

THE CATHOLIC CITIZEN

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Daughter of the ancient Eve,
We know the gifts ye gave and give;
Who knows the gifts which *you* shall give,
Daughter of the Newer Eve?

Francis Thompson.

Four Steps into Heaven

By CHRISTINE SPENDER

Miss Kaye-Smith has written a study of sanctity, *Quartet in Heaven**, in which she enquires into the lives of St. Catherine of Genoa, St. Rose of Lima, St. Thérèse of Lisieux and Cornelia Connelly. She has divided the book into sub-headings: The Matrons (Caterina Fiesta Adorna and Cornelia Connelly); The Maidens (Rosa Isabella Santa Maria de Flores and Thérèse Martin)—and she finds other comparisons among the quartet. Obviously Catherine and Rose are from the old world, saints in the grand style, and Thérèse and Cornelia are of this modern world. Their story is quite recent. Miss Kaye-Smith includes some "Notes on Sanctity," but the actual studies themselves are of greater interest in illuminating sanctity because the author has been careful to show how this quality, instead of being grafted onto personality, grows from a person's very nature and from the circumstances surrounding that person. And yet not by nature but by Grace. At least two of the personalities concerned only escaped becoming permanently neurotic because Grace stepped in and made them otherwise.

I found these four stories enthralling and all the more so because Miss Kaye-Smith did not prevent me from seeing the central figures primarily as human beings who received a call and did not thereafter look back. There is the thrilling moment when Catherine of Genoa after ten years of drifting and unhappiness cries out before the priest from whom she has asked a blessing: "No more world! No more sin!" From here she goes on to four years of penance, she nurses in the town hospital and during the plague, yet her penances equally with her good works are always subordinate to the burning love within her which produced St. Catherine, the great Mystic, the teacher of a group of disciples.

Then there is the call of the other Matron, Cornelia Connelly. In the spring-time of her happiness as a young married woman with her children, she gave her all to God. "Oh, my God, if this happiness be not for Thy glory and

the good of my soul—take it from me. I make the sacrifice." The next day her little son John died in agony, from burns, on her knee. She knew the sorrow of the Mater Dolorosa, and was to know many twisted roads of unhappiness before a perfect work was accomplished in her. It was not that she did not value natural happiness as a gift of God, but it was as though she knew there was something greater, something beyond, so that when the call to sacrifice came she was ready. Ultimately she was torn from the care of her own children only to become the Mother and teacher of innumerable children in her foundation of the Holy Child.

St. Rose of Lima, the most beautiful and attractive of all the quartet, yet more terrible in her uncompromising purity than any other one of them, when did she hear the call? It would seem very young. "She had learned to pray before she had learned to speak . . . Her prayer was a wordless flow from the heart, and its first object was the suffering Christ . . ." Yes, in some mysterious way which we moderns find very difficult to understand, this infant had learned to value pain as the expression of her love. Later seeing sin as the very opposition of the purity of God she fought it with mortifications we cannot help finding terrifying and abhorrent. She despised and tried to deface her own beauty seeing in it both a trap which would drag her back to worldliness and an instrument of perdition for others. She seemed to live all the time in the light of Christ's saying: "He who is an enemy to his own life in this world shall keep it, so as to live eternally." But this same Rose loved flowers and animals; she grew flowers, she embroidered them, birds and insects sung matins with her. "O all ye works of the Lord, bless ye the Lord!"

Then comes the call of St. Thérèse of Lisieux, who lived nearest to us. Although religion conditioned all she did, from the time she was a baby, it appears to the onlooker that something more was needed to call this pious child into the path of sanctity. "A small miracle was

**Quartet in Heaven*. By Sheila Kaye-Smith. (Cassell, 15s.)

necessary to make me grow up," she says in the "Histoire d'une Ame" — and she goes on to describe the Christmas Grace. It is a small incident, part indeed of St. Thérèse's own little way, but how fraught with significance. She was nearly fourteen and it was Christmas time. Her father and her sisters Léonié and Céline were at home and after the midnight Mass these three were about to follow the family custom of watching the baby of the family (Thérèse) examine the treasures in the shoes she had left on the hearth. She had been looking forward to her father's happiness in her pleasure but as she runs upstairs she hears him say: "All this is too childish for a big girl like Thérèse, and I hope this will be the last year of it." The words pierce her sensitive heart, but she runs downstairs and carries on with her accustomed gaiety. "In one moment the work that I had been trying to do for years was done," she says. The extreme sensitiveness, bordering on egoism, was conquered at last, and Thérèse was ready to go on, to enter Carmel at fifteen, and eventually to conquer the world by her "L'Histoire d'une Ame."

Sheila Kaye-Smith dwells at some length on the influence the relatives of her quartet had on the course of their lives. In the case of St. Catherine of Genoa her husband did not satisfy her and she, apparently, did not satisfy him. She led a lonely and frustrating life which drove her to the edge of what we would call a nervous breakdown. In the end her husband came back to help her with good works, but his influence was more negative than positive.

It was different with Cornelia Connelly. The match with Pierce Connelly was a love match, she adored her husband and allowed him to be the leading spirit. Yet it was she who first entered the Catholic Church and later on the strength of her character was to underline the weakness of his. His vacillating and vain movements were to condition the whole trend of her life, but out of the material he thrust into her hands she moulded something beautiful and worth-while.

St. Rose of Lima had her mother and her brother, Ferdinando. The mother appears to have been a nervous and excitable woman with a habit of nagging and an impulsive way of doing the wrong thing. Yet one cannot help sympathising with her for Rose must have been an exasperating daughter for a mother who wished to make the most of the beauty and talent of her offspring. So it would seem that this mother was a kind of test of endurance in Rose's case. The brother was different. He had some affinity with the demands of her sanctity and helped her considerably. But it was he who told her most cruelly, in some rough childish game, that her beautiful hair was an instrument of perdition. At once she cut it off with shears from her mother's work-basket.

Thérèse Martin was surrounded by her family and saw very little of other people. Her older sisters were to precede her into Carmel and thus plant an abiding ideal in her heart. Her father in his loving-kindness and his essential goodness was to typify in her mind the all-embracing love and tenderness of God. Yet in some extraordinary manner the influences bearing upon St. Thérèse were pre-natal. Both her father and mother just missed vocations and the one little boy born to them (who died in infancy) was to have been the missionary of the family. It is not just by chance that St. Thérèse has been proclaimed the saint of the missions.

I do not wish to go further into the lives of those described in "Quartet in Heaven." Miss Kaye-Smith has used all her talents as a novelist in bringing her four protégés to life and in describing their back-grounds. Those who would know about the quartet have an exciting experience in front of them in the reading of this book, and I cannot spoil this experience.

INTERNATIONAL NOTES

Australia. The latest issue of *St. Joan's Australia* reports a talk given by Mrs. V. Fogarty, President of St. Joan's Alliance, Queensland, on "Women in Public Life." Mrs. Fogarty spoke for the Catholic Central Library Radio Session. We note with interest that she draws attention to the fact that mothers who have to take their babies shopping in the city of Perth (Australia) have reason to thank Dame Edith Cowan, who succeeded in getting a by-law passed to provide buses with hooks where prams may be carried safely to and from the shops.

Switzerland. A Swiss woman who marries a foreigner will be able to keep her Swiss nationality on making a declaration at her marriage. This law was voted by the Chamber at the end of September and will come into force in January, 1953. Those Swiss women who are already married to a foreigner may be re-instated in their Swiss nationality if they make the demand within the year. The law will come into force automatically unless a referendum is demanded.

Unesco. The Seventh Session of the General Conference of Unesco opened in Paris on November 12th. Among the questions to be considered will be a scheme for travel coupons, further steps to aid the free flow of information, the implementation of the Universal Copyright Convention and of Unesco's Technical Assistance programme.

Dr. Maria Schlüter-Hermkes, vice-president of St. Joan's International Alliance, is attending the Conference as expert adviser on questions regarding women in the German Federal Government's delegation.

Notes and Comments

On Thursday, November 20th, at 7 p.m., St. Joan's Alliance is sponsoring a Public Meeting at the Holy Child Convent, 11, Cavendish Square (by kind permission of the Reverend Mother) when Miss Chave Collisson, Secretary of the Association for Moral and Social Hygiene, will speak on **Josephine Butler — a great Victorian Reformer**, with Lady Pakenham in the Chair.

We hope members will bring their friends to this meeting as the work of Josephine Butler is so little known today and still so much needed.

* * *

The Alliance is happy to offer congratulations to Viscount Samuel on his Parliamentary Golden Jubilee. We pay tribute to his staunch support of the woman's movement in both Houses of Parliament. In particular, we remember with gratitude his invaluable help on the Nationality of Married Women Committee. In the House of Lords on June 26th, 1946, when, in an eloquent speech he introduced a Motion in favour of the married woman's right to her own independent nationality, he said how reasonable this principle was. He pointed out that it was also fundamental that woman is an end in herself, not merely a means to an end, that woman is a person in her own right and this should apply to questions of nationality as well as to other matters. This is indeed a truly feminist outlook.

* * *

The Birmingham City Council has lifted the ban on the permanent employment of married women in municipal offices. For thirty years no married women have been permitted to work on the permanent staff.

Meantime *The Daily Telegraph* reports that one of the Big Five banks has decided to enforce its rules against the employment of married women officers which were relaxed during the war. The National Union of Bank Employees is asking for the hold-up of dismissal notices pending negotiations.

* * *

St. Joan's Alliance protested to *The Daily Telegraph* against the flippant comments contained in a leader, "Bartered Brides," of October 16th. The suggestion from the Ngwa Native Authority (Nigeria) that the bride-price should rise according to the educational qualifications of the girls, which provoked these comments, also provoked a protest from the Ngwa Youth Association. The bride-price itself is the mark of a form of slavery which denies to women their dignity as human beings, but it is also a serious deterrent to matrimony on the part of young African men who find that the polygamous rich have a monopoly of wives.

The protest of the Alliance was not published.

We congratulate Miss Teresa Wardell, a member of the Alliance in Melbourne, who has been appointed Social Service Officer of the Child Welfare Department of Victoria. Miss Wardell was one of the earliest graduates of the course for the Diploma of Social Studies, and was for some years Social Service Officer for the Diocese of Melbourne. After the war she went to China as representative of U.N.R.R.A. and later the United Nations sent her to the Philippines to make a report on social conditions there.

* * *

On October 7th, Miss Alice Hudson received the Freedom of the Borough of Eastbourne in recognition of her fine record of public service. For thirty-three years she was a member of the Borough Council and the town's first woman Mayor.

* * *

The twenty-fourth report of Cecil Houses shows Mrs. Cecil Chesterton, in spite of frequent spells in hospital, still planning and pressing to pay for the Residential Club for seventy-two old ladies which was opened on June 14th, 1951. This had been her dream ever since the Girls' Club in Gower Street was completed in 1947.

The work of Cecil Houses extends to homeless women from every part of England, Scotland, Ireland and Wales, the Commonwealth, the Continent, and the Far East. Neither colour nor language is a barrier.

* * *

Several members of the Alliance enjoyed the International Kitchen Exhibition in the Festival Hall on November 4th.

Queen Elizabeth, the Queen Mother, visited the Exhibition and saw cooks from nineteen countries demonstrating their traditional cookery, many in national dress.

There was a fashion parade of house and kitchen ware in the restaurants during tea, and this took cognisance of man's place in the home by showing special kitchen clothes for him too. It was interesting to note in the excellent programme provided, that in Indonesia "it is the housewife's task to run the financial affairs of the family. Her husband hands over to her his full salary, and it is her responsibility to see that everything is looked after properly."

The Exhibition was arranged by the Gas Council of which Dame Vera Loughton Mathews is Adviser on Women's Affairs.

* * *

As we go to press we rejoice to read in the Queen's Speech, on the opening of Parliament that a Bill will be introduced to make certain changes within the framework of the Education Acts in the law affecting voluntary schools.

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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Equality of Women before the Law in Germany

Article 3, paragraph 2, of the Constitution of the German Federal Republic lays down that men and women shall have equal rights. This equality holds good in all legal relationships, family rights, labour legislation, the civil service, etc.

To allow time for the necessary legal measures to be prepared, Article 117 of the Constitution which came into force in May, 1949, lays down that this equality be implemented by March 31st, 1953. At the moment, existing enactments to the contrary are still valid. In view of this, certain important measures are at present before the Federal Parliament.

1. The Civil Service Act of the Federal Republic is expected to be ready very shortly. This Act replaces the provisional Act passed in the summer of 1950. This in turn was a new version of the National Socialist German Civil Service Act which in essentials set at nought National Socialist measures without however abolishing those prejudicial to women. One judge, a member of St. Joan's, and many other members of the Alliance have fought untiringly for the abolition of measures prejudicial to the legal position of women civil servants, by articles in legal journals, lectures and radio addresses. The draft before the Federal Council abrogates all measures discriminating against women, including the so-called celibacy clause which lays down that a married woman must leave Government service if her economic position appears to be assured through marriage, and including clauses embodying inequalities in pension rights. Briefly, *the complete equality of women and men civil servants is established.*

2. Incomparably more important because it embraces all social classes and will determine the rights of future generations, is the draft reform of the law pertaining to family relations presented to the Federal Government by the Federal Council, the purpose of which is to put into

execution the constitutional principle of the equality of the sexes.

Three points are concerned here:

(i) The regulation of matrimonial affairs is now in the hands of the husband whose decisions the wife has to accept, unless he abuses this right of decision, which abuse has to be proved by the wife in Court. The German Section of St. Joan's and many of the women's organisations demand that the Constitution should recognise that neither spouse should be allowed to act without the consent of the other.

(ii) The regulation of the mutual rights of parents and children. According to present law, the father wields full power, the mother being allowed to co-operate only in the personal care of the children. In differences of opinion the father rules. Women demand equal rights both in matrimonial affairs and in parental control, so that all points shall be decided jointly. If the child's welfare is endangered by his parents' disagreement recourse must be made to the Court and judgment be given in favour of whatever is considered to be in the best interests of the child. This alone accords with the Constitution. Both Catholics and Evangelicals oppose this.

The Evangelical women of Germany who belong to the "Evangelical Women's Work" are engaged in close conflict with the Council of Evangelical Churches, composed exclusively of men. St. Joan's will maintain its stand for the full legal equality of women in family relationships according to the principles of the Alliance. One of our members has already published several articles in legal and other papers and given radio addresses and lectures in this sense. Many Catholic papers hesitate to publish articles on this subject, but not so *Hochland* which published a long contribution in the August number from one of our members. The principal battle will be fought in the Federal Council. St. Joan's German members have sent a memorandum to all members of the Federal

THE SUDAN

When Mr. Eden made his statement in the House of Commons on the draft constitution of the Sudan he took credit for the article in the Statute which lays down that no disability shall be attached to any Sudanese by reason of sex, but appeared to find no incongruity between this and the article which lays down that to be qualified for the franchise a Sudanese must "be a male." When pressed by Dr. King, in a supplementary question, he replied: "We have expressed the wish that there should be no sex discrimination in respect of the franchise but that is a matter which the Sudanese Parliament itself will have to decide when it is elected."

This is political chicanery which is supported by the press and the complacency of members of Parliament (both men and women) who argue that we have done all we could. The British Government can provide for a self-governing Parliament based on manhood suffrage but not for one based on equality of political rights for both sexes. The betrayal is as gross as that of the British administration which years ago forbade slavery but pusillanimously shrank from taking a stand against female circumcision.

But our responsibility is not ended. For the period between the beginning of Home Rule (January 1st, 1953) and full political independence, developments may still be influenced by British and other advisers. Sayed Sir Abdel El Rahdi and the present Minister of Education assured us that amendments would come quickly and scouted the idea that Sudanese women would have to go through the equivalent of our suffragette movement. Their party has now made an agreement with Egypt whereby direct election by males is already extended to thirty-five more provinces although it is admitted, says *The Times* (October 31st) "that it would not in practice be possible to get more than a very small minority to the poll." Let all Sudanese leaders—and Mr. Zarroug and his colleagues of the Ashigga party were even readier to express sympathy with the women—use the power that has been given them to rectify this present Draft Constitution.

O. E. HODGE,

Hon. Secretary,

Status of Women Committee.

Parliament. The draft of the Government Bill is contrary to the Constitution on both these points.

(iii) The third matter with which legal reform must be concerned is the new regulation concerning property rights. Here there is no opposition to the equal rights of women, which on all sides is deemed necessary.

The government draft proposes division of property with sharing of any profits made during matrimony, if the marriage is dissolved. If the marriage endures, the wife has no claim; if it is dissolved, the earning partner (usually the husband) is obliged to share the property and profits with the non-earning partner. The property too, is to be divided if the surviving spouse has any claim on the deceased bread-winner or property owner.

This proposal of the Federal Government concerning property rights of the married couple is not entirely satisfactory but no better proposals have been brought forward, even by the women themselves.

HILDEGARD KRÜGER,

Judge in "People's Court,"

Düsseldorf

TWENTY-FIVE YEARS AGO

"The Catholic Citizen," 15th November, 1927.

Miss Kathleen FitzGerald proposed the toast of the chief guest of the evening, and spoke of the support and sympathy the Alliance had received from Dom Gilbert Higgins since its foundation right through the early and dangerous years of the Suffrage fight. Dom Gilbert Higgins rising to reply was received with great enthusiasm, the audience standing and singing "For he's a jolly good fellow." Dom Gilbert said he had always been interested in the society, and admired its work. It was his great aim to bring all young Catholic women into the movement, he would never cease to urge them by pen and tongue to join and be led by St. Joan's Alliance, and take an interest in upholding their full rights as women citizens. He knew they could find no better teachers than the members of St. Joan's S.P.A. He would continue to pray for the success of the work of the Alliance.—*Dinner to Dom Gilbert Higgins.*

HON. TREASURER'S NOTE

Saturday, November 29th. I am sure I need not remind you that this is the day of our Christmas Sale. Please send along your things to sell as soon as possible so that we can decide on our number of stalls. Also do make up parties for lunch (from 12 to 2) and for tea (from 3.30 onwards). Thank you for responding to the farthing and shilling funds.

We beg for more volunteers to help on the day of the Sale.

N. K. CARR

WANTED—Furnished or Unfurnished Flat convenient for City, one or two bedrooms, sitting-room, kitchenette and bathroom.—Box 9, St. Joan's Alliance.

FOR SALE Handknitted babies' woolies, reasonable prices. Box 7, St. Joan's Alliance.

STAMPS. 25 foreign and colonial, all different—3d. per packet. Box 3, St. Joan's Alliance.

THE MONTH IN PARLIAMENT

Parliament met again on Tuesday, October 14th, after the summer recess. It was prorogued on Thursday, October 30th, until November 4th when the Queen opens the new Parliament in State.

During this short period a number of comparatively minor matters were discussed, including such questions as the quality of beer sold in State-owned Public Houses and the revision of an old Act (which is apparently an active necessity, even today) against cock-fighting. Among the weightier concerns were Housing in Scotland, Fuel and Power resources, Germ Warfare in Korea and the Visiting Forces Bill, which was finally passed on October 30th.

This last is an extremely interesting development. It is the legislation necessary to allow NATO countries to retain jurisdiction over their forces in this country, and similar steps will be taken in all other NATO countries. This delegation of authority is a new and very important principle in our legal system and its introduction was rightly queried and very closely sifted by Members, notably by Mr. Silverman who put up what practically amounted to a one-man fight and achieved one Amendment ensuring that persons who might technically be termed "deserters" were not denied right of access to our civil courts, and a fresh form of words designed to prevent visiting forces from claiming that anything and everything was done "in the course of duty" and therefore subject to Court-martial and not our civil law. Another amendment preventing laws based on racial discrimination from being enforced by foreign forces on our soil was not, however, incorporated. The Government held that in practice it would not be necessary and was clearly highly tactless. The argument that the South African ban on mixed marriages was not "discrimination" since it applied equally to both sides (put forward by Sir Ian Fraser) appears, however, to be somewhat disingenuous. The question illustrates the difficult and delicate moral problems involved in achieving practical international co-operation without surrendering one's own standards. At any rate the protest is on record.

Questions were asked on Equal Pay on October 14th by Miss Ward, who asked the Chancellor of the Exchequer, "If he will make a statement on his further conversations with the Trades Union Congress on the question of Equal Pay." Mr. Butler replied "I was asked by the deputation from the Trades Union Congress who came to see me if I would authorise the Whitley Council to begin discussions on the various possible schemes for the gradual introduction of equal pay . . . As I explained . . . in view of the present internal financial position I

do not wish to raise false hopes that it will be likely that a start on equal pay can be made in the near future." He went on to say: "We are doing our best to see whether it would be honourable, in the interests of both parties, to proceed with these discussions, and if it is, we shall so proceed." One can only admire so tender a sense of justice.

Miss Ward attacked again on October 28th. She asked the Minister of Housing and Local Government "what agreement has been reached on the expenditure involved on Departmental account to meet the equal pay award made by the London County Council." Mr. Macmillan replied: "I am replying to the Council agreeing to meet the extra expenditure in respect of rest centres." Miss Ward pursued: "Arising out of that answer may I ask my right hon. Friend if he would not consider it logical that equal pay should now be applied by all local authorities in the country in order to give equal pay to at least one section of the public employees; and I presume he would have no objection to confirming such applications to his Department for the same financial assistance?" Mr. Macmillan replied "I will do my best, but the hon. Lady will know that what is logical and what is done is not always the same thing."

The question of the Sudan Draft Constitution was also raised, on October 22nd. Following questions by Mrs. White and Dr. King, on the exclusion of women from the franchise except in graduate constituencies, the Foreign Secretary made a statement which included the following point. "There is an Article in the Statute (the Self-Government Statute) laying down that no disability shall be attached to Sudanese by reason of sex." Mrs. White then remarked: "Is the right hon. Gentleman aware that that part of his statement which showed that Her Majesty's Government said that there should be no discrimination on the grounds of sex or religion will give great satisfaction to many people in this country, and that we shall also be pleased that there will be more constituencies for which there is direct representation?" To which Mr. Eden replied: "The hon. Lady will be aware, as to the first part of her question that whatever we may feel—and we have expressed what we feel—it is in the final resort a matter for the Sudanese Parliament to decide. As to direct representation, I have looked into it carefully. Naturally it is attractive particularly to people like ourselves who are used to a particular form of democracy. At the same time there are many parts of the Sudan in which direct election will be quite unworkable. I know that we had the same experience in relation to elections in Cyrenaica some while ago. So, although in principle we

should like it, in practice we have to recognise what the limitations are." Dr. King finally asked: "Does the Foreign Secretary's excellent reply on the broad principle of no discrimination in sex and religion mean that the clauses in the draft constitution which did create sex discrimination as far as the franchise is concerned still stand, or have they gone?" To which Mr. Eden's answer was: "We have expressed the wish that there should be no sex discrimination in respect of the franchise, but that is a matter which the Sudanese Parliament itself will have to decide when it is elected."

B. M. HALPERN

REVIEWS

A Little Learning. A Victorian Childhood. By Winifred Peck. (Faber & Faber, 12s. 6d.)

From this very charming book there emerges a picture of the education of one Victorian Child which broke all the rules of a good education and yet produced a delightful and highly educated young woman who romped through Oxford and took a First in History, leaving those who romped with her trailing after her amongst the Thirds! Or so the legend ran when the present writer went up shortly after Winifred Knox (now Lady Peck) went down. My sole memory is of a brilliant looking visitor at Dinner in Hall wearing a dress with butterfly wings behind—at least that was the impression I received.

A series of incompetent governesses with a hostile (and strictly evangelical) old nurse to thwart their efforts, schools which ranged from the old-fashioned Miss Quill's Academy, Day Establishment for Ladies at Eastbourne, and a similar Establishment at Edgbaston to Wycombe Abbey and St. Leonard's, Fife, made up what may be called the formal education of this scarcely typical Victorian girl. There were however other influences; the lovely house of Aston Hall where the unromantic looking little girl fed her historical imagination with scenes from Stuart days; one or two brilliant teachers; the scholarship of a rather remote father; the clever brothers, amongst them Ronald Knox, now Monsignor; the gentle memory of her own mother. There was also the artistic sensibility of her step-mother, herself a product of French and German governesses; and self-instruction in Latin, Greek and Italian.

All these are delightfully described. Lady Peck pays deserved tribute to Miss Dove of Wycombe Abbey who "turned her back for ever on Ruskin's dictum that a girl should know a little of everything and everything of something"; and to Miss Elizabeth Wordsworth with her "dear faint likeness to Alice's White Queen," to whose credit it was that "the transition from the Victorian to the modern atmosphere was . . . so gracefully performed."

It is a book that repays reading for many reasons—not least for its witty descriptions. "I can still see the horrid light brown merino frocks, and hats covered with buttercups in which we must have looked like two sausages lost in a lush meadow at a picnic."

P. C. CHALLONER

Marriage, Morals, and Medical Ethics. By

Frederick L. Good, M.D., LL.D. and Rev. Otis F. Kelly, M.D. (Clonmore & Reynolds, 12s. 6d.; Agents: Burns Oates).

This book written by two doctors, one a priest theologian-psychiatrist, the other a gynaecologist is refreshingly straight-forward and easy to understand. The opinions are obviously informed and the authors are consultants to the Matrimonial Tribunal of the Archbishop of Boston. On the other hand, one wonders how a wealth of medical detailed information and sometimes, not generally accepted medical opinion can be of assistance to some, or all of the persons to whom it is addressed, clergy, medical men, lawyers and nurses.

A few thorny problems of medical ethics have, on the other hand, been only very lightly touched upon and the practitioner faced with these cases will not receive all the guidance he might have wished. In other instances, the views expressed will be of great value to medical, and no doubt to clerical readers also.

F. M. SHATTOCK, M.D., D.P.M.

L'Amour, Madame. (Shown at the Cameo-Polytechnic, Regent Street).

Films de France have produced a delightful and charming film, starring the famous Arletty and François Perier. The plot is of the slightest—a young man who is forced by his ambitious mother into making capital out of the beginnings of calf-love. The denouement is unexpected and amusing. It leads to a sorting out of young couples and to the writing of a play—especially for Arletty and written by her adorer, whereby he attains fame and asserts his real personality. The final fade-out convinces us he is well on the way to replace calf-love by something more sincere. Most of the background is laid in sunny St. Juan-les-Pins. Go and see this film for yourself if you want to enjoy an afternoon of sunshine and frivolity and above all if you want to see some really good and witty acting. C. S.

We ask the prayers of our readers for the repose of the soul of Madeline Bacon who died on November 8th. She was a generous member of the Alliance for many years. R.I.P. We offer our sympathy to her daughter Miss Paula O'Heny and to her son Mr. William Bacon.

HERE AND THERE

"Garn, don't be daft: a chef's a man" said the little girl on the bus to her companion. Why? A chef only means a cook and there are millions of women cooks. We are asked to suppose, of course, that a chef is a superior kind of cook and so must be male. What nonsense! There are plenty of women who can cook as well as any man—the main difference is that when they are doing it professionally, the women get paid less than the men. But if some men do reach a higher standard than the majority of women in this all-important art, is it surprising? We remember that many years ago the L.C.C. offered courses to boys and girls leaving school whereby they might learn to cook. The boys were offered instruction covering two or three years that they might become chefs, the girls two or three months to qualify as cooks. Incidentally, it was the rate-payers' money that was spent on these courses—why should so much more go to the boys than to the girls? Comparatively recently posters decorated the hoardings advertising courses in cooking. They all displayed a handsome young man instructing a pretty girl. Never was it the other way round. Doubtless he was a chef teaching her to be a cook. We are tired of the suggestion that the superior role must be the man's and just as tired of knowing that money and effort are continuously spent with the object of translating such wishful thinking into reality. A woman we know commiserated with her friend because the latter's daughter was older than her son, saying that was bound to create an awkward situation, for, she argued, a brother should look after and protect his sister, and a sister should look up to and respect her brother. It was difficult for them to maintain their respective roles when the girl was a few years older than the boy!

Absentmindedly half listening to "Programme Parade" one morning recently we learned that there was to be a talk about Americans, one of the questions for discussion being "Do Americans glamorise their women?" What, we wonder, are "Americans?" Male creatures who possess women? But there are female Americans as well as male Americans. Do they also possess women whom they may or may not glamorise? We did not hear the broadcast so cannot say whether or not these questions were answered.

It may be said that these little things are of no importance and time should not be wasted on them, but they are all indicative of the fact that women's status is not yet equal to that of man.

—*Woman's Freedom League Bulletin.*

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