

THE CATHOLIC CITIZEN

WOMEN'S SERVICE
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Organ of St. Joan's Alliance (formerly The Catholic Women's Suffrage Society).
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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

INTERNATIONAL ABOLITIONIST CONGRESS

By P. D. Cummins

The 22nd Congress of the International Abolitionist Federation was held in Athens from September 9th—12th, 1963.

All the delegates were determined to intensify the campaign against procurers and exploiters of girls and women, and they expressed their desire to see these enemies of society treated with far more severity than at present when they are caught in the dragnet. In view of the fact that there is an increasing trend for prostitution to be driven into other channels, strip-tease clubs, dance halls, cabarets, so-called artistic photographic studios, etc., it was affirmed that, where this has not already been achieved, national legislation should either fix a minimum age for the admission of minors into establishments where their morals could be endangered, or that these establishments should be subject to a control which would ensure that the minors who are employed or admitted would be supervised by the authorities. Further, it was considered that the aforesaid establishments should not be permitted to function unless the managements responsible for them had obtained a licence imposing conditions that would ensure their being run properly and morally, and finally if the competent authorities had proof that the managements of such establishments were engaging girls for the purpose of prostitution, the administrative authorities should be empowered to close the offending premises, or they should be closed by a summary order of the Court until such time as the case should be heard and judgment given.

Rehabilitation was considered by some countries, in particular the Netherlands, to be of extreme importance, but many delegates felt that if too much stress were laid on rehabilitation, the campaign against procurers would lose momentum, in addition to which it would divert attention from the I.A.F.'s battle for the equity of both sexes before the law. The delegates of countries where rehabilitation is compulsory and of those where a voluntary system is favoured were divided in their views; the Netherlands gave the impression that they were considering the idea of a *putsch* by the police. In Germany,

Greece and Japan, prostitutes are obliged by law to report to the police and must "accept" rehabilitation, but all three countries preferred whenever possible to adhere to abolitionist principles.

The Congress was attended by police representatives from France, Switzerland, Greece and Egypt, and while all the delegates welcomed the idea of genuine co-operation with the police, many expressed the opinion that such co-operation called for the greatest caution. The U.K. delegates laid persistent stress on the advantages of the voluntary system which in their experience led to the best results; France, Holland and Belgium all agreed that this was the case.

The Congress gave high priority to the appalling problem of the continuous increase in venereal disease following an equally continuous period of diminution, and since the statistics of the World Health Organization in those countries which have adopted abolitionist laws in recent years showed that the said increase in V.D. had begun before the coming into force of abolitionist laws, it affirmed that the spread of syphilis was not due to the application of abolitionist systems, but was principally due to:

- (a) The marked growth of teen-age promiscuity, and to the lack of sexual education among teenagers;
- (b) the manifest increase of infection due to homosexuality;
- (c) the migration of workers which entailed separation from their families;
- (d) increased travel facilities; and
- (e) insufficient public information and education in hygiene concerning venereal disease.

The Congress then adopted a resolution to set up a body of experts within the I.A.F. to undertake a thorough research of all the problems connected with prostitution.

Lastly, the 22nd Congress of the I.A.F. declared that the extremely difficult task of reintegrating victims of prostitution into society had reached such proportions that there was an ever-increasing need for qualified professional workers who had dedicated themselves to this great work, and also for many more reception centres subsidized by public funds. As the voluntary principle was not assured, Miss Chave Collisson and Mrs.

Stedman, the two delegates from U.K., abstained from voting for this resolution.

It will be seen from the foregoing that the Athens Conference was extremely fruitful. The spread of venereal disease amongst the young is a matter of grave concern, a matter that must be considered from every angle without delay so that the requisite measures to check it can be taken; the war against procurers must be stepped up, and the question of legal presumptions in relation to the battle against procuration closely studied. In addition, a close watch must be kept on the establishments that mushroom into existence almost daily, establishments that may be closed down in one street only to open again, under the same shady management, in another.

The message from Miss Peto, Chairman of the Josephine Butler Society, in the November 1963 issue of *The Shield*, the message challenging the words attributed to Mr. Justice Marshall in the course of the Ward trial: "The life of a prostitute is not an easy one; she depends for her livelihood on *plying a trade which is against the law*" is a fitting envoi for this article on the 22nd Congress of the International Abolitionist Federation. After pointing out that the Macmillan Committee of 1928 and the Wolfenden Committee of 1957 had stated that neither prostitution nor solicitation were offences against the law, whereas the Street Offences Act, 1959, based on the recommendations of the Wolfenden Committee, makes it an offence for a *common prostitute* to loiter or solicit in a street or public place for the *purpose of prostitution* "i.e."—I quote from the message—"for the purpose of an activity which in itself is not an offence, by a person whose trade is not illegal," the Chairman concluded her message with this declaration:

"We stand by the terms of our statement presented to the Wolfenden Committee in 1955: 'The Association REJECTS all legislation in the sphere of sexual morality which fails to recognize the autonomy of every human being, and its corollary, the responsibility of the individual: ASSERTS that laws, regulations, or methods of dealing with moral problems which contravene this principle prove to be anti-social, in that they break down individual responsibility which is the basis of morality; and when the woman alone is burdened with the legal consequences of a mutual act, propagates the disastrous idea that there should be a different moral standard for the two sexes: and OPPOSES all legal punishment on pretext of morals or public order of any person unless he or she has broken the ordinary law applicable to all and the offence proved by the established rules of evidence.'"

These words should be translated into every language. The International Abolitionist Federation could have no nobler charter.

FLORENCE EARENGEY

Mrs. Florence Earenghey, who died on 29th December, was one of two brilliant sisters who devoted much of their lives to working for equal rights for men and women. At the beginning of this century, she joined the Women's Freedom League under the leadership of Mrs. Despard (of which her sister, Mrs. How Martyn, was the honorary secretary) and took an active part in the campaign for votes for women. Even then, her interest was in the legal disabilities under which women suffered, and she was fortunate in that her husband, later to become a County Court Judge, shared that concern for he wrote a small treatise published by the Women's Freedom League in 1908 on "Women Under the Law."

Mrs. Earenghey herself became a barrister (and a Justice of the Peace after the passing of the Sex Disqualification (Removal) Act in 1919) and her legal knowledge was always at the disposal of the woman's movement. Her book "A Milk White Lamb", first published by the National Council of Women in 1949, is an invaluable, concise historical review of the law and custom concerning the position of women in many countries and of their legal disabilities in modern England.

For many years Mrs. Earenghey was the honorary legal adviser to the National Council of Women and was the National President in 1949-1951. She was also a valued member and one-time Chairman of the Status of Women Committee. This Committee is greatly indebted to her for the part she took in meetings and deputations, and also for the use of memoranda on such matter as the guardianship of children, nationality and domicile of married women, and income tax; and members recall with joy the account that she gave them of her personal refusal to be described in legal documents as 'wife of', in places where no description was given of men. A small victory, perhaps, but significant of the quality of Mrs. Earenghey's struggle for equal status! Combined with her learning and vigorous championship of equal rights, she was a charming and delightful friend who will be sadly missed in the groups still seeking the reforms which she advocated for well over half a century.

It will be remembered that Mrs. Earenghey generously allowed several of her memoranda to be reprinted in *The Catholic Citizen*.

A. M. Pierotti

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As we go to press we learn with sorrow of the death of Raj Kumari Amrit Kaur, a valued friend of St. Joan's Alliance. A tribute will appear in our next issue.

Notes and Comments

The twenty-first Council Meeting of St. Joan's International Alliance will be held in Antwerp from August 28th-31st. The Alliance is greatly indebted to Mrs. Van Gorp who has arranged ideal accommodation for us at the Maria Mediatrix Home at the modest cost of 18s. per day. The Home, a hostel for women students, is situated in a quiet street close to the centre of the town. More details will be given in subsequent issues of *The Catholic Citizen*, but will all those who will be able to attend the Council Meeting let us know as soon as possible so that the necessary arrangements can be made.

* * *

At a conference at B.M.A. House on "Medicine as a Career", Dr. J. A. Moody said that there was undoubtedly a great wastage of women graduates. Statements to this effect have been repeatedly made, and particular interest attaches, therefore, to the reply of Dr. Jean Lawrie, of the Medical Women's Federation. Challenging Dr. Moody's contention, she said the position was being surveyed, and that if the overall picture confirmed the regional findings, the figures would be as follows:

Women doctors working full-time or for the major part of the week: 50%;

Women doctors working part-time, some of whom would welcome more work: 25%;

Women doctors looking for work: 12½%.

Of the remaining 12½%, some had gone into full-time work in other professions, some had retired, and only between 1 and 3% were not working. If the survey when it is complete does confirm these figures, then the wastage will be seen to be negligible.

* * *

The life of Cristina of Pisa, first woman writer, first woman editor, first woman historian, first woman pacifist, first woman feminist, is the subject of a most fascinating book by the French writer, Jeanne Moulin. Cristina settled in France in 1369; she denounced wars, wrote innumerable poems, and in one of them, "*Epître au Dieu d'Amour*", she inveighed against the men who ran down women and sought to keep them in subjection. Women are praised in the Gospels, she wrote, for their virtues, their power of loving, their wisdom, understanding, compassion, strength and courage, and in one couplet, she invokes their devotion to the mocked, forsaken, crucified Jesus. We ought not to forget the indomitable Cristina of Pisa, staunch champion of women's rights in an age dominated by men, mediaeval precursor of the courageous band of women to whom we owe our freedom. Let us think of her as we continue the battle for full equality.

Since the Status of Women Committee submitted its statement regarding women jurors for the consideration of the Departmental Committee on Jury Service (see the November issue of *The Catholic Citizen*), significant support has come from the British section of the International Commission of Jurists. In a memorandum to the Home Office, the organization urges the reform of the present system of selection; it says that the property qualification has little to commend it and that it has consequences that are both arbitrary and undemocratic—in other words it severely restricts the number of women eligible for jury service. The British section of International Jurists also proposes that the age limit for jurors should be raised from twenty-one—sixty to twenty-five—sixty-five. The Federation of University Women, the Federation of Soroptimist Clubs and the National Association of Probation Officers have also come out strongly in favour of many more women jurors; they, too, would like to see the property qualification abolished, and suggest that jurors should be called from the electoral roll. As well as supporting the higher age limit, the Federation of University Women and the Federation of Soroptimist Clubs consider it advisable that all jurors should conform to a certain standard of education and should possess an adequate knowledge of the English language.

* * *

Owing to lack of space our congratulations to our member Dr. Mary Sheridan who was awarded the O.B.E. in the New Year Honours were unavoidably held over. We are delighted that recognition has been given to her wonderful work with the Ministry of Health where she is responsible for the ascertainment of handicaps in young children. She is an authority on infant development and was the first to recognize that congenital high tone deafness and not mental defect was responsible for certain speech defects in children—a distinction of fundamental importance in their education. She has a great love of the theatre and is the author of several plays, one of which *Courageous Six*, is about doctors.

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ANNUAL GENERAL MEETING

We remind members of the Fifty-third Annual Meeting of St. Joan's Alliance to be held at 27 Wilfred Street, off Palace Street, Westminster, on Saturday, March 21st, at 2.30 p.m., Miss P. C. Challoner, M.A., presiding. The speakers will include Miss Noreen Carr, hon. treasurer; Mrs. P. D. Cummins, editor of "*The Catholic Citizen*", Mrs. Parry-Hausenstein, and Mrs. Shirley Williams.

ST. JOAN'S ALLIANCE

founded 1911

BRITISH SECTION OF ST. JOAN'S INTERNATIONAL ALLIANCE

AND
Editorial Office of "The Catholic Citizen"36^A DRYDEN CHAMBERS, 119 OXFORD STREET, LONDON, W.1. Tel. Gerrard 4564

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

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MISS CHRISTINE SPENDER

WOMAN'S SERVICE TO THE CHURCH

Nineteen sixty-three was a year which brought lasting encouragement to us in our quest for greater opportunities of service to the Church. The wonderful message to women written into the last Encyclical of a beloved Pontiff was read by us with joy and gratitude as the charter for which we had waited so long.

The Alliance was honoured by the blessing and touching tribute to loyal service which it received simultaneously with the news of Pope John's death.

There were further pointers to our progress during this historic year—we were grateful to learn, for instance, that alterations adopted in the rite of marriage included the particular change for which St. Joan's International Alliance petitioned the Ecumenical Council in resolutions passed at three successive Annual Meetings.

When following from afar the Church's *aggiornamento* in her Council, we were comforted to learn that the exclusion of women had not passed unnoticed and we may hope that representative women will be invited to attend future sessions of the Council as observers.

There has been a remarkable change of tone and freedom of expression in reports and articles appearing in the international Catholic press on the relation of woman to the Church. This is all to the good. Whether or not we agree with the opinions expressed the silence has at last been broken.

Undoubtedly, these encouraging events are only a beginning. Was not the road to our civic enfranchisement strewn with obstacles, delays and disappointments and must we not expect the road in this greater and, in a way, more difficult emancipation, to be even more arduous? Nevertheless, the prejudices of those who cling to beloved custom will not affect the issue; the

decision will, at the appropriate time, be taken by the Church in conformity with the dictates of the Holy Ghost. We are content to leave it there.

In the meantime, we are bound to familiarize ourselves with the opinions expressed by those who have made this subject their study. In a treatise by Father Arnold, theologian and teacher, on the place of women in the Church,* he tells us that he has spent his life in a preponderately male world, an obvious handicap for this present undertaking, but he tries to be fair and he is certainly more charitable than most writers on the subject. This may be the result of his pastoral concern for his students and others. What strikes the reader most forcibly is his unconditional rejection of arguments which tend to hinder woman's progress by suggesting her inferiority. We have become used to these arguments which are usually prefaced by the proviso 'equal before God'. Father Arnold considers them separately, in great detail, and believes they cannot be derived from the account of Genesis, from any other biblical source, including the teaching of St. Paul, or from the opinions of the Fathers, theologians and philosophers of past centuries. He attributes any derogatory statement on woman to accidental circumstances, local and temporal. Another contemporary ecclesiastical author shares this view, the Reverend José Idigoras, S.J., Professor at the Pontifical Theological Faculty of Lima, Peru, quoted in *Informations Catholiques Internationales* (November 15th, 1963). He, too, considers that none of the customary arguments from biblical and theological sources establish the inferiority of woman and believes the time is ripe to eliminate the obstacles which bar her admission to Holy Orders.

* *Woman and Man: Their Nature and Mission* by F. X. Arnold, Nelson-Herder, 21s.

THE CONSECRATION OF THE CARTHUSIAN NUN WITH STOLE AND MANIPLE

Father Arnold's conclusions are less direct and more difficult to follow: he does not believe that the absence of inferiority makes woman more eligible for the priesthood as her 'otherness' still prevents it. This 'otherness' consists—oddly enough—in a superabundance of good qualities; the characteristics of the two sexes show much overlap and permit of many exceptions, but a glittering array of virtues is attributed by Father Arnold to woman. She is credited with magnanimity, sensitivity, patience, regard for and protection of others, perceptiveness, love of service and receptivity to the Spirit; while man, self-assertive and domineering, either does not possess these virtues or possesses them to a lesser degree. It is only by interpreting 'femininity' in the author's sense as the sum of many virtues that one can follow him when he expresses the hope that the Church too should again give true importance to that Eternal Feminine which is receptive to the divine principle. The author concludes more realistically "the problem which faces us today is that of man and woman in the world and in the Church." (p. 13).

It is unfortunate that the array of virtues with which Father Arnold endows the eternal woman is not likely to open any doors for her; she is not destined, he considers, for the blatant world of public life, nor for public gatherings of the community (p. 62); a double career will exhaust her strength and result in damage to the family, particularly the children (p. 147). These are obviously opinions rather than factual observation and as such cannot be rebutted. They will continue to be stated and we shall have to continue to insist that we are neither paragons of all, or nearly all, the virtues, nor devoid of a personal sense of responsibility which will serve us in determining what our duties are. No, the day of our acceptance as persons is not yet. We do not want to be idealized; we must beware of being placed on a pedestal and forgotten! It is comforting to remember the words attributed to Pope John when he was reminded that he might not live to see the conclusion of his Council—the main thing about a great undertaking, he is said to have replied, is to have contributed to it.

F. Mackenzie Shattock

My Faith and My Life. The First, Second and Third Catholic Workbook. By Sister John, S.N.D., and Robert J. Hoare. (Burns Oates, Macmillan, 3s. 4d.)

This new series of Catholic Workbooks will enable children to supplement their Religious Instruction lessons with a personal note book in which they will themselves write answers to questions and have the stimulus of illustrating them.

An excellent idea carried out with imagination.

P.C.C.

Pax, the Benedictine quarterly, dedicates the whole of the Winter issue (1963) to **Monastic Life Today**. Among the articles there is one on the Carthusian Nuns by a Monk of Parkminster, a Carthusian of St. Hugh's Charterhouse, near Horsham, Sussex. The article is evidently written as an invitation to women to consecrate themselves to the vocation of the Carthusian Nun, which in England means a new foundation, because there is no community here. There are only four communities for women, two in France, and two in Italy.

The history of the Carthusian Nun is of special interest to St. Joan's Alliance. It dates back to the year 611, the foundation of the Abbey of Prébayon in Provence, which adopted the Rule of St. Cesaire of Arles, and though it was reformed by St. Bruno in the 11th century, the consecration of the nuns by the imposition of the maniple, stole and cross, characteristic of the ordination of deaconesses in early Christian times, was retained, and is still performed today.

The writer of the article rather prematurely gives the date of the suppression of the deaconess to 583, the Second Council of Orleans. Actually, the canon of the Second Council of Orleans was a repetition of one in the First Council of Orleans of 441; but this was only a local council. Canon 15 of the Ecumenical Council of Chalcedon of 451 laid down that women were not to be ordained before the age of forty. Previously, in accordance with St. Paul's rulings for widows, the age had been sixty. In the West, the Council of Worms 868 repeated the decree of the Council of Chalcedon. As late as the year 1017, Pope Benedict VIII gave a Bishop of Portuense permission to ordain deaconesses. (P.L. CXXXIX. col. 1621). Later still, the Leofric Missal, used in the Cathedral at Exeter, had a prayer for the *Diaconissam faciendam* as apart from special prayers for the consecration of Abbesses and Virgins.

We would dearly like to see the opening of a convent for Carthusian nuns in England, with the full ordination of deaconesses and the right to wear the maniple and stole extended to other occasions than those at present permissible—i.e. when taking the habit and the final vows and at death. It may be that this right will be granted at the next session of the Second Vatican Ecumenical Council.

Joan Morris, M.A.

DUPLICATING, verbatim shorthand, typing (Tapes/Mss), translating.—Mabel Eyles, 10 Beaconsfield Road, London, N.11. Ent. 3324.

The Month in Parliament

British Broadcasting Corporation

Discussion of the Instrument by which the B.B.C. is to be licensed to expand and experiment for twelve years, gave M.P.'s. an opportunity to air their views about the past performance, and hoped-for improvements, in sound and television programmes. The Corporation is to be financed from the sale of licences and allowed to borrow up to £20m. in order to meet capital expenditure.

Mrs. Eirene White spoke of the great educational possibilities especially in the case of women who, having brought up a family, wish to return to a profession or train for a new one. She gave as an example the tutorial work being done at Coleg Harlech working in co-operation with the Welsh Council of the B.B.C. Mr. Grimond thought that there was a danger that broadcasting will overstress balance and good taste. "We should", he urged, "encourage the B.B.C. to be bold, not only in the ordinary run of the mill programmes but in those which might be objectionable to some parts of the population." Mr. P. Wolridge-Gordon, on the other hand, argued that a public service should be acceptable to the public. Mr. D. Gibson-Watt thought that the satirization of religion should not be permitted, but he was followed by Mr. Shepherd who thought that a distinction should be made between Faith, which should not be attacked, and the unnecessary and pretentious trappings which should be laughed at. "I believe", he added, "that it is a good thing to deflate the pompous and pretentious whether it is in politics, business, social life or religion." Such critical comment, he thought, would be of benefit to the Church. (January 14th).

Higher Education

Mr. S. Irving asked the Minister of Education if he will initiate a study into the reasons why, of those boys and girls reaching sixth forms, a much smaller proportion of girls proceed to universities. Sir Edward Boyle replied that girls have no less opportunity than boys to obtain the qualifications needed for entry into all forms of higher education. "The selection of students", he went on, "is a matter for the institutions themselves. I hope that the expansion of higher education which the Government has authorized will itself encourage more girls to continue their education with a view to equipping themselves for higher education. I am considering whether any further study is needed in this field." (Jan. 16th).

The Pope's Message

The Prime Minister told the House that the following reply had been sent to Pope Paul on the receipt of his message concerning peace: "I thank you cordially for your message from Jeru-

salem. I join with you in praying for welfare, peace and justice for all nations and peoples of the world." (January 16th).

Provision of Nurseries

Mr. W. F. Deedes, Minister without Portfolio, as chairman of the Women's Consultative Council, was asked by Mr. Boyden what action he proposed as a result of the Council's deliberations, on the provision of nursery facilities for the children of mothers at work. Mr. Deedes replied that he had no responsibility for providing such facilities, but that the Ministers concerned had been kept fully informed of the discussions and of the consequences of those discussions.

New Towns

During the debate on the second reading of the New Towns Bill, Mrs. Hart pleaded, in the interests of the larger family unit, for greater flexibility in the selection of people allotted houses in the new towns. She also advocated the building of a greater number of new towns at the same time and at a slower rate, so that the immigration of young people would be spread over a longer period of time. (January 20th).

Family Allowances and National Insurance Bill

On January 22nd this Bill, which proposes increases for widowed mothers and some relaxation of the Earnings Rule, was debated at length read a second time and sent to a committee of the whole House. By it a widowed mother will be allowed to earn up to £7 a week without deductions being made in her pension; other widows and retirement pensioners will be allowed up to £5. Widows will also be allowed £117s. 6d. for every child. The age limit for the definition of a "child" for this purpose is to be raised to 19. Mr. Mitchison referred to a minority report of the National Insurance Advisory Committee wherein Professor Titmuss and Miss Spelman pointed out that the Earnings Rule, devised for men, is not "effective" for women, and that, moreover, the system is accompanied by widespread deceit and evasion. Many of us must remember the sad case of the poor mother with T.B. in her family, who happened to be caught, and was taken from her children and gaoled, for not declaring small sums earned by needlework done at home. Mr. Mitchison said that in his opinion many do not understand this rule or the reason for it, and regard it as fundamentally unfair. Miss Herbison unsuccessfully pressed for "the whole story of recent increases in National Insurance contributions and the money which the Government are getting by the swindle of the Graduated Pensions Scheme." (January 22nd). The Bill was read the third time and passed on January 30th.

Prison Rules

Miss Bacon introduced an interesting debate on conditions in prisons and Borstal institutions by asking that the Prison Rules, a draft of which Members had had just over a week to examine, should not be made. Miss Bacon referred to the unhygienic custom by which shoes are passed on from one inmate to another, and to the degrading routine by which men and women must queue daily to empty chamber pots; she also spoke of the lack of adequate work and exercise. Mr. Yates said that Miss Bacon had rendered a great public service by raising the subject and stating a number of objections held by many Members.

Street Offences Act

In a written reply Miss Pike gave the following figures of women convicted for offences committed under the Street Offences Act since its inception in August, 1959:

Up to 30th September, 1963 — 2,856 given prison sentences. This number includes 1,349 committed in default of payment of fines.

Shops (Opening Hours)

To questions about the need of small traders to be allowed to keep their shops open for longer hours, Mr. Brooke, Secretary of State for the Home Department, replied: "I propose to invite the up-to-date views of interested organizations, including representatives of shopkeepers, trade unions, consumers and local authorities, as to the need, if any, of further legislation. I hope that women's organizations will be among those who will favour me with their up-to-date views on this matter." (January 23rd).

Remploy Wages

Mrs. Cullen asked the Minister of Labour if he was satisfied that the wage paid by Remploy (which gives work to the disabled), £9. 10s. 0d. a week for adult men, and £7 a week for adult women, was ample, considering the present cost of living. Mr. Whitelaw replied that it would not be proper for him to comment, as Remploy's wage rates are negotiated in the usual way between the company and the trade unions.

C. M. Cheke

The wages of manual workers rose again last year. According to the Ministry of Labour's figures, the earnings of 6,500,000 male workers averaged £16. 14s. 11d. a week in the second pay week of October, while in April the average was £16. 3s. 1d. This represented a rise in pay between April and October of 3.7 per cent. In October, earnings were 5.6 per cent higher than a year earlier and 42.1 per cent higher than in April 1956. The ratio of increase in the wage-rate of women manual workers has not kept pace with that of the men. In October, their earnings averaged £8. 8s. 3d. This was only 2.8 per cent

higher than in April, 4.6 per cent higher than in October, and 40.3 per cent higher than in April, 1956.

LOOK TO YOUR VOTES

This is the year of the General Election, and an announcement of the date cannot be long delayed. It is vital, therefore, that readers who no longer live at the addresses that figure in the electoral roll and those who for health reasons cannot go to the poll should apply immediately for postal votes. They should write for the requisite form to the secretary or agent of their party, the town hall, or the county council offices. If ill-health necessitates a postal vote, the completed form must be signed by the applicant's doctor. The forms should be returned to the places from which they were obtained; should these be the town hall or the county council offices, they do not need to be stamped. Be sure to write for your forms NOW — once the date of the General Election is announced, it may be too late to get postal applications signed by the authorities, and you will be unable to vote.

ADELINE BOURNE

In February, 1963, *The Catholic Herald* described the impact made by Miss Adeline Bourne in her all-too-brief television appearance on the occasion of her ninetieth birthday. What a pleasure it was, therefore, when she appeared once more in a full-length interview. We are only too familiar with the T.V. interviewer who behaves as if he were Torquemada baiting a helpless victim, so it was a rare delight to see how Mr. Daniel Farson with superb tact and skill allowed Miss Bourne to reveal her rich personality and speak uninterruptedly of her experiences which ranged from Victorian days to the era of the suffrage campaign, when she was an active member and organizer of the Actresses' Franchise League. What a remarkable woman Adeline Bourne is—despite her years, her mind is as alert as ever, she is as determined as ever to go on fighting for full equality for women. Not only is her beauty unimpaired, it is enhanced; looking at her, listening to her, one realized that the source of eternal youth is not the fountain of Ponce de Leon but the retention of deep interest in current affairs, the cherishing of an undimmed ideal and the possession of an heroic spirit which though faced with time, the enemy, continues to wage the long, arduous battle for freedom and justice.

The first issue of a monthly newsletter from Hinsley House appeared in December. This project was approved at the Annual General Meeting of the Sword of the Spirit in October, and subsequent consultations with the Africa Centre Ltd. resulted in this joint publication which will keep friends informed of what is going on under the Hinsley House umbrella.

INTERNATIONAL NOTES

Gabon. From Law Number 20-63, which came into force on 1st June, 1963, we quote the following two articles:

ARTICLE 1. The practice known in customary law as "dot" consisting of the remittance on the occasion of the marriage by the future husband of a certain amount of money or some valuable objects to the family of the future wife is prohibited.

ARTICLE 4. To be considered as a spouse and to be bound by the civil effects of marriage, a person must have his marriage celebrated before a civil registrar and registered in the appropriate official register. However, marriages recognized by custom and contracted before the coming into force of the present law still have effect.

* * *

The Lebanon. For the first time in its history, the Lebanon has a woman deputy. She is twenty-six year old Mme. Myrna Boustani Ea Khazen who was elected unopposed to the seat left vacant by the death of her father, M. Emile Boustani, the industrialist and financier who was killed in a plane crash in March, 1962.

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Switzerland. We learn from *Femmes Suisses* that the agreement between bank employees and directors for equal pay for men and women employees came into force in January and that sex discrimination has been abolished; from now on, all bank posts will be open to women with the necessary qualifications on exactly the same footing as their male colleagues.

* * *

Sweden. Sweden leads the way with women in diplomacy. There is Mrs. Alva Myrdal who is accredited, not to a country, but to the United Nations with ambassadorial rank, while Mrs. Agda Rössel has been appointed Swedish Ambassador to Israel and Mrs. Inga Thorsson Swedish Ambassador to the Federated German Republic. Both Mrs. Rössel and Mrs. Thorssen have had brilliant careers; Mrs. Rössel has been a distinguished member both of the Status of Women Committee and of the permanent Swedish delegation to the United Nations, while forty-eight year old Mrs. Thorssen who represented her country at the ILO meetings in Geneva, and later at UNESCO, was elected to Parliament in 1957, and became President of the National Federation of Social Democratic Women in Sweden.

* * *

We recall with the deepest regret that Britain's first woman ambassador, Miss Barbara Salt, who was accredited to Israel, was struck down with a tragic illness which forced her to relinquish her appointment. Our hope is that it will not be long before this country appoints women to ambassadorial rank.

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TWENTY-FIVE YEARS AGO

M. H. Lisboa in "*The Catholic Citizen*",
15th February, 1939.

It was a woman, Queen Isabella of Castille, who first concerned herself with the unfortunate condition of the conquered natives of the New World. "When the fleet arrived in Seville, orders were sent from the 'Cortes' to sell the Indians as slaves but Isabella's pious heart caused this order to be revoked and the Indians to be sent back to San Domingos. Further instructions were sent that they should be treated lovingly and not enslaved."

At the beginning of the Portuguese colonial domination in Brazil, the Jesuit missionaries, such men as Anchieta and Nobrega, succeeded in their friendly advances towards the Indians, and by gentle persuasion tried to put an end to the barbarous practice of human sacrifice. It was the custom to sacrifice the warrior conquered in battle. The victim submitted to his fate without protest, but the practice was in any case dying out and the European invasion proved its final end.—*The Indians in Brazil*.

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