

# THE CATHOLIC CITIZEN

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

## East and West

By Christine Spender

*Women Saints of East and West\** by various authors was published in honour of Sri Sarada Devi, consort and first disciple of Sri Ramakrishna, on the occasion of the centenary of her birth in 1853. This remarkable woman was known as the "Holy Mother" and she learned spiritual teaching from her husband, carrying on his spiritual mission and acting as a "guru" after his death.

The book is divided into sections under headings, thus:— Women Saints of Hinduism; Women Saints of Buddhism and Jainism; Women Saints of Christianity; Women Saints of Judaism and Sufism, and the first three parts each have an introductory essay, i.e. Spiritual Tradition among Hindu Women; Improved Status of Women in Jainism and Buddhism; Position of Women in Christianity; so that we not only have studies of individual holy women but also an idea of women's status throughout the centuries in different civilisations and the effect religion and the practice of religious cult has had on this status.

The fault to be found with this plan is that too much is attempted and after a prolonged course of Hindu and Buddhist women saints dating from several centuries before the birth of Christ up till the nineteenth century one is suffering, if not from spiritual indigestion, at any rate from mental indigestion. Surely it would have been better to take a few "saints", each indicating a key period and make a more detailed study of their lives, seeing them more from within and not leaving so many tantalisingly loose ends? Many of these stories of Hindu and Buddhist women, remarkable though they are, are told too much from without and it is only when authentic writings and sayings are quoted, or occasionally in some brief incident or legend, that they come alive. Then again, in some of the accounts legend and truth is so much mixed that the reader is completely baffled.

\**Women Saints of East and West*. (Ramakrishna Vedanta Centre, 15s. 6d.)

Of course it is difficult for the Western mind always to grasp fully the Eastern approach, and herein lies the value of these studies in that we are invited to compare Eastern and Western mysticism. In mysticism the emphasis is always on being rather than doing, on Mary rather than Martha, and it is notable that these women of the East value most the acquisition of spiritual knowledge, and that they pass it on in their turn. Erotic mysticism, a literal "dancing before the Lord" is apparent again and again and sometimes this erotic strain is too strong meat for Western minds. On the other hand, asceticism is obviously carried too far. And yet, how often the writings and poems quoted are reminiscent of St. John of the Cross.

"Yet as she stood gazing at the door,  
"Contemplating Him with all her soul,  
"Lo! He opened it for evermore."

(Quoted from Lalla, a Hindu poet from Kashmir in the fourteenth century.)

It may be thought from the orthodox point of view that I am being too eclectic in this review, but it is remarkable how the shadow of the sacrifice of the Cross flings itself across some of the religious outbursts of these holy women and how like some of their Godward cries are to the great Christian cry:

"My God I love Thee, not because  
"I hope for Heaven thereby."

The studies of Christian women are adequate and interesting—if sometimes a little slight. There does, however, seem more to grasp in them than in many of the studies of Hindu and Buddhist women and they include some delightful surprises such as the charming portrait of Brigid of Kildare, the essay on the much neglected Julian of Norwich and the example taken of the German mystics in Mechtilde of Magdeburg (1209-1299), that amazing woman who sang:

"I don't like to dance unless You lead me,  
"If you want me to dance,  
"You must sing Yourself,  
"Then I will jump into love,  
"From love into devotion,  
"From devotion into realisation  
"From realisation into all human hearts."



It is a little disconcerting to find "La Mère Angélique" of Port Royal included among these portraits, but it must be admitted that her story makes salutary reading and it is touching to learn of the humility which won in the end against the over-impetuous nature which led this woman into such great mistakes.

Almost the last essay in the book is devoted to Henrietta Szold, a great Jewish woman who died only in 1945. She was the founder of hospital and welfare services in modern Palestine but her main work was as administrator of Youth Aliyah, the organisation which rescued thousands of children from the Nazis. Hers is an example of the active life inspired by great faith in God.

The "saint" chosen for Sufism is one called "Rabia" born in Basra in 717 A.D. She was sold into slavery and set free by a master astounded by her sanctity. An interesting part of this essay is the explanation of the attainment of union with God by the stages of repentance, patience, gratitude, hope and fear, poverty, asceticism, dependence on God and finally love. The description of degrees of repentance is reminiscent of the Christian's attrition and contrition—and there is more than a hint of the Christian doctrine of Grace in Rabia's reply to the man who asked her: "If I repent, will God accept my repentance?" and her reply: "No, but if He turns towards you, you will turn towards Him." Again, there is the following striking anecdote: Asked: "Do you love God?" Rabia replied "Yes." Asked further "Do you hate Satan?" she answered: "No, my love for God leaves no room for hating Satan. My love for God has so possessed me that no place remains for loving or hating anyone save Him."

In reading these essays it is well to remember what is often forgotten, that Christianity was cradled in the East, and that, for this very reason, when it returns there, the fields are already white for harvest.

"Passionate, with longing in my eyes,  
"Searching wide, and seeking nights and days,  
"Lo! I beheld the truthful one, the wise,  
"Here in mine own house to fill my gaze."

"Thou art the heavens and Thou the earth:  
"Thou alone art day and night and air:  
"Thou Thyself art all things that have birth,  
"Even the offerings of flowers fair."

Lalla

### IMPORTANT

All letters addressed to the office should include the name of the Alliance as well as the full address 8B Dryden Chambers, 119 Oxford Street, London W.1. The telephone number is Gerrard 4564.

### TRAFFIC IN PERSONS

The International Bureau for the Suppression of Traffic in Persons has published a valuable pamphlet containing the talk given in Frankfurt in 1955 by Dame Rachel Crowdy Thornhill, entitled "Modern Steps to Limit Traffic in Persons"; also "Introductory Notes on the Legislative Development of the International Conventions for the Suppression of the Traffic in Persons (1899-1949)" by Madame Wanda Grabinska, who is a Vice-President of St. Joan's International Alliance. Dame Rachel says that: "In the late thirties the work of the Pimp and the Madam had become so hazardous and the eyes of the public in many countries so open that traffic was nearly impossible" but the second world war intervened and the work has to be done again. "There are few countries where . . . the standard of behaviour and the ethics of the people have not deteriorated . . . night clubs, narcotics and nakedness have done their work."

Madame Grabinska gives a clear and factual analysis of the various Conventions, beginning with the International Agreement of 1904, which have attempted to deal with the problem of the traffic in persons. She shows how the legislation which is now all but complete was gradually built up till the final Convention of 1949.

The signatories of the 1949 Convention bind themselves to punish any person who to gratify the passion of another, procures, entices or leads away for purposes of prostitution or who exploits the prostitution of another person, even with the consent of that person. Also to punish anyone who manages or knowingly finances or takes part in financing a brothel or knowingly lets or rents a building for the purpose of prostitution of others. They agree to take all necessary means to repeal or abolish existing laws and regulations subjecting persons engaged in prostitution or suspected of same, to special registration or to possession of special documents for supervision and notification.

The victory will not be complete says Madame Grabinska till all States members and non-members of the United Nations are signatories to this Convention.

Both experts stress the importance of national and international organisations in bringing pressure to bear on their Governments to sign and ratify the 1949 Convention.

B.C.S.

The Jumble Sale has been postponed from October 13th to the 20th, so there is time to send in further parcels to the office if they are despatched at once.

### Notes and Comments

The Church in this country has suffered a double bereavement in the deaths of His Eminence Cardinal Griffin, sixth Archbishop of Westminster, and of his co-adjutor, His Grace, Archbishop Myers. The Alliance has reason to hold both in grateful remembrance.

On several occasions, Cardinal Griffin showed his confidence in the Alliance. The Alliance was particularly indebted to His Eminence for his active interest and help in connection with the celebrations in honour of the Quincentenary of the re-habilitation of St. Joan of Arc.

He laid before the Hierarchy the appeal of the Alliance for the extension of the feast of St. Joan of Arc to this country which was granted for the occasion of the centenary year.

His Eminence was patron of the English delegation to Rouen and almost his last public act was to take part in the ceremonies of the re-opening of Rouen Cathedral and in the Pontifical High Mass in honour of St. Joan on June 25th. The delegation will remember his kindly smile of recognition as he walked down the aisle at the close of the ceremony.

At the lying-in-state, a last tribute was paid to His Eminence by the chairman, Dr. Shattock who also represented the Alliance at the Requiem Mass. R.I.P.

In Archbishop Myers, the Alliance had a friend of many years standing. We recall with gratitude the words he spoke when presenting the Cross *pro Ecclesia et Pontifice* to our Hon. Secretary at Archbishop's House in May 1951. He spoke of "this band of sterling Catholic women." Forty years ago, he said, women's activities were confined to a narrow sphere, but to-day, with Papal approval, Catholic women were urged to exercise their full rights. He added that the aims of the Alliance were now applauded throughout the world, though at the beginning there had been misrepresentation and misconstruction, but latterly the Alliance had witnessed a complete *volte face*.

The Alliance was represented at His Grace's Requiem in Westminster Cathedral by the Hon. Secretary. R.I.P.

The annual Mass for deceased members, associates and benefactors of St. Joan's Alliance will be offered at St. Patrick's, Soho Square, on Sunday, November 4th, at 6 p.m. We hope that the Mass at this hour will make it possible for many more members of the Alliance to attend.

We ask the prayers of our members for Miss Florence Byrne, Vice-President of the Victoria Section of St. Joan's Alliance and one of its foundation members who died recently in Melbourne. R.I.P.

There appears to be some misapprehension about the **age of marriage** laid down in Canon Law. Statements in certain organs of the press have let it be understood that under Canon Law the age of marriage for girls is twelve. The truth is that Canon Law was amended in 1918. The new code no longer recognises the marriage of a boy under sixteen or a girl under fourteen years of age. The enactment adds (Canon 1067): "The Pastor of souls should dissuade young people from marriage at an earlier age than is commonly the custom in these respective countries."

It was in 1929 that the marriage age in this country was raised from twelve for girls and fourteen for boys to sixteen for both. This was largely owing to the work of the Women's Organisations. Mrs. Laughton Matthews, as she then was, gave evidence on the subject on behalf of the Alliance before the Select Committee of the House of Lords.

It is interesting to note that in India, in the same year, Dr. Mary Beadon, a member of the Alliance, was the only European member to serve on the Committee which investigated the age of marriage and which resulted in the Sarda Act which raised the age of marriage to fourteen for girls and eighteen for boys.

Birmingham Stock Exchange has refused the application for membership of Mrs. Nellie Neale. We note that the reason given for refusing her admission is the fact that a large proportion of the members dislike the idea of a woman member. Another wall of prejudice to breach.

We much regret that Miss McGovern has been obliged to resign from the executive committee as she is no longer in London. We take this opportunity of thanking her for her valuable help especially in connection with our Christmas sales and in reporting meetings of the Alliance.

Miss Margaret C. Clarke, B.Sc., has been co-opted to fill the vacancy on the committee.

The first of the meetings in our new office was held on September 25th in a very friendly atmosphere after a snack supper kindly prepared by Miss Carr. With Dr. Shattock in the chair, Miss Challoner gave a detailed account of her work at Geneva during the Slavery Conference. Members were given an insight into the hard and exacting work entailed in dealing with the work of the Alliance on the international plane.

The next meeting will be at the office on Thursday, October 25th, at 6.45 p.m., when Dr. Amy Fleming, Chairman of the Open Door Council, will speak on Trade Union Restrictions on Women's Employment. Buffet Supper (2s. 6d.) if booked beforehand.



## ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

AND

Editorial Office of "The Catholic Citizen"

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Signed articles do not necessarily represent the opinions of the Society

## EXECUTIVE COMMITTEE

*Ex-officio* DAME VERA LAUGHTON MATHEWS, D.B.E., *President, St. Joan's International Social and Political Alliance*  
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 MISS CHRISTINE SPENDER, *Hon. Editor,*  
 MRS. WILLIAMS, B.A. "The Catholic Citizen."

### Convention on the Abolition of Slavery, the Slave Trade and Institutions and Practices Similar to Slavery

On September 4th, at Geneva, the new United Nations Convention supplementing and bringing up to date the 1926 League of Nations Convention on the Abolition of Slavery, was adopted by a Fifty-One Nation Conference by forty votes to none, with Argentine, Chile and the United States abstaining. It was opened for signature at the Palais des Nations on September 7th and signed on that day by thirty-one nations.

The Convention consists of fifteen Articles with a Preamble in which it is recognised that progress has been made since the Slavery Convention of 1926 and that certain institutions and practices which were not included in that Convention are "similar to slavery."

In spite of a certain weakening of the original draft due to the necessity of a compromise between opposing views, the Convention does express the determination of a great number of Nations to put down the scourge of slavery. The vital differences on the right of search (Article 3) and on the colonial application clause (Article 12) were not resolved without considerable concessions.

St. Joan's International Alliance is of course deeply concerned with the evil of slavery in general, which affects men and women alike, but its particular concern is with those institutions and customs, "similar to slavery", which affect women and girls directly.

These institutions and customs are the subject of Articles 1(c) and (d) and Article 2 and it is a cause of great satisfaction that these clauses form part of the Convention. It is particularly gratifying that the vital point of child betrothal is covered, on the demand of the women's organisations, by the insertion of the words "promised or" in the section concerning the giving of women in marriage.

Article 1 lays down:

"Each of the States Parties to this Convention shall take all practicable and necessary legislative

and other measures to bring about progressively and as soon as possible the complete abolition or abandonment" of (a) debt bondage and (b) serfdom and

"(c) any institution or practice whereby:

- (i) a woman, without the right to refuse, is promised or given in marriage on payment of a consideration in money or in kind to her parents, guardian, family or any other person or group; or
- (ii) the husband of a woman, his family, or his clan has the right to transfer her to another person for value received or otherwise; or
- (iii) a woman on the death of her husband is liable to be inherited by another person;
- (d) any institution or practice whereby a child or young person under the age of eighteen years is delivered by either or both of his natural parents or by his guardian to another person, whether for reward or not, with a view to the exploitation of the child or young person or of his labour."

In an intervention, the representative of St. Joan's International Alliance, Miss Challoner, asked for the deletion of those words which would give excuse for evasion and delay, i.e. "practicable" and "progressively" in Article I. Madame Grabinska, the Alliance's representative in New York, had asked for this previously during the drafting of the Convention by the Committee of Ten. The Alliance was supported on this occasion by Madame Prince on behalf of eight of the organisations in the Liaison Committee of Women's International Organisations.

Article 2 runs as follows:

"With a view to bringing to an end the institutions and practices mentioned in Article 1(c) of this Convention, the States Parties undertake to prescribe, where appropriate, suitable minimum ages of marriage, to encourage the use of facilities whereby the consent of both parties to a marriage may be freely expressed in the presence of a competent civil or religious authority, and to encourage the registration of marriages."

On this Article, intensive work was done in Geneva by the women's organisations in support of the following amendment sponsored by the Portuguese delegate:

To delete "where appropriate" and to prescribe "a minimum age of marriage of not less than fourteen years, to provide means whereby the consent of both parties to a marriage may be freely expressed and duly recorded in the presence of a competent civil or religious authority, and to provide for the registration of marriages."

Representatives of St. Joan's International Alliance, the International Alliance of Women and the International Federation of Women Lawyers addressed the delegates in support of this amendment. Valuable help was also given by the World Union of Catholic Women's Organisations. The Anti-Slavery Society gave its support for a minimum age of not less than fourteen though we regret not having had its support on the recommendations of the Alliance concerning Article 1.

During discussions with various delegates a considerable amount of information was gathered. It was soon apparent that few delegates would support a minimum age of fourteen (though most of them were personally in favour of an even higher age), several because their own countries were still subject to laws which laid down twelve as the minimum age of marriage for girls, several because the State could not risk a conflict with the religious authorities, and some because of minorities with whom it would be impolitic to interfere. The Colonial countries were mostly opposed to fixing an age of marriage for their non-metropolitan territories, though France has in fact fixed the age of fourteen through the Mandel Decree, and Portugal has the same age of fourteen both at home and in her Overseas territories.

After considerable discussion, Portugal withdrew its amendment, but the following Resolution was adopted by thirty-seven votes to none with six abstentions:

#### The Conference.

Having regard to article 2 of the Supplementary Convention on the Abolition of Slavery, the Slave Trade and Institutions and Practices Similar to Slavery,

Recommends to the Economic and Social Council to consider the appropriateness of initiating a study of the question of marriage, with the object of drawing attention to the desirability of free consent of both parties to a marriage and of the establishment of a minimum age for marriage, preferably of not less than fourteen years.

P. C. Challoner

#### PIONEERS

St. Joan's International Alliance rejoices that the new Convention on Slavery has been adopted and that it contains clauses covering such institutions and practices analogous to slavery as child marriage, child betrothal, forced marriage, transferring of wives and inheritance of widows.

This is largely due to the unceasing work over a long period of years of St. Joan's International Alliance and other organisations in the Liaison Committee of Women's International Organisations.

This question was first mooted in 1919 by Miss Nina Boyle who distributed her pamphlet "What Is Slavery?" to the delegates at the Peace Conference at Versailles, and inspired the Women's Freedom League to continue her campaign in this country.

The Alliance recalls with gratitude the work of Miss Dannevig, the only woman member on the Mandates Commission, who so indefatigably pressed these matters on the attention of the Commission.

The Alliance is particularly indebted to Socur Marie André of the White Sisters for helpful information when drawing up its Memorandum on certain forms of the enslavement of women for the *ad hoc* committee on Slavery in 1950.

It will be remembered that this Committee, on which Mr. Greenidge of the Anti-Slavery Society, and the late Madame Jane Vialle, did such splendid work, reported that the suffering resulting from "other forms of servitude" was much more significant at present than that resulting from slavery "even in its crudest form."

Finally, the Alliance is grateful to its own representatives: to Madame Grabinska who ably presented the views of the Alliance to the special Committee of Ten who drafted the Convention in New York early this year; to Miss Challoner who carried on the campaign at the Conference of Plenipotentiaries in Geneva in August with characteristic patience and persistence; to Madame Leroy whose knowledge, help and hospitality were invaluable in Geneva; to our National Sections for their help in approaching their Governments.

#### MERSEYSIDE BRANCH

A very successful meeting was held on August 22nd at Birkenhead, by kind invitation of the Misses Barry. Photographs of the Rouen celebrations were on view and after tea, Miss F. Barry described some of the activities in which the English delegation had taken part. Mrs. McCann, the chairman, presided, and we were happy to have with us two of the White Sisters. Four new members joined the Branch and a donation of £2 11s. 0d. was gratefully received to help with the rent of the new office, by the kind consent of the hon. treasurer, Mrs. Brady.

We ask the prayers of our members for the repose of the soul of Mrs. Goodall, a foundation member of the Branch who died recently. R.I.P.



## INTERNATIONAL NOTES

**South Australia.** Miss Devaney, Hon. Secretary of St. Joan's Alliance, South Australia, has sent news of some progress there. Women police are now paid the rate for the job but women teachers have only been granted a higher percentage of pay—they receive now 82 per cent. instead of 75 per cent. of the rate paid to their men colleagues. A woman bricklayer, however, has successfully sued for equal pay. The bill to allow women to serve on juries will be before the House this Session when the licensing of barmaids may also be discussed.

The Alliance, with other women's organisations protested successfully against the exclusion of three women doctors from appointments to the Royal Adelaide Hospital on grounds of sex.

**Germany.** Baroness Gertrud von Le Fort, the well-known Catholic writer, has received on the occasion of her eightieth birthday the degree of Doctor of Theology, *honoris causa*, from the University of Munich.

**Italy.** Eleven women members of the Chamber of Deputies have tabled a Bill to institute a force of Women Police early next year.

**Kenya.** We have received a copy of *Maendeleo ya Wanawake* (Progress of Women) organ of the Society which is doing such splendid work for African women in Kenya under the direction of its founder, Miss Nancy Shepherd. The paper has as its motto *Umoja na uaminifu* (unity with integrity). One of the members, Mrs. Abevaio, is at present in England taking a course in Social Welfare.

**Netherlands.** Congratulations to Dr. Marga Klompé on her appointment as Minister of Welfare Work and as the first woman Cabinet Minister in Holland. Dr. Klompé is a member of St. Joan's International Alliance.

**Somaliland.** The new Legislative Assembly is to be elected in 1958 by direct male suffrage. The question of woman suffrage was raised in the Trusteeship Council during the discussion on the transfer of Government from the Administering Authority (Italy) to the future Government of Somaliland which would become independent in 1960. The Special Representative said that women had participated in the preparation of the last elections of the Legislative Assembly and had attended meetings of the various political parties. The Administration could not undertake to give voting rights to women in the future as that was a question for the Somalis themselves to decide.

**Spain.** Spain has become fully abolitionist. The *maisons tolerées* have been closed and the medical control of prostitutes has been brought to an end. Good news indeed. When will Italy follow this good example?

**Sudan.** We have received from the Minister of Health of the Republic of the Sudan, the encouraging news that the more severe form of female circumcision has been abolished. By Section 284A of the Penal Code "unlawful circumcision shall be punished with imprisonment for a term which may extend to five years or with a fine, or with both." An exception is made for a mild form of clitoridectomy which is still permitted.

**International Conferences.** St. Joan's International Alliance has been represented by fraternal delegates at the following Conferences: World Woman's Christian Temperance Union, at Bremen, by Dr. E. Bonneman; Women's International League for Peace and Freedom, at Birmingham, by Miss H. R. Walmesley; International Federation of University Women, in Paris, by Madame Pesson-Depret. **B.C.S.**

## CHRISTMAS SALE

Please make a careful note of the date of the Christmas Sale—Saturday, November 17th—noon till 5.30—and the place: St. Patrick's Clubroom, Soho Square. It is essential to make the sale a success. Money is urgently needed for the printing, indexing and binding of *The Catholic Citizen*. All kinds of saleable goods (new please) are wanted for the stalls and will be duly acknowledged by the office.

This year we shall have a Tombola so prizes of any kind or value are needed. Another attraction will be a display of pictures from the Rouen celebrations.

If you can help in any way by taking or dressing a stall, please send in your name to the office as soon as possible stating what help you can give and the times you can attend. If you cannot take a stall, perhaps you could be a waitress. Lunches will be served from noon till 2 p.m. and teas from 3.30 to closing time. Will you make up a party and come along, or at least bring *one* friend with you? The sale is one of our few social functions. How could you better get to know other members? We want £150. You will help, won't you?

**N. K. Carr,**  
Hon. Treasurer

## REVIEWS

**Agatha Harrison.** An Impression by her Sister, Irene Harrison. (Allen and Unwin, 12s. 6d.)

This impression of Agatha Harrison by her sister gives a most interesting account of Miss Harrison's work for India which resulted from a request of Mahatma Gandhi to try for a better understanding between India and Britain. She asked for some advice and received the reply: "God will direct your steps." Agatha Harrison remained the Mahatma's friend until his death. She also became a friend of C. F. Andrews, the great champion of India, for whom she acted as "Secretary-Caretaker." She travelled all over India, becoming an unofficial member of the 1929 Indian Commission on Labour, at a moment's notice.

As a most highly valued member of the Women's International League she did much worthwhile work for peace and later on in life she became a "convinced" member of the Society of Friends and wrote many articles on the Indian scene for "The Friend." It was a burning sense of pity and justice which galvanised her to take a very active though unobtrusive line, first in China, where for the American Y.W.C.A., she made a survey of the deplorable industrial and living standards of Chinese women, and afterwards during the troubled times in India. She was well known in the U.S.A. and at Geneva where she attended League of Nations and United Nations Meetings.

Much use is made in this book of Agatha Harrison's own words in correspondence and in diaries. There emerges a personality compassionate and wise and withal self-effacing who probably had more influence on the Indian agreement than many people realised at the time. Her early death in 1954 removed from the scene one who could be ill-spared in a world in which the upholding of true Christian values is increasingly needed.

**Christine Spender**

**The Bible Beautiful.** By Mother Mary Eaton. (Longmans, 7s. 6d.)

This is a re-issue of a book which has not been reprinted since 1938. Those who knew it in the thirties will welcome its reappearance in a neat format, and attractive binding which replaces the former solemn black.

It is the ideal book for the study of the Old Testament in schools, but this arrangement and editing of the Douay Version text should make an appeal to the ordinary adult reader who wishes to gain first-hand knowledge of the Old Testament but is put off by the bulk of the original. The greatest help is that the verses have been grouped into paragraphs, and headings supplied to mark the separate episodes of the various

narratives or the themes in the other Books. The comments introducing each of the Books give succinctly and clearly the kind of information which most readers need as a help to the understanding and appreciation of the text. In addition there are useful chronological tables and five clear maps—two in colour. In short, it seems to me to succeed admirably in its purpose of making the Old Testament a living book to the ordinary intelligent reader. **M.J.**

**White Sisters.** (Missionary Sisters of Africa.)

The current number contains an article "A Woman in the Sanctuary" which describes the presentation of Papal medals to five Africans in the sanctuary at Kitovu, Uganda, by Bishop Kiwanuka, the first African priest to be raised to the episcopate. The five thus honoured are a Priest, a Brother, two laymen and a Sister.

Sister Ursula in 1899, at the age of twelve, ran away from the King's Palace to the White Sisters. In spite of the fact that girls living in the Palace are considered the King's property, she succeeded in her desire to attend catechism classes. Later she helped to build up the African Sisterhood, known as the Bannabikira, and was the first African mistress of novices. The *Bene Merenti* medal which Sister Ursula has just received, is given in recognition of her wise and prudent guidance of the Congregation. She was twice re-elected Superior and now, on her retirement, though urged to rest, begs "to be allowed to work a little longer." **P.C.C.**

## REGINA MUNDI

*Regina Mundi*, the Roman Institute of Sacred Studies has now, after less than two years from its foundation been raised to the status of a Pontifical Institute.

The Institute aims at giving to Religious and lay women a thorough training in sacred studies to prepare them for the work of guidance of other Religious or for apostolic work, especially as teachers, heads of women's colleges and institutions of higher studies. The professors of the Institute, mainly Religious, are chosen from among those who teach in the ecclesiastical Colleges of Rome. At the end of the second year regular students may present themselves for an examination equivalent to the standard of a Bachelor's degree in Sacred Science, which will qualify them to teach religion in school. The full *Diploma Magisterii in Scientiis Sacris* is awarded for the final examination and presentation of a thesis.

## BOOK RECEIVED

**Family Life—The Christian Way.** By Katherine James. (Michael, Shelton & Murray.)



**ST. LIOBA**

St. Boniface (780) called the "Apostle of Germany," came from Crediton in what is now Devonshire: he had a relative named Ebba, who had given up all hope of having children, when a daughter was born whose name was affectionately modified into "Lioba," "the beloved" (just like Philomena).

Ebba offered her to God and entrusted her to the Sisters of a great monastery at Wimborne where, when she was old enough, she became a nun. Boniface's letters about his missionary life thrilled her: she wanted to help him, and sent him some socks (very sensible) and pepper (why?) and he on his side congratulated her on writing so clearly, each letter separate (easy for his poor sight), but did not (so far as we know) applaud some very awkward Latin verses which she included in her letter.

He wrote however to Tetta, Lioba's abbess, asking that Lioba, with others, might come to help him in Germany: she and 30 nuns in all were sent and established themselves at Bischoffsheim.

Each new monastery asked to have an abbess trained by Lioba. They learnt in garden, bakehouse, brewery, and to read and write—in Latin, too. The Benedictine rule ordered an hour's mid-day rest: Lioba spent this lying down, while a novice read to her: did the Abbess seem to sleep? Well, she was awake enough to correct any mispronunciation.

Lioba became a sort of mother-director to the nobles and the poor, alike, in the whole district.

When Boniface went to evangelise Frisia, he foresaw his martyrdom and asked that Lioba should be buried beside him.

Grown very old, she resigned her charges, visited her friend Hildegard, Charlemagne's queen, and soon died and was buried near Boniface at Fulda.

This story should be enough to put an end to the myth that in the "Dark Ages" women were of no account—even in the mission-field, or unpractical, or uneducated! Germany does not forget this man and woman from our island who did so much for its earliest days.

**C. C. Martindale, S.J.**

We gratefully acknowledge the above to *The Catholic Herald*.

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