

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.

Rerum Novarum in Retrospect

BY V. M. CRAWFORD

To the younger women of to-day the importance of the Papal Encyclical *Rerum Novarum* must appear rather remote. It is only the elderly among us who can recall the excitement roused in all Catholic circles abroad, just fifty years ago, by this papal pronouncement on the whole labour problem at a moment when, in the Pope's words, it "fills every mind with painful apprehension."

These words, drawn from so high an authority, little addicted to picturesque exaggeration, go to show how real was the danger, if not of revolution, at least of grave industrial disorder, with which Europe was threatened. On all sides the factory worker was becoming profoundly discontented with his lot for, as Cardinal Manning wrote at the time: "Where there is no proportion, or no known proportion, between enormous and increasing profits and scanty and stationary wages, to be contented is to be superhuman." Even the placid prosperity of late Victorian England was being disturbed by big processions of unemployed through the London streets, by forbidden demonstrations in Trafalgar Square held in defiance of the police and by the great dock strike of 1889 which supplied a serious warning to employers of labour that there was a limit to the misery and under-payment the worker was prepared to endure.

Catholics in England in those days—Cardinal Manning apart—held aloof from these wide national problems, but in France and Germany, in Belgium and Switzerland they were to the

fore both in the political struggles that were in progress and in promoting the sociological arguments and humanitarian principles that were cutting the ground from under the feet of the political economists who had so long imposed their rigid theories on the industrial world. Thus, when in May, 1891, Leo XIII, then at the height of his moral authority, issued his Encyclical on "The Condition of the Working Classes," it was no wonder that the whole Christian world listened. For who so fitted as the Pope, men asked, to lay down the broad moral lines by which Christian men should be guided both in their private and their business lives? And though the hopes of many were extravagant, and were thus doomed to disappointment, there can be no question that this great papal pronouncement in its statesmanlike grasp of the whole complicated labour problem, as seen in the light of Christian teaching, did very much to clear men's minds of ambiguities and to emphasise certain wide principles that could never again be wholly ignored.

Probably the paragraph that attracted the most attention in feminist circles at the time was that in which Leo XIII stated emphatically that women are not suited for certain occupations, a view which undoubtedly appears to run counter to feminist principles. Yet if the labour conditions of the time, against which the Pope was protesting so forcibly, are taken into consideration, he could hardly have thought otherwise. Remember, for instance, the women of the Borinage who crawled on hands and knees

through dark, narrow, underground tunnels, dragging trucks of coal behind them. Inhuman for men, such conditions were utterly shocking for women. Or remember the appallingly high infantile mortality in the Lancashire cotton districts, the huge profits of the mill owners being largely based on underpaid female labour condemning countless infants to an early grave. No one foresaw clearly in those days—save Leon Harmel at Valdes-Bois—how factory labour could be rendered perfectly healthy and hygienic and entirely in harmony with Christian family life. To many, as well as to Leo, it appeared that something at least would have been accomplished if the worst and most obvious evils of female factory labour could be eliminated. The later implications of the policy of establishing industrial distinctions between the sexes were simply not envisaged at the time.

The well-meant words of the Pope, "la femme au foyer," certainly had unfortunate repercussions in France among Catholic would-be reformers who, in their desire to keep women out of the factories, developed a misplaced enthusiasm for women's home work, and touching little pictures were presented of a mother machining shirts or pasting match-boxes surrounded by tiny children playing on the floor at her feet in a very small room. It took some time for these inexperienced enthusiasts to realise that in their much-vaunted *travail à domicile* they were deliberately encouraging the very worst forms of sweated labour which no factory legislation could touch. Fortunately, owing partly to the leadership of a distinguished Catholic social worker, Mme. Jean Brunhes, a reaction set in and sweated labour exhibitions, copied from our own, were held with success both in France and Belgium.

And in defence of the Pope—if indeed any defence be needed—it must also be recalled that no one wrote more touchingly than he of the terrible evils of child factory labour, still sadly prevalent even in England fifty years ago. "For just as very rough weather," says the Encyclical, "destroys the buds of spring, so does too early an experience of life's hard toil blight the young promise of a child's faculties, and render any true education impossible," words which re-call the passionate plea for suffering childhood in Elizabeth Browning's "Cry of the Children."

It has been announced in the House of Commons that payment for nurses in the armed Forces is to be increased, i.e., for the Queen Alexandra's nurses, the Territorial Nursing Service, etc.

NURSES IN DEMAND

The acute shortage of nurses at the present time has led to the decision of the Government to increase the pay of the Civil Nursing Reserve in residential posts in hospitals, as from the first pay week in February. Nursing auxiliaries will receive £55, assistant nurses £70, and trained nurses £105 per annum, plus board, lodging and uniforms.

In announcing this increase Mr. Ernest Brown, Minister of Health, went on to say that arrangements had been made for the whole of the work of the Nursing Services in connection with the Ministry of Health to be grouped on its professional side under the direction of a Chief Nursing Officer with two deputies. He had appointed Miss Katherine Watt, C.B.E., R.R.C., as Chief Nursing Officer and Chief Matron of the Emergency Hospital Service, and Miss Horsbrugh had been asked to make the Nursing Division her special concern.

In addition, the Government proposed a long term policy for the nursing profession, as recommended by the Earl of Athlone's Inter-Departmental Committee. It was necessary that hospital authorities in general should review the salaries now paid to their nursing staffs. Mr. Brown said he wished to stress in particular the importance of securing a larger number of women who were prepared to take up nursing as a life career and to enter as student-nurses one of the hospitals recognised as training schools (salaries at the rate of £40 a year, rising by annual increments of £5).

The nursing profession is obviously suffering from lack of a forward policy in past years. The Government should have determinedly tackled this problem long before the outbreak of war and to use the war as an excuse for leaving in abeyance the Report of the Inter-Departmental Committee was sheer blindness.

Twenty-Five Years Ago

In the Catholic Citizen, May, 1916

One of the finest innovations of the war is the introduction of women police and patrols. . . . There is here a vast field of labour for women; they are particularly needed to safeguard children in parks and commons and public places. Children will instinctively turn to a woman for protection, whereas they are in most cases afraid of a policeman. Police-women are needed, too, very urgently needed, to take the evidence in cases of criminal assault on women and children. Now that they have more than proved their efficiency, the authorities should delay no longer in giving official recognition to the women and allowing them to be sworn in and trained like men.—*Notes and Comments.*

Notes and Comments

With the approval of the Hierarchy the Oxford and Cambridge Catholic Education Board has decided that Father Vernon Johnson should be asked to take spiritual charge of the men as well as the women undergraduates of Oxford, the men's former chaplain, Fr. de Zuluetta, having resigned.

We rejoice that at last the Catholic men and women students of Oxford are both under the spiritual care of one chaplain and will thus form a single corporate body within the University.

* * * *

The increased war bonuses for Civil Servants recently announced by the Treasury will be at the rate of 10s. a week for men and 7s. 6d. a week for women on rates of pay up to £250 per annum, 5s. a week for men on rates of pay over £250 and not more than £350 per annum, and 4s. for women on rates of pay over £250, and not more than £300 per annum.

Inequality again!

* * * *

Westminster City Council has agreed that women employed as war-time motor-drivers, street-sweepers, etc., shall be paid 75 per cent. of men's wages during the probationary period of four months, and then the full rate for the work concerned.

* * * *

On April 19th the first batch of women—the 20-21 years age group—registered for National Service. Their numbers amounted to 300,000.

On May 3rd, women registered of the 22 age group.

* * * *

The Ministry of Labour and National Service has now published an informative little pamphlet under the above title. We should not have thought a separate one for women was needed. In our innocence we should have imagined that engineering was sexless.

The pamphlet is arranged in the form of questions and answers. One query runs: "Do I get any payment during training?" and the answer comes back: "Yes, look at the table on the last page which tell you what you will receive according to your age." Had the pamphlet been for men and women the answer would have had to say "according to your age and sex." So perhaps after all it is more convenient for the Ministry to issue information to

men and women separately. It saves such awkward questions which it would take more than a pamphlet to answer!—*The Woman Teacher.*

* * * *

Recently the Minister of Labour, the Rt. Hon. Ernest Bevin, appointed a Women's Consultative Committee to advise him on the utilisation of women's services. The members are: Miss Dorothy Elliot, Mrs. Walter Elliot, Miss Florence Hancock, the Countess of Limerick, Miss Marjorie Maxse, Dr. Edith Summerskill, M.P., Miss Mary Sutherland and Miss Irene Ward, M.P. Miss Caroline Haslett, C.B.E., Adviser on Women's Training to the Minister of Labour, will be associated with the Committee in its work.

* * * *

We congratulate our good friend, Father Arthur Hughes, of the White Fathers, on his appointment as Apostolic Administrator of the Equatorial Nile Vicariate, in the Uganda Protectorate.

* * * *

We ask prayers for the repose of the souls of our members, Miss Carlyle and Mrs. Cameron-Head, who died recently. R.I.P. Mrs. Cameron-Head, who inherited Inverailoit Castle from her father and, like him, was J.P. for Co. Inverness, was an active member of the newly-formed Catholic Women's Suffrage Society and most generous in throwing open her house for its meetings and gatherings.

* * * *

As we go to press we learn that on May 1st Mrs. Tate moved in the House that the Personal Injuries (Civilians) Scheme, made under the Personal Injuries (Emergency Provisions) Act, be annulled. She wished to remedy the grave injustice of inequality of compensation between the sexes and asserted that the compensation and pensions given to civilians injured in the war should have relation not to sex but to injury. Mrs. Tate was supported by Mrs. Hardie, Miss Lloyd George and Dr. Summerskill. The Minister of Pensions turned down the plea, though he said he was prepared to bring forward a further amended scheme in another few months in the light of experience in handling this problem. The motion was lost by 80 votes to 30. In our next issue we will give the names of those who voted in its favour.

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 Voice in the Wilderness

Eric Gill's autobiography* is not easy to review. It is so packed with vital interest that after a while the reviewer ceases to make mental notes of "good points" since there are far too many for it to be possible to signal even a fraction. Readers must extract their stimulation for themselves and it is certain that each will find some.

Eric Gill, unlike the modern young artist (using "artist" in its wider sense) did not feel obliged to have long arguments with himself and others as to whether art is a part of life in this workaday world or something apart. From the beginning he had to earn his own living and starting in an architect's office he went on to monumental masonry and letter-cutting, putting as much artistry into this profession as he later did into sculpture and the designing of churches. He considered himself a craftsman from start to finish and put his best into everything he did, believing that everyone should, in his own way, live as a craftsman, proud of his work. This he felt to be impossible in an industrialised and capitalised world where the poor are exploited by the rich and the ownership of the majority is denied by the inordinate ownership of the few. Hence his passionate advocacy of a return to a simpler life and his own experimental living of this life. As a Catholic he was surprised at the average Catholic's acceptance of the injustices perpetrated in the name of "sound finance." Yet it was his realisation of the impossibility of dealing with the wickedness of a profiteering society in any way except through principles founded, not on Socialism, but on Christianity, which made him invent a "new religion" and then discover it was an old one. He did not want the world of

* *Eric Gill. Autobiography.* (Cape, 12s. 6d.)

the Socialists—"a world in which all should be hygienically and warmly clad," but something more, something which would have room for "divine inspiration." What Eric Gill stood for all his life was the re-uniting of the artist as man of imagination and the artist as workman.

The implications of his convictions were always followed up with amazing candour and honesty by Eric Gill. It was this unflinching honesty which led him into the arms of the Church and the same quality of single-heartedness led him to conclusions from which the more timid might shrink and which those with a less dynamic imagination would dub "impossible." If the mechanisation induced by industrialism is destroying men's souls then better to turn one's back on it and prove, in however small a way, that art is a part of life, a fulfilment, not just an added commercial asset. If woman's work in the home of to-day is soul-destroying and still more so in the factory, then let us go back to the days when the woman ruled her little domain as "mistress"—and enjoyed herself in so doing. There is a gospel-like simplicity and humility about these presentations, but nevertheless a tiny doubt creeps in. Eric Gill's women-folk fitted particularly well into his scheme of living—though there does seem to have been one occasion on which they went on strike—but supposing he had had a daughter to whom sculpture had meant life itself? Supposing this daughter had elected to work beside him in his workshop instead of doing the baking and farming—what then? And it is no reflection on baking and farming to ask what then? They are satisfying crafts to those who like them.

Catholics very often go to sleep—when they should be awake—just as others do, only Catholics have less excuse. They turn deaf ears and

blind eyes to the implications of Christian teaching, more especially its social implications. This fact infuriated Eric Gill because he felt Catholics had signposts all around them—signposts in the encyclicals of Popes and the conclusions of the doctors of the Church and in the everyday practice of religion. He minces no words in his scorn and disappointment and not the least refreshing part of this autobiography is its courageous refusal to bow the knee to the complacent piety which so often hides priggish and uncharitable motives, and which is ultimately so meaningless.

"Henceforward I must take up a position even more antagonistic to my contemporaries than that of a mere critic of the mechanistic system. I must take a position antagonistic to the very basis of their civilization. And I must appear antagonistic even to the Church itself. Of course that is all nonsense but that is how it must appear. For the Christians everywhere have committed themselves to the support of capitalist-industrialism and therefore to the wars in its defence, mechanised war to preserve mechanised living, while I believe that capitalism is robbery, industrialism is blasphemy and war is murder."

If anything could epitomise the uncompromising directness of Eric Gill's beliefs, that sentence does. But once flutter the pages of this book and the temptation to quote becomes too strong. Much better commend it to the general reader as the tonic and shower-bath it is. Eric Gill has departed this life—God rest his soul—but the essence of his personality is distilled in his autobiography—and this is what he intended.

CHRISTINE SPENDER.

MARGERY KEMPE

By "JULIAN" IN THE *Catholic Herald*

With the publication of the original text of her book by the Early English Text Society interest in the extraordinary woman that we know as Margery Kempe of Lynne is flickering up once again. For so many years we had only those isolated sayings and fragments that we owed to Wynkyn de Worde; then the full text was discovered by Colonel Butler-Bowdon and published in modernised form four years ago.

It was an astonishing work. The veiled personality we had come to associate with the one or two mystical sayings and extracts was now presented to us as a woman of energy, originality, strength of purpose and complete freedom from the crippling fear of public opinion.

It is this singleness of mind in a woman living in the world that impresses one in this earliest of English autobiographies. Not for her the cloister or the anchorite's cell. She lived with her husband and children and must frequently have embarrassed them as well as all her neighbours and friends by the whole-heartedness with which she threw herself into her

life of devotion and contemplation and the suddenness with which she would decide to go off on pilgrimages to such places as Rome and Jerusalem—no easy undertaking in the early fifteenth century.

On these journeys, as at home in England, she made herself a considerable nuisance, being overcome with such a degree of religious fervour that she was quite unable to contain herself. She screamed, she roared, she sobbed—as she herself expresses it—"full boisterously," and always in the most public places.

It was understandable that people avoided her, that embarrassed clergy strove to have her shut up and that one irritated individual even went so far as to empty a bowl of water on to her head as she passed beneath his window. ("God make you a good man" was her only retort on this occasion!)

It is easy to dub Margery Kempe hysterical and leave it at that, but she deserves closer study and more imaginative understanding. Her very ingenuousness in the account she gives of herself is, in itself, proof of her sincerity. "Our Lord commanded her to go to Denny . . . She was loath to go for it was pestilence time and she thought she would have died there. Our Lord said to her mind again: 'Daughter, thou shalt go safely and come safely back.'"

The doubts, too, that she herself entertained of the genuineness of her revelations prove that she was not merely led astray by vain imaginings. "Sometimes she was in great gloom for her feelings, for dread that she had of deceits and illusions, so that she thought she would that her head had been smitten from her body till God of His goodness declared them to her mind. Sometimes what she understood bodily was to be understood ghostly and the dread that she had of her feelings was the greatest scourge that she had on earth . . . and that dread made her full meek for she had no joy in the feeling till she knew by experience whether it was true or not."

There is crudity in this book as well as much that is amusing, but when it has been read and put away the crudeness and even the quaintness fade from one's mind and only a sense of the strength and the spiritual illumination of the woman remain. There was nothing tepid about Margery Kempe's devotion to Our Lord, no half measures in her abandonment to the Will of God, and her prayer to "That Glorious Queen of Mercy Our Lady Saint Mary" deserves to be more widely known than it is:

"I pray my Lady, who is the only Mother of God, the well of grace, flower and fairest of all women that ever God wrought on earth, the most worthy in His sight, the most beloved, dear and dearworthy unto Him, bestworthy to be heard of God and the highest that hath deserved it in this life, benign Lady, meek Lady, charitable Lady, with all the reverence that is in Heaven and with all your holy Saints, I pray you, Lady, offer ye thanks and praise to the Blissful Trinity for love of me, asking mercy and grace for me and for all my ghostly fathers, and perseverance unto our lives' ends in that life we may most please God in."

As we go to press we learn of the death of our member, Mrs. Stephen Gwynn, for whom we ask prayers. R.I.P. In the early days of the C.W.S.S. she founded the Irish Catholic Women's Suffrage Society and was its Hon. Secretary.

Reviews

Saint Thomas Aquinas. By Father Gerald Vann, O.P. (Hague and Gill, 6s.)

St. Thomas in his Prologue to the *Summa Theologica* lays down that "the master of Catholic truth ought not only to teach the proficient but also to instruct beginners." Certainly there is illumination for the proficient in Fr. Vann's admirable study of Thomism, but this stimulating essay should also stir the beginner's interest and spur him on to study the richness of St. Thomas's thought in the original. In spite of its depth the book is singularly clear and easy to read; its author moreover shows himself to be keenly alive to the currents of modern thought.

Fr. Vann shows how during the Middle Ages there was a divergence in the Christian thought of East and West. The roots of this difference are found in the story of Martha and Mary. In the west there was a movement away from the metaphysical tradition; this led to disintegration and finally to the chaos which reigns to-day. Had Christendom remained faithful to the great synthesis achieved by St. Thomas a permanent harmony between east and west could have been maintained; for action and contemplation, reason and intuition, being and doing, are all harmonised by St. Thomas and woven into the fabric of Thomism. Fr. Vann shows how the philosophy of Aquinas provides the perfect "Catholic Centre"; for this is no static or academic system of thought but something vital and elastic, responding completely to the needs of all men and all times, because it is a world-view which is not an end but a beginning.

As to the supposed "rival" claims of action and contemplation (on which subject we think much ink has needlessly flowed) St. Thomas in a single massive sentence sums up the truth: "Just as it is greater to illumine than merely to shine, so it is greater to pass on to others the fruit of contemplation than merely to contemplate." Here is the key to the perfection of Catholic action—the true action which is the outcome and overflow of contemplation.

In regard to Fr. Vann's observations on the male and female type of mind, we agree with him that few people are psychologically wholly male or female. But why does he think that in the female mind the predominant concern is for "being rather than doing?" We cannot follow this. And surely the common heritage of men and women as the children of God and their equality in His sight are of far greater

interest than the accidental difference of their sex.

The book is most attractively produced by Messrs. Hague and Gill and abounds in useful references to other works on St. Thomas. It should be read by all who are determined to give serious thought to the New Order. It would prove even more rewarding to the student were an index added to future editions.

D. C. B.

The Land of Spices. By Kate O'Brien. (Heinemann, 8s. 6d.)

There is a background of unhappiness to this unusual book. It will hardly appeal to the general reader, but those who have been pupils of convent boarding schools will be interested to compare the manner of life and teaching at the Irish house of La Compagnie de la Sainte Famille, with their own experiences. The story centres round the English Reverend Mother and one of the pupils, Anna Murphy, who spent the ten years from six to sixteen in the convent. Domestic tragedy overshadowed both lives; in the case of the girl the death by drowning of a deeply loved brother. The revolting episode that decided the course of the nun's life does not ring true. It is incredible that its horrible import could have been realised by a young girl, brought up as she had been brought up, in the seventies of the last century. This episode and a few unsavoury touches would seem to have been included to meet the present day taste for unpleasantness. The English woman's difficulties with the militant nationalism of certain members of her community and the local clergy are well described, and the many characters—all fictitious—are vividly drawn. The writing in many places is beautiful, but the frequent mention of the word "Schwärmerei" is irritating and unnecessary; every girls' school has its own variant of what it means. On the whole the book leaves a morbid impression.

E. F. G.

International Notes

The *Catholic Women's League Magazine* of March gives an account of "an uncanonised African martyr," Angelina Lyaka.

On 19th August, 1925, Angelina was baptised and became an exemplary Catholic.

She came one day to the priest to tell him that a married man and a heathen, named Kadonda, wanted to take her as his wife, and on her refusal of his offer had threatened to kill her. The priest summoned Kadonda to the

Mission but when questioned before a group of Catechists and Christians, called to hear the case, he pleaded not guilty and since there was no tangible proof of the offence nothing could be done. It was, however, decided that Angelina should leave her mother and go and live with her brothers a few miles away until things should get better.

On the imprisonment of Kadonda for theft, some time later, Angelina returned to live with her mother near the mission. Shortly after her return Kadonda appeared and one day when Angelina was left alone in the kitchen he came into the cottage, armed with a big knife, and made his old request. Angelina steadfastly refused to "offend Our Lord," whereupon Kadonda, infuriated, attacked her with the knife and tried to kill her. Her mother, hearing her daughters cries, came running, to find her stabbed in five places about the head. Kadonda was arrested and Angelina was taken to a Government hospital where after six weeks of suffering borne meekly and uncomplainingly, she died a holy death.

* * * *

South Australia. The Equal Guardianship of Infants' Bill, passed on November 21st, gives South Australian mothers complete equality with fathers in all rights relating to their children. Clause IV of the Act reads as follows:

"The mother of an infant shall have the guardianship and custody of the infant while an infant jointly with the father, and each parent shall have equal authority, right and responsibilities with regard to the infant."

That this Bill has become law is almost entirely due to "many years of tireless effort on the part of the League of Women Voters of Southern Australia and other women's organisations." We warmly congratulate them on the success of their efforts.

* * * *

U.S.A. Dr. Annie Jump Cannon, Astronomer at Harvard College Observatory, has died at Cambridge, Massachusetts, at the age of 77. The first woman to receive an honorary doctor's degree from Oxford University, she classified more stars than any other person in the world. As a child she watched the stars through an attic window, checking her observations in a text-book, by the aid of a candle.

HON. TREASURER'S NOTE

We are grateful to those who have helped towards clearing off last year's deficit: Anon. 17s.; Miss Fedden 10s.; Mrs. Hand £1 1s.; Miss N. S. Parnell 10s. We are still short by £10 2s. before the deficit is cleared off. Please send in your donation to this fund so that we can clear the debt before May 30th, St. Joan's Feast Day. J. M. ORGAN.

THE SECRETARY OF STATE FOR WAR (CAPTAIN MARGESSON): The A.T.S. has proved so valuable to the Army in replacement of men that the Government have decided to increase its numbers greatly and to enlarge the range of duties which it performs. Members of the Service are already discharging important functions connected with the air defence of Great Britain as well as with the rest of the Forces at home, and these are of a character which renders it desirable that the volunteers performing them should be definitely declared members of the Armed Forces of the Crown. The whole Service will accordingly be given full military status. Women will, of course, be employed only on work for which they have a special aptitude, but the House should know that such work includes searchlight duties and gun stations. We have a particular need for women with good educational qualifications. The Service will remain a women's Service under the general direction of women, and the disciplinary Code of the Army will be applied to it only in so far as the wider responsibilities now envisaged necessitate. I should explain that existing members of the A.T.S. enrolled on the specific understanding that they would be subject on active service to military law and to such penalties as might then be prescribed. They are therefore not being made subject to conditions inconsistent with the terms on which they were engaged, and I have every reason to believe that they will welcome the new status.

THE UNDER SECRETARY OF STATE FOR AIR (CAPT. HAROLD BALFOUR): The Government have decided to introduce similar measures in respect of the W.A.A.F. to those just announced by my right hon. Friend the Secretary of State for War in connection with the A.T.S. It is proposed to give full Air Force status to the W.A.A.F. but the Force will continue as heretofore so far as its organisation and administration are concerned, and the disciplinary code of the R.A.F. will be applied to it only in so far as is appropriate and necessary in view of the wider spheres of employment which are envisaged for it. The position of existing members of the Force is similar to that outlined by the Secretary of State for War in respect of the A.T.S.

RERUM NOVARUM GOLDEN JUBILEE

1891-1941

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SPEAKERS:

PROFESSOR VERAART, Netherlands Ministry of Justice (London)

BERNARD SULLIVAN, Councillor, L.C.C.

P. DERROY, Secretary of the Christian Syndicate of State-employed of Belgium. (England).

PAUL KELLY (Hon. Treasurer, C.S.G.)

BARBARA WARD (Assistant Editor "Economist")

WESTMINSTER CATHEDRAL HALL, SUNDAY, JUNE 8th, 2-30 for 3 p.m. 2-30 p.m.—4-30 p.m.

Celebration under the auspices of: St. Joan's Alliance; Catholic Social Guild; Catholic Truth Society; Catenian Association; Knights of St. Columba; Legion of Mary; Peace and Freedom Group; Plater Dining Club; Sword of the Spirit University Catholic Federation; Apostolate of Christ the Worker; Civil Service Catholic Society; Catholic Postal Workers' Guild; Catholic Transport Guild; Catholic Action for Girls (Y.C.G.); International Democratic Union; Christian Syndicate of State-employed of Belgium (Section England).

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

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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.

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