

THE  
CATHOLIC CITIZEN

VOLUME XXIII, 1937



ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE  
55 BERNERS STREET, LONDON, W.1.

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WOMEN'S SERVICE  
FILE COPY  
THE NOT TO BE TAKEN AWAY

# Catholic Citizen

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

Vol. XXIII, No. 1.

15th JANUARY, 1937.

Price Twopence.

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 Bahaya Women

BY DR. ADAMS CLARK

The position of women in Africa varies from tribe to tribe. Amongst the people of the tribe I knew (district Bukoba in the Tanganyika Territory), their position was very low. A wife's advice was not asked, for example, over any business the husband might transact, such as buying cattle. In some tribes, on the other hand, women are as a rule consulted in such matters.

The woman must never walk before the man; single file is the rule, and she must follow him. Conversation may indeed be carried on between them, but only over the shoulder, walking in single file. The wife carries all the burdens—bananas or a water pot on her head, the baby on her back, a toddler catching at her skirts, and maybe firewood in her arms. In front of such a woman a man would walk alone, carrying only his spear. This suggests, of course, that the man walked free in the first place for the sake of protecting his family from wild beasts on the road, but he continues to do so in the midst of a crowd where there is no danger.

Boys, as a rule, are gladly sent to school by their parents; girls are sent reluctantly, if at all, as they are wanted to help in the hut, to mind the baby, or fetch water from the river or water-hole.

In the tribe of which I speak, boys might become Christians more readily than girls. A girl, once married as a Christian might not change her husband. But her husband had bought her from her father and any subsequent husband would have to buy her again from the father. Therefore better keep one's daughter

pagan, and then a conjugal quarrel or change of affection might provoke their return home and other marriages might be arranged any number of times, and greatly to the paternal profit.

Sometimes a woman would come to hospital and all the other patients would shun her. She was a witch—she cast spells on other women's babies, causing illness or death. More than once for the sake of the woman herself she had to be given a room to herself. One I remember had been unjustly cast off, even by her husband, for this reason, although at the time she was pregnant with his child. When her baby was born she asked to go out of hospital earlier than she should because she so suffered from the ostracism which not all our goodwill could prevent. I, indeed, was so indignant that I deliberately picked out for her the prettiest of the baby clothes sent me from Europe to give to the native children. But she was then so accustomed to unkindness, so unused to any justice, that to be singled out for even such a small advantage brought tears to her eyes.

Childlessness there is still a great reproach. The most loving and exemplary husband will take another wife to bear him children, particularly sons. To be without a daughter matters less than to have no son. A widow with even an infant son has a position. She cooks for him, and cares for his plantation; when he marries she rules over his wife and helps her to spoil the children (for there is no kind of discipline exerted in the home). A widow with daughters is as one with no child; she reverts to the protection of the nearest male relative of

her husband, and thus to concubinage.

In individual cases, there as elsewhere, the wife may by her own strength of will and personality rule her husband and obtain her own way. For the first months or years after marriage the bride does often rule the home, and makes the most of it, knowing that never again in her life will she have so good a time. It is the custom to imprison her in the hut after marriage—she grows fat with idleness and that is native beauty. Very often she suffers from lack of exercise and if she falls ill, she will not be brought to hospital till the last possible moment because at this time she should not be seen. The length of time of this enclosure varies; of late it has been much diminished; but often it lasts till the birth of the first child, and that child more often than not dies because the young mother has been living an unhealthy life and has in addition not been allowed medical attention. It was, indeed, expected, that the first baby should die; so much so that it was hardly mourned as were later infant deaths. But if the second and the third child died too, then the husband and mother-in-law would blame the girl, for it could not but be her fault, perhaps her intention, that they died. For this alone patients have come to the European doctor and many a marriage has been saved and many separations ended by the birth of a living child at last after a stay in hospital.

Theoretically, under British law, no girl may be forced to marry any man against her will. She may be brought before the civil court to register her marriage and she may there declare her lack of consent. But it is still an exceptional girl of fourteen that will dare to defy her father and family—her mother and mother-in-law. If, as a result, she is turned out of her home, she can take refuge only at a mission, and the mission cannot refuse to return her to her father when he demands her except by paying the bride-price for her, and in many cases this has indeed been done, for the sake of freeing the girl. The girl's own attitude to being bought for marriage is that of approval, for she is valued in proportion to the greatness of the price paid for her.

While the native girl remains uneducated she will not learn to distinguish between reason and superstition, between natural law and tribal custom, or between the laws of hygiene and the methods of native medicine. There is no short cut to female emancipation in Africa—the only road is a Christian education.

## International Notes

We have received the Annual Report (1935-36) of the Central Catholic Library, 352 Collins Street, Melbourne.

The Library reports a greatly increased circulation and adds: "Many subscribers take a magazine as well as a book." The Library is "becoming the home and helper of many small bodies." In this connection we remind readers that it is certainly the "home and helper" of our Australian Section, who held their public inaugural Meeting there.

By the kindness of one of our Australian members the *Catholic Citizen* is sent regularly to the Library.

\* \* \* \*

We are pleased to note from *The Dawn* (Perth) that in **Australia**, in connection with the Amendment of the Shops and Factories Act, Mrs. Cardell Oliver, M.L.A., was successful in moving that juvenile workers of both sexes coming under the provisions of a certain clause of the Act, should be awarded equal rates of pay. The amendment was supported by our co-religionist, Miss May Holman, M.L.A.

During a discussion of a motion put forward by Mr. G. Lambert, M.L.A., for the holding of an enquiry into the question of the employment of young men, Miss Holman ably moved an amendment that any such enquiry should not be restricted to the male youth of the State, but should include the youth of both sexes. This amendment was carried, though the motion was lost.

\* \* \* \*

At the eighteenth annual meeting of the American Hierarchy assembled in Washington last November, the bishops unanimously adopted a resolution extending a vote of thanks and profound appreciation for the wonderful and continuous Christian work of Mother Katherine Drexel, superior general and foundress of the Sisters of the Blessed Sacrament for Indians and coloured people, and offering prayers for her restoration to health.—*Catholic Action* (U.S.A.).

\* \* \* \*

Mrs. John Scott, the veteran worker for women's enfranchisement, sends us information that an amendment to the Electoral Act of the Province of **Quebec** to give the provincial franchise was defeated by 49 votes to 21.

## Notes and Comments

We offer our respectful homage to His Majesty King George VI and wish him a long and prosperous reign.

\* \* \* \*

Our very good friend Dom Gilbert Higgins, C.R.L., who has warmly encouraged the Alliance ever since its early days sends, with his annual subscription, greetings for the New Year. He says:

A very happy New Year and may every day in it bring the Alliance fresh joy, fresh hope and unbounded courage. You have done good work for women and will do more under the protection of Our Lady and St. Joan.

\* \* \* \*

Our front page article this month is written from the personal experience of a member of the Alliance. Dr. Adams Clark worked with the White Sisters in Tanganyika at their Mission at Kagondo, Bukoba, during a period of three years. We are most grateful to her for giving us really first-hand information.

\* \* \* \*

An Institute dealing with the Archives of the Woman's Movement was opened last month in Amsterdam under the name "Internationale Archief voor de Vronwenbeweging" (I.A.V.).

The founders are three Dutch feminists, Miss Johanne Naber, Miss Rosa Manus and Dr. Posthumus van Goot and the International Institute for Social History has put a spacious suite of rooms at the disposal of the Archives.

St. Joan's Alliance has sent as a gift a complete set of bound volumes of the *Catholic Citizen* for inclusion in these Archives, each volume inscribed, the inscription setting forth the aims and objects of the Alliance.

The *Catholic Citizen* will continue to be sent each month.

\* \* \* \*

On December 10th a Conference was held by the British Commonwealth League in Albermarle Street, London, on "Modern Civilisation, its effect on the Family life of the African." The Alliance was represented by Miss Barry, Mlle. Lenoël, Mrs. Laughton Mathews, Miss Parnell and Miss Spender.

Of the two resolutions passed one demanded "that adequate provision be made to enable the African native working in the mines to live

a normal family life," and the other urged "the International Labour Organisation to institute an enquiry into the standard of living and the conditions of work of the industrialised African native and his family."

\* \* \* \*

We draw the attention of our London readers to the "Unity and Action" dinner of the Catholic Citizens' Parliament, to be held on Wednesday, February 3rd, at Thames House, Millbank, S.W.1. Tickets 6s. 6d. His Grace the Archbishop of Westminster has promised to preside, and there will be a reception by His Grace at 7 p.m. Full particulars are enclosed. St. Joan's Alliance has been affiliated to the Parliament since its foundation, and we urge our members to attend the dinner.

\* \* \* \*

We offer our deep and affectionate sympathy to our Hon. Secretary, Miss Barry, in the loss of her sister Claire Davis, who died of pneumonia on December 31st. R.I.P. At the Requiem and funeral, the Alliance was represented by Miss Spender. On behalf of the Alliance Holy Mass has been offered for the repose of her soul, and we ask the prayers of our readers for this intention.

Our readers are requested to pray for the repose of the souls of our members, Mrs. Reginald Clarke, and Sister Mary Augustine, Ursuline of St. Margaret's Convent, Edinburgh. R.I.P. Sister Mary Augustine was an early member of the Alliance and a faithful subscriber to the *Catholic Citizen* ever since its foundation in 1915.

## Annual Meeting for Members only

The Annual Meeting will be held on Saturday, March 13th. Nominations for Committee and resolutions for the Agenda must reach the Secretary not later than February 8th.

We remind members that nominations must be duly proposed and seconded and the consent of the candidate obtained.

## ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE,

AND

Editorial Office of "Catholic Citizen":

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

Signed articles do not necessarily represent the opinions of the Society.

## EXECUTIVE COMMITTEE.

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MISS CHRISTINE SPENDER, *Hon. Editor.*

## A Valiant Woman \*

This book is mainly the straightforward account of a work of reclamation which, in these days of derelict areas that baffle Boards and Commissioners, may well encourage the faint-hearted to press on. Of the spiritual life which was the source and inspiration of the achievement there is only enough said to indicate its power, but that is according to the mind of the noble woman who is the subject of the story.

Mother Arsenius was the child of an Irish Catholic father and an English Catholic mother, and when she gave up a gay and happy life in the world her first desire was for complete surrender in a Contemplative Order. This aspiration for undisturbed union with God she gave up, but did not lose, when she chose to serve God in His creatures in the active life, and her double "sacrifice" was utilised to the full, and repaid in spiritual and temporal coinage in superabundant measure.

She had no desire to teach, but for years that was her task, and, quite unqualified as she was, she became head of the School in Dublin that was fighting against the proselytising of the richer Protestant educational bodies. The grace of God, the support of her Order and her own gifts made her a success here as elsewhere, but she was determined that Catholic teachers should be trained, and it was largely owing to her efforts that a Catholic Training College was at length established. The Faith is more important than qualifications, and God will work His miracles when necessary, but Mother Arsenius was not so temerarious as to expect miracles in place of man's efforts. God would

\* *Mother Mary Arsenius of Foxford.* By the Reverend Denis Gildea. (Burns, Oates & Washbourne, 6s.)

assist these efforts and this conviction led her to embark on the enterprise with which her name will be for ever connected—the creation at Foxford of a flourishing factory where there had been nothing but desolation and despair. With complete trust in Providence, after whom she named her settlement, she yet demanded the highest human efficiency, and sought advice from specialists, enlisting the aid of so mundane but useful a body as the Congested Districts Board!

Her life shows a fine courage and a strong pity that grew in the unhappy Ireland she lived in. Her first memories were connected with the famine of '47; she taught the children whose Catholic education was still barely tolerated by the law; she lived in close contact with the conflicts associated with the Land League and the great and tragic name of Parnell; and amidst the troublous times that accompanied the rebellion of 1916, she showed, as always, an impartial and outspoken sense of justice, a meekness towards legitimate authority, and a charity for all that won her respect on all sides and the devoted love of her own people.

This story is a proof, if one is still needed, that the contemplative mind is not unpractical, and that Catholic enterprises can combine deep spirituality with a high standard of efficiency; while a comparison of the account of this woman building her factory in the wilderness and battling against the forces of despair and obstruction with the picture of the Valiant Woman in Ecclesiasticus, shows how similar in all ages is the true ideal of womanhood, and how far that is from the Victorian model that was admired in Mother Arsenius' time and which has perhaps still too strong a hold on the minds of some to-day.

P. C. CHALLONER

## St. Joan's Dinner

On December 8th St. Joan's gave a dinner at the Wilton Hotel, at which the guests of honour were Miss Marie Carroll from Australia and Mlle. Lenoël of France. Vice-President of the Alliance.

Mrs. Laughton Mathews in the chair, spoke of the international progress of the Alliance; L'Alliance Ste. Jeanne d'Arc had been founded five years, last year had seen the foundation of a section in Brazil, and this year of the Australian section, represented by Miss Carroll.

Mlle. Lenoël said that her joy in being present was tempered by the disappointing news she had to bring of feminist progress in France. M. Leon Blum was in favour of the enfranchisement of women, but would fix no date for such a measure; meanwhile he had appointed three women as under-secretaries of State. Of three bills affecting women before the Chamber, the most important sought the abolition of State regulation of vice, though considerable amendment was needed before the bill could be acceptable to Abolitionists. The Alliance in France had passed through a difficult period, but it was going forward. It has added to its activities co-operation with a school for the training of girls for trades usually reserved for men.

Miss Marie Carroll brought the greetings of the Australian Section, to "the mother organisation, its foundress and national and international executive," and the assurance of its "loyalty and co-operation in the aims of the great Alliance." In Australia they had a special and difficult problem in the aboriginals, who were still living in stone age conditions, and who had pernicious marriage customs, baby girls being promised at birth to old men. Natives had official "Protectors" in appointed police officers. St. Joan's Alliance was working to ensure that some of these protectors should be women. There was also much work to be done to defend the native women on the coast against the Asiatic pearl-ers; Mgr. Gsell had asked for support for the native women. Often the native girl children would run to the missions for protection. Miss Carroll concluded with a survey of the position of women in the public services.

Miss Billing then recalled the old suffrage days and the gallant splendour of such women as the Pankhursts, who were to-day all too little appreciated.

A vote of thanks to the speakers was moved by Miss Christine Spender, and seconded by Miss Barclay Carter.

B.B.C.

## ST. JOAN'S ALLIANCE IN AUSTRALIA

The Alliance has had a triumph since its last meeting. Following on complaints made by some of the young women members re solicitation by men in the street, the Hon. Secretary wrote to the Chief Commissioner of Police. She had a reply by return that action would be taken at once to rid the routes indicated of the menace. The young women in question have reported since that there has been an officer on patrol duty.

The officers are discussing ways of bringing the Minister of the Interior to take action in connection with the sale of Aboriginal girls to Japanese pearl-ers in Bathurst Island. The matter has already been brought up in the Federal House and dismissed with no decision taken. The Protector of Aborigines in Queensland has been communicated with on the desirability of women Protectors, but his reply was not encouraging.

Miss Julia Flynn's appointment as Chief Inspector of Secondary Schools has recently been confirmed by the Cabinet, and Dr. Georgina Sweet has recently been elected to the University Council. The latter is the first woman in the history of the University of Melbourne to be thus appointed. She has a distinguished past as she was the first woman lecturer in the University, the first woman to receive a Doctorate of Science and the first woman associate professor in Australia.

We have received the following note from Mme. Pesson-Depret, Hon. Secretary of the French Abolitionist Society and President of L'Alliance Ste. Jeanne d'Arc.

"The French Government, at the instigation of the Minister of Health, M. Henri Sellier, has recently drafted a bill concerning the treatment of venereal diseases, street solicitation and suppression of licensed houses.

Some parts of the bill are most satisfactory to Abolitionists who wholeheartedly support the suppression of licensed houses, but oppose one particular clause which would ruin the whole law; namely, that some exceptions might be allowed in certain cases.

As regards street solicitation, the terms of the bill are not clear enough to ensure practical application in the abolitionist spirit.

Thirdly, experience has shown that compulsory measures regarding the cure of venereal diseases, fail, whereas non-compulsory, free and confidential treatment succeeds."

## Reviews

**Pius XI and Social Reconstruction.** By Lewis Watt, S.J., B.Sc. (Econ.). (Oxford Catholic Social Guild, 3d.)

**The Guild Social Order.** (C.S.G., 1s.)

Father Lewis Watt has produced a valuable introduction to the Papal Encyclical *Quadragesimo Anno* which will earn the gratitude of students and group leaders endeavouring to apply to modern and national conditions the principles of the Pope's teaching.

*The Guild Social Order* provides useful information on the true meaning of that Corporatism which has been so badly served by the late developments in Europe, and which has itself served the turn of totalitarian States who are trying to gain Catholic support by trading as representatives of the Pope's mind.

P. C.

**Catholic Negro Education in the United States.**

By Maragaret A. Diggs, A.B. (1351 Otis Street, N.E., Washington, D.C., \$2.50.)

This study of Catholic Negro Education in the U.S.A. is written by a young Catholic who has herself graduated in a Negro University. It is written with a remarkable detachment and lack of bitterness and one thankfully recognises that the Church, despite the attitude of individual members, has always exhibited indifference to barriers of colour and race, and has opposed slavery through the mouths of the Popes from as early as 1462 up to the present day. It is, however, unfortunate that the idea of segregation should persist in almost every effort to help Catholic negroes in the U.S.A. Of course this is mainly a result of the attitude of the large majority of American Universities which, to their shame, exclude coloured people. Segregation of congregations was coincident with the incursion of French speaking negroes into the U.S.A. at the time of the Haitian and Santo Domingo revolutions. French speaking negro congregations were formed to meet their needs.

A detailed description is given of Mother Catherine Drexel's immense work for Catholic negro education through her Foundation of the Sisters of the Blessed Sacrament, the first Congregation devoted exclusively to the coloured races of America, both Indians and Negroes.

C. S.

**African Adventure.** By Father James, O.M., Cap. (Capuchin Monographs, Father Mathew Record Office, Dublin, 3s. 6d.)

In this little book, Father James deals with the question of Foreign Missions in general. He goes on to describe Capuchin Missionary work in Barotseland, N. Rhodesia, where he himself travelled along the Zambesi River from the Victoria Falls to Portuguese West Africa.

"No Mission can hope to prosper that cannot reach the native women," writes Father James. He continues:

... The position of women in Barotseland is literally that of woman in lowest paganism: she is not a person, she is merely goods and chattel, the property of her owner, and polygamy is largely practised. Nothing less than the centuries-old Christian emancipation of woman has to be effected. Our mission will be essentially incomplete as long as the Sisters are absent from it.

In his description of the religion of the Barotse, Father James tells us:

... In religion, as in many other things, the individual does not count in Africa, the emphasis is upon the tribe. The Barotse, like others, think as a tribe, as a collectivity; the individual native ordinarily has no thoughts or theories of his own in such matters, and if that is true of men it is still more true of women, whose personality counts for so very little in any pagan system.

In the Epilogue which Father James addresses to the Capuchin Missionaries of Barotseland as his "Adieu," he exhorts them:

Nothing less than the Christian vision of life instead of paganism and the substitution of the Christian principles of natural law in place of the tribal system, with its primitive practises, its general disregard of the dignity of woman and its degrading superstitions, must be your ultimate objective.

And Father James' final word is a plea for the native woman:

One final word. Christianity has always appealed to women, for Jesus Christ was truly the Liberator of women. A mission that does not reach the woman-native can have only a small measure of success. But there is only one way of achieving this, and that is by the advent of Sisters to your mission. Fortunately we are now in possession of a promise and by the time that this Adieu reaches you, nuns will perhaps have come to ensure success.

C. S.

**The King's Christmas Present.** By Joan Windham. (Sheed & Ward, 3s. 6d.)

These stories for children are adapted from the French "Cinq Contes de Noël" by Camille Melloy. They are beautifully illustrated by Jeanne Hebbelynk and the book would make a charming present for a young child.

C. S.

**Morals and Marriage, The Catholic Background to Sex.** By T. G. Wayne. (Longmans 3s. 6d.)

This small volume, written by a professor of theology under a pseudonym bears the Westminster Imprimatur. The subject is treated with the candour and the restraint which it demands. The author has the outstanding merit of presenting Catholic doctrine in its fairest garb, Divine Law derived from Divine charity, the justice of the Law-giver not permitted to obscure the love of the Creator. Hard cases are given their due and difficulties are not ignored. We rejoice to find so much that is sane in this small volume, much that has not been stated so satisfactorily by other Catholic writers. The following quotations will give an idea of its excellence:

"In their equal dignity as persons made to the image of God, a man and a woman give themselves to one another." "They must reserve their impulses, for marriage does not legitimize sex indulgence in any form." "Special sex intercourse is only one part of the general intercourse of married life." "Sinfulness may also be present through selfishness,—if the act is forced by one and suffered by the other, when it is harmful to the health of one or both or a child not yet born or weaned." "There is no obligation if there is a danger of the infection of disease."

F. M. S.

**The Messengers of the Faith** have sent us a pamphlet published by the Catholic Truth Society (2d.) which describes the origins and work of their own Society and that of "other new expressions of Religious Life"—nearly 80 of which have been founded since the war.

In one of these Societies—"The Ursulines of the Sacred Heart of Jesus Agonizing"—which has 21 Houses in Poland and which believes in being self-supporting, "the Sisters plough and sow, reap and hoe and till their 450 acres themselves" on their farm at Pniewy. Their most prolific source of income is horse-breeding:

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C. S.

LIVERPOOL AND DISTRICT BRANCH

Hon. Secretary, Miss Bowden,  
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Early in January we had the pleasure of seeing Miss Barry and Miss Spender at our committee meeting. We thank them very much for coming.

We offer our deepest sympathy to Miss Barry and her family in the loss of her sister, Mrs. Davis, who died on December 31st.—R.I.P.

The Annual General Meeting is arranged to take place on Monday, February 1st, at 25 Croxteth Road, Liverpool, by kind permission of Mrs. McCann. We hope to have the pleasure of seeing Miss Barry then, to give us courage to go ahead in the coming year.

## SUBSCRIPTIONS AND DONATIONS

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\* Jubilee Gifts.

We are most grateful to members and friends of the Alliance for their warm support of our Christmas Sale. Through the efforts of those who gave, those who bought and those who sold, we have made the magnificent sum of £36 9s. 7d.

We offer our thanks to the following firms who sent us gifts for the Sale: The Grape Nuts Company Ltd., The Horlicks Malted Milk Co. Ltd., The Parazone Co. Ltd., The Marmite Food Extract Co. Ltd., Messrs. Cow and Gate Ltd., Messrs. Ovaltine and Messrs James Pascall.

## ANNUAL SUBSCRIPTIONS

Subscriptions to the Alliance and to the "Catholic Citizen" are now due. We beg all our friends to send their subscriptions without delay, and thus save extra work and expense at the Office. Subscription to the "Catholic Citizen" 2s. 6d., minimum annual subscription to the Alliance 1s. At the same time we remind members that 1s. does not cover even the expense of sending notices, and we ask them to increase their subscriptions if possible.

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