

WOMEN'S
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THE Catholic Citizen

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Daughter of the ancient Eve,
We know the gifts ye gave and give;
Who knows the gifts which *you* shall give,
Daughter of the Newer Eve?

—Francis Thompson.

A Good Deed in a Naughty World

By P. C. CHALLONER, M.A.

In the debate on March 20th on the first reading of the Colonial Development Welfare Bill, Lord Snell described the "Statement of Policy" (Cmd. 6175) as shining like "a good deed in a naughty world." Two months later when the "naughtiness" is so much more glaring, and so much more dangerous, Mr. Macdonald asked the House to pass the Second Reading as a sign of "faith in our ultimate victory."

The Bill provides for expenditure of 5 millions a year over a period of ten years, in aid of Colonial Governments, and the money is to be applied not only to schemes of material progress but also to "agriculture, education, health and housing, with a special fund for research," none of which were included in the scope of the Colonial Development Fund which was established in 1929, and which is only now superseded.

This attitude of mind and these provisions are matters for congratulation to a Government preoccupied as few have been, but there is one point which the statement does not mention specifically, and which we know is of the most vital importance to the future of the Colonial Empire, especially that part which lies in tropical and sub-tropical Africa, that is the education of the women of the native races.

It is with considerable relief therefore that we note the words of the Parliamentary Under-Secretary of State for the Colonies, the Marquess of Dufferin and Ava, in the debate referred to above. He said:

"I earnestly hope that a great proportion of this money will be given over to the education of women. I am almost certain in my own mind that it was a great mistake when we started to educate Africa that we did not start with the women. . . In a place like Africa where the women play such an enormous part in the social life of the community, it is absolutely

essential that their education should be taken in hand, and taken in hand in no lackadaisical spirit."

We too hope—but knowledge of past aspirations is apt to make one cynical, and it is disconcerting to find that fifteen years ago the Government of that time seemed no less alive to the urgency of the question. In the statement of the Advisory Committee on Education of 1925 occur these words: "It is obvious that the better education of native girls and women in tropical Africa is urgently needed"—and reasons are given which are at least as cogent to-day as they were then: i.e., clever boys must be able to look forward to educated wives: the high rate of infant mortality makes instruction imperative: there is the danger of a breach between the generations—a hardening of the prejudices of the older women. "It is," continued the statement, "almost impossible to overstate the delicacy and difficulties of the problem," and as might be expected, a policy which was not founded on principles, but only on possible dangers, proved itself unable to surmount the difficulties.

We believe that all men and women have the right to the education that will enable them to live the highest life of which they are individually capable, and belief in a principle, alone makes it possible to overcome difficulties, which we do not under-estimate. Missionaries and social workers and others in touch with the changing Africa of to-day stress this point. One experienced missionary writes: "There are in this whole territory 1¼ millions of Africans—only 700 post Standard IV people and of that 700 possibly 90 may be girls." The latest available reports for the various territories tell only too often the same tale. In Zanzibar "the Government until 1927 confined

its educational activities to boys"—in 1938 in Government middle and elementary schools there were 1,675 boys and 399 girls: in the Gambia 1,154 boys and 544 girls: Kenya has more than twice as many boys as girls: this is not due to lack of eagerness—the writer quoted above says: "I have had to turn away 50 children, the parents walked with their little girls 85 miles. I hadn't a single vacancy." In Basutoland the report says: "The eagerness is admirable but embarrassing in view of limited financial resources"; in Nigeria (and elsewhere) "the prejudice against girls' education is being broken down." Statistics are misleading and particularly in a country so vast and remote as Africa. The increase in numbers of girls in non-Government schools in Tanganyika from 2,000 to 20,000 in one year is explained as being due to "greater accuracy in the statistics of Mission Schools." There was an increase however in the Catholic population recorded in June, 1939, for the year past, of nearly 100,000 for East Africa alone. Nevertheless it is undoubtedly true that girls are mostly educated in non-Government schools, and the clue to this is found in a curious statement made in a book on Colonial Education by the Joint Secretary of the Advisory Committee on Education in 1938. "The conduct of women's education is left mainly to Missions. The Governments feel that Missions can give the religious foundation which women's education pre-eminently requires." Elsewhere the Missionaries state that they can no longer cope with the financial burden of keeping their education up to the standard demanded to-day, and the two points together surely give a most convincing reason for a greater generosity towards girls' education. I need not dwell, in a world that sees the effect of a loosening of moral restraints, on the deprivation that lack of religious training is to men nor on the insult to both women and religion in the assumption that they are necessary for each other both being somehow weak.

We believe that the African man and woman has the right to the highest form of life, that is the Christian life. While the anthropologist tends to stabilise evil customs in his interest in their discovery and the sociologist to rely on material progress and advantages, we as Catholics and feminists believe that Catholicism is for the men and women of all races. We urge that the new grant when it comes may be generously apportioned between Government school and Mission School and between boys and girls and men and women.

Forced Marriages of African Girls

In response to appeals by St. Joan's Alliance to Lord Hailey and Miss Dannevig in which we were joined by the other Women's International Organisations, the recent French decree governing native marriage was fully discussed at the Mandates Commission held at Geneva during December 1939.

The minutes of the session (37th) have just come to hand and make very interesting reading. When Tanganyika, Cameroons, and Togoland under British Mandate were under discussion Miss Dannevig in each case asked if there was any chance of legislative protection in the sense of the French decree being enacted in these territories, referring at the same time to the fact "that women's political societies were much interested in these questions."

It is of interest to quote verbatim from the Minutes when the Cameroons under British Mandate were under consideration.

MISS DANNEVIG said that most women led a hard life in the Cameroons. They did all the work in the fields as well as in the house. Their dowry was often paid in instalments and was sometimes so high that the young men could not pay it. Widows had difficulties in maintaining their independence. In the territories under French administration, according to the new legislation, a widow might refuse to be taken over by her husband's heir and herself assume the responsibility of supporting her children, and dowry paid for a girl before the minimum marriage age of 14 could not be legally reclaimed if the girl refused her assent.

Had not the time come to enact similar provisions in the Cameroons under British mandate? In certain areas, women were said to be prominent in political matters. Did not the British Government feel that the moment had come to enact laws which would help women who had reached that advanced stage? Such action, with the help of the missions, should do much to improve the lot of girls and widows. The question had aroused interest and been debated in European feminist circles.

Major SEALY-KING said it was not the intention of the Government to enact laws in such matters. The Administration held the view that customs should be allowed to evolve of their own accord.

MISS DANNEVIG said that it would strengthen the position of women who were suffering because their interests were not sufficiently protected.

Major SEALY-KING said that native women themselves would probably object strongly to any interference on the lines suggested, adding—in response to a further question—that that applied to the younger women also. Child marriage was not so prevalent as it used to be and it was not so uncommon for a woman to refuse a husband who was not of her own choosing.

MISS DANNEVIG said she had thought, notwithstanding, that the time might be ripe for more progressive legislation, especially in the southern part of the territory, where mission work and contact with Europeans had caused changes in native mentality.

Notes and Comments

On May 30th, anniversary of the burning of St. Joan, our member, Father Jerome O'Hea, S.J., kindly offered Holy Mass for the Alliance. A laurel wreath tied in our colours was placed on the Shrine of St. Joan in Westminster Cathedral.

Father O'Hea wrote to us: "I'm saying three Masses for the Alliance, 29, 30, 31 May, and am so proud and pleased you asked me." In writing to thank Father O'Hea we asked him to offer one of the Masses for the repose of the soul of our Founder, Gabrielle Jeffery. (R.I.P.)

Father O'Hea has recently returned from S. Rhodesia whence he sent us much valuable information on the status of African women.

* * * *

During the debate on the Workmen's Compensation Bill (April 30th) "to provide for the payment of supplementary allowances in respect of wives and children to male workmen entitled to weekly payments by way of compensation," many members protested against the non-inclusion of female workers in the terms of the Bill.

Mr. Tinker voiced the general feeling when he said:

"There is no mention of female workers, yet, owing to the war emergency, a large number of women are being employed. Many of them have responsibilities, but under this Bill females are debarred from benefit. If females are compelled to work during the war period, they ought to have the same treatment as married men."

* * * *

It was recently announced in the Press that arms production slowed down because of Factory Act restrictions on the working hours of women and juveniles. Week-end working made the position serious as limited hours for women tended to slow down men's work. Factory inspectors have now been given discretionary powers to relax provisions of the Factories Act.

We have always protested against special factory legislation for women as distinct from men and especially against women being classed with juveniles in legislation. In a time of special national emergency it would seem that our protests are well vindicated.

* * * *

At a meeting of the L.C.C. Miss J. Vickers moved that women officers and employees of the Council should be enabled to continue in the service during the remainder of the war and six months after, instead of being required

to resign on marriage. Mr. Herbert Morrison said it was agreed that it was in the public interest that the teaching service should not be a wholly unmarried service, but he thought it would be wrong to suspend the order (requiring women to resign on marriage) in the sweeping way proposed. The motion was really an endeavour to use the war to raise an old controversy and get it temporarily settled, in the knowledge that it would prove profoundly difficult to resume the operation of the order after the war. It was better to continue to suspend it only when necessary for specific purposes.

The motion was defeated by 44 to 29 votes.

* * * *

The Minister of Supply has appointed a Committee comprising all the women M.P.s, to advise him on the collection and salvage of waste material.

* * * *

We note with pleasure that Miss Ellen Wilkinson has been appointed Parliamentary Secretary to the Ministry of Pensions and that Miss Florence Horsbrugh has retained her post as Parliamentary Secretary to the Ministry of Health. It seems extraordinary, however, that in a time of national emergency, women have so little share in the higher councils of the nation.

* * * *

The National Association of Women Civil Servants in announcing particulars of the War Bonus to be paid to all whole-time non-industrial Civil Servants whose remuneration is under a certain limit, comments: "Members will be pleased to note that there is no sex differentiation in this increase."

* * * *

One of our members just embarked for the West Indies to join her husband, tells us of her indignation at the difficulty she experienced at the Passport Office in obtaining a permit to take her two children out of England. She was asked for the written authorisation of her husband. On replying she was the children's mother she was then informed, if we understand rightly, that she was not their legal guardian. Only after producing various letters she had received from her husband was she finally given her passport.

"As a good feminist I nearly committed assault," she declared.

(Continued on page 61)

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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The Psychologist's Testament

Towards the end of his life Professor Freud, then an exile in this country, published his last book, "Moses and Monotheism."* It attracted much attention but received little notice in the Catholic press. Hailed as a work of genius and a challenge to belief one would have welcomed a reasoned study by historian and theologian; it may be unwise to ignore the final expression of opinion of a man whose fame became world-wide in his own life-time.

There is an old saying telling the cobbler to stick to his last. We cannot accuse Freud of wandering far from the study of individual psychology when he extends his analysis to the study of a race, the Jewish people. When, however, in need of historic material he enters the field of historic research we may think he would have been well-advised to accept the services of a guide. He prefers to rely on a personal method which has the advantages of simplicity. He acknowledges that he accepts only such evidence as will support his theory and will reject all contrary evidence. Facts are frequently degraded to myths and myths established as facts. Freud had set himself the task of proving that Moses was an Egyptian and the religion he gave the Jews was the monotheism of King Akhenaten. We are supplied with no evidence of the nature of that worship. We are left uncertain if the Egyptian distinguished the creature from the Creator and if he worshipped the sun as a symbol or as a god. The reason for the study itself is not revealed by the author. It was considered important by him and publication was withheld in Austria where he feared to antagonise Catholic authorities. It appears to have been dictated by the necessity of finding evidence to support a favourite theory.

The development of the theory presents interesting psychological studies linked to events of doubtful historical value. It is a demonstration of a new method in history; used without prejudice it may be important and may enrich scholarly research by the addition of internal evidence. It bears the half-mark of the author's originality and possibly of his genius. Freud applies the indirect evidence supplied by a study of child-psychology. The primitive male, he asserts, was the ruler of a small human horde which he ruled with barbaric ferocity. When his sons threatened to deprive him of wives or daughters he restrained them by severity and mutilating operations. They rebelled, murdered and consumed the father. (G. K. Chesterton remarked many years ago that all

* *Moses and Monotheism*, by Professor Sigmund Freud (Hogarth, 8s. 6d.).

the evidence of this ferocity left us are a few drawings of gentle beasts on the walls of a cave.)

The oft-repeated murders left their trace in race-memory and to this, says Freud, was added later the memory of the murder of Moses (adduced on very slender evidence). Later still the forcible re-awakening of memory led to a return to monotheistic religion. The god of the Jews was, according to Freud, the god created by them in the image of the father, the primitive father killed by the sons. And yet this "monotheistic god" was considered of immense importance in the survival and heightened spirituality of the race. The memory of so many murders created an uneasiness which could only be alleviated by the sacrifice of a victim who would carry the burden of guilt. This is the nearest approach Freud achieved to an understanding of Christianity and he seems unwilling to acknowledge even that much as he hastens to present Paul as the main figure and assigns to him the discovery of a belief in original sin.

After references to the value of monotheism it is surprising to find in the next chapter a passage praising Russia, because the authorities are there bold enough to deprive their people of the "anodyne of religion." We find many other contradictory statements on religion but the author appears to have proved to his satisfaction that religion is akin to a neurosis, the force of its conviction motivated by suppressed memories of early racial events.

There are statements which show prejudice or ignorance. To state that Christianity is a partial return to polytheism is witness to the superficial nature of many of his observations.

There is a curious statement which refers to the greater spirituality of the male element as compared to the female, the latter according to Freud is linked to the senses, the former to the spirit. Little is told us of the life of the women. A period of matriarchy after the removal of one of the unfortunate males is regarded as a sign of decadence, but Freud thinks this may have afforded a pleasant respite from the next series of murders.

Final reference must be made to a statement inserted (one is tempted to say dragged in) which stands unsupported by serious argument. It is included in a study on the nature of sanctity: "A sacred prohibition being affective but not rational, why should it be such a specially hideous crime to commit incest with a daughter or a sister, so much more so than any other sexual relation?" This, from a physician entrusted with the care of mind and

personality, is inexcusable. From a scientist it shows ignorance or unpardonable prejudice. Freud objects to "the strong feeling and prohibition taken as self-evident," but he might well have come to the conclusion that these also may have been the result of age-long experience. The well-known exceptions in Egyptian history and the history of some European families where forms of inbreeding were practiced do not contradict the law that there is a higher incidence of abnormalities among the off-spring of consanguineous parents. The biological view may not have appealed to Freud, but did he honestly believe that he would have increased the sum of human happiness by removing the prohibition? Had he not met cases of extreme mental suffering engendered by unnatural relationships inside the family, not met cases of fear and loathing in those too weak or too helpless to seek relief? Not realised the possibilities of conflict between the protective parental and the possessive-aggressive sexual instincts? Had he never visited a ward where the young victim of assault was being patched up physically and mentally—and with what measure of success?

When we read this book with its flashes of genius, its humility and arrogance, its weakness born from prejudice, we are moved to compassion by the doubts and the revulsions of feeling in the author's mind. We discern a creative faculty which appears to go hand-in-hand with what amounts almost to a compulsion to destroy. The honesty of his intention is never in doubt and his industry and patience are inexhaustible. He served the God he did not acknowledge by a monumental work in one of the least charted fields of God's creation, the mind of man.

F. M. SHATTOCK, M.B., B.S.

NOTES AND COMMENTS—(Continued from p. 59)

Miss A. L. P. Dorman, of Port Elizabeth, has been an ardent member of our Alliance for many years. She took a leading part in the campaign for votes for women in South Africa, and was for several years the Editor of the Suffrage paper *The Woman's Outlook*. She is a robust Catholic and equally a robust feminist.

Miss Dorman has been asked to lay the foundation stone of the new branch of the works of the great constructional engineering firm of Dorman Long & Co., Ltd. We congratulate Miss Dorman on this honour.

* * * * *

Mrs. Hallaway, J.P., a Carlisle member of the Alliance, writes to tell us that recently the local Education Committee recommended the appointment of Women Police. By only a small majority the recommendation was turned down by the City Council. Mrs. Hallaway and the other women members of the Council thereupon sent a joint letter to the Watch Committee pointing out the real need for women police in the district in order to assist in the prevention of juvenile-crime. They were informed that the Watch Committee had "after careful consideration" decided that Women Police are not needed in Carlisle.

Mrs. Hallaway informs us that her reason for bringing the matter forward was "that young girls of school age were truanting from school and frequenting the nearby camp where soldiers are training." She is vice-Chairman of the School Attendance Committee and it is the second time that she has brought the matter forward. She writes that she hopes "in time to wear down the opposition." We hope she will too, especially as it seems a singularly ignorant and prejudiced opposition.

* * * * *

Our Alliance has many aliases. It has figured not only as St. John's and St. James's but even as St. Jones's and St. Japan's Alliance, while Miss Barry at a drawing room meeting was once announced as Miss Jones of Lyons.

Obituary

We regret to record the death, on May 7th, of Mr. George Lansbury, M.P. for the Bow and Bromley Division of Poplar since 1922 and Leader of the Opposition from 1932 to 1935. His work for the Labour Movement and for peace is well known, and he never concealed his Christian convictions. Here we record with gratitude his championship of Votes for Women, of which he was an ardent advocate. In the December election of 1910 George Lansbury was returned for Bow and Bromley, and to the extreme displeasure of his own party, he resigned the seat two years later as a test of public feeling on the women's suffrage cause. He was defeated and not again re-elected till 1922. During his first period in Parliament he protested in the House against the forcible feeding of women, saying to Mr. Asquith, then Prime Minister: "You will go down to history as the man who tortured innocent women." "I tell you Commons of England you ought to be ashamed of yourselves," he declared. In 1913, following a meeting of the W.S.P.U., the last at the Albert Hall, George Lansbury was summoned on a charge of alleged incitement. He had outdone the militant speakers in enthusiasm, and was summoned under the Statute of Edward III with Flora Drummond, Chairman of the meeting. He appealed on some mistake of wording in the Statute but the appeal was dismissed and he was subsequently imprisoned in the Old Bailey, where he went on hunger strike and was released within a few days.

Miss Barry and Miss Rochford were our representatives at the funeral service at Bow Church.

Women in Engineering

On May 22nd the Engineering and Allied Employers' National Federation, the Transport and General Workers' Union, the General and Municipal Workers' Union, and the Amalgamated Engineering Union came to an agreement on "the conditions of the extended employment of women brought temporarily into the engineering industry." It provides that for a probationary period of eight weeks women shall be paid at the women's national schedule time rate and bonus. For the next 12 weeks the basic rate is to be increased by one-third of the difference between the women's schedule rate and that of the men they replace, and they will also receive one-third of the difference between the women's bonus and the men's bonus. After that, for a period of another 12 weeks, the basic rate for women is to be 75 per cent of the men's rate, with 75 per cent of the men's bonus added. Thereafter women who require no special supervision will receive the basic rate and the bonus applicable to men.

That the agreement embodies the principle of "equal pay for equal work" is an important step forward.

The Conference of the Amalgamated Engineering Union held recently at Morecambe approved of the agreement referred to above and assured engineers whose places are filled by women under the new labour plans that employers would give them back their jobs after the war and that legal safeguards would be sought from the Government.

In his speech on the Emergency Powers Defence Bill, Mr. Attlee said it was proposed that there should be an addition to the fair wages clause by which employers who do not at the end of this war restore any customs or conditions that have been in existence before the war will be ineligible to come on the Government contract list.

We repeat the policy of St. Joan's Alliance which we affirmed in the February number of the CATHOLIC CITIZEN, namely that:

"The women concerned should understand that if they take the jobs of men sent to the front they should give up these jobs on the men's return to civil life, except in the case of skilled work for which, after the war, there is a shortage of available labour. Their wages should be at the same rate as those of male workers, and women who wish to remain in new or expanded processes should have complete liberty to do so."

We vigorously oppose a return to the policy of the Pre-War Practices Act (1918-1919) since this brought about "wholesale dismissals of women in favour of youths who had seen no war service" and "did incalculable damage to sound industrial organisation."

Further Tributes to our Founder

Miss A. L. P. Dorman writes from South Africa:

There is consolation in her own beautiful thought, "I believe in the communion of saints," and we must hold on to that article of Faith. . . . She seemed too young to die and it is hard to realise she has left us. But since it had to be we can say Deo Gratias that the end came so quickly as we know she was well prepared. R.I.P. . . . The description of the Requiem and the honours paid to our Mother Foundress gives me great consolation. How well she deserved it all! And she would have been pleased as it reflected honour to the St. Joan's Alliance, her own great work she loved so well. . . .

It is such a pleasure look at that refined, sweet face in the last number of the CATHOLIC CITIZEN. It is a privilege to have known her.

Miss Flynn, Secretary of our Australian Section, writes:

I know you are all very sad, but I know, too, that St. Joan and our Blessed Mother will console you. Gabrielle Jeffery, quiet, beautiful soul that she was, with the strength I should say of a lion, when it came to principles, has gone to reap the reward of the extraordinary work she set in motion. Who knows where its current and eddies end? I am sure she will always be with us in all our trials. We need her help and that of our patron. R.I.P.

Councillor Miss Emily C. Fortey, J.P., writes:

It was she and her companion who used to way-lay me outside meetings of the Catholic Congress in the early days when the Catholic Women's Suffrage Society was just being formed. And I resisted—but only on the ground that I belonged to various Suffrage Societies and did not see the point of a Catholic Society for the purpose. It was only some years later that, recognising the valuable work done by the Society—particularly in broadening the outlook of many Catholic women, I did at last join! I feel now that we owe an immense debt of gratitude to Gabrielle Jeffery for her pioneer work and am glad that the recognition is to take a tangible form.

Twenty-Five Years Ago

From the *Catholic Citizen*, June, 1915.

"No suffragist, as such, can bemoan the fall of the Government. Their treatment of the Suffrage question is a long record of treachery, blundering stupidity and brutality. We are, of course, a non-party society, composed of members belonging to all political parties, who have banded ourselves together to work for Woman Suffrage. As a Society, therefore, we can only hope and pray the new Coalition Government will be competent to deal with the gigantic task with which it has to grapple, and that it will treat women with fairness."—*Notes and Comments.*

St. Joan's Alliance in Australia

General Secretary: Miss M. M. Flynn, c/o Catholic Central Library, Collins Street, Melbourne.

The Annual Meeting of the Australian Section was held on April 22nd, at 234 Collins Street, Melbourne, Dame Enid Lyons, General President, presiding.

Miss Flynn spoke "in memoriam" Gabrielle Jeffery and the deputy President, Miss Anna Brennan, gave a most stimulating address on the aims and objects of the Alliance which was most ably supplemented by the remarks of the General President. Both stressed the necessity of being undaunted by obstacles and that "meekness does not mean weakness." A touching feature of the meeting was the arrival of an aboriginal girl who presented Dame Enid Lyons with a posy from the Aboriginal girls of Melbourne, with their greetings and good wishes.

The following resolutions were moved and carried unanimously:

(a) This Annual Meeting of the Australian Section of St. Joan's Alliance places on record its profound regret and sense of loss, at the passing of Gabrielle Jeffery, Founder of the Society, and extends its deep sympathy to the officers and members of the Mother Organisation.

(b) St. Joan's Alliance places on record its deep regret at the passing of Sir Hubert Murray, late Lieutenant Governor of Papua, who in his wise, humane administration did so much for the advancement of the territory and for the physical, mental and spiritual welfare of its native people.

(c) We congratulate Mr. E. W. P. Chinnery, Commonwealth Director of Native Affairs on the establishment of travelling courts for the Northern Territory.

Holy Mass for the soul of our Founder was offered on behalf of the Australian Section at the Church of the Blessed Sacrament, Lonsdale Street, at 8-30 on April 29th; also for the repose of all deceased members.

Hon. Treasurer's Note

We beg all members, who have not already done so, to send their subscriptions without delay. Owing to increased postage we shall be obliged to discontinue sending the "Catholic Citizen" to those who do not send their subscriptions for the current year. This must be taken as a last warning.

Please send us your old clothing, etc., to turn into money on our market barrow. During the dry weather we need a continual supply of goods in order to "make hay while the sun shines." So send everything you can along at once. Please!

J. M. ORGAN.

OLDHAM BRANCH

Hon. Secretary: Miss Agnes Walsh, 33 Hillside Avenue, Clarksfield, Oldham.

A general meeting was held at the Lyceum on Monday, April 29th, 1940. Mrs. Kilcoyne, President of the Oldham Branch, was in the chair.

The members expressed their deep sorrow at the loss sustained by the Alliance by the death of its Founder, Gabrielle Jeffery (R.I.P.), and paid tribute to her courageous work. Holy Mass had already been offered for the repose of her soul.

A resolution, to be forwarded to the local M.P.s and responsible authorities, was passed, urging that "maisons tolerées" should be placed out of bounds to British Forces, and that social centres be established immediately.

The correspondence between His Eminence Cardinal Hinsley and Madame Pesson-Depret, Chairman of the French Section of the Alliance, was read, and it was resolved that this should be sent to the Press.

Since this meeting, the Branch has offered its services in connection with the refugees expected in the town from Holland and Belgium.

Gabrielle Jeffery Memorial Fund

April 3rd to May 31st, 1940

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Clarkson, Miss	2	6	0
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Delaney, Miss Edith	5	0	0
Fortey, J.P., Councillor Miss	10	6	0
Gordon, Miss C. M.	1	1	0
Havers, Miss	2	6	0
Jones, Mrs. T. H.	5	0	0
Liverpool and District Branch	1	1	0
Lowe, Miss	2	6	0
Neilans, Miss	10	0	0
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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.

THE INTERNATIONAL WOMEN'S NEWS

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FOR SUFFRAGE AND EQUAL CITIZENSHIP.

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