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# THE CATHOLIC CITIZEN

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

*Francis Thompson.*

## Saint Etheldreda's

By Christine Spender

The restoration of Saint Etheldreda's\* in Ely Place after being damaged by raids in the 1939 war has aroused interest in the history of this ancient church, and the book under review meets the desire for knowledge about the antecedents of the present structure.

St. Etheldreda lived in the 9th Century and founded a double community of monks and nuns in the isle of Ely, ruling them until her death. Her incorrupt body was buried inside the monastery church and when the foundations of the present Ely Minster were laid, under the rule of the Normans in 1106, it was discovered to be still incorrupt. St. Etheldreda was a remarkably popular saint, she was a particular patron of chastity and she was invoked against snake-bite and affections of the throat and neck. Her shrine was rifled and despoiled at the dissolution and nothing is known of the whereabouts of her incorrupt body.

In 1109 Ely was created the see of a new diocese and though remaining a monastery-cathedral had a Bishop. During the Middle Ages the Bishops perforce undertook many secular duties and spent much time in London where every See had its palace to which a chapel was attached. The Bishops of Ely at first used part of the Temple Buildings but after the consecration of one, Kirkeby, in 1284, an estate owned by him in Holborn was their residence. Kirkeby was Treasurer of the kingdom and his hasty consecration was something of a scandal, but he left his property to the See of Ely and it is assumed he built the present church on the site of an oratory. The Holborn estate became legally and administratively part of the bishopric.

And so for two hundred and sixty two years Ely house was the property of a succession of twenty-one bishops, and it was not until 1559 when Thomas Thirle was deprived that the last of Ely's Catholic bishops was reached.

Subsequently Ely house was connected with the Hattons (more especially with Lady Hatton) who owned it as part of their tenancy and the church was used as a Protestant place of worship. In 1642 the property was requisitioned by Parliament for a military and naval hostel. But this was after it had been occupied by the Spanish Ambassador, Gondomar, in 1620, during negotiations for a Spanish marriage for the Prince of Wales. Gondomar did not leave till 1624 and while he was in residence the embassy was extraterritorial. In the Ambassador's chapel English Catholics could hear Mass and escape from the recusancy laws and if the envoy permitted it the English clergy could say Mass therein.

In 1660 the Bishops House reverted to the Hattons and once more the chapel was used by Protestants. But on the death of the last Hatton heir in 1772, the estate went to the Crown and it was eventually bought by Charles Cole, Architect and Deputy Surveyor, who pulled down all the buildings except the chapel which was allowed to stand in order to serve as a church for nearby residents. Cole tried to bring the fabric into harmony with his own tastes thus all but ruining it.

In 1826 the chapel was bought by the National Society for the Education of the Poor in the Principles of the Established Religion. The Society made drastic alterations, including the building of a gallery, in order to accommodate parents and children and the former worshippers who rented pews. But the project failed and the chapel was closed for five years. Afterwards it was opened, first as a scantily attended chapel of ease and secondly to be leased by the London Welsh Congregation.

In 1873 the whole of Ely Place was put up for sale under an Order in Chancery, and Father Lockhart, Superior of the Rosminians was informed that the ancient chapel, in which Pugin had taken an interest, was about to come on the open market. The Rosminians had been asked

\***Saint Etheldreda's and Ely Place.** By Linwood Sleight. (Paternoster Publications 4s. 6d.).



by Cardinal Manning to work in Holborn. By a curious chance they outbid the Welsh congregation and secured the chapel and surrounding property.

So it was that the Church of St. Etheldreda once more came into Catholic hands. The undercroft was first put into good repair and then gradually the restoration of the upper church was undertaken.

On St. Etheldreda's day, 1876, Cardinal Manning said Mass at the principal altar of the undercroft but it was not until 1879 that the upper Church was "reconciled." After this date at various times preservation of the fabric became an urgent necessity. The church was scheduled as an historic monument and in 1934 the restoration was complete.

In 1941 the upper church was damaged during an air raid and subsequent raids further damaged it. But throughout the war the undercroft was in use and the upper church was never long out of use. In 1945 permanent repairs were undertaken and completed in 1952.

St. Etheldreda's has for long been the church of many city workers. Parish work has changed much since the time of the saintly Father Lockhart and is perhaps less arduous but always a vigorous parish life has included a wider public who love and revere the church. The well-known Blessing of St. Blaise is observed annually and the Feast of St. Etheldreda is solemnly celebrated on the Sunday after June 23rd. The church shares the dwindling privileges of the Liberty of Ely Place.

The Catholics of England rejoice that their St. Etheldreda's is once more given back to them in full beauty and wholeness.

TWENTY-FIVE YEARS AGO  
H. D. I. in the "Catholic Citizen" 15th July-August, 1927

*La Lutte de la Femme* (Athens), the organ of the Hellenic League for Women's Rights, summarises the activity in Greece of this Society in 1926-7. Very strenuous efforts have been made to obtain such an amendment of the existing law as would make fathers as well as mothers responsible in every case for their illegitimate children. On behalf of women who work for pay, a memorandum has been sent to the Chamber of Deputies and the party leaders in favour of the provision of adequate pensions for invalided army nurses, and a protest has been made against an employment of badly paid minors which has thrown many women out of work . . . .

The intensive efforts of the League to obtain votes for women have had the highly encouraging result that an explanatory note, which has been added to Article 5 of the Constitution, empowers the legislature to grant political rights to women—*International Notes*.

## INTERNATIONAL NOTES

**Argentina.** The recent death of Eva Peron at the early age of thirty-three reminds us that it was she who made female suffrage in Argentina a live issue and gained for women the vote. The *Times* obituary notes that she organised the woman workers and was behind every step taken to lend aid to the aged, succour the children and alleviate distress. Whatever political views one may hold there is no doubt that the wife of the Argentina President was an outstanding figure. R.I.P.

**Ceylon.** In the recent elections, out of eight women candidates, two were elected, both Communists.

**Egypt.** A classic example of masculine opposition to woman suffrage was given by a *Fetwa* of the Committee of Al Azhar University, Cairo. This religious *Fetwa* was issued in response to the demand for electoral rights by the Feminist Movement, *Bint El Nil*. A forthright statement by the distinguished Indian Muslim Maulana Abul Kazan Azad asserted that there is no authority in Islam to justify denying to women the rights given to men. But according to Al Azhar University, the nature of women is too easily swayed by emotion to make them capable of stable opinions. Men, needless to say, are invariably balanced, impartial and self-controlled. If women were allowed to vote, they might be tempted to attend public meetings, and even speak at public meetings, and generally begin getting about, which besides exposing them to constant dangers, would be most unseemly. It sounds like a British Paterfamilias in 1850.

**Greece.** We congratulate our colleagues in Greece who, after so long a fight, have at last achieved the vote on the same terms as men. The Franchise Bill was passed unanimously on May 28th. Just twenty-five years ago, *The Catholic Citizen* quoted *La Lutte de la Femme* (Athens) as saying that "an explanatory note had been added to Article 5 of the Constitution empowering the legislature to grant political rights to women." So long has it taken for the country from which the very word "democracy" came to carry out democratic implications to the full.

One wonders how many of those who regarded women as trespassers on the masculine preserves at Oxford and Cambridge are alive to read the report issued by the Council of the Senate of Cambridge University with the recommendation that a new foundation for a hundred women undergraduates be recognized under a statute and ultimately attain the status of a College of the University.

## Notes and Comments

We are privileged to publish an article by Mademoiselle Marie Lenoël, first Vice-President of St. Joan's International Alliance. Members will remember that before the war Mademoiselle Lenoël edited the excellent *Revue de l'Alliance Jeanne d'Arc*, the organ of the French Section. As an experiment we publish her review in the original French feeling that translation would perhaps spoil it.

The Eleventh Council Meeting of St. Joan's International Social and Political Alliance will be held in London on September 13th and 14th, 1952.

The Executive Committee is giving a party to welcome the delegates from abroad at the Challoner Club, on Friday, September 12th, at 7.30. Tickets 6s. each may be obtained from the office. It would be a great help if members who can attend will apply for tickets as soon as possible.

The excellent Memorandum submitted to the Royal Commission on Marriage and Divorce by the Catholic Union contains one clause to which we take exception. It is as follows:—

"As to ill-considered marriages, the State, we recognise, cannot legislate without undue interference with the rights and liberty of the individual. But there is one category of ill-considered marriage as to which the State might well take action. Too often the young wife knows nothing of the domestic crafts—she has not been taught to cook, sew or clean. The result is that, not through lack of adequate means, but through her own wastefulness and incompetence, the house becomes slatternly and miserably uncomfortable. This the husband increasingly resents and the seeds of quarrels and disruption are duly sown. We would urge on the Commission the importance of giving preparation for family life a more prominent place in the national system of education. This was the conclusion reached by the Royal Commission on Population. We emphatically think that girls in their last year or two at school should receive more instruction in the domestic crafts in preference to other subjects less likely to be of value to them in married life."

We think these statements too one-sided for slatternly homes may have several causes behind them which include the attitudes of both husband and wife and also extraneous economic conditions. And there are many other things which sow "the seeds of quarrels and disruption." Education in the broad sense should help a woman to run her home intelligently and if too much onus is put on domestic subjects at the expense of other subjects it may have the undesirable effect of narrowing her outlook. This is not to decry domestic science but both boys and girls should be instructed in home-making and the whole blame for a "slatternly and mis-

erably uncomfortable" house should not be laid at the wife's door.

The whole clause seems uncalled for and out of proportion in a Memorandum which deals so adequately with general principles.

The new draft Constitution for the Sudan lays down as one qualification for the franchise that the elector should be a male. A deputation from the Status of Women Committee representing sixteen national women's organisations, was received on July 11th, at the Foreign Office.

The deputation was introduced by the Chairman, Dame Vera Laughton Mathews and Miss Marguerite Bowie, former United Kingdom delegate to the Human Rights Commission, urged that the British Government should not approve a Constitution containing a clause opposed in principle to the Charter of the United Nations.

Chapter II of the draft Constitution deals with Fundamental Rights, and Clause 5 (1), under the sub-heading (Right to Freedom and Equality) states: "All persons in the Sudan are free and equal before the law."

The following week another deputation from the Status of Women Committee was received by Sir Robert Howe, Governor-General of the Sudan.

The new Constitution is primarily a matter for the Sudanese but Her Majesty's Government has the responsibility of approving or disapproving the Constitution in any particular within six months. It is surely inconceivable that no word should be uttered against this injustice.

Members of St. Joan's Alliance continue to take and to make opportunities for pressing on with the campaign for equal pay. During a debate at a meeting of the Guildford Branch of Business and Professional Women's Clubs, Miss Monica O'Connor was successful in opposing the motion that "the rate for the job creates an unequal standard of living and thereby defeats its own object."

At the Annual General Meeting of the National Federation of Hospital Officers our member Miss Helen Leslie (Lewisham Hospital) proposed that the Federation should support the principle of equal pay. While expressing the usual sympathy with the principle, Mr. Makeown, one of the Trustees, proposed that such a controversial resolution "be deferred for future action." This was carried, though Miss Leslie pointed out that as far back as 1921 Parliament "had deferred action," owing to "the present financial situation."



## ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

AND

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Signed articles do not necessarily represent the opinions of the Society

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## Le Deuxième Sexe

La publication de cette étude\* très discutée a fait époque dans le monde féministe. Nous croyons donc opportun d'en donner ici une brève analyse.

L'ouvrage de S. de Beauvoir ne répond pas entièrement aux exigences de la morale chrétienne. Il accorde à l'étude crue et sans voile de l'érotisme et de la plus basse sexualité une place démesurée. Son thème réel se trouve ainsi discrédité et ceux qui préfèrent n'en pas reconnaître l'incontestable lumière peuvent se couvrir d'une regrettable excuse.

Ces réserves faites, disons sincèrement que le problème féministe nous semble posé ici avec lucidité et résolu avec noblesse. Tout esprit de bonne foi doit se rendre à une telle argumentation.

"On ne naît pas femme on le devient."

Cette affirmation lapidaire placée par S. de Beauvoir au centre de son étude en donne la clef.

Comment l'être créé avec toutes les facultés humaines a-t-il été réduit à l'état féminin qui borne son horizon aux limites voulues par l'homme? Et comment d'autre part pourra-t-il par son propre effort, et grâce à des circonstances plus favorables reconquérir la plénitude de ses qualités assumer sa mission humaine et devenir femme au vrai sens du mot? A quel point de vue ce double problème doit-il être envisagé?

On invoque souvent l'intérêt général qui se confond d'ailleurs (on se hâte de l'affirmer) avec le bonheur de la femme.

A cela l'auteur répond: "Nous estimons qu'il n'y a d'autre bien public que celui qui assure les intérêts privés du citoyen. C'est au point de vue des chances concrètes données à l'individu que nous jugeons nos institutions." Mais nous ne confondons pas non plus l'idée

\*Le Deuxième Sexe. par Simone de Beauvoir (Gallimard, Paris).

d'intérêt privé avec celle de bonheur. C'est un autre point de vue qu'on rencontre fréquemment. Les femmes de Harem ne sont-elles pas plus heureuses que l'électrice? La ménagère que l'ouvrière? . . . On ne sait trop ce que signifie le mot: bonheur, et encore moins quelles valeurs authentiques il recouvre. . . . Tout sujet se pose concrètement à travers des objets comme une transcendance. Il n'accomplit sa liberté que par un perpétuel dépassement vers d'autres libertés. Il n'y a d'autre justification de l'existence présente que son expansion vers un avenir indéfiniment ouvert. Chaque fois que la transcendance retombe en immanence il y a dégradation de l'existence *en soi*; de la liberté en facticité. Cette chute est une faute morale si elle est consentie par le sujet. Si elle est imposée elle est frustration. Nous intéressant aux chances de l'individu nous définirons ces chances en termes non pas de bonheur mais de liberté."

Sans adopté aucunement les théories existentialistes, il nous semble que sur ce point particulier leur interprétation aboutit à une solution juste et peut légitimement se rapprocher de celle de Fénelon sur le même sujet . . . et enfin les femmes comme les hommes sont nées pour l'exercice de la vertu.

"Il est évident poursuit l'auteur que ce problème n'aurait aucun sens si nous supposions que pèse sur la femme un destin physiologique, psychologique ou économique. . . ." L'auteur étudie attentivement ces trois domaines et démontre aisément (et parfois non sans ironie) qu'il y a là bien des sables mouvants sur lesquels on ne peut rien fonder. Il ne faut pas considérer comme définitives les formes diverses imposées à la femme par la nécessité.

"Comme l'a dit Merleau-Ponty l'homme n'est pas une espèce naturelle c'est une idée historique. La femme n'est pas une réalité figée,

"c'est un devenir. C'est dans son devenir qu'il faut la confronter avec l'homme c'est-à-dire définir ses possibilités." . . . "Au sein d'une société la biologie ne suffit pas à fournir une réponse à la question qui nous occupe. Il s'agit de savoir comment en elle (la femme) la nature a été reprise au cours de l'histoire. Il s'agit de savoir ce que l'humanité a fait de la femelle humaine."

(Il faudrait aussi savoir ce que, au delà des apparences, le mâle humain a fait de lui-même et des richesses injustement acquises au préjudice de la femme. On regrette que l'acuité d'analyse de Mme de Beauvoir ne se soit pas exercée sur ce point.)

Quelles sont donc ces circonstances adverses qui se sont toujours opposées au libre développement de l'être féminin? Il nous faut malheureusement résumer en quelques lignes une enquête qui commence à la naissance du monde et s'achève à nos jours sans avoir épuisé le sujet.

Sous des formes variables le prédominance originelle de la force musculaire puis les usages et les mythes créés par cette prédominance ont mis l'ensemble des femmes en état d'infériorité.

"Les accomplissements personnels sont presque impossibles dans les catégories humaines maintenues collectivement dans une situation inférieure: Tous les génies qui naissent femme sont perdus pour le bien du monde, a dit Stendhal."

Certaines exceptions dues à un ensemble de circonstances favorables ont prouvé de tout temps ce qu'il y a d'accidentel dans cette infériorité apparente si générale qu'elle soit mais c'est seulement de nos jours qu'un mouvement d'ensemble raisonné a pu produire de solides résultats.

L'auteur ne croit, pas cependant la partie gagnée et les difficultés de la femme contemporaine l'occupent encore longuement, mais enfin vient la conclusion:

"C'est au sein d'un monde donné qu'il appartient à l'homme de faire triompher le règne de la liberté; pour remporter cette suprême victoire il est, entre autres, nécessaire que par delà leurs différenciations naturelles hommes et femmes affirment sans équivoque leur fraternité."

Nous voudrions achever sur cette parole une critique toujours orientée vers l'estime et l'accord de pensée, mais comment ne pas signaler ici une erreur dont les milieux catholiques sont peut-être un peu responsables.

En parlant de la Vierge Marie, S. de Beauvoir dit: "La virginité de Marie a surtout une valeur négative. . . . Si on lui refuse son titre d'épouse c'est pour exalter plus purement en elle la Femme Mère. Mais c'est

"seulement en acceptant le rôle subordonné qu'elle sera glorifiée: "Je suis la servante du Seigneur." Pour la première fois dans l'histoire la Mère s'agenouille devant son fils. Elle reconnaît son infériorité. C'est la suprême victoire masculine qui se consomme dans le culte de Marie."

Eh bien! Non. Quelle que soit la tendance actuelle, osons le dire, le rôle de Marie en tant que Vierge n'est pas subordonné à son rôle de Mère. C'est en affirmant par sa virginité les droits de la conscience personnelle et la valeur primordiale de la personne humaine supérieure au sexe, et à la fonction, que Marie a silencieusement exalté l'humanité et construit les premières assises de la Rédemption.

Cette Vocation virginale voulue par elle à l'encontre de tout conformisme et de toutes les "normalités" de son temps elle l'a maintenue en présence de l'Ange, elle en a posé la condition tout en s'inclinant devant Dieu seul.

(Il semble même que cette notion tende à se préciser de plus en plus dans l'Eglise. Les vierges du Moyen Age ont ordinairement l'Enfant dans les bras. Mais ni la Vierge de Lourdes ni celle de la Salette, ni je crois celle de Fatima ne se recommandent de leur maternité.)

L'Immaculée Conception (avant-dernier dogme défini) ne glorifie pas, comme on le croit trop souvent, la conception miraculeuse de Jésus. Il concerne exclusivement la Vierge elle-même exemptée dès avant sa naissance des suites du péché originel et premier type d'humanité parfaite et accomplie.

MARIE LENOËL

## HON. TREASURER'S NOTE

May I appeal to all members who have not yet sent their subscriptions to do so without delay? Money is a very real problem and we need all the financial support possible. Also will the members who joined the "Farthing Fund" for six months please let us have the 7/6d. at the beginning of September?

Now for something pleasant! Holidays are not yet over, but in three months' time our Christmas Sale will be held—on Saturday, November 29th. Will you please start to think about it and see what you can send us. We ask for new things of all kinds to sell—we want real Christmas presents this year, rather than second-hand goods. Further announcements will be made later, but please book the date—November 29th.

N. K. CARR

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

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



## THE MONTH IN PARLIAMENT

In July, as in June, friends in the House gave the Chancellor of the Exchequer no opportunity of forgetting the statement made on May 16th that the Government was anxious to introduce equal pay in the state service as soon as the financial position of the country warranted the move, and was in fact examining methods for its implementation. Making use of the conversations between the Chancellor of the Exchequer and the leaders of the T.U.C., Lieut.-Col. Lipton, Miss Burton and Miss Ward enquired what further steps were to be taken in this direction, and what decisions had been arrived at. Mr. Boyd Carpenter replied that the purpose of the deputation from the T.U.C. was to urge the Government to begin discussions with Civil Service staff representatives on the ways and means by which a start might be made with equal pay on a gradual basis. He proposed shortly to give a considered reply to the Staff Side of the Civil Service National Whitley Council, from whom a similar request had been received, and had undertaken to inform the T.U.C. of the nature of this reply. Supplementary Questions failed to draw from him any more explicit information.

On July 15th, the Civil List Bill, making financial provision for H.M. The Queen and the Royal Family had its Second Reading, and on July 22nd it was considered in Committee. No comment was apparently made even by the most determined upholders of equality on the fact that younger sons of the Sovereign were to receive, at 21, £10,000 a year, rising to £25,000 on marriage, while daughters were only allotted £6,000, with a further £9,000 on marriage.

On July 18th, Mr. Douglas Houghton raised the question of the World Health Organisation and birth control, criticised the negative attitude of Dr. Mackenzie, the U.K. delegate, at the World Health Assembly, and wished to know whether he had any instructions. The Norwegian delegate, it will be recalled, had submitted a resolution requesting the establishment of an expert committee to examine and report on the health aspects of the population problem, this problem being of fundamental importance under present world conditions. A counter-resolution was brought forward by the Belgian delegate, supported by delegates from Italy and the Lebanon. This stated that the problem of surplus population was essentially an economic and social one. The Norwegian resolution had the support of India, Ceylon, Sweden, Mexico and the Philippines, while delegates from Italy, the Lebanon, Ireland, Spain, Costa Rica and France were in favour of the Belgian resolution, the

Irish delegate going so far as to suggest that if birth control were included in the permanent programme of the World Health Organisation, that body might lose some of its members. The upshot had been that, in the concluding sessions, both resolutions were withdrawn. After giving a summary of opinions voiced by the press throughout the world, Mr. Houghton ended by saying that, while religious views must be respected, the longer the policy of the Government in this matter was dominated by fear of Catholic opinion, the greater would be the eventual disaster. He pleaded for courage and a bold lead from the United Kingdom on the imperative need for population control.

After Mr. W. J. Edwards had spoken from the Catholic point of view, Miss Hornsby-Smith replied for the Government. She said that there had been no change in the policy of H.M.'s Government with regard to the W.H.O. and the control of population. From the outset it had been the policy of the World Health Assembly that birth control was primarily a sociological and not a medical question, and that the W.H.O. would be competent to advise only in regard to medical aspects of that problem. We felt that to introduce the economic and sociological side would do grave harm to a new organisation which had an immense field of work in health welfare to do which it was doing in a most co-operative spirit. Discussions at the Assembly had been conducted with an acrimony not reflected in the brief reports which had been published, after which it had been agreed that the W.H.O. was too big to be split on this topic at this time, and the motions had accordingly been withdrawn. The position of the U.K. delegate was quite clear. We had consistently held that this was not a subject for decision by the W.H.O. We recognised that very strong views were held by other countries, and we considered it would be a disaster if the W.H.O. were broken over an issue of this nature. In regard to colonial policy, Miss Hornsby-Smith added that H.M.'s Government had set themselves against imposing anything of this nature on any territory under our control.

The House rose on Friday, August 1st. Among the 54 Bills which received the Royal Assent on this day were the Affiliation Orders Bill, the Children and Young Persons (Amendment) Bill and Miss Burton's Disposal of Uncollected Goods Bill.

VERA DOUIE

Congratulations to our member Mrs. Herbison on her appointment as J.P. for the city of Liverpool.

## REVIEWS

**Health and the Citizen. A study in Design for Living**, by Joseph V. Walker, M.D., M.R.C.P., D.P.H. (Hollis and Carter, 10s. 6d.).

Our administrators may base their actions on Christian principles but they do not readily acknowledge the fact. It is heartening to hear Catholic principles proclaimed from a Public Health platform, and Dr Walker's exposition of doctrine (as it applies to Health and the Citizen) is clear and is sufficiently practical and topical to keep alive our interest. His sincere attempt to explain to the general reader why some legislation is sound, and why other regulations and customs will eventually lead to worsening of public health, deserves our gratitude.

Few public servants are willing to speak so clearly on public morality. It is not a popular subject at present and it is not popular to say, at the right moment, that health should not be worshipped for its own sake, that the family is really the unit on which civilization is based, that marriage is an indissoluble bond, etc. These and other truths have to be defended again and again against short-sighted warm-hearted opportunists. We are grateful to Dr. Walker for doing a difficult job so ably.

Having said this, we must add that the author has not altogether eschewed the temptation of sheltering some personal opinions and a few prejudices under the venerable cloak of doctrinal teaching. He has at any rate bound them together so closely (in every sense of the word) that the reader is puzzled by their proximity. We are mildly annoyed to be given all the answers to hospital policy, day nurseries and work (paid) for married women. Rather more disturbed when a serious aspect of our spiritual life is explained, on professional medical lines, as if this opinion were professional in other spheres also. We are told of the enormous part sex plays in the life of woman and its sublimation in religious and quasi-religious life. This measure of sublimation is, apparently, not needed by man and we are left wondering whether this is a throw-back to the old adage that what no husband has chosen had better be given to God. We get quite seriously annoyed when we are also told that woman, in this respect the frailer vessel, is subjected to abnormal stresses by her emancipation and may come to regard herself as "a means of voluptuous pleasure." Well, well! What a strange misinterpretation of the good and charitable word "emancipation"—used by those who prayed for it and fought for it, to mean the removal of prejudice, injustice and every form of slavery! Is a woman more likely to regard herself "as a means of voluptuous pleasure" when pleasantly (and we hope gainfully) occupied in whatever way her mental and

physical God-given endowment may permit, or when prejudice has limited her opportunities and dictated to her conscience?

The consequence of expressing individual opinion clothed on assumed authority is the awakening of prejudice in others, and the danger of "diluting" doctrine with personal opinion is ever present. We would plead for a clear delimitation of both in apologetic literature. A good cause deserves to be defended entirely for its own sake.

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

**Abandonment to Divine Providence.** By the Rev. J. P. de Caussade, S.J. Edited by the Rev. J. Ramière, S.J. Translated by E. J. Strickland (Catholic Records Press, Exeter. 20s.).

This is a translation of the tenth French edition of the great book by the famous 18th century Jesuit, Père de Caussade. It brings to yet another generation the wisdom of his teaching and proves, if proof were necessary, that holiness has no fashions. The first part "the Treatise" has been available for English readers before, but "the letters of direction" addressed to the nuns of the Visitation in Nancy, are translated for the first time. Those who find Fr. de Caussade's theory of abandonment perhaps too difficult, will welcome the letters which apply it to individual cases, and show that while still difficult in practice, it is simple to comprehend. It is in effect the *Fiat* of Mary applied to the things of every day. P.C.C.

**The Martyrdom of Silesian Priests, 1945-46.** Scenes from the Passion of Silesia. (Kirchliche Hilfsstelle, Munich, 1950).

This small book gives an account of some of the very many priests who, following Cardinal Bertram's instructions, remained with their flocks and died during the Russian invasion of Silesia and the mass expulsion that followed the return of Silesia to the Poles. Many died violent deaths, others died of hunger and sickness induced by the treatment they received. *Sanguis martyrum—semen christianorum.* P.C.C.

**A Directory of Catholic Schools and Colleges, 1952.** (Paternoster Publications. 3s.).

Paternoster Publications has once again issued a Reference Book of Catholic Schools and Colleges. It is of great value to parents, teachers and others interested in Catholic education in this country and Scotland. It reveals an extraordinary diversity of schools under the direction of Religious Orders. One has to go to Scotland for the great mixed secondary schools of one thousand or more pupils under Lay Headmasters—but there is one in England of eight hundred pupils—St.



James's Secondary School for boys and girls at Edgware, which is unique in that it has, as principal, a woman, a Dominican Sister.

P.C.C.

**Catholic Authors. Contemporary Biographical Sketches.** Edited by Matthew Hoehn, O.S.B., B.L.S. (St. Mary's Abbey. \$6.50).

The second volume of **Catholic Authors** has appeared and Father Matthew Hoehn has provided information on three hundred and seventy four Catholic authors who were not among the six hundred and twenty (living or dead since 1930) included in his first volume. Seventy of these have become Catholics since 1948, when the first volume appeared; many were not then well-known, and many were out of reach owing to the war.

For those who want to know, these volumes supply information on the lives, occupations, interests and works of a large number of Catholics who have written books, or even only one book. There is of course no attempt at assessing the value of their writings.

May we perhaps ask that, in a second edition of this monumental and painstaking work, the name of our patron be given correctly—St. Joan, not St. John!

P.C.C.

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