

WOMEN'S · SERVICE
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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 JUNE, 1935.

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

The Message of Istanbul

By VERA LAUGHTON MATHEWS

The Twelfth Congress of the International Alliance of Women for Suffrage and Equal Citizenship has a special significance—it is the first Congress to be held in the East. We have of course had Eastern delegates at other Congresses, but to meet a few outstanding and carefully chosen women is very different from meeting all kinds and capacities of women on their own ground, from seeing their homes and their ways of living. No other Congress can have the same value in gauging how far women have already travelled and how far they have still to go.

All the sufferings and sacrifices endured by women in this country in the cause of women's freedom were justified by the sight of the women of the East—Turkish women, Indian women, Egyptians, Persians, Arab women from Syria and from Palestine, discussing vital problems with the women of the West. Some of the most eloquent and most forceful speeches of the whole Congress came from countries where the women are only now emerging from a state of servitude.

There was for instance the speech of Miss Morson of Jamaica, the first delegate of the negro race to a Congress of the International Alliance. She made an impassioned appeal to the Western women not to leave the black people behind in their work for progress. At a later session the Congress unanimously adopted the resolution sent in by St. Joan's Alliance and proposed by Miss Christine Spender, dealing with the position of women in mandated territories such as parts of Africa, and proving in fact that the women who have themselves won a certain measure of freedom do not intend to forget their sisters who are still in a position approaching slavery.

Another very moving speech was made by Mrs. Demeschquie, an Arab woman from Syria.

She said how painful it was to look back to the days when their mothers were compelled to stay within the walls of their houses and do nothing but household tasks and deck themselves with flowers and jewels for the return of their men. And she added, "The wedding day to which a young girl has looked forward for years is not more happy than to-day is for me when I see Arab women working with all the women of the world."

The Indian women were as usual outstanding personalities. Mrs. Hamid Ali, the leader of the delegation, told the Congress that unfortunately child marriage was still a burning question in India; the Sarda Act was extremely defective and they wanted an Act giving powers to stipendiary magistrates to forbid child marriages. The resolution deploring the evil of child marriage stood in the name of the British delegation, and was proposed by Mrs. Pethick Lawrence, and supported by Mrs. Hamid Ali.

Another member of the Indian delegation, Mrs. Hussain, had been only eighteen months out of purdah and was married at the age of fourteen. She took her B.A. degree when she was the mother of seven children, and has since become one of the foremost educationalists in her State of Mysore.

The Yildiz Kösk, the magnificent palace where the Congress was held, was in itself significant. Built as a palace by the late Sultan, its bright painted walls, brilliant candlelabra, gilded ceiling and luxurious fittings must have accorded strangely with the earnestness and endeavour of the Congress. And if there still lingered a haunting presence of the tragic wasted lives of women of the past, a presence that seemed oppressively real at times, one could but hope that the spirits of those women could look down on

what was now passing between those walls, and be at rest, content. It was wonderful that our Congress with its message of hope and work and fulfilment should have been held in such a spot—wonderful to see there on the bright flower-painted wall, the gold and white banner of the International Suffrage Alliance with its flaming sun above the one word, Justice, and on each side of it the scarlet flag of Turkey, for so many centuries the symbol of the subjection of women.

The work of the Congress was divided into six Commissions. Suffrage still has to take an important place, and some of our near European neighbours must have felt in a strange position faced with the complete legal equality of Turkish women. The Equal Moral Standard Commission created a tremendous impression in a country which has so recently emerged from organised polygamy. The meetings of this Commission were crowded with the Turkish public—as many men as women, some of them public officials and many young people of both sexes. Unfortunately in this respect the new Government of Turkey has not followed an enlightened policy. It has followed closely the abominable regulationist system of France, with its licensed houses and strict medical supervision of the women. The Chairman of the Commission, our friend Miss Alison Neilans, while pointing out that expert medical opinion had completely abandoned this system, and that it must inevitably be bound up with the terrible traffic in women, adopted the policy of insisting that Turkey so long as she followed this system was retrograde and not yet in line with modern thought.

The third Commission dealt with Like Conditions of Work, and no subject is of greater importance at a time when continued attacks are being made in so many countries, including our own, on the woman worker.

Then there was the Commission dealing with the position of women under the law, which varies greatly, there being still countries where the married woman has not the right to her own property. The efforts to obtain for the married woman the complete status of an independent adult human being were also shown in the Nationality Commission, which asked for an International Convention guaranteeing to the married woman the same right as a man to retain or change her nationality.

Lastly there was the Commission for Peace, the question which is so closely concerned with all social progress and human advancement.

No account of the Congress would be com-

plete without mentioning the quite perfect way in which Mrs. Corbett Ashby presided over that great gathering, even to the extent of making two short speeches in Turkish. No one could have seen her there without realising how deep, beneath her grace and charm of manner, were her sincerity of purpose and devotion to ideals.

We were given a great welcome both by the Turkish Women's Union and by the Turkish authorities who eased our path by supplying us with special facilities for passports and customs and free passes on the trams. The British Ambassador gave a lovely garden party as well as several luncheon parties; the American Embassy gave an evening reception; the Prefect of Istanbul entertained several hundreds at dinner, and there were magnificent receptions given by Mrs. Corbett Ashby and the Board, by the Dean of the American College for Girls, by the Mayor of Istanbul, and by the Turkish Women's Union, not to speak of the reception given by Archbishop Roncalli to the Catholic delegates, which was reported in our last issue. The Turkish women also gave us a delightful trip up the Bosphorus on Easter Sunday with a buffet lunch at the magnificent Beylerbey Palace.

After the Congress a delegation of thirty women visited Ankara, the new capital, on the invitation of the President, Kamal Atatürk, who is hailed by the Turkish women as their liberator. Only one member from each delegation was included, and Miss Picton-Turbevill represented Great Britain. The deputation was conducted all round the new model town, visited the President's experimental farm, and had the honour of being received by the President.

Whatever may be our opinion of Dictators, we cannot but be thankful that Turkey's Dictator has had the tremendous vision and courage to realise that for the make-up of an efficient modern State, the freedom of its women is a necessity.

On paper, the Turkish women have now complete legal equality. All professions and occupations are open to them; they have equal pay and equal education. It is inevitable, after generations of subjection and when their freedom has been presented to them as a gift with no struggle on their part, that they should still have some way to go in gaining mental and spiritual equality. That they must achieve for themselves—and remembering the many outstanding qualities of brain and of heart of our hostesses, so newly emancipated, we are sure that they will win through.

Notes and Comments

On May 30th, the anniversary of the burning of St. Joan, Father Dunstan, O.S.F.C., kindly offered Mass for the intentions of St. Joan's Alliance. In accordance with our custom, a wreath tied in our colours was placed on the shrine of St. Joan in Westminster Cathedral.

* * * *

A letter has been sent to the Minister of Labour protesting against the Government's reply to the I.L.O. Questionnaire, which favours an International Convention prohibiting women from employment on Underground Work in Mines of all kinds. Such a Convention would bind not only manual workers but also professional women, such as doctors, nurses, engineers, etc.

In view of the more liberal attitude of the Government in pressing recently for the exemption of certain categories of women from the provisions of the Night Work Convention, we are at a loss to understand the rigid line taken up on this proposed new Convention.

* * * *

On May 29th the Lord Chancellor introduced a Bill into the House of Lords "to amend the law relating to the capacity, property and liabilities of married women and the liabilities of husbands . . ." The objects of the Bill are to widen the present liability of the married woman for her own wrong-doing and to free the married man from serious legal liabilities in cases where he is not a wrong-doer. It follows the recommendations of the Law Revision Committee to which we referred in our January issue. We regret that the Bill fails to propose the removal of the restraint on anticipation from the property of women already married with such property, and hope that an amendment to remedy this omission will be incorporated. During the second reading of the Bill, the Earl of Listowel asked the Lord Chancellor to consider amending the law which now made husbands responsible for their wife's income tax—an amendment for which feminists have long been pressing. The Lord Chancellor replied that he would bring this matter to the notice of the Chancellor of the Exchequer.

* * * *

A series of questions in the House of Commons, followed by correspondence in the *Times*, has recently drawn attention to the fact that there are very few women on the staff of the Unemployment Assistance Board. On the

headquarters staff of the board only two women (one Higher Clerical Officer and one Executive Officer) have been appointed to any posts above the basic clerical grade while the appointments in the area offices are not much better. All the six Regional Officers are men, 25 of the 29 District Officers, 72 of the 78 Assistant District Officers, and 302 of the 325 Area Officers. It appears that no lack of suitable women applied for posts in the administrative executive, higher clerical and staff officer grades, but only a small proportion of these applicants were interviewed and ultimately only two women, in the two lowest of the grades mentioned, were appointed. (We take this information from "*Opportunity*.")

It seems unreasonable to consider that women are less suitable for Unemployment Assistance Administration than men. The pioneers of Public Assistance were the women who did so much in the way of voluntary philanthropic welfare work when every other avenue of public service was closed to them. The Government takes over what women have begun and immediately men are thought to be more suitable for the administrative jobs involved.

* * * *

One of the worst cases of discrimination against a woman for many years, happened recently in Liverpool in connection with the filling of a vacancy occurring in an administrative post in the Housing Department. The Housing Committee of the Liverpool City Council had the appointment under consideration, and finally two women and five men were chosen for interview, the result being that the post was offered to Miss J. M. Thompson, Estate Manager to the County Borough of Rotherham, subject to the confirmation of the Council. The Council, however, refused confirmation. The reasons given for this refusal were: Councillors "did not like" the appointment of a woman; they considered that it was a man's job to supervise men, and among the official duties was the control of the staff engaged in the letting section, some members of which were men; they also objected to the appointment of an "outsider," although Miss Thompson is a native of Liverpool and a graduate of its University; they complained of the smallness of the majority who voted on the Housing Committee and of the inadequacy of Miss Thompson's experience in a "small town like Rotherham."

(Continued on page 52)

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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A Red Letter Day

On May 30th, Ascension Day, and the anniversary of the martyrdom of St. Joan, St. Joan's Social and Political Alliance gave a dinner in honour of the Prime Minister of Australia and Mrs. Lyons, at the Criterion Restaurant. Many distinguished guests and representatives both from Catholic and feminist societies were present.

Grace and the Prayer for the Pope were said by the Bishop of Pella.

After the toast of the King, the Chairman, Mrs. Laughton Mathews, proposed the toast "Our Guests." Referring to the days when the relations between suffragists and Prime Ministers had been somewhat strained, she said that the presence of such honoured guests showed that feminism had indeed come into its own. She welcomed Mrs. Lyons, not as the wife of a Prime Minister nor as the mother of eleven children, but as herself and as a distinguished member of St. Joan's Alliance. The Alliance, she said, had first come into touch with Mr. and Mrs. Lyons when they signed the famous petition in favour of equal nationality rights for married women which was presented to the League of Nations from Catholic men and women all over the world. Mrs. Laughton Mathews averred that the true emancipation of women was a principle inherent in Christianity.

The Bishop of Pella, supporting the toast, said that he had joined St. Joan's Alliance when feminism was not fashionable, and persevered though he had been asked why he wished to walk in feminine paths when there were plenty of women to fight for themselves. There were far too many conventions and traditions everywhere hampering both men and women; but Australia was less hampered, being a young country. Mr. and Mrs. Lyons were as charm-

ing as he had heard they were, and he felt sure their visit would have happy and far-reaching results.

Mr. Lyons, who was given a great welcome, said that for long he had stood for feminist principles, and his only difficulty was to know how a battle for such principles should have been necessary when they were so self-evidently just. As regards the nationality of married women he was happy to say that the Government of which he was now head, was in agreement with the terms of the petition he had signed. He was endeavouring to induce the British Government to take forward steps in this direction; but in any case Australia would have to make her own decision. He congratulated St. Joan's Alliance because it was out to take part in the public life of the country and because it worked shoulder to shoulder with non-Catholics. Catholics should not stand aside, but should play their part as citizens in laying the foundations for better things. In his own country at the seat of Government, Canberra, there was a signal absence of any feelings that would hamper a true working together for the country's good. He was grateful to Australian women, who were fighting for feminism in Australia; and he was grateful to St. Joan's Alliance and congratulated it for the example it set in this country. Its work was a work that he hoped would continue to grow in value from year to year.

Mrs. Lyons was also most enthusiastically received and her eloquence and charming personality at once captured the large audience. She said that it had been hinted that feminism was now fashionable but that was not altogether her experience; her eldest son aged 18 for instance, was very sure of male superiority. One day, in the course of a little argument, he

had said: "Well you must grant that spiritually men are superior." It had taken her a little time to grasp what he meant and then she had exclaimed: "You don't mean spiritually, you mean ecclesiastically." It was true that the good Lord had chosen men for his Apostles but it was well known that He often chose to work through the weakest of His creatures.

In spite of men's reputed physical prowess, in the cricket Test Matches, there were always headlines as to the health of the players, but when a women's cricket team had come to Australia—a team of gallant sportswomen—there had been no such headlines, not even head aches. Women did not easily break up; they were trained to endurance from the cradle.

Women who took part in the feminist movement had been accused of seeking only for notoriety; but this was not true. In the past, women's work, circumscribed by home and Convent had sufficed; its value lived on in the world to-day, and the greatest woman in the world, Mary the Mother of God, during her life-time was hardly known outside her home yet all generations had risen up and called her blessed. But women must now look beyond their own homes to where other women need help and other children succour, and to realise this ideal many women had already sacrificed time, convention and all the things they held most dear.

Men very often had a kind of superiority complex and were afraid of women becoming their equals. So they assured them that they were queens in their own homes; what more did they want? But this was not enough. Mary Queen of Scots, was, for twenty years, Queen in a prison. Then, again, women were so often considered merely as news value: their conduct, their dress, their failure in duty never failed to arouse interest. The failure of mothers in parenthood was an everlasting matter for conjecture, yet how often was it considered that failure in parenthood was due to the fact that the father did not do his part? So often he would not realise that boys and girls need a father's care. If men failed their failure was the measure of their lack of co-operation with women in the government of the world for mankind. It was the duty of all to help mankind to rise, and to do this women should have a full realisation of the duties and responsibilities of citizenship, and thus be free to carry out the ideals for which St. Joan's Alliance stood. Mrs. Lyons was proud to be a member of St. Joan's.

Dom Gilbert Higgins, C.R.L., then spoke to the toast of the Woman's Movement. He said that in tackling human problems that part of the world's life known as the woman's movement was not sufficiently taken into account. All should renew their intention of supporting St. Joan's Alliance and all should offer the Alliance their encouragement on that anniversary of a great wrong done and a great glory won—the anniversary of the burning of the virgin martyr St. Joan. St. Joan had led where men hesitated, she had won a victory and delivered a King. In reading a study of St. Joan he had been struck by the fact that whenever Joan was hampered she was hampered by men whose counsels and commands she had obeyed instead of obeying the counsels and commands of her "voices"—the voices of angels and of saints. He would say a word of warning which might help—women must remember when they band themselves together, that they are not obliged to fall down and obey the suggestions of men. They should use their native common sense and genius, which history shows has rarely led them astray. St. Augustine had said of certain women: "Behold these rise up and carry the Kingdom of Heaven by storm—if we cannot march abreast let us not be ashamed to follow."

Lady Astor, supporting the toast with her usual spontaneous vivacity, said she had never been to a dinner which she had enjoyed more. It was no ordinary dinner—she was surrounded by a very remarkable body of women in the members of St. Joan's Alliance. The Woman's Movement had always been known to unite those who held the most diverse opinions—it was truly Christian because Christ's message was a message of freedom to all mankind, including women. She believed that really there ought to be a movement to keep the Lyons here. Not only had Mr. and Mrs. Lyons charm, but they had the courage of their convictions—a courage much needed at the present time which was a trying one for women. She was grateful to St. Joan's Alliance, which never ran away but stood firmly to its ideals and had thus achieved much, but there was still much to be done.

Mrs. Hamid Ali, an attractive figure in her beautiful robes, spoke of her deep gratitude to the women's organisations over here. She felt she represented not only India but the whole continent of Asia, and it was associations like St. Joan's Alliance which, by their example, had done so much to awaken the women of the east.

Mrs. Rischbieth, President of the Australian Federation of Women Voters said that she was very honoured to be invited to toast the woman's movement. It was a movement which constituted part of history. Only if men and women co-operated would the world become a happier place.

Dr. O'Donovan, M.P., then moved the vote of thanks in a witty and graceful speech, during which he said that the lessons learnt that evening would remain with him long. The vote of thanks was seconded by Miss Monica O'Connor who expressed gratitude to all the speakers and affirmed how honoured everyone had felt to hear Mr. and Mrs. Lyons speak. All had heard their praises sung and had been eager to meet them. Members of St. Joan's Alliance valued the mark of friendship and affection which Mr. and Mrs. Lyons had shown them in being their guests of honour.

Altogether it was an unforgettable evening and one which brought not only great enjoyment to all present but also fresh inspiration in our work.

CHRISTINE SPENDER

Societies represented at the Dinner were: the Aquinas Society; the Australian Federation of Women Voters; the British Federation of Notre Dame (de Namur) Associations; the Catholic Council for International Relations; the Catholic Prisoners' Aid Society; the Catholic Record Society; the Catholic Women's League; the Equal Rights International; the International Woman Suffrage Alliance; the Knights of St. Columba; the National Union of Women Teachers; the Nationality of Married Women Pass the Bill Committee; the Open Door Council; the Union of Catholic Mothers; the Westminster Catholic Federation; the Women's Freedom League.

Among many distinguished guests we had the honour of entertaining the following members of the clergy: the Very Rev. Canon Cooney; the Very Rev. Fr. Dunstan, O.S.F.C.; the Rev. Fr. Grimley, D.D.; the Rev. J. Keating, S.J.; the Very Rev. W. McCuskern, O.P.; the Rev. Fr. Mathew, D.Litt.; the Very Rev. Canon Monk; the Rev. Fr. O'Farrell; the Rev. Fr. Penn; the Rev. Hugh Pope, O.P.; the Rev. Fr. Ruhman; the Rev. H. Thurston, S.J.; the Rev. Herbert Vaughan, D.D.

The following has been received from the Rt. Hon. J. A. Lyons:

I should like to say how very much my wife and I appreciated being present at the St. Joan Alliance Dinner on the 30th May, and having the opportunity of addressing such a large and interesting gathering.

As I mentioned during the course of my remarks, it will be one of our happiest memories to take back to Australia.

I wish the Association every success and prosperity, and should like to be enrolled as a member of the Alliance.

A cheque for 10s. 6d. is enclosed.

Women's Right to Earn

The following petition signed by representatives of International and National organisations, including St. Joan's Alliance, has been sent to the 19th Session of the International Labour Conference (Geneva, June 1935):

The Petition of the Undersigned Representatives of International and National Organisations calls attention to the following facts:

1. (a) That the question of unemployment among young workers is on the Agenda of the 19th Session of the International Labour Conference, to be held in Geneva, in June, 1935.
- (b) That in connection with this item on the agenda the International Federation of Christian Trade Unions is organising a Petition to that Conference, which calls for the moral and material support on the part of public authorities to remedy the present situation of unemployed young workers inter alia by putting into operation special work schemes which give full scope to physical capacity, occupational training and the essential rights of human personality.
- (c) That the above mentioned Petition requests the absorption of young workers in the life of the community by the following, among other, measures:
 - (iii) Regulation of married women's employment which would facilitate the return of mothers to their homes.
 - (iv) Prohibition of any replacement of male labour by female labour.

2. That the essential rights of human personality are the same for a woman as for a man and are the same whether she is married or unmarried.
3. That to deny a woman's right to earn because of marriage is to deny her one of the essential rights of human personality.
4. That to prohibit women workers undertaking labour previously undertaken by male workers is to deny women one of the essential rights of human personality and to make such labour a male monopoly.
5. That work itself suffers when employment is given on account of sex rather than capacity.

The Undersigned Petitioners therefore ask

The International Labour Conference to declare

1. That the right to earn is one of the essential rights of human personality.
2. That the right to earn should not be denied because of either sex or marriage.
3. That in all its consequences, physical, social, economic and moral, unemployment is as serious among women as among men.

Notes and Comments.—Continued from p. 49.

Miss Thompson, in writing to the press, was well able to dispose of all these objections. In reality they all boil down to sex prejudice. The Housing Committee sat to choose the best person for the job, not to consider irrelevancies—and that their choice should have been turned down simply because that person happened to be a woman is a crying wrong—a wrong not

only to woman but to the rate-payers and to the whole community.

It is a pleasure to congratulate that ardent feminist and distinguished member of St. Joan's Alliance, Professor Mary Hayden, upon whom the National University of Ireland has conferred the honorary degree of Doctor of Literature. Dr. Hayden has for long been the only woman member of the Senate and the governing body of University College, Dublin. She holds a professorship in Irish history and is an eminent Gaelic scholar. Dr. Hayden has founded a social centre and evening school for the poor children of Dublin, which is placed under the patronage of St. Joan.

A deep debt of gratitude is due to the Suffragette Fellowship for their vigilance and hard work in connection with the episodes relating to women's fight for the vote, in the film "Royal Cavalcade." The Fellowship lent records and pictures from their woman suffrage museum and supervised each episode of the film, with the result that the thrilling suffrage campaign was reproduced truthfully and without burlesque.

A memorable event was the Women's Freedom League Jubilee Dinner held at the Avenue Restaurant on May 14th. Mrs. Pethick Lawrence presided, and among the distinguished guests who spoke were Lady Astor, Mrs. Corbett Ashby, Miss Nina Boyle.

During the evening a telegram of congratulation signed by representatives of Women's Societies present, including St. Joan's Alliance was sent to their Majesties King George V and Queen Mary. A very gracious acknowledgement was received from Buckingham Palace.

The Woman's Movement has lost yet another pioneer in the death of Miss Jane Addams. Miss Addams was an ardent pacifist and humanitarian. She was the founder of Hull House, and to her Chicago City owes its Juvenile Court, the Factory Inspection Laws, the Workmen's Compensation Act and many city ordinances which benefit the working man and his family. In 1931 Miss Addams was joint winner of the Nobel Peace Prize. Her portrait appears on one of the special Turkish stamps issued in connection with the Istanbul Congress. The Alliance was represented at the Memorial Service at St. Martin-in-the-Fields by Miss Barry and Miss Spender. May she rest in peace.

UNEMPLOYMENT INSURANCE

In a Memorandum submitted to the Unemployment Insurance Statutory Committee by the Open Door Council, and supported by St. Joan's Alliance, it is urged that the first use to be made of any available surplus should be to restore the economy cuts made at the expense of married women under which they are refused benefits when they have paid the contributions and satisfied the conditions required of other workers. Other economy cuts have been restored. Under the Anomalies Regulations more than 230,000 women have been denied benefit by reason of marriage. It is, it is submitted, a gross injustice to require the married woman to satisfy more onerous conditions than others—conditions which could not even be suggested for the male worker—and thus to put her in a category apart, with a lower status. Moreover, this policy tends to keep married women as a pool of cheap labour which reacts to the disadvantage of other workers.

The Memorandum asks that the rates of the contributions paid by the male worker shall be reduced to the level of those paid by the female worker, and that her benefit rates shall be raised to the level of his. The present situation, it is submitted, is ideal for bringing about equality in this way. For years there has been less unemployment among women than among men, and the women's contributions have been used to subsidise the men's benefits. The situation has not changed in kind, it is submitted, since the Royal Commission reported that men were paying 3½ times as much into the fund as women and taking 6 times as much out, leaving out of account the very much larger sums drawn by males for dependents' benefits. Under the present unequal conditions, with the women paying lower contributions, the State and the employers save large sums at the expense of the women. It would be no hardship, it is urged, either to the women or to the men, to bring about equality in this way, for the women would continue to pay the same contributions and get larger benefits, while the men would receive the same benefits and pay smaller contributions. An evil consequence of the lower benefits now payable to women is that lower paid employment tends to be considered more "suitable" for her. And this low pay of the woman, they hold, is a contributing factor in the unemployment of the male worker who, by convention, is paid at a higher rate.

Unemployment insurance is an integral part of the wage system of the country, the Memorandum goes on, and as such can be used either to raise the position of the woman worker or as a gigantic engine to standardise it as that of the badly-paid worker and so to increase such unemployment of the male worker as is due to the present convention of unequal pay for equally skilled work.

Mrs. Fox and friends have arranged to take a SEASIDE SCHOOL as BEXHILL from 3rd August to 12th September, and to run it as a guest house; not as a money-making concern but solely for the purpose of bringing Catholics together under very pleasant surroundings and at a very reasonable cost.

They have been most fortunate in procuring Lindores Girls' School, one of the finest in Bexhill, the house and grounds being really beautiful. There are ten tennis courts (grass and hard); large Ballroom and the Bathing is excellent. Bridge and tennis will be a strong feature. Golf.

Mrs. Fox hopes that you will be interested and perhaps acquaint your friends with the project.

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Please communicate with Mrs. Fox, 118 Oakwood Court, W.14.



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OF THE CATHOLIC SOCIAL GUILD

will be held in Oxford
August 3rd to 10th, 1935

ANNUAL MEETING, His Lordship the Bishop of Hexham and Newcastle in the chair. Pontifical High Mass, Sermon by Rev. Denman A. Fox.

LECTURES by Prof. G. Eyskens, University of Lovain, on Some Modern Economic Problems. Rev. L. Watt, S.J., B.Sc. (Econ.), Heythrop College, on the Catholic Doctrine of Property in Land. Miss E. J. Ross, Maryville College, St. Louis, Mo., on Social Origins. Mr. W. T. Kelly, L.C.C., J.P., on Juvenile Unemployment. Rev. A. Manson, O.P., on the Jocist Movement for Working Boys in Belgium.

The School is open to members and non-members alike. Fees: Board, Lodging, Lectures, £3 3s. Lectures only, 10s. Apply early, booking fee 5s. if lodgings are required. The Guild desires contributions to help poor students.

Address:

Secretary, Catholic Social Guild, Oxford

"ANIMALS' YEAR." 1935

A desire exists amongst some Catholics to promote, with the requisite ecclesiastical approval and under the patronage of St. Francis of Assisi, the study of Catholic teaching in regard to animals.

Will those interested in the matter, who would welcome such study and are desirous of being informed of further possible developments, send their names and addresses to

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