

THE CATHOLIC CITIZEN

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

Francis Thompson.

Ungodly Sacrifices

By Elizabeth Abbott

The Governor of Kenya, Sir Evelyn Baring when opening the new Session of the Legislature gave a detailed review of Anti-Mau-Mau progress; and ended with the warning that in spite of improvement in the general situation, that improvement "gave no ground for relaxation of effort or for complacency." To this he added that there should be no "relaxation of personal precautions." We are all aware that the surrender terms offered to Mau-Mau were not so successful as some had hoped. At this moment it may be useful to ask ourselves what other proposals have been made for combating this strange, frenzied, maniacal outbreak of violence in Kenya—a reign of terror almost unprecedented in our Empire or colonial life. The Indian Mutiny and the reasons and misunderstandings from which it sprang are as plain and simple as a game of draughts compared with this fearful problem. Do we, here in Britain, understand what Mau-Mau really is? The book *Defeating Mau-Mau** by Dr. L. S. B. Leakey, a well-known anthropologist, in some of its earlier chapters does bring home to readers the absolute horror of the Mau-Mau oaths.

"In some of the advanced Mau-Mau oaths, not one, but a whole series of different revolting acts are performed . . . the whole effect of these advanced oath ceremonies is to make the person who takes part in them so debased and brutish that thereafter he will not shrink from any act whatsoever, such as the disembowelling of pregnant women, the cutting up of babies and even still worse atrocities."

Dr. Leakey also shows how Mau-Mau has done immense, easy and successful propaganda by using well-known Christian hymn tunes with Kikuyu words. No wonder British settlers and their wives have been pacified and deluded as to the loyalty of their servants on hearing them singing well-known Christian hymn tunes such as "Who is He in yonder Stall" or may be "Lead Kindly Light" without knowing that the new words were both anti-Christian and deeply disloyal. Even our own National Anthem has thus been used. Dr. Leakey assures us that—

such is the stupid ignorance of our settlers as regards the Kikuyu language—these wicked hymns have been sung in the presence of vast numbers of Europeans.

Finally Dr. Leakey drives home the fact, a fact we must accept, that Mau-Mau, with its bestial oaths, revolting acts, subversive hymns is a religion. He goes on to state that this religion is rather like that of the Old Testament (!) and that it is through Christian missionaries of various sects that the Kikuyu have been muddled and misled and driven to their atrocities. We are all aware that in the Old Testament there are records of concubinage, a good many "cursing psalms", and the relation of many acts which cannot be considered ideal. That is not the point. What came out of the Old Dispensation is perfectly clear: namely, a strict system of monogamy and a strong sense of family responsibility. It is by the result that a religion is known as good or bad. Let us then examine this well-known anthropologist's proposals for rapprochement and a real understanding between the Christian church (any church) and Mau-Mau. It appears that the outstanding concessions to be made are the permission of polygamy, the circumcision of women and the cohabitation of a widow (or widows?) with the deceased husband's brother even while this brother's wife is alive: in short a specialised and approved form of adultery. Dr. Leakey rests these monstrous proposals on his reading of the Bible and the teaching of Christ. He cannot have read or considered the Bible very closely. Perhaps his eye was on the printed word while his head and heart were deep in his anthropological researches. He cannot have read or understood Christ's teaching, or His ministry. Has he forgotten or overlooked the conversation of Jesus with the woman at the well of Samaria. Was that not explicitly a condemnation of polyandry, and implicitly a condemnation of polygamy? Has he never read that text: "For this cause a man shall put away his father and mother and cling unto *his wife*." Not, oh

**Defeating Mau-Mau*. By L. S. B. Leakey. (Methuen 8s. 6d.)

not, *wives*. Has he not considered at all the healing of the unwhole by Christ? Has he forgotten the healing of the withered hand, the eyesight given to the blind man, the hearing given to the deaf man? Has he forgotten the woman with an issue of blood who was healed and to whom Christ said "Thy faith hath made thee whole." All Christ's ministry was one of healing and wholeness. To suggest that he would countenance the mutilation of a woman making a creature merely for use or abuse is a blasphemous suggestion. To those who read the Gospels closely one outstanding feature is the place and the praise given and the tenderness shown to women by Christ.

It is odious that anyone of repute should, in these days, propose to outwit the devil by the devil; and at a moment when Moslem women everywhere send out a cry for release from polygamy, the harem and the veil. Dr. Leakey and others might learn much from Hector Bolitho's biography of the late Mr. Jinnah, the creator of Pakistan. In his youth Mr. Jinnah sent his sister to a convent school near Bombay; thereafter she was trained as a dentist and, of course, never wore a veil. From his early days Mr. Jinnah disliked purdah and the harem and as life went on he spoke more and more frankly of: "The crime against humanity—that Moslem women should be shut up within the four walls of houses as prisoners" and again that: "No nation can rise to the height of glory unless its women are side by side with the men." As to polygamy! When Mr. Jinnah was a young law student in London and was playing games in a English household he refused to pay a forfeit which was to kiss a girl saying, "I think it is wrong to kiss any girl one does not love." Perhaps his fundamental thought was best summed up in the last words of a famous speech made as early as 1916: "To be redeemed, all Indians must offer to sacrifice not only their good things, but all those evil things they cling to blindly—their hates and their divisions, their pride in what they should be thoroughly ashamed of, their quarrels and misunderstandings. These are a sacrifice that God would love."

Dr. Leakey asks Christian churches to sacrifice, and for the basest causes, the *women* of the Kikuyu. We reject this kind of sacrifice. And God would despise it.

REVIEWS

The Holy Bible. Translated by Ronald Knox. Authorised by the Hierarchy of England and Wales, and of Scotland. With a Preface by His Eminence Cardinal Griffin. (Burns Oates, 30s.)

The complete translation "from the Latin Vulgate, in the light of the Hebrew and Greek," of *The Holy Bible* by Monsignor Ronald Knox,

is now available in one volume. It is beautifully produced and printed.

At a luncheon—strictly masculine—given by Burns Oates to celebrate the occasion, Cardinal Griffin paid Monsignor Knox the honour due to "The Translator," whose years of unremitting work have produced this monument of scholarship which is now part of "our spiritual armoury."

Monsignor Knox has the humility of the true scholar and he acknowledged in his reply his debt to the many "earthly Fathers" who helped him with criticism and correction, of which, he remarked, "for the time being all correction is painful rather than pleasant." (Epistle to the Hebrews.)

P.C.C.

What Law and Letter Kill. The Spiritual Teaching of Fr. Francis Devas, S.J., D.S.O., O.B.E., M.C., edited by Philip Caraman, S.J. (Burns Oates, 10s. 6d.)

Our thanks are due to the faithful followers of Fr. Devas who took the trouble to record some of his sermons, for, without them we should not have had this admirable collection. This book makes an excellent bedside spiritual reader. It is written in clear and simple language which can be understood by people of all ages, but, in spite of its simplicity of expression, it contains the deepest spiritual truths, of which all weak humans need to be constantly reminded.

Although it must be thirty years since the reviewer had the privilege of listening to Fr. Devas' preaching on First Fridays at the Convent where he had a sister in religion, she was immediately reminded of the inner happiness and serenity which were so obviously his. It is a great comfort to know that, even the weakest of sinners, can become a saint, if he will only make the effort, and Fr. Devas shows us how it can be done.

M.M.G.

Daystar, organ of the Franciscan Missionary Sisters of Africa, tells of the success of Father Peyton's Rosary Crusade in Kenya—his "greatest success was with the Kikuyu people, perhaps because they needed him most." Catholic Kikuyu are suspected and attacked by both sides—as Kikuyu on the one hand and as Catholics on the other. However, the Mau-Mau struggle has been accompanied by a wonderful increase in the power of the Christian religion.

Father Peyton at the Athi detention camp "where tough Mau-Mau criminals are held, spoke to 1,500 hard, embittered men. Five hundred of these knelt to say the Rosary at the end of his talk." At one Mission (that of Father McGill, whom the Mau-Mau terrorists have sworn to 'get') a rally was attended by 25,000 people, some of whom walked twelve miles or more to get there.

Notes and Comments

On November 20th, a great assembly thronged the Cathedral of Notre Dame in Paris to re-enact the moving scene of five hundred years ago when the mother of St. Joan of Arc, supported by her two sons, demanded and obtained the revision of her daughter's trial. The beginning of the rehabilitation opened in Notre Dame in November 1455, and the splendid commemoration of November 20th, 1955, begins the Quincentenary Celebrations in St. Joan's honour which will culminate in the ceremonies in Rouen next June. Many members of St. Joan's Alliance hope to be present.

* * *

On November 24th Queen Elizabeth, the Queen Mother, was installed as Chancellor of London University. At the Festival Hall she addressed a "great gathering of learned and eminent men and women from sister universities in Great Britain and from the four corners of the earth" which, as she said, symbolised the reputation that the University had built for itself.

She praised the University for continuous endeavour to adapt itself to changing conditions. It was the first University in this country to admit women to degrees; the first to appoint a woman as professor; and the first to elect a woman as vice-chancellor. "To-day, as you see," the Queen Mother continued, "it has taken yet a further step. I thought you might like me to direct your attention to an attitude so progressive."

The Queen Mother added that "possibilities of unlimited advance opened before us . . . scientific progress, prosperity. Social services were not in themselves enough. They would fail us unless our moral and spiritual growth kept pace with our material progress."

* * *

At the Queen's request the watermark in the paper on which Britain's postage stamps are printed has been changed from the Royal Cypher and a Tudor Crown, to the St. Edward's Crown which was used at her Coronation.

* * *

We offer our respectful congratulations to Monsignor Ireneo Dud on his consecration as the first Sudanese Bishop. Monsignor Dud was recently appointed first Vicar Apostolic of the new vicariate of Rumbek. We were privileged to publish in our last issue an article from him illustrating marriage customs which affect the human dignity of women.

We assure his Lordship of our prayers and good wishes in his arduous work.

* * *

Mr. Matthew Mbu has been appointed as the first Nigerian Commissioner to this country. Mr.

Mbu kindly gave an interview to the Chairman, Hon. Secretary, and Press Secretary, during which the Alliance offered him congratulations, and wished him and his wife (who are both our co-religionists) success and happiness in their work.

* * *

The National Union of Women Teachers, in a letter to Members of Parliament, draws attention to the fact that the amounts paid to women teachers as the first instalment of "equal pay" vary from £5 17s. 10d. for a qualified teacher at her minimum, to £18 19s. 9d. after fifteen years' experience. "It is indefensible that, when even the Minister himself has asserted that equal pay is a matter of justice 'too long delayed', women teachers should be required to wait another six years before it becomes effective."

Moreover, it is an additional hardship to those women who will be retiring during the next eleven years, until, that is, they shall have received equal pay for the five years on which the retirement pension is based. These women received very inadequate rates of salary under the 1925 Burnham Reports; they suffered from ten per cent. economy cuts in 1931; they were responsible for education during the war and for the evacuation of schools; and they have since "laboured under the difficulties of the post-war days of large classes and crowded and bad school buildings." They are, too, the women who have been mainly responsible for the campaign for Equal Pay.

* * *

A general wage increase for employees in retail co-operative societies has been recommended, by which men will receive 8s. to 10s. a week more and women 8s. to 10s. 6d. This still leaves the women £2 3s. 0d., £2, and £1 19s. 0d. below the men in the corresponding group. We had thought the Co-operative Society was in favour of Equal Pay!

Employees in grocery shops are also to have wage increases, but in this case the men are to have bigger increases than the women, except those in managerial posts, where the increase will be equal, though the pay remains unequal.

* * *

With sorrow we record the death, on December 2nd, of the Rev. William Pritchard, parish priest of St. Gertrude's, South Croydon. We first knew Father Pritchard when he was with Bishop Brown at Vauxhall and he has been a member of St. Joan's Alliance for the past thirty years. He took a keen interest in *The Catholic Citizen* and never failed to renew his subscription punctually each January. We feel sure our members will pray for him. R.I.P.

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Signed articles do not necessarily represent the opinions of the Society

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Citizens of Tomorrow

This Report* was published as a result of a long correspondence in *The Times* (1951-1952) which emphasised that: "Far too many boys and girls, while not actively delinquent, display a lamentable apathy and lack of purpose in life and work." A broad survey of the position was suggested and the King George's Jubilee Trust, "having received an assurance of assistance from the Government Departments concerned," undertook to be responsible for a survey of "the influences which affect young people in Britain from their entry into a primary school up to the age of about twenty, including for boys, the period of National Service." The scope of the study was finally defined as one which included the object of "making practical recommendations as to the upbringing of young people in this country." No individual research was undertaken by the Trust as "there was already available in the hands of the bodies and individuals concerned . . . a mass of relevant information."

The period for study was broken into four phases: attendance at school; influences of employment; influences of leisure; in the Services—and four Working Parties were appointed, one to study each phase.

Three main issues arise from the reports. Firstly that "in the last resort, the sound upbringing of young people depends neither on the State and its instruments, nor on voluntary organisations and institutions, but on the adults who are in contact or concerned with young people in their daily lives." Secondly the Working Parties were at one in believing that "fundamentally the road back to responsibility is the road back to Christian principles." Thirdly the reports express concern at "the gap" which for most boys exists between the end of school life

*Citizens of Tomorrow. A study of the Influences Affecting the upbringing of Young People. (Odhams Press on behalf of the Council of King George's Jubilee Trust, 3s.)

and entry into National Service.

It is remarked that in the main problems arise for young people in connection with the move from home to school, school to work, from work or school to National Service and back again to work. The recommendations of the Working Parties can be summarised thus: the development of close co-operation between parents and teachers; the fostering by schools of a responsible attitude to work; the strengthening of the Youth Employment Service; the establishment by employers of training courses for young workers; the increase of provision for the further education of boys and girls between the ages of fifteen and eighteen; more leisure time facilities for school children; the development of the Youth Service by the provision of additional funds and by a definite policy with regard to the recruitment, training and conditions of service of professional leaders. In connection with this last recommendation two of the Working Parties suggest that there should be established National Youth Advisory Councils for England and Wales, and Scotland (or alternatively a Joint Advisory Council for Youth) in order to provide continuity of attention to the problems of young people and to arouse and energise the nation's concern.

Some such Advisory Council is surely needed if money and personnel are to be forthcoming for the many recommendations included in this Report. These range from better school buildings, more teachers, more lay assistance for teachers, to the provision for the leisure time of pupils and the implementation of the Education Act in the way of extended education and classes in County Colleges. If we as a nation were really concerned as to what happened to our youth, money would be forthcoming not only for services already regarded as professional, but also for the trained "leaders" who up to now have given their services voluntarily.

The Report deals in detail with the vexed question of National Service and recommends that "parents, teachers, employers, and indeed all who are now in direct contact with young men" shall be "encouraged to appreciate the purpose and potential value to the individual of National Service."

"It is clearly of paramount importance that all practicable steps should be taken to educate the general public as to the real purpose of National Service, to dispel the widespread idea that it is an infliction to be undergone rather than a duty to the nation and to prepare the boy to regard it as an important part of his training for life."

The Report maintains, quite properly, that: "National Service should be a positive experience which is embarked upon with a determination to 'make a go of it'." But it is not sufficient justification of the usefulness of National Service to maintain as is done in the Report that it may incidentally set right mistakes and omissions in the upbringing of the young.

A further touch of unreality is contributed by what one reviewer has called the note of paternalism running through the whole Report. Although it is stated that: "To succeed with young people, demands must be made that require of them effort, self-sacrifice and a spirit of adventure," the reader is left wondering whether by so firmly placing young people in a different category from the rest of the community such sentiments will be aroused.

From the religious and feminist point of view, there is much of interest to note. It is stated categorically that: "A child . . . needs to be brought up to take his part eventually as a full member in a unit of a religious denomination." Again: "The one sure and certain way of leading children into Church membership is for the whole family to worship together." That parental support for religion and religious instruction is sadly lacking is only too evident, so that schools are left as the only link with religion.

The Report draws particular attention "to the need to recognise the extent and gravity of the harm which can come to children whose mothers are away from home when they return from school" and goes on to hope that "wherever possible, the working hours of mothers with young children will be so arranged that this difficulty need not arise"—or that friends and neighbours will care for the children.

The Working Party studying the period of attendance at school states:

"It is true that the mother's double task may subject her to undue physical strain; on the other hand she may be mentally and emotionally refreshed by her work. But be that as it may, there is much weighty evidence to show that when a mother is on full-time work, or is otherwise occupied away from home, family care may be reduced to a dangerously low level. Over and over

again we are told that children returning home from school should not find the home empty or be left drifting in the streets on the fringes of delinquency."

The Working Party concludes, however, that the real concern is more general—"it is with the consequences of the regular absence of parents from home for whatever reason, whether it be to follow paid employment or undue pre-occupation with personal interests." Thus it is implied that fathers have a share in the creation of a solid home background.

The needs of girls are well upheld, as for instance in the recommendations for the provision of playing-fields for girls who are apparently sometimes neglected in this respect; in the emphasising of the importance of the girl's first job and in the insistence that employers should "examine the possibility of establishing leadership and training schemes specifically for girls, and that they consider girls for more responsible jobs at an earlier age than has hitherto been usual."

Christine Spender

INTERNATIONAL NOTES

The I.L.O. News reports that fifty nations have some form of old age pension schemes, in which the pensionable age varies from seventy in Canada, Ireland and Norway, to fifty in Uruguay. A majority of these countries have the same pensionable age for men and women. Twenty, including the United Kingdom, have a higher pensionable age for men.

* * *

Ireland. *The Weekly Bulletin* gives an account of a woman astronomer who was born over one hundred years ago. Agnes Mary Clerke was born in County Cork and was educated at home. At the age of twenty-five she went to Italy where she made her name with *Copernicus in Italy*, which was published in the *Edinburgh Review*. Later, she settled in London to fulfil a commission to write articles on noted astronomers for the *Encyclopaedia Britannica*. She published many articles and books on astronomy (and one at least on Homer), and was awarded the Actonian prize by the Royal Institute in 1892. In 1903 she was elected an honorary member of the Royal Astronomical Society.

* * *

U.S.A. The United States Soldiers' Home for over a hundred years a sanctuary for old or disabled veterans, has admitted its first female veteran. Pfc. Regina C. Jones, almost blinded by cataracts developed during her service with the Women's Army Corps, applied for admission when tired of "floundering around living in boarding houses."—*The World Veteran*.

THE MONTH IN PARLIAMENT

During the month the Commons were debating the Finance Bill—on one occasion sitting until 8 a.m.—Housing Subsidies, Dentists, Clean Air, Burgess and Maclean and other matters. The main question of interest to us was that of Scottish Education, discussed on November 1st.

During this debate the question of Equal Pay, and its supposedly adverse effect on male recruitment was raised by a large number of speakers. Nobody, nowadays, seems bold enough to challenge the Principle of Equal Pay, but there was a great deal of our old friend, "Doubt about the wisdom of implementing it at this stage." Major Sir Guy Lloyd said: "They (the male teachers) now feel that women are to receive all the advantages of increased salaries in future, and that there is little prospect that they will get any at all." He added, with still less logic (since the position is surely equally true for women): "Indeed there is not much incentive for male teachers to come forward at present into the profession when much higher salaries are being paid for similarly qualified men . . . in other activities, in the Civil Service and especially in industry." Mr. J. R. H. Hutchison, too, while saying: "I do not want it to be thought that I am not an advocate of equal pay . . ." yet talked at great length about Man as the Breadwinner and said: "I think that this agitation for equal pay is very dangerous to women." As Mr. G. M. Thomson remarked later, there was much of John Knox's "Trumpet Blast against the Monstrous Regiment of Women" about both these speakers. The true nature of the complaint was, however, well and succinctly phrased by Mr. Malcolm MacPherson: ". . . The real substance of the case is a hidden plea for better salaries all round. There is no doubt that if those salaries were made comparable to those paid in other professions a good deal of the complaint would be removed from the minds of the men teachers." Mr. J. Grimond, as usual, spoke sensibly and wittily in support of equal pay, saying: "I see no reason, merely because men are so much better at doing some things, such as cooking and dress designing, why women should not be granted equal pay for equal work." One notes, however, with some alarm, a remark by Mr. J. Stewart (Joint Under Secretary of State for Scotland) in his reply: "I do not believe that there are grounds for the extreme anxiety which is now expressed by these men teachers. I think that most of the higher posts in teaching in the senior schools will ultimately, as indeed they are now, be held by men."

Plans for the new location of Mrs. Pankhurst's statue were referred to on November 15th. In answer to questions by Mrs. Mann and Dr.

Stross, the Minister of Works said: "Mrs. Pankhurst's statue will be moved closer to the Houses of Parliament, near the place now occupied by the Burghers of Calais. The Suffragette Fellowship, while still objecting in principle to the removal, agrees that this is a more suitable position than that which I originally proposed." Mrs. Mann said: "Is the right hon. Gentleman aware that the Suffragette Fellowship and all who honour the memory of Mrs. Pankhurst will be very glad to know that he has made the change because everyone felt that as Mrs. Pankhurst's work was connected with Parliament her statue should be nearer to the Houses of Parliament and not further away." Mr. Birch further said: "I am grateful to the hon. Lady. I understand how strong her feelings are about this. The Suffragette Fellowship has very kindly asked me to the unveiling ceremony." Dr. Stross pursued, somewhat jovially, ". . . are we to draw any conclusion on this further move—does it mean that the right hon. Gentleman and the Government have in mind that ladies are to enter the House of Lords and sit there as of right?" Mr. Birch answered: ". . . I should not like to speculate, but I have no doubt that if ladies want to enter the House of Lords they will get there sooner or later."

Maiden speeches were made by Miss Joan Vickers (Plymouth, Devonport) and Mrs. Evelyn Emmet (East Grinstead), both in the course of the debate on housing subsidies.

In answer to a question by Mrs. White on November 16th, the Attorney General said: "It is hoped to publish the Report (of the Royal Commission on Marriage and Divorce) by the end of January, but I cannot, of course, give an undertaking to that effect." The Report of the Advisory Committee on Widows' Pensions is also being impatiently awaited by the House. Mr. Peake was questioned about it on November 14th by Mr. McKay, Dame Irene Ward and Mr. G. M. Thomson, who all felt that it is being unduly delayed. Mr. Peake was unable even to give an estimated date for the report.

Dame Irene Ward, incidentally, appears to have created a small procedural precedent on November 17th. She asked the Chancellor of the Exchequer "whether he is now prepared to receive proposals for helping the small fixed income groups and the family man of limited means who did not benefit in the last cut in the standard rate of Income Tax." When Mr. Henry Brooke replied: "Yes: If my hon. Friend will send me her proposals I will gladly study them", Dame Irene said: "On a point of order. Owing to the *satisfactory* nature of the reply, may I beg to give notice that I propose to raise the matter on the Adjournment? Would that be in order?"

Mr. Speaker, who is used to the more normal reference to an *unsatisfactory* reply, said: "The hon. Lady is entitled to give notice of her intention to raise any question on the Adjournment, although I must say that it is unusual to preface such a notice with the word she has used." Dame Irene retorted: "Is it not a good thing sometimes to have a little change in procedure?"

Lastly I cannot resist reporting one more question to the Chancellor of the Exchequer, though it has (I hope) no specific reference to women. Mr. Llewellyn asked him "whether he is aware that Tax collectors injured by assault in the course of their duties are not entitled to compensation from the Board of Inland Revenue; and whether he will take steps to remedy this injustice." Mr. Brooke replied: "The Board of Inland Revenue is prepared in appropriate circumstances to consider the possibility of an *ex gratia* payment." One feels that this may well be a real problem these days.

B. M. Halpern

MARRIED WOMEN'S WORK

(We acknowledge this Report and the extracts quoted to the *British Medical Journal*)

The European League for Mental Hygiene met in Istanbul on September 24th to discuss the "Mental Health of the Family when the Mother goes out to work." Dr. P. Sivadon (France) spoke on conditions in his own country and based his remarks on the report of a Working Party under the auspices of the French League for Mental Hygiene. He recognised the prejudice against women working outside their homes, but believed that increasing industrialization, high cost of living, and a demand for rising standards of living had made it necessary for a large number of women to supplement their husbands' earnings or to become self-supporting. It was not for us, he told his hearers, to pass moral judgments; our contribution should be practical. His summing-up of the Working Party's report must have reassured those who deplore the ever increasing contribution of women to work done outside the home. Dr. Sivadon thought that the rapidity with which new adaptations were demanded might be responsible for some nervous illness, but absenteeism should not be attributed mainly to the competitive demands of the family. It was probably, in many cases, the result of the very monotonous work so often assigned to women in industry.

Among the practical suggestions of the French Working Party Dr. Sivadon mentioned:

"The mother's role in the family could be eased by better education in housewifery and in her functions as a mother; and also by the development of the home-help system and of the

homely type of small day nursery. It was desirable that social legislation should be passed to allow her an adequate period of pre-natal and post-natal absence from work, and employers should be encouraged to rearrange work schedules so that women could work for a limited number of hours a day or spread their work over hours that would be compatible with their home duties.

"There was no evidence that the fact of the mother working outside the home had proved to be a factor in the break-up of marriage," continued Dr. Sivadon. "In many cases the marriage relationships were better than in those of the non-working woman. Some 22 per cent. of French women were working and 19 per cent. of married woman, so that marriage did not seem to prevent women working. There was considerable evidence that the absence of the mother from the home for a certain number of hours a day was not damaging to the child, provided that her personal relationships with it were good. This seemed to be the key factor. There was on the contrary much evidence that the home-keeping women had not necessarily better relations with their children; they tended on the whole to be more possessive and more irritable with the children, as shown by the number of punishments inflicted.

"Dr. Sivadon's paper was followed by a discussion in which delegates from fourteen European countries took part. There was an extraordinary measure of agreement, and it was surprising how similar were the problems in the less advanced countries to those in the more advanced. All the delegates were agreed that modern economic trends involved increasing industrialization, that the working of women outside their own homes had not only come to stay but would develop still further. It was therefore urgent for each country to try to evolve a realistic approach to the problems thus raised, as the mental health of every community depended primarily on the satisfactory integration of the family group."

F.M.S.

CHRISTMAS SALE

We wish to thank all members and friends who helped to make the Christmas Sale on November 26th such a success. We have already taken £110. There are still Christmas gifts and cards for sale at the office at 55 Berners Street.

We thank particularly those who helped on the day with the stalls, and Miss Carr, our hon. treasurer, who with her team of expert helpers, provided the excellent lunches and teas which were very much appreciated.

MERSEYSIDE BRANCH

According to tradition, the Annual Mass for deceased members was offered in November.

On November 28th, a most interesting and educative meeting was held in Liverpool when Mrs. F. Dunn spoke of her work as a Police Court Missionary. She touched on many aspects of the work unknown to the man or woman in the street.

Many members attended the Annual Meeting of the Standing Conference of Women's Organisations held in the Town Hall on November 28th. The Lord Mayor presided and the speaker was Mrs. Shepherd of the British Standards Institution.

In an article in the *The Daily Mail* entitled "The Golden Sovereign Reigns Supreme," Patrick Sergeant tells of the confidence which this coin—for long unknown to the people at home—commands throughout the world.

An interesting fact is that "not all sovereigns command the same price in lands where the equality of women is not yet recognised. Those coins bearing the effigy of Queen Victoria stand at a slight discount in Moslem countries compared with the sovereigns bearing the heads of kings." However, the writer goes on: "I can report with pleasure a sign of the growing respect which women are gaining in Moslem countries—the new sovereigns bearing the head of Queen Elizabeth II are now commanding the same price as those bearing the effigy of the late King."

The thirtieth anniversary number of *The Medical Missionary* (Philadelphia), organ of the Society of Catholic Medical Missionaries, gives an illustrated report of the thirty years of what was called the "Holy Experiment" when in 1925 Mother Anna Dengel, with the help of the Rev. Michael A. Mathis, C.S.C. made the attempt to prove that it was possible to combine the religious life with the medical profession. Today more than five hundred Medical Mission Sisters in thirty-three centres scattered across five continents are a living proof of the success of the "experiment."

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