

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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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.

Women in East Africa

By Catherine Dickson

As Envoy of the Legion of Mary for East Africa, it is my duty to visit the many Missions and Convent Schools where groups have been established and to set up new ones wherever Bishops and priests extend a welcome to this form of Catholic Action.

Nairobi is our Headquarters and in that city we have a great many branches of the Legion, composed of European, Goan (Portuguese Indian), Seychellois and other races, all working amicably together in this land of racial segregation. We have here also a large number of African groups, the language alone making for separate "Praesidia" for these. In the "Comitium" (the governing group) African, Indian, Coloured and European, all meet together to supervise some five hundred groups scattered over the four East African Territories: Kenya, Uganda, Tanganyika and Zanzibar, and spilling over into the borders of Central Africa. An excellent Comitium President and staff of helpers deals with central work and leaves me free for the privileged task of roaming around the roughly million square miles of "Mission Land" and witnessing not only the results of Legion activity but also the wonderful work that is being done by Fathers and Sisters of a dozen different nationalities whose achievements, one feels, are far too little known in our own land and are impossible to realise save by personal contact.

It is surprising how well the African can carry out the rules of the Legion of Mary, his absence of self-consciousness making him better fitted to talk to his fellows about spiritual things than many of his more highly civilised brethren. And though Minutes and such secretarial aspects involved in procedure are a difficulty with the less educated elements (albeit they are sometimes the best in apostolic labours) yet to those who have sufficient education the very preciseness of method is an asset; the African can do even most complicated things very well once he is shown how. We have some fine Junior groups (under eighteen) whose members spread the Faith chiefly by instructing the young and the aged in their prayers and by persuading children to attend

school—in the case of girls a difficult and important undertaking for many parents are unwilling to spare them and consider girls' education a waste of time.

The Legion helps to raise the position of women. For example, the Buganda women kneel to all superiors and even to their husbands when speaking to them, and practically never offer any remark in the company of men, yet, after my talk to a very large mixed gathering, when I asked for questions some women were brave enough to put a few. "How wonderful it is," said one, "for us women to be able to speak out and say what we think in so large a gathering." But this woman knew also that in the Legion Meetings the women would have to give their "report of work done" just as the men; and this opened up vistas of possibilities undreamed of before.

Incidentally, it must not be supposed that the Buganda woman is a suppressed personage. She has a tremendous dignity and a position in her household that make her supreme in her own domain but that is far from the equality of persons that human rights demand. For those who are interested in the picturesque, the Buganda women have a charming and distinctive style of dress—long, with low-cut neck and slightly Victorian bustle effect, always of delightful colouring, brought out by contrasting wide sash which hangs to the feet.

But very different are the Kikuyu women from these, their elegant sisters whose custom it is to carry everything (except baby) on their heads and whose deportment and poise most of us English would envy! The Kikuyu women are nearly always bent double with a huge load on the back, dragging rather than hanging by a strap round the forehead and another load in front, plus baby on back. Often you meet one bowed like this walking behind her husband who carries merely a stick to help him along! And this tribe is one of the most advanced, and politically-minded, stretching outwards from Nairobi itself. But the younger generation of women have excellent opportunities for education,

and surely will not long continue to be beasts of burden for their husbands.

In some parts of Tanganyika young girls on "growing up" are shut up in the hut practically in darkness, sometimes for as long as two years; to come out only when their marriage celebrations are fixed, which often means when the money for the feast has been collected. In olden times there was in this custom the desire to protect the girl till she was married; but in connection with it are very immoral and deleterious practices, and of course the health of girls suffers appallingly, also their mental condition as they come out "quasi animal." The Missionaries have gradually persuaded the Christians to give up this custom or at least the worst elements in it. They insist that Christian girls attend Mass on Sundays which at least gets them out once a week. I have seen them going on all fours with face covered to "instruction" so as not to be seen by men. There are, however, hundreds of poor things still having to suffer this horrible imprisonment.

In one area where this custom is particularly strong I found the Legionaries were making this their special work; trying to persuade parents "not to shut up their daughters," or to shorten the time, often with notable results.

It is possible that if the Government would grant permits for making "beer for the occasion" the girls' time of imprisonment would automatically become shorter. The growth of Christian education will eradicate the evil in time, but the expressed disapproval of Europeans and officials would greatly hasten the process; the District Commissioners do not appear to trouble about this custom which does such harm to the young womanhood of East Africa.

DAME ENID LYONS MAKES HISTORY

For the second time Dame Enid Lyons has created an Australian political record.

She is the first woman to receive Cabinet rank in the Federal Parliament.

Dame Enid has been given the position of Vice-President of the Executive Council in the new Menzies Ministry. In 1943, she was the first woman to enter the Australian Federal Parliament. Dame Enid's portfolio carries no departmental duties, but it will give her the opportunity of presenting the woman's view-point at Cabinet meetings.

Dame Enid declared that the presence of women in Parliament has given Australian women a livelier interest in politics; it has given them also a truer appreciation of the relation of politics to every phase of modern life.

Dame Enid Lyons is President of St. Joan's Alliance in Australia.

CATHOLIC MARRIAGE ADVISORY COUNCIL

The Catholic Marriage Advisory Council has now been at work since August, 1946, attacking the evil of the breaking up of marriage and the family.

It is under the patronage of Cardinal Griffin and has the blessing and support of the Archbishops and Bishops of England, Scotland and Wales.

The number of applications for help dealt with recently average seventy-three a month; they include medical and legal problems, advice on annulment, and cases for reconciliation, of which one-third have been happily settled.

One is glad to see that increasing numbers of young people are applying for information before marriage as so many marriages collapse through a faulty beginning.

An annual grant for an experimental period of five years has been given by the Government which recognises the Council as the representative lay authority on marriage guidance in the Catholic world of Great Britain. None the less the Council must rely on voluntary subscriptions for the upkeep and extension of its work.

Isabel Powell Heath, M.B., Ch.B.

ANNUAL MEETING

The 39th Annual Meeting will be held on Saturday, March 25th. Nominations for Committee and resolutions for the Agenda must reach the Secretary not later than February 15th.

Nominations must be duly proposed and seconded and the consent of the candidate obtained.

TWENTY-FIVE YEARS AGO

Leonora De Alberti in the "Catholic Citizen," 15th January, 1925.

Ten years have elapsed since the birth of our paper *The Catholic Suffragist*, as it was then christened. The appearance of a new suffrage paper at the height of the war caused some stir even outside suffrage circles. Admirers had a smile of pity for the idealists who dared to launch a propaganda paper with a capital of £30 in the midst of a European War. An enemy boldly prophesied that one number might appear, but never a second. The new paper had a triumphant send-off, the introductory article entitled, "The Catholic Suffragist," being contributed by the late Mrs. Meynell, whose summing up of the ideals of the suffrage movement, was a sufficient apology, if one were needed, for the appearance of a new suffrage paper at so critical a moment. "The production in war time of a new paper dedicated to the cause of Votes for Women should remind us that though thousands are suffering acutely, splendidly, and conspicuously, millions are suffering chronically, inconspicuously, and with little hope, evils against which the whole Suffrage Movement has set its face."—*Ten Years of Change.*

Notes and Comments

The Holy Year began on Christmas Eve. Church bells carried the message of the Holy Father—that this year of "Grace and Pardon" must be decisive—especially for the longed-for religious revival of the modern world, and that it must solve that spiritual crisis which oppresses the souls of our age.

At the opening ceremony, 30,000 of the faithful gathered at St. Peter's, and the Eternal City is already crowded with pilgrims.

The next Triennial Conference of St. Joan's International Alliance—open to all members—will be held in Rome in October. Accommodation has been reserved for delegates for eight nights, from October 1st—9th, in the centre of the city.

Those who wish to attend the Conference and afterwards to join in the Holy Year Pilgrimage Exercises should apply at once to the hon. secretary of St. Joan's International Alliance, 55, Berners Street, London, W.1., when further particulars will be given.

We ask prayers for the repose of the soul of Madeleine Barry who died on December 26th.—R.I.P. Madeleine Barry was sister and God-mother to our Hon. Secretary to whom, and to her family, we offer deep sympathy in their great loss. She was an original member of the Liverpool and District Branch of the Catholic Women's Suffrage Society, founded in 1912. To the end of her life she was a staunch member of St. Joan's Alliance and during the Votes for Women campaign she often put up speakers from London who came to address big meetings in Liverpool. She delighted to give the Annual Garden Party for Merseyside members and she much enjoyed the gathering in August, 1949. Only two weeks before she died she entertained Mrs. Daly to tea on the eve of her departure for Australia.

At the Requiem at Our Lady's, Birkenhead, the Alliance was represented by Miss Challoner and Mrs. McCann, and several members of the Merseyside Branch were also present.

The following letter has been sent to the Prime Minister from the Status of Women Committee which includes St. Joan's Alliance.

"In view of the recent correspondence in the press on the admission of women to the House of Lords, it was unanimously agreed by the Status of Women Committee, meeting in London recently under the Chairmanship of Mrs. F. Earengy, J.P., that the Committee should reiterate their policy that peeresses in their own right should be admitted in full membership of the House of Lords.

"Further, as you have recently stated that the Government are in favour of giving to women an 'equal'

right to sit and vote in the House of Lords, it is hoped that there will be a practical demonstration of this by the inclusion of women peers in the New Year Honours List."

Dame Vera Laughton Mathews, D.B.E. has succeeded Mrs. Earengy as Chairman of the Status of Women Committee.

The National Union of Women Teachers is protesting to the Authorities' Panel of the Burnham Committee at their refusal to consider the question of equal pay for men and women teachers. The N.U.W.T. point out that the Authorities' Panel accept the fact that there is a case for increasing the salaries for all teachers but refuse to consider paying women teachers the existing rate for the job which at the present time of grave shortage of women teachers is a great blunder, besides being an injustice.

In connection with the middle page article, it is hoped that members and readers will send contributions to the fund for the Equal Pay film, mentioning St. Joan's Alliance. Please send these to Miss A. M. Pierrotti, 41, Cromwell Road, S.W.7, who will acknowledge them gratefully. Of the modest £5,000 needed for the film £1,500 has already been collected which means £3,500 is still needed.

We congratulate our member Miss Young on entering the Secular Institute of Our Lady of Mount Carmel, which has been established by the Carmelite Friars who have recently returned to their Friary at Aylesford, Kent, after an absence of over four hundred years. The Committee was represented by Miss Challoner and Mrs. Jackson, at the clothing of another member, Miss Eileen Foley, on December 9th, at the Carmelite Convent, Notting Hill.

We offer our congratulations and best wishes to Rev. Mother Mary Cuthbert of St. Margaret's Convent, Edinburgh, who celebrated her Golden Jubilee on January 5th. Rev. Mother Mary Cuthbert has been a faithful reader of the *Catholic Citizen* since its first publication and has for several years sent a gift for our Christmas Sale.

His Lordship the Bishop of Pella has written to St. Joan's Alliance as follows:—"Many thanks to you and St. Joan's Alliance members for much kind thought, prayers and presents. I am getting well again. God bless you all. Yours in Domino."

We rejoice that His Lordship has recovered and is back again at Vauxhall.

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

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Why a Film?

You will very naturally wonder about the prospects of a film on a subject such as **equal pay**, made for a mere £5,000.

At its best, can a film on this subject do anything more than restate what is already an established principle? Can it turn that principle into an established fact?

If not, is it worth making?

If you have seen any of the "March of Time" series, or "This Modern Age," that is the type of film you can expect. But there will be this difference. We will, I think, be a little less likely to pull our punches. It will be 2,000 feet in length, that is, it will last about twenty minutes, perhaps a little more. It will be thoroughly contemporary, since historical sequences would probably involve building costly sets, the hire of costumes and so forth. Existing conditions in their natural settings are cheaper to film and, in a short film, I believe they are more telling. Try, if you can, to get your cinema manager to show the "March of Time" on Teachers in America. This film has done more to raise the status of teachers and their salaries in the United States than all the printed matter put together. It vividly put before the public the facts about teachers' conditions, and it did this diagrammatically and amusingly, illustrating their status. It condemned both the public and the American Senate for tolerating the situation and it did this so effectively, it has achieved results.

Our film, we suggest, will be called "To Be a Woman." The first half will make a survey of the women in Britain showing what they are up to—how many work in industry, in professions, in the homes, in local government, in Parliament, in managerial and executive posts, and so forth. We will not ignore the fact that working women also have to manage their homes. We will pose the question, are we able to develop our personalities to the full? Are we playing our proper part in the community? How far have we progressed from the state of subjection in which John Stuart Mill found us way back in the eighties? I

hope we are all agreed that we have not progressed far enough. The film will show why and how. The second half we will narrow down to the question of equal pay, as the first reform necessary for the raising of our status. You will appreciate there is not time in this article to go into all the details of this section of the picture, but the script will be no secret and the Equal Pay Campaign Committee will certainly see it before we start shooting.

But while we are still on the subject of the script, let me say we will not be afraid to criticise governments who bolster themselves up with a feeling of virtue by admitting the principle of equal pay and then explain why they cannot implement it. We will face up to the "wage freeze" policy of the moment and point out that we are not asking for more money for the job, but merely for the removal of an insult to our sex. Are women M.P.s., who themselves enjoy equal pay betraying the women who have helped to send them to Parliament? Are there no men of the calibre of Brailsford, Nevinson and Lord Pethick Lawrence, not to mention Shaw, Keir Hardie, Lansbury and Dr. Pankhurst, who were willing to risk the scorn of their generation and even to make financial sacrifices for a similar principle, that of votes for women? Maybe, too, we will point to those Scandinavian countries where women receive equal pay and ask whether Britain really enjoys being led by smaller countries on a moral issue.

As far as distribution is concerned, I can only say all my films have covered what are supposed to be impossible subjects and have been distributed. "The Way We Live" had this much effect. The Plymouth plan on which the film was based is the only town-planning scheme in the country which has made itself sufficiently clear and popular to the local inhabitants that it has real meaning for them. Today, it is actually taking shape before their eyes in the form in which it was originally conceived. Although only a documentary, it holds the record at the box-

office in Plymouth, exceeding in its takings such films as "The Best Years of Our Lives." "Blue Scar" has had a similar effect in Wales. Now, one of the leading distributors has asked me when "To Be a Woman" will be completed.

But, although I think our film will have so much effect in the commercial cinemas that it will open up the question in a popular way and win some new and younger recruits to the cause, it will also have effect at conferences throughout the country. A copy of the film will always be available for showing when the great political parties, the T.U.C. and various other organisations meet to discuss their policy. It can be shown at the House of Commons whenever there is likely to be a debate on the subject. This, surely, is where such a film is likely to be most useful.

Finally, isn't there something rather exciting about producing our own film? Is it not better, even if only in a small way, to try and create a cinema to our own taste instead of passively to accept what we are given? Many people are disgusted with the cinema at the moment and usually film people are blamed. Are not we, the public, just as much responsible?

Jill Craigie

INTERNATIONAL NOTES

British Columbia. Mrs. Nancy Hodges is now Speaker in the British Columbia Legislature. She is believed to be the first woman Speaker in the British Commonwealth.

France. A meeting of l'Alliance Jeanne d'Arc was held in Paris on December 17th, by the kind hospitality of Madame Pesson Depret at her flat. A report was given of the Council Meeting of St. Joan's International Alliance held in London. An address was also given by Madame Jeanne Vialle—of l'Union Francaise—on the role of women in the French territories overseas, particularly in French Equatorial Africa.

India. We learn from the Press that Mr. Nehru's determination to force the Hindu Code Bill through Parliament has caused violent demonstrations in New Delhi. This Bill, which is intended to implement the principle of sex equality laid down in the new Constitution, by amending the customary laws where they violate this principle is, in Mr. Nehru's view, the key to India's future—but the opposition is powerful and active.

From the **Bulletin of the Indian Women's Movement** we note that the Standing Committee of the All-India Women's Conference, which met in August, passed a resolution stating that: "The arguments used against the passage of this Bill

are designed to act as a smoke-screen for the direct denial of the rights of women", and demanding that "the Bill be enacted before the present session of Parliament ends."

The same meeting drew up a most comprehensive programme of work for the branches of the A.I.W.C. Amongst many objects for which we have nothing but admiration, we regret to find included the popularisation of "planned parenthood," and the establishment of recognised clinics. The Committee admits that "a good deal of persuasion and propaganda are still needed on this subject before measures can be taken on a proper scale."

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Italy. On December 7th, the Senate passed by 177 votes against 67, Article I of Signora Merlin's Bill "prohibiting the keeping of houses of prostitution within the boundaries of the State and in all territories subject to Italian authority."

A last minute attempt to adjourn the discussion was averted largely by the efforts of Senator Terracini. The Minister of the Interior stated that a Democratic Republic could not repudiate such a Bill, and that there was no justification for retaining the regulation of prostitution. Senator Cingolani, on behalf of the overwhelming majority of the Christian Democratic Party, declared that: "With to-day's vote the Senate will destroy the last link in the enslavement of women."

* * *

United Nations. Madame Jeanne Vialle has been appointed to serve on the U.N. *ad hoc* Committee to study the nature and extent of slavery and other institutions, or customs resembling slavery.

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United Nations. At the Seminar on Social Welfare held in Paris in December, St. Joan's International Alliance was represented by Madame Archambault, and l'Alliance Jeanne d'Arc by its President, Madame Marie José Russo.

* * *

Uruguay. A correspondent writes: "I think there is one very striking injustice to women which, I am sure, you would not approve of here! When people are going to Confession (and they go all during Mass, weekdays and Sundays), if the Priest sees a *man* outside the box he opens his door and lets the man kneel at his feet and hears his confession *before* the women who may have been waiting there a long time! I have seen this happen so often and very often the women are elderly or young ones just as much in a hurry to get to their work as the men! The idea is that the men *must* be caught at any price, I suppose!"

PARLIAMENTARY NOTES

On November 29th, further discussion took place on the **Married Women (Restraint Upon Anticipation) Bill** considered in Committee. The Attorney General remarked that he had not received a single letter in opposition to the Bill.

A new clause, in the name of Sir H. Lucas Tooth, enabling trustees to appeal to the Court against removal of restraint in certain cases, was defeated, and the Bill passed without amendment. Ayes, 223; Noes, 20.

On December 5th, the Lords' Amendments to three Bills of special interest to women were discussed: (1) **The Married Women (Maintenance) Bill**, increases the sums which can be ordered by a Court of Summary Jurisdiction to a wife and in favour of the children of a man who has neglected to maintain, or deserted, or otherwise committed a matrimonial offence against the wife, to five pounds a week for the wife and thirty shillings a week for each child. Regretfully, the House agreed to the Lords' Amendment to delete Clause 7, dealing with the right of appeal from a Court of Summary Jurisdiction to Quarter Sessions.

(2) Under the 1926 **Adoption of Children Act**, the consent to adoption must be to a specific adoption order. General consent to adoption is substituted either unconditionally or subject to restrictions concerning "the religious persuasion in which the infant is to be brought up." Various other Amendments were agreed, including an important one to ensure that "the consent of the mother of the infant shall be of no effect if given earlier than six weeks after the birth of the infant."

(3) The **Law Reform (Miscellaneous Provisions) Bill** deals with the extension of jurisdiction of High Court in certain matrimonial proceedings and with some aspects of the domicile of married women. It leaves the fundamental law as regards the domicile of married women unchanged.

A new clause provides that: "Where a 'decree' of nullity is granted in respect of a voidable marriage, any child who would have been the legitimate child of the parties to the marriage, if it had been dissolved, instead of being annulled, on the date of the decree shall be deemed to be their legitimate child, notwithstanding the annulment."

On December 7th, Mr. Dumbleton asked the Secretary of State for the Colonies why the United Kingdom, at the United Nations General Assembly, on November 15th, had voted against: (1) a resolution endorsing the Trusteeship Committee's recommendation asking that the indigenous inhabitants of Trust Territories be given a greater share in the economic life of the

territories. (2) A resolution, passed by 52 votes to 1, endorsing **the abolition of child marriage**, corporal punishment and discriminatory laws and practices in Trust Territories?

Mr. Rees Williams said the recommendations of the Trusteeship Council were not limited to the above suggestions, "and were not all such as His Majesty's Government could accept without qualification." Our representative had, however, made it clear "that it is our policy to give the indigenous population the greatest possible share in controlling the development of their territories," and that we were as anxious as anyone to see the speediest possible disappearance of child marriage in our Trust Territories. This practice is rapidly disappearing, but it is unrealistic to suppose that such traces as still exist of age-long customs and practices can be abolished by legislation. As regards corporal punishment, the Resolution demanded "immediate abolition" while our aim is "its total abolition as rapidly as circumstances permit."

In reply to Mr. Sorenson, on December 14th, Mr. Mayhew said that it was now open to the German Courts to hear **affiliation proceedings brought by German women** against British subjects who are in Germany in a private capacity. It was not, however, at present possible to bring proceedings against a member of the Forces or of the Control Commission. Illegitimate children of British fathers and German women, being of German nationality, were a German responsibility.

Mr. H. D. Hughes asked the Secretary of State for the Colonies on what grounds the British delegation to the General Assembly voted against the principle of **equal education for children of all races** in the non-self-governing territories?

Mr. Creech Jones said that the vote was not cast against the principle of equal education as such, but because a vote in favour would have implied an admission that the United Nations had a *locus standi* for interfering on our Colonial administration in a way which the United Nations Charter did not in fact support. He had promised a full statement to be published in the form of a White Paper.

He replied, "Yes, sir," when asked by Mr. Piratin if he was satisfied that it was the policy of the Government to secure equal education for children in all Colonial countries.

As we go to Press, the Government has announced the **General Election** on February 23rd.
P. M. Brandt

WANTED: Second-hand Sewing Machine, in good condition.—Write, stating offer, to V.M., Box 7, St. Joan's Alliance, 55, Berners Street, London W.1.

NEGLECTED CHILDREN

On December 12th, Mrs. Ayrton-Gould moved in the House "that in view of the many cases of cruelty and neglect of children who were not included in the terms of reference of the Curtis Committee, this House calls upon the Government to appoint an official Committee to enquire into the extent of the evil and make recommendations for effective prevention and remedial treatment." Mrs. Ayrton-Gould said that the number of children affected might be relatively small but the court cases were increasing and there were numbers of children who were found to be seriously neglected and ill-treated. Though officers and workers in touch could report the cases nothing could be done because the local authorities had no power to interfere with these children in their own homes if there was no question of a criminal prosecution. The powers of the National Society for the Prevention of Cruelty to Children were equally limited. A local authority should be given statutory right of access to an unsatisfactory home to see what was going on.

In the Debate that followed, Dr. Somerville Hastings pointed out the abuses incidental to unofficial "adoption." A child could be passed from hand to hand "without any payment and without any attempt at adoption" and this was quite within the law. Sir Ronald Ross said that the greatest difficulty of the Society for the Prevention of Cruelty to Children was to get cases reported and that 50 per cent. of the cases were due to the housing problem. Lady Megan Lloyd George begged the Government not to let another month go by before setting up an official committee of enquiry "because each time we delay we are extending the sentence of misery and neglect that these children are already serving." Mrs. Nichol declared that further work of investigation would have to be done by highly trained people and where were these to come from? If she had been a foreigner and had heard the speeches made she would have got the impression that the British people were a race of pretty bad parents but "the contrary is the case." Mr. Godfrey Nicholson disagreed with Mrs. Nichol and asserted that there was a *prima facie* case for inquiry into these cruelty cases and into the way with which they were dealt, but Mrs. Lucy Middleton said that the number of children who were affected was only a very small proportion and she doubted whether there was another country in the world where children were so well cared for as they were in Great Britain. Mrs. Manning pointed out that the vast majority of cases of cruelty were due to downright fecklessness, irresponsibility and lack of knowledge of "how to cope." Earl Winterton reiterated that the sponsors of the motion were not asking for legislation but for an impartial

investigation into an admitted evil. There was an extraordinary number of animal welfare societies in this country but only one to do the same thing for children, and there appeared to be discrepancies in the interpretation of the law as regards offences against children. To see a group of small children standing in the wet and cold of a winter's night outside a public house always shocked him—as it did foreigners.

Mr. Ede, replying, pointed out that cases of cruelty were by no means as numerous as the cases of neglect. No one should think that he disparaged the work of the N.S.P.C.C. but it was not in itself sufficient to cope with all the cases that existed. The great majority of cases of neglect arose from shiftlessness, fecklessness, and inability to cope with domestic situations that were overwhelming to a woman of not very high intelligence, though child neglect was not confined to one class of the community. He agreed with Members who had said that they did not want to establish some additional form of snooping. Neither did he want to manufacture additional crimes and he maintained that "the reasonably good home is better than the perfect institution or the perfect foster mother." He went on to express disappointment that only twenty mothers had been sent to the Salvation Army Home started early in the year at Plymouth for mothers found guilty of neglecting their children.

Mr. Ede ended by explaining that he had set up a working party inside the Home Office which included members of the Ministry of Education and the Ministry of Health, to investigate the problem and to report on the specific parts of the law which at present were not being adequately used, and the gaps in the law. He accepted Mrs. Ayrton-Gould's motion but if the advice of the working party was sufficient for action to be taken no time would be lost in dealing with the matter.

The motion was adopted without a division.

Review

Heralds of Christendom—Künder des Abendlandes

By Maria Schlüter-Hermkes. (Verlag L. Schwann, Düsseldorf.)

This is a collection of essays, written over a period of more than twenty years, all emphasising the central ideas of Christendom, viz., the transcendence of God and His immanence in each soul. This is what gives value to each human person: that he is created in the image of God, and this gives vital importance to the sanctification of the soul: that no false gods may usurp the place of the one true God.

The book is dedicated to her five children by the author.

see over

The emphasis on the value of the human person is the foundation of feminism, and we find one of its very early representatives in Hildegard von Bingen, a Benedictine nun of the 12th century, a medical practitioner who founded convents which she courageously governed as she thought best.

The love of God illuminates not only the cloister but every relationship of everyday life—St. Catherine of Genoa and St. Thomas More attained heroic sanctity without turning their backs on the world.

Dante, the earliest and perhaps still the greatest Catholic poet, sums up the way to salvation as the search for love and truth, love leading to truth and both being one in God.

St. Teresa of Avila gives western mysticism its definite form, viz., that of intense activity both internal and external—her "Interior Castle" gives the ideal relationship of the individual to God, as St. Thomas More's "Utopia" gives his relationship to the State.

At the end of her most stimulating essay on Don Quixote, that tragic figure fighting illusory enemies all his life, and attaining his place among the blessed through his love of justice for justice's sake, the author appends an interesting comparison with life in Germany to-day which we might quite pertinently apply to ourselves.

Jaime Balmes and Menendez y Pelayo are the founders of a new spiritual and national movement in Spain, which will enable woman to take her place in the conquest of a new and spiritual empire.

Baron von Hügel in his life as well as in his writing sums up the universality of religion. Art, science, philosophy and daily life; all are elements necessary for the growth of the religious personality to its full stature. He emphasises his opinion that individual and spiritual religion never has existed divorced from the institutional, speculative and mystical elements comprised in the Catholic Church as a living organism as well as organisation.

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