

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.

St. Joan of Valois*

By Christine Spender

On Whit Sunday of this year of grace, 1950, another Joan of France was canonised. The sanctity of this Joan had been recognised by acclamation of the people and, in order to declare her Blessed, Pope Urban VIII claimed only *proof* that the cultus had already existed for more than a hundred years and had been continuous, public, and tolerated by the Church. But while proof was being collected the matter had to be dropped and it was not until 1742 that Pope Benedict XIV declared Joan *Blessed*. The French revolution prevented the canonisation in 1775.

On April 23rd, 1464, a daughter was born to Queen Charlotte and Louis XI of France. Louis had expected and prayed for a son and was bitterly disappointed by the arrival of a daughter. The child was named Joan and when she was only twenty-six days old her father betrothed her to Louis, infant son of Charles of Orleans, Charles being second in succession to the throne. Louis XI had three sons in all—two died in infancy and Charles VIII who survived died suddenly on Palm Sunday, 1498, without heir. Thus it was that Louis of Orleans came to the throne and Joan of Valois became Queen of France.

Louis XI was cruelly bent on the unsuitable marriage between Louis of Orleans and Joan. Joan had developed spinal trouble in early childhood, she was crippled, and Louis of Orleans, a young man brought up in magnificence and luxury, was strongly averse to a marriage with the simple Joan. The marriage went through, however, and took place long before the couple were of an age to live together. They were very little together during the whole of their married life, though Joan appears to have loved her husband in her own way and she made strenuous efforts to free him when he was imprisoned in the Great Tower of Bourges—efforts which were at last successful. On his return from an expedition to Italy, Louis undoubtedly remained with Joan for a while, for they appeared together at Blois, Amboise and Montrichard.

* *The Good Duchess, Joan of France*. By Ann M. C. Forster. (Burns, Oates and Washbourne. 8s. 6d.).

Joan's upbringing had been very different from that of Louis. Her father had put her under the guardianship of the Baron de Linières and his wife Anne de Culant, a couple elderly and childless. The child led a simple life in the castle of Linières and must often have been in the chapel attached to the castle. Joan recounts that: "One day when I was hearing Mass—I was only seven years old at the time—it pleased God's mercy to reveal to me that before my death I should found an Order of Religion in honour of the Mother of God."

The moment Louis came to the throne he began to scheme for the annulment of his marriage with Joan. He wished to marry Anne of Brittany, who had been the wife of Charles VIII. The case was duly conducted at Tours. It must have come as a shock to Joan who had considered herself truly married to Louis. In spite of her defence, the annulment was promulgated. Louis maintained, on oath, that he had married under threat and intimidation—bringing witnesses to prove this—and that the marriage had never been consummated.

Immediately after the annulment Louis XII made over to Joan the principality of Berry, with all emoluments, for the rest of her life. So Joan went to live in Bourges and began there a new and busy life as the Duchess of Berry. There was much to improve in her Duchy and she administered it well, before long earning the title of the Good Duchess. She served the poor, the sick and the fallen, in person; she supported schemes of education and was friend and benefactress to the religious houses of her realm. In her private life she increased her religious devotions and her mortifications. Her director was Gilbert Nicholas, a saintly Franciscan, whose niece, Frances Guyard, became a nun in the Annonciade and who was its first chronicler. Very soon after her arrival in Bourges, Joan revealed to her director her desire to found "an Order of the glorious Virgin Mary, an Order of Religious who shall be ruled by you and the friars of the Order of St. Francis of the Observance." At first Gilbert Nicholas refused to have anything to do with this idea, but later when the Duchess had been ill for

two years he consented to do anything in his power to help her. Together they thought of the aims of the new Order. The nuns were to reproduce the virtues of Mary and the Order came to have as its rule "The Ten Virtues or Perfections of Mary." It was known as the Annonciade.

To follow the practical development of this Order is fascinating. Its foundation postulants were only a handful of school-girls (the youngest was nine, but in due course she grew up!). They led a hard life for such young aspirants but they were given a good education and were well grounded in the liturgy. There was some trouble in getting the Rule approved by the Holy See; in the end the indomitable Gilbert Nicholas achieved this by a personal journey to Rome. Then came the question of building the new Convent, answered by the buying of a site from the Chapter of Montermoyen. Scandalously enough it had been occupied by houses of ill-fame. The Duchess's Master of the Horse, "well-beloved George," took matters in hand at this juncture and with charming simplicity became the good angel of the new Convent.

The building began in 1502. On Whit Sunday, 1504, Joan, kneeling at the feet of her Confessor, took the three vows of religion—poverty, chastity and obedience. In November the first five novices made their profession and on November 21st the nuns took possession of their new Convent.

It is evident that Joan intended her Convent to have brothers attached to attend to the spiritual needs of the sisters and be their connecting link with the outside world. But she died soon after the foundation of the Annonciade and this intention was not put into practice. Her death brought great grief to her nuns and to her Duchy. But her Order went on, in spite of the Wars of Religion, in spite of the French revolution. It continues to this day. In England there is a House of the Annonciade at St. Margaret's Bay.

During the process for annulment, many of the witnesses dwelt on Joan's deformity and called her ugly. But looking at the photograph of her death-mask published in the book under review, it is impossible to imagine her as anything but beautiful and serene. A true child of her time, she loved colour in dress and is many times reported as wearing rich-coloured robes. She seems to have borne her deformity with fortitude and without bitterness, nor did she bear rancour towards any of those who had belittled her spitefully at the process. She was full of charity and peace; indeed she founded an Order of Peace for those living in the world.

St. Joan of Valois lived in times of violence and intrigue, not entirely unlike our own. Perhaps her optimism and her spirit of charity will have significance for us who inhabit the troubled world of to-day.

A NEW BILL ON THE CAPACITY OF THE MARRIED WOMAN IN THE DUTCH CIVIL CODE

A Bill has been introduced into the Dutch Parliament to alter some articles of the Dutch Civil Code and thus to give the married woman her rights.

A complete revision of the Dutch Civil Code is now in preparation, but as this will take some years the Minister of Justice wishes to accomplish a partial amendment of the law, without, however, altering the law of Marriage Settlement.

This gives the Bill a provisional character.

As the law stands the Dutch Civil Code contains some general directives: The husband is the head of the family; the wife owes obedience to her husband. It is further stated that (1) the married woman cannot be an independent party to a lawsuit; (2) she cannot be the executor or administrator of a will.

At present marriages can be contracted: (a) Without marriage settlement, in which case there is general community of conjugal property (*communauté des biens*). Ninety-five per cent. of all marriages are made *en communauté*. (b) With marriage settlement, in which case the respective property of husband and wife remains entirely or partly separate. With regard to (a) the husband has absolute rights in the management and disposal of the property, without being obliged to render an account. Though the wife can appeal to Court, in practice this right can only be used too late. The wife is only permitted to spend money on domestic matters, unless her husband gives his explicit consent. But even this explicit consent can be retracted by simple statement. With regard to (b) the wife has the right to manage her own property and the right to her earnings but she is not allowed to alienate property without the consent of her husband.

The new Bill contains the following propositions: The abolition of both the above-mentioned general directives and also of the restrictions mentioned under (1) and (2). In the case of marriage under *communauté des biens* it is proposed that the husband shall be obliged to render an account to his wife for the management and disposal of property. In important decisions concerning household goods, for instance, or with regard to property bought or acquired by the wife, the knowledge and consent of the wife is to be required. In cases where alimony is claimed from the husband, grounds for such claim will be enlarged. The right to spend money on household management shall only be taken from the wife by adjudication.

In the case of marriage with marriage settlement the wife's full consent is to be required in any disposal of her own property and earnings.

MARGA KLOMPÉ.

Notes and Comments

We ask our readers to pray for the repose of the soul of Monsignor Andrew Joseph McDonald, O.S.B., Archbishop of St. Andrews and Edinburgh, who died on May 22nd. The Alliance will always remember with gratitude the support and encouragement he gave during the campaign for Votes for Women. While Rector of the Benedictine Church of St. Anne's, Liverpool, he became a member of the Catholic Women's Suffrage Society when a branch was formed there in 1912. A friendly letter was received from His Grace in response to our congratulations on the Golden Jubilee of his Priesthood in 1946.—R.I.P.

With sorrow we record the death of Mrs. Maude Isabel Whately on May 4th. Mrs. Whately and three of her daughters were keen Suffragettes and early members of the Catholic Women's Suffrage Society. She was a lovable personality and an ideal hostess. She was ever ready to place her drawing-room at Harcourt Terrace at the disposal of the infant society for its meetings and sales; many happy and successful gatherings took place there. Early in the year the secretary received a charming letter from Mrs. Whately enclosing her annual subscription with an invitation to visit her. We offer our sympathy to her daughters known to us in our early days—Monica, Cecilia and Angela.—R.I.P.

On May 24th many members of the societies working for Equal Pay had the pleasure of hearing a recital given by Dame Sybil Thorndike at the Caxton Hall in aid of Jill Craigie's Equal Pay film.

Mrs. Cazalet Keir introduced Dame Sybil as the member of a profession which had equal pay and as one who had always been willing to give generous support in the campaign for Equality.

Before beginning her readings, Dame Sybil, in an amusing short speech, declared that the Government's plea of inflation if equal pay were given to men and women was all "bunkum." She gave enchanting readings from such varied authors as Shakespeare, Wordsworth, Keats, Belloc, Sydney Keyes, Dorothy Wellesley, and interspersed her recitals with witty and friendly remarks in which she took the audience into her confidence about her opinions of the writers in question.

Miss Pierotti voiced the thanks of the audience for a delightful afternoon and made an appeal for funds for the film, which resulted in £20.

Miss Pierotti announced that the shooting of the film was to begin on June 7th.

Recently Judge Tudor Rees felt obliged to hold that a woman's ex-husband was the legal owner

of the house in which she lived. At Brentford County Court he said: "This case demonstrates one of the anomalies of this country's matrimonial laws. It seems hard that a wife who saved money out of her housekeeping allowance to pay instalments on a house, has no legal interest in the house because her husband is the purchaser."

An order for possession was made against the wife, on the application of her husband, because instalments on the mortgage had fallen into arrears.

Women workers at the Air Industrial works at Shenstone, near Lichfield, Staffordshire, are to be given equal pay with men workers. It will mean an extra £2 9s. 4d. for the forty-hour week. Mr. Charles B. Wardman, managing director, said: "How can I afford it? Because I am not a philanthropist and because they produce beautiful work and plenty of it."

A pleasant function took place on June 5th, when members of the Alliance gathered to pay tribute to Miss J. M. Organ, Hon. Treasurer of the Alliance from 1940-1950. At the dinner at the Monico, we were happy to have with us Mrs. Organ, Madame Pesson Depret (France), Madame Leroy-Boy (Belgium), and Miss Norma Bourke, from Sydney. Miss Organ was presented with a hand-chased silver brooch set with moonstone and amethysts. The party went on afterwards to see "Traveller's Joy" at the Criterion Theatre. The evening was most enjoyable, and will be memorable in the annals of the Alliance.

We are glad to welcome at the office many members from Melbourne, Sydney and Perth who are beginning to arrive in England for holiday tours. We rejoice to meet them at functions and some of them will accompany us to Rome for our Conference in October.

When asked the other day who was the Patron Saint of Knitters, I was about to suggest St. Anne, under whose patronage all weavers and spinners are placed, but investigation proved me wrong: Knitters are under the protection of St. Fiacre, who was adopted as Patron by a French Guild of Stocking Knitters in the early 16th century.

It is odd, nowadays, to think of knitting (an art some 1,700 years old) as almost exclusively a man's job, but this is what it was in the days of the Guilds. Apprenticeships lasting as much as six years were served, after which Master Pieces were submitted, and one of these had to be a carpet, roughly 6 ft. square with a design of flowers, birds and animals all in their natural colouring.—*Family Matters (Catholic Herald)*.

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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"Catholic Citizen."

Equal Pay and The I.L.O.

St. Joan's International Social and Political Alliance has sent a Memorandum* to the International Labour Conference at present in session at Geneva, regarding item Five on the Agenda entitled, "Equal Remuneration for Men and Women Workers for Work of Equal Value."

In this Memorandum the Alliance asks for a Convention so that it shall be obligatory on States Members to implement the principle of equal pay, a principle embodied in the Constitution of the International Labour Office and accepted by signatories of the United Nations' Charter and the Universal Declaration of Human Rights.

The Alliance agrees with the I.L.O. definition of "remuneration" as including "wage or salary rates as well as the various bonuses or other allowances in cash or kind, the seniority provisions and the system of wage payment established by the wage provisions covering the men and women workers concerned." The Alliance does not agree that "equal remuneration for men and women workers for work of equal value" should mean that "remuneration rates shall be established on the basis of job content." The Conference is solely concerned with the establishment of equal remuneration for men and women workers for work of equal value, and not with the basis on which salary and wage rates shall be established. The definition therefore should be applicable whatever may be the basis of payment of wages or salaries.

St. Joan's International Alliance considers that "equal remuneration for men and women workers for work of equal value" should be defined as meaning that remuneration should be related to the work, and that no discrimination based on the sex of the worker be made in payment of wages or salaries. Whatever method of assessment of wages and salary rates are in operation as between men and women should be applied equally to women. Discussion of new methods of assessing wages and salaries serves only to delay further

* Memorandum based on Report V (2) of the I.L.O.

the implementation of the principle. Similarly the Alliance deprecates any further investigations which would tend to provide excuses for evasion and delay.

The Alliance is in favour of the recommendations of the I.L.O. for further facilities for vocational guidance, welfare and social services, but these should apply to both men and women workers; stress should be laid on equal access and facilities, particularly for vocational training.

Since the Alliance is not in agreement with the International Labour Conventions and Recommendations which restrict the work of women under the guise of "protection," it cannot accept that equality of men and women workers regarding access to various occupations and posts should be "without prejudice to the provisions of the International Labour Conventions and Recommendations and national laws and regulations concerning the employment of women."

The Alliance considers that the provisions of these Conventions conflict with the principle of the equality of the sexes adopted in the Charter of the United Nations and in the Universal Declaration of Human Rights.

Finally the Alliance trusts that the deliberations of the Conference will result in agreement on a draft text which will enable the International Labour Conference, 1951, to adopt a Convention on Equal Remuneration for Men and Women Workers for Work of Equal Value, thus ending sex discrimination in wage and salary rates and ensuring implementation of this fundamental principle of justice.

* * *

A deputation convened by the Equal Pay Campaign Committee was received by Mr. G. C. Veysey, C.B., Under-Secretary of the Ministry of Labour, on June 1st.

Mrs. Cazalet Keir, Chairman of the Committee, introduced the deputation. The speakers were: Miss Pierotti (N.U.W.T.), Miss Hart (A.W.C.S.), and Miss Watts (L.N.S.W.S.).

The deputation submitted a Memorandum putting forward points which they hoped would have the support of the United Kingdom delegates to the International Labour Conference at Geneva on Equal Remuneration for Men and Women Workers for Work of Equal Value.

The speakers considered the replies of the United Kingdom Government to the International Labour Office Questionnaire. They declared that the "General Remarks" of the U.K. accepting Equal Pay for Equal Work as a "broad affirmation of a general principle" while refusing to consider "that this principle can be applied at the present time," were unworthy of a Great Power. The United Kingdom's failure to put into effect a principle it admits to be just, lowers its prestige in international councils. The speakers declared that this act of justice, which would cost the public services an added estimated cost of £40 million a year, is not a heavy item in the total national expenditure. They pointed out that equal rates of pay are already common in the professions, apart from teaching and the civil service, and the expression of fear of bad effects is misleading. The final proposals of the United Kingdom constitute merely an attempt to delay still further a decision on a principle that was accepted by the Member States over thirty years ago as "of special and urgent importance."

CORRESPONDENCE

The Recorder's House,
Thaxted, Essex.
30th May, 1950.

The Editor,
"The Catholic Citizen,"
55 Berner Street,
Oxford Street, W.C.1.

Dear Madam,

In the exceedingly interesting and able article on "Equal Pay" sent to you by my old friend and colleague, Katherine Bompas, I feel obliged to join issue with her on the subject of "job content."

On the surface, "job content" sounds a very reasonable way of arriving at the value of the work done. Unfortunately, very few people, and certainly none of our industrial women workers, know anything whatever about "job content." It happens that during the war, a statement on "job content" was confidentially submitted to me. I felt obliged to advise those who had submitted it, to reject it as being no genuine means towards equal pay, and to add that it would be unconstitutional for any organisation to put forward views

in favour of "job content" to the Royal Commission on Equal Pay, when neither its executive nor any of its branches had studied this question.

Under the "job content" system, the value of the work is arrived at by Assessors. These people assess the value of the job under about eight different headings—as to whether it is hard, heavy, light, dirty, skilled, semi-skilled, hours, conditions, etc. It is quite obvious that in this country the Assessors would—and quite naturally—be made up of very much the same type of personnel as I.L.O. delegations, e.g., male Trade Unionists, employers and Government officials. Is it, with our experience, creditable that these Assessors are competent to assess the value of work in an objective way?

May I record a recent experience? About a fortnight ago, I was staying in a well-known hotel in the west country. The middle-aged chambermaid was a paragon of all the virtues. We fell into conversation, and she told me that during the war she had been a crane-driver, the load being a heavy one of steel, and the crane working at a considerable height. To reach her seat in order to work the crane, she had to climb high on rungs set against a building. Now crane-driving in itself is not very difficult work. It is, however, exceedingly responsible work, because if you use the wrong lever, or make a mistake, your tons of steel will fall in the wrong place and probably kill some people. In order to be able to do this work, men are apprenticed from the age of fourteen to twenty-one—seven years. The women learnt their work in six months, and did it splendidly. For this work, they received £3 a week. The older men—one supposes too old for the Forces—received £8 or £9 a week!

I ask whether any set of "job content" Assessors would assess crane-driving work for women at the rate of wages which the men were or are paid? "Job content" assessment—a beautiful theory on paper—would here be rejected by many male Trade Unionists; and, even if unintentionally, would strengthen both restrictive practices and restrictive legislation where women are concerned.

I am, Madam,

Yours faithfully,

ELIZABETH ABBOTT.

Do you know that if you are a woman proof-reader you are "protected" against night work? (In passing, you should be reminded that scrub-women in the huge, deserted offices of your great cities are never "protected" against the exercise of their functions at night.) Under this benevolent protection, you would at the same time be "protected" from the large overtime pay that goes with the work of night proof-readers.—*Equal Rights* (Washington, U.S.A.).

THE MONTH IN PARLIAMENT

As usual at this time of year, the energies of the House of Commons have been largely directed to the consideration of finance, first with Supply, and then with the Finance Bill itself, which received its Second Reading on May 16th. Though the matter attracted no attention in debate, Section 26 of this Bill, entitled, "Collection from wife of tax assessed on husband attributable to her income," would appear to introduce a new principle, for under it, in certain circumstances, if payment has not been made by her husband, a wife is made liable for her own income tax or surtax as the case may be. As a result, it is gratifying to be able to report a consequential amendment to Section 237 of the Income Tax Act, 1918, whereby the words "married woman" are deleted from the definition "'Incapacitated person' means any infant, married woman, lunatic, idiot, or insane person."

Other Bills considered were the Maintenance Orders Bill (Second Reading, May 25th) and the Midwives Bill (Second Reading, May 8th, and Committee, May 15th), both of which originated in the House of Lords. Details of the former were given last month. In introducing the latter, Mr. Blenkinsop, Parliamentary Secretary to the Ministry of Health, said that it was the outcome of the Working Party on Midwives, whose recommendations had covered a wide field, most of which, however, were concerned with administrative questions requiring no legislative action. The new Bill gives power to revise the constitution of the Central Midwives Board, provides for the acceptance of English certification of midwives who have already been certified in Scotland and Northern Ireland, or vice versa, and for a national uniform protected from use by unauthorised persons, a provision, similar to that enjoyed by State Registered Nurses, designed to raise the status of the midwife. Other clauses empower local authorities to provide residential accommodation for pupil midwives in training, and exempt midwives automatically from the duty of jury service.

The Debate on Education in Committee of Supply on May 4th attracted an unusually large attendance, but neither Mr. Tomlinson, Minister of Education, nor Mr. Butler, the Minister responsible for the 1944 Act, showed much sympathy with the position of the voluntary schools. Mr. Tomlinson, in fact, deplored the action of the Catholic community in making the question an election issue. He expressed the optimistic belief that building costs would fall, and considered therefore that there was no justification for interfering with the financial provisions of the Act. In the course of the Debate, Mr. Tomlinson mentioned that by the time the Emergency Training Scheme

came to an end, 23,000 men and 12,000 women teachers would have been trained by this means. In this connection, on May 18th, in a Supplementary Question, Mr. Chetwynd asked: "Is my right hon. Friend satisfied that everything possible is now being done to get an adequate supply of women teachers?" to which the reply was: "Yes, Sir, I am doing everything humanly possible to get them." Though "humanly possible," it is not, of course, within the Minister's power to try the effect of offering equal pay for equal work.

On May 1st, Miss Patricia Hornsby-Smith (Chislehurst, Cons.), who came to the House with a considerable reputation, made a maiden speech on Anglo-Canadian Trade, admirably alike in matter and manner. This drew from the speaker who followed her, Mr. J. P. W. Mallalieu (Huddersfield East, Lab.) the expression of a hope that they might look forward to hearing her many times in future. Incidentally, Miss Elaine Burton—another newcomer to the House—has had the satisfaction of hearing from the Minister of Transport that her plea, made last month, for more accommodation in railway restaurant cars for non-smokers has not fallen on deaf ears, but that in future non-smoking sections will be provided.

The membership of the United Kingdom Delegation to the UNESCO Conference was given in a Written Answer by the Minister of Education on May 8th. Among these is Miss L. E. Charlesworth, Headmistress of Sutton High School for Girls and Vice-Chairman of the Council for Education in World Citizenship, who will go as an Alternate Delegate.

VERA DOUIE.

TWENTY-FIVE YEARS AGO

Professor Mary Hayden in the "Catholic Citizen," June 15th, 1925.

When reading the Reverend Edward Cahill's two articles on the Social Status of Women, in the issues of the *Irish Monthly* for last December and last January, elderly persons, like myself, may well feel themselves transported back to the mid-Victorian days of their childhood. They may conjure up visions of damsels in tight-waisted frocks, which modestly—if unhygienically—sweep the ground. They may hear in fancy the orators debating in the British House of Commons, when the "annual farce" of the Women's Suffrage Bill comes before them, on all the things that women, by reason of their sex, are incapable of doing efficiently (they have done a good many of them quite excellently since), and on the certainty that they will, if an opportunity be afforded them, do a lot of other very dreadful things (a good many of which they might have done since, but haven't).—*The Social Status of Women.*

INTERNATIONAL NOTES

Australia. We offer congratulations to Mrs. Mary Tenison Woods, Founder and Vice-President of St. Joan's Alliance in New South Wales, on her appointment as Chief of the United Nations Section on the Status of Women.

St. Joan's Alliance has never concealed the fact that it considers the status of women part of the whole general question of human rights and that this question should therefore be included in the Human Rights Commission and not form a separate Commission.

However, as long as a separate Commission on the Status of Women exists it is essential to have the best possible people to work with it and we are certain that the Commission will benefit greatly from Mrs. Tenison Woods' wide experience and sound vision. She will take up her post at Lake Success on July 3rd.

We regret to record the death of Dame Constance D'Arcy, one of the foundation members of the Alliance in Australia. She attended the first meeting of the Alliance in Melbourne, having seen it advertised in an evening paper while on a visit from Sydney. She hastened to give her support to the new foundation.—R.I.P.

Belgium. Under a new Belgium Decree of April 4th, Polygamy has been forbidden in the Belgium Colonies. From January 1st, 1951, no one will be able to contract a fresh "customary" marriage unless previous marriages have been dissolved or annulled, and any marriage contracted contrary to this article will be void. Those who have already contracted polygamous marriages before January 1st, 1951, will have to declare this and if they fail to do so they will be presumed to have married after the said date. Polygamists and their wives will not be permitted, after July 1st, 1950, to reside in an European quarter nor in a centre designated as outside "native custom." Nor will they be permitted to reside in a "native city" or a centre which is intended to develop the status of the natives. Other articles in the Decree deal with the penalties to be incurred if the Decree is contravened.

France. The Little Sisters of the Poor have agreed to give new homes to 980 aged refugees from camps in Germany and Austria. These 980 Displaced Persons constitute the largest single group to be taken by any agency or government from the "hard core" group, which includes some 17,000 aged and chronically ill refugees requiring institutional care. All those selected for resettlement under the plan will be at least 60 years old.

Denmark. Fru Ingeborg Hansen has been elected President of the Chamber of Deputies. This is the first time in the Parliamentary history

of Western Europe that a woman has held such a position. Fru Hansen was a Board Member of the International Alliance of Women from 1926-1939.

Israel. A law has been passed recruiting all women of 18 years for two years' national service. The first year is to be devoted to agricultural training, the second to military training and service in non-combatant duties. Those who are married, pregnant, or mothers of children are exempt and conscientious exemption is also a reason for exemption. All women members of the Knesset spoke in favour of the law.—*International Women's News.*

We offer our congratulations to Miss Noreen McGrath, Hon. Secretary of the **Transvaal Section** of St. Joan's International Alliance on her marriage to Mr. Edwin Bush on June 3rd. We wish them every happiness in the future.

We record with great pleasure that Raj Kumari Amrit Kaur has been elected President of the Assembly of the **World Health Organisation.**

REVIEWS

Silver Sheaves. *A Record of Twenty-five Years' Missionary Work in Ireland and Africa.* (Missionary Sisters of the Holy Rosary, Killeshandra, Co. Cavan, Ireland. 7s. 6d.).

The Sisters have sent us this beautifully illustrated record to which friends connected with the foundation have contributed articles and in which the Sisters themselves describe the Missionary work of the Society. From small beginnings has sprung the magnificent missionary activity conducted in Nigeria. In our article on the film made by the Sisters we noted the flourishing "native" sisterhood. Here we would note specially the article describing the Teachers' Training Course for the girls of Iboland. These girls "sign on" for three years and catechetical training is included in their course. "There are no old maids in Nigeria. Three years may seem a short time after all the preparation. But if she is lost to the teaching profession—and that does not follow—she is not lost to the apostolate." We also note the "Plea for the Benue" from a Holy Ghost Father in Northern Nigeria in which he begs for Sisters for his Mission. "The lot of the pagan woman anywhere is pathetic," he writes, "but in this part of Nigeria it is pitiable in the extreme. No more than a mere chattel, possessed by her husband, with no title to respect, hers is a life of utter drudgery, devoid of any prospect." He notes that in certain parts "the men are inveterate gamblers, and when all else has been lost, they gamble and the stakes are—their wives!" C.S.

Reviews—*continued from previous page.*

We draw our readers' attention to an erudite article on **The Position of Women—A Bibliography** by Renée Haynes which appears in the July, 1949, issue of **British Book News** (1s. 3d.). The latter is published for the British Council by the National Book League. The books noted cover a very wide range and for those who wish to read up on this subject, as it appears throughout the ages, the article would prove a mine of information and a valuable pointer for selection. Women's position can be seen through the eyes of personalities, by the description of institutions and movements. It would of course be impossible for Miss Haynes to cover all the ground in a short article, but we note with regret the omission of several very important titles in the notes on the bibliography of the Suffrage Movement. C.S.

The Religious Orders and Congregations of Great Britain and Ireland. By Peter F. Anson. (Stanbrook Abbey, 12s. 6d.).

The purpose of this book is to provide a source of reference about the religious communities of men and women which have houses in Great Britain and Ireland at the present time. A brief history of each Order and Congregation is included as well as notes on their individual spirit and their work. Peter Anson has brought out the amazing variety of outlook and constitution in these many communities and the book makes such fascinating reading that it is difficult to put down. C.S.

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