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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

What was St. Joan Like?

By CHRISTOPHER ST. JOHN.

The author of this study of St. Joan,* first published in 1947, and now reprinted with some additions, a letter from Mr. Bernard Shaw among them, introduces himself to the reader in the preface as the "Rector of a Church dedicated to her." I should like to know more about Father Etienne Robo than that. It does not satisfy my curiosity about his qualifications for adding yet another portrait of Saint Joan to a gallery already overcrowded. However, there is plenty of evidence in this book that he possesses two of great importance—the scholar's passion for accuracy, and the true historian's instinct for quoting, wherever possible, the actual words of his authorities. He began writing it for the benefit of his parishioners, who, it seems were not so well informed about the holiness of St. Joan's life, as about her feats as a soldier. Then as the work progressed, it occurred to him that it might be of interest to a larger public, might convince people who had known little, and cared less, about Saint Joan until they had seen Bernard Shaw's play that she was not, in fact, at all like the "pert" and "bossy" girl depicted in it. Perhaps Father Robo also hoped, when he sent the first edition of his well-documented study to Mr. Shaw that he too might be convinced of this. If so, he was disappointed. It is clear from Mr. Shaw's letter, thanking Father Robo for his "tract," that he is still quite satisfied that his own portrait of St. Joan is essentially correct and historical.

This may be described as a *felix culpa* for the "tract," as it exasperated its scholarly author to such an extent that he added an appendix to the second edition, showing up Mr. Shaw's many perversions of historical evidence, not only about the character of St. Joan, but about other characters in the play. One example of these perversions must suffice. It was necessary for Mr. Shaw, to support his contention that St. Joan's trial was fairly conducted, to whitewash the

Bishop of Beauvais. So he represents as a conscientious and upright judge the man who called out to Warwick with a mocking laugh, after St. Joan had been tricked into breaking her promise not to resume her man's dress—the promise that was to be made the test of the sincerity of her recantation—: "Fare well! She has done it. She is caught this time!" The man who was paid by the English to find her guilty of heresy! St. Joan had every right to say to this corrupt judge during the trial: "What is the Church? If you say it is yourself, I will not submit to your judgment because you are my deadly enemy."

There is a smack of Satan rebuking sin in Mr. Shaw's criticism of Father Robo's "tract" as "off the facts". It is "off the facts," Mr. Shaw maintains, to describe St. Joan as a "simple peasant." He insists that she was a "near lady." Her social position is a matter of small importance, but it was perhaps higher than the term "peasant" now suggests. In the Middle Ages it was applied to all countryfolk, and it is quite historically correct to call Joan of Arc, the daughter of a small farmer, a "peasant" Mr. Shaw's objection to it seems all the more factitious because he depicts St. Joan in his play as a country bumpkin with a broad country accent, and the manners of a village tough. I agree with Father Robo that had the real St. Joan behaved at Chinon as outrageously as the stage St. Joan, she would have been promptly chucked out by the guards. It is all against the evidence of those who knew the real St. Joan. Her friends and neighbours often speak of her "good manners," and four of them at the "Rehabilitation" trial in 1455 add that she was "douce."

I have given the Appendix most space in this review of Father Robo's "tract" because it is on less familiar lines than the chapters which precede it. Everyone who writes about St. Joan goes to the same source for the material, the official text of the trial in 1431, and of the Revision of the

*Saint Joan.—The Woman and The Saint, by Etienne Robo—(Burns and Oates, 4s. 6d.)

Trial, known as the "Rehabilitation," in 1455. It is only in the presentation of the material, in the style in which it is shaped, in the deductions drawn from the facts that narratives of St. Joan's life differ. Naturally in the "tract," which occupies only 118 pages, the narrative has had to be condensed, and there are many omissions. Hardly anything is said about St. Joan's military achievements. "Historians will tell you of her great deeds; I only want you to know what she herself was like." Readers of the "tract" must decide for themselves whether this wish has been realized.

National Health Service Act and Confidential Treatment for V.D.

Amongst the regulations which have been revoked in order to establish the National Health Service Act are the Public Health (V.D.) regulations 1916.

One clause in these regulations made the maintenance of confidence in relation to persons treated under the V.D. scheme a statutory requirement.

Under the N.H.S. Act the free voluntary treatment of V.D. public propaganda and education, and social work in the V.D. clinics continues, but the Statutory requirement of confidence is no longer in force. In a letter of June 1st, addressed to local authorities, the Minister states:

"County and County Borough Councils, as Local Health Authorities, may continue to be concerned, within the scope of their arrangements under Section 28 of the National Health Service Act, in co-operating with the work of venereal disease treatment centres as regards following up persons under treatment, or known or believed to be sources of infection. The Minister would take this opportunity of stressing the importance of treating information about persons under treatment as confidential, even though the revocation of the 1916 Regulations repeals the statutory requirement to this effect."

The whole successful system of V.D. treatment in this country has been largely built up on the certainty of patients that their confidence will be respected, and all public propaganda has emphasised this.

The Minister has given no reason why this provision has been so arbitrarily removed, and has not answered questions as to its possible restoration. His statement that he hopes confidence may still be maintained, and in any case depends on the proper and normal relationship between patient and doctor, appear to be beside the point.

No doubt doctors and all connected with the V.D. clinics now under the N.H.S. Scheme, will do all in their power to maintain confidence; but a Minister's hopes and the efforts of doctors and officials cannot have the same power and efficacy, both in protecting them, and in encour-

aging those who need it to come for examination and treatment, as a legal provision that confidence must be maintained.

It is essential that the new N.H.S. Scheme should do nothing to discourage persons who have, or suspect they have V.D. from coming for early examination and treatment, and that it should be so framed that every possible precaution may be taken, and encouragement given, in the new experiment, to keep medical records of all kinds confidential.

This is particularly necessary in V.D. cases. Very many patients with this disease also have personal, social and moral complications in their lives, which cannot be disassociated from the cure of the disease, and people with experience of social work among V.D. patients know how greatly these patients value the certainty of confidence, and the influence that certainty has on inducing them to attend for examination and treatment.

It is therefore essential that the legal requirement of confidential treatment of V.D. be restored to the N.H.S. Act.

The Amendments to the N.H.S. Act are now being considered and will, we believe, come before Parliament as an amending Bill in the Autumn. —Letter from the Association for Moral and Social Hygiene.

St. Joan's Alliance.

The Alliance will be restarting its Monthly Meetings on Tuesday, September 28th, when the Hon. Mrs. Edwards will speak on Child Adoption, at 7 p.m., at the Roxburgh Restaurant, 273, Regent Street, Oxford Circus. Refreshments (2s.) may be had from 6 p.m. by any members and friends who notify the office by 24th September.

We beg our members to start thinking of our Christmas sale to be held on Saturday, December 4th, and to put things aside for it. We depend to a great extent on this yearly event to pay outstanding claims, and now that we have much needed help in the office it is still more urgent that we should make sufficient to cover our expenses.

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Notes and Comments

Questions in Parliament.—Venereal Disease. (15th and 16th July, 1948.)

Mr. Sorensen asked the Minister of Health why the statutory protection of secrecy has been withdrawn from persons attending V.D. clinics under the new National Health Service Act.

Mr. Bevan: The withdrawal results from the revoking of the Public Health (Venereal Diseases) Regulations now that responsibility is transferred to Regional Hospital Boards. But I would emphasise that treatment for venereal disease will continue to be as confidential as it always has been.

Sir E. Graham-Little asked the Minister of Health why the statutory protection of secrecy for persons receiving treatment at venereal disease clinics has been withdrawn under the new regulations under the National Health Service Act, 1946; and whether, in view of the success which has attended the enforcement of that statutory provision during the past twenty years, he will take steps to restore it.

Mr. Bevan: I would refer my hon. Friend to the reply which I gave yesterday to the hon. Member for Leyton, West (Mr. Sorensen).

In the course of a question asked in the House of Lords as to what had led to the withdrawal of the statutory protection of secrecy concerning persons receiving treatment at V.D. Clinics, Lord Balfour of Burleigh requested "His Majesty's Government to state the number of cases in which compulsory examination took place under Regulation 33B now repealed." The answer was as follows:—"The number of cases in which compulsory medical examination took place under Regulation 33B was 13 men and 1,116 women." Information as to how many of these were found to have V.D. was unavailable.

The Chancellor of the Exchequer has again refused to consider the claim of the women in the Civil Service to equal pay. The staff side of the Whitley Council had urged that equal pay should be introduced in the life time of the present Parliament and that in the interim there should be consultation to work out a scheme for its gradual application. Sir Stafford Cripps refused to consider this proposal as it would create a "false impression." It is interesting in this connection to read that the Government Court of Enquiry into the Engineering industry recommends wage increases to male workers, men and boys, which it is estimated will cost the industry twenty millions a year. It seems a pity that only women should be expected to answer the call for universal restraint—"in view of the gravity of the economic situation and the uncertainties of the future." If the situation calls for universal restraint let the restraints be at least based on justice and equality.

The death of Philippa Fawcett breaks a link with the pioneering days of the Woman's Movement. She was the daughter of Henry Fawcett, the blind Postmaster-General, and Dame Millicent, the much-loved Suffrage leader. She was herself the most brilliant mathematician of her time at Cambridge, where she won the distinction of being above Senior Wrangler though she had to wait till the actual year of her death for the degree she had more than earned forty-eight years before.

She devoted her life to the cause of education, first in the Transvaal where she accompanied her mother who went as leader of the official Commission to investigate conditions in the concentration camps after the Boer War, and from 1905 to 1934 in the service of the L.C.C. This was the period of the development of the system of Secondary Education, and, as the *Times* said in recording her death, "it is fair to say that the reputation the secondary schools have since enjoyed is largely due to her wise guidance."

A woman of powerful intellect and strong convictions, she served the Woman's Movement throughout. She stressed particularly the importance of economic opportunities for women, and won at least one victory in this sphere—the payment of men and women at equal rates in the senior establishment of the L.C.C.

On August 21st by kind invitation of the Misses Barry a party was held in Birkenhead for Merseyside members of the Branch. There were competitions, raffles and lucky dips which brought in £4 4s. 0d. for the funds, half of which was kindly handed over by the Treasurer, Mrs. Brady, for rent at headquarters. After tea Miss Barry and Miss Spender told the guests something about the recent work of the Alliance here and in Rome and Geneva. The Chairman, Mrs. McCann, presided and Miss Herbison moved the vote of thanks, declaring the party a complete success in spite of appalling weather. Mrs. de Rouffignac gladly seconded the vote.

We offer our sympathy to Mrs. McGoff on the death of her husband, for whom Mass was offered by request of the Branch. R.I.P.

We congratulate our friends and colleagues of the Women's Freedom League on their 41st Annual Meeting. The record of the year's work is impressive and it is good to think that their fine suffrage tradition continues after forty-one years. May it remain as long as it is needed!

We offer our sympathy to Mrs. Lily Belloc Lowndes on the death of her husband, Charles Belloc Lowndes, and ask the prayers of our readers for the repose of his soul. R.I.P.

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."

Caroline Norton

Caroline Norton*, born in 1808, the granddaughter of the famous Richard Brinsley Sheridan, was fated to be more responsible than anyone else for the passing of the Infant's Custody Bill and for the reform of the Marriage Laws as they affected women. At the age of nineteen she became the wife of George Norton, younger brother of Lord Grantley of Wonesh Park. Unfortunately she was not in the least in love with him and he was very much in love with her. But in the London society of the 1820's, marriage, and a good marriage at that, was the one key a woman had to some kind of independent social life and this Caroline Norton, endowed as she was with beauty, culture and temperament, was determined to have.

Her marriage did undoubtedly lead to success in the social sphere, but nevertheless she paid dearly for her triumphs. She was too affectionate and frank by nature to be able to hide lack of affection and respect in a close relationship such as marriage. Moreover she and her husband were by temperament poles apart, his family were inimical to her, her's stood foursquare behind her, so that it is not surprising that eventually the crash came. In 1836, after bitter quarrels, the couple parted on the worst of terms. From that time onward George Norton was apparently determined to get his own back on Caroline for the humiliation caused by her lack of regard for him. Unfortunately the law was too often on his side. A married woman was not considered as a person in English law, she had no legal existence apart from her husband, and as a consequence Caroline did in effect become a terribly wronged woman. She had an equal facility for making friends and enemies and from the first her cause was smirched in many people's eyes by the scandal her husband stirred up in an attempt to prove Lord Melbourne co-respondent in an action for divorce. Lord Melbourne's acquittal was complete and triumphant, nevertheless the unfortunate publicity

*Caroline Norton By Alice Acland (Constable 16s.)

aroused by the case did much to harm Caroline Norton's reputation and to alienate sympathy. George and Caroline Norton carried on their disagreements throughout entirely in public which was anything but dignified but no doubt helped to focus attention on the lack of status of the married woman.

For many years their main quarrel centred round the question of the custody of their three little boys to whom Caroline was passionately attached. For five years she was separated from these children during which time her husband attempted to use them for bargaining purposes where his monetary obligations were concerned. Caroline, knowing full well her lack of rights in the matter of access to her children, refused steadily to come to any agreement in these circumstances. In the end her sons were only restored to her when the youngest was already lying in his coffin and after her determination to change the law on the Custody of Infants had come into effect. In 1837, with the help of her friend, Abraham Hayward, Caroline planned the introduction of a Bill to effect this change, in the House of Commons. At the same time she wrote a pamphlet in support of the proposed measure entitled "Separation of Mother and Child by the Custody of Infants Considered." In 1839 the Bill was passed through both the House of Commons and the House of Lords. Public opinion was no doubt ready for the change but it took a wronged woman to fight with sufficient courage and energy to bring it into effect.

The other main dispute between George and Caroline Norton centred round the legal invalidity of the deed of separation signed by Caroline in 1848. With incredible meanness George Norton withdrew his allowance to Caroline, made to her under this deed, on the death of her mother who had left her a small legacy—this despite the fact that George Norton himself inherited the life interest of Caroline's portion from her father. In the dispute that followed George discovered

that Caroline had inherited money from Lord Melbourne and he thus chose to stir up an old scandal during a court case on the subject of his responsibility for his wife's debts—her debts being Caroline's only monetary weapon. A scandalous and regrettable correspondence followed in the *Times* in which George had to be allowed to have the last word. The outraged Caroline countered by writing a pamphlet entitled "English Laws for Women in the Nineteenth Century." A month after this was printed Lord Cranworth's Bill was brought forward in the House of Lords to reform the Marriage and Divorce Laws, but for the time it was pigeonholed. That same year, 1855, Caroline brought out another pamphlet entitled "A Letter To the Queen" which was a damaging arraignment of Lord Cranworth's Bill. In 1857 this Bill became law, but during the debates on its passage, Caroline's friend, Lord Lyndhurst, made open use of her pamphlet and proposed a series of amendments which covered many of Caroline's objections to the Bill. Public opinion had been aroused and the House of Commons was bombarded with petitions for the improvement of the law as it affected women. The practical nature of the Bill was in the end mainly due to Caroline Norton and through it English women were granted the first step towards legal status. After 1857 a wife deserted by her husband might be protected in the possession of her earnings from any claim of her husband upon them; the Court was able to direct payment of separate maintenance to a wife or to her trustee; a wife might inherit and bequeath property like a single woman; a wife separated from her husband was given the power of contract and suing, and being sued, in any civil proceeding.

So Caroline Norton "saved (women) from the spiritual prison of their complete legal helplessness. Through her suffering, and her rebellion against its cause, however ill-judged that rebellion was at times, she brought good out of evil."

For the rest Caroline was not only "a beauty and a social success," she was an intelligent woman who earned a great part of her living expenses and those of her children by editing various journals of her day and by writing poems, novels and articles. She had a gift for friendship and George Meredith paid her the compliment of drawing her portrait in his novel "Diana of the Crossways." This was not entirely an unmixed blessing as Meredith caused Diana to divulge an important political secret which Caroline certainly had not done in suspiciously similar circumstances. Caroline's life abounded in unfortunate misunderstandings of this sort, possibly due to her penchant for living in the public eye. Those who read this study by Alice Acland will begin to grasp some of the complications of her character and circumstances.

CHRISTINE SPENDER.

PETITION FROM ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE CONCERNING THE TRUST TERRITORY OF THE CAMEROONS UNDER BRITISH ADMINISTRATION

Resolution Adopted by the Trusteeship Council at the Eighteenth Meeting of its Third Session, on 7th July, 1948.

THE TRUSTEESHIP COUNCIL, acting under Article 87 (b) of the Charter, has, at its third session, in conformity with its rules of procedure, accepted and examined, in consultation with the United Kingdom as the Administering Authority concerned, the petition from St. Joan's Social and Political Alliance, dated 28th November, 1947, received by the Administering Authority on 15th December 1947 (document T/PET.4/2).

The Council has considered observations submitted by the Government of the United Kingdom (document T/178) with respect to this petition.

THE TRUSTEESHIP COUNCIL

1. CONDEMNNS the customs of compulsory marriage and child marriage as set forth in the aforesaid petition;
2. NOTES that it is the policy of the Administering Authority, as set forth in document T/178, paragraph 10, "to endeavour to achieve a gradual modification of custom and at the same time to ensure that individual hardship or cruelty is prevented. . . . For the future, improvement in the situation must depend on continued efforts of the missionaries supplemented by the influence and advice of Government officers."
3. IS CONFIDENT that the Administering Authority will take all appropriate measures to end such practices;
4. REQUESTS the Administering Authority to indicate in future Annual Reports on the Territory the steps taken and the progress made;
5. DECIDES to bring the problem to the attention of the first visiting mission to be sent to the Trust Territory of the Cameroons under British administration; and
6. INVITES the Secretary-General to inform the Administering Authority and the petitioners of this resolution in accordance with rule 93 of the rules of procedure for the Trusteeship Council.

Copies of the petition were forwarded by the Trusteeship Council to the Economic and Social Council for the information of the Human Rights Commission and the Commission on the Status of Women, together with copies of the above Resolution (T.189).

TWENTY-FIVE YEARS AGO

Leonora de Alberti in the "Catholic Citizen," September 15th, 1923.

The circular letter regarding vaccination issued by the Home Office to magistrates should make helpful propaganda for the Guardianship of Infants Bill. A declaration of conscientious objection to the vaccination of a child, says the Home Secretary, can ordinarily be obtained by the father only, who is the child's legal guardian. Should the father be away from home, or should the mother for some reason have control of the child, she may make the declaration. The Home Secretary suggests that magistrates should carefully enquire about the legal custody of the child, if the mother is not the child's guardian, her declaration does not comply with the Act of 1907.

We hope this statement will explode the fiction that woman is the Queen of the Home, that the hand that rocks the cradle rules the world, and other fantastic theories of like nature, invented to disguise the humiliating position of married women with respect to the children they bring into the world.—Notes and Comments.

International Notes

Germany.—Catholics from all over the world gathered to celebrate the seventh Centenary of the foundation of the Cathedral of Cologne, when the precious relics of the Magi were brought back to the Cathedral. Over 500,000 people were present and Cardinal Griffin travelled to Cologne on this great occasion, together with the Cardinal Archbishops of Munich, Malines, Vienna and Paris. Cardinal Clement Micara came as the Papal Legate and gave the Papal Blessing from the Cathedral steps after he had sung Pontifical High Mass. The civil authorities and the occupying power of Great Britain were well represented. A great public rally in the Cologne Stadium heard Cardinal Griffin declare:

"We pray God that Cologne will continue to be a beacon of the faith to North Rhineland, Germany and beyond. For we know that our Catholic faith is the power that will save Europe. We know that if only the principles of Christian justice and charity are pursued by all men, peace and security will come to this war-torn world."

It was a chance for the German Catholic organisations to show their loyalty and solidarity. Dr. Maria Schlüter-Hermkes represented St. Joan's International Social and Political Alliance on this happy occasion.

St. Joan's Alliance has received an appeal from the women of Berlin. Referring to the blockade the appeal points out that this in reality means a hunger-blockade and that the ordinary means of living have now become unavailable so that "sick persons are without medicaments, babies without fresh milk," there is no electric current and housekeeping has become impossible. The Berlin air-lift conducted by the Allies though gratefully welcomed by the population is not sufficient and the women, protesting against methods (i.e. the blockade) "contradicting the principles of Christianity and infringing the most primitive human rights," beg the women of the world for their help "in our present distress and to stand for securing for us the promised conditions of life so that we may get them without renouncing our personal and political freedom."

Holland.—We congratulate our member Dr. Marga Klompé who was sworn in as a member of the Dutch Parliament on August 12th. She is to specialise in foreign affairs. We had the pleasure of meeting Dr. Klompé in London recently.

Italy.—The day before the end of the Parliamentary Session, Senator Signora Merlin introduced an Abolitionist Bill by request of The Alleanza Femminile Italiana. The Bill abolishes the maisons tolérées, and the polices des moeurs and

forbids the registration of prostitutes. It lays down regulations for the treatment of V.D., compulsory examination being forbidden. Signora De Silvestri has requested Signora Jervolino to introduce the same Bill in the Chamber of Deputies when Parliament reassembles. We offer our warmest congratulations to Signora De Silvestri on the successful inauguration of her campaign in Parliament, and we wish our Italian colleagues a speedy and total abolitionist victory.

Rumania.—The Official Gazette announced (July 9th) that the Christian Association of Rumanian Women and the Association of Housewives had been dissolved "on the ground of the State's superior interests." Their assets will become the property of the Ministry of the Interior.

U.S.A.—At the Senate Judiciary Sub-Committee Hearing for supporters and opponents of the Biological Status Bill, held in April, our member Mrs. Mary Murray speaking against the Bill and in favour of the Equal Rights Amendment which is before both Houses of Congress, said:

"I have been a wage earner for 39 years. I was left a young widow with five children. I have been in contact with women in industry, in the factory, the shop, the store, and the office. No one knows better than a mother who has to support herself and her family what she should do, how much she should do, and when she should do it."

Mrs. Murray went on to say that for many women night work was a better solution to their problems than day work. When her husband died she took his job of selling tickets at the railway station, but before long she discovered that her children were playing truant from school. She managed to get transferred to the night shift, and made arrangements with a cousin to be with the children at night. In this way she was able to keep closer watch over her family. Not long afterwards a bill went through the New York legislature making night work for women illegal, and Mrs. Murray lost her job. Mrs. Murray knows from hard experience just what "protective" legislation does for women—and she wants none of it.

The Biological Status Bill proposes that it be made the declared policy of the United States to permit in law and its administration distinctions on the basis of sex, "such as are reasonably justified by differences in physical structure, biological or social function."—(*Equal Rights*).

We ask prayers for the repose of the soul of Dr. Egbert Munzer, former permanent secretary in the German (Bruening) Economic Ministry, who for the last few years has been professor of economics at Laval University, Quebec. Dr. Munzer was a regular reader of the *Catholic Citizen* and attended its Jubilee dinner.—R.I.P.

Reviews

E. C. Fortey: A Torchbearer Edited by F. P. Armitage (Blackfriars Publications 2s.).

Emily Fortey was an enthusiastic member of St. Joan's Alliance, from its foundation. She was much valued by the Alliance and we are glad to have this book of tributes which covers every aspect of the life of a most remarkable woman. She became a Catholic at the age of eighteen, in October 1884. In 1887 she managed to visit no less a person than Cardinal Newman. On being asked "to say something which she should remember all her life" the Cardinal gave Emily the one word "Perseverance."

This one word might be taken as a keynote to what follows, for Emily Fortey never seems to have flinched in any thing she undertook. Unwilling to be tied down she refused always to earn money or to be much cumbered with this world's goods, keeping only the minimum income for livelihood and evolving a distinctive costume for herself which must have saved no end of bother over clothes. Her career included a B.Sc. with Honours; chemical research in Manchester; C.O.S. work; Certificates from the Joint Sanitary Inspectors and the Central Midwives Board; she was elected to the Leicester Board of Guardians; she worked for unmarried mothers under the Y.M.C.A. at Le Havre. In 1923 she was elected member of the Leicester City Council, from then on serving on many of its sub-Committees, and in 1924 she was appointed a Magistrate for the City of Leicester. Her work on the City Council meant, among much else, a triumph for the appointment of policewomen in that city and she never failed to fight against the dismissal of married women employees of the Council; "she had too great a respect for marriage to wish to discourage it." In November 1928, as described in this volume, she contributed an article on the "Employment of Married Women" to the *Catholic Citizen* in which she wrote: "It is these two ideas . . . the fulfilment of a vocation and the attainment of economic independence . . . which actuate women's claim. The choice of a vocation is a very intimate and in a sense a very sacred thing. Interference with it by artificial barriers is an outrage on the personality."

We think perhaps the last article Emily Fortey ever wrote was for the *Catholic Citizen*. It was published in the issue of October 15th, 1946, and it gives a detailed account of Miss Fortey's work on the Leicester City Council during twenty-three years. We are honoured that it should have been quoted in full in this book.

Aspects of Miss Fortey's life, which are not so well known emerge in these memoirs to make one wonder how she could have crammed so much into so short a space of time. She adopted a son, a three weeks old French boy, in 1916 and her

devotion and care for him never failed as long as he needed it, as he bears witness himself. In 1936, at the age of seventy, she successfully learned to swim, in order to overcome a life-long fear of the water. Her religious life, hidden in God though it was, impressed everyone she met by its obvious depth and sincerity. Father Vincent McNabb, O.P. was her "friend and guide for forty years" and the words of his beautiful prayer might have been her own:

"If Thou dost ask my time, I will give Thee all my days. If Thou dost ask my mind, I will give Thee all my thoughts. If Thou dost ask my love, I will give Thee all my heart, to be Thine without recall, now and for ever. Amen."

The Way of the Mystics by H. C. Graef (Mercier Press 10s. 6d.).

"Man's beatitude," says St. Thomas, "consists not in considering creatures, but in contemplating God." It was through contemplation that the mystics attained to such exalted union with God, purified as they were by the deepest humility, intense suffering, and ardent love. The author of "The Way of the Mystics," however, reminds us that "the mystical life is nothing else but the life of grace lived at its highest level"; and again that "if we would be perfect; we must be contemplatives." That is, our spiritual life must have at least some signs of contemplation.

In this learned and attractively written book, there are studies of fifteen mystics, among them St. Bernard, St. Bonaventura, St. Francis de Sales and St. John of the Cross, and the two lovers of the Sacred Heart, St. Gertrude and St. Margaret Mary. There are essays on St. Teresa of Avila, of whom Fr. Hernandez wrote: "She is a man, and more of a man than any man I ever met!"; on St. Catherine of Siena for whom *faith* was the dynamic force controlling Christian life; on St. Hildegard, that valiant woman who called asceticism the "Mother of Virtue"; and on Blessed Angela de Foligno the penitent, and Louise Lateau, the Stigmatic. There is comfort, too, for the harassed housewife, in the delightful study of Blessed Anna Maria Taigi, contemporary of Napoleon and the confidante of popes. She reared a large family in constant poverty; and "arranged everything so sweetly," said her husband, "that we did what she wanted in spite of ourselves." Mystical graces were showered on her, and her vocation was to show the world that sanctity can be attained in every walk of life but only through the perfect mortification of self-will.

We hope the author of this book will give us another on some of the English Mystics such as Mother Julian, Richard Rolle, Fr. Baker, and the author of "The Cloud of Unknowing."

(see over)

"The Way of the Mystics" is worthy of an Index, and there are a few misprints needing correction. It is a book which will surely lead many to study the mystics at first-hand; and to some it may well be an invitation to set forth on "the glorious adventure towards the love of God." D.B.

My Friend the Enemy by Frank Baker (Boardman 6s. 6d.).

This book is interesting and unusual. To some extent it raises the question of Capital Punishment which is, of course of topical interest, but it is more than this. It is really a psychological study of the lives of two human beings—boys who hated each other at school and how the malice was carried through into the larger realm of manhood. It is the story of a bully and his victim but the working out of the story serves to show how slender the thread is which divides hatred from love. For Morgan Vale, the bully—Vincent Collins—held all the fascination which a fly must feel for the spider who draws it into its net. He is unable to escape the web of the other's life into which he is inevitably drawn.

The time of the story is 1935—the year of the Jubilee of George the Vth—and the locale is Worcestershire and then the Hebrides, then London and finally a grammar school in the Midlands. There is a graphic description of a Club for adolescents in Hoxton with some good character sketches. Although there are moments of great dramatic interest in the story, it is obviously a book written with a purpose and the narrative itself is but the medium for this. K.D.

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