

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.

An Australian Outlook

By Jean Daly

As President of St. Joan's Social and Political Alliance, New South Wales, Australia, I bring greetings from our branch to all members of the Alliance.* We are the second branch to commence work in our continent three years ago this month, following in the footsteps of the first branch in Victoria, which was formed in 1936, and now, this year, there is another branch in West Australia, three thousand miles away from us in the East, bringing in another State in our continent. When there is a branch in each of the six States, the work of the Alliance will be strengthened in the national as well as in the international field and we all hope that we shall not have to wait very long for this.

In their wisdom, the St. Joan's International gives to each affiliated body the right to be autonomous and this gives to each branch the opportunity to develop according to the special needs of our countries. Perhaps the fact that there had to be no struggle in our country for the right to vote explains why the number of women in public life is small although those who have entered this field, such as the Vice-President of St. Joan's International, Dame Enid Lyons, have been figures of importance. But this equality where the vote is concerned does not mean that it includes full political and economic equality for women in our country. In the economic field, grave discriminations still exist. The rate of wage for a woman in basic wage awards in N.S.W., for instance, is still at the absurd figure of 54 per cent. of the male rate. However, in some cases a higher percentage is paid. Women do not find their way into many of the better-paid executive positions in the public service, although some have done so in their professional capacity—where, however, discrimination still exists on the rate of remuneration. This is also true of the teaching profession in the State schools where the women's salary rate is considerably below the male rate. In the political sphere the principle of the rate for the job has been recognised and we hope the justice of our claim may prevail at an early date. But that does not lessen the necessity for constant pressure for the

recognition of economic equality. By active support of this policy, St. Joan's, New South Wales, follows in the steps of its parent body in this country.

In Australia, as in many other countries to-day, the present and future contest lies between the Christian and anti-Christian forces, for women's status in the last instance must rest on acceptance of Christian principles and on a recognition of the family as the basic unit of society. If the anti-Christian forces prevail, there will be no fundamental rights for either men or women. Consequently, in our branch, the emphasis has been placed on the second object of the Alliance, which is to further the work and usefulness of Catholic women as citizens. We believe that a well-informed Christian public opinion is of vital importance in the changing world of to-day, particularly in the political field. Discussions on legislation, and pending legislation, have taken place, and where further action has been needed, protests have been made to the Government and letters to the Press have pointed out anomalies and re-stated the Christian aspect of the matter in question. St. Joan's will always act where Christian principles are challenged or involved; where the stability of the family as the basic unit of society is threatened; where the status and interest of women are concerned or where it is sought to discriminate against them purely on account of their sex; and where the welfare of children is affected.

There is one other point to be remembered in the political field. St. Joan's is non-party but this does not mean not having any opinion in political matters, as so many vital questions to-day are decided on the political level. But it does mean giving each proposal full consideration in the light of Christian principles and then acting accordingly.

As in Europe, St. Joan's Alliance is one of the constituent members of the Australian Liaison Committee of Women's International Organisations. When the Australian Liaison Committee was reconstituted after the war, through the reputation of our parent body, St. Joan's in Australia was given an immediate place on this Committee

* Address given by Mrs. Daly to members of St. Joan's Alliance in London on September 17th.

and thus was in contact with the major women's organisations. The A.L.C. is able to influence public opinion in matters concerning women and has made many representations to the Federal Government supporting the Liaison Committee in international affairs, particularly at the United Nations and also with the I.L.O. Last year, the Federal Government set up an Australian National Committee for the United Nations, and St. Joan's was invited to become a member. At the inaugural meeting to form our State branch of this Federal body, I, as President of St. Joan's, N.S.W., was elected to the Executive Committee to act as Treasurer. This Committee is to be the liaison between United Nations and the Australian people, to create better relations with, and knowledge of, United Nations and its specialised agencies, and also when the occasion arises, to suggest for consideration a line of action to the Federal Government so that Australia's representative at United Nations may be so instructed. This Committee is now in its second year. Its main activity during 1948 was the managing of the United Nations' Appeal for Children, which had conspicuous success. As Treasurer of A.N.C.U.N., I was thus Treasurer of the Appeal, and when I recently visited the United States, I was warmly welcomed by those in charge of U.N.I.C.E.F. and given every help, both in obtaining material and information of future plans. Through the reputation of St. Joan's Alliance, I was also invited to attend meetings of the Liaison Committee in New York and also to attend meetings of the Human Rights Commission when the Covenant of Human Rights was being considered. Everywhere I found that our Alliance had firm friends and that its work in the international field was respected and of considerable importance. As a Fraternal Delegate for the Alliance to the Triennial Congress of the International Alliance of Women at Amsterdam in July last, I found there also that all members were interested in the point of view of St. Joan's Alliance and that the prestige of St. Joan's stood high. I am firmly convinced that our Alliance has a big part to play at the present time in world affairs. Through its branches and members, it has a voice all over the world and so can work well in the international field as well as in the national one. In my opinion it is here that we have a very definite part to play. Throughout several continents there are different backgrounds and different points of view even on the same problems. The women of an organisation such as St. Joan's Alliance have a great advantage, as we start with the same basic philosophy as a help to the understanding of other nations. Hence we should make a considerable contribution to solve the problems that are world wide. We must remember always that mutual, tactful co-operation and willingness

Party for Mrs. Daly

On September 17th Mrs. Daly was the guest of honour at a party given at Hampstead. Dr. Shattock introduced Mrs. Daly as President of the New South Wales Section of St. Joan's Alliance, which had had a lively and fruitful existence for three years. Mrs. Daly gave the assembled guests an account of the Alliance's activities and programme of work in Sydney, and of the work for equality still to be done in Australia. She went on to describe her visit to the U.S.A. when she travelled there with her husband who was a guest speaker at the American Medical Association Convention at Atlantic City in June. She was able to attend the meetings of the Human Rights Commission and of the Liaison Committee of Women's International Organisations in her capacity as President of St. Joan's Alliance in Sydney. She ended with a description of various Catholic activities in the U.S.A. The Chairman thanked Mrs. Daly heartily for a fascinating talk and said how struck she was with the vigour of the three Australian Sections and how the same problems were encountered in the continent of Australia as in England, so that no Section of the Alliance need feel isolated. Dr. Shattock welcomed to the meeting two of our colleagues from Malta—Miss Agius and Mrs. Denaro of the Women of Malta Association. Miss Nancy Parnell moved a vote of thanks, which was seconded by Mrs. Jackson. The Secretary voiced the pride of the Alliance in the honour won by Dr. Shattock in attaining the Gold Medal of the London University for her thesis embodying research work in Psychiatry. The announcement was received with applause.

Readers will find a fuller account of the substance of Mrs. Daly's speech in the front page article which she has kindly contributed.

A Sale in connection with the party realised over £25 for the funds of St. Joan's Alliance. We thank all who helped to make this Sale so successful and who contributed cakes, scones and other eatables to the tea.

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to recognise each point of view will eventually bring about a solution of the many problems that equally concern every one of us throughout the world.

Notes and Comments

The Annual Mass for deceased members, associates and benefactors of St. Joan's Social and Political Alliance will be offered at St. Patrick's, Soho Square, on Sunday, November 6th, at 10.30 a.m. We ask as many members as possible to be present.

St. Joan's Alliance has written to the Home Secretary urging the immediate introduction of a Bill to prohibit the sale of contraceptives from slot machines.

The Alliance has consistently urged the complete prohibition of the manufacture and sale of contraceptives: the present increased facilities for their purchase from slot machines in the open street emphasises an evil it has long fought. Not only does this new development place within easy reach of the public of any age a direct incitement to sexual promiscuity, it also suggests falsely that the only evil in such promiscuity lies in its possible physical results—and fallaciously, that "safety" can be purchased at "three for 2/6."

We observe with astonishment the minimum wages scale published recently by the Hairdressing Undertakings Wages Council. For in the men's establishments men and women get equal pay but in the women's establishments minimum rates of pay are as follows: For a man assistant £5 10s., for a woman assistant £5, for a manager who is a man £6 15s., for one who is a woman £6 5s. Perhaps the women clients in these establishments should go on strike till things are equalised?

Miss Jill Craigie, the Director of "Blue Scar," has made a most generous proposal to direct an **Equal Pay Film** to enlist general support for the principle. Such a film would reach an audience far beyond that of the usual propaganda through meetings and the general press, and the Equal Pay Campaign Committee is convinced that this offer will be received with the greatest enthusiasm by women and men who believe in equal pay.

Miss Craigie is willing to give her own work for the cause, but the expenses of making the film will amount to about £5,000—a very modest sum for a two-reel documentary—and it is hoped to have it ready before the General Election.

Are there 5,000 women (or men) sufficiently in earnest about equal pay to give £1 each for this purpose? If £1 is too much to ask, are there 20,000 who will give 5/- each?

Here is your opportunity to take direct action in support of your principles!

Please send your £1, or as much more or less as you can afford, to the Equal Pay Campaign Committee, 41, Cromwell Road S.W.7.

A small inaccuracy in the last issue should be corrected. It occurs in the second paragraph of the "Parliamentary Notes" and deals with the salaries of teachers. The basic salary for teachers in infants' schools is the same as that for teachers in junior and secondary schools but the scheme for payment of additional allowances is such that a greater proportion of teachers in secondary schools receive subsidiary payments than do teachers of young children. Although it is unusual for a man to be an assistant in an infants' school there is no ban and it is of interest to note that in January, 1948, there were eight headmasters of infants' schools or departments in England and Wales.

As we go to press our members from abroad are arriving for the Council Meeting of St. Joan's International Alliance. We extend a hearty welcome to them and wish success to the Council Meeting, which will be reported in our next issue.

It was a joy to welcome back Miss P. C. Challoner after an absence of eight months. We have missed her sadly in England but are thrilled to know of the wonderful work she has done for the Alliance in South Africa. We wish her a happy homecoming.

We congratulate Dame Vera Laughton Mathews on her election as President of the National Smoke Abatement Society in succession to Lord Simon of Wythenshawe. Dame Vera is the first woman President of the Society.

A treatise on the Status of Women was presented by Christopher Laughton Mathews in the philosophical faculty of the Gregorian University, Rome. St. Joan's Alliance was very pleased to supply some of the information used by him in his study.

There are only six weeks before our Annual Sale, which takes place on Saturday, November 26th, at St. Patrick's Club Rooms, Soho Square, from 12—5.30. We want to make this event a real success, but this depends on *you!* Please send all contributions in kind or money not later than Saturday, November 9th—if possible—so that goods can be priced in advance. Most important of all—come yourself to the Sale and bring your friends with you. We supply lunches and teas at reasonable prices, so why not have a day out?

We congratulate our member, Ann Casson (Mrs. Campbell), on the birth of a daughter on August 14th.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

AND

Editorial Office of "Catholic Citizen"

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

Signed articles do not necessarily represent the opinions of the Society

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Assisi—City of Surprises

To kneel at the Tomb of St. Francis for one of the early Masses that follow one another in quick succession is like kneeling in a rocky cave. The people crowd up the hewn steps to receive Holy Communion and the hard granite presses into their knees and nearly overbalances them. It is fitting that St. Francis' last resting place should be in a cave—he who converted so many caves to holy uses and who preferred them to any other home. Here to his Tomb the thronging pilgrims flock, from early morning till nightfall and the two magnificent churches above are but ante-chambers to this dark and sacred place. So it is that the little, the humble, the obscure win the ultimate resting place in the hearts of the people.

The day begins with Mass; for us it continues (after an ample breakfast) with a visit to the House of Studies owned by the "Pro Civitate Christiana." This association is a lay order of Missionaries who preach Christ to the people of Italy. In answer to many questions, the lady in charge told us something about the Society. It was founded by Padre Rossi and is at present composed of thirty women and ten men—four of the latter are priests. All those who enter must have University degrees; they have two years of theological study combined with spiritual formation. Each brings what he or she can to the Society and the poorer members are provided for. There are no vows but it is taken for granted that the members forego marriage and a career and devote themselves exclusively to the work of the "Pro Civitate Christiana." We were shown photographs of meetings held at street corners, in cinemas, theatres and halls, when the Bishop of a Diocese requests the association to preach a campaign or sometimes to prepare the ground for a Mission. The Signorina took us to the Hostel where people from all over Italy stay in order to take courses at the House of Study. There are courses for intellectuals, for working people and for *incroyants* and all are crowded—even the last!

Then we were shown the little medieval church which the "Pro Civitate Christiana" has as its private chapel, and lastly we saw the delightful house where the thirty women of the association live. Altogether the Society owns four houses and one church in Assisi and the House of Study arranges for publications which go all over the world.

After lunch one of the taxi-men of the Piazza Santa Chiara consented to take us up to the "Carceri" for 1,000 lire. He bore us away up and up a winding and very steep road, right into the mountain, and there, hanging on a wooded hill, we found the little cluster of grey buildings which is the "Carceri," St. Francis' place of retreat. There was no Friar who spoke English, so our taxi-driver, who by this time took a personal pride in us, showed us round himself. He began to regard us as his children who needed spoiling and must be given a really good outing, so he drove us through an iron gate, much higher up the mountain, where we had the most wonderful views of Assisi, Perugia and the Umbrian Plain. We descended from the taxi into a flowery meadow and our good taxi-man presented us with ragged robin and wild strawberries. We walked on, picking flowers and breathing in deeply the pure mountain air, but alas, all good things come to an end—eventually we had to allow ourselves to be driven down the winding, precipitous road back to Assisi.

Tea in the Minerva Square and then we walked to the Church of S. Francesco. The sky had been overcast most of the day and something made me turn round before pushing open the heavy door of the "middle" church. A magnificent rainbow arched over the cloistered square and the valley beyond.

Inside the church the organ played and the well-trained choir of little boys sang like angels. And suddenly I was aware that the stained-glass window of St. Francis at the furthest end of the

aisle had become translucent, lit up by the rays of the westering sun. *Buon giorno, buonae genies!*

Benediction over, we went to watch the boys' choir practising behind the High Altar, under the baton of an energetic Friar. I walked towards the little group, then stood transfixed. For the sun now poured into the choir end of the usually dark church and shone straight on to the wonderful fresco of the "Descent from the Cross." It was as though the picture had suddenly come alive and, for a moment, I almost expected the figures to move. The artist, Lorenzetti, must have meant us to stop like this and realise anew the piteousness of that tragic descent.

A full day was not quite ended. After supper we felt tired and went upstairs to our room. We amused ourselves by looking out on the groups of chattering people that always gathered in the small square underneath our window to discuss the day's events. Suddenly a subtle change came over the crowd. Someone had come with news from S. Maria degli Angeli which houses the tiny chapel of the "Portiuncula," at the foot of the hill. Young girls took hands and began to run down the slope as fast as they could. Every newcomer was questioned. We looked at one another: "She has moved," we said.

Then our little serving-maid came in with hot water. She put down the kettle and clasped her hands, her face radiant. "La bella Madonna," she cried. "La bella Madonna! I saw her, she moved!" And she began to demonstrate by graceful bowing how the Lady had moved.

A statue of Our Lady stands on the height of the façade of the great Basilica of S. Maria degli Angeli, her head crowned with electric stars. People say she moves—she breathes and bows her head—"when she wills." Crowds will stand for hours watching her, and the strange part is that, when she is reputed to stir, every person sees her. She moves for them all, not just for the few.

CHRISTINE SPENDER.

Nationality of Married Women

We rejoice that the **Union of South Africa** has now passed the legislation regarding married women agreed upon in 1949 by the Governments of the United Kingdom, Canada, Australia, New Zealand and South Africa. Thus throughout these Dominions a British woman will no longer be compulsorily deprived of her nationality on marriage to a foreigner, nor will a foreign woman automatically acquire British nationality on marriage to a British subject.

We quote the relevant clause of the Citizenship Act, 1949.

Part III. Married Women

12. A married woman shall be capable of acquiring or losing South African citizenship in all respects as if she were an unmarried person and no woman shall acquire or lose South African citizenship by reason merely of a marriage contracted by her.

13. A woman who was a Union National or a British subject whilst she was unmarried, and who, in consequence of her marriage prior to the date of commencement of this Act, ceased at the time of the marriage or during the subsistence thereof, to be a Union National or a British subject and who would but for such marriage still have been a Union National or a British subject, shall be deemed to have been a Union National or a British subject immediately prior to the date of commencement of this Act.

14. (1) A woman who (a) in consequence of her marriage to a British subject by naturalisation in the Union and (b) is not a South African citizen by birth or descent shall be deemed to be a South African citizen by registration provided that if she and her husband originally acquired Union or British citizenship by naturalisation in the Union she shall be deemed to be a South African citizen by naturalisation.

(2) The provisions of (1) shall not apply to the woman who has not been lawfully admitted to the Union for permanent residence therein.

The definition of "responsible parent" at the beginning of the Citizenship Act is that of "father of the child."

We congratulate our South African colleagues, particularly Mrs. Spilhaus, President of the N.C.W., who co-operated so valiantly with the Nationality of Married Women Committee in this country and with those working for the same object in the Dominions. To gain the right of their own independent nationality is indeed a victory for the women of South Africa.

SLAVERY

The Economic and Social Council of the United Nations on July 28th adopted a resolution that an ad hoc Committee of not more than five members be set up to study the nature and extent of slavery and similar institutions and customs. The resolution is as follows:

The **Economic and Social Council** instructs the Secretary-General, after consultation with the bodies having special competence in this field, to appoint a small ad hoc Committee of not more than five experts:

1. To survey the field of slavery and other institutions or customs resembling slavery;
2. To assess the nature and extent of these several problems at the present time;
3. To suggest methods of attacking these problems;
4. Having regard to the recognised fields of competence of the various bodies within the framework of the United Nations, to suggest an appropriate division of responsibility among those bodies; and
5. To report to the Council within twelve months of their appointment.

The Alliance is one of the Societies which has been consulted and names have been sent forward of persons whom it thinks qualified to serve on the ad hoc Committee.

International Notes

October 24th is United Nations' Day. On this day in 1945 the United Nations came into being and the Charter took effect as World Law.

The General Assembly in 1947 unanimously decided that the world should commemorate the birth of the U.N. Organisation dedicated to peace, and economic and social progress.

The Universal Declaration of Human Rights, adopted on December 10th, 1948, although it is not in itself law, is an important step in the evolution of world order because it sets universal standards for Governments to attain. It is heartening that this Declaration proclaims equality of human rights and fundamental freedoms for all without distinction of any kind, "such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status."

* * *

Belgium. In the recent elections six women were elected to the House of Representatives and seven to the Senate. Though women voted for the first time on June 26th, they have been eligible for Parliament for many years and several women have given long parliamentary service, among them Mademoiselle M. Baers, a Senator and member of the Bureau of the International Union of Catholic Women's Leagues.

* * *

Germany. There are now twenty-nine women in the Bundestag of Western Germany. A woman of the Liberal Democratic Party has been elected to fill the place of the member who has now become President of the Republic.

* * *

Greece. Madame Pantelaki and Madame Manzoulinos have been nominated to the Athens Municipal Council by the Minister of the Interior. Women have the vote for Municipal Elections with a restriction (which lasts till the year 1953) that they may not vote till twenty-five years of age. The Parliamentary franchise is still denied to Greek women.

* * *

Luxemburg. Mrs. Perle Mesta has been appointed U.S.A. Minister to Luxemburg.

* * *

New Zealand. Miss Jean Mackenzie has been appointed *chargé d'affaires* in Paris, the first woman of New Zealand to be given diplomatic status. There are two women in the New Zealand Parliament; one has Cabinet rank as Minister of Health and the other is in the Upper House.

U.S.A. The first woman Treasurer of the United States is Mrs. Georgia Nesse Clark, previously president of the Richland, Kansas, State Bank. She is responsible for the receipt of all public money, the issuing and redeeming of U.S. currency and has a staff of 1,600 under her.

* * *

U.S.A. *The Medical Missionary* of September-October, 1949, reminds us that in the year 1672 Cardinal Brancati wrote in a treatise on the missions of the Catholic Church that: "Women cannot qualify for missionary work."

"As a consequence of Cardinal Brancati's decision women with a few exceptions were excluded from missionary work until the nineteenth century." The article goes on to say: "To-day 53,000 Sisters are engaged in missionary work in foreign fields, preaching Christ by example and deed. . . . This month seven more Medical Missionaries are journeying to mission lands. Soon they will be at home in three different continents. These Sisters are professionally trained in order that they may skilfully care for diseased bodies, conscious that the body exists for the soul and both body and soul exist for God."

TWENTY-FIVE YEARS AGO.

Mrs. V. M. Crawford in the "Catholic Citizen," October 15th, 1924.

. . . Unhappily the process of recovery is proving a very slow one. We still have to learn to love where we have been taught to hate. We must, literally, forgive our enemies before there can be any real peace in the world. What is needed, and needed most desperately, is a widespread "will to peace" throughout the nations of Europe, a resolve to live at peace with our neighbours and not be stampeded again into war panic. And that, as M. Sangnier truly said in the first of the eloquent speeches he delivered in London last month, can only be brought about by the exercise of Christian charity. Neither political opportunism nor the hope of commercial profit will ever suffice to bind nations together in the bond of friendship. Only Christian charity can work the miracle. Many people outside the Church recognise this, and are labouring earnestly to realise the Pope's aspiration, "the Peace of Christ in the Kingdom of Christ," whether consciously or unconsciously. . . .

Peace then for Europe—to which the only alternative is, sooner or later, a fresh war, infinitely more terrible than the last—means re-establishing friendly relations with all nations, whether neutrals or ex-enemies. And it means friendly intercourse between individuals even more than mere diplomatic relations between governments. For those of us who are fortunate enough to have been long familiar with the art or the literature or the music of other lands, and who since the war, from choice or necessity, have again been brought in personal contact with Austrians or Germans or Russians, this presents no great difficulty.—*The Will to Peace.*

Reviews

Why Our Children Die. By Sanya Dojo Onabamiro. (Methuen, 8s. 6d.)

"Why Our Children Die" by a West African is "a book written to shake native apathy and point out remedies"—so says the book jacket and it is a true description.

The writer describes the conditions found among women in West Africa and summarises, most often correctly, but with some understandable mistakes, modern medical teaching on obstetrics and child welfare. He puts forward his own suggestions as to the steps that should be taken to decrease the unnecessary loss of early child life.

We think he is unduly severe in some criticisms of British administration, which is not as complacent as he suggests; but such desperate conditions among young children must arouse strong resentments.

Chapter II, entitled "Methods of Native Midwifery," gives valuable sidelights, for the author describes "briefly the life of an average woman in West Africa during the period of pregnancy and the general principles of native midwifery applied at her confinement." The description applies to "those who are married according to the native custom and live in rural areas far from the ideas and practices of Western Civilisation," though sometimes the women in the towns return to their native villages specially for their confinements. Advantages and disadvantages are carefully noted and it is interesting that the pregnant woman in rural areas "works to support herself, for, as a rule, men do not support their wives in West Africa," and "contrary to what might be expected, it seems to have a salutary effect on their health." Apparently the rate of Maternal Mortality is higher among the "new generation of West Africans married according to English law and custom" and living lazy lives in the towns than among "the illiterate, active women, married into polygamous families, who have to support themselves." The author maintains, however, that sometimes, for various reasons, the latter nowadays overdo it during pregnancy.

In Chapter III—"The Health of the Pregnant Woman"—the question of the great poverty of the West African is dealt with and its effect on the mother and her young children. Prevalent diseases to which the native is subject and the housing question are also described in this chapter which ends with an interesting comment on the mental state of the completely illiterate woman on whom "the day-to-day happenings of the town or

village and the petty affairs of the family have an influence out of all proportion to their real importance."

The difficulties of educating the West African woman to a reasonable attitude towards scientific midwifery and the hygienic upbringing of her young child are very great. It is so easy, even when she is convinced that these methods are good, for her to slip back into the old ways because of the majority opinion of those around her that old ways are the best ways.

There is an illuminating comment on superstition in the last chapter, an interesting chapter entitled "Conclusions and Suggestions." Let the author speak for himself:

"Among the pagans which still number several millions in West Africa there are seasonal festivals during which it is unsafe for a woman, whoever she may be, to go out of the house. These festivals sometimes last from three to seven days. On these occasions women are obliged to keep a stock of food to last them through the period of enforced confinement. Long, long ago, any infringement of this ancient custom by a woman used to be treated summarily by the heathen priests in a cruel fashion. But now the law permits no such open cruel treatment. . . . The pagans are still allowed to hold their festivals. Women are still confined to the houses. A woman who ventures out does nothing wrong in the eyes of the law, but does something very wrong in the eyes of the heathen priests. . . . The heathen priests go towards her, transfix her with their terrible gaze and say in solemn tones: 'Thou hast willfully disobeyed the injunction of the gods, in seven days thou shalt be dead!' The woman faints from the shock of this terrible pronouncement, is carried home, and on, or before, the seventh day she is dead. In law nobody has committed murder. Every death, however, consolidates the position and adds to the prestige of the heathen priests. . . . Is this not a matter for demanding a comprehensive legislation which would make it impossible for a woman's mind as well as her body to be threatened with violence?"

It is a book that should indeed be read by those to whom it is addressed and by others interested in the African way of life.

Dr. E. A. STRATON and C. SPENDER.

Sex and Innocence. A Handbook for Parents and Educators. By Jerome O'Hea, S.J. (Mercier Press, 1s. 6d.).

This book should have as wide a circulation as possible as it clears up a lot of erroneous ideas about instruction in sex matters which many Catholic parents unfortunately hold.

Father O'Hea begins his introduction with "Poor Parents!" and certainly, in the past, the absence of practical help offered to Catholic

(continued overleaf)

Reviews—*continued from previous page.*

parents in carrying out their duty in this matter should earn them our sympathy.

The writer stresses the importance of the early years in the approach to sex as in other matters and that it concerns the whole human personality. He gives practical examples of how one can deal with children's questions instead of merely talking round the subject.

If one might criticise such a timely book one would say it was too long, and had too involved and repeated an explanation of the whole Catholic attitude, which prompts one to say that this book is most suited to speakers on Sex Education to Parent-Teacher Associations, etc., and that Father O'Hea should be asked to write a shorter and more popularly priced booklet for the average parent to read.

ISABEL POWELL HEATH, M.B.

She dwelt with Beauty. By Mrs. Belloc Lowndes.
(Macmillan, 10s. 6d.)

Here is a posthumous publication of a novel by one who was an ardent member of our Alliance and whose mother was one of the pioneers of the Woman's Movement in this country. It is a novel based on the history of the Second Empire and the personal story of the Empress Eugenie and Napoleon III. This is an interesting period in any case, but given the added attraction of a new angle on the characters of both the beautiful Eugenie and her husband, the Emperor, it makes fascinating reading. Here we read of a Eugenie who, instead of the cold, ambitious adventuress we have been accustomed to meet, is presented as an impulsive and romantic girl, deeply in love with her complex husband, Louis Napoleon.

The novel, we are told, is based on family letters written by Eugenie; impressions gathered from an intimate friend of the Empress; an unpublished letter by Queen Victoria and an account by Marie de Larminat, maid of honour to the Empress during the last four years of the Emperor's life.

I, for one, found this fascinating reading and am ready to recommend it to others.

DORIS D'ROSARIO.

MRS. GRAHAM

We offer deep sympathy to our member, Miss Graham, on the death of her mother. Mrs. Graham was a valiant fighter in the suffrage cause, and used to stand bail for the suffragettes. She was always most generous to the Alliance and we shall remember her with gratitude.—R.I.P.

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