

# THE CATHOLIC CITIZEN

Organ of St. Joan's Social and Political Alliance (formerly Catholic Women's Suffrage Society),  
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Daughter of the ancient Eve,  
We know the gifts ye gave and give;  
Who knows the gifts which *you* shall give,  
Daughter of the Newer Eve?

Francis Thompson.

## Notes from a Diary

By Jean Daly

While in Rome I wished to take the opportunity of seeing what the United Nations International Children's Fund, called ICEF in Italy, was doing at the distributing end, for in New York I had seen the main executive body and in Australia I had been active with the United Nations' Appeal for Children, which gave the money collected for this purpose to the UNICEF representative there to purchase goods in Australia for use overseas, in whatever country required by the fund. Mr. Maurice Pate, in New York, had told me that Italy was one of the countries where the work had been going on for some time and was much needed. Here was my chance, so that I might be able to tell the people back home how the fund worked. And I was very glad that I did take this chance, for the work impressed me very much indeed. It also makes me wonder how Italy and, I suppose, the other countries with the same problem of needy children through the war and local conditions are going to fare when the fund closes down for lack of funds, for at the present time they can only budget for three or four months ahead. UNICEF in Rome works from an office in the Via San Basilio and Major Reynolds' private secretary, Miss Gres, and I went first to a foundling home in the Borghese Park. Originally, the building was a museum, in a beautiful setting, and now it had been taken over especially for this work. It was in the charge of the Sisters of the Immaculate Conception and there were two hundred girls there, from about ten to sixteen. Here the children are educated, not only at lessons but are trained for their future occupations in life, such as sewing, cooking and housework, including laundry. They do the work for the whole foundation and looked very bright and happy, and spoke very cheerfully. It is a very bright and homely place in atmosphere, and tastefully set out though inexpensively.

As we left the building and were getting into the car for the next visit, I saw a lorry draw up at one of the doors of the home and commented on it. Miss Gres said that probably it was bringing in supplies, so I said I would like to have a look at the goods being delivered. I walked over to the open door of the lorry and to my great pleasure, amongst many bags of flour, etc., were four large

tins, like four-gallon tins of petrol, all marked "Margarine Australia!" So now I really know why I find it difficult to buy margarine at home. This recalled to me my talk with Captain Morrow the day before. He is the officer in charge of the shipping and supply department here in Italy, for all ships discharging at an Italian port, from where the goods are sent to other parts of Europe. Looking through his shipping files, etc., he remarked that the most difficult one that he had dealt with this year was the one concerning fish oil, which is one of ICEF's big contributions. I asked to see this file, and to my amusement, I found that it was the same fish oil problem that I had discussed with Brigadier Field, the UNICEF officer in Australia, before I left New South Wales. He had told me that he had bought the oil in New Zealand and that it was so very badly needed but, unfortunately, it had to be sent to Canada to be put into capsules, for the machinery was not available in New Zealand. He was bothered at the necessity for double handling with its consequent delays, etc. Now, from the distributing end, I learnt that when finally in capsules, everyone wanted it and although the Board in New York had made a recommendation for distribution, they had cabled alterations many times as the need varied in different countries. It had all been an office headache and the file was twice as big as any of the others. Whilst I am on this subject of distribution, I must mention another matter that was of interest to me as showing the different ways in which the fund works and the co-operation they receive from governments and peoples. The shipping strike in Australia in the middle of the year had held up some very badly-needed wheat for the Arab refugees in Palestine. It was going to be so late that the two months' delay would have finished the current supplies completely, so the Italian Government offered some of their own grain for immediate use, provided that ICEF promised to have the replacement in Italy from Australia at the end of the year, when they would need it. Captain Morrow showed me the file to say it was now arriving and that ICEF was fulfilling its part of the bargain. All these shipping files were most interesting, showing the actual

methods of arranging distribution and even altering ports of discharge en route when necessary. One other similar aspect of the fund had interested me before. This was the exchange of surplus supplies from contributing member countries, who were receiving some ICEF help. When their own special crops were good, such as sugar-beet, rice, etc., they made their contribution in these goods to ICEF as a medium of exchange. Here was a group or agency in whom they placed their trust, a sad lack generally in the world to-day. If for nothing else, I would like to see the fund continue for some time, for then perhaps there would not be any destruction of surplus food in countries that could not sell it or use it themselves.

The second inspection we made was of a different character to the founding home. It was a day school for smaller children, both boys and girls, on the outskirts of the city, with the Sisters of the Blessed Sacrament in charge. We arrived there about noon and some of them were already having their main meal of the day. The children are given milk at ten, their meal at noon and a very good tea before they go home at five, when their mothers return from work. ICEF gives half of the main meal and the Government, the Papal Commission of Assistance, and other bodies the other half. For instance, this meal that we saw consisted of a large plate of soup with pasta in it and plenty of it too, which was given by these agencies, and the meat and milk came from ICEF. It was steaming hot, clean and nicely served and the children were all bright and happy.

In this district I saw for the first time an ONMI—"Organizazione Nazionale di Maternita e Infanzia." They were commenced in the time of Mussolini and now continued with some help from ICEF. Here ninety pregnant mothers, who earn their livings by work in the district, could place their smallest child (and none of the babies looked over two years and many were much younger) in a day nursery from 9 to 5. Here, too, they came for their own midday meal, which the Matron told me was the only meal that they had. ICEF gives half of this meal. I saw it being served and again it was good, soup with pasta, meat, greens, two bread rolls and an orange drink with their pudding. Here the atmosphere was not so happy, for the Matron told us that the mothers did not respond very kindly and were not at all grateful, in fact rather brusque. They would not say good morning, for instance, and I suppose one cannot wonder at that, for how few people like receiving charity! In some of the other ONMI, these mothers are also given treatment with penicillin to protect the unborn child. WHO gives the treatment and ICEF provides the penicillin. They claim quite miraculous success.

It was now after one, so we went to our own lunch. It was all very heartrending for me, for I

knew that of the six million children needing such help in Italy, ICEF could only help one million. And I was conscious, too, of the fact that this is only one of the countries where such help is so badly needed.

#### Facts in Italy about ICEF.

#### (1) ICEF Foods. Government Foods including other helping agencies.

Dried milk.	Flour.
Meat.	Sugar.
Cod Liver Oil.	Pasta.
Fats.	Oil.
Fish.	

For every ton given by the Government and other agencies, ICEF gives a matching ton.

Italians are employed as inspectors by UNICEF to check the warehouses and also the institutions.

The Government arranges the centres of distribution, UNICEF may make suggestions, after a check is made by the field inspectors.

The present relief categories are: School messes, pre-school messes, kindergartens, mothers' messes, founding Homes.

(2) The Anti-Tuberculosis Programme with BCG commenced on 1st November this year.

(3) The Raw Material Programme has already provided garments and shoes to approximately 246,000 children.

There are 16,000,000 children under 18 in Italy. One million are reached by UNICEF, with half one meal per day in matching contributions.

#### CATHOLIC EDUCATION

The National Catholic Education Rally held at the Royal Albert Hall on January 30th was a heartening sight. His Eminence Cardinal Griffin presided and was supported on the platform by 19 Bishops, many of the clergy, and representatives of various organisations, including St. Joan's Alliance. The chief speakers were: His Lordship Bishop Beck, Chairman of the Catholic Education Council; the Marchioness of Lothian, Union of Catholic Mothers; and Mr. W. E. Mitchell, Catholic Teachers' Federation; all of whom put forward admirably the case for Catholic Schools. Mr. Bob Walsh, Editor of the *Catholic Worker*, told the vast audience, in plain words, that mass meetings were not enough, and explained in detail just how to go about winning a political fight, for the question of Catholic Schools meant political action. He instanced the work of Eleanor Rathbone for family allowances and the campaign for equal pay.

The following Resolution, moved by Councillor Mrs. K. O'Connor and seconded by Mr. J. F. Stokes, was passed with acclamation:

"That this meeting, representing the Catholics of England and Wales, resolutely determined to play their full part for the better schooling of the community within the national system of education, pledges full support to the Hierarchy and to the parents in their efforts to secure full equality of opportunity for Catholic children, without financial disadvantage to their parents or the Catholic body; and accordingly appeals for the sympathy and support of all fair-minded citizens."

The Alliance was represented by Dame Vera Laughton Mathews, Miss Barry, Miss Graham and Miss Cave.

## Notes and Comments

### GENERAL ELECTION, 1950

In accordance with our custom, Holy Mass will be offered at Westminster Cathedral, by request of the Alliance, on polling day, February 23rd, to beg Divine Guidance on the electors.

While the international and national issues before the electorate are of supreme importance, the particular aims of our Alliance should be borne in mind, for these are a matter of justice.

The remaining legal and administrative discriminations against women—such as the glaring injustice of unequal pay—must be swept away, and men and women as citizens must share the same responsibilities and enjoy the same rights.

As a non-party organisation, the Alliance does not wish to influence its members in favour of any party—it asks them to support, when they conscientiously can, candidates pledged to carry out its programme.

The Questionnaire of the Alliance is printed below and members have been sent the Manifesto of the Status of Women Committee which gives further information on several of the points. Members are urgently asked to bring these questions before all the candidates in their constituency, either orally or in writing, and to send their replies to headquarters. A candidate who has already been an M.P. should be judged by his record.

We beg each member to attend as many meetings in her constituency as possible and raise the matters contained in the Questionnaire, particularly those of Equal Pay and Catholic Schools.

#### General Election Questionnaire of St. Joan's Social and Political Alliance.

If returned to Parliament will you press for the abolition of all legal and administrative discrimination between the sexes and so implement the principle of the "equal rights of men and women" laid down in the Universal Declaration of Human Rights?

In particular will you press for:

1. The application of the principle of **Equal Pay** for equal work—the rate for the job—throughout the Government services?
2. The admission of women to the **House of Lords**?
3. The reform of the present unjust **solicitation laws**?
4. Equal treatment between men and women in regard to **income tax**?
5. Legislation to abolish **child marriage** in all territories under British administration?
6. Financial equality for **Catholic Schools** in the National Scheme?

The following Catholic women have been adopted as candidates at the General Election:

Lady Abrahams (Lib.) Kent, Orpington; Mrs. A. Cullen (Lab.) Glasgow, Gorbals; Miss D. Lees (Lab.) Bournemouth, East, and Christchurch; Lady Pakenham (Lab.) Oxford; Dr. Genevieve Rewcastle (Con.) Willesden, West.

Lady Pakenham is a member of our Alliance. Any members who are willing to help her should call at her Committee Rooms, 46, Cowley Road, Oxford.

\* \* \*

#### Equal Pay

##### Conservative and Unionist Party's Policy.

We hope that during the life of the next Parliament the country's financial position will improve sufficiently to enable us to proceed at an early date with the application in the Government Service of the principle of equal pay for men and women for services of equal value.—*This Is The Road*.

##### Labour Party's Policy.

Labour will encourage the introduction of equal pay for equal work by women when the nation's economic circumstances allow it.—*Let Us Win Through Together*.

##### Liberal Party's Policy.

We are pledged to the principle of equal pay for equal work, a principle a Liberal Government would introduce into the Civil Service. We would remove all restrictions on equal opportunity for training and entering all types of employment.—*No Easy Way*.

\* \* \*

We congratulate our member, Mrs. Moles (née Sheehan), on the birth of Timothy John, her first child, on January 11th.

\* \* \*

Many welcome parcels arrived from Australia this Christmas and were distributed among the Committee, office personnel and helpers at headquarters. We cannot thank St. Joan of Melbourne and of Sydney enough for the kind thought and care which has gone into the purchasing and sending of these parcels nor for the enjoyment we experienced in eating their contents! We send them our heartfelt gratitude.

\* \* \*

The Annual Meeting will be held at St. Patrick's Clubroom, Soho Square, on Saturday, March 25th, at 2.30 p.m. (the thirty-ninth birthday of the Alliance), Mrs. Shattock, M.A., M.D., D.P.M., presiding. The speakers will be—Miss Noreen Carr, Alderman Mrs. Ratcliffe Hoare, L.C.C., Miss D. McClellan, Miss Monica Munro, S.R.N., Lady Pakenham and Miss Marygold Sorby. Resolutions on points on our Equality Programme will be put to the meeting and sent to the appropriate authorities.

## ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

AND

Editorial Office of "Catholic Citizen"

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

Signed articles do not necessarily represent the opinions of the Society

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## Olive Schreiner

Olive Schreiner is probably remembered best in the woman's movement by her book "Woman and Labour," which became somewhat the bible of the movement. What she said in this book became so much the stuff of argument in favour of women's rights that even those who have not read it through are, in a sense, familiar with it if they belong to the movement. Here in this biography\* we get the story of this strange woman's life. She refused to describe herself as a member of any Christian organisation yet once a nun said smilingly to her: "You may not know it, my dear, but you are a Christian." Filled with a deep and uncompromising idealism her writings remain to this day an inspiration to those who fight for the underdog. It seems a great pity that there cannot be a reprint of these writings now that the country she loved so well and understood so lovingly is so evidently at the cross-roads. I mean of course the Union of South Africa, where Olive Schreiner lived the greater part of her life. Her parents went out to South Africa as Missionaries when the country was still in the state of a pioneer colony. They were, though unadmittedly, deeply disillusioned with what they found there, more especially the mother, and much of Olive's childhood was concerned with struggle and disillusionment, reflected in a strange and individual way in the mind and heart of a precocious child. One of a large family, she was very much affected by the early death of a baby sister and she began at an early age to wrestle with the question of the meaning of life. Her father's philosophy, mostly culled from the Old Testament, did not satisfy her, but she found for herself the teaching of Christ as it is set forth in the Fifth Chapter of St. Matthew, and her main difficulty from then on was why so-called Christians did not apply this teaching. The anachronism struck her so forcibly that while still a child she refused to continue going to her father's church. This understandable misunderstanding persisted throughout her life, yet her

\* "Not Without Honour." The Life and Writings of Olive Schreiner. By Vera Buchanan-Gould (Hutchinson 15s.)

views were often more Christian than those of the professing Christian. Her mother and father sadly acquiesced in her decision and did not try to force her—as some of her older brothers and sisters did. Her mother was in fact herself a very disillusioned woman who did not quite understand this child of genius, and later descriptions of misunderstood childhood written by Olive Schreiner stem from her own rather lonely and isolated childhood. Olive and her mother came together as two women much later on and it is interesting to note that Rebecca—the mother—became a Catholic after her husband's death. In spite of the usual family differences common to all large families with decided characteristics, Olive seems always to have been able to count on family loyalty and to fall back on the friendship of her brothers and sisters. She was especially fond of her brother Will, who was for a short time Prime Minister of Cape Colony. Most members of the family seem to have made their mark, yet only Olive was singled out as the poet and dreamer. For poet indeed she was. Every short extract quoted in this book shows the impress of a writer who not only wrote well but wrote with an intense sense of rhythm and of the value of words. A writer who knew how to make use of the dream world to add strength to her writings and who would patiently revise until she had got down on paper exactly what she wanted to say.

Early in her life an unfortunate love affair made Olive Schreiner consider the whole question of the treatment of women by men. Undoubtedly this experience affected her entire existence and was used again and again in her novels. But she brought her brain as well as her emotions to bear on the matter of the subjection of women and from childhood she had noticed the restrictions put upon woman's ambition in comparison to that of a man. She got on well with those men who respected her quality of mind and her friendship with Havelock Ellis was lifelong. At one time Havelock Ellis wished to marry her but in the end she married Samuel Cronwright, who gave up his career as a farmer for her sake, though

## Review

**Ellen Terry and Bernard Shaw—A Correspondence.** Edited by Christopher St. John. (Reinhardt & Evans, 18s.)

The letter friendship between Ellen Terry and Bernard Shaw must be the strangest ever recorded. From the time the correspondence started, with the exchange of two semi-business letters in 1892, they never met until the rehearsals of "Captain Brassbound's Conversion" in 1906. She had a glimpse of him through the peep-hole in the Lyceum curtain about 1894 and she saw him fully, after the correspondence had started, in 1900, when he took a curtain after the first performance of one of his plays by the Stage Society. He, of course, frequently saw her across the footlights.

This absence of physical contact instead of hampering their friendship fostered it. Many a word slips off the pen that would not be spoken, and soon a deep and lasting affection developed between the pair. The writers being who they were, a considerable touch of play-acting runs through the letters.

Appreciating the actress's outstanding talent, Shaw was impatient with her for wasting her gifts on so many trivial parts while she acted with Irving, and he did not hesitate to let her know his feelings, but when she had a chance to play a worth-while rôle in "Cymbeline," he criticised and coached her by letter, rousing not resentment, but gratitude. Irving took no interest in her performances, wisely leaving her a free hand. But this did not satisfy the artist in Miss Terry. In one letter to G.B.S. she wrote: "No one has ever helped me with my acting (since Mrs. Keane in '58) except the public and you with Imogen." The public certainly gave her unstinted help, many amongst them stating quite frankly that they "endured" Irving because it was the only way to see Ellen Terry.

Ellen Terry must have been the most humble and least self-seeking actress that ever trod the boards. "She does not know how good she is" Shaw wrote of her, and it was Mrs. Patrick Campbell who said: "Ellen Terry walks on air"; it was hardly an exaggeration, to see her just across the stage was a joy and to watch her make the grand big Sign of the Cross, when she played Margaret in Faust, warmed the heart of every Papist who saw her.

To edit these letters must have been a long and exacting task, but it was clearly a labour of love. The explanatory notes are admirable, clear and concise and the index a great help in checking references. This book is a valuable contribution to the history of British drama, during the period the letters cover.

E.F.G.

eventually he achieved his first ambition and became a successful lawyer. He seems to have been a forceful character and perhaps for this reason the marriage could not be accounted entirely a success, for Olive herself was too out of the ordinary to be altogether an easy person with whom to live. As far as one can gather, Cronwright appears to have borne his wife a certain amount of grudge for her celebrity, even though he was proud of her. The tragedy of their marriage was the death of their only daughter the day after her birth. Olive was then already forty, and no other child appeared to replace the one for whom she had longed. Moreover, one cannot but surmise that this loss was somehow linked in her mind with the loss of her baby sister when she was a child, and thus poignancy was added to her natural grief. Nevertheless, in spite of strains and stresses, Olive and Cronwright did achieve happy years together and Olive was able to use her grief at the loss of her child in her writings.

From early youth Olive Schreiner was dogged by the disease of the highly-strung—asthma—and this disease grew progressively worse as she grew older. Restlessly she moved about in an attempt to find a cure and the First World War found her in England where she was obliged to stay. Her ideals led her to take up an attitude of extreme pacifism which led to much misunderstanding except by those who knew her really well and valued her accordingly. After the war, in 1920, she went back to the South Africa she loved and there she died—alone—for Cronwright had come to England and had stayed there in spite of his wife's desire to return to the land of her birth.

So much for Olive Schreiner's personal life. Her brave, indomitable spirit lives on in her writings—in her championship of the Boers whom she loved and understood, in her comprehension of the racial problems of her beloved South Africa and her advocacy that the "natives" should bear their full part in civic life and share the life of the State, in her burning desire to improve the lot of women of all races, classes and conditions. Her compassion was extended to suffering wherever she saw it and increasingly she hated violence as the cause of suffering. She withdrew her sympathy and admiration from Cecil Rhodes when he attempted to introduce a Bill giving every white man the right to legally horsewhip his native servants.

CHRISTINE SPENDER.

### CONVENTION FOR THE SUPPRESSION OF THE TRAFFIC IN PERSONS & OF THE EXPLOITATION OF THE PROSTITUTION OF OTHERS

The above Convention was adopted by the General Assembly of the United Nations on December 2nd, 1949, by a vote of 35 for, 15 abstentions and 2 against—France and the United Kingdom. It unifies four existing Conventions regarding the suppression of the traffic in women and children—those of 1904, 1910, 1921 and 1933.

The parties to the new Convention agree "to punish any person who keeps or manages, or knowingly finances, or takes part in the financing of a brothel, or knowingly lets or rents a building or other place or any part thereof for the purpose of the prostitution of others." (Article 2).

Article 6, on which St. Joan's Alliance and other organisations worked so hard, requires the abolition of any form of registration of prostitutes, or suspected prostitutes.

France voted against the Convention because they objected to the prohibition in Article 6 of the medical registration of prostitutes, an amendment to allow this which France had introduced having been defeated.

France was also opposed to the deletion of the "colonial application" clause which would have allowed countries responsible for colonies or trust territories to take necessary independent decisions on their internal affairs.

The deletion of the clause dealing with these territories was also one reason for the vote of the United Kingdom against the Convention, and it also caused several other countries to abstain from voting.

The vote of the United Kingdom has occasioned much surprise and misunderstanding, particularly among those who remember that the British Government has, for over 40 years, taken a leading part in the work against the exploitation of prostitution and was one of the prime sponsors of the Convention.

The other reason for the United Kingdom's vote was the deletion in the Assembly of the words "for the purpose of gain" from Article 1, which the British Government sought to retain, even in the plenary session.

As it now stands Article 1 obliges parties to the Convention "to punish any person who, to gratify the passions of another (1) procures, entices, or leads away, for purposes of prostitution, another person, even with the consent of that person; (2) exploits the prostitution of another person, even with the consent of that person."

Mrs. Castle, in the Third Committee, and Mr. Corley-Smith, in the final debate of the Assembly, explained the United Kingdom's point of view.

The United Kingdom's amendment in the Assembly would have restored the original text of this Article which prohibited these offences only when committed for purposes of gain. But offences were to be punished regardless of motives of gain if the person procured were less than 21 years old; were procured for the purposes of being sent abroad; or by the use of fraud, deceit, threat, violence, or any other means of duress.

Mr. Corley-Smith told the Assembly that there had never been an attempt to draw up an International Convention, binding member States to punish prostitution by law; that to punish, for example, one who introduced a prostitute, but not prostitution, was illogical; and that the two words "traffic" and "exploitation" related to activities which by definition were carried on for the purposes of gain; that the attainment of a higher moral standard was the function of education rather than of legislation, and that all the law could do was to strike at the procurer and exploiter who fostered and encouraged human weakness for their own profit. There was not even a

definition of what was meant by "procuring." The purpose of the Convention was now widened and opened the way to numerous legal difficulties, and the possibility of blackmail. The omission of this qualifying clause would lead to endless abuse.

St. Joan's Alliance is in agreement with the British Government's view over Article 1, and is profoundly disappointed that this Article was not passed in the form in which it came from the Social Commission.

However, there are Articles in the Convention, particularly Article 6, which represent a very big step forward in the realm of social legislation.

The member States of the United Nations voted as follows:

**In Favour:** Uruguay, Venezuela, Yemen, Yugoslavia, Afghanistan, Argentina, Australia, Bolivia, Brazil, Burma, Byelorussian Soviet Socialist Republic, Canada, Chile, China, Cuba, Czechoslovakia, Egypt, Ethiopia, Greece, India, Iran, Iraq, Israel, Lebanon, Liberia, Luxembourg, Netherlands, Norway, Pakistan, Philippines, Poland, Saudi Arabia, Syria, Ukrainian Soviet Socialist Republic, Union of Soviet Socialist Republics.

**Against:** France, United Kingdom.

**Abstaining:** United States of America, Belgium, Colombia, Denmark, Dominican Republic, Guatemala, Honduras, Iceland, Mexico, New Zealand, Peru, Sweden, Thailand, Turkey, Union of South Africa.

B.C.M.

### TWENTY-FIVE YEARS AGO

Isabel Willis in the "Catholic Citizen,"  
February 15th, 1925.

Citizens who stand aloof and fail to realise that they have a duty to the world they live in, may talk about Progress, but will never help it on. It is something in their own natures that they must set about altering first. They live too much on the surface, just drifting along. Good citizens know that if there is work to be done they have to take their share in doing it. "Practical Idealism" is an expression I once heard in a speech, and it seems to me to mean precisely what I have been trying to point out to-day. Idealism must come first: it is the one thing that can lift us up from our narrow personal views of life. Great things come first and our Ideal must form our motive power. A great many people must have been struck with the beauty of the grand motto, "The Peace of Christ in the Reign of Christ." Whilst with some the effect quickly passed away, with others it has become the Ideal fixed in their minds to be carried out practically.—*Societies and Individuals.*

We congratulate Anne Townsend of the Convent F.C.J., Upton Hall, Cheshire, who won a prize of one guinea at the Schools' Public Speaking Competition arranged by the Catenian Association and held at the Adelphi Hotel, Liverpool, on December 5th. The subject set was "Has the Emancipation of Women been too Rapid?" Five Catholic Girls' Grammar Schools and five Catholic Boys' Grammar Schools took part. Needless to say, Anne Townsend maintained that the emancipation of women had not been too rapid. Upton Hall came first of the Girls' Schools.

As we go to Press, we learn, with deep regret, of the death of Miss May Moclair, for whom we ask the prayers of our readers. R.I.P.—An appreciation will appear in our next issue.

### INTERNATIONAL NOTES

**Egypt.** From the *Hindustani Times Weekly* we note the foundation of a new Suffragette party in Egypt by Madame Doria Shafiq. The new organisation is called Bint el Nil (Daughters of the Nile). It has been described as an advance guard fighting for the political, social and legal emancipation of women in Egypt and is waging a campaign through the press, radio, motion pictures, public lectures, social gatherings, etc., in favour of women's rights. Recently Egyptian feminists sent King Farouk a petition demanding the right to vote. They recalled that the Egyptian Feminist Union, headed by the late Madame Hoda Sharawy Pasha, presented a similar petition at the time of the first Egyptian Parliament in 1924 and that some of the demands then put forward have been achieved after a hard struggle. In addition to the right to vote, the petitioners urged that polygamy should be abolished in order to avoid the breaking up of families, and that divorce should be restricted. One of the difficulties of married life in Muslim countries is the ease with which a man can divorce his wife. All he has to do is to divorce her by verbal repudiation for not bearing children, even if the fault is his own. The modern intelligent, young Egyptian woman cannot understand why an ignorant illiterate young male peasant has the right, provided that he is twenty-one, to exercise his political franchise while she has no say in the election of Parliament.

**Greece.** We publish below the tragic Appeal of the Greek Mothers to the Women of the World, signed by President Anna Triantaphyllides.

"You who have the privilege of awaiting in tranquility the return of your children from school, hear the heart-rending appeal of those who have been deprived of their children, their most precious treasures. Two thousand years ago, Herod, the 'bloody' King of Judea, ordered the massacre of the children of Bethlehem, and on that day thousands of mothers mourned, heart-broken. Twenty centuries have passed since that dark and barbarous time; twenty centuries enlightened by the sacrifice of the Son of God, by the religion of Love, on which is founded the brotherhood of man, the solidarity of nations, equality, and human rights. But to-day, as in that time so long ago, resounds the cry of despair from the hearts of thousands of Greek mothers—a cry which pierces like a sword the hearts of all mothers in all parts of the earth and beyond the oceans.

"How is such a crime imaginable to-day? We can no longer count on right, on the justice of men, we can no longer hope that justice will obtain the return of our children. So we kneel before the Crib and we implore Mary, the Mother of God, to aid us.

"We beg you, women of all countries, who are able to understand a mother's grief, to join with us in prayer that a Higher Power will take pity on us and give us back our children."—*Athens, December, 1949.*

**Nigeria.** Recently the *Daily Telegraph* bore a heading "High Price of Nigeria Brides," and gave the information underneath that the price of "semi-educated" brides in Nigeria's eastern province has risen from £20 to £120 since 1939. An African correspondent, writing in the *Lagos Daily Times*, is quoted as saying that it is high time the Government controlled prices of brides in the eastern provinces:

"The Government should note that one of the secret causes of labour disputes is high dowries paid by poor workers. A maximum price should be fixed for both literate and illiterate, and parents who demand more than the fixed price should pay a penalty of confiscation."

Any control of what amounts to the sale of brides would fix in legislation a custom which the Alliance hopes will gradually disappear. Judging by the above heading, the custom of bride-price would appear to have degenerated into a regular contract of buying and selling in some provinces.

**South Africa.** Constance Mazwi, aged twenty-five, is the first Xosa student to take the degree of Bachelor of Arts in social science at the University of Cape Town. She was educated at Lovedale and took a teacher's certificate at East London Technical College. She taught until she had saved enough to go to the University and there she was awarded a scholarship of £10 a month by the National War Memorial Health Foundation. She will be employed as a social worker by the Society for the Protection of Child Life in Cape Town.

### Slavery

St. Joan's International Social and Political Alliance welcomes the appointment of the *ad hoc* Committee of the experts on Slavery, and wishes success to its labours. The Committee meets at Lake Success on February 13th.

The Alliance trusts that in its "survey of the field of slavery and other institutions or customs resembling slavery" the Committee will investigate and attack certain forms of the enslavement of women and girls, such as—forced marriages and child marriages; the bartering of women and children; the hiring out of women to pay debts; the lending out of wives, and the inheritance of widows.

The Alliance has written in this sense to the Chairman of the Slavery Committee.

**WANTED.**—Unfurnished room in Gentlewoman's house, with breakfast and dinner. London preferred. £3 15s. od. weekly.—Write Box No. 5, St. Joan's Alliance, 55, Berners Street, W.1.

### MANIFESTO OF THE STATUS OF WOMEN COMMITTEE ON EQUAL PAY

In 1947, the Chancellor of the Exchequer stated in the House of Commons that, "as a broad affirmation of a general principle, the Government accept, as regards their own employees, the justice of the claim that there should be no difference in payment for the same work in respect of sex."

This statement reiterated a principle expressed by Parliament on at least three occasions (1920, 1936 and 1944); and by the Government in signing the United Nations Charter in 1945. Further, it is a principle that has been accepted as just by the main political parties, unions, professional organisations and the Trades Union Congress.

Women repudiate the claim that the principle of equal pay cannot be implemented for fear of inflation for they note that, since this excuse was made in 1947, there has been, according to Ministry of Labour figures, a net increase in wages and salaries of not less than £200,000,000.

While claiming that it is a fundamental right of all women workers that they should be paid at the same rate as men for similar or identical work, the Status of Women Committee calls upon the Government to fulfil its national and international obligations by implementing without further delay the principle of equal pay for equal work in all employment within its jurisdiction.

#### BOOK RECEIVED

**The Story of Margaret Hallahan**, by Sister M. Matthew, O.P. (Bloomsbury Publishing Co.).

George Ronald will shortly republish **Daughters of Britain**, by Vera Douie, fully bound with jacket and with the addition of twelve photographs. The privately printed edition has been withdrawn, some 500 copies having been sold.

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