

said L. S. Hearnshaw, Lecturer in Psychology, Victoria University College. "I don't say that on the ground of differences between the sexes—I think the sexes are more or less equally endowed, and some women are superior to men, while some men are superior to women, in particular ways. For instance, in general men are better at mathematics and women are better at languages, and fine manual dexterity and so on; and then, of course, there's the difference in ordinary physical strength, but I think these differences simply indicate that people should have jobs that suit them. It's when we come to the social side, and consider the worker's responsibilities, that the difficulties arise. I must say I'm completely unconvinced by some of the arguments about women with dependants that have been brought up by those who favour equal pay. I don't say there's been any deliberate attempt to mislead, but I do think there's a big difference between those whom we regard as a man's dependants and those whose income is supplemented by a contribution from a single woman's salary. I saw figures which treated the two things as if they were the same, and they left me unconvinced.

"Another thing is that I think the incentives against marriage would be very great if marriage meant halving the income—as it would if men and women received equal pay and then were faced with accepting only one salary after marriage. I don't think work after marriage is a practical thing for a woman except purely as a temporary measure, and I think it will remain impracticable until we can get some fully organised system of domestic assistance.

"I advocate equal pay for equal work with heavy deductions from the earnings for single workers, plus a really adequate system of family allowances. But at present I think we've got to insist that the male has vastly greater responsibilities. If we merely established a principle of equal pay for equal work, there would be very undesirable consequences, which would strike at the basis of the family and that's the most important social unit."

### Woman Writer

"I CAN'T say that I am at all well up in the study of economics, but in the present economic set-up, as I see it, there is only a certain amount of money to be circulated. While that is so, I do not see how the idea will work unless family allowances are made adequate."

That is what Isobel Andrews had to say when we asked her for her opinions. In theory, she supported the equal-pay-for-equal-work school, saying that if a woman was working alongside a man in an office, or at a machine in a factory, and doing the job just as well as the man, then she should have the same wages. "It is bad, I think, that a woman should be accepted as worth less than a man in such circumstances.

"But — and here's a point — most women who are working are single. Certainly some of them have dependants or other responsibilities, but a very large percentage are working purely for themselves. That, in itself, puts the man at a disadvantage, for he, in the great majority of cases, has a wife and family to keep."

Mrs. Andrews quoted the case of the young man, just married, earning, say £300 or £350 a year. "That man," she said, "is at a disadvantage compared with a woman doing a similar job for

a similar salary. His standard of living must necessarily be lower than hers.

"But I certainly do say that a woman with intelligence and ability should not be asked or expected to do the same work as a man for lower pay. And the only solution, it seems to me, is to make the family allowances full and sufficient."

### Clergyman

"I ALWAYS suspect an abstract formula of this kind," said the Rev. P. Gladstone Hughes. "It reminds me of Herbert Spencer's definition of evolution 'a change from an indefinite incoherent homogeneity to a definite coherent heterogeneity' which says nothing at all. A formula like this is similar. In the abstract it looks well enough, but as soon as you come to put it into concrete terms, enormous difficulties arise. I would favour the removal of all legal discrimination between the sexes, but to express equality in economic terms is quite another matter. What's to be the standard of measurement? The amount of goods produced, the time consumed, or the energy? Even these would give you no real guide, because they would leave out the social value of services. You can't express social values precisely in economic terms, although they must be recognised economically. Different services have different social values, and although I say we must recognise them, I don't believe we can attempt to attain absolute economic justice.

Equal pay for equal work, applied in its bald form, would create what I call 'social atomism'—cut off the individual from the concept of social duties, and treat him as having an absolute right, without acknowledging, for instance, his duties as head of a family. The atoms would all be deemed to have equal rights, and the duty towards children would be disregarded. As for family allowances—I think unmarried people of either sex who have no responsibilities should be taxed so as to contribute to the upkeep of children through family allowances. In the case of women, I would remove their obligations as their age increased and the possibility of marriage decreased. But I think complete economic equality would be unworkable and unjust."

### Housewife With Three

#### Children

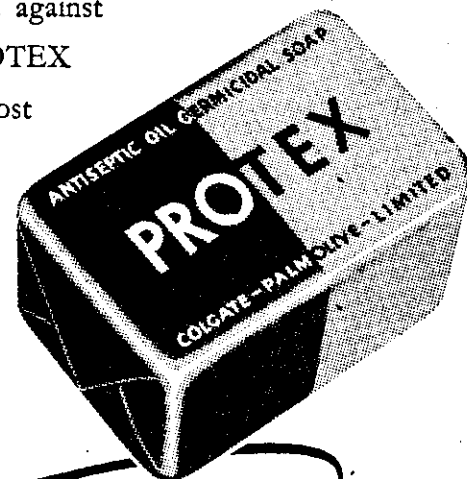
"No, I'm not against it outright.

Against it—but with reservations. I think we can only have it when all useful work is paid for. I see no reason why a spinster should get less than a bachelor, provided she pays for her theatre tickets, chocolates, and so on. My view is that the argument should not be between the sexes at all but between workers who have children and workers without. If the adults of to-day live to retiring age, whether they're parents or not, and whether they save or not, they will be kept by the work of the children of to-day; and therefore they should help to keep those children now.

"When a mother gets a salary, when Family Allowances are still tax-free, and when a wife gets the same personal Income Tax exemption as a man or a single woman—then, I'll be all for Equal Pay for Equal Work. And I shan't grudge the childless their 40-hour week, free week-ends, and holidays. In the meantime, the more difference there is between my husband's salary and that of a childless colleague, married or single, male or female, the better I'll be pleased."



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