

# THE CATHOLIC CITIZEN

WOMEN'S SERVICE

Organ of St. Joan's Social and Political Alliance (formerly Catholic Women's Suffrage Society),  
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MAY, 1949.

Price Fourpence.

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 Dawn

By Christine Spender

"Bliss was it on that very day to be alive!" These words come inevitably to mind when reading this very freshly-written portrait\* of the pioneer, Barbara Bodichon—née Barbara Leigh Smith, who lived from 1827 to 1891.

The evils which the band of young women, headed by the indomitable Barbara Leigh Smith, set out to rectify, were very real and ugly. She and her companions often suffered from a sense of frustration and discouragement, through the crass misunderstanding of practically a whole nation. Though the young Queen Victoria sat on the throne, an Englishwoman who married was not a person in her own rights under common law and an unmarried woman had very few of the rights that a "person" would now take for granted. Notably she had no real right to work. The professions open to women were limited indeed—teaching and sewing were more or less all that were offered to the poverty-stricken spinster and these two occupations were very overcrowded. However, women were beginning to make themselves felt in literature and the arts, and through these they began to realise and wield their power. The leisured class gave nothing to its unmarried daughters in the way of employment. Little did the Victorian mother and father realise that in this way they sowed the seeds of revolution.

Barbara Leigh Smith, however, came of no ordinary Victorian family. Her father was a well-known Radical and Unitarian. He brought his children up on liberal principles, giving them freedom and broadness of outlook, at a time when children were normally cramped and narrowed. So Barbara grew up, unafraid and idealistic. Moreover, on her coming of age, her father endowed her with an independent income at a time when unmarried daughters were supposed to remain dependent on their parents until marriage. This, in safeguarding Barbara's independence, made all the difference to her future life.

Barbara was an artist as well as a pioneer of women's rights, and she had the sense to have her artistic talent trained early in life. In 1850, she went abroad on a trip with Bessie Parkes—later Mrs. Belloc, mother of Mrs. Belloc Lowndes and Hilaire Belloc. Such a trip was entirely unconventional in those times. On their return from this trip the two girls met Dr. Elizabeth Blackwell and Barbara's family befriended Dr. Blackwell. They started a Portfolio Club to encourage literary and artistic talent among themselves—and they experimented in spiritualism.

Barbara's first experiment in reform was the starting of a school. It was a very remarkable school, for it was co-educational and it had no social barriers. Under the management of Elizabeth Whitehead, this school lasted ten years. When it was well established Barbara relaxed for a time and bought herself a country cottage that was to be a joy to many. But her life's work had not yet begun.

In 1854 she published a pamphlet entitled *A Brief Summary in Plain Language of the Most Important Laws concerning Women*. She had struck the first blow which many years later was to culminate in the passing of the last of a series of Married Women's Property Acts. She continued by calling together a committee to collect petitions for the Married Women's Property Bill, to be introduced in the House by members of the Law Amendment Society. In collecting signatures, the Committee came to know the mass of indignities and disabilities under which married women suffered.

Meantime, in 1855, Bessie Parkes published a pamphlet entitled *Remarks on the Education of Girls*. In 1857, following a holiday in Algeria, Barbara married Eugène Bodichon, and henceforth her life was to be spent partly in Algeria and France, as well as in England. But she was still to be the mainspring of the infant Women's Movement and March, 1858, saw the publication of the first number of the *Englishwomen's Journal*. "To better the working conditions of women and

\* *Barbara Bodichon*, by Hester Burton (John Murray, 16s.).



enlarge their sphere of labour, to increase their skill and to improve the laws affecting their lives, were the chief aims of the *Englishwomen's Journal*—and they were aims that were very badly needed. Barbara had already published an essay on *Women and Work* and there had been a second edition of Bessie's *Remarks on the Education of Girls* which had aroused much adverse comment. Bessie was made Editor of the *Englishwomen's Journal*—a difficult task in face of adverse public opinion. The publication of the Journal led later to the Society for Promoting Employment of Women, which was put into the capable hands of Jessie Boucherette, and this in its turn led to the founding of the Victoria Printing Press, the first to be staffed by women. The Journal and the group of women it drew to itself began to open doors. "Around them (Barbara and Bessie) answering letters, drawing up resolutions, arranging committee meetings, starting new schemes, talking, laughing, writing, thronged a number of young women equally blessed with courage and vivacity." Yes, truly: "Bliss was it on that very day to be alive!"

The work expanded rapidly and with the founding of the "Kensington Society" began the struggle for Woman Suffrage. At a meeting of this society, a vote was taken and it was found that nearly all the fifty members were in favour of Votes for Women. John Stuart Mill, author of the *Subjection of Women* and at that time a Member of Parliament, told Barbara that if she could secure a hundred names in favour of votes for women, he would present a Petition to Parliament. The Petition Committee set up in consequence, enjoyed itself very much and collected 1,499 names, some of these very distinguished indeed. It fell to Emily Davies and Elizabeth Garrett to bear this monster petition to Westminster.

Barbara was very different from her friend Emily Davies, but they had one ambition which brought them together—the founding of a college for women. Over and over, in their various campaigns, Barbara and her companions had stumbled across the appalling state in which the education of women languished. Various efforts to improve this state were already being made when Emily, after years of persistent propaganda, launched an Appeal Committee to collect funds for Girton College. The story that follows is well known. The infant college was obliged to start without the £30,000 at which the Committee aimed and in 1869 it opened at Benslow House, Hitchin, with five students. (What joy it must have been to be one of the five!) When the students had increased beyond the point of comfort, a site was bought outside Cambridge upon which Girton College was

erected and the debt incurred was only gradually paid off.

Barbara always took a tremendous interest in Girton College and helped it in many ways through its years of crisis. It was the first College to enter women on equal terms with men in the University Examinations, and this was a tremendous achievement when women were so handicapped with an inadequate education. In the last years of her life, Barbara befriended a young Girton student, Hertha Harks, who later, as Mrs. Ayrton, became the mother of a daughter who now sits in the House of Commons. Her name is Barbara Ayrton Gould.

And so the wheel has turned full circle and Miss Burton reminds us of the debt we owe to one of the early pioneers, Barbara Bodichon, who, though in her day the centre of a circle of famous people, is now so nearly forgotten.

#### NOTES FROM SOUTH AFRICA

When giving evidence at an inquiry at Johannesburg into the affairs of the Garment Workers' Union, the organiser of the Union said that the principle of "apartheid" had always been strictly observed in the Union—the non-European members of the Union had their own separate organisation. It was impossible, however, to exclude the non-European from the factory, particularly when there was a scarcity of European women. *It was for this reason that the Union had urged equal pay for Europeans and non-Europeans.* (Our italics).—(*Natal Mercury*).

There is no colour bar in the Nursing Profession, but there is a prospect of a grave shortage of recruits, according to the *South African Nursing Journal*. This is not because there are not enough non-European girls to fill the gap but largely because of the lack of educational facilities for them. Only about 9,600 non-European girls receive secondary education out of a potential 5 million, and the curricula in this education is so unsatisfactory that 35 per cent. of those who begin courses as nurses fail to reach the minimum standard required. Those who succeed are paid at a lower rate than European nurses of equal standing.

P.P.C.

The Bank of England has lifted the ban on married women's work. In future any woman in their employ who gets married will not lose her permanent status.

We hope that the other Banks will soon follow suit.

## Notes and Comments

On February 22nd Viscountess Davidson drew attention in the House of Commons to a serious pension anomaly where married women are concerned. She asked the Minister if he could see his way to applying the pension provisions to married women not gainfully employed, whose husbands are, by reason of age, not eligible for insurance and who in consequence can never themselves qualify for pension. The Minister said he could not see any way to make provision for this class.

\* \* \*

On March 29th, in answer to a question by Lady Tweedsmuir as to whether married women should be permitted to contribute voluntarily to the National Insurance scheme when their husbands are over 65, the Minister replied: "The fact is that we cannot possibly allow a certain section of married women to become voluntary contributors because it would involve a very heavy additional burden on the fund."

We maintain that these anomalies would never occur if women, married or single, were regarded as independent individuals, insurable in their own right.

\* \* \*

Out of a total of 151 members, 41 women have been elected to the new London County Council. There are six women among the 21 Aldermen.

\* \* \*

We congratulate England's two first women K.C.s—Mrs. Helena Normanton and Miss Rose Heilbron—who were sworn in at the House of Lords on April 26th.

Helena Normanton was an active worker in the Votes for Women campaign and became one of the first women barristers. She is the author of *Everyday Law for Women*, published in 1932.

Miss Margaret Kidd, a well-known advocate in Scotland, was created a K.C. last year, the first woman K.C. in the United Kingdom.

\* \* \*

We ask the prayers of our readers for Mademoiselle Mariette Dierkens, of the Auxiliaires Laiques des Missions, Brussels, who was killed in Nanking, China, on March 11th, 1949, at the age of 33. Mariette Dierkens died from bullet wounds inflicted as she opened the door of the mission station.—R.I.P.

We recall with gratitude the kind hospitality given to us by the Auxiliaires Laiques des Missions when we were staying in Brussels in 1947 for the St. Joan's International Council Meeting. We met there several young Missionaries who were all eagerness to go to China.

\* \* \*

A good friend of St. Joan's Alliance, Bishop

Francis Xavier Gsell, of Darwin, Australia, has just retired after a missionary apostolate of over 40 years. Sent as a missionary to a vast territory in Western Australia, he succeeded in breaking down tribal customs whereby young girls were "married" to old chieftains. He "purchased" the girls from the chieftains and educated them at the mission school, marrying them in time to young men of their choice. Mgr. Gsell, who came from Alsace, was made Bishop of Darwin in 1938.

\* \* \*

Dr. Winifred Peacey, M.R.C.S., L.R.C.P. (in religion Sister Mary Teresa) died in Hayle, Cornwall, recently.—R.I.P. Dr. Peacey was a member of St. Joan's Alliance before she joined the nursing and teaching Congregation of the Daughters of the Cross. She went to Hayle in 1925 and became resident medical officer at St. Michael's Hospital. We ask the prayers of our readers for the repose of her soul.

\* \* \*

On May 2nd, by kind permission of the Reverend Mother, St. Joan's Alliance held a meeting at the Holy Child Convent, Cavendish Square, to hear Miss Nancy Stewart Parnell speak on the Universal Declaration of Human Rights. Miss Gabrielle Daye, in the chair, introduced Miss Parnell, who gave an inspired address on the nature and functions of the United Nations and its role in dealing with fundamental human rights. It had set up a Commission to deal with Human Rights and this Commission had produced the Declaration of Human Rights which took two years to hammer out before submission to the Assembly, when 85 sessions were devoted to its consideration. On December 10th, 1948, the Declaration was adopted by 48 votes in favour, none against and eight abstentions. Miss Parnell took the meeting through the most important of the clauses of the Declaration with illuminating comments. She referred to the fact that St. Joan's Alliance had published it in full in the January (1949) *Catholic Citizen* and had also published a special article emphasising its feminist aspects. As Catholics we should be glad of this public recognition of human rights which the Church has always upheld as part of the natural law enforced by Christian teaching—but we must work to see that the clauses of the Declaration become realities.

After questions and discussion, Dame Vera Laughton Mathews moved a vote of thanks for an extraordinarily interesting talk and was seconded by Mrs. Jackson.



## 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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### Call to the Fifteenth Congress of the International Alliance of Women, Amsterdam (Hotel Krasnapolsky) July 18th to 23rd, 1949

The Fifteenth Congress of the International Alliance of Women will be held in Amsterdam from July 18th-23rd, 1949.

The Alliance invites its member societies, its individual members and its friends to come to Amsterdam to meet together in friendship to discuss their common interests and the problems that beset the Alliance as they beset all the world to-day.

Three years ago we met for the first time after the World War. It is only now that we can take stock of the effect upon our movement of those years of destruction and see whither they have led in the way of changes in government, in social life, in economic structure and, perhaps above all, in the lives and in the minds of men and women. The world to-day does not offer an atmosphere of confident hope or assured prosperity and peace. So much the more is it urgent to consider the future and function of the Alliance as a part of the women's movement we have helped to build up in something approaching half a century.

Though women have gained a large measure of political and social emancipation, they have not yet won economic freedom or real equality. They have not been taken fully and freely into the councils of the nations or of the world. Neither the community nor on the whole women themselves have discovered how to accommodate the traditional yet rapidly changing function of women in the home to their new status or to their own need, and the need of the community, for an active share in production, in the social and economic life of their country, and in the ever more elaborate services of government.

These are the direct problems facing the women's movement. But there is another problem—all our own: Can our Alliance tackle these problems, gain wide support and interest, and help the individual woman to realise herself fully and find a free, harmonious and rich life?

The Alliance needs a new impetus, perhaps it needs to integrate its activity more closely with that of other and somewhat similar women's organisations. It has consultative status with the United Nations, giving an opportunity for direct international influence, though there also, women are too little in evidence as members of the Council, the Commissions, or the Assembly. But the work of the Alliance must be based on the strength and active participation of its national affiliated societies. It is they who must determine its course and provide its value.

International declarations, such as the Charter of the United Nations and the Declaration on Human Rights have given us the recognition of the principle for which we work: Equal Rights and Equal Responsibilities. How can we use that great victory of *principle* to change the *practice* of the world so that the women's equality movement may fulfil its appointed end? Men and women equally recognised as fully responsible citizens, standing side by side in mutual respect and understanding, contributing equally according to their individual powers to a free, prosperous and productive world within free, progressive and democratic national states.

That end is not yet reached: our movement is still needed to bring it about. Can we bend our minds and give our time and thought to its achievement?

## Child Marriages

At the fourth session of the Trusteeship Council it was recommended that "uncivilised practices which are gradually disappearing, such as Child Marriage, should be expressly forbidden by law."

This decision was taken after the examination of the Annual Reports (1947) of the Cameroons and Togoland under British Administration. The special representative of the administering authority of the Cameroons, in reply to written questions of members of the Council, stated: "Child Betrothal is not regarded as a reprehensible custom in so far as the child, before she reaches puberty, remains in the guardianship of her parents or relations and also has the right on reaching puberty of repudiating the marriage. Native authorities are empowered to issue orders regulating child betrothals when the child betrothed leaves the place in which her parents and guardians reside." (T/251).

In the general debate on Togoland under British Administration the special representative said that: "Child Marriage was very uncommon and he felt that the term had been confused with Child Betrothal. He did not think it would be dangerous to prohibit the custom of child marriage but it had been dying out over the past few years and it was expected that the custom would have ceased altogether within the next few years." This was in reply to a question by Mr. Ryckmans (Belgium) who asked whether child marriage was not considered a custom "repugnant to natural justice and morality." Commenting on the reply regarding the Cameroons, Mr. Ryckmans pointed out that "it was none the less a fact that a marriage between children, even if not consummated, was the union of persons obviously incapable of consent. Since such unions had become extremely rare it was very easy to prohibit them by law; the law should abolish once and for all a local custom which was no longer held in honour and which was contrary to the principles of civilisation and morality."

It should be remembered in this connection that the giving of Bride Price to the father of the girl when she is still a child does very often bind this girl to a marriage even when this may be distasteful to her. The fact is that the father is often unwilling to repay the Bride Price of a "defaulting" daughter. Missionaries have been known to pay the price to an exigent family in cases where a girl wishes to become a nun.

During a discussion in the *Natal Mercury* on lobola the following answer was sent by a South African in a reply to the suggestion that lobola—in

an amended form—should be retained as it is the woman's "best asset and her finest safeguard."

"An obsolete custom which values women in terms of cattle should be gradually abolished in the interests of the land and of the uplift of Native women.

"Many of us do not agree with the oft repeated assertion that lobola is the woman's finest safeguard. The Natives of to-day do not bother to consider what lobola implies. One often hears such remarks as 'I bought (tenga) my wife; she is my property.' A Native father's main concern is to get as many cattle and other perquisites for his daughter as he can squeeze from his son-in-law. In addition to the number of cattle which the law allows him to claim he often demands sums of money, called 'vulamomo,' 'bikibiki,' etc. There is no limit to the number of these extras which are the product of the fertile, avaricious brain of many a present-day Zulu father. Many bridegrooms start married life in dire poverty or in heavy debt because of the lobola custom. A father worthy of the name will give asylum to his daughter if ill-treated or driven away by her husband whether lobola has been paid or not. Good conduct between husband and wife should not be dependent on the fear of losing lobola cattle. As a matter of fact such fear does not play an important role in the relationship of married couples. Children and mutual love are more important factors in assuring good behaviour."

The above was sent us by Miss P. C. Challoner, who is now in Natal.

*United Nations petition from the St. Joan's International Social and Political Alliance concerning all Trust Territories.*

The following Resolution was adopted by the Trusteeship Council on 25th March, 1949:—

The Trusteeship Council accepted and examined a petition from the St. Joan's International Social and Political Alliance dated 21st December, 1948 (T/PET/GENERAL 20).

The Trusteeship Council decides to inform the petitioners that questions relating to Child Marriage and Compulsory Marriage have been included in the Provisional Questionnaire of the Council and that replies given to these questions in the annual reports presented by the Administering Authorities receive the regular attention of the Council (T/322).

At the St. Joan's Meeting the chairman welcomed especially Mr. A. J. Hannan, K.C., a friend of St. Joan's Alliance in Sydney, who is at present in this country in connection with the Australian Banking Appeal to the Privy Council; and Miss Pauline McGrath from South Africa.



## The Month in Parliament

A welcome reply was given by the Minister of Health to questions by Mr. John Lewis with regard to the non-disclosure to Medical Officers of Health of information regarding patients attending V.D. clinics. Mr. Aneurin Bevan replied that: "The Manchester Regional Hospital Board has rightly taken this step to ensure that the Statutory Regulation about secrecy of V.D. treatment is scrupulously observed." This reply was given on April 14th.

On April 12th, the question of equal pay was again brought up by Mr. David Eccles, who asked the Minister of Health whether, in view of the fact that men and women employed in the National Health Service in the administrative and technical grades receive equal pay, he will apply the same principle to other employees of his department. "Surely a sense of injustice," he said, "was bound to pervade the Hon. Gentleman's department if one section of his employees was paid on one principle and the other section . . . on another. . . ." The usual unsatisfactory replies were given.

The question of analgesia was raised on several occasions during the month by Lady Tweedsmuir, Mrs. Paton, Mr. P. Thorneycroft and others.

On March 29th a tribute was paid by the Minister of Labour to the 37,072 men and 58,893 women who had voluntarily come forward to register for employment under the Registration for Employment Order. Of these 7,563 accepted the employment offered, formal direction being found necessary only in one case.

April 7th saw Mr. Boyd-Carpenter asking the Minister of Labour how many women had been directed to employment. The Minister replied that formal directions to take specified employment had been given to ten women since October, 1947, when the Control of Engagement Order came into operation but that none of these had been directed as the result of registration under the Registration for Employment Order. Mr. Boyd-Carpenter thereupon asked if Mr. Isaacs regarded it as desirable to maintain the machinery of direction for the sake of issuing ten formal directions, or was it his intention "to use it as a bluff to persuade large numbers to go in the direction he wants them to go?" Mr. Isaacs remarked: "The Hon. Gentleman has gone very wide of his original question."

On the same date, Mr. Langford Holt asked if the Minister was satisfied that the Control of Engagement Order was in accord with the Declaration of Human Rights (Article 23) stating that everyone has the right to free choice of employment. Mr. Isaacs in replying that the Order kept the Declaration "in the spirit and not in the letter" won an ironic question from Mr. Oliver Stanley: "Are we then to understand that the right hon.

Gentleman now admits that His Majesty's Government are breaking the letter of this international agreement?" To which Mr. Isaacs replied: "The answer on behalf of His Majesty's Government is that we intend to adhere to the intention and the purposes of this Order, and we do not consider at the moment that we are in any way deviating from it."

On the question of Maintenance Orders, on March 31st Mrs. Middleton asked the Home Secretary whether he would include within the scope of court maintenance orders provision for maintenance to be extended to children over 16 years of age, who because of mental deficiency or physical disability are unable to follow any occupation. Mr. Ede replied that he could hold out no hope of the Government introducing legislation in this sense.

On March 29th Sir John Mellor asked the Minister of Labour what was the number of students during 1948 who attended the training centres of the National Institute of Houseworkers and the cost per student per month, also the total cost to public funds. In his reply Mr. Isaacs stated that there had been 289 students and that the average cost per student per month was £27 for an adult; £23 for a young girl. The total cost to public funds during 1948 was approximately £105,000. "Is it not time it showed better value for money?" asked Sir John Mellor, to which Mr. Isaacs replied: "We cannot get the finished products at the beginning of the course. We have to wait until they have finished training. I would emphasise that this Institute is having the effect of raising the status of those employed in this kind of work. Instead of being what was commonly termed in the old days a 'skivvy,' they are coming out as people ready for employment which should be recognised as worthy of the highest possible regard." Mr. Baldwin interposed: "Is the Minister aware that a cheaper and more efficient way of training these students would be to attach them to the household of a selected efficient housewife, when they would learn the practical matters of household duties?" "It is quite the contrary," replied Mr. Isaacs. "It is because that kind of training was found to be insufficient that this Institute was started." Mrs. Middleton then asked: "Is my right hon. Friend aware that it is equally as important to train properly for housework as for any other profession for which training is given by the Government?"

In the debate on the internationalisation of Jerusalem on April 14th, Sir Patrick Hannon voiced the "profound concern to members of all branches of the Christian Church throughout the world regarding the safety of the Holy Places."

## International Notes

**India.** On March 2nd there died a great Indian woman, Her Excellency Shrimati Sarojini Naidu. She studied at King's College, at Girton College and later on she attended the meetings of the woman's movement, speaking and taking part in them. She was a great orator and in this country as well as in India she was famous for her poetry and in 1914 was elected a Fellow of the Royal Society of Literature. She served as Governor of the United Provinces, chairman of the Congress Party in 1925, and President of the Asia Conference held at New Delhi in 1947. She came with Gandhi to the Round Table Conference in 1931. She met him first in London in 1914, and at their first meeting refused to share his meal. "In this way and at that instant commenced our friendship, which flowered into real comradeship, and bore fruit in a long, loving, loyal discipleship, which never wavered for a single hour through more than thirty years of common service in the cause of India's freedom." During the National struggle for independence, Mrs. Naidu suffered many terms of imprisonment. Her service as Governor of the United Provinces was all too short and India has suffered a sad loss of a most gifted personality, sorely needed in the planning and building of a new Dominion.

\* \* \*  
**Israel.** Eleven women are among the one hundred and twenty members of the Constituent Assembly of Israel.

Special facilities were made for Arab women for voting. Because of the Moslem objection to women voting together with men, special hours were reserved for women. Hundreds of Arab women queued up at the polling stations long before the opening hour for the women's poll. A number of women whose turn did not come within their time limit, were later seen queuing up with men, so eager were they to take full advantage of the vote given to them for the first time in their lives. Among the women were veiled Moslems, unveiled Christians; in village districts, felleheen and even tattooed Bedouin women.—(*International Women's News*).

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He quoted the Holy Father's hope that conviction would be strengthened "in the high quarters in which the problems of peace are discussed that it would be opportune to give Jerusalem and its outskirts an international character. It would also be necessary to assure, with international guarantees, both free access to Holy Places scattered throughout Palestine, and the freedom of worship and the respect of customs and religious traditions."

Among Bills discussed were the Coal Industry Bill; National Parks; Merchant Shipping; Housing (Scotland) Bill; Agricultural Marketing; Censorship of Plays (Repeal) Bill.

S.A.B.

## Reviews

**The Answer to Communism.** Edited by Douglas Hyde (Paternoster Publications, 1s. 6d.).

In this little book Mr. Hyde gives a clear account of the aims and methods of the Communist movement and shows how its doctrines can attract idealists who ignore its real objections.

The author points out the formidable nature of an organisation which has no restraints as to honour and holds that truth is subject to the needs of the moment.

While deploring the methods used, one must admit the devotion of the rank and file of the Communist Party and the author urges the importance of equal devotion in counter-propaganda and organisation. This is not a task for Catholics alone but of all who stand for Christian principles. While much of the current anti-Communist propaganda is futile because uninstructed the author insists that the only long-term answer to the Communist question is a spiritual one and personal sanctity the only weapon to destroy a creed which has grown out of a faithless age. P.M.B.

The Bloomsbury Publishing Co. has sent us three paper covered books by Sister Mary Ansgar, O.P. *Seven Gifts* (price 1s. 6d.) illustrates the Seven Gifts of the Holy Spirit, in writing and pictures, for the little child. *The Stations of the Cross in Outline Pictures* (price 1s.) is the latest addition to the series of Outline Books designed for religious instruction. *Angels at Home* (price 1s. 6d.) is a set of pictures for the children's walls. They can be coloured, cut out and mounted or framed. These books show a high standard of design and drawing and, in the case of *Seven Gifts*, of writing. They should be treasured by any child who is presented with them, and the child will have scope in exercising his sense of colour while he thinks over the meaning of the pictures. C.S.



TWENTY-FIVE YEARS AGO.  
*Christopher St. John in the "Catholic Citizen,"*  
 May 15th, 1924.

After the curtain had fallen on the first scene of *Saint Joan* at the New Theatre, I heard a voice rebuking me: "Oh, foolish one, and slow of heart to believe!" I was ashamed of having doubted that the Saint would be stronger than Mr. Shaw. Whatever his intention, he has not been able to break her to bits and remould her in his own image. Anyone who expects to find either originality or perversity in his treatment of her character, will be disappointed. We recognise at once the honest, simple, straightforward girl, whose perfect faith in her mission and in her revelations gave her a superhuman tenacity of purpose. We feel, as Guy de Laval felt when he met her at Selles, that she is "something wholly divine." It is a portrait which makes us forget the artist altogether in his subject. This is why people have said with some justice, that the play is less creative than any of Mr. Shaw's works. He has allowed Joan to speak for herself, and has reproduced the salient incidents of her career with as much accuracy as the exigencies of the theatre permit.—*Mr. Bernard Shaw's "St. Joan."*

#### IN PRAISE OF WOMEN . . .

Of women Mr. Morrison said at East Lewisham (2nd May):—

"If some of us men had to put in the hours of work and worry as many women do, with the little thanks they too often get for it, we might collapse.

"And it is one of my dearest hopes that as we make progress with the social advance we have started, a way will be found to enable more and more of our mothers to be relieved of some of their ties to enable them to bring the benefits of their counsel into national and local government."  
 —*News Chronicle.*

*Property in the Christian Tradition.* By Andrew Gordon, S.J. (Catholic Social Guild, Oxford. 1s.).

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#### OBJECT

To band together Catholics of both sexes, in order to secure the political, social and economic equality between men and women, and to further the work and usefulness of Catholic women as citizens.

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