

# THE CATHOLIC CITIZEN

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

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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

## Marriage and Divorce

Memorandum submitted to the Royal Commission by St. Joan's Social and Political Alliance

### Terms of Reference

"To inquire into the law of England and the law of Scotland concerning divorce and other matrimonial causes and into the powers of courts of inferior jurisdiction in matters affecting relations between husband and wife, and to consider whether any changes should be made in the law or its administration, including the law relating to the property rights of husband and wife, both during marriage and after its termination (except by death), having in mind the need to promote and maintain healthy and happy married life and to safeguard the interests and well-being of children; and to consider whether any alteration should be made prohibiting marriage with certain relations by kindred or affinity."

1. St. Joan's Social and Political Alliance is an organisation of Catholic women working for the political, social and economic equality between men and women.

The Alliance believes that the Sacrament of Marriage entails an indissoluble monogamous union entered into with the full consent of both parties; with a full sense of responsibility and without the intention to restrict procreation by artificial means.

The Alliance is opposed to any extension of the existing divorce laws. Indeed, mindful of the fundamental principle that marriage is a lifelong union of one man with one woman; the social benefits conferred by stability in family life; and the paramount consideration of the need of the children of the union for security, St. Joan's Social and Political Alliance would advocate a restriction of the existing facilities for divorce.

Believing in the indissolubility of the marriage tie, the Alliance is concerned with fostering conditions which make for stability in marriage. While holding that the first consideration must be the inculcation of Christian ideals in regard to sex, marriage and the family, the Alliance believes that social legislation can also play its part in promoting conditions under which healthy home life can be created.

The Alliance is concerned that the civil status of the married woman should not be inferior to that of her husband, or that of a single woman.

It recommends that laws which still impose a measure of civil incapacity upon the wife and mother shall be rescinded.

The Alliance maintains that:—

- (1) A married woman should exercise equal rights with her husband over the children born of their marriage.
- (2) The married woman should not be driven by economic necessity to engage in paid work outside her home, nor should she be denied the right to engage in such work should she so desire. She and her husband are the most competent judges of what is in the best interest of the family. At present, owing to shortage of labour, the work of married women is in demand, but conditions may well alter. Bodies in receipt of public grants should not have the right to dismiss women workers by reason only of marriage.
- (3) The economic status of the housewife should be raised. It should be legally recognised that husband and wife are partners, each being entitled to a share of the family income.

### 11. Recommendations

St. Joan's Social and Political Alliance therefore submits to the Royal Commission the following proposals:—

#### (1) Domicile

The Common Law doctrine that husband and wife are one person has resulted in the domicile of the wife being determined by that of her husband, a legal disability which still exists. The wife cannot divest herself of her husband's domicile and acquire her own domicile, with the result that anomalies occur in the field of Probate Law and Marriage Law. A wife who is born an English woman may find herself denied her rights to a hearing in an English court. *Legislation should be introduced to remove this injustice.*

**(2) Position After Court Proceedings**

- (a) In 1950 the number of men committed to prison by Courts of Summary Jurisdiction for non-compliance with Maintenance Orders was 3,544. At present Maintenance Orders are difficult to enforce and a term of imprisonment for non-payment cancels the debt. *Liability should not be thus extinguished and this administrative flaw should be corrected by legislation enabling collection by some such method as garnishee proceedings.*
- (b) At present Courts have power to make an Order only against a guilty husband for the support of wife and family. *The female partner who has means and has deserted husband and family should be placed in the same position as the male partner.*

**(3) Family Finances**

In too many cases the wife has no independent means or control over any monies given her for housekeeping, and is obliged to ask her husband for money even where her personal necessities are concerned. This financial dependence of the wife on the husband is humiliating to the woman and a cause of continual frustration and irritation, and may be an occasion for tyranny of the most galling kind. A wife has at present no rights of property over savings derived from the housekeeping allowance. While recognising that this situation and its amelioration are fraught with difficulties, means should be provided to protect a thrifty woman whose efforts to safeguard a home may be jeopardised owing to the absence of any appropriate legislation. *The Alliance suggests legislation on the lines of that advocated in New South Wales whereby ownership of savings is shared equally between husband and wife. The economic status of the housewife should be raised so that recognition is given to her right to a legal share in the family income.*

**(4) Taxation**

The present practice of taxing the separate income of husband and wife as one, is unfair to both husband and wife, and calls for revision both on moral and practical grounds. In some cases marriage may be so penalised as to provide a temptation to couples to live together without legal sanction. *Husband and wife should be separately assessed and separately taxed and receive equal treatment in regard to family reliefs.*

**(5) Housing**

The home is the centre of family life. Too many young couples are to-day handicapped by the lack of a house in which to create a home, and by the necessity of sharing the house with their relatives. Houses for larger families are especially scarce. The Alliance urges an

acceleration in the application of existing legislation to this need. Landlords should not be permitted to refuse tenants because they have children; rents and rates should be adjusted so as to avoid penalising large families. *This all calls for legislative action. Administrative action should be directed towards the further provision of creches, nursery schools and home helps, where the need for these may arise.*

**(6) Education for Marriage**

- (a) Boys as well as girls should be trained in home making.
- (b) Young people should be encouraged to seek competent advice in preparation for marriage.

**(7) Machinery for Reconciliation**

During 1950, decrees nisi for dissolution of marriage totalled 29,482. This figure reveals a state of affairs which calls for remedial action. *Appropriate bodies, voluntary or otherwise, acceptable to the religious beliefs of the applicants, should be entrusted with the task of prevention of breakdown, or of reconciliation where this has occurred. These bodies should receive adequate public grants to carry on their work.*

St. Joan's Social and Political Alliance believes that removal of injustices and hardships and the application of the above principles and remedies would assist in the solution of problems connected with marriage which are now so prominent in our community. The Alliance also believes that the present facilities for divorce encourage hasty marriages which are themselves the source of numerous divorces. It is impossible to build up the requisite sense of responsibility in those contemplating marriage if, at the same time, they are aware that they can break the tie as soon as it becomes burdensome.

**TWENTY-FIVE YEARS AGO**

*Leonora De Alberti in the "Catholic Citizen," February, 15th, 1927.*

The chapter on the first feminists is particularly interesting, with its account of Christine de Pisan (1363-1429), who "was the first woman to grasp, and partially to expound, the foundation principles of feminism, namely, that every woman should be allowed to develop her personality and to exercise her faculties to the full, and that to this end she should be gradually freed from all shackles which hinder that development and prevent that exercise."

For though the idea of a general revolt on the part of women against their subjection did not arise until the middle of the nineteenth century, throughout the ages and in all countries the voices of isolated women were raised from time to time in protest against the assumed moral and mental inferiority of their sex.—*The Evolution of Woman.*

**Notes and Comments**

With the whole nation St. Joan's Social and Political Alliance mourns the death of King George VI. Throughout his reign he has given to all his subjects a model of devotion to duty, of kindness, of an exemplary home life. May he rest in peace.

To Her Majesty the Queen and all the Royal family we offer our profound sympathy. May God bless Her Majesty Queen Elizabeth and grant her a long and peaceful reign.

Listeners to the broadcast discussion on Equal Pay in January may well have been confused by the constant reference to a "national cake." One was taken back long years to the refutation in college days of a similar rigid theory — that of the iron law of wages! What one gets another loses! If that is so, surely M.P.s are the greatest of sinners in taking so large a personal slice of the national cake and thereby presumably depriving the poorest of their thin share. Of course as costs rise the poorest suffer and those who can claim more alleviate their own plight at the expense of those who cannot — but to suggest that there is only a fixed amount to share out is sheer nonsense, and in any case there is the slice that belongs by right and justice to the women who built up the sum total of the country's wealth by their work and production. The only way to make this bigger is for everyone to work harder. But where, oh where, is my slice of cake!

A welcome visitor from South Africa came to the office on January 9th. Sister Pientia Selhorst of the Order of the Precious Blood, an Order founded for the African Missions, is Art Teacher at the great Training College at Mariannahill, Natal. She, herself, is a distinguished artist and pilgrims to Rome during the Holy Year may have seen her "Uganda Martyrs" in the Missionary Exhibition there. She has been spending six months in Europe—but was only able to have two days in London.

Sister Pientia's aim in training her African students, who come from all over the Union and outside it, is to preserve or enhance their own tribal inheritance and to give Christian ideas a firm foundation on African tradition. Her influence is widespread in the schools of Southern Africa and is important as giving the Africans a pride in their own culture. She teaches boys and girls at Mariannahill and is keenly interested in the work of the Alliance, especially for African women.

Sister Mary Hilda, of the Sisters of Notre Dame, who died recently, became, during her life-time, world famous as a pioneer in the child guidance movement. After nearly thirty years as a teacher at Dowanhill, Glasgow, she established a clinic for the difficult children, whose sufferings she had come to understand. In spite of increasing deafness she was consulted by experts from many countries on the problems of the maladjusted child. She was on important official advisory bodies for education and on a temporary commission for juvenile delinquency in Scotland, and recently the Pope recognised her great work as a Catholic pioneer in child guidance by bestowing on her the Cross Pro Ecclesia et Pontifice. May she rest in peace.

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We welcome the magazine of the All Pakistan Women's Association (10, Victoria Road, Karachi) which is full of information and inspiration, including, as it does, items of political, poetic and domestic interest. The tone is definitely egalitarian, with a high regard for the social work which can be achieved by Pakistan women. Of special merit is the serial on "Three Moghul Ladies." We salute a well-produced and well-edited contemporary and wish it every success.

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We offer congratulations to our members: Madame Marie José Russo, president of l'Alliance Jeanne d'Arc, on the birth of her fifth daughter; Madame Leroy, vice-president of St. Joan's International Alliance on her election as president of the National Council of Women of Belgium; the Countess of Iddesleigh on her appointment as magistrate for the County of Devon.

\* \* \*

The 41st Annual Meeting of St. Joan's Social and Political Alliance will be held at St. Patrick's Club Room, Soho Square, on Saturday, March 15th, at 2.30 p.m., Miss P. C. Challoner presiding. The speakers will be: Miss Anne Carolan, Miss Noreen Carr, Miss Angelina Esangbedo (Nigeria), Miss Eleanor FitzGerald, Miss Maude McGovern, and Miss Ann Whittles. Resolutions on points on our equality programme will be put to the meeting and sent to the appropriate authorities. Tea (1s. 3d.) may be had after the meeting.

Subscriptions to the Alliance (minimum 10s. to include *The Catholic Citizen*) are now due. The Treasurer would be grateful if these could be sent without delay.

## ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

AND

Editorial Office of "The Catholic Citizen"

55 BERNERS STREET, LONDON, W.1. Tel. Museum 4181.

Signed articles do not necessarily represent the opinions of the Society

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## Women's Service Library

Twenty-six years ago, Women's Service Library started modestly on its career with a few shelves of books, some much-thumbed official reports, and a small cabinet of newscuttings which had been collected to facilitate the work of the Women's Service Bureau. Its home was a converted public house, and the newly-appointed librarian sat enthroned in a pulpit-like construction on the site of the erstwhile bar. A few years later, the Library, much grown, but still small, was transferred to the recently-erected Women's Service House in Marsham Street, Westminster, where it occupied a beautiful room specially designed to accommodate it. The fortunes of war brought serious damage to this building, but, thanks to the generous hospitality of St. Anne's Society, Women's Service Library was preserved intact, and spent eight-and-a-half years in safety in Oxford. Its return to London in September, 1949, was made possible through the kindness of the Westminster City Council, who offered it shelf-space in the Great Smith Street branch of their Public Library. The librarian's office, however, and the antique and special collections are in the premises of the parent Society, the London and National Society for Women's Service, at 50, Tufton Street, S.W.1.

By the time of its return to London, the Library had grown to a considerable size, and possessed the finest special collection of feminist literature in the world. It now contains about ten thousand bound volumes, some three thousand Government publications, and a vast collection of pamphlets, leaflets, reports and newscuttings, together with a collection of autograph letters of absorbing interest.

Among the seven hundred antique books are many published in the 17th century, and at least

two published before 1600. The earliest book in the Library is a German black-letter dated 1527, on the Revelations of St. Hildegard. As, however, these are interpreted by Andreas Osiander, a friend and follower of Martin Luther, the conclusions drawn might well cause the originator both surprise and pain. In this section are books on the legal and social position of women, their political status, and the arts practised by them in the domestic sphere, including some rather hair-raising examples of home doctoring. It includes also the works of early women writers in contemporary editions. Here may be found plays by women successfully produced while Charles II was on the throne, poems by a maid of honour to Mary of Modena, wife of James II, and novels of the age of Queen Anne and her Hanoverian successors.

The story of the women's movement can be traced in the historic section, which contains not only books and periodicals, but also the annual reports and propaganda leaflets and pamphlets of the women's suffrage societies, both constitutional and militant. In the thousand-odd biographies can be read the lives of women through the ages. Here, saints and sinners, salonieres and political hostesses, queens and working women, doctors, artists, scholars and social workers jostle each other. In the modern section the scope is widened to take in books, reports, pamphlets and newscuttings on social, political and economic subjects likely to be useful to those engaged in any form of public work.

An information service is also provided on subjects within the scope of the Library. Enquiries are received from all over the world; in fact, in its time, the Library has had dealings with people from nearly fifty different countries. Where the information required does not exist in

printed form, typed memoranda can be prepared. The women's societies make good use of the service of the Library, which has also proved of value to M.P.s and their secretaries, authors, lecturers, research students, broadcasters, journalists, and members of many other professions. In one and the same week, it once provided material for a film and a University sermon.

VERA DOUIE

### EQUAL PAY

The Chancellor of the Exchequer has stated that he cannot agree to the request of the staff side of the Civil Service Whitley Council for the gradual introduction of equal pay for men and women Civil servants. Mr. Butler pointed out that though the initial cost of the gradual introduction of equal pay might not be as great as that of the recent general pay increase in the Civil Service, it would improve the relative position of women. He could not sanction any salary agreement which changed the relativities. Moreover such a step would have repercussions in industry and create further inflationary pressure. The Chancellor could not say when the gradual introduction of equal pay would be considered; in a year's time he was willing to meet the Civil servants again, provided it be understood that this did not imply that action would then be taken.

The following is the reply of the Equal Pay Campaign Committee, of which St. Joan's is a constituent society.

"The Equal Pay Campaign Committee has noted the Chancellor of the Exchequer's statement that he cannot accede to the request made by the staff side of the National Whitley Council for the Civil Service for the gradual implementation of equal pay. They point out that only a few months ago Mr. Butler pressed the Government to extend the area in which equal pay is already given in the Government service, but that now that he has the opportunity of taking action himself, he raises the same objections that have been made by his predecessors for years. On his plea that he is not prepared to alter the relativity in rates of pay for men and women, it is pointed out that the change in relativity is the purpose of the claim and must take place whenever equal pay is established. Consequently Mr. Butler's present excuse is tantamount to a repudiation of the principle. The committee maintain that it is illogical and inequitable to apply the argument of inflationary pressure to women alone when wage increases, amounting to over £300,000,000, were granted to industrial workers during 1951. Thus women are expected to continue bearing the double burden of rising prices on sub-standard pay. Women are being urged to help the country in this time of crisis, and the Government relies upon their patriotism and loyalty to accept the continued exploitation of their work inherent in unequal pay. The committee believe not only that this injustice could be rectified immediately without danger to the country, but that the application of equal pay in the Government services would so encourage women everywhere that it would result in the increased production which is recognised to be vital."

### THE PRICE OF LOBOLA

In two copies of the *Missionary Magazine* of the Jesuit Missions there appears the life story of an African girl written by Prista Singabadi. It reveals a clear case of coercion through the custom of lobola. Prista was sent to a Catholic school and baptised as a Catholic. Gradually there grew up in her heart the desire to be a nun, but directly the desire crystallised she was up against her family's wish to see her married and all the difficulties connected with lobola. She was chosen by a Methodist boy who paid lobola in spite of her continued refusal to marry him unless he became a Catholic. The Father at the Mission where Prista was teaching offered to pay back the lobola as the boy planned to become a Methodist Minister and Prista's desire to become a nun had increased. But on false pretences her parents persuaded her to go home for a week promising to allow her to return. Prista wanted to repudiate the intended marriage to the boy and to pay back the lobola with money lent her by the Mission Father. But her father forestalled this by beating her brutally and demanding the money he knew she carried with her. The male members of the family threatened to take the girl to the boy's people and to say to the boy: "We have brought your wife so be happy with her."

With the help of her sister Prista succeeded in running away, back to the Mission. But her earnings as a teacher will for some time go to repaying the lobola money. We can only surmise and hope that her great desire to become a nun will be fulfilled.

Apparently this is no isolated case. The *Missionary Magazine* is edited by the Rev. Jerome O'Hea, S.J., and may be obtained from Loyola Hall, Rainhill, Lancashire.

### HERE AND THERE

"When the family budget is small, and a young married mother who is used to working in a factory finds that more money is needed to balance it, then often she'll go out to work again. There is nothing mysterious or sinister about it."—Bradford Priest reported in "The Catholic Herald."

## International Notes

**I.L.O.** It is perhaps a not very cheering thought that the I.L.O. has recently disclosed that non-manual workers at present account for an average of more than 30 per cent. of the population in industrial countries and that the numbers of white-collar workers are increasing faster than those of manual workers. For it may be read as meaning that administrative machinery is increasing at the expense of production and that the increase of education everywhere has tended to decrease the value of manual work in people's minds. And to this state of affairs there must come a saturation point. Be that as it may, the I.L.O. has now made it its duty to take up the cause of the white-collar class. As women make up a large part of this class it is important for us to note developments. A description of the problems facing the white-collar worker has been prepared by the International Labour Office and will be discussed by an Advisory Committee on Salaried Employees and Professional Workers when it meets in Geneva on February 18th. The Committee represents thirteen nations and is presided over by Mr. Max Kaufmann, the Swiss Government representative on the governing body of the I.L.O. Detailed proposals have been prepared concerning improvements in the structure, layout and general surrounding in shops and offices. A warning has been issued against the use of windowless buildings which, according to the I.L.O. report—"Hygiene in Shops and Offices"—would be extremely dangerous in case of fire. This report points out that "artificial and total exclusion of all outside views is against man's natural inclinations and is liable to induce a feeling of depression and confinement which can seriously affect the mental and physical health of the worker and lead to a corresponding reduction in his efficiency and output."

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**Switzerland.** The Federal Council which was given the duty of considering the draft Bill to give women the vote for local government bodies and the Cantons has decided to adjourn the question indefinitely. Delegates from various women's organisations pleaded in favour of the reform. The men of Switzerland do not seem to realise the value to the community of all the magnificent work done by Swiss women. Perhaps only a women's strike would convince them.

\* \* \*

**Tanganyika.** Among the petitions submitted to the United Nations Visiting Mission to Trust Territories in East Africa was one from 4,000 Catholics of Kibungo-Matombo.

They say that they have to go a five hours' walk to Church on Sundays, crossing many rivers, and that they, with the Headman, offered a piece of their own land for a Church. They say the Government refused to allow this, and they want the United Nations to know that they are forbidden to use their land for their own benefit. The petition continues:—

If the Government feared that our land would be lost to the Missionaries they are mistaken because first, we are not too stupid to see to that. Second now the number of native priests is going up very rapidly and thus the time is not far when we have our own people for the Church. Nor will all these natives of the land be refused to have land because they are priests? But more important is the fact that the (Local) British Government here is being unfair here for refusing the sole owner of the land to use it for the benefit of the people who own it. We do not consider this to be just. And we have the impression that the Government is snatching the land out of our hands and so we have no right to our own land.

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**Transvaal.** We congratulate Mrs. McGrath on her unopposed return to the Roodepoort Town Council. Mrs. McGrath was Mayor of Roodepoort for the year 1949-50, and her daughter, Mrs. Denneley, was her Mayoress. Both are members of St. Joan's Alliance, and Mrs. McGrath was a foundation member and first president of the Transvaal Section.

The Transvaal Section is preparing a survey of African women, with particular attention to the problems of urban Africans.

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**U.S.A.** In seven States women are still ineligible for Jury Service—namely in Alabama, Georgia, Mississippi, New Mexico, Tennessee, Texas and West Virginia.

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We are very glad to receive regularly two Italian periodicals — *Orientamenti Sociali*, the fortnightly paper of the Catholic Institute of Social Activity (Rome), and *Vita e Pensiero*, a cultural and Catholic monthly published in Milan under the editorship of Fr. Agostino Gemelli, O.F.M., and Monsignor Francesco Olyati.

*Orientamenti Sociali* for 30th November has an editorial on Don Luigi Sturzo by Giuseppe Gemellaro, praising his character and policy as standing above party strife, inspired by the highest Christian ethic. An article by the same author in the December issue is called "The Family and Integral Education."

*Vita e Pensiero* of November contains articles on "Science and Humility," "The Poetry of Temptation," "The Secret of François Mauriac," etc.

## REVIEWS

**Victory. How Women Won It. A Centennial Symposium.** By the National American Woman Suffrage Association. (H. W. Wilson, Co., New York.)

This book, the gift to our library from one of our members in America—Mrs. Hedstrom Quirk—comes under review at a moment when British women are suffering another set-back in the struggle for justice, the justice this time of equal pay. It gives an account by different writers of the various stages in the fight for the vote in North America. It begins with the events leading to the first Woman's Rights Convention, at Seneca Falls, in July, 1848, and traces the struggle step by step and State by State to the final ratification of the nineteenth Amendment to the Constitution in 1920. It gives short biographical notes of the chief pioneer leaders—Lucretia Mott, Elizabeth Cady Stanton, Susan B. Anthony, Carry Chapman Catt, and others too numerous to mention, and describes the brilliant campaigns of three generations of workers for the Cause. The period covered is roughly the same as that of the Suffrage Campaign in this country, but whereas the energies of British women were directed towards winning a majority vote in Parliament, the American women had to win State by State so as to achieve a two-thirds majority in Congress, first in the Lower House and then in the Senate, and when the nineteenth Amendment to the Constitution was finally passed in 1919 it took American women another year to get it ratified.

It is good to read that Wyoming, the first State to grant the vote to women (in 1869) refused to drop the Suffrage Clause as a condition of entering the Federation of States in a telegram saying: "We will stay out of the Union a hundred years rather than come in without woman suffrage"; and that the Manager of a Circus in Ohio (an Australian) invited the women to joint his procession and sent his clowns to distribute their leaflets. It is also encouraging to read that it was the memory of a local Woman's Rights Convention he had attended as a boy that prevailed on the Governor of Wyoming to sign the Bill granting "a long deferred justice" to women, and that the women stuck to their guns throughout the difficult times of Negro enfranchisement despite pleas that they should not "confuse the issue".

In Illinois, when the Bill had gone through two readings, the opposition brought all its powers to bear on the young and uncertain Speaker to postpone the third reading. He appealed to the women for further evidence of Suffrage strength. "During the week-end the women brought all their forces into action. They made the wires hum. His telephone rang constantly with appeals for his support,

and on Monday morning he found his desk massed high with letters and telegrams."

The Suffrage strength was proved and the point was won. Is there perhaps something in that story for us?

P.C.C.

**I Too Have Lived In Arcadia**, by Mrs. Belloc Lowndes (Pan Books, 2s.).

It is well that this fascinatingly unusual book will be brought to a wide range of readers through its issue in a cheap edition by Pan Books.

Eleven years have passed since "I Too Have Lived In Arcadia" was first published and its brilliant author has passed with the years. Yet, in reading it a second time one feels as though she were beside one "telling" this wonderful "true story," so vivid is her style.

She passed her first six years mostly with her French grandmother at La Celle St. Cloud, that corner of Eden twelve miles from Paris. She writes:—

"Till I was six years old I led a life of complete freedom. I was never scolded or told not to do what I had set my eager heart on doing. . . . No taboos existed under that kindly roof. If something I wished to do was not allowed, an appeal was made to what mind I had."

It is not surprising that this vivacious, high-spirited child, who had never been curbed, was acutely miserable, when, after her father's death she passed under the iron rule of a typical Victorian "Nannie," who did not hesitate to tell her when she had been "very naughty" or "intensely disobedient."

Some of the fiercest fighting of the war of 1870 went on in the vicinity of La Celle St. Cloud and the village was nearly wiped out.

Mrs. Lowndes writes of her childhood—  
"The pall of war hung over every day of my life. . . . I cannot remember the time when war was not a sombre reality to me. . . . Strange and terrible stories were rife during the whole of my youth of the way the Germans had behaved in our village. . . . Most days I passed a kind of pound where a woman who had caught smallpox, had been bricked up to die alone!"

The many long letters quoted — French and English — form a considerable portion of the book, which bring the lives and opinions of the writers before the reader in a most moving way. How well they wrote and how did they find the time to do it? Of course, eighty years ago women had what has almost disappeared — leisure. The two old ladies, Madame Belloc and Mademoiselle de Montgolfier, her friend, had three capable maids to relieve them of all domestic worries.

In closing the book one is filled with gratitude to Marie Adelaide, Julie, Elisabeth, Renée Belloc Lowndes for leaving us this valuable record of days of historic interest and people of outstanding worth.

E. F. G.

## CORRESPONDENCE

DEAR EDITOR,

Your reviewer of a book on St. Joan of Arc in *The Catholic Citizen* of January 15th, quotes the author as saying that it was not the Church which killed her. Nothing can be more certain than that her martyrdom was due to the Bishop of Beauvais; Joan told him herself that he was responsible; and she was burnt with the *cap of the Inquisition* on her head as a heretic.

The only gesture of sympathy and pity came from an English soldier who made and handed her a rough cross.

M. A. R. TUKER

*Our reviewer writes:*—It is not denied that the Bishop of Beauvais was responsible for St. Joan's death. But the Bishop was not the Church, as even the Protestant author of the book admits. It is well known that St. Joan insisted more than once during her trial on her right of appeal to the Pope but that this was denied her.

B. H.

**W. M. CHARLIER**—Catholic Bookseller—Gloucester House (4th floor), 19, Charing Cross Road, W.C.2 Tel. WHItchall 3957—any Catholic book obtained to order.

**BOOKS WANTED SECONDHAND.** "Adam Bede," "Mill on the Floss"; Novels by the Brontë sisters.—Write Box 8, St. Joan's Alliance, 55, Berners Street, W.1.

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NON-PARTY

Office—55, Berners Street, Oxford Street, London, W.1

Patron: *Saint Joan of Arc.* Colours: *Blue, White and Gold*

Organ—"The Catholic Citizen," 4d. monthly.

## 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.

## MEMBERSHIP

All Catholic women are eligible as Members, who approve the object and methods, and will pay a minimum annual subscription of 10s. which includes *The Catholic Citizen*. Men are invited to join as Associates, on the same conditions, with the exception that they may not elect or be elected to the Executive.

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