



THE
Catholic Citizen

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

Signed Articles do not necessarily represent the opinions of the 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.

The Longest Advent.

On December 19th at the Interval Club St. Joan's Alliance had the very great honour of hearing a talk by the Rt. Rev. Mgr. Arthur Hughes, Bishop of Hieropolis and Delegate Apostolic to Egypt and Palestine. We were glad to welcome at the meeting Bishop Hughes' mother and sister-in-law and also Brother Francis, of the Brothers of Christian Doctrine, an African from Uganda.

Bishop Hughes explained the title of his lecture—"The Longest Advent." The Virgin, the Mother of the Redeemer, was venerated as a symbol of what womanhood could attain, but Christianity was not fully achieved until the glory and liberty that Almighty God intended for women was fully realised; redemption of the race was not yet achieved, nor the emancipation of women and we are awaiting this time; we were waiting for the longest Advent to come to an end.

Bishop Hughes went on to talk of the women of Africa. When civilisation first touched Africa it was a land where women had attained no kind of independence or equality with men. It was just as important to educate the African men and boys into valuing women's proper place in society as it was to educate the women themselves. There were one million Catholics in Uganda among a population of 3½ million. There was the triumph of a Girl's Secondary School which crowned the founding of other schools. The early Chiefs of Uganda were great men but they were too modest to think of their girls being educated and their men being trained for the priesthood and the idea made slow progress. Gradually they acknowledged they were mistaken and in 1913 the first two African priests were ordained. One chief on his deathbed gave the 100 acres for a Girls' College on Nabbingo that he had refused during his lifetime. To have a girls' school was a great enough achievement but a still greater one was the fact that the girls went on strike and three potentates went to the college to reason with the girls—unsuccessfully for some of their claims had to be allowed (the strike was due to unaccustomed food).

There were many happy marriages in Uganda between Catholics, said Bishop Hughes, some of them the marriages of chiefs. There was still much to be done, but it was being done. In the educational scheme girls and women take their full part; there are 400 African nuns, and many of these have passed their teaching examinations. With lay teachers education was not so fortunate as the girls were quickly snatched away as being very attractive wives, though it was customary to make them promise to teach for three

years before training them. Happiness in home life is increasing as the woman increasingly shares her husband's life and interests.

Bishop Hughes said he could not speak of Uganda without speaking of Mother Kevin, founder of the Franciscan Missionaries of Mary. Her energy is atomic and she is universally revered. Many Africans have their girls christened Kevina after her. She is always on the track of Government officials where the education of girls is concerned and in Ireland she collected money for this end. She trained in Holland as a midwife and many of her Sisters are practising midwives. The Little Sisters of St. Francis (African Sisters) live with the European Sisters.

Bishop Hughes ended by repeating that we were still passing through the longest Advent. Advent is associated with ideas of worthiness and readiness and during the longest Advent feminists should think things out more and read and meditate so that they could speak with ever more conviction. Full equality, liberty and emancipation is the completion of the Christian ideal. Our Lord by allowing devotion to Our Lady to become an integral part of our Catholic Faith paved the way for feminism. When Our Lord came to earth practically everything had still to be done towards the emancipation of women, not only equality had to be achieved but something more—therefore external marks of respect towards women should be maintained and expected. The period before the realisation of the total Christian ideal is the longest Advent. "Your crusade is associated with the longest Advent. Pray and work with greater courage."

In answer to questions, Bishop Hughes told the meeting that collaboration between the Church and the State in education in Africa had turned out well. The only way to have materially and spiritually good schools is to have collaboration, and this was a system sponsored by the late Cardinal Hinsley. The material and technical side of the schools would be very poor without Government help and the Government are only too glad to have religion taught.

Bishop Hughes said that the people of Uganda find the honour due to Our Lady easy to understand. In Buganda the King's mother is very important and no one ever went to see the King without also visiting his mother. She was called the Namasole and was above all women and the people thanked her for giving them the King. The Namasole lived in a separate house near to the King's palace—thus the system has come about for the Buganda to build a chapel dedicated

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Notes and Comments

On January 3rd Dame Vera Laughton Mathews had the privilege of a private audience with His Holiness the Pope. She told him that St. Joan's Alliance was overjoyed at his recent declaration to the Italian women on the participation of women in public life. She asked for his Blessing on our work, which His Holiness readily granted.

We offer our respectful congratulations to the Rt. Rev. Bernard Griffin, Archbishop of Westminster, on His Grace's appointment to the Sacred College of Cardinals. We feel assured that the people of England regard the appointment with pride and pleasure.

We learn with sorrow of the sudden death of Eleanor Rathbone, Independent M.P. for the Combined English Universities. She was one of the leaders of the woman suffrage campaign and pioneer of family allowances. Latterly she fought continuously in and out of the House for refugees and for the relief of the starving in stricken Europe. We hope to have an appreciation in our next issue. May she rest in peace.

On December 6th Miss Rathbone asked the Secretary of State for the Home Department if he will grant admission to this country to British-born wives and widows of enemy aliens who wish to return for the purpose of establishing their claims to the restoration of their **British Nationality** or, if that is impossible, he will arrange facilities for these women to put forward their claims and have them decided while they are still abroad.

Mr. Ede: It is the traditional policy not to refuse admission to the United Kingdom to women of British birth and parentage who have acquired their present nationality by reason only of marriage to an alien of any nationality, unless there are grave objections or grounds personal to the individual.

Recently Earl Winterton raised on the adjournment of the House the question of affiliation orders against Canadian soldiers, saying that it was impossible to institute civil proceedings in a Canadian court. He made two suggestions, firstly, that the Minister of Defence in Canada should be asked to refuse to demand a demobilisation gratuity to any Canadian Service man who had a British affiliation order made against him unless he gave satisfactory assurances to pay the money due under the order; secondly, that the British High Commissioner's Office in Canada should be instructed to institute proceedings in the Canadian courts on behalf of any British woman who had failed to obtain her affiliation money.

The Solicitor-General, Sir Frank Soskice, said that where an order had already been made here it was not impossible to arrange machinery by which it could be enforced in another country.

The Under-Secretary for the Dominions said that of the 446 cases of affiliation orders, payments were still being made by deductions in 163 cases. The Canadian authorities have been willing to delay the transfer of a soldier so that proceedings might be taken in this country. Consideration had been given to possible arrangements for reciprocal enforcement in Canada of maintenance orders.

We congratulate our member, Mrs. Webster, on her election to the Town Council of Grantham. She is the first Catholic councillor of Grantham.

International Notes

U.N.O. St. Joan's Alliance has written to the Secretary of the United Nations General Assembly sending best wishes for the success of the work of the General Assembly of the United Nations and praying that the new world organisation for peace and security will be based on the foundation of "respect for human rights and fundamental freedoms for all without distinction as to race, sex, language or religion," and on justice and freedom for all nations, great and small.

We rejoice with our colleagues in the Abolitionist and Feminist Movements on a great victory of their ideals in France. On December 19th the Paris Prefect of Police announced at the Conseil Municipal that he undertook to close every licensed brothel in Paris and the Department of the Seine within three months. On December 20th news came through that the whole of Normandy would close its licensed brothels within the month. The *Observer* remarks that "the Resistance members of the Paris Municipal Council seem to be chiefly responsible for this move, which powerful vested interests sought to block; it may now be hoped and expected that other French cities will be stirred to follow the capital's lead." The motion for the closing of the brothels was moved by Madame Marthe Richard.

Madame Pesson Depret, President of l'Alliance Ste. Jeanne, writes: "St. Joan's had written to every one of the Councillors and to the Prefect himself a letter entreating them to act most energetically. I went to congratulate the Prefect immediately after the meeting. Mademoiselle Solange Lamblin (a member of the Council) spoke last but not least, dwelling consistently on the fact of the provocation to debauchery brothels are to youth, whereas on the other hand the Government takes measures to have large and well-conducted families. She and each of the male members of the Mouvement Republicain Populaire have been splendid. It was a member of the M.R.P. who presented the report after which the votes were secured."

Later Madame Pesson Depret invited to her flat, under the auspices of the International Abolitionist Federation and l'Alliance Ste. Jeanne, all the members of the Mouvement Republicain Populaire of the Conseil Municipal of Paris "to what we call 'un vin d'honneur'."

We congratulate Madame Pesson Depret, Madame le Grand Falco, Monsieur Gemahling and other abolitionists on the splendid work they have done in the achievement of this victory. They have followed in the great tradition of Josephine Butler, Madame de Witt Schlumberger and Madame Avril de Ste. Croix and others.

Though this is a very great victory for the principle, there is still a long way to go before there is complete abolition, for the registration of women for prostitution continues.

India. Dame Vera Laughton Mathews spoke at the opening session of the All India Women's Conference at Hyderabad, Sind, to an audience of over 5,000 on the work of the W.R.N.S. and as a past worker in the cause of women's emancipation. We await the return of Miss Agatha Harrison and Dr. Hannah Rhyd, delegates to the Congress for a report of its proceedings.

Venezuela. The October revolution brought Venezuelan women equal franchise.

Parliament Month by Month.

The month in Parliament, with the Vote of Censure and the Debate on the American Loan, has been so very important and exciting that it is almost impossible to come down to details and pick out points of particular interest. Indeed, most of the time the House has been so concerned with major issues that the smaller "bees" in people's bonnets have been left in comparative peace. Several significant details do, however, emerge.

In the first place the women members are beginning to get into their stride at question time. Led by the indefatigable Miss Rathbone, who loses no opportunity of standing up for her chosen causes, refugees and starving Europeans, the women have been asking questions about demobilisation, communications, rabbit furs and other routine points.

Jennie Lee was the only woman to speak during the **Loan Debate**. She said, frankly, that she could not make up her mind whether to vote for the Loan or not. When the time came, unlike her husband, she voted against, together with Mrs. Castle and Mrs. Mann, while sixteen women were among the "Ayes," including Miss Rathbone, Lady Megan Lloyd George and Lady Noel Buxton.

David Eccles, member for Chippenham, proposed a new Clause to the Finance Bill on 29th November in a most interesting speech. He was pleading for the extension of the "**Housekeeper's Allowance**" to people at present ineligible. Among others he spoke of married couples where both husband and wife work.

WOMEN IN THE COTTON INDUSTRY

Evershed Report on the Cotton Spinning Industry. (H.M. Stationery Office, 9d.)

Those who have hoped that, after the experience of women's work in two world wars, industry and the Trade Unions would adopt the policy recommended not only by feminists but by Mrs. Sydney Webb in her 1919 Minority Report, i.e., the abolition of any demarcations between men's work and women's work, and "the rate for the job," will get a rude awakening on reading the above Report. The members of the Commission were, as usual, all men, drawn from the Employers and the Trade Unions. Up to the present cotton spinning has been 65 per cent a woman's industry: and certain jobs, notably mule spinning, have been carried out entirely by men, others almost exclusively by women. The motto of the Evershed Commission might well be "Nous allons changer tout cela." For while in ancillary work, work already common to both sexes, the ring spinning room, the Report recommends equal pay irrespective of the sex of the worker, the main burden of its recommendations is that the industry must be cleaned up, modernised, as far as is possible mechanised, in order to attract into it adult male labour, at a rate of wages suitable for the adult married man. To this end, juvenile male apprenticeship is to be instituted, and it is hoped to attract boys from secondary schools who will go right through the industry to managerial positions. A new list of demarcations between men's work and women's work is established—on the grounds of wages or "unsuitability" for women. And the Report specifically states that certain of the equal rates of wages will have the effect of encouraging male labour and discouraging female labour. When the Appendix, setting forth some of the proposed rates for juvenile and adult is examined, the equality is not very marked. In the ancillary labour of cleaning, the male rate is £3 10s. and the female rate is £2 15s.—and we have yet to be persuaded that these rates are equal!

He said: "There are many professional women—for instance, doctors—who are married, and they would have to neglect their professional duties if they were not to have a housekeeper, because there can be scarcely any of them with a husband so talented that he can do the cooking and cleaning. We want to encourage women of this kind who give great service to society." He went on to say: "Are we going to get enough of the right people to sit on local government bodies? . . . quite a small relief towards the housekeeping expenses might encourage more people to stand." The Chancellor of the Exchequer was, however, unable to accept the amendment, as he felt it set the limits too wide.

Mr. Eccles spoke up for married women again on December 17th. He asked the Minister of Agriculture "whether he will allow married women to apply for appointments on the **Agricultural Advisory Service**." When Mr. Williams replied "Yes, Sir," he went on to point out that "the form of application which has gone out in relation to these posts states that married women may not apply" and offered to send the Minister a copy of the form with a view to correcting this state of affairs. Mr. Williams said "Yes, I should like to see a copy."

In reply to a question by Major N. Macpherson on 13th December, Mr. Bellenger was still unable to give any news of the future of the **Women's Auxiliary Services**. There was also no news of the Report of the Commission on Equal Pay (17th December).

B. M. HALPERN.

Similarly much is made of the "wage for age" scales for juveniles entering the industry. In the two examples given in the appendix the equality ceases abruptly at 21 years. The male rate continues. What happens to the female's is unexplained. Do they cease work, proceed to the spinning rooms, or do they remain working at the 21-year-old rate?

It is quite true that for a long time cotton spinning has ceased to attract women. The Report mentions bad conditions in the lavatories, canteens, etc., etc. (so much for so-called "protection" for women!) The country needs a cleaned up, modernised, well-paid industry. But this is not to be done for the women—the "spinster" of the whole world ere machinery filched part of their work from them. It is to be done for men—and with the expressed hope that save in certain "suitable" processes the women will get out.

E.A.

Annual Meeting

The 35th Annual Meeting will be held on Saturday, March 16th. Nominations for Committee, duly proposed and seconded, and resolutions for the Agenda must reach the Secretary not later than February 11th.

Subscriptions to the Alliance, minimum 5s. which includes the *Catholic Citizen*, are now due.

EDUCATION IN AFRICA AND THE WEST INDIES

The Report of (1) *The Commission on Higher Education in the Colonies* (Cmd. 6647); (2) *The West Indies Committee on Higher Education in the Colonies* (Cmd. 6654), and (3) *The Commission on Higher Education in West Africa* (Cmd. 6655). (H.M. Stationery Office).

"Too often the colonies have been inspected, dissected, probed, examined and reviewed with no result other than a voluminous report." We know only too well that Royal and other Commissions can be devices for evasive action, but their recommendations may nevertheless establish definite ideals for future fulfilment.

We in this paper are naturally sympathetic towards the conception of a University in each colonial area "as indispensable in the stage preparatory to self-government," but our purpose in considering all recommendations is to make sure that they are in line with our specific ideals, Catholic and feminist.

We therefore welcome, in all three Reports, plain statements on the subject of equal opportunities for men and women for education at the highest stage; "to it (the University) we must look for the production of men and women with the standard of public service and capacity which self-rule requires" (Cmd. 6647); "the University should be open to women on precisely the same terms and conditions as are applicable to men" (Cmd. 6654); "in all this we should like to emphasise that when we say 'men' we do also mean women" (Cmd. 6655).

We are glad to find the framers of these Reports "are deeply concerned about the backwardness of women's education, especially since all improvements in the homes . . . will be delayed until a great drive is made to educate the women and girls . . . the health and hygiene of the masses of the people are largely in the hands of the women" (West Africa); "the women of the West Indies . . . do not yet make their full contribution to . . . public affairs. There is a widespread lack of true family life." (See for chapter and verse the Report of the Royal Commission and the Stockdale Report where the problem of the 'temporary union' is set out). "With greater access to higher education the influence of women . . . especially requisite for the solution of the difficult social problems of the West Indies, would make itself felt."

So far the recommendations are satisfactory to feminists, but we should like to impress on those concerned with their implementation that the men of any race need education before they will accept these principles, and that education alone will not cure "difficult social problems." Their solution calls for deep moral and religious training. We would appeal to all our Colonial Bishops and clergy to encourage the young women under their control or influence to take advantage of the facilities for higher education offered, so that their share in the future development of self-government in the colonies may correspond to the greatness of their heritage. We have already met Catholic girls in this country from the West Indies, Nigeria and Sierra Leone, and in them we see the proofs of the value of missionary training, and we hail in them the Catholic citizens of the future.

Finally we venture to hope that in future developments no "agreed syllabus" undenominationalism will be allowed to hamper the full co-operation of the Catholic Missions: we rejoice to note that the West African Reports says "when one looks for the root from which West African education sprang one comes back, everywhere and always to the missionaries." It is to be hoped that this debt will be remembered as education develops. It would be satisfactory to know that the Catholic Missions had been asked to co-operate in the production of this Report, as it would have been to find their educational and welfare work in the colonial areas specifically recognised.

P. C. CHALLONER.

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ST. JOAN'S ALLIANCE IN AUSTRALIA

Miss Flynn writes that the Alliance had a Victory Celebration in the British Music Society's Rooms where a member, Madame Ethne Kuntzen, and her group of young artistes provided a delightful programme of vocal and instrumental music. "Considerable interest was added to the programme by the presence of your little English Wren messenger, Ellen Botterell."

Last year we had the privilege of giving Ellen Botterell breakfast after she had made her first Holy Communion in Hampstead.

We hope soon to welcome to London Mrs. Mary Tennison Woods from Sydney who is an expert on child welfare.

TWENTY-FIVE YEARS AGO

'How many Catholic women one finds taking no interest even in any branch of public affairs. And why is it that, after all these years, there are still to be found Catholic parents who protest they have never read a single issue of the *Catholic Citizen*, know nothing of the Catholic Women's Suffrage Society, have never attended any of its meetings. It is undoubtedly want of goodwill, or rather that their goodwill is limited to a narrow, private sphere, instead of being Catholic or universal; and of this larger fuller charity never has there been greater need in the world than is today. There is suffering everywhere; wars and rumours of wars; strife and waste and unrest. Have not Catholics a special duty to work for the establishment of a real peace, for the spread of 'the nobler modes of life with sweeter manners, purer laws.'"—*F.C.H. in A New Year Resolution, "Catholic Citizen," January, 1921.*

THE LONGEST ADVENT—continued.

to the Blessed Virgin near to the main church but quite separate and this is always visited when they go to the main church, and there are wonderful processions to it on Feasts of Our Lady.

The lack of personnel for the Missions in Africa is a terrible thing, there would be many more missions if only there were enough people to take charge. On the other hand there were many thousands of African men and women, of all ages, married and unmarried who worked as trained catechists.

Miss Challoner presided at the meeting and a hearty vote of thanks to Monsignor Hughes was proposed by Mrs. Jackson and seconded by Miss Leslie. C.S.

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