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THE

Catholic Citizen

Organ of St. Joan's Social and Political Alliance (formerly Catholic Women's Suffrage Society),
55, Berners Street, London, W.1.

Signed Articles do not necessarily represent the opinions of the 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.

The Case for the Catholic School.

The Bishop of Pella's valuable pamphlet, *The Case for the Catholic School*,* opens by summarizing the present position. "The cost of running Catholic public elementary schools is met by the local education authorities, but all outlay on upkeep of buildings must be provided by the supporters of these schools. The local authority can force the owners of the schools to spend money on enlargements and improvements, and if new schools are needed the sites and buildings must be provided entirely from Catholic sources."

The fact that all teachers in these schools are appointed by the local managers has been criticised. "The Hierarchy, however, has notified the Board of Education that they are willing that the right of appointment shall in future pass to the local authority, subject to proper guarantees as to the religious belief of the teachers and their fitness and competence to give religious instruction."

Mr. Butler, in his coming Bill, allows the managers of denominational schools to retain their present powers, including that of appointing teachers, if they provide either the whole cost of modernising their buildings or 50 per cent. of such cost. If they cannot do this, "then the school must be partially transferred to the local education authority." "All teachers will be appointed by the local authority irrespective of religious belief, except for some of the teachers who will be known as Reserved teachers. The ordinary daily religious instruction of the school will be the Agreed Syllabus of the locality and it will be given by all the teachers. On two days a week denominational teaching may be imparted to those children whose parents want it for them, and it will be the duty of the Reserved teacher or teachers to give such instruction."

The Bishop reviews the position of the schools of non-Catholic religious denominations. "The Jews have 13 schools with 4,500 children." The Wesleyan schools "now amount to 119 with a roll of 17,000 children, whereas in 1880 the number was 562 with 212,000 school places." Schools of other Nonconformist bodies "numbered in 1870 1,691 with accommodation for 459,000 scholars, but they have now declined to 176 schools with 22,000 on the roll." It is seen that "the Nonconformists abandoned their schools when they got for their children religious teaching in the Council schools which satisfied their requirements."

* By the Rt. Rev. W. F. Brown. (Catholic Truth Society, 1d.).

The Church of England had in 1870 "6,724 schools with 1,439,000 places. That total increased till it reached its peak in 1900, with 11,734 schools and 2,811,000 accommodation. Since then the number of schools has steadily fallen and is now only 8,979 with an average roll of 1,125,000." Thus "it is clear that the Church of England has given up many schools and that Council schools have taken their children." It is computed that less than a quarter of the parents of children in Church of England schools wish them to have Church of England teaching, which is probably why this religious body is willing "to accept syllabus religious instruction as the primary and ordinary teaching of religion in the school, supplemented on two days in the week by optional denominational teaching. They are also willing that all teachers shall be appointed by the local authority, and that only a certain number of them, not even the head teacher, need be members of the Church of England."

"We are a minority who cannot accept the syllabus instruction which satisfies Protestants . . . the Church of England and other non-Catholic schools have choice of two offers of public money, both of which they can accept and have decided to accept, Catholic schools have really only one offer, viz. of 50 per cent., because on religious grounds the 100 per cent. offer carries with it conditions that conflict with their religious belief. This is no mere debating point, but a point of substance to which there is no answer, except that, being a minority, Catholics must suffer."

"It is argued that Parliament would never consent to the full cost of non-provided school buildings being met from public money." Yet this has been done in Scotland.

The government is prepared to revive for a limited period the 1936 Education Act now abeyant, under which grants up to 75 per cent. would be made towards the cost of building new senior schools, the appointment of teachers passing to the education authority, "subject to guarantees as to their fitness and competence to give Catholic religious instruction." But the education authority could stipulate that some teachers need not be of the religion of the school.

"Catholics therefore appeal to their fellow countrymen to give them equal treatment with State schools so that their children, mostly of the working-class, may be housed in modern buildings as in Scotland, and enjoy all the advantages possessed by non-Catholics."

NOTES AND COMMENTS.

The annual Mass for the repose of the souls of members, associates and benefactors of St. Joan's Alliance will be offered at St. Patrick's, Soho, on Sunday, November 7th, at 10.30. We ask our members to make a special effort to attend.

The next meeting of the Alliance will be on Thursday, October 28th, at 6.45, by kind permission of the Newman Association at Hereford House, 117 Park Street, W.1 (one minute from Marble Arch). There will be a discussion on "Emancipation of the Housewife," led by four young mothers, two of them British and two foreign: Mrs. Halpern, Countess d'Hollosy, Madame Le Roy and Mrs. W. M. Russell. Miss Eleanor FitzGerald will be in the chair. We hope members and friends will come in large numbers and join in the discussion.

We are glad the Regency Act is to be amended so as to allow Princess Elizabeth to serve as a Councillor of State from the time she attains her eighteenth birthday.

The debate on man power in the House of Commons on September 23rd and 24th was largely concerned with the registration for national service of women between 45 and 50 years old. Did their health unfit them for constant work? Were they, in their large majority, already working constantly and usefully? The former question was negated by the seriousness with which the latter was considered. On the whole, the House found that most of these middle-aged women are already busy on important tasks. But their mere registration will not end these activities; if they are interviewed for the Ministry of Labour by judicious women—one speaker after another said that young girls should not be the interviewees—those who have the needed leisure and ability will be directed into jobs appropriate to their powers. Will such direction injure the life of the nation? Well, it will not be the first time that a measure apparently necessary in the present emergency has subjected home life to a strain. Whether all other available sources of labour, some of them perhaps preferable, have been adequately tapped was left questionable. More than one speaker said that the women affected had themselves shown no unwillingness to register and take the consequences.

The Alliance was represented at the reception to Viscountess Wavell given by the Liaison Group of British Women's Societies, which works in co-operation with the All India Women's Conference, and by the Women's Advisory Council on Indian Affairs, at Marsham Court, S.W.1, on September 22nd. Lady Wavell received good wishes for her work as Vicereine of India and was asked to convey a message of goodwill to Indian women. The Alliance was also one of the societies affiliated to the International Alliance of Women for Suffrage and Equal Citizenship which joined the latter organisation in giving a reception at 8 Manchester Square, W.1, on 28th September, to Mrs. Reitz, wife of the High Commissioner of the Union and formerly a member of the parliament of the Union of South Africa.

A pilgrimage of Catholic women will invoke the aid of the English martyrs for our schools on Sunday, October 17th. Will members able to go form up at Tower Hill at 2 p.m.?

We ask for prayers for the repose of the souls of our members Miss Hoey of Bradford and Miss Cayzer of Hove, who died recently.—R.I.P.

INTERNATIONAL NOTES.

DAME ENID LYONS, M.P.

We send our warmest and affectionate congratulations to Dame Enid Lyons on her election to the Federal Parliament of Australia with our prayers for the success of her good work. Dame Enid is President of the Australian Section of St. Joan's Alliance and her success is a source of great rejoicing to our members, many of whom had the pleasure of meeting her and the late Mr. Lyons, Prime Minister, on the occasion of their visits to London for the jubilee of King George V and the coronation of Their present Majesties. Although women have had the vote in Australia and been eligible for election since 1901, Dame Enid is the first to be elected to the Federal Parliament. She stood as candidate for the United Australia Party for Darwin, Tasmania, winning the seat by a majority of 816 over her Labour opponent, in a total pole of 255,500. It is cheering to have a firm supporter of our principles at Canberra. We hope that when the time comes those responsible will have the wisdom to send Dame Enid to the Peace Conference, where mothers of large families, like herself, who hold her views will be badly needed. We also offer our congratulations to Miss Dorothy Tangney, who has been elected to the Senate, again the only woman.

A letter from Miss Flynn, Secretary of the Australian Section of the Alliance, tells us that they had the privilege of doing public honour to Cardinal Hinsley. She gives details of a solemn Mass celebrated in Melbourne on Lady Day, at the request of the Alliance, for the late Cardinal. The many hundreds present were asked to join the Alliance in their intention.

On St. Joan's Day, May 30th, the annual Mass was said for the intentions of the Alliance, at which there was a corporate Holy Communion of members. The celebrants of both Masses were Fathers of the Blessed Sacrament, who are our good friends. Members met afterwards for "morning tea."

The Alliance is to be congratulated on having obtained from the Minister of Health an assurance that the suggestion of certain organisations for the "periodic and frequent examination and compulsory treatment of all people for V.D." has not, and is not likely to be, considered.

In Bermuda the constitution has not been altered for 300 years. Under this no woman can vote, and only 8 per cent. of the population, that is men, white or coloured, who possess freehold property to the value of £60. The Bermuda Suffrage Society, ably led by Mrs. Gladys Morrell, has been asking for the vote on "equal terms with men" for many years. She and others started tax resisting in 1935. In that year St. Joan's Alliance joined in a deputation, led by Mrs. Tucker of Bermuda, to the Secretary of State for the Colonies, to bring the matter of Woman Suffrage to his notice. It is sad to learn that a few months ago the Assembly defeated a bill to extend the suffrage to women landowners. A British visitor to the island writes in *Empire* for July about the debate. "It is really like living a generation ago; the standard of debate was deplorable, only two speakers tried to make a coherent speech. The attempt to introduce equality for landowning women was defeated by an alliance of the reactionaries. . . . I rather felt like getting up in the gallery and denouncing them roundly." The "fighters" in Bermuda must have been heartened by the recent visit of Mrs. Tate, M.P. We know they will never give up.

E. F. G.

Continued on back page.

The Way of Perfection.

Saint Teresa wrote her exposition of the life of prayer in Avila soon after 1562. The period was, like our own, one of death and birth and of pain, and as unlike it as baroque buildings are from the piles of steel and concrete which now arise about us, a contemporary architecture illustrating either of these crises in the world's history. The differences between the saint's age and ours are material and therefore superficial; their likeness is essential. She lived, as we do on this island, a little remote from the scene of greatest conflict, but she was not of those who ignore the struggle and the suffering which do not affect them directly. "At that time, there came to my knowledge the calamities in France, the ravages made by the Lutherans, and the rapid increase of this unhappy sect. These caused me profound grief, and as if I could do or as if I were something, I wept and implored Him that He would remedy such great evils." So indeed might we weep and pray when we learn of the persecution of Christians and Jews, of the violation of the sacred rights of man and of cruelty to the innocent.

Saint Teresa, most practical of women, fell back in her distress on doing her own duty, on guiding and instructing "the house of thirteen poor little women" in Avila which she had founded and which was the first Carmel of the Reform. She wrote this book at their request, a little book like another which might help them. How far she was from dreaming that it was one of the works which would make her the leading authority on mysticism, so that the title *excelsa dottora* has been accorded to her alone among women!

The humility which distinguished her and which she enjoined on her daughters is the antithesis of servility, springing from a superb disregard of worldly honours and

standards and of herself except as God's instrument. "To detach ourselves from ourselves and to be against self is a hard thing, for we are very fond of ourselves," she says with her refreshing common sense. She teaches the humility by which the way is won not to slavery but to "liberty of spirit," for only the spiritually free can advance towards perfection. She condemns even spiritual ambition, and bids the nun not apt for contemplation not to be dismayed for "the Lord is treating her as a valiant woman, and is reserving for her hereafter all the consolations which she has not enjoyed here." "Remember," says this great contemplative, "it is necessary that someone should cook the food, and think yourselves happy in serving with Martha."

The touches of the concrete in the saint's exhortation are like Chaucer's; they give to her work a flesh and blood life which is lacking in many spiritual homilies of less profundity. The final chapters are an original, an inspired exposition of the Paternoster, of which prayer she says that "it is very helpful to persons who do not know how to read. If they understand it they can draw much doctrine from this prayer and find comfort in it." One guesses at her sympathy with the illiterate among her "poor little women."

We would do well to read in this month, which is that of the saint's feast-day, this beautiful translation into English of *The Way of Perfection* which has been made by one of her disciples. Especially, in these days, we should meditate her chapter on the petition *Dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris*.

HELEN DOUGLAS IRVINE.

*THE WAY OF PERFECTION. By Saint Teresa of Jesus, done into English from the original Spanish by a Discalced Carmelite. (Sands, 7s. 6d.).

THE ABORIGINES OF WESTERN AUSTRALIA.

The Alliance inaugurated its Fourth Thursdays very successfully on September 23rd in the rooms of the Newman Association. Mrs. Montgomery Bennett gave a most interesting lecture on the aborigines of Western Australia, among whom she has lived and worked for most of her life.

She told of a race still in the nomadic stage of civilisation who have suffered by their contact with settlers from societies in which the institution of private property is highly developed. She has observed in them the collectivism which distinguishes nomadic peoples and the admirable altruistic qualities it develops, and also the lore which is the treasure of primitive and illiterate people—knowledge of nature, skill in tracking and hunting. As settlers, almost all of British and Irish origin, have become possessed of vast tracts of territory, and have fenced them, the aborigines have been deprived of the hunting lands which were their livelihood. There has been little compensatory effort to educate them for competition with the white man. On the contrary: while the special schools for them are few and understaffed, there is a strong tendency to exclude them from the schools to which white children are admitted. An attempt to separate children of mixed blood from full-blooded aboriginal children has disastrous effects on family life. That this discrimination against aboriginal children is not founded on their lack of aptitude for book-learning was proved by Mrs. Bennett, both by what she said and by specimens of their work.

As to the effect on women's position of the clash between the two civilisations: aboriginal women were property and have become merchandise.

The aborigines make devout Christians but Christian missionaries among them are too few.

REVIEWS.

A Book of Unlikely Saints. By Margaret T. Monro. (Longmans, 7s. 6d.). Miss Monro's second essay in hagiography is less happy than her *Seeking for Trouble*. Her subjects, Italian, Peruvian and French saints of the sixteenth, eighteenth and nineteenth centuries, are linked only by the unlikely implied in her title—and after all, as she says in her preface, "no saints are really likely"—and by their youth. As in her previous book, Miss Monro shows her love for young holiness. Yet the best of these stories is that of the only one of her subjects who reached his thirties—Saint Benedict Joseph Labre, who lives in her pages and about whom she creates the right atmosphere.

In connection with Saint Gemma Galgani and the Little Flower, she makes the interesting remark that "the typically modern saint is the Innocent Penitent."

God's Happy Warrior. (Oxonian Press, Blackfriars, Oxford, 6d.). The panegyric on Father Vincent McNabb, pronounced by Father Bernard Delany, O.P., at his funeral Mass in St. Dominic's Priory Church, together with a reproduction of James Gunn's beautiful portrait of Father Vincent.

Notes on the Progress of Women Police, 1941-1943. (National Council of Women of Great Britain, 3d.). These informative and interesting notes contain reprints from *Police Chronicle and Constabulary World* (July, 1941) and from *Women in Council* (June, 1942), to which conclusions and further information have been added by Edith Tancred, Adviser on Women Police to the N.C.W.

Christian Morality for Christian Workers and The Prevention of Venereal Disease, by Lucis Amator. (Sidney Lee, Exeter, 2d. each).

H. D. I.

INTERNATIONAL NOTES—Continued.

We learn from France that the patriots of Corsica have asked that at least one woman have a seat in every municipal council in the island. Such feminine representation was decreed by Vichy in 1941, but in the event municipal councils of towns of more than 2,000 inhabitants were not elected but were nominated by the Vichy government.

A correspondent informs us that, in pursuance of a campaign to "restore woman to the home," the Vichy government promulgated in October 1940 a "law" which regulated women's employment, being directed against the paid work first of mothers of two or more children and then of mothers of one child, and having as its final aim the prohibition of all paid work for women. It was made unpracticable by the large number of war widows and prisoners' wives in France and her dependencies and also by the dispersal of families, especially agricultural families, which was a consequence of the war. The Vichy departments of information and propaganda were therefore recommended to follow a contrary policy, the need for which was aggravated by the transfer to Germany of prisoners of war. France now publishes a communiqué from Algiers which states that the Comité Français has annulled the "law" of 1940. Our correspondent observes that this indicates that unemployment among men no longer exists in French Africa, the concentration of all energies on securing victory being on the way to be realised.

Mrs. Helena Concannon, the writer, headed the poll in the National University of EIRE for the Senate elections in Dublin.

"HUSH HUSH."

To the old war horses it was gratifying to feel the change of heart on the part of the government that was evident all through this "secret meeting" at the Albert Hall. But most cheering was the obvious "political mind" of the 6,000 women who had been invited from all over Great Britain and Northern Ireland. The Prime Minister addressed the meeting. Practically all the members of the government were present and they devoted considerable attention to answering questions, questions of course which it suited them to answer. We are glad one on the nationality of married women was among these. A question sent up by the Alliance and others asked that appreciation of women's work might be shown by granting them the same pay as men. We have been given to understand that a method of dealing with the many questions as yet not answered is under discussion. We quote a sentence which Miss Megan Lloyd George, in a forceful speech, addressed to Mr. Bevin: "We ask you to bring us into this partnership now, when the plans for reconstruction are being laid, to co-operate with you in the greatest task ever undertaken in the history of the world."

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TWENTY-FIVE YEARS AGO.

An Old Teacher in the "Catholic Citizen," October 15th, 1918.

"The aim of English Catholic education is the good of the individual as such, the encouragement of 'self-reverence, self-knowledge, self-control,' whilst the aim of German education is the good of the State."—*Catholic Women and Educational Reform.*

Oxford Branch.

Hon. Secretary: Miss J. M. Scott, c/o Women's Service Library, 56, Woodstock Road.

The following meetings on *Education To-day and To-morrow* have been, or will be, held at Cherwell Edge Convent at 5 p.m.:-

October 10th: "Psychology in Education."

Speaker: The Superior of Notre Dame Training College.

Chairman: Father Victor White, O.P.

November 14th: "The Church and Humanism."

Speaker: Mother O'Leary, R.S.H.

December 12th: "The New Organisation of Schools."

Speaker: Miss Challoner.

Chairman: Father McMullin, S.J.

ART NOTES. School Supplement.

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STUDY WEEKENDS.

Convent of Our Lady of the Cenacle,
West Heath Road, Hampstead, N.W.3.

Sat.—Sun. "Ancient Heresies in Modern Thought," by Fr. Mark Brooklehurst, O.P.

Nov. 13-14 Lectures: Sat. 3.15 & 5.15. Sun. 11, 3 & 5.

Sat.—Sun. "The Relation Between Religion and

Nov. 27-28 Aesthetics; or "A Discussion on the Thomist

Theory of Beauty," by Fr. Gervase Mathew, O.P.

Lectures: Sat. 5. Sun. 11, 3 & 5.

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