Residential if required.)—Mabel Eyles, 10 Beaconsfield Road, London, N.11. ENT 3324.

Notes and Comments

On December 8th, the Feast of the Immaculate Conception, it will be fifty years since the idea of founding the Catholic Women's Suffrage Society (now St. Joan's Alliance) came to Gabrielle Jeffery and May Kendall as they waited outside Holloway Gaol for the release of the Suffrage prisoners. The inaugural meeting of the Society took place on March 25th, 1911. The Golden Jubilee, however, will be celebrated on May 30th, 1961, St. Joan's Day, as March 25th falls in Passion Week.

In thanksgiving, members are asked to attend the 6 o'clock evening Mass at Westminster Cathedral on December 8th, and for those who wish, to meet afterwards for supper.

It is refreshing to read in *The Universe* Bishop Pearson's forthright remarks on sex education and the teenager. His remarks about young mothers are also very heartening. As president of the Achille Ratti Climbing Club, his Lordship meets many young men and women and he says that no longer does marriage mean the end of membership. In a very short time, he says, the girls were back to enjoy the open air, often with the husbands they met at the hostel—and baby was brought along in a cot or in a car. These mothers who look forward to spending their mature years in useful activity had resilience and abounding energy and were ripe for supernatural ideals as well as material ambitions. "These are facts, we must recognize them. Bemoan the abuses. Don't bemoan the facts," said his Lordship.

On October 10th Dame Sybil Thorndike unveiled a plaque outside No. 4 Clements Inn to commemorate the building from which the work of the Suffragettes was conducted in the early years of the century.

The inscription, which incorporates the prisoner's badge, reads: "*Here were the headquarters of the Women's Social and Political Union, known as the suffragettes, led by Emmeline and Christabel Pankhurst. Here also lived Emmeline Pethick-Lawrence, who, with her husband, played an invaluable part in building up the organization and edited 'Votes for Women'.*"

Among those who attended the ceremony were Lord Pethick-Lawrence, Lady Astor, and representatives of the old Suffrage Societies, including St. Joan's Alliance, and a number of suffragette prisoners.

On the death of the Duchess of Atholl, the Alliance recalls that together with Eleanor Rathbone, she made the first appeal to Parliament regarding the matter of female circumcision.

It is good news that Miss Joan Vickers has been appointed United Kingdom delegate to the Status of Women Commission. Miss Vickers is a good fighter as witness her stand during the passage of the Street Offences Act and we send her our good wishes.

Dame Irene Ward has lost no time in returning to the fight for those people who, living on small fixed incomes, are "just as entitled to an increase as those whom we hope will get an increase by means of the old-age pension." On October 25th, she asked the Chancellor of the Exchequer whether he had replied to her letter offering to come and see him "as I do not want at this very early stage after he has become Chancellor to have to go and camp outside the Treasury, because that might be rather embarrassing."

Mr Selwyn Lloyd replied that he would welcome very much a chance to have a thorough discussion of these matters with her.

The Post Office has, after five years of pressure from the executive of the Union of Post Office Workers, agreed to stop all compulsory evening work for women telephone operators.

The broad principle behind the new proposals is that all women will be on full equal pay with men—while men only will be responsible for staffing the service between 6 p.m. and 8 a.m. throughout the week and from 8 a.m. and 6 p.m. on Sundays. Part-time women workers will continue to be employed in the evenings. This is said to be necessary if a sufficient number of women is to be recruited.

But surely equal pay entails equal work, and women should not accept soft options and special privileges, but take their share of the pleasant and unpleasant aspects of whatever work they do.

The headmistress of Limuru Girls School Kenya (which is independent though grant-aided), has brought the question of integration in schools in Kenya to a head. Miss Veronica Owen sent a letter to all the pupils' parents, apprising them of the unanimous decision of the Board of Governors, headed by the Anglican Archbishop Beecher, to consider applications from non-European girls. Her first consideration was concern for the higher education of ten African girls at the African Girls High School who would be deprived of a chance to go on to sixth form work unless she acted.

Dr Lucy Sutherland, Principal of Lady Margaret Hall, is the first woman to be nominated as a Pro-Vice-Chancellor of Oxford University, under the Statute of last November, which gives women's colleges equal status with those of men.

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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International Abolitionist Federation

The International Abolitionist Federation held from September 27th to 30th, its twenty-first Triennial Congress, at St. Catherine's College, Cambridge. Founded 1875 by Josephine Butler and distinguished European colleagues, the keynote of the federation is relentless work for abolition of tolerated brothels, with their hideous apparatus of registered women made "safe" for vice, encouragement of traffic in persons, and emphasis on the idea of the woman alone as criminal in the sordid traffic of prostitution.

Hounded in its early days by obloquy, obstruction, and physical danger, the persistence of the I.A.F. in teaching has led to abolition in most of the countries of the world; today, the Federation is recognised as the one international authority on problems of prostitution; its documentary work is authoritative; its indefatigable General Secretary, Monsieur de Felice, is consulted by all serious students of relevant matters; ECOSOC has granted consultative status; and from the profound moral insight of its root principles have sprung branches of study into causes, ways of reforming social opinion, and methods of rehabilitation.

The list of more than a hundred delegates and speakers at the Congress covers representation of Governments (United Kingdom, France, Japan, Egypt, Morocco, New South Wales, Taiwan), great international groups, church and religious organisations, moral welfare workers, both national and from abroad, lawyers, probation officers, distinguished individuals (including for example Abbé Talvas of "Le Nid" and Senatrice Merlin, promotor of the Italian Act for abolition) from countries as varied as Great Britain, Portugal, India, Australia, France, Holland, Japan, Egypt, Belgium, Switzerland, Italy, Germany, Cambodia, U.S.A., Greece, Indonesia.

The programme offered four main papers; Prostitution in the Belgian Congo, given by Madame R. V. Fontainas, Professor, Catholic School of Social Service, Brussels; Prostitution in

Greece, some problems of today, by Yolanda Terenzio, a young journalist selected by the *Ligue Hellenique pour les Droits des Femmes* for her special studies in the subject; Sociological Conditions of Prostitution in India, by Mr M. J. Gordhandas, of A.M.S.H., India; Report on the Present Status of Prostitution in the United States, by Dr. George W. Loewenstein, representing the American Social Hygiene organisation; and an open meeting addressed by Mr. Anthony Greenwood, M.P., on the Street Offences Act and its Operation, which drew many outsiders.

Additional reports were given by delegate Mario Cardia, Director of the Department of Dermatology of the Central Dispensary of Social Hygiene of Oporto, Mr. R. J. Walden, Superintendent in charge of the C.I.D. Branch of the New South Wales Police Department, and by Senator Angelina Merlin on the position in Italy, and by Mr. Juhei Takeuchi, Director of the Criminal Affairs Bureau, Ministry of Justice, Japan.

Monsieur Pignier, of the Public Prosecutor's Department, Paris, summed up the discussions as a whole.

Later, delegates divided into three discussion groups, to consider: (1) the study of legal problems in regard to the exploitation of the prostitution of others; (2) the formation of public opinion in regard to prostitution; (3) rehabilitation of the victims of prostitution. These groups were led respectively by Monsieur Hevasseur, Miss Collisson, chairman of the Equal Moral Standard Commission of the International Alliance of Women, and Madame Droin Morsier, chairman of the Moral Welfare Committee of the International Council of Women.

The mass of detailed information provided made one point clear; it is impossible to make generalisations on aspects of prostitution which are valid for all countries, or for all prostitutes. Thus, in the U.S.A., as Dr Loewenstein pointed out, prostitution of the professional type has reached the lowest ebb known. By reasons of

changes in moral outlook, sex relations begin at an early age, and these relations continue, and tend to replace prostitution. There is, however, a change of climate gradually emerging, in the direction of stronger ties within families. Miss Tersenzio and Madame Fontainas respectively provided quite other pictures. In Greece "among the numerous causes of prostitution, those which constitute decisive factors are the social causes, based on the one hand on poverty and on the other on tradition and customs. Most prostitutes were originally girls from villages and islands who came, when they were still small (ten to twelve years of age, even earlier) to work as servants in the towns." Such girls are easily exploited and drawn into prostitution. The picture is, in fact, much like that of England in the seventeenth century. Again "the great severity of morals in certain families," the mass of unemployment, the difficulty of early marriage, all add to the trend. Above all, Miss Terenzio emphasises, the double moral standard prevails. Madame Fontainas paints a completely different picture, of a society becoming slowly detribalised, yet with many tribal customs in force, attaching immense importance to motherhood, even outside the matrimonial tie; a primitive society dislocated by economic developments; many women freed from the discipline of the clan, with leisure to note and desire the amenities only money can buy.

On India, Mr. Gordhanas suggested that two main types of women take to prostitution, those of "hereditary" groups trained in singing and dancing, and "casual" victims of child widowhood, family quarrels, kidnapping, and poverty. Abolitionist India tries to deal with these vast problems.

The passage of the Street Offences Act was, declared Monsieur Pignier of the Public Prosecutor's Department of Paris, a step backward. He hoped for the repeal of this "incoherent law which has shocked Western Europe." Monsieur Pignier added that regulation of prostitution merely polarised vice into particular channels; regulation tolerated vice. There was no possible choice but the abolitionist principle. Colonel Hitata, Director of the Police des Moeurs, Cairo, begged for attention to problems of the traffic in white girls, hundreds of whom from all over Europe arrive in cities of the Near East and Africa, under contracts disguised as for entertainment of various types. Senatrice Merlin explained how forces of reaction are attempting to bring in neo-regulationist measures to neutralise her famous abolitionist Bill, passed in 1959.

Thus the roots of Josephine Butler's principles throw up ever fresh branches, inspire ever fresh leaders.

The Association for Moral and Social Hygiene as host society, provided a sherry party, with the Mayor of Cambridge as chief guest, and through

the excellent organisation of Mrs. K. Leach of Cambridge, additional office help, interpreters, and guides for a visit to the Colleges. Many good friends helped with additional interpretation work. Miss D. O. G. Peto, O.B.E., chairman, gave successful impetus to the proceedings by her charming speech of welcome, given both in English and in French. St. Catherine's Bursar provided excellent food, and delightful extras for tea; a debt of thanks is due to the Master and Fellows for their permission to use the College facilities.

M. Chave Collisson

VOTES FOR WOMEN

When the Bahamas received the first measure of partial self-government there was much disappointment that full adult suffrage was not granted, that is to say, there were no votes for women. There has been agitation ever since which has recently become better publicised as it became more insistent. Now, as the first Government approaches the end of its term of office, both the Bahamian Women's Suffrage Movement and the Opposition Party, challenging the Party in power, have determined on a policy of urgency.

Two delegates, Mrs Doris Johnson and Mrs Eugenie Lockhart recently arrived in London from the Bahamian Women's Suffrage Movement to state their case to the Colonial Secretary and were re-inforced by the Chairman of the Progressive Liberal Party of the Bahamas which has given a pledge of full support.

They were received by the Colonial Secretary on November 7th and were accompanied by Miss Joan Vickers, M.P., and Mrs Eirene White, M.P. Mr Macleod told them that he accepted the principle of woman suffrage. The question, however, had been referred by the Bahamas Legislature to a constitutional committee of the House of Assembly, and its report, due next January, must be awaited.

Prior to the deputation, a meeting of women's organisations in this country was held under the chairmanship of Mrs Corbett Ashby, President of Honour of the International Alliance of Women, and a telegram signed by nineteen organisations, including St. Joan's Alliance was sent from the meeting to Mr Macleod. The telegram expressed appreciation of the fact that he had agreed to receive the delegation so promptly and expressed wholehearted support for the demand of the Bahamian women for the vote, deploring the fact that they were still deprived of the franchise, the only women in the Caribbean area who are denied their political rights.

The delegates who are now back in their country will report progress to the Status of Women Committee, on which most of the organisations who were at the meeting are represented. Any further necessary action can then be considered. The delegates would welcome any financial help in their struggle.

CHRISTOPHER ST. JOHN

Miss Christopher St. John died on October 20th at Smallhythe, where she had made her home with Edith Craig and Clare Atwood, the artist. She was an old and valued member of the Catholic Women's Suffrage Society, later St. Joan's Alliance.

On the occasion of the centenary of the birth of Alice Meynell, Miss St. John gave a Memorial Lecture of great beauty to members of the Alliance. She paid tribute to Mrs Meynell as poet, journalist, mother and feminist, repairing as she said, the omission, in the public tributes paid her, of any allusion to the services she rendered to the Suffrage Cause. The same applies to Miss St. John herself. Tributes to her as playwright, translator, critic are not enough, though Dame Sybil Thorndike's warm appreciation of her as "the greatest stimulant to my work in the theatre" and to "a sort of violent and witty appreciation of life and art that made any talk with her exciting and creative", is too good not to be recorded.

She worked hard for the cause of woman suffrage, and the woman's movement and St. Joan's Alliance has much to thank her for. With Cecily Hamilton she wrote the amusing play "How the Vote was Won" for the Women's Freedom League. She lectured to members of the Catholic Women's Suffrage Society on the plays of Hroswitha, which she edited and translated, and her voice and pen were always at our disposal. The pages of *The Catholic Citizen* bear witness to her generosity—from the article *Sursum Corda*, which she wrote for the second number of *The Catholic Citizen* in 1915, volume after volume contain articles by her on the early pioneers, for St. Joan's Silver Jubilee, on Lilian Baylis and Ethel Smyth (whose life she wrote) on "Our Good Friend, G.B.S.", on her friend Dame Laurentia, abbess of Stanbrook, on her beloved Ellen Terry, and again and again on St. Joan. Whenever a play or book appeared on our patron which called for expounding, comment or criticism, we were sure of a generous and original contribution.

She gave us the beautiful banner of St. Joan on horseback, which was designed by Ellen Terry's daughter, Edith Craig, whose friendship gave Miss St. John the chance to enjoy the brilliant and lovable personality of this great actress. She wrote a brief life of Ellen Terry years ago; she edited her correspondence with Bernard Shaw and she was engaged on a full biography when she died.

Her own hope for the world was summed up in the words "I should like to see the day when the common humanity of men and women is reckoned of far more importance than their sex." So may it be. May she rest in peace.

Miss V. Sackville-West writes:

I first met Christopher St. John in 1932, and we became friends instantly and remained friends right up to the end of her life.

With her strong personality she was not always easy to manage, but at least one always knew where one stood with her, and if one was prepared to take her bludgeonings in good part the friendship survived. Thus when I wrote the biography of St. Joan she disliked it extremely and roundly told me so in no measured terms. Did I mind? Not in the very least. This characteristic walloping provoked me to nothing more than an increase of affectionate amusement.

For, if one loved Christopher, one had to accept her as she was, naughty, impossible, intractable, but so valiant, so loyal, so sensitive to beauty in all its forms, so rollicking in fun, her great laugh matching her great heart. It is sad indeed to think that we shall never again see the exquisite handwriting in the perfectly chosen words of her letters, never again see the white hair gleaming under the lamp in the incredible disorder of her room, never again accompany her round her garden and watch those clumsy hands touching her roses with such gentle understanding and tenderness.

TWENTY-FIVE YEARS AGO

Vera Laughton Mathews in "*The Catholic Citizen*",
15th November, 1935

Self-control cannot be learnt in a day. You cannot expect, for example, a young man who has been spoilt as a child, who has always gratified his own desires in matters of food and drink and pleasure, who has not attempted to control his passions before marriage—to find self-control easy in marriage, even if it is a case of considering the health of his wife.

In the days of the Suffrage Movement one of the big forces in bringing women into the public arena—and to women who had led sheltered lives it called for immense courage—was the realization of the double code of morals and the belief that women in public life could help in upholding a high and equal standard of morals for men and women.

Like the Church, the Woman's Movement, always stood firmly against the idea that it was impossible for men to lead chaste lives. . . . Chastity has always been expected of a girl—in the past, loss of virtue was the unforgivable sin—and because of this rigid expectation of public opinion she accepted that certain things were not done and accepted it in a spirit which did not entail undue repression.

Unfortunately public opinion has not expected the same high standard of young men and we have had the extraordinary situation of an act which involves two people being considered natural for one and a grave moral lax for the other. . . . We know, of course, that the Church does not compromise on the question of the equal moral standard, but I sometimes wonder when Catholic speakers and writers, even eminent ecclesiastics, are so insistent that women are the guardians of purity, if they are not unconsciously giving the impression that a lower standard of morals is expected of men.—*Moral Evils of the Day*

SYLVIA PANKHURST

Sylvia Pankhurst, youngest daughter of Emmeline Pankhurst, died in Addis Ababa on September 27th, aged seventy-eight.

In the early days of the Women's Social and Political Union, she worked with her mother and sister and was hon. secretary to the Union. She took a notable part in the militant campaign and was several times imprisoned under the "Cat and Mouse" Act and went on hunger strike. She developed along her own lines and her vehement championship of the oppressed took her far outside the feminist movement. She did not, however, forget it, she wrote its history, or rather that of the militant campaign and a life of her mother, and in 1951 she attended the dinner which celebrated the Golden Wedding of the Pethick Lawrences and spoke movingly of her early association with them.

Sylvia Pankhurst made the cause of Abyssinia her own, and earned the gratitude of its people. The Emperor gave her the decoration of the Queen of Sheba—first class, and she made Ethiopia her home during her last years. She wrote books on various aspects of Ethiopian life and edited *The Ethiopian Observer*.

The Emperor Haile Selassie ordered his own Imperial Guard to carry her coffin to the Cathedral. He himself attended the funeral with other members of the Imperial family and all his Ministers. Many members of the Diplomatic Corps were present, including the British Ambassador.

A correspondent writes:

Sylvia Pankhurst was by natural gift an artist, but the artist was overshadowed by the rebel and revolutionary in her. She brooked no questioning of her opinions. But this I think made it possible in her East London Federation to sweep into her following, those yearning, ardent, inarticulate souls who knew themselves to be leaderless and voiceless but who completely felt her sympathy.

It has never been grasped by the public at large that there was complete cleavage between Sylvia and her family—the latter were the Suffragettes proper who believed in the use of certain militant methods in pursuit of their unswerving aim "Votes for Women on the same terms as they are or may be granted to men." But the solitary leader of an independent army—rebellious even against her family!—advocated adult suffrage all along. Politically speaking, her opinion was impracticable at that time. Nor was her judgment trustable in other ways. Her unbridled sympathy, undirected apparently by any religious standards, led her into courses of action which alienated the co-operation of many people.

But I have never seen such Christlike compassion for the multitude as I saw in Mrs Pankhurst in Manchester and in Sylvia in Poplar, when they were addressing open-air crowds.

E. B.

INTERNATIONAL NOTES

Ghana. President Nkrumah, speaking at the inaugural ceremony of the National Council of Ghana Women, stressed the important part to be played by women in Ghana's development programme. "We shall need technicians, technologists, experts, specialists and mechanics in great numbers," he said. "There is an urgent need for training our women to undertake duties of great importance in these fields. Women must have equal opportunities with men to develop the great qualities inherent in them."

The National Council of Ghana Women is the result of a merging of the Ghana Women's League and the Federation of Ghana Women, and the President has appointed it as the sole group to act as liaison with the Government and other public bodies in matters affecting women.

Israel. A grove of olive trees is to be planted in Israel to mark the sixtieth birthday of Dr Gertrud Luckner, the German Catholic social worker who saved so many Jews from Hitler's cruelties. She was supported by Archbishop Conrad Gröber of Freiburg and other Bishops in organising a system of aid to Jews inside and outside Germany. She spent the last two years of the war at Ravensbrück concentration camp. Since the war she has continued her work for Christian-Jewish friendship and among the tributes to her on her birthday is one from Rabbi Robert R. Geis of Düsseldorf. He says: "We shall never forget her efforts on our behalf and we are painfully aware of what she suffered for our sake. This great woman embodies a tireless heroism, and has become one of the great comforters of Israel's survivors."

Japan. The forty-ninth Conference of the Inter-Parliamentary Union opened in Tokyo on September 29th. The Emperor, who gave the address of welcome, in the Upper House of Councillors, was accompanied for the first time in history by the Empress.

A booklet given to the Japanese who attended the Conference explained the principle of "Ladies First" and urged delegates to remove their headgear when addressing them. "Act gently when dealing with women, who are delicate both mentally and physically," it said.

Mexico. The first woman to be appointed to a Ministerial post in Mexico is Mrs Amamla de Castillo Ledón, now Under-Secretary in the Department of Education.

Nigeria. The High Mass in Westminster Cathedral on Sunday, October 2nd, to celebrate Nigeria's independence was a beautiful and moving occasion. The Mass was sung by three Nigerian priests in the presence of the Apostolic Delegate, Archbishop

O'Hara, and a great concourse of Nigerians, many in the glowing colours of their national dress, Archbishop Mathew preached the sermon in which he outlined the Catholic contribution to the greatness of the country and the Apostolic Delegate read a message from His Holiness Pope John XXIII, giving his blessing and granting a plenary indulgence to all those taking part.

Miss Challoner, the representative of the Alliance on the Catholic Committee for Overseas Students was amongst those present at the Mass and at a reception held afterwards in the Cathedral Hall.

Congratulations were sent to Mr and Mrs Matthew Mbu whom we had the pleasure of entertaining while Mr Mbu was Federal Commissioner in London.

Nigeria is the ninety-ninth State Member of the United Nations.

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Ruanda-Urundi. At the twenty-fourth session of the Trusteeship Council last June, the representative of Belgium stated that though suffrage for both men and women was the final objective of the Administration of Ruanda-Urundi, the recent Committee of Enquiry into the political evolution of the country had found that it was not yet possible to apply universal suffrage. The Special Representative said that the last elections (for members of the sub-chiefdom Councils) had been under an indirect system of universal male suffrage, and that though the Administration was in favour of giving women the vote "the people were apparently against it." Asked what were the difficulties in the way of introducing woman suffrage, he replied that women in the Territory were expected to keep in the background and that there were no women's political associations since such an idea was entirely foreign to the Banyaruada and the Barundi. He added that the Bami were fully aware of the need to grant more rights to women.

* * *

Switzerland. The Canton of Neuchâtel has the distinction of being the first Canton to elect a woman to a seat on its Grand Council. Congratulations to the new member, Mademoiselle Raymonde Schweizer, whose election has been ratified by the *Conseil d'Etat*.

* * *

West Africa. Seventy-seven University students from Canada and the United States have gone to West Africa to take part in construction work, including the building of roads and schools, a maternity welfare centre and a market place. Among the students are American negroes and white students from southern States, Protestants, Catholics and Jews, and almost half of these are women. A similar group from France is working in the French-speaking territories.

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