

# 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.*

## Women's Limited Access to Jobs

By **AMY FLEMING, M.D., D.Sc., F.R.C.O.G.**

It will surprise many readers to know that the Ministry of Labour in this country has no complete list of the occupations which are forbidden to women in peacetime. The Open Door Council for the Economic Emancipation of the Woman Worker therefore began some years ago to collect this information and they have just published the details at present available in a pamphlet entitled "Statutory and Trade Union Restrictions on the Employment of Women."\* This makes interesting reading. It includes many details on such matters as hours of work, special amenities to be provided by employers for women only; trades in which by Trade Union decision women may not be apprenticed to skilled work; trades in which the restrictions on the employment of women relaxed during the war have been re-imposed; and trades in which existing inequalities are not due to trade union restrictions. Some of this information is useful for reference. Some is even amusing. The Secretary of the Amalgamated Society of Woodworkers is quoted as saying: "No work involving the use of keen-edged tools is permitted to women except by special agreement which has not been applied since the war." In the Cutlery trade it is reported that, in the spring-knife section, the work on which women may be employed has, since November 1916, been confined by agreement to "the preparation of material for pen and pocket knives, the women taking no part in the actual building up of the knife." How many people know that by Regulation at least half a pint of milk (or cocoa made with milk) per day must be provided free for all women in certain processes in the Pottery Industry but not for any men?

The pamphlet also draws attention to some of the adverse effects of protective legislation and trade union restrictions when these apply to women and not to men. Such regulations lower the status of women workers and their value to their employers. They result in the addition by Trade Unions of further restrictions on women wage-

earners which limit their opportunities of apprenticeship and choice of work. They lead to employers embodying sex differentiation in their terms of employment. This is done both to counter-balance the more restricted use which employers can make of women because of special regulations as to hours of work, overtime and night work, and as a means of recouping employers for any additional amenities they are forced by regulation to supply for women and not for men.

Restrictive regulations also harm women workers by suggesting to them that they can receive privileges not given to their men co-workers. Any necessary overtime and night work should be shared by all workers, irrespective of sex, and if protective legislation is needed it should apply to all workers. When based on anything other than the nature of the work it becomes restrictive and not protective.

A very important confirmatory pronouncement on similar lines has recently been published by the International Labour Organisation and the United Nations Educational and Scientific Organisation in a report on "Opportunities for Girls in Vocational and Technical Education." This gives unexpected support to the conviction that the Open Door Council policy concerning the right of women to enter work on the same terms as men irrespective of marriage and child-birth is both just and wise. Its essence may be distilled in a few quotations from Chapter VI:—

"There is in practice considerable restraint on women in the exercise of their vocations due to restrictions based on legislative sanction, on trade union action in favour of men workers, and on the individual attitude of the employer; and it will be seen that the cumulative effect of such provisions is frequently to narrow the employment market for women to such an extent as to discourage them from undertaking systematic training.

"Some legislation, originally designed to protect the health of women under conditions of undue strain, has become obsolete in the context of modern improvements in industrial techniques, and today operates principally as a factor in the exclusion of women from certain branches of employment. In this category may be cited the vast and detailed body of legislation relating to the prohibition of the employment of women in trades such as the chemical industries which were once deemed to be

\* Obtainable from St. Joan's Alliance, 1s. 6d. per copy.

noxious or dangerous but which, with the introduction of new safety devices have since lost much of their hazardous character. In the same way, earlier attitudes towards night work of women have had to be revised in the light of modern facilities. Finally may be quoted legislative provisions requiring the payment of maternity benefits to women workers; experience has shown that where the onus of such payments rests with the employer, the inevitable result has been the termination of women's recruitment into that industry.

"Legislation also operates sometimes as a deterrent against continued employment of women after marriage. Income tax legislation which subjects the combined earnings of husband and wife to a higher rate of taxation tends to drive women from the employment market unless the wife's earnings are at a sufficiently substantial level. In some countries legislative sanction either denies the married woman the right to work in specified sections of the economy, as in the case of the civil service and the teaching profession in some countries such as Australia and South Africa, or else delegates to the husband, as in Brazil, the power to decide whether or not the wife should undertake employment at all.

"The result has been that girls have not been given much incentive to prepare for employment but have, on the contrary, been encouraged to accept work on an *ad hoc* basis until they have an opportunity to marry. The post-war period has, however, been remarkable both in opening up new employment suitable for women, and in proving by sheer force of numbers that marriage and employment are not mutually exclusive. In the changing society and the changing economy of today, therefore, it is a matter of primary importance that women should be given the opportunity to fulfil their role in both spheres to the best of their capacities."

Such a change in viewpoint on the part of the International Labour Organisation is of such import as to merit national and international attention—followed by appropriate action. It gives hope that the day will surely come when international authorities will cease to renew and revise and accept the special conventions on women's work and instead will abolish them all and give their full attention to measures of true protection based on the nature of the work and not on the sex of the worker.

As a means towards that end the pamphlet of the Open Door Council provides the ammunition which it is necessary for all women's organisations to use in their continuing struggle to influence public opinion to secure the abolition of that delegated power to make regulations and orders applicable to women only, which has in the past contributed so much to the injustice of restrictive legislation. The Executive Committee of the Open Door Council plans to pursue its enquiries as to the doors which are closed to women; but it hopes also to be able to include in a later publication a record of doors that have been opened. Its members will welcome any news of such developments.

It is hoped to resume monthly meetings of the Alliance. The first will be held on Tuesday, September 25th, in the office, when Miss Challoner, recently returned from Geneva, will give a talk on "St. Joans Alliance and the Slavery Convention." Coffee and sandwiches from 6 p.m. Meeting 7 p.m.

## JOURNÉE D'ÉTUDE DU MOUVEMENT MONDIAL DES MÈRES

*Le Mouvement Mondial des Mères* a tenu le 31 mai, dans la course de l'U.N.E.S.C.O. à Paris, une intéressante journée d'étude.

Il se peut que tous les participants n'aient pas rapporté de ces heures de travail une même impression. En ce qui nous concerne, nous ne pouvons que nous réjouir d'avoir constaté là une fois de plus l'élargissement que revêt inmanquablement le problème de la femme lorsque l'étude en est menée d'une façon un peu approfondie.

Le thème proposé: "Mère, qui es-tu?" indiquait l'esprit de recherche dans lequel entendaient se dérouler les travaux.

A une telle question, on peut répondre de manière très diverse. On peut, par exemple, voir dans l'accomplissement du rôle maternel le moyen le plus sûr pour la femme d'arriver à son plein épanouissement. Il suffirait que certaines conditions extérieures (avantages sociaux, équipement ménager, etc.) soient remplies, afin d'éviter l'accablement des tâches matérielles. La mère alors, par la seule exigence interne de sa mission, serait conduite à s'élargir aux dimensions même du monde qu'elle doit apporter à son enfant.

Or, cette manière de voir est actuellement assez fortement combattue. On insiste sur le conflit, non illusoire, certes, vocation-fonction. On compare la vie encluse du foyer avec les horizons plus vastes de la vie professionnelle. On se demande s'il est bien conforme à l'intérêt supérieur de l'humanité de confier à une femme ignorante des problèmes généraux, la formation d'un être humain.

En tout ceci, il faut voir une réaction contre les positions séculaires qui, partout, magnifient la mère, mais dans un désir, clair ou obscur, de compensation à l'égard de la femme, qu'oppriment si durement, les unes après les autres, les diverses civilisations.

Il importe aujourd'hui, si l'humanité veut consentir à acquiescer à la vie, d'opérer, dans les esprits et dans les institutions, une réconciliation de la femme (personne humaine) et de la mère (servante de l'espèce). Il faut que la mère se montre résolue à faire respecter la femme.

Il aurait été utile d'ouvrir ici la chapitre de l'éducation des filles, afin de préciser les dimensions psychologiques qu'il est souhaitable d'y voir revêtir les nations de mariage et de maternité. La question n'a pas été abordée—sans doute toutes ne pouvaient-elles pas l'être dans un si bref espace de temps. Cette journée de travail fut malgré tout bien remplie, et elle ouvre d'heureuse manière la voie aux recherches ultérieures.

P.A.

## Notes and Comments

On July 16th, the feast of Our Lady of Mount Carmel, Monsignor G. Smith, parish priest of St. Patrick's, Soho, came to bless the new office, which now lies in his parish. He was received by the Chairman, Dr. Shattock, and, after the ceremony, members present drank to the success of the Alliance in its new quarters. During the day members and friends visited the office, and brought a variety of gifts, which were much appreciated.

### Prayer of Blessing

Bless, O Lord, God Almighty, this place, that there may be in it health, chastity, victory, strength, humility, goodness and meekness, the fulfilling of the law and thanksgiving to God the Father, the Son and the Holy Ghost; and may this blessing rest upon this place and upon those dwelling therein now and for evermore. Amen.

The International Convention on the Recovery Abroad of Maintenance was adopted unanimously at the Conference which met in June at United Nations Headquarters in New York. It was signed immediately after it was opened for signature on June 20th by the representatives of the following fifteen governments: Bolivia, Cambodia, Ceylon, Cuba, the Dominican Republic, Ecuador, El Salvador, the Federal Republic of Germany, Greece, Israel, Mexico, Monaco, the Netherlands, the Philippines, and Vatican City. Denmark, Norway, Sweden, Japan, Italy and France have announced their intention of signing shortly.

By this Convention persons (mostly wives with dependent children) who have been abandoned by the bread-winner who has moved to another country will be able to obtain court judgements enforceable abroad.

The following information was given in reply to a question by Dame Irene Ward to the Chancellor of the Exchequer on May 16th, as to the number and occupation of the women industrial civil servants (who were excluded from last year's Equal Pay Award, even in its mangled form).

"On 1st April, 1956, there were 50,387 women employed in industrial grades by Government Departments, of whom 8,087 were part-time workers. No precise analysis is kept centrally in the form asked for by my hon. Friend, but the following is an approximate estimate, based on figures specially compiled in November, 1954."

Engineering and Shipbuilding	13,000
Chemical manufacture	6,000
Printing and bookbinding	900
Clothing	600
Catering, domestic, cleaning and portering	10,500
Agriculture and forestry	1,000
Stores and packing	2,500
Miscellaneous (motor drivers, messengers, gardeners, labourers, etc.)	16,000

Congratulations to the Wiltshire County Council on having appointed Miss D. Scott-Baker as Chief Education Officer for Wiltshire, the first woman to hold such an appointment in this country. We wish our co-religionist Miss Scott-Baker all success in her work.

By the new Constitution of 1955 the parliamentary vote was granted to all Ethiopians. Any doubt that this included women has been removed by a speech delivered by the Emperor himself to the Eritrean Assembly, this year. In this, His Majesty made it clear that the parliamentary vote is extended to every woman within the Ethiopian Federation, i.e. the whole of Ethiopia and of Eritrea.

We regret to record the death of Dr. Maude Royden, C.H., on July 30th. Dr. Royden was the first English woman to become a Doctor of Divinity. She became, in 1908, a member of the Executive Committee of the National Union of Women's Suffrage Societies and edited their paper the "Common Cause" until 1914. She wrote and spoke extensively on the Woman's Movement and was a leading member of the Church League for Woman Suffrage.

Dr. Maude Royden preached regularly at the Guildhouse, Eccleston Square, where she drew large congregations. Of recent years she was a very popular speaker in the B.B.C.'s "Woman's Hour" and the "Silver Lining."

### JUMBLE SALE

Please begin collecting now for our Jumble Sale to be held on October 13th.

Tidy those drawers, cupboards, shelves, wardrobes, and turn out all the dresses, skirts, shirts (with own collars), working trousers, coats, woollies, undies, household linens, light paperbacked novels, watches and clocks needing repair, faded writing paper, Christmas decorations, unfashionable jewellery, that you do not need and which clutter up valuable space.

Clothes of very good quality might be sold to members or friends through the office, but *we cannot sell shoes, hats, collars or ties: please do not send any of these.*

*The best selling articles are:— children's clothing, toys, games, books, and anything to keep them quiet; so go round begging these now from friends and relatives.*

Next come *household utensils*. What about treating yourself to some nice new pots, pans, china, glass, cutlery, and plastic ware, and sending the redundant objects to us! *Please do not send anything to the office until October 1st, as there is no space for long-term storage.*

C. M. Cheke

## ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE AND

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Signed articles do not necessarily represent the opinions of the Society

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## A Tribute and a Challenge

Through a curtain of heavy rain, which only served to enhance its colours, the Suffragette flag waved proudly on the 14th July when a band of old—and, dare I say, new?—Suffragettes gathered at the Victoria Tower Gardens to do honour to their loved and, to many, well-remembered Leader. The Flag, held staunchly in the steady hands of one of the Old Brigade, seemed to symbolise the great struggle which had won for us of the present generation so many of the privileges which we enjoy; it was the same flag which had been carried by Emily Davidson when she met her tragic death on Derby Day, 1913.

Honour has always been paid to Mrs. Pankhurst on the 14th July—her birthday and the day of the Fall of the Bastille, a coincidence which she had always regarded as an inspiration in her work. But this 14th July was different for today her comrades had met for the re-dedication of their Leader's statue which had, owing to the re-planning of the Gardens, been moved from its old position to one nearer to the House of Lords.

Mr. Buchan-Hepburn, Minister of Works, attended in his official capacity and unveiled a circular paving of stone which had been placed before the re-sited statue and bore the inscription: *This statue of Emmeline Pankhurst was erected as a tribute to her courageous leadership of the movement for the enfranchisement of women.* In his speech Mr. Buchan-Hepburn referred to the anxiety of the Suffragette Fellowship about the change of site and said he hoped they felt that their forbearance was justified; adding that the statue commemorated the qualities of courage, fortitude and devotion which Mrs. Pankhurst possessed in such a marked degree. He went on to say: "The figure of Mrs. Pankhurst now stands in much closer proximity to the Houses of Parliament, and as a result I think that the gesture of her right hand half raised towards the Palace of Westminster gains added point and meaning. . . . I hope that this statue and this inscription will remain for all time as a memorial to the distinguished lady, whose life and work are now part of our history."

Dr. A. C. Don, Dean of Westminster, read a brief prayer of rededication.

After the tributes of speech had ended flowers and wreaths were laid at the foot of the statue—magnificent wreaths from America, Australia, and the Women's Organisations in this country; simple bunches of flowers from cherished gardens, and a bunch of wild flowers placed there by Miss Casey who had been a co-prisoner with Mrs. Pankhurst. Many times, both at the Gardens and at the meeting which followed in Caxton Hall, one saw proudly worn the portcullis badge of W.S.P.U. ex-prisoners.

Many well-known friends were present: Mrs. Goulden-Bach, Mrs. Billington-Greig, Grace Roe (who had flown from America with a message from Christabel Pankhurst), Mrs. Mary Leigh, Miss Winifred Mayo, Miss Charlotte Marsh, Miss Marion Reeves, Dame Vera Laughton Mathews and our secretary, Miss Florence Barry.

Caxton Hall was nearly full for the inspiring meeting which followed. The speakers were Dame Vera Laughton Mathews, Mrs. Billington-Greig, the Rt. Hon. Dame Florence Cordell Oliver, Australia's first woman Cabinet Minister, and Councillor Miss Stedman, granddaughter of a Suffragette.

Dame Vera told a rapt audience about the early days—days when Dame Ethel Smyth composed her wonderful *March of the Women*, when imprisoned for the Movement and how, in 1930, she conducted the Police Band which played it. Mrs. Billington Greig stated that unless the women of today follow on, the Movement would be dead in ten years; she said she would not feel happy about the Suffragette Movement or that it had reached its due harvest until fifty per cent. of our M.P.s were women.

The challenge was picked up by the young speaker, Miss Stedman who was herself a challenge to the younger generation and who alerted her contemporaries by saying that the equality which was theirs in theory must be speedily realised in fact.

Katharine Rook Davis

## ST. JOAN'S IN QUEENSLAND

As with all Sections, May 30th was a day of special celebration. Queensland honoured St. Joan at an Evening Mass presided over by His Grace, Archbishop Duhig, with the Co-Adjutor Archbishop O'Donnell also present in the Sanctuary. Father O'Connor, P.P. of St. Joan of Arc Church, Herston, was the celebrant, and the Panegyric was preached by the Rev. Dr. Louis Durell, O.P. The choir from the Good Shepherd Convent sang the Mass, and also a hymn composed by a Queensland member of St. Joan's for the occasion. The French Consul was present, as well as a number of representative clergy and laymen. At a Social Afternoon a few days later, members celebrated the Feast-day with a musical programme and a simple and dramatic account of St. Joan's trial and martyrdom given by one of our members. Naturally, this was a more important feast-day than usual as it pointed towards the ceremonies at Rouen, followed with interest by members half a world away from those of our Alliance who could actually be present.

To link ourselves to the great occasions at Rouen, the Queensland Section made a retreat at the Good Shepherd Convent on Sunday, June 24th, with the Dominican Superior, Father O'Leary, O.P. as Retreat Master. As it was the Feast of the Nativity of St. John the Baptist, we were reminded of Fr. Durell's sermon at St. Joan's Mass, where he pointed out that here were two most unusual saints, neither of whom could be honoured liturgically as martyrs, but who were both put to death because they could not be silent on the truths that were given them by God.

### HYMN TO ST. JOAN OF ARC

*Fair Warrior Maid of France, we hail  
 Thy martyrdom this day,  
 Give to us in our daily trials  
 Thy steadfast strength, we pray.*

*Keep us, like thee, devoted, true  
 To all that God may ask;  
 Like thee undaunted to the end  
 Of our appointed task.*

*Help us, St. Joan, to hold like thee  
 Unbounded faith in God;  
 In grace may we defend our Faith  
 And tread the path you trod.*

(Words and music by a member of St. Joan's Alliance, Brisbane, Queensland, May, 1956.)

## THE BRITISH COMMONWEALTH LEAGUE

The first residential annual Conference was held this year at Newnham College, Cambridge, from July 3rd to 5th, Mrs. Alice Hemming presiding. The Conference was intensely interesting, primarily for its subject, "Legal disabilities of Married Women in the Commonwealth Countries," and secondly, for the variety of its speakers and members from all parts of the British Commonwealth.

Miss Anna Amphlett, L.C.C., a London lawyer, opened the Conference with a paper on "British marriage laws and their influence on those of the Commonwealth countries." She enlarged on property laws, inheritance laws, custody and guardianship of the family, divorce, domicile, maintenance laws, etc.

Mrs. Bertha Solomon, M.P. (South Africa) spoke at length on "The legal status and position of married women in South Africa." She traced the Roman-Dutch origin of the marriage laws, and enlarged on the marital power given to the husband. Mrs. Solomon spent over twenty years trying to get a Bill through the South African Parliament—"The Matrimonial Affairs Act," to reduce the marital power of the husband. She eventually succeeded in 1953, and this Act is now popularly known as "Bertha's Act."

Professor Alan Gledhill, Professor of Oriental Laws in the University of London, read a very erudite paper on "Hindu and Islamic marriage laws." A very pleasing feature of this session was the presence of Her Excellency Begum Mohammed Ali, the wife of the Prime Minister of Pakistan who was attending the Conference of the Commonwealth Prime Ministers in London. She drove from London especially, accompanied by the Begum Ikramullah, wife of the High Commissioner for Pakistan in London, and Lady Harroun, Acting President of the All-Pakistan Women's Association.

Her Excellency Begum Mohammed Ali and Lady Harroun took part in the discussion and answered many questions. They spoke of purdah. Women no longer wear the veil and they take their place alongside men in the professional life of the community and also work with them for social welfare, but amongst Moslem women the purdah is strictly observed as far as mixing with men for social activities is concerned. Her Excellency told us that she had attended the dinner given in London for the Prime Ministers and their wives on the previous evening and broken this social purdah for the first time.

The Mayor and Mayoress of Cambridge entertained the delegates at the Guildhall at an afternoon party when there was on display the Golden Mace used in the ceremonial processions of the City.

Miss Burgess (Melbourne) and Mrs. B. Kinsella (Sydney) were delegates from St. Joan's Alliance.

B.K.

## THE MONTH IN PARLIAMENT

There was a two-day debate on Foreign Affairs on July 23rd and 24th. In addition to this there have been the Supply Committees, on Health in Scotland; Education; the Factories Act, etc. Other topics have included Members' Salaries, New Towns and general Government Economies.

On the Finance Bill (Committee stage) on July 11th Mr. J. E. Simon proposed an amendment to remove an anomaly in the law whereby deserted wives can claim only less favourable Maintenance Orders in the High Court than in a court of Summary Jurisdiction, when it is in the High Court cases in which they are likely to suffer most hardship. Mr. Simon was much praised for the clarity with which he presented a very complicated situation and the Economic Secretary to the Treasury, Sir Edward Boyle, promised that the matter would be discussed with the department of the Lord Chancellor and the Law Officers, together with the whole problem of the law of Maintenance. The amendment was therefore withdrawn.

The question of Maintenance arose again when Mr. E. Fernyhough brought up on the adjournment the question of whether the Ministry of Pensions should not supply the addresses of defaulting husbands to needy and deserted wives. In spite of a natural sympathy for the cases in question, Miss Edith Pitt, for the Ministry of Pensions, successfully supported the necessity for preserving a man's right to privacy except in cases of serious crime.

On July 3rd, Mr. John Howard moved his Bill for the re-registration of legitimated births, where, owing to anomalies in the laws of domicile, such re-registration is not at present permitted.

Dame Irene Ward continues her campaign for persons living on small fixed incomes. On July 5th she asked the Chancellor of the Exchequer what steps he proposed taking to "give these people an equal chance with those who have money to save, to take advantage of the incentives to save." When Sir Edward Boyle gave the usual general answer and was pressed by Dame Irene, he commented: "I feared that my hon. Friend would be at me with her hammers." To which Dame Irene retorted: "Jolly good ones." She was at it again for the old people on July 19th and, on the 17th she was able to chalk up a triumph of a somewhat different kind. She asked the Secretary of State for War "whether he is aware of the unpopularity of the Service issue of lingerie to the Women's Services . . . and whether, in order to effect a changeover to an allowance in lieu of an issue, he will arrange for the stocks to be disposed of in other ways." Mr. Head meekly replied: "We are going to change over to an initial allowance for underclothes in the Women's Services", and Dame Irene said: "May I thank my right hon. Friend that the battle has been successfully concluded."

On July 16th Mrs. Butler asked the Foreign Secretary "whether he has considered the representations made to him by women's organisations concerning the method of appointment of the United Kingdom delegate to the Status of Women Commission; and if he will make a statement." Mr. Dodds-Parker replied: "I assume that the hon. Member is referring to a suggestion, recently made by the Standing Conference on the Economic and Social Work of the United Nations, that Women's non-governmental organisations should be consulted about the appointment of our delegate to the Status of Women Commission. In view of the large number of these organisations, it would be impracticable to consult them, but we shall certainly bear in mind any suggestions they may make." Mrs. Butler pursued: "In view of the fact that in other countries, notably Australia and New Zealand, the Government have no difficulty in consulting non-governmental women's organisations on the appointment of a delegate to this important Commission, could not the Minister find it possible to do that here? There are not so very many non-governmental women's organisations which take direct interest in the work of the United Nations and of this Commission." Mr. Dodds-Parker said: "I can assure the hon. Lady that there is a considerable number of such organisations. If they will write to us, we will certainly take into account the representations they may make, but I cannot undertake to chase every organisation of this sort." At this point Mr. Nabarro remarked: "Women's place is in the home anyway." A comment, whether humorous or not, which was deservedly ignored.

B. M. Halpern

## INHUMAN PRACTICES

The debt of African women, and of those who have their welfare at heart, to Soeur Marie André, is incalculable. It must not however be allowed to distract attention from other parts of the world where similar evils exist. They too must be made known and conquered.

From *Missions and Missionaries* (A.P.F. Magazine) we learn that among the Aborigines of Australia, girls who are "married" as infants or even "born married" to mature or old men, can only escape, after being handed over at the age of ten or less, if, after running away several times and being beaten, they face divorce by ordeal. The man, armed with ten spears, may throw them from a distance of forty yards at the girl who stands up against a tree. She may move her head or body to avoid the spears, but if she runs away, the whole process has to be gone through again. It was to save aboriginal children from such things that Bishop Gsell "bought" girls from their destined husbands.

A book, *The Rivers Ran East* by an American explorer, Leonard Clark, describes his recent journey through the jungles of the Amazon in search of El Dorado. Incidentally he reveals a shameful trade in "tame" Indians. In a foreword the Peruvian Minister in charge of the Colonisation in the Eastern territories states "that the Peruvian Government is taking strong steps to correct the shameful and inhuman slave practices which were found to exist" in and around the entire area. These included the bartering of children for cloth or salt.

Mr. Clark also noted the treatment of women by the Indians themselves. A husband can trade his wife for a spear, a house or a feather head-dress; traders were exchanging a woman for two muskets or a shrunken head. He saw a girl of twelve clubbed to death because her three husbands had all died; he saw a woman punished for adultery; the outraged husband cut off her left breast. The marriage ceremony includes a form of cliterectomy. Mr. Clark bought a boy slave and gave him to the Franciscan Missionaries who carry on their heart-breaking work amongst incredible ferocities; he saw forty girls who had taken refuge with the Missioners and were being trained as nurses.

P.C.C.

## REVIEWS

*Civilisations en Marche.* By Soeur Marie-André du Sacré Coeur. (Grasset.)

Soeur Marie-André du Sacré Coeur calls her new book *Civilisations en Marche* and it is indeed heartening to read of the increasing number of girls attending school, and of the high percentage of monogamous households, facts that strike most strongly the visitor from the French overseas territories of West Africa to the territories of Central Africa, Uganda, Ruanda-Urundi, and the Belgian Congo.

One of the evils which obstructs the development of these growing civilisations is the inferior status of the women found in the territories under review as in those Soeur Marie-André has illuminated before. It is a whole mentality that must be changed and here, as elsewhere in Africa, it is conditioned largely by the "dot!" The bride-price does not soar so high, nor is there polygamy on the same scale as in e.g. the Cameroons, but the idea of ownership by the clan is still strong and brings with it a sense of inferiority on the part of the women, which only the most strong-minded can throw off. "God did not sell Eve to Adam" is the title of an article written by a Congolese girl in the *Croix du Congo*; and there are cases of parents who refuse to touch any gifts for the marriage of their daughters, but the clan is often more exacting, and the woman is still too often the "daughter of the clan" before being either wife or mother.

Child betrothal, marriage by exchange and marriage by gift where the woman "has not one word to say" still exist, though the Christian example influences the pagan areas. Mutual consent is growing and the inheritance of widows has almost passed away.

Religion and education play a vital part in overcoming the inferiority complex from which the African woman suffers, but Soeur Marie-André does not belittle the part played by legislation in improving the status of women—indeed she advocates a stricter application of legislative and administrative measures.

This is altogether a hopeful book, and the most hopeful part of it lies in the descriptions of the many devoted men and women in whose hands lies the future of their countries. These are developing towards a new civilisation which is at once "profoundly African and at the same time based on those spiritual values which make the strength and greatness of a nation."

P. C. Challoner

*They Did Not Pass By.* By Denis G. Murphy. (Longmans, 10s. 6d.)

As Fr. Denis Murphy has brought out in his book *They Did Not Pass By*, the earliest organised efforts in caring for the sick were carried out under Catholic auspices and where these were crushed out of existence it was many years before anything was built up to replace them, even in their most elementary form.

Every section of nursing is dealt with in Fr. Murphy's book and doubtless many will read with surprise of the number of modern enterprises that originated in what we are apt to consider the Dark Ages, ranging from hospital committees and women's field ambulances to meals-on-wheels, and the boarding out of orphan children. The summary of the life of St. Vincent de Paul shows clearly that the success of his work and its recognition by the authorities was due, not merely to his loveable personality, but also to his matchless powers of organisation, including his unerring instinct for selecting the right person for the job in hand.

The one section we found disappointing was the one on midwifery. We should have liked some account of the ban placed on religious orders, and its removal, thanks to the strenuous efforts of Dr. Agnes McLaren, Mother Kevin, O.F.M., Mother Anna Dengel, and others, backed by the Italian nursing authorities who notified the hospitals that no training school would be recognised if it did not include midwifery, with the result that the work of the religious orders would thenceforth be confined to the domestic side. The absence of an index is a great drawback in a work of this kind and we hope one may be included in future editions. We should like also to call attention to a serious misprint on page 170. The name of the priest authorised by

his late Eminence Cardinal Bourne to reorganise the two existing Catholic Nurses' Guilds, the Harrow Guild and the one started as a war-time Guild by the Catholic Women's League was not Father Ward but the Rt. Rev. Monsignor Canon William J. Wood, who was at that time on the Cathedral staff and to whose wisdom and energy in the difficult period of resurrection and reconstruction the Catholic Nurses' Guild owes so much.

We should recommend everyone interested in any way in the subject of nursing, whether professionally or otherwise, to buy and read this absorbing history of its origins and developments, in this and all other countries.

M. Lawrence

#### BOOKS RECEIVED

**The Martyrdom and Heroism of the Women of East Germany.** Compiled and edited by Dr. Johannes Kaps. (Christ Unterwegs, Munich.)  
**Winged Victory.** By Claire Macfarlane. (Mann Publishers, New Jersey, U.S.A.)

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