

# THE CATHOLIC CITIZEN

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36A, Dryden Chambers, 119 Oxford Street, London W.1.

VOL XLVII. No. 12

15th DECEMBER, 1962.

10s. per annum

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

Francis Thompson

## Women and the Council

By F. McKenzie Shattock

The concern of St. Joan's International Alliance for the participation of women in the service of the Church is indicated by the submission to the Commission on the Apostolate of the Laity of the following resolution, passed at the eighteenth Council Meeting, London, 1961 and nineteenth Council Meeting, Orleans, 1962:

In view of the growing desire for the fuller participation of the laity in the Apostolate, St. Joan's International Alliance re-affirms its belief that the dedicated work done by so many women for the Church would be more firmly based if they had some outward sign of the official support and blessing of the Church.

As a concrete suggestion, St. Joan's International Alliance submits that if, in future, diaconal duties are to be entrusted to laymen as an independent ministry, this ministry be open to both men and women.

It seemed probable that we were not alone in desiring to be permitted greater service to the Church and it is becoming increasingly obvious that this is the case. The references in the press, both lay and religious, both indigenous and foreign, to one or other aspect of this question are becoming more frank and more numerous.

A short time ago a dignitary of the Church addressed these words to the women under his pastoral care: What answer shall be given, he said in effect, to those who ask whether the Church has no care for women, as they are absent from Her councils? His reply is that they are not absent, but present in prayer and spirit, present in their marble effigies in St. Peter's, that they were present in person as we know, in the Cenacle.

Another press report which again lays stress on an answer rather than a question, attributed to a Jesuit theologian the opinion that there was no question of women becoming priests or bishops, but that probably it was a bad thing that they should be barred from singing in choirs, or serving Mass except by saying the responses.

A bolder attempt is made by Dr. Gertrud Heinzelmann of Zurich to bring the question of woman's inferiority in the service of the Church and her exclusion from the priesthood, to the

notice of the Preparatory Commission of the Vatican Council.

Dr. Heinzelmann bases her indictment of the inferior role which the Church assigns to women on St. Thomas Aquinas' views. Those who are not familiar with St. Thomas' opinions on women, should refer to "The Subjection of Women", an article written by Leonora de Alberti in *"The Catholic Citizen"*, October, 1930.

However great an obstacle thirteenth century ignorance may have proved to the acceptance of women's service to the Church, this cannot be the sole or even the major cause of the subjection of women in other spheres of human activity. Where discrimination and subjugation persist, the causes are wider, deeper and consequently more difficult to eradicate. Only a slow growth in confidence and infinite patience may succeed in altering what milleniums have imprinted on the personality of men and of women.

We are warned not to expect spectacular changes from the deliberations of the Fathers of the Council. We know also that in the main a change in the Church's attitude to one of its firmly-rooted traditions, enshrined in custom and in Canon Law, is apt to reflect the hope and expectation of the great number of the faithful. The hope and expectation of a small but growing and devout minority may require of its adherents, patience and fortitude. It is certain that women will continue to exercise these, while continuing also to give the Church their loving service.

In the long run, the catastrophic needs of our time may prove more compelling than argument. They may hasten the sifting which frees eternal values from their human accretions and embarrassments; today's reality is stark enough. The white harvest stands neglected because the workers are too few. Only the Church knows the extent of Her needs and only She can indicate the remedy. But because this urgent need must also depend on the total human situation, we do not hesitate to voice our willingness, our desire to help, to the full extent of our capability.

## Les Filles En 1962

Deux documents, d'inégale portée, mais présentant l'un et l'autre leur intérêt, donnent à l'égard des filles d'aujourd'hui des indications auxquelles il faut s'arrêter.

D'inégale portée, ces documents, en effet, puisque le second représente simplement un sondage effectué dans la classe dixième d'un lycée de filles français, et que l'autre, au contraire, se rapporte à une enquête effectuée par l'Unesco dans 82 pays ou territoires, à la suite d'une demande de la Commission de la Femme des Nations Unies; enquête ayant porté sur quelque 400 millions d'enfants d'âge scolaire.\*

D'après cette enquête, il semble, si l'on admet que les filles forment environ 46 à 50 per cent de la population entre 5 et 14 ans, que leur scolarisation peut être tenue pour satisfaisante puisque, l'après les chiffres de l'Unesco, elles fournissent 46 per cent des enfants scolarisés. Du moins en est-il ainsi dans 49 pays et territoires. Mais dans 10 pays les filles ne constituent que 40 à 45 per cent de la population scolaire, et, dans 6 pays, le pourcentage descend de 20 à 29 per cent. Dans un dernier, elle tombe même au-dessous de 10 per cent.

Cette enquête nous apprend certaines choses inattendues. Ainsi, c'est dans le Basutoland que les filles représentent la plus grande proportion dans les effectifs scolaires. Motif: les garçons travaillent aux champs. Par ailleurs, ce sont des pays comme la Birmanie, la Jordanie, la Yougoslavie qui ont, ces dernières décennies, effectué les progrès les plus remarquables en vue de mettre les filles sur le même pied que les garçons en matière d'instruction.

Il s'agit de l'enseignement primaire. Mais beaucoup de filles ne vont pas jusqu'au bout de celui-ci. Cette situation est surtout le fait des pays en voie de développement, particulièrement en Asie, en Afrique et dans les pays arabes, qui déplorent le fait que des effectifs féminins, déjà faibles au départ, soient souvent décimés par des abandons scolaires nombreux. Dans la moitié des pays considérés, on relève cet affrètement de la scolarité. Les causes? Elles sont pour la plupart d'ordre économique (coût des études, besoin de la main d'oeuvre infantine). Mais il y'a aussi celles qui tiennent à la structure de l'enseignement (insuffisance et éloignement des bâtiments scolaires, manque de maîtres et de matériel). Et il y'a surtout, un peu partout répandue en quantités diverses, les obstacles d'ordre psychologique: "le rôle de la femme est à la maison"—avec toutes leurs déductions et conséquences.

\* D'après une relation dans "La République du Centre" du 19-7-62.

† Dans la revue "L'école des parents" Juillet-août 1962.

Au Togo, par exemple, c'est une idée répandue que l'instruction corrompt les femmes et les rend rebelles à l'autorité parentale et maritale.

Le rapport de l'Unesco précise que, tant sur le plan de l'opinion que sur celui de la structure même de l'enseignement des mesures ont été déjà, en maint endroit, prises pour réduire l'écart entre scolarité masculine et féminine. L'évolution économique, postulant une évolution sociale correspondante, incite d'ailleurs les parents à faire donner à leurs filles l'instruction qui les mettra à même de jouer dans la société le rôle nouveau qui les attend.

Mais, conclut le compte-rendu auquel sont empruntés ces chiffres, "s'il convient de se féliciter des progrès accomplis dans la scolarisation des filles tels qu'ils apparaissent dans l'enquête de l'Unesco, il importe de ne pas oublier que la population mondiale compte encore environ un milliard d'illettrés, dont la majorité appartient au sexe féminin."

L'autre document† avons-nous dit, relate les réponses données à un questionnaire ayant fait le sujet d'une composition dans une classe de troisième de lycée de filles.

"Regrettez-vous votre enfance, ou êtes-vous pressée de grandir?" était-il demandé aux élèves — des fillettes de quatorze à quinze ans.

Les conditions dans lesquelles était posée la question garantissaient la spontanéité des réponses. N'ayant pas eu la possibilité de réfléchir longuement ni de s'entretenir entre elles ces toutes jeunes filles nous mettent en face d'un document humain de valeur.

Certaines regrettent leur enfance. Souvent, pour ces raisons d'ordre positif: insouciance, tranquillité, sentiment de sécurité que donne l'amour de la famille, enthousiasme et faculté d'admiration.

Mais beaucoup sont séduites par l'avenir. Il attire, car il symbolise l'espérance, contient des promesses, et avant tout, représente pour ces élèves la conquête de l'indépendance—"de l'indépendance intellectuelle d'abord, réflexion, jugement personnel; puis, découverte et conquête de la personnalité, joie de se construire et de se développer, de répondre à sa vocation, de réaliser son idéal. . . ." La liberté n'est nulle part concue comme un affranchissement total; elle est envisagée avec sérieux, apparaît surtout comme créant des devoirs et des responsabilités envers soi-même et envers les autres," ce souci étant centré surtout sur la préoccupation du rôle civique et social à jouer, mal défini encore dans ces jeunes esprits.

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## Notes and Comments

A "Petition" has been presented to the Preparatory Commission of the Vatican Council by Dr. Gertrud Heinzelmann, a Swiss lawyer—a complaint and an indictment. She asks for re-examination of the reasons why women may not be ordained. She argues that the inferior position of women is mainly due to the views of St. Thomas Aquinas.

Dr. Heinzelmann gives a careful analysis of the teaching of St. Thomas and contrasts his admirable doctrine of the immaterial nature of the soul and sacramental character with his apparently contradictory conclusions falsified by contemporary ignorance of processes of reproduction, assigning to women an inferior passive role.

Miss Vickers has again been lucky in the ballot for Private Members' Bills, having drawn sixth place. On hearing the news, she expressed her intention of writing to the Home Secretary to ask whether the Government would still offer opposition to her Guardianship of Infants Bill, as was the case when she introduced it under the "ten minute rule" last March, in which case it would be useless to re-introduce it. Evidently, they are now more favourably inclined, since she is sponsoring the Bill, which is down for Second Reading on February 8th.

As the law now stands, the father retains his common law rights of guardianship, though in cases of dispute between the parents, it is open to the mother to have recourse to the courts, where the matter at issue will be judged solely on the grounds of the welfare of the child, the views of neither parent being paramount. The mother, therefore, has only equal rights if prepared to go the length of seeking a decision in a court of law. For this reason, it was still possible for a judge to say earlier this year that the mother decides the small things in a child's life, but it was for the father to make the big decisions.

The operative clause in Miss Vickers' Bill runs as follows: "Notwithstanding any rule of law to the contrary, the mother of a legitimate infant shall during the joint lives of the father and the mother of the infant have the like rights with respect to the guardianship and custody of the infant as are possessed by the father." This wording gives the mother a true equality with the father in all matters, great and small, relating to the guardianship of their children.

In the most recent poll to get women admitted to full membership of the Oxford Union, supporters of their entry failed by only five votes to obtain the necessary two-thirds majority. Obvi-

ously, the day will soon be won, meanwhile, let the opposition reflect that in an enlightened age and in a centre of learning, the mediaevalism of its attitude is making it ridiculous. Congratulations to Laurance Reed, Treasurer of the Union, who has resigned in protest, thus giving up his chance of becoming next year's president.

We ask the prayers of our readers for two faithful members of the Alliance recently deceased.

Lady Sanderson, who died on November 21st in Torquay at the age of eighty-nine, was the widow of Lord Sanderson, former principal of Ruskin College, Oxford. From 1917-19, Lady Sanderson was secretary of the Labour Party Housing Enquiry; she served as a J.P. in Oxford and was also an active member of the Catholic Social Guild.

Madame Pelsener who died suddenly in Brussels in November, was a member of the Board of Officers of the Open Door International and president of its Belgian Branch. She was a keen member of St. Joan's. May they rest in peace.

The twentieth Council Meeting of St. Joan's International Alliance will be held, by kind invitation of the German Section, in Freiburg, Germany, September 5th-8th, 1963.

### Les Filles en 1962, Continued from Page 82

"Par contre", continue la relation de l'enquête, "il est surprenant de voir que, si deux des élèves sont heureuses de devenir 'des femmes', aucune d'elles ne parle de l'amour du mari. Une seule fait allusion 'au foyer', mais on sent qu'elle pense surtout à ses enfants; une autre envisage la maternité, mais comme une responsabilité qu'elle redoute un peu de n'être pas en mesure d'assumer. On peut s'interroger sur les raisons de cette abstention; pudeur? discrétion? ou signe que ce qui compte, par priorité, c'est de se conquérir soi-même et de se poser comme un être autonome en face du monde des adultes?"

La question en effet, se pose. On aimerait que l'enquête ait pu éclaircir ce point, et aussi qu'elle se soit étendue d'avantage.

Tel quel, cependant, ce document mérite d'être retenu. En face de l'effarant succès des magazines du coeur, jusque, nous dit-on, chez les lycéennes, il témoigne que, pas plus que les blousons noirs ne représentent l'ensemble de la jeunesse aujourd'hui, les filles frivoles, préoccupées d'abord de leur beauté et de prince charmant, ne représentent la totalité de nos jeunes contemporaines.

Pauline Archambault

## ST. JOAN'S ALLIANCE

BRITISH SECTION OF ST. JOAN'S INTERNATIONAL ALLIANCE

AND

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Signed articles do not necessarily represent the opinions of the Society.

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## Women in Australia

What support does Norman Mackenzie, assistant editor of the *New Statesman* and political scientist, find for the prevalent idea, as well as the constant comment by visitors from overseas, that Australian women, in spite of the fact that they were enfranchised at the beginning of the century, do not participate in professional and public life to the extent that might be expected and much less than the women of other countries? This was the survey he was invited to make in 1958 by the Social Science Research Council of Australia: "to spend a year in Australia, to investigate the significant but hitherto neglected problem of the status of women in this country." This book\* is his report to the Council.

His answer to the question is highly diverting and unexpected. He agrees that there is "reluctance to appoint women to statutory boards, advisory councils and hospital boards, or to consult women's organisations on matters that are clearly within their competence, or even certain important philanthropic campaigns in which women will be expected to do most of the routine work. There is also reluctance to put jury service for women on the same footing as for men. And, a cause of comment for many years, there is the marked unwillingness to appoint women to official and semi-official missions overseas."

He also maintains that although it may appear that Australian women do not take as active a part as some in professional and public life, yet from the point of view of a political scientist, and with the support of comparable statistics, the problem is rather one of magnitude, that is with the overall differences of population, Australian women do not differ so very much from their sisters overseas.

In essence though not in detail, he says, the same problems that affect women throughout the world are in evidence here, and although there still exists crude discrimination on the ground of

*Women in Australia.* By Norman Mackenzie (F. W. Cheshire, Melbourne, Canberra, Sydney 50s.)

sex in many places, he contends that this will gradually vanish as more women train for, and enter more jobs.

Mr. Mackenzie comes to these conclusions after a lengthy and detailed examination of the role of women in its broader aspects rather than "the situation of a professionally-trained or politically active minority." With the omission of a detailed study of women in industry, commerce and retail trade and "the increasingly significant problem, the employment of married women," his study includes nevertheless most of the basic problems that concern women today.

The book is divided into four parts, the first historical background; the second, an analysis of the ways in which the family and educational systems differentiate between boys and girls; the third, women at work, in the professions and public service, including full discussion on equal pay, the marriage bar, and the lack of opportunities for advancement; the fourth, women in public life both in politics and in the community. He concludes with an epilogue giving a summary of the conclusions arrived at, together with practical suggestions for constructive measures to improve the situation. Included as an appendix is a most valuable contribution by Dr. Enid Campbell, senior Lecturer in Law at the University of Sydney, on the legal status of Australian women. This appendix gives the factual legal complementary information to complete this survey and in itself, it is of such value that it is to be hoped it will be published separately in the near future.

Mr. Mackenzie is a very competent journalist and knows the value of a trenchant phrase and story, so that, with statistical tables and quotations from many sources, remarkable in their variety and scope, to support his stated conclusions and opinions, his fluent style of writing makes his subject vastly entertaining and enlightening. This is the objective enquiry of a political scientist and it is to be regretted that his stay in Australia was not longer than one year so that he might have become more aware of the under-

tones and the intangibles that deeply affect the situation and which he can only mention.

One of the highlights of this book is the chapter on equal pay. This is skilful, comprehensive and dispassionate—free from the emotional flavour that any discussion of this subject usually provokes. Here we are given the historical, sociological and economic difficulties inherent in this problem in Australia with its concept of a family wage as a basic wage. Together with Dr. Campbell's legal presentation in the appendix, here is for the first time a very complete study in all its aspects of a most complex situation.

The anachronistic retention of the "marriage bar" in the Public Service of the Commonwealth and of all the States with the exception of New South Wales, as well as the difficulties to secure promotion, are debated in the chapter dealing with women in the Public Service and Mr. Mackenzie is of the opinion that "in the next decade, all of them (the Public Services) must squarely face the questions of equal pay and opportunity, the marriage bar, and the creation of new jobs which women will fill."

Part two, concerning education for girls, both in the schools and at the University contains a clear and concise description of one of the basic causes for the apparent lack of participation by women in Australia in many fields in which they take much greater part in other countries. The far reaching result of this policy of providing different education for boys and girls is well stressed, together with the waste of available talent that has and will occur under such a system.

In his epilogue, Mr. Mackenzie puts forward constructive suggestions that might help eliminate the wastage of ability for girls by the setting up of another method of tertiary education, as well as continuing with it in the already overcrowded Universities and for further training in later years for the older woman, including the possibility of co-operation of employers with the adjusting of working hours and holidays to meet the special needs of such women.

He also supports the establishment of a Women's Bureau of similar type to those already active in the U.S.A. and Canada, to undertake research on trends in women's work, on the prospects for their employment, and on the problems of training and re-entry. "It would deal with such matters as opportunity of employment, pay and conditions; the trade union rights of women; the access of women to apprenticeships and technical training; the provision of part-time work and communal domestic services, with the problems raised by automation; and with the difficulties encountered by married women and widows."

This book will fill the gap that has long existed in the sociological records of this country concerning women and will be of immense value to

all those who concern themselves with, or are affected by these problems. The facts as presented speak for themselves and must challenge the attention of both men and women. As the author says, "there can be no simple programme for improving the status of women in countries such as Australia: social policy must necessarily pursue two objectives; one is to remove the remaining arbitrary discriminations on grounds of sex; the other is to recognise and cater for the special needs of women that arise from distinctions of sex."

Finally, after talking to hundreds of women, he is impressed by one fact above all: "That is the gap between their potential and their achievement. It is a gap that has begun to narrow... it still remains significant... it does not greatly matter, once the principle of equality is accepted, whether women differ from men any more than one man differs from another; they can find the place in which their traits and capacities can be used to the best advantage... This is what full citizenship must mean for women in a democratic society."

Jean Daly

## INTERNATIONAL NOTES

**C.I.O.** Madame Celina A. H. de Martinez acted as St. Joan's International observer at the Congress of Catholic International Organisations held in Buenos Aires in August. She attended the Commissions on Labour and on Agrarian Reform.

Plainly, there is a great deal of room for improvement in the relations between workers and employers. A brilliant speech in support of Agrarian Reform in the light of the Pope's Encyclical *Mater et Magistra*, was made by Senor Vicien, an agricultural engineer whose father rose from a *peon* to become the manager of one of the largest ranches in the Argentine.

Madame de Martinez made the following points:

- The C.I.O. should recommend the National Organisations to make a careful study of Agrarian Reform, with particular reference to private property, production, and better relations between agricultural labourers and employers. Special stress should be laid on the study of regional conditions with the vital object of enabling agricultural workers to own land;
- The C.I.O. should recommend the study of Agrarian Reform in the light of *Mater et Magistra* to religious communities;
- The C.I.O. should educate rural workers by means of radio and television programmes, and teach women how to use modern techniques in their homes; and
- The C.I.O. should aim at building as many churches and schools as possible.

\* \* \*

The International Abolitionist Federation will hold its Twenty-Second International Congress in Athens, September 9th-12th, 1963. The subject of the Congress will be Prostitution—The Participants in Prostitution.

## The Month in Parliament

The new session of Parliament opened with the Queen's speech which contained general references to the promotion of peace and prosperity and to improvements in the housing, health and welfare services, with a specific mention of a Bill to secure the safety and well-being of office and shop workers. Measures to safeguard the interests of the consumer were also promised.

In the ensuing debate Sir Barnett Tanner expressed regret that the Speech contained no reference to the need for improvements in the jury service. "Women", he said, "seem to be regarded as almost outside the whole business." (30th October).

Dame Edith Pitt was glad to notice the reference to housing, and she gave cogent reasons for considering this as the most important item of social welfare. Supporting this, Mr. Fenner Brockway quoted from his correspondence, many instances of serious hardship suffered at the hands of private landlords. Mr. Eric Lubbock pointed out that the Rent Act had failed to bring more rented accommodation into existence. (1st November).

### Jury Service

The question of women jurors was raised again by Dame Irene Ward. Mr. Henry Brooke pleased her when he answered: "I have decided to appoint a Departmental Committee to review a number of general questions relating to jury service including the representation of women on juries."

The Minister's decision will be welcomed by the National Council of Women, the Status of Women Committee and other women's organisations who have been concerned about this matter. Dame Irene wanted to know something about the programme of the Committee and how long it was likely to take, but no further information was given. (15th November).

### Pensions Increase Bill

Both sides of the Committee discussing the Pensions Increase Bill seemed to be in general agreement as to what should be done but there were differences about detail. Dame Irene Ward pointed out that the spate of amendments moved would have been unnecessary had competent persons been asked to assist in drafting the Bill. "I sometimes think that women are more realist than men in these matters," she said. She expressed the hope that the Treasury would consult people who knew something about the subject before fixing the date from which the increases would operate, lest the date selected should be considered unsatisfactory to those who have knowledge of the subject.

The next speaker said that this "hon. and gallant lady" made him think of Boadicea for whom he had a warm regard. (16th November).

### Sharing Prosperity

A resolution calling for an early and substantial improvement in all social benefits and allowances paid to the sick, those disabled in war and industry, the unemployed, widows and old age pensioners was moved by Mr. Douglas Houghton. Referring to a previous attempt to introduce such a measure he reminded the House that "every conceivable statistic real and imaginary" had been deployed to defeat it. Many of his correspondents had at that time deplored the fact that a woman (in this case the Joint Parliamentary Secretary to the Ministry of Pensions) should "stoop to use the balderdash of statistics to resist the claims of the poor." Mr. Houghton wants to reduce the number of people who have to ask for National Assistance, and to have the earnings rule, as applied to widowed mothers, abolished. Dame Edith Pitt opposed the Motion. Yet she added, "I am glad that my right hon. Friend has made it clear that he intends to keep in mind the question of the earnings rule to see whether improvements can be made. But she added, "What I should not like about a total withdrawal of the earnings rule in respect of retirement pensions would be that it would also bring an end to the increments which are valuable socially and financially to the people prepared to go on working." The Government defeated the motion by 269 votes to 199. (26th November).

### Private Members' Bills

On November 27th Lord Balniel presented a Bill designed to regulate the employment of women "for reward" during the period following childbirth. The second reading of this is fixed for January 25th. Mr. Abse presented a Matrimonial Causes and Reconciliation Bill. A Guardianship of Infants Bill was introduced by Miss Vickers with the intention of amending the present law. This Bill is being supported by Mrs. Emmet and Mrs. Braddock, Sir G. Nicholson and Mr. Johnson Smith. The Second Reading will take place on February 8th. (21st November).

### Emigrants

Mr. Pannell asked the Secretary of State for the Home Department how many convictions there have been for living on immoral earnings since 1st July, 1962, and how many of these cases involved Commonwealth and Irish immigrants respectively. Mr. Brooke replied: "In the Metropolitan Police District, 69 persons were convicted of living on immoral earnings. Twenty-eight came from Commonwealth countries and nine from the Irish Republic. Six were recommended for deportation. I have the other five cases under consideration." (21st November).

C. M. Cheke

## Reviews

**New Seeds of Contemplation.** By Thomas Merton. (Burns Oates 25s.)

Thomas Merton, in this his latest book, proves himself to be a contemplative whose works take their place with the *Imitation of Christ* of St. Thomas à Kempis and with the writings of St. John of the Cross. At first I was reminded most vividly of the *Imitation*, but as I read on through the final chapters I felt I was hearing again the memorable B.B.C. reading of Roy Campbell's translations of St. John of the Cross.

So here we have a writer who has experienced contemplation. How far is he able to communicate this experience? Probably not at all except to those who have already "tasted the Lord." And even these may well be appalled at the heights they must scale if they are to become true contemplatives. Indeed, "many are called but few are chosen"—and yet Our Blessed Lord "had compassion on the multitude."

Feminists who are afflicted by the "mystique de la femme" which some theologians throw at them should read the wonderful chapter "From Faith to Wisdom" in which, by reference to the Greek Fathers, the *anima*, Eve, and the *animus*, Adam, are explained in the light of the first chapter of Genesis, while the transcendental *spiritus* or *pneuma*, in which they are both joined, is given its rightful place. "One man in whom God carries out His own will without obstacle."

Then comes the illuminating exposition of *Sophia* "the highest wisdom principle."

"The true spiritual life . . . is a life of wisdom, a life of sophianic love. In *Sophia*, the highest wisdom-principle, all the greatness and majesty of the unknown that is in God and all that is rich and maternal in His Creation are united inseparably, as paternal and maternal principles, the uncreated Father and created Mother-Wisdom."

There is also a remarkable chapter on Our Lady, remarkable in its beauty, commonsense and unsentimentality.

A book to treasure and study. And yet one understands why Our Blessed Lord spoke in parables. "He that has ears to hear, let him hear."

Christine Spender

**Lift Up Your Heart.** By Fulton J. Sheen, Ph.D., D.D.

**Three To Get Married.** By Fulton J. Sheen. (Universe Books, Burns Oates, each 3s. 6d.)

In these two books by Bishop Sheen there is a strong link in his concept of the two selves—the Ego and the I. There is no room for Union with God in the Ego, and Ego is the deterrent in the realisation of an ideal marriage. *Lift Up Your Heart* is a most helpful, thoughtful book, specially geared for the times in which we live, by the modern and forward-looking Auxiliary Bishop of New York. To English ears perhaps there is a fairly strong peppering of psychological jargon

but it is full of ideas that must be read and re-read in order that they may sink in really deeply.

The book on marriage, stimulating as it is, may antagonise some readers. Bishop Sheen's idea of the role of women in marriage is Pauline in the extreme, and whereas the title of the book is *Three To Get Married*, one might be pardoned for thinking that the message is—And one to keep it going. Surely one of the ingredients of a successful marriage is tolerance—and surely the husband can exercise tolerance as well as the wife!

Again, there is much to provide deep thought here, and the richness of the treasures from which the author draws to illustrate his ideas are a joy, ranging as they do from St. Thomas Aquinas to Shakespeare, from Francis Thompson to Browning.

One small point of carping criticism—there is a quaint chapter at the end of the book containing illustrations of fidelity among pious couples which appears to be a throwback to the hagiography of a previous age.

Ann Kennedy

**The Life of St Teresa of Avila by Herself.** Translated from the Spanish by David Lewis, with an Introduction by David Knowles (The Orchard Books. Burns Oates. 30s.)

When I left my convent school at the age of seventeen I confess I knew little about St. Teresa of Avila save a story that the devil, disguised as a mouse to distract her at her prayers, used to run up and down before her in her chapel. This picture though vivid, scarcely touched the imagination. It was two or three years later that St. Teresa became a real person when I met a young feminist, now a writer of international fame and the sister of one of St. Joan's well known and revered members. She told me she had learnt Spanish in order to read St. Teresa's writings in their original language.

St. Teresa certainly was no professed feminist and expressed a poor opinion of her own sex, scarcely surprising when we consider the position of women and their education in the Spain of the sixteenth century (she could be critical too of her male acquaintance, including her chaplains and directors whom she preferred learned). She was fortunate in her father, who in their fortress-like palace home in Avila, with singular enlightenment and a catholic library, himself taught her to read. However it was from her mother that she and her brother, Rodrigo, four years her senior, inherited a taste for reading romances, to their father's disapproval. The glamour of these tales of adventure and of martyrdom prompted the childish escapade that took them over the bridge from the town seeking martyrdom from the Moors.

She tells us that as a young girl she could never be happy without a book though in her later life she confessed she found reading a difficulty. Her own writings, undertaken by the direct order of her confessors, almost under protest and never read over from lack of time, reveal with a simple sincerity an intellectual clarity of vision that Crashaw recalls as "large draughts of intellectual day" though she herself never tires of telling us she has no learning or theological training.

This new translation of *The Life of St. Teresa of Avila* by *Herself* has an Introduction by Professor David Knowles, an introduction like the miniature painting of a medieval manuscript that illuminates the story. With consummate skill he compresses into a few pages a picture of the world in which St. Teresa lived, the Golden Age of Spanish history. He shows the significance of the saint's place, along with St. John of the Cross in the development of Catholic doctrines of ascetical and mystical spirituality. The *Life* is both an historical document and a doctrinal treatise but above all "one of the classical autobiographies of European literature." Stressing the "modernity" of her outlook and emphasis Professor Knowles claims St. Teresa as one of the first great writers of the modern world with the same interest in detail and in personal characteristics and emotions that marks our own age.

The translation by David Lewis in this volume in the Orchard series preserves the true flavour of her style: vivid, natural, homely and at times hurried and inconsequent.

D.J.C.

**Beyond All Pity.** By Carolina Maria de Jesus. Translated by David St Clair. (Souvenir Press 21s.)

All who have a divine spark of the reformer's spirit will acclaim *Beyond All Pity*, which is indeed beyond all revulsion, too, from the debacle of degradation here depicted. The glittering wealth of Sao Paulo casts even today a hell-black shadow over the shack-built suburb where poverty and sin reach their incredible nadir.

*Beyond All Pity*, just out here, but already a meteoric best-seller throughout South America, is a terrible book: terrible with banners. Written in unpolished Portuguese on salvage paper by an impoverished negress of slight education but great vision, it is a diary of life today in a tropical slum with all the lids off. Terrible, yes: but a book that should be read by anyone who can do so objectively, with a clean mind, and who has the courage to follow this close study of social conditions today in this teaming Brazilian back-water.

Maria Carolina de Jesus herself has won through to decency and cleanliness by her talent and vision: may world-wide publicity bring about the drastic reforms sought by the dauntless author.

E.B.

## ST. JOAN'S ALLIANCE

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### OBJECT

To band together Catholics of both sexes, in order to secure the political, social and economic equality between men and women, and to further the work and usefulness of Catholic women as citizens.

### MEMBERSHIP

All Catholic women are eligible as Members, who approve the object and methods, and will pay a minimum annual subscription of £1 which includes *The Catholic Citizen*. Men are invited to join as Associates, on the same conditions, with the exception that they may not elect or be elected to the Executive.

Life Membership £10.

### CHRISTMAS SALE

Our Christmas Sale, held this year in the new setting of St. Patrick's Schools, Great Chapel Street, was particularly notable, since it was opened by the first woman ambassador accredited to Great Britain, Her Excellency, Senora Maria del Carmen de Guterrez de Chittenden who performed the ceremony with such grace and charm that she won all hearts. As our chairman had unfortunately lost her voice, she was greeted by Dr. Shattock and presented with a bouquet of flowers and with a box of chocolates for her children, with the good wishes of the Alliance. The proceeds of the Sale totalled £105, and we thank all those who helped to make it a success. As usual, Miss Carr and her team of assistants excelled themselves, so to them goes a special thank you.

DUPLICATING, verbatim shorthand, typing (Tapes/Mss), translating.—Mabel Eyles, 10 Beaconsfield Road, London, N.11. Ent. 3324.

WANTED. Copy of "Wives and Daughters" by Mrs. Gaskell. (Box 3, St. Joan's Alliance.)

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