

THE CATHOLIC CITIZEN

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

Vol. XXXVIII. No. 6.

15th JUNE, 1952.

Price Fourpence.

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.

Easter in Jerusalem

By B. M. Halpern

I have just come back from a pilgrimage. I admit that I was not a proper pilgrim with peas in my shoes and a cockle shell in my hat, but I did go to Jerusalem for Easter, and though I arrived by plane, it was rather a cockle shell plane. From Rome to Beyrouth I went by "Constellation," huge, luxurious, incredibly high and incredibly swift. But at Beyrouth I changed to a battered little biplane, about the size of a small car, and painted bright orange; there was just room to squeeze in one pilot, six passengers and a cage of canaries. After the huge Constellation, the little plane felt a trifle precarious, but the view was superb, up over Mount Hermon, still mottled with snow, and down past the gigantic backdrop of the distant hills of Moab and the Dead Sea to the airport of Arab Jerusalem. It is an unceremonious, casual sort of place, with the main road running right across it like a level crossing, so that the control tower has to hoot every time a plane wants to land or take off.

To arrive in Jerusalem for the first time is an unforgettable experience. It is not only one of the loveliest of cities in the world, walled and turreted, squarely set on a mountain top and surrounded by green valleys like moats; not only incredibly grand and isolated and impressive, but to the Christian pilgrim it is, of course, infinitely more. It is somehow impossible to believe that one is actually walking out along the road to Bethany, or looking across—now, at this moment—at the City wall from the Mount of Olives . . .

I went first to Bethlehem through fields where shepherds are still watching their flocks, past a little rocky cave, very much what the Stable must have looked like, where an Arab refugee family were living because today, as then, there is no room at the Inn.

Bethlehem is a pretty little town on the side of a hill, with steep, narrow, crowded streets. It is a Christian town and the women wear a medieval headdress like a tower draped with a

white veil, which they have been wearing ever since the days of the Crusaders. The Church of the Nativity, too, is very much a Crusaders' building, more like a fortress than a church from the outside. But the doorway is only 4ft. 6ins. high; kings and emperors and captains must all bow their heads as they go in.

On Maundy Thursday night, in the Franciscan church in the Garden of Gethsemane, the gospel story is sung in Latin and in Arabic. There, alone among strangers in the dark, on the spot where it actually happened, the story is almost unbearably moving. This church is built over the Rock of the Agony which pushes up through the centre of the floor. It is known as the "Church of all Nations" because it was paid for, some time in the 1920s, by public subscription all over the world. Each contributing country has a little round cupola in the roof; Great Britain, I was glad to see, was among them. It is a big, square, cool, empty church, and just outside is the little Franciscan garden, smelling incredibly sweet in the hot sun, with old olive trees, so very obviously old that it is not at all difficult to believe that they were there that first Maundy Thursday.

On Good Friday I followed the Way of the Cross along the Via Dolorosa. Every country sent its contingent, one could try to guess which country was which by the faces or the clothes or the habits of the religious. There was one large contingent of Arab Boy Scouts in their white fringed headdresses. Some men were carrying big wooden crosses which they had brought all the way from home, and there was one Bishop in crimson and scarlet, taking his place among his Spanish compatriots.

We filed slowly, and with many pauses, up through the narrow streets to the Holy Sepulchre and into its dark and maze-like interior for the last Stations of the Cross.

On Friday night I returned to the Holy Sepulchre for one of the strangest ceremonies of

all, the Burial Service. A procession makes its way through the various chapels of the Basilica carrying a large painted crucifix. When the procession reaches the chapel of Calvary the figure is removed from the cross and carried down, separately, to the Stone of Unction, below, on the spot where Our Lord's body was anointed. There the figure, too, is anointed and wrapped in linen and finally laid in the Sepulchre itself. This vast procession, containing priests of all nations, races and orders, headed by His Paternity the Custos, of Terra Santa, Superior of the Franciscan guardians of the Holy Land, takes over three hours, as it is accompanied not only by prayer and music, but also by seven sermons, delivered in traditional spots on the route, in seven different languages, English, French, Italian, German, Spanish, Arabic and Latin.

The Holy Sepulchre itself, like the city in which it stands, is unlike any other place in the world. It is so encrusted with history and devotion that it looks and feels like some strange, rich film on which a double or treble exposure has been made. Every altar, every picture, every inch of floor and walls and roof has been prayed over, wept over, gloried over and—alas—fought over. Everywhere the Catholic and the Orthodox altars crowd side by side, and the great Easter High Mass in front of the Sepulchre itself is followed—not half an hour later—by the Palm Sunday liturgy of the Orthodox church, a week out of step.

This split is a sad pendent to the devotion and wonder with which one makes one's pilgrimage. It is as though Jerusalem, now as ever, must be a symbol as well as a fact; a symbol, today, of the division which can separate those on either side of a barrier as effectively as though they lived in different centuries.

Jerusalem is split in two by the frontier between the Jewish and the Arab States which runs clean through the centre of the city. The Old and the New are cut so sharply apart that as you cross the frontier from one to the other you feel that you are passing, like Alice through the Looking Glass, into a totally different world, although it is only fifty yards away from the old one. And when the City is torn in half it seems, perhaps, less surprising that in the Holy Sepulchre, too, there should be separation and duality.

This journey to Jerusalem was very different from the pilgrimage to Rome for Holy Year, two years ago. Rome is triumphant, full of the strength and persistence, the supernatural power and glory of the Church, but Jerusalem is beautiful and tragic, filling one with a kind of pre-Pentecostal desolation at all the perverse and crooked generations of mankind.

NEWMAN ASSOCIATION AND EQUAL PAY

Amongst the objects of the Newman Association, is the following: "To educate and unite Roman Catholics who are graduates for the expression of Catholic principles and of the Catholic point of view in their public, professional and private life." When, however, the Council of the Association was asked in 1951 to allow a resolution on equal pay to be put to the Annual General Meeting, so that members should decide whether or not the Association should support the principle of equal pay, it refused on the ground that the subject lay outside its scope, like "a variety of social and economic reforms," and that it was a controversial matter on which members were divided.

This year a resolution under the names of Miss Challoner and Dr. Isabel Powell Heath was allowed to be put to the Meeting without the Council's approval, and with the warning that insistence on proposing a resolution against the wishes of the Council laid the proposer open to heavy financial charges (which the Council had no intention of enforcing). The resolution runs: "That the Newman Association, representing the Catholic graduate body in this country, supports the principle of equal pay for equal work for men and women, a just principle which has been endorsed by His Holiness, Pope Pius XII and accepted by all the political parties and the Trade Union Conference." A sympathetic hearing was given to the speeches of both proposer and seconder but their resolution was not put to the vote. Instead a counter-resolution "that the motion be not put" was passed by a good majority. The Secretary then moved "that the question of equal pay is not a matter which is relevant to the objects of the Association," and this was seconded and passed by a large majority.

It seemed to the sponsors that there could be little argument as to equal pay being a Catholic principle in view of the fact that the Pope has declared that "the Church has always held that women should receive the same pay as men for equal work and output" (August 15th, 1945) and again in view of His reference to the "claim which the Church has made her own for a long time"—i.e.—"the claim to equal pay for equal work and production for women" (September 11th, 1947). It is surely a matter of concern to Catholic graduates in their public, professional and private life.

BOOK RECEIVED

Teaching the Religious Lesson. By the Rev. Kevin Cronin, C.M., M.A. (Paternoster Publications, 5s.).

Notes and Comments

On St. Joan's Day, May 30th, Mass was offered for the Alliance through the kindness of the Rev. Father Wulstan, O.F.M. Cap. In keeping with our tradition, a wreath tied in our colours was placed on St. Joan's Shrine in Westminster Cathedral.

* * *

Canon Reardon's memory will be kept alive, not only by the streets and housing estates named after him, but by the love and gratitude he inspired in the people he served so devotedly.

He was a most exemplary parish priest, but he was much more: he was widely read, acute in judgment, and profoundly wise. St. Joan's Alliance loses with his death a most staunch friend and member.

Meetings of the Alliance were held each year in the clubroom of St. Patrick's, following the tradition set by his predecessor, our good friend Canon Dunford.

Canon Reardon followed the work of the Alliance very closely, and read, or in later years had read to him, *The Catholic Citizen*, and in opening the Annual Meetings, he gave, as it were, the key for the year to come.

He was alive to all the issues of the modern world—he believed that Equal Pay was just and would come, and at the last Annual Meeting in March he stressed the importance of St. Joan's work in the international field.

The Alliance will miss his humble kindness and his wisdom.

The Alliance was represented at the Requiem and at Kensal Green by the Chairman and Hon. Secretary. May he rest in peace.

* * *

On April 24th, the Holy Father gave a discourse on peace to the members of the Thirteenth Congress of the World Union of Organisations of Catholic Women. From a long allocution we quote the following:—

"The wisdom and goodness of Divine Providence has ordained that every generation, at its birth, should pass through the kindly school of woman—who has at her side the Common Mother, the Church—in order that each in its own time may draw upon that goodness, that sweetness, that piety which are inborn in her."

"There is also an external activity, because, if in other ages the influence of woman was restricted to their home and the surroundings of the home, in our days it extends to even wider fields: to public and social life, to Parliaments, to tribunals, to journalism, to the professions and to the trades. May women carry their work of peace into each of these spheres. If indeed all women were to pass from that innate feeling which makes them abhor war, to concrete action to impede war, it would be impossible, We say, that it should fail to attain its end."

A meeting of the Merseyside Branch of the Alliance was held on May 9th at the Y.W.C.A. rooms in Slater Street, when Mrs. Aide, who has recently returned from many years in Australia, gave an interesting and informative address on the position of women in Australia.

Letters were sent to the local M.P.s asking for their support for Mr. Pannell's motion on Equal Pay.

* * *

We ask our readers to pray for our member, Miss Olive Barnwell, who died recently. R.I.P. Miss Mary Allen, formerly Commandant of the Women Police Service, writes:—

"Miss Barnwell was for many years a loyal and devoted member of the Women Police Service. She served with enthusiasm and a never-failing sense of duty in her capacity as a policewoman and held positions of trust in Cologne, in Ireland, and later in Alexandria."

* * *

We record with regret the death of Dr. Montessori, the great educationalist, on May 6th.

Maria Montessori was the first Italian woman to win the degree of M.D., afterwards becoming an instructor in the psychiatric clinic of her university and specialising in the training of the mentally deficient child. From her practical work at the clinic grew up her wider educational method. In 1907 Dr. Montessori was put in charge of the Casa dei Bambini attached to the filthy slum tenements of San Lorenzo in Rome, and in these she was able to try out her methods on normal children. They proved successful and subsequently the Montessori method was adopted in schools all over the world, while Dr. Montessori published books on its exposition. The two main principles are non-interference with the child's freedom and individuality and the use of sensory training in the earliest stages of education. Dr. Montessori believed that the best kind of education is provided by learning for oneself. Her books have been translated into many languages, including English, and there is a flourishing British Montessori Society.

* * *

Trusteeship Council. How refreshing it is to read of Mr. Ryckmans' (Belgium) surprise, "that in view of the provisions of the Universal Declaration of Human Rights, the Economic and Social Council had considered it necessary to adopt a special resolution advocating the appointment of women members of visiting missions." He said that "his delegation, for one, would certainly not discriminate on the grounds of sex or, for that matter, race or religion, in considering the composition of visiting missions. Not only would any resolution by the Trusteeship Council be pointless, therefore; in his opinion it would also be an insult to the female sex."

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

AND
Editorial Office of "The Catholic Citizen"

55 BERNERS STREET, LONDON, W.1. Tel. Museum 4181.

Signed articles do not necessarily represent the opinions of the Society

EXECUTIVE COMMITTEE

Ex-officio DAME VERA LAUGHTON MATHEWS, D.B.E., *President, St. Joan's International Social and Political Alliance*

MISS P. C. CHALLONER, M.A., *Chairman.*

MISS F. A. BARRY, *Hon. Secretary.*

MISS PAULINE M. BRANDT.

MISS NOREEN K. CARR, *Hon. Treasurer.*

MISS GABRIELLE DAYE.

MISS VERA DOUIE.

MRS. HALPERN, B.A.

MRS. ISABEL POWELL HEATH, M.B., Ch.B.

LADY HILLS.

MRS. JACKSON, B.A.

MISS W. MANN.

MISS NANCY STEWART PARNELL, B.A.

MRS. SHATTOCK, M.A., M.D., D.P.M.

MISS CHRISTINE SPENDER, *Hon. Editor,*
"The Catholic Citizen."

Equal Pay Debate

Mr. Pannell (M.P. Leeds, West) made a really first-class speech in the House of Commons on Friday, May 16th, on his motion "That this House reaffirms its belief in the principle of Equal Pay for Equal Work as between men and women." In deadly earnest, yet lightened by flashes of pointed wit, Mr. Pannell demanded a definite date for the redressing of this hoary old injustice. He began by paying a tribute to an early and passionate champion of Equal Pay, now alas dead, the late Right Honourable John Waller Hills, M.P. Mr. Pannell pointed out that the 1944 Education Act removed the marriage-bar on women teachers, adding, "Presumably because to remove that cost no money!" He was under the impression, he continued, before he came to the House of Commons, that it represented, at any rate, sixth-form politics, now he wondered whether, in some respects, it might be regarded as little higher than prep-school level. In parenthesis one might observe that it is to be earnestly hoped that no prep-school boys could be as unscrupulous as have been successive Governments of this country concerning Equal Pay for many years. Mr. Pannell asked whether any Honourable Member would be in the House at all if, at an Election, he had dared to deny the principle of Equal Pay for women. Mark Twain, said Mr. Pannell, once said, "Principles have no real force except when one is well-fed." He quoted from the evidence given by the Amalgamated Engineering Union before the Royal Commission on Equal Pay—that the Union "repudiates the so-called 'rights of women' in the industry to be underpaid and claims for them the right of every human being to a living wage, the right to a decent standard of living, the right to fair remuneration for highly productive and profitable labour."

That is the case in a nutshell, and Mr. Pannell tore to shreds the whole cardboard case against his motion.

Long ago it was pointed out that the fixed notion in so many people's minds that a woman "has all her money to herself," is, to put it mildly, highly exaggerated. Many speakers in the subsequent debate emphasised that an enormous percentage of women workers in the Civil Service or in other occupations are financially assisting either needy parents or some other relative in need.

The debate was lively, and, on the whole, encouraging. Among many supporters, Miss Irene Ward, Miss Alice Bacon, Lady Davidson, Miss Elaine Burton, Mrs. Eveline Hill, Miss Jenny Lee, Dr. Summerskill and Mrs. Castle were eloquent and powerful. Mr. Clement Davies quoted the late David Lloyd George, who once said, "The Treasury has only one attitude of mind, which is to say 'No' to everything." Mr. Davies also said that he considered the Motion which was passed on May 19th, 1920, declaring that women in the public services should be given equal pay "as a matter of expediency," was quite the wrong approach. He referred then to the place where the principle has been best expressed in the Declaration of Human Rights, to which the Government of this country added their name in December, 1948. The right approach, he said, is not "as a matter of expediency," not as a sop given by men to women, but as a fixed principle that men and women shall be treated in every respect as equal with exactly the same rights. Mr. George Thomas (Cardiff, West) welcomed the opportunity of applauding the Hon. Lady Member for Tynemouth, Miss Ward, for "bursting a bubble that has long needed bursting"; that somehow or other the married folk are having to carry the single folk if the single folk are paid at the same rate. It is, he said, monstrous that a person's wages should depend on any extraneous factor to the work they are doing. It is a piece of impertinence.

It is, indeed. As Mr. Douglas Houghton (Sowerby), who seconded the motion, pointed out: "The time is never propitious to do a thing unless we feel impelled to do it," and Miss Alice Bacon (Leeds, North-East) asserted with forcible truth: "It cannot be argued by the Government today that to pay out that amount of money involved in equal pay would wreck the country economically and financially . . ." For the total cost of equal pay is a mere nothing compared to the oceans of money that is being poured out by the Treasury every day. Miss Irene Ward brought out the fact that not every woman suffers this monstrous injustice. She had observed that in B.O.A.C. and in B.E.A. many women employees are paid the rate for the job and that in the new National Health Service "all receive the rate for the job." The women civil servants are directly affected for, as Miss Ward observed, it is most unfair "that they should be denied the rights which have been given to the newer services." And there remains the absurdity that "it is only when women lawyers are employed in the Government or Local Government service that the rate for the job is denied." This rotten practice corrupts the position of women from top to bottom of every field of women's labour. Miss Elaine Burton (Coventry, South) contended "that the women of Britain today are being classified as second-class citizens. One can go into the banks, the schools or the Civil Service, or become a Hansard reporter, and immediately one earns less money if one is a woman." Yet in the long view, it often harms a man and as Miss Burton pointed out: "The Trade Unions are strongly of opinion that cheap labour is bad for the workers." And Mr. W. E. Padley (Ogmore): "Continually the fear is expressed by well-organised male workers that the introduction of women to jobs previously done by men will introduce cheap labour and therefore undermine trade union standards."

Lieut.-Colonel Wentworth Schofield (Rochdale) asked whether we had forgotten "the women who stood by our side throughout the whole . . . war, helping us to win . . . If ever women earned the right to equal pay, they earned it then." And Mrs. Barbara Castle (Blackburn, East) recalled that the Royal Commission had "pointed out, quite clearly, that the efficiency of our public services and of our teaching services would be improved if we were given equal pay," and that the recruitment to these services is by competitive examination, therefore the selection must be entirely by merit.

Several speakers in the Debate referred to the pressure put on them by constituents — which pressure appeared to have worried and goaded them suitably.

Major Legge-Bourke (Isle of Ely) opposing, might well have used his talents and powers of oratory in a better argument. To bring up "the present crisis" is fallacious. There has never yet been a time when there was not a "present crisis," whenever this elementary piece of justice is mentioned. Mrs. Castle spoke the truth plainly when she said that the moment has certainly arrived in our political development when no public man could oppose the principle of equal pay and survive politically. Mr. Padley said: "Either one accepts equalities of rights and responsibilities as between men and women and supports this Motion or one does not accept them and does not support it."

The Financial Secretary to the Treasury, Mr. John Boyd-Carpenter, in replying to the Debate said that the Government wished to start the implementation of equal pay in the public service as soon as was possible "without serious prejudice to our national economic recovery." The Government were examining various possibilities "with a view to seeing whether there is any step forward which they can take consistent with their responsibilities for the nation's economic health." He believed that "advance by stages" was the method by which equal pay would come, and he hoped that this advance would be well within the lifetime of the present Parliament. It was his private hope that "when we are able to announce a concrete step, I may have some share in doing so from this Box."

St. Joan's Alliance asserts that Equal Pay must come, and it must come completely, not in stages and in dribs and drabs. We want (to quote a phrase from Miss Jennie Lee's speech) "solid ground" under our feet "not slippery slime." The thanks of the Alliance go out to Mr. Pannell for using his luck in the Ballot to provide the opportunity for such a useful and animated discussion, and for all the good things he had to say himself.

The Motion was put to the House and agreed without a division.

That this House reaffirms its belief in the principle of equal pay for equal work as between men and women; supports the doctrine universally accepted in the trade union movement of payment for all work at the rate for the job irrespective of sex; recognises, however, that the economic position of those with family responsibilities must be assured, which can be, and is being progressively achieved by a combination of family allowances and other social services, and tax reliefs; that therefore, in the opinion of this House there is no justification for continuing the 32 years' delay in implementing the Motion passed on the 10th May, 1920, which declared that it was "expedient" that women in the public services should be given equal pay; and it now calls upon Her Majesty's Government to announce an early and definite date by which the application of equal pay for equal work for women in the Civil Service, the teaching profession, local government and other public services will begin.

MARY GRACE ASHTON

British Commonwealth League Conference

Delegates and speakers at the 20th Annual Conference of the British Commonwealth League were given a delightful party on May 14th, the eve of the Conference, by the Chairman, Mrs. Alice Hemming, at her charming house in North London. After talk and supper, Mrs. Corbett Ashby and Mrs. Hemming formally welcomed the guests, who were then called upon in turn to give a brief account of themselves. This proved a most interesting "game"—and made all the guests acquainted.

The next two days were spent at Friends' House, Euston Road, in a study by speeches and discussion of the subject of the Conference, "Inter-racial marriages within the Commonwealth: the impact of different social codes." The B.C.L. itself takes no line on inter-racial marriages and this was a study conference without resolutions.

Mrs. Pujadas-McShine read an excellent opening paper in which she pointed out that the principal agent for the fusion of races is woman as wife and mother; that inter-breeding always has and always will take place between the conquered and the conquerors. Mrs. Mirza Osman Ali Baig, the All Pakistan Women's Association representative, made a revealing speech in which she emphasised the essential difference between races which results in difficulties in inter-marriage. The absolute necessity for both partners in the contract to be ready to sacrifice deep-seated customs and prejudices, was very clearly brought out.

The delegate from Ceylon spoke of the mixture of races in that country and the fact that inter-marriage is rare between Christian and Buddhist or Christian and Tamil.

On India, Mr. Cedric Dover, who has made a special study of the question, made an interesting point that originally the British Government actually offered bribes to British soldiers to induce them to marry Indian women, with further payment if there were offspring of the union. He thought that rather too much is being made of the whole subject of inter-marriage as if it were some rather nasty furtive affair, instead of being a natural and usually perfectly successful proceeding. The greatest contribution, he continued, is love, i.e., goodwill, instead of too much fruitless discussion.

Speakers from the West Indies, New Zealand, Canada and Australia showed that whatever people may think, inter-racial permanent unions, whether legal or not, do occur. In New Zealand educated Maoris and British mix freely and comment on a mixed marriage is considered a social blunder of the greatest magnitude.

On the last day, the vexed question of South Africa was discussed and the results of the Mixed Marriage Bill. It was good to meet women who run mixed associations of European and African women and to know that such are possible.

The human right to marry was upheld throughout the Conference, and the final lecture, by an anthropologist, proved on scientific grounds what Christians upheld on grounds of their faith, that men and women are all of one race and that the brotherhood of man under the fatherhood of God is a fact. The bad results so often quoted, he said, are due to the frustration people of mixed races so often suffer owing to the prejudices which surround them.

The under-privileged through sex, as Mr. Dover said, can understand the feelings of the under-privileged through colour, and it is fitting that a feminist organisation should study this problem through which women, perhaps, suffer more than men.

Another point was brought up that bears on this subject. If the brotherhood and essential equality of all peoples are a fact, there is no possible excuse for differing penalties for the same offence, and laws which punish black men who assault white women more severely than white men who assault black women, should be no longer tolerated. This point was considered relevant to the subject discussed, as was the only resolution, which pressed urgently the Protectorates of Bechuanaland, Basutoland and Swaziland should not be handed over to South Africa without their full consent, and that the Administrator should live in the Protectorates.

M.H.P.C.

TWENTY-FIVE YEARS AGO

From "The Catholic Citizen," June 15th, 1927.

We were glad to read in the Universe of May 20th some excellent editorial comments on the question of Married Women's employment. How is it, the Universe asks, that in this discussion, we hear of women doctors, lawyers, teachers, secretaries, clerks and the like, but nothing of the married washerwoman and charwoman, equally indispensable. "Really, one is led to protest, there ought not to be one law for the rich and another for the poor. Why should a woman of the professional classes be penalised against that which is allowed to a woman of the manual-labouring classes? The only proper persons to decide in such cases are the husband and wife, not meddling outsiders. Do none of these outsiders ever employ a charwoman?" A protest with which we are in hearty accord.

INTERNATIONAL NOTES

Australia. Dr. Charles Duguid, of Adelaide, who is President of the Aborigines Advancement League and who has worked for Aborigines all his life, has sent us an Investigation he has carried out on the Aborigines of Darwin and the Tropic North. This makes most interesting reading. One paragraph touches on the problem of half-caste babies. At the age of three to four months, many half-caste babies in the native camps are taken from their full-blood mothers, brought to Darwin and placed under the care of the Aborigines Inland Mission, there to await final placing. Dr. Duguid writes: "I saw the babies in their cots. They are well cared for, but I am not satisfied we are right in taking such young babies from their mothers. It leaves the mothers broken-hearted and it cannot be in the interest of the children to become institutionalised so soon." Dr. Duguid goes on to question the rightness of dissociating half-caste children at any age from their mothers and adds that this should not be necessary when the policy of the Federal Government to educate full-bloods throughout the Northern Territory is in full force.

Italy. Italian women's organisations have protested vigorously against the recent attempt in Parliament to prevent them from exercising their right to act as jurors. In the event nearly all Italian local administrations decided to accept applications from all qualified persons regardless of sex.

Unfortunately in Rome the question was taken to the Court of Appeal, which decided against the women—and the fight is on.

The women rely on the Constitution which recognises equal rights of men and women. Their opponents hold that this does not apply in this case as, while the legislative power must conform to the Constitution, the executive and political power need not.

They cite also the Act of July 17th, 1919, which while abolishing marital authority and opening the professions and public employments to women, expressly excepts "those concerning public jurisdictional powers." The women say that the Constitution of 1951 overrides such discriminations and in any case does not apply to the office of juror, which is the right of an ordinary citizen with the necessary qualifications.

Switzerland. On October 2nd, 1951, the National Council (the representatives of the people) adopted by 115 to 16 a new law granting the right of option to a woman of Swiss nationality on marriage to an alien. She still loses her Swiss nationality if she adopts that of her husband, but she may choose to retain her own

nationality either at marriage or within a year afterwards. Furthermore, women who lost their nationality after May 1st, 1942, may regain it without expense if they ask for it within six months after the law was passed.

On March 20th, 1952, the Council of the States (representing the Cantonal Governments) agreed to this law but limited the declaration of choice to the time of marriage only; and did not sanction the retrospective clauses of the law.

Even when the two Houses come to an agreement there still remains the possibility of a Referendum if 30,000 electors ask for it within three months. This possibility induces a spirit of compromise and of course makes the work of the women much harder.

There were five women jurists on the preparatory Commission of experts which studied the question and it is to their competence that Swiss women owe the concessions they have received. They continue to demand the right to retain their independent nationality in all cases, and that the law shall be retrospective without limits. (*Le Mouvement Féministe*).

U.S.A. Dr. Elizabeth G. Salmon, professor of Philosophy at Fordham University, was elected President of the American Catholic Philosophical Association, at its twenty-sixth Annual Meeting at Cleveland last month. "Brains," said Dr. Salmon, "have no gender." She has found her women students (few as yet compared with the men) quite as able as the men—she declares that one of the big jobs for philosophers today is to realise what science is seeking and what philosophy is seeking and where the two meet. There is no conflict, she says, except between bad philosophy and bad science, bad because they overstep their fields.

REVIEW

Max Josef Metzger, Priest and Martyr. With a Selection from his Letters and Poems written in prison. By Lilian Stevenson (S.P.C.K., 9s. 6d.).

In 1922, St. Joan's Social and Political Alliance or, as it was then called, the Catholic Women's Suffrage Society, had the honour of entertaining Monsignor Giesswein, a member of the Hungarian Parliament and champion of the then unpopular cause of Woman Suffrage.

Dr. Metzger, who was also an honoured guest, associated himself entirely with Monsignor Giesswein, in the need for men and women to work together politically to establish the foundations for the future peace of the world.

The following year I was asked to represent the Catholic Women's Suffrage Society at Constance, for the inauguration of the Catholic World Peace Movement.

I was delighted to meet there the kind and genial Dr. Giesswein. I was so impressed by Dr. Metzger's Community of the Weisseskreug, that I went to Graz to be near a friend who had become a member and to share in some of the activities.

Miss Stevenson's account of Dr. Metzger's life and work cannot be praised too highly; it is outstanding for its sympathetic understanding of his life and aims—his charity which never failed—his overwhelming desire for peace and unity between nations which led him to found the Society of Christ the King and "Una Sancta," a fellowship for prayer and work for re-union among Christ's disciples everywhere.

Dr. Metzger never faltered in his wholehearted devotion to the Church which he affirmed in his last Will and Testament, but he did an inestimable work in promoting co-operation with "our separated brethren."

Betrayed to the Gestapo in June, 1943, Dr. Metzger was executed on the 17th April, 1944. While in prison his hands were fettered, but he wrote letters of consolation to the Members of his Community. His time was spent in meditation and devotion and in continual care for the physical and spiritual needs of his fellow-prisoners.

I think everyone who reads this book will want to help to carry out, in whatever way they can, those aims to which Dr. Metzger's life was dedicated and for which he died. I hope it will have the enormous circulation it deserves and so keep alive the memory of a great soul.

SYLVIA GRIEVESON

Catholic Women's Federation of Secondary School Unions:

Club 91 Lr. Baggot St., Dublin.
Members may have accommodation,
:: bed and breakfast, 8s. 6d. ::

LONDON & NATIONAL SOCIETY FOR WOMEN'S SERVICE

Visit Women's Service Library and use the unique collection of material on the position of women.

Librarian's office :
50, Tufton Street, Westminster, S.W. 1.
Telephone: ABBey 1541.

DOUGLAS, ISLE OF MAN

WESTLAKE'S "SEA LEVEL" PRIVATE HOTEL

Accommodation 200.	H. and C. Water all Bedrooms.
Unrivalled Cuisine.	Separate Tables.
Magnificent New Ballroom.	Lift.
Attractive Terms.	Apply Manager.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

NON-PARTY

Office—55, Berners Street, Oxford Street, London, W.1
Patron: Saint Joan of Arc. Colours: Blue, White and Gold
Organ—"The Catholic Citizen," 4d. monthly.

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 10s. 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.

THE WORLD'S GREATEST BOOKSHOP

FOYLES
* FOR BOOKS *

LARGE STOCK OF
CATHOLIC BOOKS

New, secondhand and rare Books on every subject.

Stock of over 3 million volumes.

We BUY Books, Stamps and Coins.
119-125 CHARING CROSS ROAD, W.C.2
Gerrard 5660 (16 lines) * Open 9-6 (inc. Sat.)

Catholic Funeral Upholders

JOHN HUSSEY Ltd.

2 Berkeley Gardens
(Adjoining 104) Kensington, Church St., W.8

Habits supplied for deceased members of the Confraternities of the Brown Scapular, Children of Mary, Guild of the Blessed Sacrament, Etc.

A SUITABLE MORTUARY CHAPEL

can be placed at the disposal of families

Tel. BAYswater 3046.

Telegrams: Requiem, Kens., London.

Willmer Brothers & Co. Ltd., Chester Street, Birkenhead.