

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.

Bridewealth—The Cattle of a Sister

By P. C. Challoner, M.A.

Our attention was drawn to a study on "Bridewealth Limitation among the Gusii in Kenya" by an (unexpectedly) flippant notice in the *News Chronicle*.

The study itself is of value to those who are concerned with the Status of Women; its scientific and detached account of the efforts of the Gusii over many years to limit the bride-price supplies evidence of some facts which are often denied by those who see in this custom nothing but an insurance against instability in marriage.

The increase in the number of livestock handed over as bridewealth in Gusii marriages has "temporarily submerged the conflict of views between fathers and suitors. Just as young men feared enforced bachelorhood, so older men feared that their daughters would be driven into making runaway matches, which are both dishonourable and unprofitable . . . every Gusii father wants to be sure that the bridewealth he accepts for his daughter will enable his son to marry." (Italics ours.)

The Gusii custom is that there shall be one rate at any given time — for a uniform rate ensures that a daughter can be replaced by a daughter-in-law (the vernacular word for bride-wealth animals means "replacement"). *The "cattle of a sister" are almost the only resource of a bridegroom apart from his own earnings, if any.* (Italics ours.)

In discussing the inconveniences of a fluctuating rate, Dr. Mayer says—"the suddenness of the recent drop from 15 or 16 head of cattle to 6 is raising problems of its own. In order to meet his obligation to return, at the death or divorce of a wife, a bridewealth of (say) 15 cows that was paid a couple of years ago, a Gusii may have to break up his son's marriage, and his own, contracted under the same rate; on the other hand, the in-laws who recover their 15 head have enough for two or more new marriages

—an arrangement that seems distinctly unfair." (Italics ours.)

So large does the question loom in the minds of the Gusii that events sometimes are dated as "the year when people gave only one cow" — or, "the time when only goats were used in marriage." The rate fluctuates from time to time owing to economic causes, but the Gusii complain also of the fluctuations caused by influential men who wrest bridewealth transactions to their own advantage, "extorting unconscionable prices for their daughters but paying little for their own numerous wives or *sometimes out-bidding poorer rivals.*" (Italics ours.) The rise since 1942 is attributed to the increased cash brought to the Reserve by ex-Askaris, the "new rich," after the war.

The Gusii are anxious for Government help to limit the bridewealth; the question of bride-wealth registration has been raised in the Local Native Councils and in 1941 it is reported in the Minutes "that legislation had been drafted but had been rejected by the District Commissioner." Since 1947 the demand has become wider.

As an anthropologist, Dr. Mayer observes and records; he is a student of native custom and is not concerned with the effects of native custom on human happiness, but he concludes that while limitation can only alleviate those evils which are connected with unstable or uneconomic bridewealth rates, the "causes of the creeping crises of the bridewealth system lie much deeper . . . and the expedient of limitation can be no substitute for the formulation of a long-term bridewealth policy."

St. Joan's Alliance is opposed to legislation which will write the bride-price into law and make its abolition harder. The evils outlined in Dr. Mayer's study are those which he has observed by discussion with the elders and leaders of the Gusii—all men. One wonders if the inarticulate unhappiness of the women who are bought and sold as chattels is any more to

*Two Studies in Applied Anthropology in Kenya, by Philip Mayer, D.Phil.Oxon. H.M. Stationery Office for the Colonial Office, 1951. 2s. 6d.

them than to those journalists who can so easily raise a laugh at their expense.

Since the bridewealth of the daughter pays for the son's marriage, the situation would be the same financially if the bride-price were abolished, except for those who make a profit out of the sale of girls. As the Gusi have been brought to change their views on the acceptance of Government help and on registration of bride-wealth on marriage — they can be brought to change their views on women's position, and to favour the free choice of both spouses in marriage, and perhaps the abolition of this "badge of servitude." The policy of St. Joan's Alliance is to urge that the Government should at least do nothing to encourage bride-price, and should lay it down that no marriage is valid without the free consent of both spouses.

MEMORIES OF AACHEN

Members who attended the meeting at the Holy Child Convent, Cavendish Square, on October 29th, to hear the report of St. Joan's International Council Meeting in Germany, listened with keen interest and enjoyment to the speeches. Miss Challoner was in the chair. Dame Vera Laughton Mathews gave a most valuable and illuminating account of the general business of the Council Meeting and of the prospects of the Alliance in other countries. She pointed out the careful thought and discussion that lay behind the resolutions passed by the Council. She spoke of the honour it had been to meet Dr. Adenauer, and the happiness of knowing that he appreciated to the full the value of the political work undertaken by the Alliance.

Miss Margaret Flynn and Miss Sexton, from Melbourne, gave their impressions of the Council Meeting and of the wonderful hospitality the delegates had had extended to them by the members of the German Section of the Alliance and by the Mayors of Aachen, Bonn and Cologne.

Mrs. Collins, of Sydney, in a racy maiden speech, gave a sketch of those around the Council table, and Miss Spender described the Mass at the Chapel of the Frauenschule and the day spent by members of the Congress at Maria Laach.

A message of greeting from Frau Brauksiepe, who was in this country for a few days, was received with delight.

Miss Mary Spender has kindly given the design of a Christmas card to the Alliance. These cards will be on sale at the Catholic Citizen fair or may be obtained from the office now. They are 4d. each or 3s. 6d. a dozen.

NEW MARRIAGE DECREE

Decree No. 51-1100 of the 14th September 1951 relating to certain forms of marriage between persons of full legal capacity in French West Africa, in French Equatorial Africa and in Togoland and the Cameroons.

Article 1: In French West Africa, in French Equatorial Africa and in the Cameroons and Togoland, citizens who have reached full legal capacity may contract a marriage in accordance with their own customs, provided that the provisions of the Decree of the 15th June, 1939, and of this Decree are observed.

Article 2: Even in countries where dowry is a customary institution, the young woman who has attained the age of 21 years and the wife whose preceding marriage has been legally dissolved, can marry freely without anyone being able to demand material advantage either at time of the betrothal or during the marriage.

Article 3: In the same countries, the lack of the consent of the parents, if it is provoked by excessive demands by them, cannot be a hindrance to the marriage of their daughter who is under 21 years of age.

The claim is excessive whenever the rate of the dowry exceeds the scale determined according to the region by the chief of the territory.

Article 4: The courts of first instance are competent to judge disputes arising from the application of Article 3. They are authorised each time that they find that there has been an excessive demand by the parents, to give judgment free of charge for the plaintiff.

Article 5: Every male citizen who has attained full legal capacity can at the time of his marriage have registered by a civil officer on the marriage certificate his declaration that he will not take another wife as long as the marriage which he is contracting is not legally dissolved.

This declaration constitutes the special act mentioned in Article 339, paragraph 2, of the Penal Code applicable in French West Africa, in French Equatorial Africa, in the Cameroons and in Togoland.

Article 6: The Minister of France Overseas is responsible for the execution of this Decree which will be published in the official Gazette of the French Republic as also in the official bulletins of the territories interested and inserted in the Official Bulletin of the Ministry of France Overseas.

Made at Paris the 14th September, 1951.

R. PLEVEN,

President of the Council of Ministers.

LOUIS JACQUINOT,

Minister of France Overseas.

TWENTY-FIVE YEARS AGO

V. M. Crawford in "The Catholic Citizen," 15th November, 1926

La Française announces that certain Deputies introduced a Bill into the Chamber previous to its adjournment giving women the right to vote on the same terms as men, but adding a clause in favour of the "vote familial," by which the head of the family would acquire as many extra votes as he had children to support. Women would only become heads of families by widowhood or desertion. We are glad to note that *La Française* is strongly opposed to this unfair clause.—*International Notes.*

Notes and Comments

His Holiness the Pope, speaking to the International Congress of the Lay Apostolate recently held in Rome, recalled His frequent messages "to all the faithful . . . to women's organisations and to other groups—always stressing their present-day duties, even in public life." He gave as one example of the Lay Apostolate the "outstanding figure" of Mary Ward, "that incomparable woman whom, in the most sombre and bloody times, Catholic England gave to the Church."

At the General Election there were 74 women candidates out of a total of 1,375. Seventeen women were elected out of 625 Members. All the women Members sat in the last Parliament. They are:—

Conservative—Viscountess Davidson (Hemel Hempsted), Mrs. Hill (Manchester, Wythen-shawe), Miss Hornsby-Smith (Chislehurst), Miss Horsbrugh (Manchester, Moss Side), Lady Tweedsmuir (Aberdeen South), Miss Irene Ward (Tynemouth).

Labour—Miss Alice Bacon (Leeds North-East), Mrs. Braddock (Liverpool Exchange), Miss Elaine Burton (Coventry South), Mrs. Castle (Blackburn East), Mrs. Corbet (Camberwell Peckham), Mrs. Cullen (Glasgow, Gorbals), Miss Herbison (Lanark, North), Miss Jennie Lee (Cannock), Mrs. Mann (Coatbridge and Airdrie), Dr. Edith Summerskill (Fulham West), Mrs. White (East Flint).

The Alliance welcomes particularly the return of those Members who have previously given valuable service in Parliament to the woman's movement. Miss Irene Ward is a trusted friend, and Mrs. Castle ably piloted the Criminal Law Amendment Act, 1951, through the last Parliament. The Alliance greatly regrets the defeat, by 595 votes, of Lady Megan Lloyd George, the Mother of the House, who has served uninterruptedly in Parliament during the last twenty-two years, and on whose support we could rely.

We congratulate the Rt. Hon. Florence Horsbrugh, C.B.E., on her appointment as Minister of Education, and Miss Hornsby-Smith on her appointment as Parliamentary Secretary to the Ministry of Health, and wish them success in their work. As we reported in our September issue, during the debate on Supply (Education) on July 24th, Miss Horsbrugh spoke strongly in favour of religious education and the voluntary schools. "The opinion," she said, "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."

* * *

The Northern Ireland Parliament has before it a Bill to prohibit persons under the age of sixteen from marrying; the present age of marriage being fourteen for boys and twelve for girls. The *Daily Herald* reports that the Bill may be opposed — as it was five years ago — on the grounds that "provision must be made for 'marriages of necessity'." It continues: "This opinion is likely to be supported by Nationalist M.P.s representing the view of the Catholic Church."

It will be remembered that Mrs. Laughton Mathews (as she then was) gave evidence before the Select Committee of the House of Lords in 1929 when the matter was under discussion in this country. As the Alliance then pointed out, Canon Law no longer recognises the validity of a marriage of a boy under sixteen or a girl under fourteen. The enactment adds (Canon 1067) "the pastor of souls should dissuade young people from marriage at an earlier age than is commonly the custom in the respective countries." Since 1929 the age of marriage for boys and girls in this country has been sixteen.

* * *

To mark the world-wide celebration of United Nations Day, October 24th, Marshal of the Royal Air Force Sir John Slessor broke the flag of the United Nations over the Guildhall at a ceremony presided over by the Lord Mayor of the City of London. The flag was flown over the Guildhall for a week. The ceremony was attended by Aldermen and Sheriffs of the City, as well as representative of public bodies and voluntary organisations. The Alliance was represented by Miss Flynn and Miss Graham. It is to be regretted that no women were on the platform.

* * *

We send our congratulations to Mrs. Dixon (née Bailey Butler) on the birth of Mary Margery on September 3rd.

THE CATHOLIC CITIZEN FAIR

There are only a few more days before the Fair. Have you sent your contribution? If not, please send your gift to the office at once—either in cash or in kind. Paper, postage and printers' costs are soaring, so we need all the help you can possibly give us this year. St. Joan's depends on the generosity of its members. Please come to St. Patrick's Club Room, Soho Square, on Saturday, November 24th, and bring your friends. Luncheons will be served from 12.30-2, and teas from 3.30-5, at reasonable prices.

N. K. CARR, Hon. Treasurer.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

AND

Editorial Office of "The Catholic Citizen"

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

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"The Catholic Citizen."

The Queen's Daughters*

Writing about Saints is a very difficult business. The day-to-day Catholic approach is simple enough, of course; one can come to "know" and love a Saint without deep research into his or her life and works. It is the objective approach that is so difficult.

Take fiction, for instance. Recently a number of authors have been attempting to introduce saintly men and women into their novels. "The Razor's Edge," by Somerset Maugham, is an example by a non-Catholic; "Brideshead Revisited," by Evelyn Waugh, and now "The End of the Affair," by Graham Greene, are attempts by Catholics. One may have one's own opinion about these books as novels, but I do not think that many Catholics, at least, will find the characters described as convincing as "saints."

This is not surprising when we remember that the Saints themselves have never been able really to explain or describe what was happening to them. It is their *impact* which makes them Saints—patches of clear glass through which God shines—not the way in which that impact is made. This may explain why none but saintly or mystical novelists can invent convincing saints or mystics, but it still leaves unsolved the problem of how best to write about real Saints.

The greatest Saints of all, of course, are known to us only from the Gospels where, as in the case of Our Lord, a very few actions and words are left to speak for themselves. Take St. Joseph; how little is said, in fact, and yet how many millions have known and loved and been affected by his character and personality.

We must believe, surely, that one of the primary characteristics of the Saints in their ability to reach out and affect us through all sorts of mediums, natural and supernatural. I do not mean that when writing about real Saints

any style is as good as any other. Deliberate misrepresentation, for instance, may do great harm, and even honest efforts may obviously be more, or less, successful. Best of all are the writings of the Saints themselves; letters, treatises, or those strange intensely moving documents so often wrung out of unwilling nuns by their superiors. These, like the Gospels, present vista after vista, the longer one studies them.

For a long time biographies of Saints seem to have been written as pious exercises in the art of eulogy. They are stiff and stilted, and seem to our modern taste incredibly dull and sugary. Recently, however, there has been a great change in the way these lives are written, a growing attempt to produce a coherent, credible picture of the Saint as a man or woman, as well as a catalogue of their ascetic practices and miracles.

Father Martindale has written several such biographies, notably "The Vocation of St. Aloysius Gonzaga"; so have Margaret Monro, Margaret Yeo, Alice Curayne, and many others. Many of them make enthralling stories and are based on considerable scholarly research. Certainly this kind of life attracts more readers to-day than the other, and more readers means more people affected by the impact of the Saint.

Father Martindale, himself, has done a great deal to introduce people to the Saints. In addition to his full-length biographies, in 1932 he gave a series of fifteen broadcast talks on men Saints—famous and less famous—later printed under the title "What Are Saints?" At the time he hoped to follow this with another series covering women Saints, but this became

**The Queen's Daughters. A Study of Women Saints* by C. C. Martindale, S.J. (Sheed and Ward, 12s. 6d.)

impossible, and it is only now that he has brought out a much wider collection, which is not really, as he says himself, a parallel at all, and which he has called "The Queen's Daughters." This time the author decided not to devote one chapter to each Saint, but to range freely over a wide field, grouping his Saints into six basic periods of Church history. I cannot help thinking this a pity. He has barely mentioned the great Saints, the two St. Teresas, the two St. Catherines and St. Joan, because they are too familiar, and while this would be natural enough in a book consisting of portraits, it leaves one with a feeling of disproportionate flatness when the whole field is covered. In fact, the result is a kind of scamper through the centuries, covering no fewer than 156 saintly women, not to mention five different groups of martyrs.

This is too many. You get breathless—one capable queen or noble lady after another, one simple lyrical mystic after another, one harassed misunderstood foundress of a religious order after another—the effect of sanctity is lost, for me at least, in the speed of succession and the false similarity the stories appear to show when reduced to such very bare bones. Taken one by one and in more detail they would be far more telling. Many figures do stand out, of course. St. Jerome and his circle of high-brow, patrician ladies are delightful, and one would like to hear much more about these uninhibited and somewhat formidable matrons. Later figures, such as St. Birgitta of Sweden, Mme. Acarie and Mother Connelly also appear in intriguing glimpses, tempting one to look for individual biographies.

In fact, I should prefer to regard this book as a kind of catalogue in which to look up Saints one would like to know more about, rather than as an actual book on its own account.

Father Martindale has not, I am glad to see, tried to isolate a "feminine" sanctity, but has approached his Saints just as Saints who were women. He also points out with truth that many saintly women are not as widely known as they deserve to be, particularly in Latin countries, because of the strong conventions which kept women out of any kind of limelight — if possible.

B. M. HALPERN

INTERNATIONAL NOTES

Gold Coast. *The Pylon* reports good news. The first vote to be taken in the Legislative Assembly under the new Government of the Gold Coast was on measures concerning Catholic Schools. A proposal had been made that any new schools which belonged to any religious organisation would receive no future subsidies. An official protest was sent to the Minister of Education

from the Hierarchy. Catholic Africans deluged the Ministry and individual members of the Assembly with protests. As a result a law was passed providing that existing Catholic schools would continue to receive State aid and that new ones would receive the same aid after approval by the local authority.

In the words of the Minister of Education—these measures were adopted according to the clearly expressed wishes of the people.

* * *

Ruanda-Urundi. During the examination of the Annual Reports of the Administering Authority at the Ninth Session of the Trusteeship Council, the special representative of Ruanda-Urundi said that important laws relating to the family and the status of women had been promulgated in the previous two years. He cited the decree of June 25th, 1948, prohibiting adultery; the decree of July 5th, 1948, designed to protect monogamous marriages; the decree of July 5th, 1948, authorising investigation to determine paternity; the decree of July 15th, 1949, concerning abandonment of the family; and the decree of April 4th, 1950, prohibiting polygamy in the Belgian Congo.

* * *

Pakistan. On September 8th, Begum Liaquat Ali Khan laid the foundation stone for a new Holy Family Hospital in Karachi. The hospital is the third to be built and staffed by the Medical Mission Sisters in Pakistan under their founder, Dr. Anna Dengel, who was present at the ceremony. The Begum spoke of the dearth of qualified nurses in Pakistan as "appalling." She said there was only one nurse for every 43,000 persons, and one midwife for every 60,000 women. She appealed to the Mohammedan public to help in building this hospital.

Begum Liaquat was recently the guest in London of the Women's Council co-operating with Women of India, Pakistan and Ceylon. We offer her our deep sympathy on the tragic death of her husband.

* * *

Nauru. A Petition to the Visiting Mission from the Chinese community working in the island of Nauru asks that they should be allowed to bring their wives and families to Nauru. In its report to the eighth session of the Trusteeship Council, the Visiting Mission "attached the greatest importance to the Petitioners' request and considered the course suggested by them to be a humane one." The report continues: "The Mission at this stage thought it its duty to place on record that the Administrator, the Manager of the British Phosphates Commissioners, and the Nauruan Council of Chiefs were all opposed to the idea of allowing Chinese families to reside, even temporarily, on

[Continued on Page 79]

Reviews

Chrisitanity and Human Relations in Industry.

By Sir George Schuster, K.C.S.I., K.C.M.G., C.B.E., M.C. (The Epworth Press, 6s. 6d.)

The essential Christian principles which should be applied in the world of industry are contained, says Sir George Schuster, in Our Lord's two commandments to love God and our neighbour. The phrase "with all thy mind" has, he says, always had a special appeal for him and seems to point to the need of "devoting our intellectual ability to finding practicable ways for fulfilling the love of our neighbour in daily life." This book is his attempt to point the way in which this can be done in the field of Industry.

No satisfactory co-operation can be achieved unless three kinds of human relation in Industry — the behaviour of management to worker, the response of the worker, and the relation of the workers to each other — work together in harmony. The Christian duty of the management is to ensure for the workers the opportunity of a good life. The importance, therefore, of functional efficiency on the part of the management is stressed. No mere impulse of good will is enough. Sir George advocates decentralisation of responsibility, joint consultation between workers and management, leading to understanding of the purpose of the work and influence in the way in which it is handled. Craftsmanship, instead of dying out, should be transferred from the individual to the group. He also stresses the need for scientific research into Industrial problems and of the publication of the methods of various firms so as to share experience. The efforts of management cannot, however, succeed unless the response of the workers is adequate. "All ranks in Industry must recognise that the undertaking of creative work in a spirit of service is an essential condition for a good life." As to the relations of the workers to each other, what chiefly matters is to build effective working groups within the factory, such groups to be part of a wider fellowship of two kinds—factory and trade union. Unions, he thinks, would do well to give support to firms trying to build a genuine co-operating community within the factory, changing from the old idea of fighting for the interests of one side of Industry to co-operative effort with management to improve methods.

Whether Sir George Schuster has studied the Papal Encyclicals I am, of course, unable to say; but, if not, I am sure he would find them interesting reading, for I was struck by the similarity of his conclusions to those of the Popes. Pope Pius XI, also, in *Quadragesimo Anno*, deplors the fact that the workers sometimes suffer through the inefficiency of the manage-

ment. He, also, advocates that the wage-earners and the officers of the business share in some way in the ownership, the management (Sir George's idea), or the profits. A man's labour, says Pope Pius XI, cannot produce its fullness of fruit unless the different kinds of work co-operate, and above all, unless intelligence, capital and labour combine in the common effort. D. A.

THE HAND THAT ROCKS THE CRADLE

This book*, a copy of which was presented by courtesy of Dr. Anna Lucas to each of the delegates to the recent conference of St. Joan's International Alliance held in Germany, consists of articles and addresses by Dr. Schlüter-Hermkes dating from 1924 onwards.

The main theme is the task of women in the remoulding of civilisation. Since the Reformation women have been pushed more and more into the background, with the result that culture has grown ever more one-sided and exclusively male. This has led to the mechanisation and dehumanisation of society, so that now when women are striving to come forward and once again to take their place in the world, they find themselves at a loss in a man-made organisation. By merely competing as rivals with men they will be adding to the general vulgarisation and levelling down; by male standards women will never be great—therefore it is women's task to bring their specific virtues of humility, love and reverence to bear in all departments and at all levels in public affairs, in the professions and in the workshop. Unless present-day culture can be re-converted from within by the help of women, it will be engulfed in the abyss, on the brink of which it is tottering, and mankind's continued existence may be in question.

In order to take their place shoulder to shoulder with men, women must have the same education, which, incidentally, in girls' schools, should be entirely in the hands of women. It should be so directed as to give them more self-confidence and independence of mind. All professions and public appointments should be open to them on exactly the same terms as men; they should be trained to knowledge of, and interest in, current and external affairs by special lectures and study circles so that they may exert their proper influence on public opinion, an influence hitherto lacking. The idea that it is no use spending money, time and trouble on a girl's education because she will not need it once she is married, should be discouraged—the more highly educated the girl, the more valuable her contribution to married and family life. Marriage should not be

**Wiege und Welt*, by Dr. Maria Schlüter-Hermkes (Regensburg, Munster).

regarded as an end in itself—it is for both sexes usually the happiest pre-requisite for the development of the whole personality in the service of God.

On the continuance of woman's work outside the home after marriage, no hard and fast rule can be laid down. If it is merely a question of earning money it is undesirable, but may be necessary. If, on the other hand, it is vocational, every effort should be made to continue it.

A well organised household, unless there are many young children, should not absorb a woman's whole energy. The argument that the children need their parents is never used to prevent the husband overburdening himself with unnecessary activities and thus being unable to play his own very important part in family life.

Marriage should no longer be considered the only alternative to life in a cloister. Unmarried women may lead a rich, satisfactory and fruitful life. Nor must marriage be regarded as an "easy way out" for women—it is the most exacting of vocations since in it, a woman is no longer responsible only for her own salvation but accepts mutual responsibility with the man for him and for the family. Marriage must be firmly established at the foot of the Cross. Holy Matrimony is with Holy Orders the only social sacrament—the only sacrament which is a source of grace for others besides the bridal pair that bestow it on each other. From this it follows that family life is to be taken very seriously—it is both State and Church in miniature.

The real education of the children as children of God is the task of both parents alike. Boys and girls alike must be brought up to be unselfish and helpful in all the daily tasks of home life. Since for the first few years they are more with their mother, and consequently more under her influence, it will depend mostly on her to lay the foundations of their character. The prime essential is love and reverence for each individuality. The failure of present-day civilisation is the failure of this reverence for the person.

The real freedom of women, their active participation in public affairs, bringing their own qualities into play as well as their predominant influence in the formative years of a child's life are the best, if not the only, hope of salvaging our civilisation. H.O'B.

Saint Patrick's Summer. By Marigold Hunt. (Sheed & Ward, 9s.)

This readable little story for children of ten to fourteen provides religious instruction in the form of a series of episodes in which various Saints and Biblical figures appear to a small boy and girl in the English countryside and explain some knotty catechism problems to them with the aid of "showings" of history. The background and style inevitably recall Cicely

Hallack's far weightier and more satisfactory "Adventure of the Amethyst," but I can imagine that this story might well fill a useful place in a family bookshelf. The amount of what might be called "recap" at the beginning of each chapter becomes a bit wearisome, however, and some of the explanations seem to me a little oversimplified, even for children.

B. M. H.

MERSEYSIDE BRANCH

Hon. Secretary, Mrs. Keating, 34, Danehurst Road, Wallasey, Cheshire.

An enthusiastic meeting was held at the Convent of the White Sisters, Liverpool, on October 19th, Mrs. McCann presiding. Members of the newly-formed Crosby Branch, and friends of the Convent, also attended.

After members had been urged to approach their candidates in the forthcoming election with the questionnaire of the Alliance, Miss Challoner spoke on the work of the Alliance for African women, particularly regarding the evil of child marriage. She said the spiritual and practical work of the Sisters in the Mission Field is supported in the sphere of legislation by the political work of the Alliance with Governments and internationally with the United Nations.

The White Sisters then showed a film—"The Devil Hits Back"—which illustrated the difficulties a man may encounter in his approach to the Church—not only from the power of the Witch Doctors, but from the reaction of his wives.

After refreshments, kindly dispensed by the Sisters, and some interesting talk on women under tribal law (and nearer home), votes of thanks were given, and the very successful meeting came to an end.

* * *

The Branch congratulates Miss Herbison, a member of its committee on her election as chairman of the Liverpool Women's Organisations Committee.

International Notes—Continued from Page 77

the island." But: "It held strongly the opinion that (under certain conditions framed to prevent permanent residence) it would be proper to allow the wives and families of Chinese employees to accompany them to Nauru."

At its seventh session, the Trusteeship Council noted that the Administering Authority (Australia) had "not yet been able to find some humane solution" to the problem. It recalled the Recommendation of the fifth session of the Council which considered "this practice might lead to serious consequences," and urged the Administering Authority to "take steps to carry out this Recommendation."

CATHOLIC CITIZEN FAIR

SATURDAY, NOVEMBER 24th, 12.30-5.30,

at

**ST. PATRICK'S CLUBROOM,
Soho Square, W.1.**

Luncheons

Teas

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