

# 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.*

## The Universal Declaration of Human Rights

By Nancy Stewart Parnell.

Sometimes when one considers the present state of the world one is reminded of the fable of the two frogs who had the misfortune to fall into a bowl of milk. One, feeling all effort was useless, was soon drowned. The other struggled and kicked and swam to such effect that eventually the milk was turned into a solid mound of butter and he was able to leap into safety. We have been plunged by the war into a strange world of violence, disorder and distress, and we have to make up our minds what we are going to do about it. We can, of course, give up the struggle like the first frog, or we can seek for ways and means of rescuing humanity from its present ills.

Foremost among such ways and means is, I believe, the United Nations despite its many defects, weaknesses and failures. It was partly for this large purpose that it was established, and not simply for the more limited one of preventing future wars. If one reads the Preamble to the Charter one sees that the second of the organisation's four objects is "to re-affirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small." This second aim is stressed over and over again in the subsequent articles. It is actually mentioned eight times, and both the Assembly, the Economic and Social Council and the Trusteeship Council are expressly entrusted with the duty of promoting respect for human rights.

Some people have wondered why there was this emphasis for which there is no parallel in the Covenant of the League of Nations. The reasons were good and many. Mankind had been rightly sickened by and ashamed of the injustices and brutalities practised upon millions of helpless men, women and children under Nazi rule. Their representatives at San Francisco were remembering that something like four million Jews had been exterminated, together with numbers of Poles and gypsies, simply on racial grounds, and that thousands of others had been broken or done to death because of their political or religious opposition to the regime. They realised, also, that

the minority arrangements under the League of Nations had broken down and that though it would still be necessary to safeguard recognised minorities as such, something more fundamental must be done which would protect all human beings from violation of their fundamental rights. There was also a very strong desire that the United Nations should somehow be more democratically based than was the League of Nations, that it should serve and involve and interest the individual citizen as well as the organised state. The world feminist movement can take some credit for the importance attached to this matter, since their claims had caused Governments and people to think afresh on this whole question of human rights—what they were and to whom they should apply. Lastly, and more in the background of the drafters' minds than perhaps it should have been was the conception that peace should not be sought for its own sake, because, like personal happiness, it can only be the outcome of right conduct. Fundamentally, it is in the classic words of St. Thomas Aquinas "the tranquillity of order."

It is good to record that this original determination did not evaporate with the passage of time. Rather was it increased as it became evident that fresh assaults on human rights were every day occurring in the growing number of Communist-controlled States. The Commission on Human Rights, established very soon after the establishment of the United Nations itself under the Chairmanship of Mrs. Roosevelt, set to work with a will, and after nearly two years of the most arduous work produced two documents for the consideration of the United Nations. They also found it desirable to set up three other Committees—one on the intricate subject of freedom of information, another on the arrangements for minorities and a third, much to the regret of most feminist organisations, on the status of women.

Some surprise has been expressed that the Commission should have drafted two separate documents—one a Declaration on Human Rights,

which is simply an agreed statement of such rights, and the other a Covenant on Human Rights, which is a series of proposals to give legal force to the principles set forth in the Declaration.

Following their usual procedure, the Assembly referred the matter to its Third Commission, which always deals with humanitarian and social items. During as many as eighty-five sessions the Declaration was submitted to the most exhaustive scrutiny and finally emerged in amended form to be adopted by the Assembly on December 10th, 1948, together with a recommendation that its contents should be publicised by all suitable organs of the United Nations and by non-Governmental Organisations associated with it.\*

The Declaration as it now stands is far from perfect. It is too long, attempts to cover far too much, has many significant omissions, such as the elimination of all reference to God from Whom all human rights derive their validity, and of monogamy in the marriage clauses and is often either intentionally or unintentionally vague, as in its reference to the minimum age for marriage.

Considering, however, the complexity of the task, the circumstances of its composition, and the heterogenous character of its drafters, the Declaration is a truly remarkable document, and its adoption by forty-eight States, representing the vast majority of members, may well become a landmark in human history.

It has many points of interest and of encouragement for members of St. Joan's. As citizens we can feel justly proud of the large part played by our own Foreign Office during the final stages of its drafting at Geneva. Their contributions, particularly to the legal clauses, such as those in Article 11, were admirable, and were adopted to a surprisingly large extent. As professed lovers of humanity, we can only welcome the broad and constructive interpretation of "human rights." The Declaration might so easily have been a mere list of prohibitions to Governments and to others in authority, whereas many of the Articles, notably numbers 25 and 27, set really high and generous social standards for all to strive towards.

Naturally, our Alliance at its international level was particularly interested and active in the discussions on those Articles that most nearly affect the status of women, and on the whole can be well satisfied with the results of their labours, sometimes achieved alone, and sometimes in co-operation with other feminist organisations.

\*The Declaration was published in full in the January number of the *Catholic Citizen*.

Originally and characteristically, the Declaration started with the statement that "All men are born free and equal in dignity and rights" on the old assumption, so often proved to be false, that "man embraces woman", but this was altered to read "All human beings are born free and equal in dignity and rights." Universality of application laid down in Article 2 is another example of successful feminist intervention and is probably the most revolutionary in the whole Declaration. Although we did not win all our battles over the marriage clauses in Article 16, yet the final version represents a considerable advance in the recognition of the idea of marriage being the voluntary union of two equals, and not, as in so many parts of the world, an arrangement in which the dignity, rights and welfare of women are largely ignored.

As Catholics, we must be sincerely glad that the great majority of mankind, through their representatives have acknowledged in the Declaration the existence of universal laws older and higher than any devised by the individual State. Although human rights are inherent in the natural law, they have been spiritualised and developed by Christianity, and have always been upheld by the Church. The pity is that so few Catholics are aware of the considerable body of Catholic teaching on this subject, and that even when they have studied it, so few have sought to translate their beliefs into action. Had there been more practical recognition of human rights all over Europe, Communists would not have gained so many adherents with their insistence on their conception of social justice.

In general, therefore, we should warmly welcome this Declaration as the beginnings of a world-wide effort to promote social justice, broadly in conformity with Christian teaching, but we must do more than that. The Declaration first of all needs publicising, but still more it needs reinforcing, by some kind of international legal convention obligatory on all Member States of the United Nations. It involves also implementation in a far wider sense. If, for example, the provisions of Article 25 are to become a reality, nations will have to co-operate far more vigorously and generously than at present in world-wide schemes for a great increase in food production, for the physical and educational betterment of native peoples and in many other directions, including improvements in the status of women. The Declaration only points the way. It is for those who believe that it is the right way, to see its principles honoured and implemented in every country and by their co-ordinating body, the United Nations.

## Notes and Comments

On St. Joan's day, May 30th, Mass was offered for the Alliance through the kindness of the Rev. G. Bliss, S.J. In keeping with our tradition, a wreath tied in our colours was placed on St. Joan's Shrine in Westminster Cathedral.

\* \* \*

On the same day members and friends of the Alliance met at the Holy Child Convent, Cavendish Square (by kind permission of the Reverend Mother) to hear Mr. A. J. Hannan, K.C., speak on "The New Social Order in Australia." Dame Vera Laughton Mathews, presiding, introduced Mr. Hannan as a friend of St. Joan's Alliance in Sydney, here in connection with the Banking Appeal to the Privy Council, and representing two Australian States. In a most interesting and provocative talk, Mr. Hannan gave a sketch of the Social Order in Australia in the not very distant past and the Social Order as it is to-day. In his opinion recent changes had not been for the better nor for the good of the majority of Australians. A lively discussion followed, in which many shades of political opinion were aired. A vote of thanks was proposed by Miss Margaret Vaile, of Sydney, and seconded by our Chairman, Dr. Shattock.

\* \* \*

On St. Joan's Day the good news came by cable from Mrs. McGrath in South Africa to announce the inauguration of the Transvaal Section of St. Joan's Alliance.

A reply cable was sent from the meeting in London: "Congratulations, good sailing."

\* \* \*

A historic event occurred last month in the Centenary Celebrations of Bedford College for Women. This pioneer College of London University was founded in October, 1849, by Mrs. Elizabeth Reid, twenty years before any other Women's College in the country.

The celebrations included a Dinner at which Princess Alice and the Earl of Athlone were present; a Garden Party honoured by the presence of Queen Mary; a Ball and Reception. At the Dinner there were a number of very brilliant speeches, including several from Women Professors of the College, one of whom was Professor Lilian Penson, Vice-Chancellor of London University and the first woman to hold such a high position in this country. Our International President, Dame Vera Laughton Mathews, who is a Governor of Bedford College, had the privilege of attending some of the celebrations.

St. Joan's Alliance has written to the Lord Chancellor and the Attorney-General begging the Government to introduce a short amending Bill to the Law Reform (Married Women and Tortfeasors) Act, 1935, so as to remove the restraint on anticipation from the property of women married before the passing of the Act.

In 1934, under the leadership of Miss Chrystal Macmillan, St. Joan's Alliance, together with other women's organisations, presented a Memorandum to the Lord Chancellor and the Standing Committee on Legal Maxims and Doctrines, appointed by the Lord Chancellor, concerning the liability of a husband for the torts of his wife and questions connected therewith. Later, representatives from the organisations were received in deputation by the Lord Chancellor, Mrs. Laughton Mathews speaking on behalf of the Alliance.

The representatives urged, *inter alia*, the abolition of restraint on anticipation, but unfortunately the Act of 1935, though otherwise satisfactory, limited this abolition of restraint on anticipation to *future settlements* only.

As the memorandum pointed out: "The restraint on anticipation was originally introduced when the status of the married woman was so low that she was expected to be so under the influence of her husband as to be unable to prevent him taking possession of her property. It is still defended by those who consider the married woman an irresponsible being. To-day the restraint is a means by which the married woman can escape responsibility and evade her obligation. Halsbury's Laws of England puts it thus:

At the present day the chief importance of the restraint on anticipation is the protection it affords a married woman against her debts, and the consequences of her wrongful acts.

"The restraint is a disadvantage to the woman herself. It makes it impossible for her even when she is a rich woman to make contracts with respect to property affected by it. It limits her power to go into business and to help her family as she thinks desirable. It makes her a troublesome and sometimes dangerous person to do business with."

The present moment would seem to be a particularly appropriate time for the passage of a Government Bill to remove this anomaly and place all women married before January 1st, 1936, in the same position as a man or other married or unmarried woman.

\* \* \*

We offer our congratulations to Miss Annie Mannion on her marriage to Mr. Edward Peers and wish them both many years of happiness.

## ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

AND

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## "Problems Have No Sex"

There is nothing sensational about this book except its title. In it Dame Caroline Haslett has endeavoured, in her own words, "to think through some of the problems which confront women as human beings; to answer some of the questions which arise again and again in the course of the day's work." That the statement of the problems is, on the whole, more satisfactory than the answers provided is not surprising; there are no ready-made answers; one woman can point to solutions but it takes women and society as a whole to see that they are carried out. And of this she is well aware.

She deals with the position of many types of women, e.g., the housewife, the industrial and professional workers. All her thinking is informed by the underlying belief that individual human values, not sex differences, are the important thing—that only on such a basis can women freely develop and assume their full share of rights and responsibilities in the community. In this she is, of course, in the tradition of the woman's movement of past generations, but it is valuable to have a re-statement of this belief in the world of to-day.

There is hardly a topic relevant to her theme which she leaves untouched; though when she deals with such matters as the alleged handicap of women's physical inferiority, of the right of married women to work, and of the restrictive provisions in industry, she makes use of arguments and examples familiar to those who have already considered these matters. She has much of new interest when she considers the war contribution of women and its effects on their position as workers in the post-war world. What comes out clearly is that one of the main factors which has kept women in the lower paid grades of industry was lack of adequate facilities for train-

\**Problems have No Sex* by Caroline Haslett, D.B.E., Comp.I.E.E. (Hodder & Stoughton for English Universities Press, 6s.)

ing for more skilled work. For when during the war, either in the Services or in industry, women were given scientific training in the acquirement of new skills they proved capable of profiting by them equally with men. In this connection she quotes the words of Sir Robert Watson Watt, the discoverer of Radiolocation, about those women who without previous scientific training took up this work: "The question I asked myself was, if these girls could reach such heights in the comparatively short period during which they had contact with physics, what would they have done with a decent education in technical, scientific and engineering studies?" It can easily be inferred that the right to equal opportunities for training and apprenticeship goes hand in hand with the right to equal pay. What is disquieting, though, is the indication Dame Caroline gives that in the post-war labour market women cannot always obtain the jobs and the rates of pay for which they are qualified and have to fall back on the less skilled and lower paid jobs. One would have welcomed further information on this point, as on the number of women who have become members of the Amalgamated Engineering Union, which was far-sighted enough to recognise that by throwing open their union to the membership of women they were preventing the risk of women's labour undercutting that of men.

War-time experiences also proved that women are not of their nature debarred from positions of management. What was proved by the service training of officers and the Ministry of Labour and National Service courses for supervisors was that women in charge of women needed (like their male counterparts) a course of training in management to fit them for their new responsibilities. On the other hand, much is heard nowadays of the high rate of absenteeism among women workers as an argument against equal pay. Dame Caroline points out that most of these

figures are based on the abnormal time of war when many married women took up war work in addition to the cares of their households in response to the urgent demand for their labours, and therefore they should not be taken as an indication of women's performance in normal times, when the average woman worker does not have the counter claim of domestic ties.

These are not the only matters dealt with; the business and professional women will find pages of special interest to them. The most inspiring, and not the least important, are when Dame Caroline points out that there must be successors to those women who, in the past, voluntarily gave time, talent and fortune to the leadership of the woman's movement as the spearhead of the advance of women to their full status as human beings. These successors she would find among those women who, as a result of the efforts of these pioneers, have been able to rise to eminence in their chosen profession. It is for them to offer "leadership and help in the solution of their problems to groups of women less fortunately placed, whether they are in this country or others."

MARY JACKSON.

## Doris Whittles

We mourn the loss of a very devoted member, Mrs. Doris Whittles, who died suddenly on May 13th. We ask the prayers of our readers for the repose of her soul.

As Miss Anderson, before her marriage, she was Hon. Secretary of the Birmingham branch of the Catholic Women's Suffrage Society. After her marriage she went to live in the West Indies but she always kept in close touch with St. Joan's Alliance and on long visits to England she helped us at parties and meetings by speaking and by her generous organisation of the refreshments. She wrote reports for the *Catholic Citizen* and also reviewed books for the paper. Many of us will recall with gratitude her cheerful and gracious presence at our gatherings, and the writer always remembers with pleasure a light-hearted tour over Hampstead Heath conducted by Mrs. Whittles, as an aftermath of a St. Joan's party. She led her little daughter by the hand. The last time she helped us was at our Annual Meeting in March.

We offer deep sympathy to her daughters, Mrs. Margaret Morgan and Anne Whittles. At the Requiem at Ealing and funeral at Kensal Green, St. Joan's Alliance was represented by Miss Barry, Miss Graham and Miss Spender. R.I.P.

## Equal Pay

Among resolutions passed by the Status of Women Commission at Beirut was one re-affirming "its support of the principles of equal pay for equal work for men and women workers, without any distinction whatsoever, as stipulated in Article 2 of the Universal Declaration of Human Rights." It requested the I.L.O. to include in its study of the question the:

(a) adoption of the principle of rate-for-the-job rather than rate-based-on-sex; (b) granting women the same technical training and guidance, access to jobs, and promotion procedures, as men; (c) abolition of the legal or customary restrictions on the pay of women workers; and (d) provision of measures to lighten the tasks that arise from women's home responsibilities, as well as the tasks relating to maternity.

Among documents on the subject which were considered by the Status of Women Commission we are glad to note strong support for Equal Pay for Equal Work from the International Federation of Christian Trade Unions (E/C 2/118). It points out that equal pay was embodied in the Treaty of Versailles under which the I.L.O. was established, and that the I.L. Conference at Philadelphia in 1944 recommended "fair treatment corresponding to that of men with regard to remuneration", and that trade unions and women's organisations of all countries and of all kinds have included this in their programme.

"Finally, the highest authorities have endorsed this principle. Among them His Holiness Pius XII, Pope of the Roman Catholic Church."

Another document from the International Organisation of Employers (E/1131) states, *inter alia*, that work of equal value "implies equal value judged from the standpoint of overall cost of production." Legal restrictions regarding hours of work and overtime for women "reduce the economic value of their labour, especially during periods of pressure when overtime becomes essential." Again, "the provision of health and welfare facilities is, on many grounds, more costly in the case of women than it is in the case of men." Here, indeed, is an endorsement of the policy of the Alliance against special "protective" legislation for women.

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## The Month in Parliament

The House reassembled after the Easter Recess on April 26th.

Mr. J. H. Hare asked the Minister of National Insurance for an estimate of the cost of granting old age pensions in full to war widows of the 1914-18 war, who under the old Insurance scheme would have qualified for an unconditional pension of 10/- a week at 70. The Parliamentary Secretary regretted that the information was not available but said that these widows would in general be able to qualify for the new retirement pension; for those too old to contribute under the new scheme, the right to the 10/- pension at 70 had been preserved. When asked by Mr. Hare if he did not think they should qualify for 26/- instead, Mr. Steele said that was an entirely different matter.

Mr. Emrys Hughes asked the Prime Minister if he would discuss with the Dominion Prime Ministers, during their visit, the question of discrimination against coloured peoples. The Prime Minister: "No, Sir." Appealed to by Earl Winter-ton, the Speaker pointed out that one could not criticise the Government of a self-governing Dominion. Mr. John Lewis asked if the Prime Minister would take the opportunity, if it arose, of making it known that the people of this country regard racial prejudice of any kind as abhorrent. This question was again brought up on May 6th by Mr. Dubey, in the Commonwealth (Racial Relations) Adjournment debate, in which he reminded the House that some time ago, as a result of an incident at a London restaurant, the Minister of Food announced that he would withdraw catering licences from establishments pursuing a policy of racial discrimination. He wished the Minister of Labour would decide to boycott employers who refuse to take suitable coloured men. On May 16th Mr. Mitchison asked the Attorney General as to the legality of cases of Inns purporting to prohibit and restrict the reception of coloured travellers. The Attorney General replied that the legal duties falling upon an inn-keeper were not affected by the colour of the traveller. Mr. Gallacher said that this did not only apply to coloured people. He had sent to the Home Secretary a letter from a boarding-house keeper, printed along the bottom of which was the statement: "The Management reserves the right to refuse accommodation to Jews."

On May 5th Mr. H. D. Hughes drew the attention of the Minister of Labour to the recent proposal of a London drapery firm to make their employees sign a political declaration on pain of dismissal should they refuse to do so, and asked if he considered that the security problems in-

involved in the sale of ladies' underwear were sufficiently important to warrant this intrusion into the private lives of these employees. The Minister replied that his Department did not discriminate on grounds of race, colour, sex or belief and he hoped that firms would follow the same example.

On April 27th the Secretary of State for the Colonies, in answer to a question by Mr. Emrys Hughes, regarding the shooting of women in Malaya, said that it was not practicable to distinguish between men and women in this matter. To do so might facilitate the escape of women who were themselves armed bandits. One of the women killed on February 23rd was in uniform and armed. Mr. Joynson Hicks: "Is not this a case in which the principles of equal pay for equal work should apply between the sexes?"

Some light relief was provided on May 10th during the Report stages of the Licensing Bill, in the discussion on extended hours for clerks. Feeling ran high and lurid pictures were drawn of night clubs as dens of unmitigated vice and the haunt of "gilded spivs" and "buccaneers of the black market." Horror was expressed that young people should wish to dance until 2-30 in the morning and concern for the morals of the young policemen in evening dress on visits of inspection in the course of their duties.

On May 17th the question of the rate of pensions for Army school mistresses was raised by Sir George Jeffreys, who asked why the increases necessary to bring them up to the revised Burnham scale had not yet been granted as promised. The Secretary of State for War replied that the pension terms were under review but he was not able to say what the result would be. Sir George Jeffreys pointed out that Army school mistresses retired at the age of 50, which was much younger than the comparable age for civilian school mistresses, and asked if any guarantee of further employment would be given as assistance in obtaining employment as teachers under local education authorities. Mr. Shinwell replied that he could give no guarantees but he understood from the Minister of Education that suitably qualified teachers were finding no difficulty in obtaining employment. Mrs. Leah Manning asked if the Minister for War would consult with the Minister of Education about the transfer of these women rather than they should be expected to find posts for themselves. Mr. Shinwell: "I will take note of what my Hon. Friend says. I think there is something in it."

Among Bills discussed were the Iron and Steel Bill, the Ireland Bill, the Licensing Bill, the War Damage Bill and the Finance Bill.

P. M. BRANDT.

## International Notes

**Argentine** proposes to introduce a Bill legalising prostitution. We record that Cardinal Copello, Archbishop of Buenos Aires, called on President Peron and told him that the Church is flatly opposed to the Bill. More than 30,000 telegrams of protest were received by the President on the day of the publication of the Bill. Catholic Action is taking a leading part in the agitation against the Bill.

**Egypt.** We congratulate our Egyptian colleagues on their abolitionist victory. A Bill has been passed ordering the closure of *maisons tolerées* throughout Egyptian territory.

**France.** The *Abolitionist Review* reports information given in *Renovation* (organ of the Cartel for Social and Moral Action) that a number of African women who had escaped from a brothel which had been set up in Fréjus (Var) specially for the use of Algerian troops, were taken back to the brothel under military escort. *Renovation* noted the existence of brothels specially set apart for the use of troops in three garrison towns, and asked: Who has authorised the setting up of these brothels, in violation of the absolute prohibitions in the law of April 13, 1946, and what steps have been taken concerning the Fréjus scandal of last November? The *Abolitionist Review* adds that the arrest of the African women (who came from Ouled-Nail) is a violation of the International Convention of 1910, and their procurement for immoral purposes in another country is likewise a violation of the Convention of 1933.

Maître Odette Simon-Bidaux has been appointed Judge at Vincennes-sur-Seine, the first woman judge in France. Members of St. Joan's will remember having met Maître Odette Simon with her mother at many of the Congresses of the International Alliance of Women. Both were ardent workers in the Suffrage Campaign. We send Maître Simon-Bidaux congratulations.

**Ireland.** A campaign to secure "equal pay for equal work" has been launched by the Women's National Council of Action in Dublin.

**Transjordan.** The *International Women's News* has an interesting report from Transjordan, given by Huda Chamma at an Alliance Regional meeting in Beirut concerning inheritance and legal rights. As a whole the woman in Transjordan is still bound by the old Turkish law. Marriage is still subjected to parental arrangement and polygamy is taken for granted. There is a new law

to discourage polygamy, by which a man has to pay a tax of £50 for each fresh marriage contract. Recent laws prevent marriages of old men to young girls. The report states that in spite of discouraging conditions the seed has been sown and the women of Transjordan are struggling towards a better and more enlightened life.

### United Nations.

The General Assembly on April 25th adopted a resolution declaring that any measures preventing or coercing wives of citizens of other nationalities from leaving their country of origin with their husbands, or in order to join them abroad, do not conform with the U.N. Charter, and a recommendation to the U.S.S.R. that she "withdraw the measures of such a nature which have been adopted."

The Social Commission at its meeting in Lake Success in May adopted a comprehensive Draft Convention for the Suppression of the Traffic in Persons and for the Exploitation of the Prostitution of Others.

At the Conference of International Non-Governmental Organisations held at Lake Success in April, St. Joan's International Alliance was represented by Madame Wanda Grabinska.

Dr. Martha M. Eliot, former head of the Children's Bureau of the United States Department of Labour, has been appointed Assistant Director-General of the World Health Organisation.

## Cutting and Tailoring

We are glad to learn that there is no obstacle to the apprenticeship of women in the Cutting and Tailoring Trade. The Ministry of Labour and National Service would in fact encourage it. There is, however, no prospect of equal pay.

The apprenticeship system tends to cater for the bespoke tailors, in contrast to the multiple retailers. Apprentices are taught thoroughly from the beginning with very little pay.

The smallness of earnings during apprenticeship and, by contrast, girls and women's quickness with the needle and natural aptitude in such work play against one another. Thus girls and women can go direct to those businesses working for the multiple shops where they quickly learn certain processes and can get in advance of boys and men, all of them working on piece rates and where quite good wages are paid.

Here the women tend to stay and make no further advance, while those who take a five years' training for the trade reach the higher goal in the end.

I.R.V.W.

## Reviews

**Madame Swetchine.** By M. V. Woodgate.  
(Browne and Nolan, Dublin, 8s. 6d.)

This is a most interesting study of a woman who lived in France in the troublous times of revolution and change, and influenced profoundly the lives of many of her contemporaries, notably Joseph de Maistre, Père Lacordaire, Montalembert, Dom Gueranger, and Alfred de Falloux, who was her biographer. She was born in Moscow in 1782 and married at seventeen General Swetchine. She lived in Russia during the Napoleonic wars, often dwelling at the Court on account of her husband. General Swetchine was driven from Russia through jealousy and ill-will, and he and his wife settled in Paris where Madame Swetchine resided till she died. She was received into the Catholic Church in 1815, and in it found great peace. The *salon* she established in Paris was a power which she used for good, and she seems to have possessed a quiet charm and a magnetism which drew troubled people to her and made her their "director". Her life abounded in the true charity that is for ever taking thought for others and she delved deep into the world of the spirit. Because her career was set against the background of far-reaching historical events, it gained a significance which should not be forgotten, for Madame Swetchine was a woman who moved in high circles, yet never stooped to intrigue and never laid aside responsibility where her influence on others was concerned. C.S.

**A Directory of Catholic Schools and Colleges, 1949**  
(Paternoster Publications, 2s.).

### TWENTY-FIVE YEARS AGO.

*Leonora de Alberti in the "Catholic Citizen,"*  
June 15th, 1924.

The National Union of Women Teachers continue their spirited fight for Equal Pay. On Saturday, May 10, a mass meeting was held in Trafalgar Square to protest against the Burnham Scales of pay. The N.U.W.T. was supported by a large number of women's organisations, including St. Joan's S.P.A. The following resolution was passed unanimously, and with an enthusiasm which defied sullen skies and rain: "This meeting protests against the differentiation between the salaries of men and women teachers, and in view of their equal professional training and duties, calls upon the Government to instruct the Burnham Committee to establish the principle of Equal Pay for men and women teachers of the same professional status, by raising the women's scale to that of the men."

It is to be hoped that the Government will see the sense of complying with this very just demand.—*Notes and Comments.*

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