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CATHOLIC CITIZEN

VOLUME XXIX

1943



ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE  
55 BERNERS STREET, LONDON, W.1.

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WOMEN'S SERVICE  
FILE COPY  
TAKEN AWAY

# THE Catholic Citizen

Organ of St. Joan's Social and Political Alliance (formerly Catholic Women's Suffrage Society),  
55, Berners Street, London, W.1.

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15th JANUARY, 1943.

Price Twopence.

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.

## Does the Nursery Wreck the Home?

### A SYMPOSIUM.

There has been almost an outcry in sections of the Catholic press against the public provision of services which supply some of the needs of small children, thus lessening the burden on their mothers; the institution of nursery schools has, in particular, been condemned. The critics start from a principle all of us hold, namely, that it is a mother's duty to care for her children, and go on to cite the fact that a natural mother finds pleasure in fulfilling this duty. They then conclude, dogmatically, that the existence of these services hinders her discharge of this duty and robs her of the happiness attached to it.

It is useful to turn from these theorists to persons who have practical experience of the working and effects of the services in question. Since they are no innovation in our society, although they have indeed been expanded to meet the exigencies of the war, we are able to draw on a fund of experience. One of our members, who has worked for many years on Children's Care Committees under the L.C.C., gives an opinion which is wider in scope than that of the writers in the Catholic press, since it assumes a paternal as well as a maternal duty, and which differs from theirs.

"So far from undermining parental responsibility," she says, "the social services provided by the State give increased scope for the exercise of parental rights and duties: (1) by providing free or cheap facilities for medical treatment of children, (2) by spreading knowledge of hygiene.

"It is not a case of the State doing to-day what the parents did yesterday. Formerly, when these facilities did not exist, children remained undernourished and diseased in cases where

parents were unable to afford private medical treatment.

"Now parents are encouraged to take an interest in their children's health. Facts are explained to them and the onus of applying the treatment remains with them.

"Compulsion is never used except in cases involving gross cruelty.

"The experience of Care Committee workers is that parents to-day take a far more intelligent interest in their children's welfare than formerly."

Having considered fathers and mothers, this commentator then spares a thought for the children. "The fact of the improved physical condition of the children in the elementary schools to-day, as compared with sixty or even thirty years ago, is well established."

Of "nursery schools, crèches, play centres, etc.," she says that they "provide for the poor advantages that hitherto have been enjoyed only by the rich, who invariably delegate the care of their children to someone else for at least part of the day. The need for this relief is greater among the poor mothers, who have all the cooking, housework and shopping to do, the burden of which is considerably increased by the perpetual presence of one or more small children. There is again no compulsion to make use of nurseries, etc., but they are welcomed where available and are likely to create a less strained atmosphere in the home by easing the mother's burden."

What exactly are the nurseries? The question is answered by another of our members, a doctor and herself the mother of a family, who also speaks from practical knowledge. "A good

nursery school is very similar to a good private nursery as all forms of regimentation are avoided and the matron is chosen for her personal qualities and experience.

"If the rich woman may have a nurse, may not the poor woman have a day nursery?" this authority asks. She instances not only the mother who "has no suitable home" and the mother who is ill, but also the mother who "has many children and no help," and the mother who is "exhausted (as no good nurse should be)" by her efforts for her small children and consequently "peevisish and impatient." "What a boon it is to such a mother to have her children out of the house for part of the day!" She is so little of a sentimentalist that she faces squarely the fact that all women are not born nurses. She has had experience of children who suffer from their mothers' "excessive concern for their happiness and health"; she knows that some mothers will always look after their children too much, too little or otherwise badly. "Even among good and conscientious Catholics there are, not rarely, women who cannot make the small children they love happy and good." And it does not follow that bad nurses are bad mothers.

"The woman who is not a good nurse for the small child may be the ideal friend, companion and teacher of the older child. It may even be suspected that this is often the case. The woman who does not give all her time and all her strength to the innumerable duties of nursery and kitchen will, it may be, preserve enough interest in what goes on outside her loved nursery and loved house to be able to bring more into the lives of the fledglings."

Infants and toddlers occupy few years of a mother's life; it is, after all, as much her duty to make a home for her adolescent children as for her babies. This commentator sounds a note of warning. "A home may be a place from which the young hope and plan to escape, even if its mismanagement is due to excessive concentration of care." About the influence of nursery schools on parents she agrees with the L.C.C. social worker. They are "a training place for parents even more than for toddlers. Many a child is dirty or ill-mannered the first day it is taken to the nursery, but the mother is soon taught by example, the best of teachers. She sees that the other children are clean, that nice manners win approval and endearment from all."

"If it is feared," the doctor says further, "that through the agency of the day nurseries the State will monopolise the child and usurp the parents' place, it is up to us to see that this does not

happen. It certainly cannot be said to have happened yet; perhaps it is not yet even a remote danger. . . . Abuses are possible anywhere; it would be unwise to condemn any institution or activity for abuses which are merely feared for the future and which can be avoided."

The L.C.C. worker emphasises that the agencies provided by the State for the service of small children do not compel parents but merely advise them, and that parents remain free to use the nursery schools or not. Another member puts very clearly the obligation to respect, in another of its aspects, the parental right to individual choice. "How this (the rearing of a family) is to be achieved, whether by the mother housekeeping only, or income earning, according to economic circumstances or facilities or inclinations, is a question which should be left primarily to the individuals to be solved, if our belief in the fundamental right of the individual, upon which our Christian civilisation is based, is to be anything but mere words."

Yet another member, an educationist who has a long and wide experience of young girls, gives three precepts for the preservation of the home which bear on the question of State services for small children.

"(1) Trust the young more. The present-day young people seem to me anxious to have children and keen on their jobs; they must be taught to combine these things. It is a great mistake to make them feel such aspirations are either wrong or impossible.

"(2) Marriage has been at the mercy of industry: industry must adapt itself to marriage.

"(3) Let people have every help in home life: help and sympathy develop responsibility; they do not undermine it if they are properly given."

It is up to us to see that the services publicly provided for small children are thus a help to home life, that they are used and not abused.

#### WOMEN IN COUNCIL.

At a crowded meeting representative of many women's organisations held last month in the New Gallery, Shandwick Place, Edinburgh, it was unanimously decided to form in Edinburgh a women's united council with the following objects:—

To promote interest and to co-operate in civic and social welfare within the city, and within the county of Midlothian; to promote and safeguard the economic status of women, and to secure effective co-ordination of action for this purpose; to consider and promote reconstruction plans for the post-war period; and to further the entry of women into positions of responsibility in public life.

Miss Mardon represents St. Joan's Alliance on this Council.

## Notes and Comments.

Among the distinguished supporters of Votes for Women who allow their names to be used in connection with the Woman Suffrage Silver Jubilee luncheon on Saturday, February 6th, at Friends' House, Euston Road, are His Lordship the Bishop of Pella, Miss Edith Craig, Lord Cecil of Chelwood, Mr. Lawrence Housman, Miss Annie Kenny, Miss Eva Moore, Lady (Decima) Moore Guggisberg, Lord Mannhead, Mr. Francis Meynell, Miss Sylvia Pankhurst, Lady Rhondda, Lady Snowden, Miss Christopher St. John. Most of the women M.P.s will be present. Mr. and Mrs. Pethick Lawrence will preside, and other speakers will be Lady Astor, M.P., Miss Nina Boyle, Lord Dickinson, Mrs. Key, Miss Laughton Mathews, Miss Eleanor Rathbone, M.P., Dr. Maude Royden, Mrs. Tate, M.P. The tickets for this luncheon, which commemorates an historic reform achieved by the work of three generations of women, will cost 3s. 6d. There is a great run on them and no one who does not apply immediately to the office can have any hope of securing one.

We ask for prayers for our former member, Enid Dinnis, who died in December. She was the writer of many fantastic and charming stories and sketches and a few true poems, nearly all religious in inspiration, which were published in the Catholic press of this country and the United States, some of them also in book form. The note she struck, which was quite her own, will be missed, as Enid Dinnis is missed by her many friends. R.I.P.

We also ask for prayers for W. A. Mackenzie, K.S.G., who died in Geneva on the 17th of December. For nearly twenty years, ending when he retired a year ago, he was the chief officer of the Save the Children International Union, having been appointed by the Holy Father. Each year during the Assembly of the League he made arrangements for the celebration of the official Mass and for the reception of Catholic delegates by the Bishop of Geneva. Representatives of St. Joan's who were in Geneva during the Assembly are indebted to him for much help and kindness. The current issue of the *World's Children* contains tributes to him. R.I.P.

Lady Astor, in her speech in the debate in the House of Commons on Regulation 33B, made a true and witty comment, pertinent to many current discussions, on the saying of an "ardent churchgoer" that "the Church" told us "we ought to be good because it was patriotic." "That does not sound to me like Christ's message," said Lady Astor; "it sounds to me like Hitler's."

Within a year to July, 1942, the average weekly earnings of male workers increased by £1 15s. 7d. This raised the wage for men from £3 15s. 10d. in July, 1941, to £5 11s. 5d.

The wage for men over 21 shows an increase of 61.5 per cent. over the figure in October, 1938. Other average wage rates and percentage increases are:—

		Per cent.
Women over 18 .....	£2 14 2	66.7
Youths .....	£2 6 2	77
Girls .....	£1 10 3	63.5

Wages of women in the metal, engineering and shipbuilding industries were higher by 81.8 per cent. than in 1938; those of men by 70.8 per cent.; of youths and boys by 85 per cent., and of girls by 65.9 per cent.

Editorially speaking, we wish to thank Miss Helen Douglas Irvine for the unstinted work she has given to the bringing out of this issue. The Editor being much occupied by war work, etc. (as is everyone nowadays) it is a great boon to have this professional collaboration.

In one at least of our best-known preparatory schools the headmaster took the trouble to remind his boys before the Christmas holidays that few parents these days are able to get servants. It was up to the boys themselves, he said, to take their part in helping to run the house by making their own beds and giving such aid as their mothers might require. I can testify to the fact that the timely reminder was most effective. If the war is the occasion of teaching our public-school-class boys that it is a holy and wholesome thing to make their own beds and not expect to be waited on hand-and-foot by parents and servants, it will not have been fought in vain. I hope masters in other schools will take advantage of this opportunity.—*Catholic Herald*.

## ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

AND

*Editorial Office of "Catholic Citizen"*

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

Signed articles do not necessarily represent the opinions of the Society.

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## Regulation 33B.

The Government has defended Regulation 33B in two debates, in the House of Lords on the 8th and in the House of Commons on the 15th December. It is profitable to notice which of the points made by the speakers were not disputed. The first was that the prevalence of venereal disease is an incident of war. Lady Astor quoted a statement in a report by the Ministry of Health that "venereal disease has been described as the camp follower of war." "Venereal disease always increases during war," said Lord Winster; Mrs. Hardie described this increase as "one instance of the demoralisation and disease which follow war;" and the Minister of Health, having said it was "no surprise" that "when war came there was a sharp reversal of what had been in this country a very remarkable decline in these (venereal) diseases," quoted "Hamlet" to show how ancient, how apparently inevitable, is the connection between two scourges of mankind: "Lechery, lechery! Still, wars and lechery: nothing else holds fashion: a burning devil take them." It is a tragic association.

Although Dr. Edith Summerskill, who opposed the regulation only because it did not go far enough, opined that "the time and money spent on propaganda could be more usefully directed if notification and treatment of these diseases were made compulsory," there was no dissent from the view that men and women should be educated to eschew sexual promiscuity, but most supporters and some opponents of the regulation who advocated that knowledge of the physical dangers of such promiscuity should be propagated quite neglected its moral aspect. An exception was the Minister of Health himself who stated squarely that "a higher ethical standard and a fuller appreciation of spiritual values are the only complete and final solution of this pro-

blem . . . personal purity is the only complete prophylactic." This was to come into line with the outstanding opponents of the Regulation. Of the latter the Archbishop of York emphasised the necessity of a moral motive for purity, failing a religious one: "I do not believe that scientific lectures, literature, still less the appeal to fear, will prove sufficient deterrents when the religious appeal is ineffective, as it will be in some cases. There should always be a moral appeal for the safeguard of future children and for the welfare of the nation." The Bishop of Norwich asked for an "appeal for that self-control which is in fact the only safe way of escape," and which should be part of the self-sacrifice accepted by the nation in its present time of trial. In the House of Commons, Lady Astor valiantly upheld the same principle—"Appeal to the young people and tell them the truth, which is that you cannot make immorality safe; nobody in the world can"—and Mr. Muff commended the efforts now made to teach soldiers to practise self-discipline.

Yet another point on which opponents and supporters of the Regulation met was the need for more and more accessible clinics for the treatment of venereal disease, and there was equal agreement about the need to provide recreation for the men and women of the Forces, boredom being a predisposing cause of vice. The need for more women police was advanced by the Archbishop of York in the House of Lords, and in the House of Commons by Lady Astor and Mr. Muff who opposed the Regulation, and by Captain Elliston who supported it. No one questioned this need although the Minister of Health suggested that some speakers "had over-estimated the potentialities of this method."

Of the controversial issues the chief was the

principle of compulsion, the next the effect of the Regulation on the incidence of venereal disease. That it might even increase it was cogently argued, from precedents and otherwise. Further objections to the Regulation were that it gives legal status to informers and provides opportunities for blackmail. It was noticeable that the opponents of the Regulation—the Archbishop of York, the Bishop of Norwich, Lady Astor, Mrs. Hardie, Mr. Muff—saw man as a morally responsible creature, having duties and the power to choose between good and evil, while its supporters tended to regard him as a social unit whom the State might and should control, soul and body. One had but to keep him healthy and antiseptic. The lowest level was touched by Lord Marley in the House of Lords, who favoured the issue of prophylactic packets to soldiers, and by Mr. Boothby in the House of Commons who wished them to be on sale in chemists' shops. Dr. Morgan, who is a Catholic and who opposed the Regulation, gave painful particulars of the medical examination to which women accused of being sources of infection might be subjected.

The Minister of Health, commenting on the evidence in the House of an "overwhelming opinion" in favour of the Regulation, evidently felt it might not truly represent the opinion of the nation. He alluded to the "strong and active minority" who had opposed the Regulation, adding that he was not quite sure the speeches of Lady Astor and Mrs. Hardie did not voice "a feeling outside, in the country, rather larger than has been shown in the House."

The description of the Regulation as "panic legislation" with which Lady Astor began her speech lingers in the memory. Since, as the Minister of Health admitted, it has been common knowledge that venereal disease would tend to increase after the outbreak of war, why has nothing been done hitherto to prevent it? For three and a half years nothing has been done. Now, in a hurry, in a panic, this Regulation is introduced.

It is more than satisfactory to learn that the leading opponents of Regulation 33B, and notably the Association for Moral and Social Hygiene, intend to press that a direct moral appeal be substituted for it as a protective measure. To the saints, who judge every action on the issue of whether it be right or wrong, no other course would be possible. And in this instance saintly wisdom is also worldly wisdom. Experience proved, in the last war, that even where the strictest regulation and control of pros-

titution, coupled with the issue of prophylactic packets, were practised, the incidence of venereal disease rose so alarmingly that other protective measures became necessary. Resort was then had to a direct moral appeal, with the result that the incidence of infection fell immediately and progressively. Attempts to make irregular sexual intercourse safe by medical methods increase temptation by fostering an illusory sense of security and destroying personal responsibility. What is needed is the knowledge that to yield to this temptation is sinful as well as dangerous, and the religious and moral inspiration to resist it.

The motion for the annulment of the Order in Council imposing Regulation 33B was defeated in the House of Commons by 245 votes to 31. Among those who voted against the Regulation were Lady Astor, Mrs. Hardie and Mrs. Tate, Dr. Summerskill being teller, and also Messrs. McGovern and Stokes, Dr. Morgan and Colonel Sir John Shute who are Catholics. The following were among those who voted for the Regulation: Mrs. Adamson, Lady Davidson, Miss Megan Lloyd George, Miss Florence Horsbrugh, Mrs. Cazalet Keir, Miss Eleanor Rathbone, Miss Irene Ward and Miss Ellen Wilkinson, and also of the Catholic members, Commander Bower, Sir Patrick Hannon, Messrs. Loftus, Logan, Robinson and Tinker.

HELEN DOUGLAS IRVINE.

## TWENTY-FIVE YEARS AGO.

Leonora de Alberti in the *Catholic Suffragist*,  
January 15th, 1918.

As we go to press the news reaches us that the Woman's Suffrage Clause passed the House of Lords by 134 to 71. So it would seem that nothing now can prevent 6,000,000 women from receiving the vote shortly. Among the congratulations we have received comes a message from Dom Gilbert Higgins, which will appeal to our readers. "Advance, woman! Strike for your moral dignity."  
—Notes and Comments.

## ANNUAL MEETING.

The Annual Meeting will be held on Saturday, March 13th. Nominations for Committee and resolutions for the Agenda must reach the Secretary not later than February 8th.

We remind members that nominations must be duly proposed and seconded and the consent of the candidate obtained.

### THE BEVERIDGE REPORT.

Members are urged to read Sir William Beveridge's Report on "Social Insurance and Allied Services," and they can do so at little trouble or cost since in an abbreviated form it is on sale everywhere and very cheap. As the Plan outlined in it involves something not unlike a social and economic revolution, it should be read critically. Criticism is appropriate for the Plan, of which some people talk as though it were at least a completed proposal for legislation, does not profess to be final; Sir William Beveridge himself denies finality to the long and detailed Part V entitled, "Plan for Social Security."

Meanwhile, as feminists, we welcome the following innovations: the recognition of housewives as occupied persons ("on work which is vital though unpaid without which their husbands could not do their paid work and without which the nation could not continue"), having the rights of other workers; the recognition that men and women need the same sum on which to maintain life, and therefore that single men and single women have the right to benefits at the same rates under any scheme of social insurance. On the other hand, again as feminists, we object to certain details of the Plan. We do not know why it proposes, tentatively it is true, that the minimum retiring age should be sixty for a woman and sixty-five for a man. It would be better to keep to the rule, suggested elsewhere in the report, that the retiring age should be variable for both sexes. The proposal for children's allowances is sensibly introduced, for Sir William Beveridge does not think these allowances will "lead parents who do not desire children to rear them for gain," yet points out that parents who have limited their families only because of their poverty should be deprived of this motive, and that the community, by granting the allowances, would signify its acceptance of some responsibility for the children. The rate of insurance contributions for women and for employers of women is lower than that of the men's. This and the question of the gainfully employed married woman require special study.

### Rights of the Mother.

The Editor of the *Catholic Citizen*.

Sir,

May I bring the following urgent matter to the attention of St. Joan's Alliance?

I know of several similar cases to my own in my neighbourhood.

In May, 1941, my maid was called up and I was left to do all the work for my house and family alone. I had two children under three then. My children caught several diseases, such as pneumonia, whooping cough, measles and scarlet fever. Then there was all the shopping to be done, heavy burdens to carry home, long queues to wait in. With the shortage of food there was such a lot of extra shopping to do too. In January, 1942, I expected another baby and as no help whatsoever was available my health was dwindling steadily, what with sleepless nights spent by the side of the children's beds and too heavy work by day, I had two breakdowns resulting in heart trouble. Then I was so run down that I also caught the measles when the children had them. Still no help. The doctor gave me two certificates for the Labour Exchange to explain that help was urgently needed on account of endangered health. All the reply I had from the Labour Exchange then was that *they had to urge every girl who preferred housework to go into a factory*. Is it not necessary for a nation that its general health is looked after, not only by radio broadcasts about vitamins, but also by releasing the most necessary help for households with expectant mothers and small children? Are these children not the coming generation upon which the country's hopes for a better world is founded? How are we to keep the peace, once we have won it, with so many weaklings? Not to speak of all the children that could have been born if the mothers had not practised birth-control because they couldn't afford to have them without any help. This is for the non-Catholic families. As for us—Catholics—it is much worse still. We are now creating weak mothers whose health resources have been systematically worn out. Is it more important to make shells than to assist an expectant mother with small children? Women suffer in silence and are too busy and too tired, thinking of the work to do for husband and children, to find any time to claim the most elementary rights for their own health.

Yours faithfully,

ELSE D'HOLLOS.

The above letter from the citizen of an allied country now living in England puts a problem which is a very serious one for many mothers of young families in Great Britain. There is also the problem of the aged, who may be unable to cope single-handed with the running of a house.

### NATIONALITY OF MARRIED WOMEN.

On December 8th, the British Nationality and Status of Aliens Bill was read a second time in the House of Lords and committed to a Committee of the whole House. St. Joan's Alliance has written to the Lord Chancellor to protest against the omission in this Bill, which amends in several respects the law governing British nationality, of any clause to remove the glaring injustice endured by many British women who have lost their nationality by marrying aliens. In reply to Lord Wedgwood and Lord Marley, who voiced this protest, the Lord Chancellor stated that the present Bill, having been designed "to meet difficulties which arise in the war" could not be turned into "a measure altering fundamentally the law relating to married women." Surely a difficulty arising in the war is the case of a British-born woman unable to resume her British nationality until her marriage with a friendly alien has been broken by death or divorce, and so debarred from those rights, among the most valuable rights, to give public service, which are restricted to British subjects. On the other hand, a British-born woman who is the wife of an enemy alien may apply for leave to resume her British nationality.

Of one clause in the Bill, the Lord Chancellor stated that it was framed to fulfil a "specific pledge" to French Nationals serving in the British Forces that they would be enabled to acquire British nationality. What about the declaration at the League of Nations assembly in 1931 that "the British Government considers that it is right that all disabilities of married women in matters of nationality should be removed, and that in so far as nationality is concerned, a married woman should be in the same position as a man—married or unmarried—or any single woman?" This declaration—which surely amounts to a pledge—was repeated in the House of Commons by the Home Secretary in 1933.

St. Joan's Alliance calls upon the Government to amend the Bill so as to provide:—

(a) that, unless they desire otherwise, British women, married to aliens, shall re-acquire British nationality, and that British women who in future marry aliens shall retain their British nationality;

(b) that an alien woman who marries a British man shall be required to satisfy the same conditions as to residence, oath of allegiance, etc., as are required for an alien man or single woman.

D. A. B.

### INTERNATIONAL NOTES.

**Australia.** In view of the many suggestions in the Australian press for the control of venereal disease, the committee of the United Associations of Women has sent a letter to the Prime Minister. They request that no act be taken by the Government "which will result in setting aside any woman or women as a vehicle for the so-called sex appetites of men." They suggest that the incidence of the disease would be lessened by the appointment of uniformed police-women to be on duty in parks, hotels, restaurants, places of amusement, and other public places, and that public parks be lit. They protest against the present tendency of the authorities to arrest and detain girls "caught in suspicious circumstances with men," the men being allowed to go free. We commend all this part of their letter but take the gravest exception to that paragraph in it which states that V.D. would be eliminated if the remedy already "in operation in both Russia and Germany for some years" were applied, "namely, the periodic and frequent examination and compulsory treatment of all people for V.D.," a suggestion which amazes and horrifies us.

\* \* \*

Queen Salote, 6ft. 3in. tall, ruler of the Tonga or Friendly Isles, already a D.B.E., has been appointed an Associate Dame of the Venerable Order of the Hospital of St. John of Jerusalem, as announced in the *London Gazette*.

Tonga, a little group of isles on the route from San Francisco to Sydney, was incorporated as a protected State within the Empire at the request of Queen Salote's grandfather, whom she succeeded in 1918.

The Queen is the only ruler within the Empire whose style of "Majesty" is recognised by the British Government.

Queen Salote is pure Maori, 34 years old, a keen motorist, golfer and yachtswoman. She is shy and leads a simple life. Her subjects, who number 30,000, are mostly Methodists.—*Daily Sketch*.

### HON. TREASURER'S NOTE.

Thanks to all those who have responded to our appeal, more than the £50 required to clear us from debt has been received and we are most grateful to all donors, and to buyers at the Office Sale.

Subscriptions to the Alliance and to the "Catholic Citizen" are now due. We beg all

(Continued overleaf.)

our friends to send their subscriptions without delay, and thus save extra work and expense (not to speak of paper) at the Office. We remind subscribers that the minimum subscription to the "Catholic Citizen," 3s., and the minimum annual subscription to the Alliance, 1s., do not cover even the expense of sending notices, especially nowadays, and we appeal to them to raise their total MINIMUM subscriptions to 5s. a year.

### A MESSAGE TO WOMEN.

From the Women's International League.

"To the Women of the World from the Women's International League in Great Britain:—

Women and Mothers all over the world are suffering as never before. Bereaved and sorrowing they share in spirit not only the agonies of their loved-ones on the battle-fields, but the sufferings of the countless victims of violence and hatred, of those millions who have lost freedom or are dying in defence of all their ideals.

Misery and starvation are everywhere, yet women still show dauntless courage and faith in their efforts to preserve life, to alleviate suffering and to keep alive the spirit of freedom and a belief in the future.

We, who are living in a country still free, send our sympathy, gratitude and love to all those whose sufferings are greater than ours, who have lost liberty, loved ones and all security of life. We feel with you in your pain and sorrow, whatever nation or race you may belong to, and we look forward to, and mean to work for, a world in which the well-being of each individual shall be the supreme and dominant motive for all the actions of States.

United by our common sorrows, we can take courage and inspiration from the bravery and devotion of other women. Yet we must not forget that humanity is going through this present agony partly because so many of us, though believing in ideals of peace, did not do enough to make them realities. In this dark hour we must show our strength, courage and reconstructive ability in every sphere of life, and hold to our conviction that the peoples of the world can live together in free co-operation, renouncing dominance and exploitation.

We, in the Women's International League, desire no advantage which is gained at the cost of the suffering and degradation of millions of innocent people, who could not choose their nation, or race, and we pledge ourselves to work as never before to ensure that humanity will never again have to suffer what millions are suffering now. We pledge ourselves to use our freedom to work for freedom for all, to liberate the world from the evils of war, exploitation and oppression, and to work for a new life for mankind.

Across land and sea, we send our greetings with this message to the women of all countries."

**Character from Handwriting.** Helpful, interesting, true. A priest writes: "certainly helpful." Send 1/3 and stamped envelope with specimen of writing. W-f., St. Joan's Alliance, 55 Berners St., London, W.1.

## ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE

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Organ—"The Catholic Citizen," 2d. monthly.

### OBJECT.

To band together Catholics of both sexes, in order to secure the political, social and economic equality between men and women, and to further the work and usefulness of Catholic women as citizens.

### MEMBERSHIP.

All Catholic women are eligible as Members, who approve the object and methods, and will pay a minimum annual subscription of 1s. Men are invited to join as Associates, on the same conditions, with the exception that they may not elect or be elected to the Executive.

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