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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.

What Constitutes the Essentials of a Home?

By JOAN MORRIS.

The following article was written as a reply to Mary Singleton's criticism—published in the South African paper, the *Southern Cross*—of my article entitled "Women and Work," published in the *Catholic Citizen*, October, 1940. Mary Singleton considers my ideas as contradictory to the Catholic Teaching on the importance of the "Home." Needless to say, I am a keen supporter of the "Home." However, to answer the points raised it is necessary to investigate what constitutes the *essence* of a "Home."

Is cooking and housekeeping an essential part of the Home? It would seem to be so as it has been linked up with the concept of Home for many centuries. On the other hand, it is not right to expect every woman to have the same capacity for housekeeping. It would therefore be better for some to keep house and others to follow another occupation.

This argument is not only to the advantage of the woman, but also to the man, as he is thereby delivered from the dilemma of choosing between the woman he loves and a good housewife.

What then does constitute the essentials of a Home? I believe the right answer is: companionship of man and wife, and well-being of the children.

There is no doubt at all that in order that there should be full companionship between husband and wife, it is necessary that both have similar chances of mental and spiritual development. The physical relationship between husband and wife has proved over and over again to be insufficient to hold them together for any great length of time. The freedom to choose the work that lends itself best to the

mental and spiritual well-being of the partners is therefore essential to the Home.

In the Home, without any very deliberate organisation, it has been quite naturally arranged in the past that the woman, who is bound to keep close to her home in order to care for the children, should take over the housekeeping and cooking, allowing the man to manage things farther afield. It is not that cooking is in any way second nature to women, many men make excellent chefs. It is only that it was found convenient to arrange things in this way.

It is a gross lack of imagination to think that with the change of civilisation in which work is becoming more and more specialised, that there can be no alternative arrangement made which still would be in conformity with the essentials of Home Life.

Some of the new organisations of to-day have proved definitely contrary to the good of the Home, such as the communal restaurant, as it takes away from the intimacy of the hearth. But that does not mean we must despair of any other solution and immediately advocate the return of the woman to the house, refusing her any choice. I personally would like to see the institution of communal kitchens from which one could order meals already cooked and delivered by van to each house. One kitchen should not serve too large a district so that individual tastes could be catered for properly.

Here is an imaginary conversation on the 'phone: "This is Mrs. Brown, of 36, East Street, speaking. Good morning. Could you send an Irish Stew for to-day, please, and a

dish of potatoes and onions? Please see they are well cooked, my husband gets indigestion if they are at all underdone. I should like cheese for two and a bottle of beer, and five jellies for the children. Thank you very much. Please see we get it punctually, my husband and I both have to be back at our work at 2.15. Thank you, good-day."

There is very little difference in ordering a meal from a cook or a company of cooks, none of the intimacy of home life is interfered with. The advantages of a Communal Kitchen would be to allow greater space in the house as a large kitchen would no longer be necessary, less coal would be consumed and soot in towns reduced.

I am not concerned, however, in putting forward a plea for the communal kitchen, but I give this suggestion as an example as to how the question can be confronted without turning feebly to "ye Middle Ages" as the only ideal.

It is probable that after the war there will be some radical re-organisation along such lines as put forward, and it is important that Catholics should not hold on to some dry bit of rotten wood, thinking they are thereby saving the cause of religion.

Crosby Hall, Blundellsands,
Liverpool.
3/1/41.

To the Editor, *The Catholic Citizen*.

INDEPENDENCE OF WOMEN.

Madam,

I am aware that signed Articles in your columns do not necessarily represent the opinions of your Society of St. Joan's Social and Political Alliance. But may I venture to say that I consider it unfortunate that the article entitled "Woman Power," in your issue of December 15th, should have been accepted for publication by the Organ of any Catholic Society? This article ridicules by implication the sacred ties of Christian family life as "heavy weights which still impede the independence of women," and among these "weights" are listed the claims of aged parents, the wish of the husband to be with his wife, and "the care of children, young or of any age."

I am here chiefly concerned with the suggestion that the married woman may suitably regard the claims of husband and children as heavy weights impeding her independence. If a young woman wishes to retain her girlhood's independence then she has no right to marry at all. In married life she can, indeed, retain the right to the independence of thought and action which strengthens her as an individual, and therefore strengthens her value in the great unity of family life. This family life, with its enriching relationships, is the choice of every woman who makes marriage vows, and hereafter her noblest self-fulfilment is to be made in her own family. Economic conditions which impair this fulfilment are much to be deplored, since they deprive

both parents and children of their full development according to the family pattern ordained by God.

And, if St. Joan's Alliance is working in the interests of a Christian civilisation, is it appropriate to publish an article which speaks slightly of the relationships in the Christian Home? Unless the Christian home is strongly established we can have no hope of re-building a Christian civilisation.

Yours, etc.,

THERESA BLUNDELL,

National President, Union of Catholic Mothers.

Mrs. Archdale writes: "I most truly regret that any thought of mine expressed in the written word should have given offence. I trust that you can give me space in which to reply to what appears to me to be a misunderstanding."

First I reject both the "implications" read into my words by your correspondent. No such implications entered my thoughts nor do I think they can be read into my words.

In listing what are frequently abuses, I made two mistakes. One in introducing a matter not strictly pertaining to the subject of the article; two in the final clause: "the care of children, young or of any age," not defining its abuse.

To call attention to the abuse instead of the good use of family duties was the obvious intention of the whole paragraph.

I trust that your correspondent will accept my sincere regrets for having so expressed myself as to offend her and I ask her to consider the proffered explanation from one herself a mother of three and grandmother of five."

[St. Joan's Alliance has always maintained that everything should be done to enable mothers to remain in their homes, nothing to force them to stay there—i.e., to forbid them to take outside work. Obviously the war has broken up home life in many directions, in a way unparalleled in history, and the most we can hope for while it continues is that the very young and the very old shall be made to suffer as little as possible.—Ed.]

Owing to the generosity of members and friends the "Bring and Buy" Sale of last month realised the required £40 to cover the debt on the *Catholic Citizen*. We beg members to continue the good work and thus spare needless anxiety to the "Office." We offer grateful thanks to our donors and patrons.

Annual Meeting.

The Annual Meeting will be held on Saturday, March 15th. Nominations for Committee and resolutions for the Agenda must reach the Secretary not later than February 9th.

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

Notes and Comments.

We hope all our members are busy collecting signatures to the petition enclosed in our last issue, begging for equal compensation for war injury for men and women, which will be publicly presented to the House of Commons.

The Petition is being organised by the Equal Compensation Campaign Committee, under the Chairmanship of Mrs. Tate, to whom, with other women M.P.'s, we owe a deep debt of gratitude for their insistence on this matter, both inside and outside the House of Commons.

The completed petition should be returned to the Office before the end of January. Even one signature is of value (though naturally the more the better), and we beg each member to realise her responsibility by signing and getting others to sign.

Speaking broadly, women get 7/- less compensation than men for war injury.

* * *

The *Quarterly Leaflet* of the Women's Farm and Garden Association recalls the struggle of the women's organisations to obtain a national minimum wage for women permanently engaged in the agricultural industry.

"... An effort was made in June, 1940 (unfortunately without success), when the Bill for a national minimum wage for male workers was before the House of Commons. Our deputation to the Minister of Agriculture was led by Miss Irene Ward, M.P. . . . Now that the male minimum wage has been raised to 60s, we shall renew our efforts. . . . At present the minimum wage for women is fixed by County Agricultural Wages Committees and varies in every County. These wages do not justify the retention of women to the industry, and have been the cause of the loss of many skilled workers to better paid work, at a time when the demand for experienced workers far exceeds the supply."

In the House on November 27th, in answer to a question put by Miss Cazalet, the Minister of Agriculture (Mr. R. Hudson) said that he was aware of the position regarding minimum wage rates for women workers in agriculture and that the Agricultural Wages (Regulation) Amendment Act, 1940, requires Agricultural Wages Committees in fixing wage rates for all classes of workers, including women, to have regard to the national minimum wage prescribed for adult male workers. Consequently he did not think there was any need for new legislation.

* * *

We were delighted to see in the New Year's Honours List the name of our late Chairman, Mrs. Laughton Mathews, Director of the Women's Royal Naval Service, who has been

awarded the C.B.E. We offer her our warmest congratulations.

In reply to a letter of congratulation sent by our Hon. Secretary, Mrs. Laughton Mathews wrote:

"I am most grateful to you and St. Joan's Alliance for your congratulations. No message gave me greater pleasure. I have always realised how much I owe to St. Joan's in experience that is of the utmost value to me now. I am of course pleased about the C.B.E., but don't look on it as a personal affair but as a recognition of the good work of the W.R.N.S."

* * *

The Honourable Mrs. Home Peel, Chairman of the National Council of Women, has been informed by the Home Office that 393 appointments of regular policewomen have been authorised, of which number 326 were actually appointed (November, 1941). Of 160 authorised appointments of attested W.A.P.C., 81 have been appointed.

* * *

To our associate member Don Sturzo, now in the U.S.A., we send our warm congratulations on his 70th birthday. A distinguished priest and politician, in his own country of Italy he was leader of the Popular Party which had an active women's section and a considerable number of women in the affiliated Trades Unions and which included woman suffrage in its programme.

At a dinner given by St. Joan's Alliance in his honour, in 1925, Don Sturzo said that he had always believed in woman suffrage, especially because the same educational and spiritual influence exercised by women in the family, was needed in public life. Just as there were men in religion who felt it their duty to bring religion into public life, so women had, as it were, a sacerdotal duty to bring the qualities she stands for in the home into national and international life.

Members of the Committee have been much excited by the arrival of sundry large and tempting parcels at the Office. These contain delicious stores (dried fruit, tongues, sugar, tea, honey, cream, etc.) sent us by the Executive Committee of St. Joan's Alliance in Australia. No member of our Committee has been forgotten and needless to say we are exceedingly touched by these generous and thoughtful gifts.

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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Mothers of Children

The Report of the Commission appointed to inquire into the disturbances in the Copperbelt, Northern Rhodesia, was long in coming to this country as the first consignment went down. Since then, however, it has aroused comment in many quarters, despite the major preoccupation of the war. In April, 1941 there was a keen debate in the House on conditions in the Copperbelt, in which Mr. Creech Jones took an active part. In our own paper Miss Mabel Shaw made apposite comment and explained much where the Report touched upon conditions infringing on the lives of African women. The latest comment comes from the Anti-Slavery and Aborigines Protection Society* who have issued a Memorandum on this Report, containing some very excellent recommendations. It has to be remembered that the disturbances (which took place in March 1940) were, as the above Memorandum justly points out, merely a symptom of a growing dissatisfaction of African workers in the Mines, on many counts. That they would perhaps have never taken place if the African workers had understood the workings of an European Trades Union strike is really beside the point. As an outsider sees it there was a strong perception of racial inferiority, the Africans feeling in some dim way, beyond reason, that they were not getting a fair deal. Lack of an adequately educated section of African workers led to an increase of unreason—and the moment a match was set to the brand it proved ready for an ugly blaze. The situation was handled well by the European authorities, the Commission

appointed to make investigation did its job thoroughly and justly—yet its final recommendations are curiously watered down and the Government of Northern Rhodesia does not even accept these mild recommendations in full. Some improvements are to be made in the matter of pay and bonuses, the Government is taking further responsibility for education and "adequate married housing accommodation will be provided by the companies in the nine compounds but the acceptance of the Commission's recommendations on this point does not commit the Government to the policy of establishing a permanent industrialised population in the Copperbelt."

Owing to lack of education and experience the majority of African wage earners in Northern Rhodesia "are clearly not ready for trade unionism." (Memorandum). The Memorandum urges that some . . . body representing industrial native interests should be set up" and the number of properly qualified Labour Officers increased. Although allowance has to be made for the fact that the Africans receive rations and free housing, and that the cost of living is presumably cheaper for them than for the European living in Africa, the increased rates of wages and bonuses still "ignore the great prosperity of the mines and have little regard to the rising cost of living." The Memorandum makes certain suggestions that would help to fill the gap of "great disparity" between the remuneration of Europeans and Africans. This of course brings up the whole vexed question of undercutting and Trades Unions. A sort of vicious circle occurs when the European Trades Unions refuse to consider the appointment of Africans to higher posts at lower wage rates. Here may be seen a good deal of

*—Denison House, 296 Vauxhall Bridge Road, London S.W.1.

jealousy and unconscious colour-bar feeling at work. The Memorandum recommends:

"The principle of equal pay for equal work must be maintained but must not be practised so as to establish an effective colour bar. A certain quota of positions tenable either by Europeans or Africans should be reserved and allocated by a Government Board in which employers and workers of both races should collaborate."

The fundamental issue which the Government is shirking is whether they should recognise the growth of a permanently established industrial population or do all in their power to encourage only very short term labour contracts. In fact it is perhaps not such a difficult problem as would at first appear. A population whether permanent or temporary has certain rights to decent housing conditions making possible a stable family life, and proper Social Services. Undoubtedly a certain proportion of Africans will become industrialised—for those who do not wish to become urbanised travelling conditions and terms of contract should be made as easy as possible to facilitate a continuance of their rural life. The Memorandum considers "more direct taxation is necessary to meet the cost of social improvements." The Companies, together with the Government are responsible for recreational facilities; they refuse responsibility for education which has been undertaken by the Government. The Memorandum of the Anti-Slavery Society makes many recommendations regarding the "provision of the necessary social services" among which are the following points:†

Provision of farming plots accompanied by a sustained education in the agricultural methods necessary for the small holding; the building of houses large enough to secure the decencies of family life; registration of native marriages contracted in urban areas; preferential housing treatment for couples legally married; free transport to the rural areas for deserted wives and widows; free and compulsory education for the children in the mining areas; grant of leave of absence to mine workers to visit rural areas.

As the Memorandum points out: "The expenditure for social services is in the main a responsibility of the local Government, even if a direct liability remains on the industry in the Copperbelt."

"The Committee (of the Anti-Slavery and Aborigines Protection Society) deplores the unwillingness of the Colonial Government to formulate its policy on industrialisation . . . (It) would like to remind the Government that an orderly and contented native community on the Copperbelt

†—Several of these recommendations coincide with those made in our Statement on the Position of African Women presented to the League of Nations Assembly in 1937.

can be established only on a basis of stable family life—a need that is as important in the case of the temporarily urbanised natives as it is for those permanently remaining at the mines."

We feel, with Mabel Shaw and with Mr. Creech Jones that the women living on the Copperbelt should receive special consideration if they are to play their proper part in a happy native community. All their work has been taken from them, nothing put in its place. Work is status, is indeed one of the constituents of life itself. Something must replace the work in the native villages, the cooking, the organisation of the children into tribal life. To the women above all applies the recommendations, quoted above, on education in running small-holdings. Adult education must be seriously considered for her, adequate provision must be made for her recreational occupation. It would seem that something run on the lines of our Women's Institutes, combined with a determined effort to provide education in any branch of learning or practical subject she may wish to master, would best meet her needs. Sympathetic welfare workers are also undoubtedly necessary to arouse her interest and draw her from the apathy engendered by enforced idleness. It is no exaggeration to say (and it has often been said) that the happiness of a community primarily rests on the happiness of its women. From organised occupation these women would go back to their homes happier persons and better able to run their households and look after their men-folk and children adequately.

When will our rulers learn that *it does not pay* to neglect any human person in their charge, black or white, male or female, gentile or Jew? Above all it does not pay to neglect children, and women of every race are the mothers of children.

CHRISTINE SPENDER.

TWENTY-FIVE YEARS AGO.

Leonora de Alberti in the "Catholic Suffragist,"
January 15, 1917.

(Caroline Chisholm) had unbounded faith in family life as the basis of a country's prosperity, and her great aim was to re-unite wives and husbands and families. She has been called the apostle of social virtues and the ambassador of wives and children. In her letter to Earl Grey on "Emigration and Transportation" she declares: "All the clergy you can despatch, all the schoolmasters you can appoint, all the churches you can build, and all the books you can export, will never do much good, without what a gentleman in that colony (Australia) very appropriately called God's police—wives and little children."—*The Saint of Australia.*

International Notes.

After the last war many women won citizen rights for the first time. But comparatively few ever used the power those rights conferred or realised that with them came definite responsibilities. If the masses of women workers and housewives in all countries had made it their business to understand something of national and international affairs, of economic causes and their political effects; if they had striven for wider vision and wider influence, then their children might not now be living through a war far more devastating than the one they themselves had to face 27 years ago. Will women become more disciplined, more interested members of the community, more eager to take responsibility in building a new civilisation and more determined to win that equality of status without which they will never be able to give full reign to their desire to serve?

Many will realise for the first time the necessity and value of the trade union movement and the duty of every nation to ensure that its workers have good conditions and adequate wages. They will also know from personal experience that the principle of equal pay for men and women who are doing equal work—a principle for which co-operative women have striven during many years—is still far from being universally applied. Housewives will have had brought home to them the small concern their problems usually arouse among the community as a whole, and they will realise that to safeguard the interests of the home they will have to look far beyond it to all the national issues that determine its security.—*New Year Message of the International Co-operative Women's Guild to the Housewives of the World.* (Co-operative Women's News.)

* * *

In reply to a question in Parliament, put by Mr. Sorensen, Mr. George Hall, Under-Secretary of State for the Colonies, made the following statement on girls' education in Nigeria (15th October):

Girls' schools in Northern Nigeria are not subdivided according to ages in the manner suggested in the first part of my hon. Friend's Question. In nearly all Native Administration and Mission Schools, the classes are co-educational. On 31st March, 1940, there were in the Native Administration elementary schools 1,415 girls, as against 1,118 in 1938, and 795 in 1937. In the five Native Administration schools providing specifically for girls there were 179 girls, making a total of 1,594 in Native Administration schools as against 1,309 in 1938. At the same date

there were 3,944 girls in Mission schools (3,433 in 1938) which, in the main, provide for southerners living in the Northern Provinces or for non-Moslem areas. The particular need for trained African teachers is recognised, and, as a start to meet this need, a Training Centre was opened at Sokoto in October, 1939, with 21 pupils. The students are mostly young girls who need much help and supervision. Increasing interest has been shown in female education in the Northern Provinces during recent years, and the prejudices against girls' education are now breaking down. There is no special desire for segregation, and in several places where separate girls' classes were formed with a great deal of caution some years ago, the girls now mix and are taught with the boys.

* * *

In *Catholic Action* (U.S.A.) we read of the Committee for Christian Home and Family initiated, in 1939, by the Most Reverend Bishop of the Diocese of Buffalo. This Committee is composed of Catholic Mothers of tried faith and experience who convey a message of the personal solicitude of the Shepherd of the diocese for the "lamb" of his flock, to mothers just embarking upon the high mission of motherhood.

"These messengers of the Bishop visit each new mother in the Catholic hospitals and offer, to all who desire it, a regular service of aids for religious education, prepared and printed for the use of the Committee, and their own experience . . . is freely offered to those who care to call upon it. An attractive leaflet, bound up with the Bishop's coat of arms, is given to the new mother by her visitor which explains fully the (workings) of the Committee and she is asked if she cares to avail herself of its services.

" . . . The Bishop's plan calls for the first contact to be made in the hospital, when the baby is entering the second week of life and the mother is beginning to regain her strength. . . . Once mother and baby are back home, the service begins with a friendly, informal: 'Good afternoon, Mrs. X. I am a member of the Bishop's Committee for Christian Home and Family. The Bishop has sent me with a gift for your baby and his blessing for your household.' The blessing is inscribed upon a card, bearing the episcopal coat of arms and a medal of the Blessed Mother for the baby to wear."

* * *

Mme. Marie Koestler, former Austrian M.P., informs us that a co-ordinated Committee of Austrian women has been set up representing all prominent Austrian organisations in this country. The principle task of this Committee will be to enable Austrian women to take a more active part in the war effort.

Women in Industry.

Extract from the "Labour Woman." (Editor's December Letter).

"The question of married women in industry holds first place among members at the moment. At local and county conferences I have addressed, and in my correspondence, the question has come up over and over again. One thing is clear. Few married women with children who are very young want to go into factories or take up other kinds of war work. When they do, it is economic pressure which drives them, especially the inadequacy of soldier's dependants' allowances in areas where rents are high. If the truth is to be set down it must be recorded that many of these young mothers go to work, resentfully and unwillingly, because they must, not because they want to.

On the other hand, I have found that many women whose children are of school age are genuinely anxious to take part in the war effort. Some of them are angry because nothing happens when they have offered their services. While they do not know the reason they suspect it is because they are considered too old! If this is so, there is need for much stronger pressure on employers to take the women who are over 35 or 40.

It is also clear that industry must do more to meet the domestic circumstances of married women who want to pull their full weight in the war effort. Too many people seem to think that there is one simple solution for the problems of the married woman who is wondering whether she should take a job: war-time nurseries, or school meals, or special shopping facilities. But every woman has to consider several factors before she decides. She is still responsible for the comfort of her home. To ensure a mid-day meal for her children at school or to keep the shops open late so that she can do her shopping on her way home from work or to provide a nursery for a child below school age does not meet all her problems. I find, however, that the idea of part-time work for women is immensely popular everywhere and it is important that schemes for part-time employment should be developed wherever possible in shops, in offices and in factories."—*Mary Sutherland.*

We ask prayers for the repose of the soul of Miss McManus, an early and faithful member of the Alliance, who died recently.—R.I.P.

HON. TREASURER'S NOTE.

Subscriptions to the Alliance and to the "Catholic Citizen" are now due. We beg all 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" is now 3s. Minimum annual subscription to the Alliance is 1s. at the same time we remind members that 1s. does not cover even the expense of sending notices especially nowadays and we suggest to them that they should make 5s. the minimum subscription to include the "Catholic Citizen."

The Courage of St. Theresa.

Almost six hundred years ago St. Teresa of Jesus wrote in the opening lines of the xxvth chapter of her "Life": "I hold this courage which Our Lord has given me against demons (and from the context, incompetent confessors too, whom in a previous pregnant passage she declares she feared even more than Satan himself) as one of the greatest gifts He has given me. For it is most grievously inconvenient that a soul should be fearful and timorous of anything save offending God." And not only here, but by countless other incidents recorded either in her writings or her various written works, the practice of this virtue which really comes by practice even when instilled supernaturally, goes highly recommended. More than one instance is known wherein this charming nun without being the least bit brazen, amazonish or mannish, rather rendered her complete femininity the more so, by her mental alertness and intrepid coolness in the face of dire disaster. And we speak not only of that by which the saints are ceaselessly menaced within the spiritual order. No indeed. St. Teresa lived in an age when intrigue, the poison-cup, the assassin's dirk, street brawls in the shape of sword fights were the order of the day. As in those early frontier days of our own country, more often than not, a man's life depended on how fast he could draw his weapon and defend himself. The difference being, of course, that men carried keen rapiers in place of fire-arms. She herself knew the meaning of personal, physical danger, but her hidalgo (noble) blood made her defiant to it. Not for nothing was one a daughter of the House of the Cepedas and Ahumadas! On her family's coat-of-arms were quartered the

(Continued overleaf.)

insignia of some of Spain's most gallant knights; though it was typical of Teresa's high-spirited love in a land where *pure blood* was so highly esteemed, that she courageously renounced it all and begged her spiritual daughters, her Discalced Carmelite Nuns to set no store by it. Indeed, she was to say in that collection of gems from the treasury of her lucid, limpid, lovely mind, her incomparable "Way of Perfection," written expressly for the spiritual guidance of said daughters, "that her blood ran cold at the thought that any of them should ever claim superiority because of their birth and breeding."—*Little Flower Magazine* (U.S.A.).

TOWARDS CITIZENSHIP

A Handbook of Women's Emancipation

Compiled by

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