

WOMEN'S SERVICE
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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.

Baron Von Hügel

By Maria Schlüter Hermkes

This is the most interesting and popular of the more important works on Von Hügel,* and the only one that deals with the personality of this "unique explorer and guide into the deepest things of the spirit," rather than with the work of the scholar. It may be said that the writer has achieved his object; with the help of many unpublished letters and diaries, a picture is unfolded of a "great Christian's life-long act of religion," in the family circle, among friends, in relation with simple people, with children, with dogs. The peculiarly personal feature of his teaching, viz. the "comprehensiveness" of religion and its essential interaction in all other realms of attachment and detachment gains new persuasive power in this book from the demonstration of its realisation in his own life; a long and stormy life filled with insight and love.

Born in 1852 in Florence, the son of a Rhineland, who was Austrian ambassador at the Tuscan Court and of a young Scots mother, Eliza Farquharson, he made his home in England after his marriage with Lady Mary Herbert, daughter of the friend of Florence Nightingale.

The documents at de la Bedoyère's disposal give the reasons for the warm, though mentally divergent relationship between the young von Hügel and W. G. Ward—a relationship later carried on into a long friendship with W.G.'s son Wilfrid Ward—and for his cool, almost distant attitude towards Newman. The book further illuminates, mostly from new sources, the great influence on his spiritual development of two such different men as the Abbé Huvelin and Monsignor Duchesne; his good relations with the Cardinals Manning and Vaughan; the fateful friendships with the Abbé Loisy and Father Tyrrell; the struggle for the real Catholicity of the Church, in company with a growing host of fellow fighters in many countries, and for freedom of learning, particularly in the disputed realm of biblical criticism. The biography shows us his family life and, above all, his religion as the central

point of his existence. It shows us his hobbies such as entomology, geology, bookbinding; his all pervading interest in man as man, and his many other interests, among which variety and the cinema played no small role. De la Bedoyère gives enchanting anecdotes and brilliant pictures of the humanness of von Hügel with some evidences of his independent, forceful and passionate character. His position in the "terrible years" of the modernist controversy is set forth clearly and objectively. Immovably true to the Church yet loyally and conscientiously devoted to his struggling and erring friends he was, for a time, the spiritual refuge of the modernists. The documented account given by his biographer makes clear to what extent von Hügel himself was in error, but also that it was a great and good man who erred, and that his errors have been blown away in the storm of sanctity. Everyone who knows his work knows too that his errors lie in the field of biblical criticism—while his underlying philosophical and theological position of critical realism, his conviction above all of the objectivity of religion, and of the reality, the otherness, the givenness, the prevenience of God, are strictly opposed to modernism.

"The Life of Baron von Hügel" is not only a vivid biography of an original personality and a great and holy man, but also a useful first approach to his work, which is not easy of access but most valuable, and, up till the present, the deepest and most comprehensive Catholic philosophy of religion of the 20th century. This philosophy was given shape in the life which de la Bedoyère has so carefully explored and so strikingly presented. The biography contains many contributions to the unofficial history of English Catholicism before and after 1900.

Von Hügel devoted thirty years of study to the life and teaching of a woman, St. Catherine of Genoa. What inspired the long preoccupation with this enchanting Saint was the extraordinarily rare, in fact unique, combination of sanctity with the daily life of a married woman who was endowed with broad and original

* *The Life of Baron von Hügel.* By Michael de la Bedoyère. (Dent 25s.)

speculative gifts and possessed the general culture of a great lady of the Renaissance; in truth the union of deep mystical contemplation with an active life. A woman, his daughter Gertrude, was the most intimate confidante of von Hügel's mental and spiritual life. Other women, Miss Maud Petre and Evelyn Underhill, were among those who understood him best. His most beautiful spiritual letters are directed to his niece. As she trusted him to guide her he aimed primarily at a solid general culture. She was to read carefully works showing the great interdependence of historical events and above all the works of the classical writers. In these letters, as in his books, he insists on the necessity of cultivating, for the sake of religion, non-religious activities such as art, science, politics, hobbies. Can we deny the justice of his saying: "Hardly any woman works her religion thus; but then, too, how thin and abstract or how strained and unattractive the religion of most women becomes, owing to this their elimination of religion's materials and divinely intended tensions?"

From letters and drafts of letters first published in de la Bedoyère's biography we gain some idea of the exquisite relationship that existed between the great old man and the youthful Juliet Mansel. De la Bedoyère notes of one of the letters: "We should not be surprised at the Baron sending to a girl in her teens a letter which expresses in a classical way a fundamental mystery of religion and the heartening moral to be drawn from it, even though its thought and language could hardly have been within the compass of the recipient at that age!"

Von Hügel was certainly no feminist, and social questions hardly interested him, but nothing influenced more his ardent love of reality, both natural and supernatural, and his personal sanctification than his long and intimate association with the thought and prayer of a great woman Saint.

We offer sympathy to our Editor, Miss Christine Spender, on the death of her Grandmother, Mrs. Hilda Schuster, in her 97th year. Mrs. Schuster was a staunch supporter of *The Catholic Citizen*, to which she regularly made generous contributions. She was a member of the Society of Friends and a supporter of many good causes. It came naturally to her to be feminist in outlook. Till the end she remained a vital personality and she will be missed by a wide circle, including countless refugees to this country. May she rest in peace.

* * *

As we go to press we learn with deep sorrow of the death at Bordighera of Barbara Barclay Carter on September 4th.—R.I.P. A tribute will be published in our next issue.

AFRICAN WOMEN IN THE UNION OF SOUTH AFRICA

Summary of speech by Miss P. C. Challoner to the Conference of the British Commonwealth League, based on an Article by Senator Edgar Brookes published in the *N.C.W. News of South Africa*.

Women under tribal law are perpetual minors, they are always under the guardianship of some male. In the process through which South Africa is going, there are many cases of hardship "which lack legal remedy." Senator Brookes does not attempt to deal with the hardships of women under tribal custom, but proposes alleviations for the "transitional cases."

Tribal law has already been modified by legislation and perhaps still more by public opinion, which, even among the pagans, is changing from contact with Missions and Europeans generally. The Native Appeal Courts are expected to take cognisance of such changes—but outside the Province of Natal there is no Code. On the other hand the Natal Code lacks elasticity, while in all four Provinces "practice tends to lag behind the rapidly changing facts."

One general advance has been the requirement in all cases of the consent of a woman to her marriage—even for customary unions. This does not of course preclude threats and pressure both moral and material.

Outside Natal an unmarried woman or a widow if over 21 is treated as a major and can inherit in her own right. In Natal she is a perpetual minor—unless she is specifically exempted or emancipated from Native Law.

Exemption is at the absolute discretion of the Governor General. It is not usually refused to a woman who is over 25 who has passed Junior Certificate. This exemption solves the problem of guardianship but it is not of right and it still affects only a few. Emancipation is granted by the Native Commissioners Court to any unmarried female, widow or divorced woman—who is deemed fit. This is enormously important to the woman as any improvements as regards succession, etc., are vitiated if she remains under guardianship. For this formal application has to be made and notice given to the father or guardian.

In Natal if either party to a marriage, i.e., by Civil or Christian rites, is unexempted, both must appear before the Native Commissioner, pay a fee of 10/- and give full particulars of their tribes, ages, etc. The consent of the father or guardian of the woman if she is unexempted must be obtained. [Continued on page 63.]

Notes and Comments

I.L.O. EQUAL Remuneration Convention, 1951

The following is the text of the main articles of the Convention on Equal Pay adopted by the General Conference of the International Labour Organisation at Geneva, June, 1951:—

ARTICLE 1

For the purpose of this Convention—

- (a) the term "remuneration" includes the ordinary, basic or minimum wage or salary and any additional emoluments whatsoever payable directly or indirectly, whether in cash or in kind, by the employer to the worker and arising out of the worker's employment;
- (b) the term "equal remuneration for men and women workers for work of equal value" refers to rates of remuneration established without discrimination based on sex.

ARTICLE 2

1. Each Member shall, by means appropriate to the methods in operation for determining rates of remuneration, promote and, in so far as is consistent with such methods, ensure the application to all workers of the principle of equal remuneration for men and women workers for work of equal value.
2. This principle may be applied by means of—
 - (a) national laws or regulations;
 - (b) legally established or recognised machinery for wage determination;
 - (c) collective agreements between employers and workers; or
 - (d) a combination of these various means.

ARTICLE 3

1. Where such action will assist in giving effect to the provisions of this Convention measures shall be taken to promote objective appraisal of jobs on the basis of the work to be performed.
2. The methods to be followed in this appraisal may be decided upon by the authorities responsible for the determination of rates of remuneration, or, where such rates are determined by collective agreements, by the parties thereto.
3. Differential rates between workers, which correspond, without regard to sex, to differences, as determined by such objective appraisal, in the work to be performed shall not be considered as being contrary to the principle of equal remuneration for men and women workers for work of equal value.

ARTICLE 4

Each Member shall co-operate as appropriate with the employers' and workers' organisations concerned for the purpose of giving effect to the provisions of this Convention.

* * *

On July 10th the Prime Minister announced that Lord Morton of Henryton, M.C., will act as Chairman of the Royal Commission to inquire into the law relating to marriage and divorce with the following terms of reference:

"To inquire into the law of England and the law of Scotland concerning divorce and other matrimonial causes and into the powers of courts of inferior jurisdiction in matters affecting relations between husband and wife, and to consider whether any changes should be made in the law or its administration, including the law relating to the property rights of husband and wife, both during marriage and after its termination (except by death), having in mind the need to pro-

mote and maintain healthy and happy married life and to safeguard the interests and well-being of children; and to consider whether any alteration should be made prohibiting marriage with certain relations by kindred or affinity.

* * *

At the party at Hampstead at the end of July, Miss Margaret Flynn gave a most moving and interesting account of Australia's Aborigines. She recalled that from the foundation of St. Joan's Alliance in Australia, the plight of these people had been its concern. Many thought these Aborigines were the primitive fathers of our race. They still live in a stone age culture and have a strong sense of beauty which they express in sculpture and in painting and they have a real sense of spiritual things. She quoted Professor Elkin as saying that those who had not seen the movements of an Aboriginal in his native haunts could not appreciate the perfection of poetry in motion.

Australia is now alive to the problem and value of the Aborigines and the long term policy must be assimilation and equal rights with the rest of the community.

* * *

It has been a great pleasure to meet our distinguished members Mrs. Wanda Grabinska, Mrs. Tenison Woods, Mrs. Jean Daly, and Miss Virginia Turnbull on their recent visits to London. We have also been glad to see something of Dr. Janet Robb who formerly acted as Consultant of the Liaison Committee of Women's International Organisations at Lake Success.

* * *

We congratulate Miss Keohane on her marriage to Mr. Bernard; and Mrs. Pritchard (née Birtwistle) on the birth of her twin babies—Anthony and Elizabeth.

* * *

Hon. Treasurer's Note

First of all many thanks to those who helped to raise the £30 at the Bring and Buy Sale at Hampstead. Secondly, though some members may still be away on their holidays, will all please book Saturday, 24th November for the Christmas Sale. Costs are up, the printing of *The Catholic Citizen* in particular has increased tremendously so an extra special effort will be needed if we are to balance our accounts by the end of the year. Please remember the date and the well-known place—St. Patrick's Clubroom, Soho Square. Every type of article is needed for the sale—new if possible. Will those who can help with the refreshments or by selling on November 24th, send in their names to the office? St. Joan's relies on you.

N. K. CARR

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AND

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Signed articles do not necessarily represent the opinions of the Society

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

A Pyrrhic Victory?

I think it is true that women and women's organisations all over the world must be glad that the question of equal pay for equal work has become of such pressing importance that the I.L.O. has thought fit to adopt a Convention and a Recommendation on this subject. But I venture to suggest that the women of the United Kingdom should look very closely and even curiously into the terms of the Convention and of the Recommendation which is supposed, at least in part, to act as a guide to the practical application of the Convention.

As regards the Convention itself Articles 1 and 2 might well be acceptable save for the fact that the introduction of the question of "equal value" will now (as it did 30 years ago) tend to evade all the difficulties and encourage all the evasions.

When we consider Article 3, however, where it is suggested that measures may be taken "to promote objective appraisal on the basis of the work to be performed;" and when further, Section 3 of Article 3 states, "Differential rates between workers, which correspond, without regard to sex, to differences as determined by such objective appraisal in the work to be performed, shall not be considered as being contrary to the principle of equal remuneration for men and women workers for work of equal value!"—are we not, at least here in the United Kingdom, in danger of accepting in an I.L.O. Convention those very proposals which were rejected when they were made by the Majority Report of the War Cabinet Committee on Women in Industry (1919) more than 30 years ago? Many people to-day have forgotten that Majority Report. It is out of print, but they might well consult it in a public library. They may even have forgotten the famous Minority Report signed by Mrs. Sidney Webb alone. This can still be obtained from the Fabian bookshop, and every man or woman interested in the meaning of equal pay should read it.

It was Mrs. Webb's Report which went boldly to the root of the matter and revealed the impossibility and the injustice of attempting to assess the "equal value" of women's work on such terms as the present I.L.O. Convention and Recommendation propose. Let me quote from her Report. "Is the 'equal value'—say of the piece of cloth produced—to be computed according to its value to the ultimate consumer, or to the profit-making employer, who has to consider differential overhead charges, or to the community, which needs to consider the relative efforts and sacrifices imposed on the producers. I cannot but think that the phrases that my colleagues use in the Majority Report of this Committee are equally ambiguous. In their opening definition they declare, 'that women doing similar or the same work as men should receive equal pay for equal work in the sense that pay should be in proportion to efficient output.' But does this refer to identical work only, or to work that is not identical; and is the efficiency to be tested by the quantity or quality of the product, or by the time taken, or by the amount of space and plant required. When I look for light in their 14 elaborate resolutions, I find only confusion. They declare, for instance, 'that in every case in which the employer maintains that a woman's work produces less than a man's, the burden of proof should rest on the employer, who should also have to produce evidence of the lower value of the woman's work, to which the fixed sum to be deducted from the man's rate for the particular job throughout the whole of the industry should strictly correspond.' How can a deduction to be made throughout the whole of the industry correspond, strictly or otherwise, with evidence of the lower value of the work of one particular woman? I defy any Trade Union or any Employers' Association to work out a list of piece-work prices or time-rates according to this rule."

The words of Mrs. Webb are as true to-day as they were in 1919. There has been no major change in the United Kingdom in our methods of wage negotiation. It appears to me that the main difference between the 1919 Majority Report (which we in Great Britain, with a few notable exceptions, rejected) and the I.L.O. Convention is that the burden of assessing the value of a woman's work is transferred from the individual employer to a body of "job appraisers." What guarantee have we that such "job appraisers" can in fact be objective?

This is but a brief and limited criticism of some of the difficulties and dangers inherent in the Equal Pay Convention and Recommendation which the I.L.O. has adopted. The question for us is, should we, in the United Kingdom, with our long experience, press for the ratification of this Convention. *Or! should we continue, as before, to work for the occupational rate—the rate for the job?* ELIZABETH ABBOTT

WOMEN PROTEST

Members of St. Joan's Alliance took part in the enthusiastic Equal Pay Demonstration at Trafalgar Square on Saturday, July the 7th.

Successive speakers called to women to:—

Join their trade unions.

Make their pressure strong in the constituencies.

Engage in annoyance tactics.

Refuse to vote unless given proof of the candidate's support for the cause of equal pay.

If necessary, wield the strike weapon.

Cries of "Shame!" "Hear! Hear!" feelingly punctuated protestations against the injustice of a government that would discriminate between men and women, but not between men and men, and which refused to recognise justice unless forced to do so.

St. Joan's contingent formed up at the junction of Horseguard Avenue and the Victoria Embankment, following the contingent from the N.U.W.T. The well-known banner, designed for the Catholic Women's Suffrage Society, and now carrying the scars of battle, was borne proudly by Dr. Isabel Heath, who had journeyed from Derby for the event, and Miss Mary Stewart Parnell. St. Joan's words, which it carries, "We want soldiers for the fight—God Himself will give the victory," have lost nothing of their aptness. Other banners carried such slogans as, "Britain lags behind," or, "Turn Government hot air into cold cash."

The rousing strains of a band revived memories of the past. Women famed for valour in the ranks of the Suffragette Movement were pointed out with awe usually reserved for double V.C.s. Cameras clicked.

At Trafalgar Square the banners were placed around the plinth of the monument. Speakers climbed a narrow gangway to the base of the column, down which, on bright yellow cloth, spilled the slogan, EQUAL PAY FOR EQUAL WORK NOW!

Mrs. Cazalet Keir, Chairman of the Equal Pay Campaign Committee, representing some 50 National Organisations, said that the time had come to tell the Government that women could no longer have the principle of the rate for the job confused with the word "inflation." Dame Vera Laughton Mathews, of St. Joan's Social and Political Alliance, protested against the burden of difficult times being borne by women, who paid no less than men for food and travel, were taxed no less heavily, but were paid less for the work they did. She pointed out that fewer than 50% of married men at work had children under the age of 15, while Mrs. Gorsky, of the Women's Liberal Federation, quoted evidence given by the Business and Professional Women's Clubs to the Royal Commission on Equal Pay, to show that 36% of their women members out at work had a dependant. "The real name for such injustice is exploitation," she said.

Mr. Kenneth Lindsay, a former Minister of Education, asked those present to postpone their individual political prejudices and make their pressure really effective in the constituencies. It was amazing what fears could be roused in the heart of an M.P.

Miss Marjorie Townson, representing 32,000 women Local Government officers, asked why it was a greater danger to grant equal pay to civil servants and teachers than to women bus-conductors. The Trade Unions must not expect loyalty without justice.

Miss M. Brown, of the National Union of Women Teachers, pointed out that the British Government in this respect lagged behind other countries too numerous to mention.

Miss Marion Reeves, of the Women's Freedom League, said her Society had fought for equality through two world wars and would continue to do so while justice was denied to women.

The veteran, Mrs. E. M. White, of the Open Door Council, who insisted on coming to speak in spite of being knocked down by a bus and a visit to hospital on the way, made a strong appeal to women to unite 100% in women's unions—and to refuse to supply their labour until this "preposterous injustice is ended." Those present then voted almost unanimously in favour of the resolution, "That this meeting strongly protests against the Government's refusal to give the Rate for the Job to its own employees, and demands Equal Pay for Equal Work Now."

M. T. WAITE

The Month in Parliament

During July Parliament was mainly engaged in clearing up and finishing off the work of the session, including various Supply topics, Foreign Affairs and Education, Local Government and the Financial and Economic situation.

From our point of view the most important topic has, of course, been Equal Pay. At last a real Parliamentary campaign is under way and Irene Ward is on the war-path. Before dealing with this, one or two smaller points arise.

On June 27th the Lords' Bill for Guardianship and Maintenance of Infants was considered in Committee. Mr. de Freitas said, "The Bill will put right what we believe to be two wrongs, one the venue in law, and the other the amount which the courts may award." As Miss Hornsby-Smith said, "Women's organisations of all kinds, of all parties and of no party, welcome this culmination of the long battle which they have waged on what may seem to be a small matter of legislation but one of very real concern."

The question of the shortage of teachers, particularly women teachers, is arousing considerable anxiety. On June 28th Sir T. Moore asked the Minister of Education, "What is his short-term policy to overcome the present shortage of trained women teachers?" A number of suggestions were made; for instance, Mr. Hardman said, "The local authorities are constantly doing their very best to suggest to married women teachers who leave the profession that they should come back." Equal Pay, however, was not among the suggestions.

When Supply (Education) was under discussion, on July 24th, Miss Horsbrugh spoke first, criticising the Government's educational practice rather than their policy. She spoke strongly in favour of religious education and the voluntary schools, making the wise point "The opinion is often expressed that there would be greater progress and a tidier scheme of education if we could dispense with the voluntary schools and have an agreed syllabus, but the tidy scheme is not always the best scheme." Mr. Hollis too, of course, spoke up for the voluntary schools. Mr. Tomlinson replied with guarded encouragement. He appreciated the financial burden of the denominational schools, although reopening the general settlement of 1944 would not be wise in his opinion. "But" he went on "I have before me certain proposals for meeting some of the particular difficulties which are being more acutely felt by the denominations at the present time."

On July 9th, on the question of Hospital Services, Mrs. Braddock raised what she called "a very serious matter." This was the question

of the transport of maternity cases from home to hospital. Throughout the country, owing to economy, the method of transferring maternity patients from their homes to hospital has, said Mrs. Braddock "been effected without a woman being in attendance at all. Either the driver of the ambulance or the male attendant has had to be the one to decide the condition of the woman, how quickly she has to be removed or whether somebody has to be called." The obviously far better system of having a midwife accompany all such cases in the ambulance has been discontinued by the Ministry as too expensive. This is a point which should certainly be followed up.

Sniping on Equal Pay has been going on all the time. Miss Ward asked questions about the government delegation at the I.L.O. Conference on July 5th and about Factory Inspectors' salaries on the 30th. Miss Burton attacked on July 5th and 10th and Mrs. Middleton, on July 30th extracted from Mr. Shinwell the fact that the Women's Services resettlement grants will be, as is their pay, only three quarters of the men's. The briskest exchange was on July 5th when Miss Ward asked the Minister of Labour to ensure that the gap between the salaries of men and women Factory Inspectors was not widened when fixing the new scales of pay. Mr. Robens replied smugly that the Ministry dared not interfere with free voluntary negotiation between those employed and the employers. "It is not for us," he said, "to interfere." Two members, Dr. Hill and Sir H. Williams, at once pointed out that the Ministry was itself the employer in this case. "None the less," evaded Mr. Robens, "the Whitley Council machinery is quite adequate."

The main battle took place on the last day before the summer adjournment, August 2nd, and was necessarily both rushed and sparsely attended. Irene Ward, however, pushed her attack straight home to demolish the three main Government argument of cost, repercussions on industrial wages and equity towards married men. She brought forward the familiar arguments with great force and economy. Among other cases of particular injustice she quoted the case of Mrs. Winder, the only woman on the Hansard staff in the Press Gallery, a servant of the House, who does not get equal pay although women M.P.s do. She pointed out that Mr. Speaker had twice made a strong recommendation to the Treasury that she should receive equal pay which the Chancellor had twice turned down. She said: "I want to know what control the House of Commons has over its own finance. . . . I want to put on record that I think that Mr. Speaker's recommendation should stand

against the Chancellor. I hope that in future some action will be taken."

Her general attack was strongly supported by Mr. Douglas Houghton and Mr. H. A. Price, pointing out the hypocrisy of long delays, Mr. Ralph Morley, on behalf of teachers, Mr. Black on cost and Mr. H. Wallace on grounds of general equity. Mr. Jay, replying for the Treasury, reaffirmed the Government's support of the principle and maintained with specious arguments that the Government:—"Merely came to the conclusion that that was not the first priority this year." "The first priority," he went on to say, "had to go, by way of increased expenditure to the old age pensioners, to National Assistance, to some of the War pensioners, to some sections of the Health Services and, by way of tax relief, to those with families." "The grant of Equal Pay," he said, "by itself would tend relatively to depress the standards of a very large number of people whose needs must very often be greater than those benefiting by the change." This last seems an extraordinary argument. Surely any of the other benefits such as those having priority over Equal Pay must result in an exactly comparable relative depression in the standards of all those not benefited? For a Socialist Government to argue that the *relative* lowering of some standard, brought about by the just raising of some other standard should be an argument against any such course of action seems particularly hypocritical. In fact this, or any other government will find that Equal Pay is emphatically a first priority. They will find it increasingly difficult to shelve. Patience, even feminine patience, is not everlasting.

B. M. HALPERN

African Women in the Union of South Africa.

[Continued from page 58.]

"The snag is that the guardian may be away, e.g., working in the mines; he may refuse to travel a long distance to the Native Commissioner's Court; or delay indefinitely, keeping the young couple waiting."

As regards succession—a Native, subject to certain reservations, may devise his property by will—whether exempted or not, or whether he is married by Christian or Civil rites or not. If he dies intestate his property devolves as if he had been a European only "if his marriage was in community of property or under ante-nuptial contract." Dr. Brookes suggests that marriage by Civil or Christian rites should be sufficient to ensure that the property is not disposed of by Native law and custom, by which the widow would be excluded from succession.

A widow is not automatically the guardian of her own children, except where both she and her husband were exempted. Emancipation may give her personal custody over her children—and control over the property rights of the children—sometimes the second without the first. Otherwise guardianship rests in the nearest male heir. Other cases of hardship arise where one party to a Customary Union is a Christian or where both subsequently become Christian—and of course conceptions of individual freedom are influencing even pagan Bantu society. Dr. Brookes has concentrated attention on the transitional cases. He suggests that, throughout the Union, the unmarried woman, or widow over 21, should be regarded as a major: and that, as in the Cape Province, all widows married by Christian or Civil rites should be automatically emancipated. In conclusion he urges the desirability of a simplified single uniform marriage law throughout the Union—but not if it means imposing on the women of e.g., Cape Province, restrictions not already found there.

P.C.C.

REVIEWS

Alice And The Stork. Or The Rise In The Status Of The Midwife as Exemplified In The Life of Alice Gregory 1867-1944. By Egbert Morland. (Hodder & Stoughton, 7s. 6d.)

Alice Gregory, with Maud Cashmore and Leila Parnell, created the training school for midwives at Woolwich. She appears to have been a vivid personality and it is disappointing that this biography is so badly put together that one gets no very concise idea of her life and work. Except for a few trite pages there is little revelation of "the rise in the status of the midwife." One's curiosity is aroused but this is as much as can be said of a poor study. C.S.

* * *

Control of Life. By Halliday Sutherland, M.D. Newly revised and enlarged edition. (Burns Oates, 15s.)

Coventry Patmore. Selected Poems translated from the English by Irene Behn and Elisabeth Michelsen. (Patmos-Verlag, 12.80.)

A Directory of Catholic Schools and Colleges, 1951. (Paternoster Publications, 3s.)

Good Housing—The Twentieth Century Crusade. (C.P.A. Publication, 6d.)

The Influence of Religion on Man's Attitude Towards Animals. By F. Harold Smith, D.D. (The Universities Federation for Animal Welfare.)

Human Rights. The Task Before Us. (International Federation of University Women.)

Merseyside Branch

Hon. Secretary, Mrs. Keating, Danchurst Road, Wallasey, Cheshire.

A meeting was held in Liverpool at the home of the hon. Treasurer, Mrs. Brady on August 9th in which the newly formed Branch at Great Crosby joined. Mrs. McCann, the chairman welcomed Miss Barry from London and congratulated her on the award of the Cross *Pro Ecclesia et Pontifice* and members presented her with a beautiful bouquet of roses.

Miss Barry gave an account of the work of the women's organisations on equal pay in Geneva at the International Labour Conference. The following resolution was passed and sent to the local M.P.s and the appropriate Ministers:

This meeting of the Merseyside and Great Crosby Branches of St. Joan's Social and Political Alliance expresses its indignation at the vote of the United Kingdom delegate at the International Labour Conference on equal pay for equal work. It calls upon the Government to apply, without delay, the principle of equal pay—the rate for the job—in all Government employment.

Afterwards one of the White Sisters present gave a brief account of the work of the White Sisters for African women.

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