

THE  
CATHOLIC CITIZEN

VOLUME XXV 1939



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

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# THE Catholic Citizen

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Price Twopence

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

—Francis Thompson

## The Good News\*

BY CHRISTINE SPENDER

It is so often said that the coming of Christianity liberated womankind that the phrase begins to lose its significance—here and there it is even questioned.

But glance with Fr. de Gonzague at the position of women before the coming of Our Lord and then note with him Christ's every word and gesture where women are concerned, and what a revolution have we here! The Evangelists themselves, says Fr. de Gonzague, betray the current Jewish attitude towards women. Take St. Matthew's account of the Feeding of the Five Thousand: "And the number of them that did eat was five thousand men, *besides women and children*" (i.e., not counting women and children.) Again St. Luke's account of the Resurrection when the Apostles regard the words of the women as "idle tales."

The leaven worked slowly but it did work and the accounts written by these same Evangelists of the life of Our Blessed Lord contain good news for all generations of women.

The first woman of the New Testament shown us by Fr. de Gonzague is the Blessed Virgin Mary. He shows how the Hypostatic Union has glorified the whole of humanity without distinction of sex. But since the more immediate glorification was to the masculine half of the human race, "Mary the Immaculate Conception, the Virgin Mother, the Woman crowned with stars" is placed "close to Jesus, inseparably united to the Man-God . . . Jesus is God. Mary is not God but she is the being who approaches nearest to Divinity. She is the Mother of Christ who is God: she is the Mother of God."

Then Fr. de Gonzague follows Jesus in His

\* *Féminisme et Evangile*. By Fr. Louis de Gonzague, O.M.C. (Desclée de Brouwer et Cie, Paris.)

dealings with women and finds that He treats them with the same respect and the same consideration as He treats men, in spite of the quite different customs and manners of His time.

"To those men who talk of stoning an unfaithful woman . . . He recalls the law of justice and equality . . . Risking the astonishment of His apostles He converses with a Samaritan woman and reveals to her some of the deepest mysteries of Christianity . . .

"He shows Himself ever good and gentle to women. He pardons sinners, cures those who beseech Him for healing, commending their faith. He reinstates the divine law of marriage . . . He proclaims a way of life which teaches that the final destiny of the human race is far higher than the secondary destiny of sex."

In the chapter on the woman taken in adultery, Fr. de Gonzague recalls the fact that Christ's treatment of this incident asserted once and for all the unity of the moral law.

"In unmasking the iniquity of her denunciators, He reinstated the equality of the sexes and publicly restored woman's self respect before man and society.

"By the pardon given to the repentant woman . . . he gave her back self-respect in her own eyes."

Then there is the new conception of celibacy. Following Our Lord's pronouncement on marriage and divorce which the disciples found difficult to accept (as many do to-day) they shrug their shoulders: "In this case, 'it is not expedient to marry.'" Our Lord takes them at their word. He does not argue or explain but gives them yet another new idea to digest—the ideal of voluntary celibacy and continence "for the Kingdom of Heaven." This state of life was to be for women equally with men.

"This was to proclaim, contrary to everything which people had thought up till then, that woman is not primarily the possession of man and the servant of the race, but that she has a value in herself which is absolute and comes before her sexual value; because she is a person and a conscience before being a function."

Among many beautiful chapters the one on "Martha and Mary" is outstanding, telling anew of that "unique friendship between the Son of God and the dear hostesses of Bethany." Fr. de Gonzague points out that the greatest miracle accomplished by Jesus—the raising of Lazarus—was done to console two women, as well as to proclaim His Messianic Mission. "Jesus witnessing before that great crowd to His friendship with two sisters . . . moved by women's grief as formerly by the grief of the widow of Naim."

Afterwards when it was the women who stood at the Cross on that terrible day of the Crucifixion and who went to the tomb very early on that first Easter morning "when it was yet dark" it would seem that: "Christ having raised woman from her humiliation and ennobled her, this was how she showed her gratitude." But Our Blessed Lord, not being outdone in love, first showed forth His resurrection to women.

We should indeed be grateful to Fr. de Gonzague for having renewed our gratitude to the Lord and Master of us all.

### Requiescant in Pace

The New Year has, alas, brought with it the loss of several friends of the woman's movement.

Dr. Alice Neville Vowe Johnson, M.D. (Brussels), F.R.C.S.I., L.R.C.S. and P. (Edinburgh), L.S.A., and D.P.H. (Cambridge) who died on December 14th, was one of the earliest members of the Catholic Woman's Suffrage Society and she and her friend Miss Abadam—that brilliant orator—gave valuable services to the young organisation. During the war when the C.W.S.S. organised a protest meeting against the iniquitous Regulation 40D., which was practically a revival of the C.D. Acts, with Father Vincent McNabb, O.P., as chief speaker, Dr. Johnson spoke of the futility of the Regulation from a medical point of view.

Dr. Johnson filled posts under the Birmingham City Asylum, the Joint Counties Asylum Carmarthen and the L.C.C. Education Department. Twenty years ago she became medical

officer of the Mothers and Infants Welfare Centre, "The Bird in the Bush," in the Old Kent Road, a post she retained till the end.

Major the Rt. Hon John Waller Hills, P.C., D.C.L., Conservative M.P. for Ripon Division of Yorkshire, died on Christmas Eve. Other papers have dealt with his public work but we should like to pay a tribute to his outstanding work for feminism.

Prior to 1916 Major Hills was an anti-suffragist, then he was wounded during the war and had time to think things over. On his recovery he became a convinced believer in the equality of the sexes, and from then on he never missed an opportunity of working for equality. He was a distinguished lawyer and was on the committee for the opening of the legal profession to women and was Chairman of the Parliamentary Committee for women in the Civil Service. He worked unremittingly for the removal of sex discriminations and in 1920 he moved the famous resolution passed in the House that women should have equal pay and opportunities in the Civil Service. Another resolution which he moved resulted in the administrative grades of the Civil Service being opened to women and the examination of their whole position in the service.

The Committee set up by the London and National Society for Women's Service, for Women in the Civil Service, elected him as Chairman which position he retained until he was obliged to resign on becoming Financial Secretary to the Treasury.

Major Hills was always a great champion of "Equal Pay for Equal Work" and he was mainly responsible for the Parliamentary side of the movement which revolutionised the position of women in the Civil Service. The feminist Societies almost felt he was their representative in the House.

We rejoice to learn from the "Universe" that Major Hills became a Catholic two days before he died. The "Universe" reports that after his reception he said: "I wish all my friends who are not Catholics to know that what I am doing is not to separate myself from them, but simply to strengthen the bonds of Charity and Goodwill between myself and them and to extend that Goodwill to all men, not intending by this act to censure anyone."

Sir Charles Higham, another champion of sex-equality, also died on Christmas Eve. He was one of the greatest authorities in the advertising world. On several occasions Sir Charles went out of his way publicly to express his opinion on the importance and reliability of women's work in the business world.

## Notes and Comments

Lord Alness, Lord Samuel and Miss Alison Neilans were the chief speakers at a meeting on "British Women Aliens in Their Own Country" held in the Millicent Fawcett Hall on December 16th and organised by the Nationality of Married Women Committee, supported by 11 Societies including St. Joan's Alliance. Two women told their own stories in order to illustrate the hardships which women suffer under the present law.

Lord Alness, presiding, pledged himself to re-introduce his bill on the subject.

A resolution carried unanimously supported the British Nationality and Status of Aliens Bill and urged the Government to take steps to confer with the Dominions to secure the enactment of the principles which the Bill embodies.

In connection with this meeting, one of our members apologising for being unable to attend writes:

"Surely something can be done, as with all these refugees and the state of things in Europe the marriage laws will be more than ever hopelessly complicated and unjust and women as usual will suffer. Women married to foreigners are in some cases forced into silence, as their husbands have a legal veto if pushed to extremity, over their movements out of the country and can prevent their exit or entrance. This is intolerable."

We rejoice to learn that "experimentally" (for three years) women are to be admitted to the administrative grades in the Dominions and Colonial offices. We have no doubt that the experiment will succeed.

On December 16th a second reading, without division, was given to Miss Horsbrugh's Adoption of Children (Regulation) Bill. Miss Horsbrugh disclosed a serious flaw in the present Act in that although no money must pass between the parties to an adoption without court sanction there is nothing to prevent money passing to a third party who arranges the adoption. The Bill provides for the registration of adoption societies and inspection of their books; supervision of adopted children by welfare authorities in certain cases; elimination of middle-men in child-trading; suppression of advertisements offering children or asking for them; and prohibition of the sending abroad of children for adoption, except by a British subject under a licensing system; also that a person receiving a child and a person sending a child must inform a local authority.

For the Government, Mr. Geoffrey Lloyd (Under-Secretary, Home Office) welcomed the

Bill which he described as a very useful measure, and it was warmly supported from other parts of the House. Miss Horsbrugh presided over a Departmental Committee set up by the Government in 1935 to enquire into traffic in adopted children and Mr. Lloyd paid a tribute to her and her Committee for the very laborious and complete investigation they had made.

\* \* \* \*

*In the House on December 21st:*

Lieut.-Commander FLETCHER asked the Secretary of State for the Colonies whether he will recommend the Governor of Kenya to exercise his clemency in the case of a young girl recently sentenced to 18 months' imprisonment for inflicting injuries which proved fatal upon an old man, as the evidence showed that although wishing to marry a young man she had been sold for a valuable consideration to this old man who was repugnant to her, that the injuries were inflicted during a struggle after the old man had taken cords and a stick with which to bind and beat his young wife, and as the Crown prosecutor expressed great sympathy with the girl as a victim of forced marriage?

Mr. M. MACDONALD: The prerogative of pardon was delegated to the Governor, and the exercise of clemency is, therefore, a matter for his discretion with which I am not prepared to interfere. I will ask him, however, for a report on the case referred to in the question.

Lieut.-Commander FLETCHER: If the right hon. Gentleman is making representations to the Governor will he point out that this girl was kept in custody for four months before being brought to trial and that she has now served two months of the sentence? Further, does the right hon. Gentleman not think that six months is a sufficient punishment in a case in which the judge said that to some extent this old man only got what he deserved?

Miss RATHBONE: Will the right hon. Gentleman ask the Governor to reconsider this sentence by way of showing strong disapproval of these forced marriages of young girls?

Mr. MACDONALD: I am not prepared to interfere with the Governor's discretion in this matter, but I am quite sure that he will keep in mind whatever may be the full facts of the situation.

### Annual Meeting for Members only

The Annual Meeting will be held on Saturday, March 25th. Nominations for Committee and resolutions for the Agenda must reach the Secretary not later than February 15th.

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

## ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE,

AND

Editorial Office of "Catholic Citizen":

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

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

## EXECUTIVE COMMITTEE.

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 MISS CHRISTINE SPENDER, *Hon. Editor.*

## Forced Marriages of African Girls

It is now nearly a year since the Statement compiled by the Alliance on the Status of Women of Native Races was presented to the XVIII Assembly of the League of Nations. The research it involved had brought to light such conditions as to make the defence of the African women a sacred cause, for which St. Joan's Alliance was impelled to do battle with all its strength. On December 12th a meeting was held at Caxton Hall, with the co-operation of eighteen societies, "to urge further investigation and action concerning Forced Marriages of African Girls." The list of speakers, all stalwart champions of the African woman, was headed by Archdeacon Owen of Kavirondo, whose letter on forced marriages, taken up by Miss Rathbone in the House of Commons and by St. Joan's Alliance and other societies, had led to the Government White Paper, when the Colonial Secretary wrote to nine British Dependencies enquiring into the coercion of African women into marriage.

These antecedents were recalled by Mrs. Laughton Mathews, M.B.E., in her introductory speech as Chairman of the meeting. It had been suggested, she said, that this was no time to embarrass the Government, when so many people were preoccupied with the victims of racial and religious persecution; but she had found that when it was a case of injustice to women, it was never the right time to approach the government. She pointed out that while laws must be supplemented by education to produce due effect, legislation was itself an educating factor, and should lay down general rules of conduct and certain elementary principles that must apply to all races. The raising of the status of African women was a matter in which women of this country, who were themselves strong, free and articulate, had a duty and a responsibility. No country could

advance if its women were in servitude, and the British Government, which had not been so respectful of native custom as not to suppress slavery, cannibalism, ritual murder and suttee, should not allow the buying and selling of girls as chattels. She ended by moving the resolution to be put to the meeting.

This meeting welcomes the Government's White Paper relating to the Welfare of Women in Tropical Africa (Cmd. 5784/1938) as a serious endeavour by the Secretary of State for the Colonies to ascertain the facts with regard to a fundamental aspect of the welfare of African women, their freedom or servitude in marriage. It finds that it can only be regarded as a preliminary to further investigation and action.

It therefore calls upon the Colonial Secretary to re-open inquiries and to invite evidence in the Dependencies from Missionary and social organisations and individuals with special knowledge of the subject. The meeting believes that the evidence of women would be particularly useful.

As an immediate measure it urges that steps be taken to enact and promulgate a uniform Ordinance throughout the Dependencies laying down that:

1. No contract of marriage or betrothal be made for any girl under 14 years of age.
2. No contract be made for a girl over 14 years of age, without her consent.
3. Any person who coerces any girl or woman to enter a marriage union against her will shall be guilty of an offence.
4. No contract arising out of a forced marriage (i.e., marriage without the consent of both parties) shall be enforceable in any court of law.

Archdeacon Owen, in supporting the resolution subjected the White Paper to a searching analysis. The replies from the colonial governors reminded him, he said, of the inhabitant of Central London in Mr. Sinclair's "Metropolitan Man," who in spite of the irrefutable statistics on London street-accidents could declare he had never seen one. In Nigeria the Governor had said that cases of forced marriage were rare and those of physical coercion "very rare indeed." He, the Archdeacon, had obtained evidence from Mrs. Alfred Smith that at a women's conference at

Lokoja she had heard of four suicides for this reason, while there were many instances of girls running away.

In Sierra Leon, where the Governor said that there were "no instances of real coercion," the Archdeacon had been put into touch with a Miss Harper, whose midwifery work gave her a thorough insight into native life, and who said that in some parts girls who refused to marry the man chosen were beaten and put in the stocks; they might then be allowed to name the man of their choice and marry him, if he could pay the dowry. Another letter said that girls sometimes remained in the stocks two years, though things were improving through Christianity.

In the Gold Coast, Togoland, and Tanganyika in spite of official statements, there was clear evidence of forced marriages (in the last-named girls had come into court to testify). In Kenya, where the Archdeacon himself had worked for 21 years, the Governor had said there were practically no cases of coercion. Yet, for his own archdeaconry, with the Elders it had been estimated that cases of coercion reached 500 a year. He himself was hardly ever free from dealing with such cases. He quoted one of a girl who, taking refuge in a brother-in-law's hut, was pursued by her "husband" and five others, one of whom was killed by the fall of a spear with which she had barricaded the door. But for the outcry over the Kekwe case, (thanks to Miss Rathbone), she would probably have been sentenced to imprisonment. The Archdeacon had demanded punishment for the assailants; had they been raiding a cow instead of a girl, would they not have been put on trial? The magistrate agreed that this was so, and the five men were charged. The Archdeacon spoke of the extreme difficulty of getting a conviction for assault, even when there was clear evidence. He hoped the Colonial Office could be persuaded to send out a circular to protect the girls, and make the law against abduction a reality. The authorities must be made to set the same value on a girl as on a cow.

The Archdeacon was followed by Mrs. Owen, who had spent all her adult life in Africa and said that when last there she had formed an African Women's Union in which the women could get together and consult, with a view to forming public opinion in the new Africa of the future. She told of case after case, from her personal knowledge, of girls seeking to escape hateful marriages, several of them Christians, among them a girl of nine, carried

off on her way to Sunday school; a girl who wanted to make a Christian marriage and was carried off, escaping the same night to the Archdeacon's protection. There were, said Mrs. Owen, three obstacles to improvement; the first our talk of "child peoples," for "child peoples" must grow up. The White peoples wished to keep the Africans children when it touched their interest but native custom was not considered so sacred where taxation was concerned (and the hut tax had riveted the bonds of African women). Government officials must be educated in matters affecting women. The second obstacle was the failure of the educated African himself to realise that progress depended largely on the progress of women, that by education for her own sake woman would have something to give the clan and Africa. Africa must look to the future, not to the past; customs must change if peoples are to progress. The third obstacle came from the women themselves, who took their state of servitude as a natural thing. Education was essential, and Mrs. Owen concluded by stressing the need for a woman Director of Education (already alluded to by the Chairman) and Government grants for girls' schools.

Miss Eleanor Rathbone, M.P., asked on what evidence the *ex cathedra* statements of the White Paper were based? Government officials did not come into contact with native women; often only women officials would be able to do so. To the remedies set forth in the Resolution she would add two suggestions; the one was in support of Mrs. Owen's plea for greater educational facilities; the second was for women in the colonial service. The first step would be if one woman welfare worker per colony could be appointed.

Miss Nina Boyle followed, recalling how she first brought up the question in this country, to be received with official unbelief, and how at the time of the Paris Peace Conference, the women of France under the leadership of the late Madame Maria Verone, had taken up the matter. Later, through the pertinacity, of French women real improvement in the position of African women under French Mandate had been effected—to the delight of the Missionaries. She paid tribute to Lord Passfield, the first Colonial Secretary to trouble about women in the colonies and to order an enquiry into the status of African women. Speaking of the women of South Africa she declared that unlike those described by Mrs. Owen in Kenya, they were very much awake to their position. The chiefs complained that they "gave trouble" since

witch doctoring, which had been used to terrorise them had been put down. Miss Boyle ended by quoting the Slavery Convention signed by 39 nations, from which these girls were excepted on the pretext that what was obviously a slave status was a "bona fide marriage custom." Miss Boyle urged that there should be a deputation to the Colonial Secretary.

Miss Eleanor Hawarden, LL.B., was the final speaker. Legislation, she said, would do much to educate the government officials who feared lest the enforcement of even obvious humanitarian principles would injure the structure of native society. That this fear was groundless was proved by the experience of the Transkeian Territories, for though much of South African native policy was shameful, certain excellent measures had survived from the old Cape Liberal tradition. Among these was legislation against forced marriages, passed in 1879 and again in 1885, which has proved necessary and valuable, and with no injurious effect on native life. Similar provisions were included in the Natal Native Code of 1891, with a clause making it an offence to attempt or take part in a forced marriage, and these were retained when the Code was revised in 1932.

Miss Hawarden stressed the importance of Point 4 of the Resolution, that no court should enforce a contract arising out of a forced marriage, thus rendering ineffective the motive which causes them, namely greed of gain. Legislation, however, she said, helped only those strong enough to resist such marriages. For real freedom, the family structure must evolve, economically and socially, towards a less patriarchal system. In the Transkei legislation was accompanied by the emancipation of both sexes from the power of the father at the age of 21.

In the Transkei, she added, the natives elect a Council, which recently asked for political rights (such as they are for natives in South Africa) for native women on the same terms as men. Their grounds were the high standard of education women could attain, and the fact that they earned salaries as teachers and nurses and wages in the towns, and often helped to support their men. The lesson for British Africa seemed to be education for girls and economic opportunities for women wherever possible.

The Resolution was carried with one dissentient. A vote of thanks was moved by Miss Reeves of the Women's Freedom League who paid tribute to each speaker in turn for their

work for African women, and had generous words for the Alliance. Miss Spender seconded, telling how the Alliance had step by step been led to take a leading part in the cause, till it seemed as though it could rightly claim the device on St. Joan's banner: "By order of the King of Heaven." BARBARA BARCLAY CARTER.

The meeting was supported by: Actresses' Franchise League; Association for Moral and Social Hygiene; British Commonwealth League; Catholic Social Guild; Dames of St. Joan; Married Women's Association; Mothers' Union; National Council for Equal Citizenship; National Council of Women; National Sisterhood Movement; National Union of Women Teachers; Open Door Council; Six Point Group; Suffragette Fellowship; Women's Freedom League; Women's Guild of Empire Ltd.; Women's International League for Peace and Freedom (British Section); Women's Liberal Federation.

A deputation from St. Joan's Alliance was received by Lord Dufferin, Under Secretary of State for the Colonies, on January 10th. The resolution on forced marriages of African girls (see p. 4) passed at Caxton Hall was laid before him and an informal talk took place. The deputation was introduced by Mrs. Laughton Mathews, Chairman of the Alliance, Archdeacon Owen, Miss Eleanor Hawarden and Miss Challoner also spoke. Lord Dufferin thanked the deputation for putting their views before him and said that he would report them to the Secretary of State. He said that he was sure that the Secretary of State would consider what further action could be taken.

## International Notes

We offer our congratulations and best wishes to Mrs. Chapman Catt who celebrated her 80th birthday on January 9th. Mrs. Catt is the founder and Hon. President of the International Alliance for Suffrage and Equal Citizenship and was one of the leaders of the suffrage movement in the U.S.A. Her old friend and co-worker, Miss Rosa Manus, travelled from Holland to celebrate Mrs. Catt's birthday and to present her with greetings from her friends and admirers in many lands.

In 1920, the Catholic Women's Suffrage Society had the honour of entertaining Mrs. Chapman Catt in London in her capacity as the President of the International Woman's Suffrage Alliance. On this occasion Mrs. Chapman Catt said that:

"No invitation had given her greater pleasure than that of the C.W.S.S. She had a message for the Society. She had no doubt that the C.W.S.S. had done its part in the suffrage fight in England, but she was convinced that the great work of the Society lay ahead—whenever might think their work finished the C.W.S.S. and its paper must go on until women were enfranchised all the world over. There was work to be done that only Catholics could do, and other women looked to them to do it. The world needed the C.W.S.S. They must not tire but go on, she knew they could be trusted to do their duty."

It may interest some of our readers to know that our meeting on "Forced Marriages of African Girls" took place on the day kept in Mexico as the Feast of Our Lady of Guadalupe. In 1531, Our Lady appeared several times to an Indian peasant, Juan Diego, calling him "my son" and telling him to carry a message to Bishop Zumarraga that he was to build a shrine where she might watch and guard the Indians. Eventually a shrine was built, and in spite of anti-religious laws it remains open to this day. To quote our contemporary the *Tablet*: "The Virgin claimed a church from which she might guard her Indians—from the Spanish conquerors. The legend gave the Indian self-respect: it gave him a hold over his conqueror: it was a liberating legend."

"In the church the miraculous serape hangs above the altar—the dark-skinned Virgin bending her head with a grace and kindness you will find nowhere in mortal Mexico."

"Sceptical Catholics to-day discount the vision because this Virgin was dark-skinned—as if the Mother of God, released like her Son from the flesh, belongs to one continent or race more than another."

\* \* \* \*

Princess Gabrielle Radziwill who was Liaison Officer in Geneva between the League of Nations Secretariat and international organisations, will be greatly missed by the women's organisations and by the League, now that her term of office has expired. The Princess was ever ready to give the women's organisations the benefit of her experience. She represented the League at several Women's International Congresses. St. Joan's Alliance is most grateful to Princess Radziwill (who is, by the way, our co-religionist) for the many kindnesses shown to our delegates at Geneva.

February 6th will be the 21st Anniversary of the granting of votes to women (the over-thirties). To celebrate this great victory which was won after a 61 years fight involving three generations of women, and for which over 2,000 women suffered imprisonment, the Suffragette Fellowship will give a Dinner at St. Ermin's Restaurant, Westminster, on Monday, February 6th, at 7-15 for 7-45, Mrs. Pethick Lawrence presiding. Speakers will be:

Commandant Mary Allen, O.B.E., Police; Miss Betty Archdale, LL.B., Law; Miss Lilian Barker, C.B.E., J.P., Prison Commissioner; Miss Caroline Haslett, C.B.E., Engineer; Dame Laura Knight, D.B.E., R.A., Royal Academician; Miss Size, Deputy Governor, Holloway Prison. Miss Nina Boyle will move the vote of thanks.

Tickets—6/6—may be had from St. Joan's Alliance, which is one of the supporting Societies.

## Status of Women

The Committee for the Study of the Legal Status of Women set up by the League opened its second session in Geneva on January 4th. It discussed the scope and the method of the enquiry and examined draft studies from the International Institute for the Unification of Private Law, the International Institute of Public Law and the International Bureau for the Unification of Criminal Law; also memoranda from the Liaison Committee of Women's International Organisations, including a scheme of work for an enquiry into the legal status of African women, begging that it be included in the survey simultaneously with the other enquiries. As during its April session, the Committee invited representatives of the women's international organisations to meet it at a session open to the public. Professor Gutteridge said that the Committee had given long and careful consideration as to the inclusion of women of primitive races; while not wishing to suggest that an investigation into the laws and customs of primitive peoples was either useless or undesirable the Committee had agreed that it was not competent for such an investigation and was of unanimous opinion that any such enquiry should be an independent one. The matter might be entrusted by the Assembly of the League to a Committee better equipped for the task consisting of persons with experience of life in those countries concerned. Miss Barry and Mrs. Corbett Ashby pleaded that laws and ordinances affecting women of primitive communities in those countries included in the survey and in colonies and dependencies might be incorporated; but this was considered undesirable. A very helpful and friendly discussion took place as to the kind of information which the women's international organisations could most usefully supply to the Committee.

Miss Barry and Miss Spender were our representatives at Geneva and Miss Barry was one of the four representatives of the Liaison Committee to be received by M. Avenol, Secretary General of the League, to beg for assurance that the amalgamation of the Opium, Social Questions and Health Sections should not be detrimental to the work of any of these sections, more especially that of the Social Questions Section. They urged that the new chief of this Section should be a convinced abolitionist.

Two delightful receptions were given, one by Dr. Renée Girod in honour of Miss Hesselgren's birthday, the other by Monsieur and Madame Soubbotitch; and an informal lunch was given by the Liaison Committee to the Committee of Experts.

We offer our sincere sympathy to our member Miss Moclair on the death of her brother, and ask prayers for the repose of his soul.—R.I.P.

**Subscriptions to the Alliance and to the "Catholic Citizen" are now due. We beg all our friends to send their subscriptions without delay, and thus save extra work and expense at the Office. Subscription to the "Catholic Citizen" 2s. 6d., minimum annual subscription to the Alliance 1s. At the same time we remind members that 1s. does not cover even the expense of sending notices, and we ask them to increase their subscriptions if possible.**

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