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# THE INTERNATIONAL WOMAN SVFFRAGE NEWS



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A GOVERNMENT Bill has been introduced in Germany whereby all adult women will be eligible as jurors in cases where women and children are the accused parties. German feminists protest that women jurors are necessary in every sort of case, and more particularly in those cases dealing with sexual offences in which women or children are the plaintiffs. An attempt has been made in England to make jury service permissive for women, and there is undoubtedly a determined and organised effort on the part of the thoughtless and prurient-minded to get rid of women jurors, but there is very little fear that it will meet with success. In Scotland, towards the end of February, women became liable to serve on juries. The Scottish qualification, though different from the English, is the same for both sexes. In Alberta, Canada, the Legislature is considering a measure enabling women to serve as jurors—"they will not, however," says *The Times*, "be forced to serve against their will." That is a pity. Many duties are not particularly attractive, but that is not a reason for evading them; and it is a bad law which lays down certain services as a public duty and then provides a section of the community with the means of evasion.

THE Danish Folketing has had before it the proposal of ratification of the Washington Labour Convention proposals for restrictive legislation on women in industry. We are very glad to learn that Mrs. Elna Munch (Radical), the Conservative woman member, and the Moderate Party opposed these restrictions, and were supported in their attitude

by the Union of Working Women, the Women Printers, and Danske Kvinder Samfund, one of the affiliated Societies of the I.W.S.A.

WE must correct a statement made in last month's issue. The Swedish Civil Service Bill giving women equal entry and equal pay with men has not yet been passed, but on another page readers will find the Report of the expert Commission appointed to deal with this question. The Swedish Bill is not perfect, but its proposals make a very great advance. . . . In another column we print an interesting report from Germany on the position of women in the German Civil Service. In spite of the fact that the new German Constitution states explicitly that there shall be no different treatment of women in Government service, women are still being classified in lower grades, though they are doing the same work, or are receiving smaller salaries than men in the same grade.

THE Legislative Council of Burma has passed a unanimous resolution that any scheme of reform shall include woman suffrage.

THE League of Women Voters has been called a menace to American political institutions. We wish that woman voters in every country were strongly enough organised to constitute a menace to a fair number of institutions—political and social. . . . Vermont Legislature ratified the Federal Suffrage Amendment on February 7.

Late News. March 5. Mrs. Anna Wickzell has been appointed a member of the Permanent Mandates Commission of the League of Nations.

WOMAN Suffragists everywhere will be delighted to hear that the French Government has recognised the splendid national services of Madame de Witt Schlumberger and Madame Brunschwieg by conferring on them the Cross of the Legion of Honour.

THE report of the International Conference of Women Physicians—which is reviewed on another page—is a really valuable contribution to international feminist literature. It is particularly interesting to note that though the health of women in industry was discussed in detail, the Conference passed no resolution recommending that the hours of women's labour should be limited and night work prohibited.

### LEAGUE OF NATIONS.

**I.W.S.A. demands that a Woman be appointed to the Permanent Mandates Commission.**

WHEN the Board of Officers met in London in December, 1920, one of their immediate actions was to telegraph to the Assembly of the League of Nations, then in session in Geneva, asking that a woman should be appointed to the Permanent Mandates Commission.

In due course Committee 6 on Mandates reported to the Assembly, and laid before that body a number of recommendations as to the constitution of the Permanent Mandates Commission. The second recommendation was "That at least one place in the Commission be reserved for a woman." The Assembly accepted this and the other recommendations unanimously; but in the course of the debate, Mr. Arthur Balfour (representative of Great Britain) pointed out that the Council of the League of Nations alone was responsible for the selection of the nine members who are to comprise the Permanent Mandates Commission; and that in the choice of these nine members—a majority of whom are to be nationals of non-mandatory powers—the Council would not be bound by any recommendation from the Assembly.

It was obvious, therefore, that it was necessary to bring to bear upon the Council all possible pressure to appoint a woman to the Commission.

On February 18, after consultation by letter and telegram with the other members of the Board of Officers, the Headquarters Committee sent the following letter to the Council of the League of Nations, and to the individual members of the Council, which comprises representatives of France (M. Léon Bourgeois), Italy (M. Tacconi), Great Britain (Right Hon. A. J. Balfour), Belgium (M. Hymans), Spain (M. Quinones de Leon), Brazil (M. Gastao de Cunha), Japan (Viscount Ishi), China (Mr. Wellington Koo):—

18th February, 1921.

TO THE COUNCIL OF THE LEAGUE OF NATIONS,  
GENEVA, SWITZERLAND.

SIRS,—May we remind you of the recommendation, unanimously accepted by the Assembly of the League of Nations on Saturday, December 18, 1920, namely: that there should be at least one woman on the Permanent Commission on Mandates.

The International Woman Suffrage Alliance speaks for the women of thirty-one countries who, through their delegates to the Geneva Congress of June, 1920, showed their anxiety and interest in the conditions under which Mandates are to be granted, and their conviction that women should be put on International bodies.

In all countries inhabited by races of different colours, the relations between the men of the governing race, and the women of the other are a source of difficulty and often an actual hindrance to good understanding. Unfair pressure may be put on men themselves through their family life, while again, questions of variation in standards of morals and customs call urgently for the representation of the woman's standpoint.

Success in administration must lie in developing what is already good in a race, and since women are the prime guardians of its

traditions, we believe the addition of a suitable woman representative would be of essential and immense value to the Commission.

They implore the Council to remember that the public opinion, both of men as shown in the Assembly of the League, and of women as shown in their International Conferences, is unanimously in favour of our request.

The Board of Officers of the International Woman Suffrage Alliance wishes to put forward the names of the following women, any one of whom would be eminently fitted to render valuable service as a Member of the Permanent Commission on Mandates:

Mrs. Anna Wicksell	Sweden.
Miss Henni Forchhammer	Denmark.
Miss Annie Furuhielm, M.P.	Finland.
Mrs. Elna Munch, M.P.	Denmark.
Dr. Paulina Luisi	Uruguay.
Dr. Aletta Jacobs	Netherlands.

We are, Sirs, on behalf of the Board of Officers of the International Women Suffrage Alliance,

Yours faithfully,

CHRISTAL MACMILLAN,

Vice-President.

MARGERY I. CORBETT-ASHBY,

Secretary for League of Nations Business.

Meantime Headquarters had written to its Auxiliaries in countries which are members of the League of Nations, urging them to petition the Council of the League of Nations to appoint a woman to the Permanent Mandates Commission, and to ask their Governments also to make a similar recommendation to the Council of the League. Our National Auxiliaries in France, Switzerland and Italy have informed us that they have taken action in the matter.

Our members and readers will remember that the Geneva Congress passed a resolution, which was forwarded to the League of Nations, urging that mandates should only be granted "for the administration of undeveloped countries, subject to the condition that within the mandatory territory there should be no regulation, segregation or official toleration of prostitution." Nor will the responsibility of the Mandatory Powers for the welfare of the women and children in the mandated areas end there. In Article 23 of the Covenant of the League, its States' Members pledge themselves to "endeavour to secure and maintain fair and humane conditions of labour for men, women and children, both in their own countries and in all countries to which their commercial and industrial relations extend," and "to secure just treatment of the native inhabitants of territories under their control." These pledges are as binding with regard to mandated areas as to any other: in short, the social, moral, and industrial welfare of women and children in the mandated areas is a charge laid on every Mandatory Power. When it is remembered that it is to this Permanent Mandates Commission that the Mandatory Powers must report annually on the manner in which they have exercised their authority, the pressing necessity for a woman member on that Commission becomes obvious. That necessity has been recognised by the whole Assembly of the League of Nations: it is recognised by the Aborigines Protection Society of Great Britain, which at a representative conference held in London has passed a resolution urging the appointment of a woman; it is recognised by the Women's International League for Peace and Freedom; it is recognised by the I.W.S.A. and its Auxiliaries; it is recognised by the French and by the British League of Nations Union. This demand for a woman on the Permanent Mandates Commission is backed by every progressive force. We hope the Council of the League of Nations will recognise that demand and the urgent necessity on which it is based.

M. I. CORBETT-ASHBY.

February 28, 1921.

### EQUAL PAY AND RIGHT TO WORK SECTION.

## SOME NOTES ON EQUAL PAY AND THE POSITION OF WOMEN IN INDUSTRY.

### THE SWEDISH CIVIL SERVICE BILL.

OUR rejoicings last month were premature. The Equal Pay Bill has not yet been passed by the Swedish Parliament. We publish in another column the Report of the Commission on Equal Pay in the Civil Service, which has been submitted in the form of a draft Bill of regulations for the admission of women into the Civil Service. The draft Bill has some very good points: women are to have the right of entry on the same terms with men; restrictions on the employment of married women are removed; the principle of equal pay for men and women in the same occupations is recognised. But the weak point is that the equal salary must be taken as meaning equal "effectual salary," i.e., to quote from a letter from Mrs. Wicksell, "salary and pension taken together." Mrs. Wicksell goes on to say, "As women have a longer life than men, and as they are not obliged to pay anything for widower's or children's pensions, their salaries are to be reduced as much—but not more—as will give a woman exactly the same amount, on the average, of course, as a man in the same position, i.e., the total amount of yearly wages during a normal term of service, plus pension during old age. This is what in this country is called 'mathematical justice.' Personally, I don't like it very much; I should prefer to give women exactly the same yearly salary, and let them pay like the men for their family pensions... but this is considered impossible, and 'mathematical justice' is better than no justice at all."

We don't like it very much either; "mathematical justice" and the "differential rate" are both fundamentally unsound. The first postulates that all men have wives and dependents, and that all women are responsible for themselves alone: which is notoriously untrue. The second demands that women should be required to prove equality of output from which test men are exempt: and when, as Mrs. Drake remarks in her study "Women in Trade Unions," the disparity between men and women workers is certainly less than between many workers of the same sex.

### EQUAL AND UNEQUAL PAY FOR WOMEN TEACHERS IN SWITZERLAND.

A glaring instance of unequal pay comes to our notice from the Canton of Vaud. Last December the Grand Council of that Canton indulged in a very prolonged debate on the salaries of teachers in primary schools. Solomon once remarked that "in a multitude of words there wanteth not sin," and that "the talk of the lips tendeth to penury." The Grand Council certainly managed to commit an exceedingly gross injustice, and their talk as certainly tended to penury—the penury of the woman teachers! The men's scale begins at 4,000 frs., the women's at 3,500; after eighteen years' service men receive 6,500 and women 5,000; so that by unpleasantly progressive stages the women drop another 1,000 francs. The Council agreed, of course, that more must be paid to the head or potential head of a family. But

their rejection of the Mercier amendment to give the same salary to widows as to married men teachers showed their lack of sincerity. In Geneva, on the contrary, men and women primary school-teachers receive absolutely equal pay, and absolutely equal supplementary allowances if they happen to be the heads of families.

### "PROTECTIVE" LEGISLATION AND WHAT IT MEANS.

From unequal pay to unequal terms of competition is but a step. Both injustices are warmly defended by their supporters, who seem to be adepts in using good arguments in a bad cause. It is always "for the good of women" that protective industrial legislation is proposed. The Washington Labour Convention—composed practically entirely of men—demanded protection for the woman factory worker. It is true that the International Congress of Working Women endorsed the request; but it is equally true that an increasing number of working women and women's organisations are on the rebound against protection. We hope the Danish Commission, to which the Washington Convention proposals have been referred by the Rigsdag, will report against them. The Scandinavian countries have for years been fairly solid on the question of the free entry of women into industry. In 1906 the Swedish Social Democratic Women's Associations refused to endorse the Berne Convention on the ground that special protective legislation for women shuts them out from suitable and remunerative occupations; and the Swedish Central Board of Social Democratic Women and the Trade Co-organisation of Social Democratic Women sent resolutions to the International Labour Congress and the Working Women's Congress in Washington in October, 1919, again protesting against restrictive legislation. At the same time the Danske Kvinders Samfund and the Danske Kvinders National Raad sent a joint petition to the Danish Rigsdag, urging the Government to abide by their decision of 1912 when a Bill prohibiting night-work for women had been rejected by a large majority in both houses.

Some examples of the working of protective legislation may be useful in stiffening the resistance of organised women to such encroachments on their liberty. The following instances are taken from New York State, and we are indebted for them to the Equal Opportunity League:—

1. *The Lockwood Transportation Law* limits women conductors, ticket-choppers, and subway guards to nine consecutive hours per day, and prohibits their employment on the night shift, after 10 p.m., or before 6 a.m. When this law went into effect, over 5,000 women employed on transportation systems lost their jobs, and men were put in their places.
2. *The Sammis Elevator Law* limits women operators to 54 hours a week, prohibits overtime and work on the night shift after 10 p.m., or before 6 a.m., and requires that a seat be placed in the elevator. The moment this law went into effect, all the women on the night shift were thrown out of work, and even on the day shift preference is given to men, because the latter—unhindered by this law—are free to give to the work as much time as exigencies may require, and can be shifted from day to night work as occasion may demand.

3. *State Labour Law* (1913) and Women Printers. There are 2,700 printing establishments in the city of New York. All of these plants have a basic 8-hour day; some work eight and three-quarter hours for five days to allow for a Saturday half holiday; some work a flat eight hours six days a week; the newspaper plants include a 30-minute lunch period in the 8-hour shift; several plants have basic 44-hour week; but a recent trade survey by members of the employers' and workers' organisations reported "all plants heavily over-equipped, made necessary by the rush orders peculiar to the printing trade."

"Rush orders" mean overtime, which is recognised in union wage scales. *Male printers* work 48 or 45 or 44 hours a week for an agreed wage, but neither union nor State forbids them to work overtime when necessary. *Women printers are restricted by the State Labour Law covering factories from working more than 54 hours in a week, or 9½ in any one day; and though this overtime might not occur more than twice a month, and would be paid for at price and one-half, its prohibition makes the employing of women in the more skilled branches of the craft practically impossible.*

High rents for business property in New York City force printing firms to do as much work in restricted space as possible. For this reason all the large plants, and most of the smaller ones run on a two or three 8-hour shift basis. These shifts are recognised in union wage scales, the lowest paid shift being the day shift. *Male printers* may work on any one of the shifts they choose; *boys of 18* may work on any one of the three shifts; *women of any age* may clean the floors about the machines, or clean cuspidors, on any one of the three shifts—but women printers, who must be at least 21 before obtaining a union card, who must possess skill and initiative, are prohibited by the Labour Law of the State from working on any but the day shift—the lowest-paid shift.

With the exception of the compulsory education law, no restrictions of any kind are placed on women writers and reporters—they may work seven days a week, 10 or 20 hours, night or day. Many of the women engaged in this work are just out of school, getting "experience"; they have no union to regulate their wage scales and working conditions, yet they were specifically exempted from the Labour Law, which prohibits a woman proof-reader from working in the same room, or on the same floor, with the "women writers," on a shift starting at 7 p.m., and ending at 3 a.m.

For seven years women printers have been asking for an exemption from this law, basing their requests on the union safeguards as to hours and wages, the skill and initiative necessary to obtain a union card, and most important, on the impossibility of obtaining any permanent position on account of the conflict between State laws and union regulations.

These examples could be multiplied. The Pre-war Practices Bill in Great Britain—which at least had the grace to be an overtly selfish measure—drove many women out of suitable and remunerative employment, and out of processes in which they had worked previous to the war. The endorsement of the Washington Convention proposals by any country will have a like effect. These facts should give pause to that reforming and somewhat parochial spirit which sees the obvious and surface evils from which many women industrial workers suffer, and which fails to discern the worse evils that may result from the imposition of "protection."

ΦΥΛΛΞ.

February 28, 1921.

## THE SWEDISH WOMAN IN AGRICULTURE.

By EVA FRÖBERG.

SINCE the earliest days of our history's childhood, the Swedish woman has given herself to the soil. The old Vikings left the management of house and home to the women, when they themselves went abroad, seeking treasures and fame. Their wives and daughters toiled through the light northern summer at home, surveying, commanding, and directing the household people as the slaves. The women thus held the position of master half the year and more, for centuries! And when the men returned, just before the winter, they had often more or less gone unwanted as far as the successful administration of the household was concerned. And so the women kept a sort of active power which raised their self-respect and made them esteemed

by the men. Swedish womanhood got early a stamp of authority, which was still further fortified later on, during the great wars of the 15th, 16th and 17th centuries, when the women again had to take care of both the fields and grounds and of the inhabitants. Our traditions as to the lady-managers of the great estates, are very distinguished. Everywhere in the old manors and castles, powerful and capable grand ladies have been holding the reins during the three or four hundred years of Sweden's most brilliant period. "King Märta," Countess Märta Leijonhufond (died 1583), before whose scrutinising eyes priests and bailiffs alike used to tremble, reigned queenly at the mighty castle of Hörmingsholm; Countess Maria Sofia de la Gardie (died 1694), beautiful and highly talented, grand mistress of the Court of Queen Pristina, and at the same time the leading spirit (her husband died when she was only 21) of the big estates as well as of very important industrial enterprises; Countess Ulrika Juliana Brahe (died 1762), who lived at Björksund, near the Baltic Sea, and who built and restored her many estates during the long years she waited for her husband—war prisoner in Siberia—and after his death! When he came back he was a broken man, and it was his wife who ruled the estates. She was an exceedingly charming and noble-looking woman, a shining star at the Court as well as in the quiet country. And if we go back to the beginning of the 13th century, we meet the domineering vision of old Lady Ingrid Yfoa of Bjälbo, the mother of Birger Jarl, the man who enacted the law which gave the sister the *right* to inherit half as much as the brother, a considerable grant in those times. "Black as soot and hard as stone," old Lady Ingrid Yfoa, spared nobody, her people and her sons as little as herself! The gallery of Swedish women devoting themselves to their people and country retreats, is long and magnificent, and unending. It gave also the women belonging to the poorer classes, the same taste love of the earth; love of the animals, still a significant feature in the north—where men and women living at lonely farms used to chat to their cows and horses, as if they were human creatures. In days gone by, the women worked in the Swedish fields, were keepers of accounts at the estates, and looked after the cattle. In 1540, King Gustaf I. and his queen, Margareta, had twenty-two women in charge of the royal stables at Gripsholm, not far from Stockholm. According to the accounts of an old manor, Sjösa, in Södermanland, the woman clerk of accounts there was paid (1635) with one pair of boots, "vadmal"—a kind of very thick cloth—for a skirt, yarn for stockings, waistcoat of leather and 12 "ricksdaler" yearly! The work in the country began at three o'clock, an hour or so later in the winter.

Food was often scarce, always very monotonous, except at festivals or great holidays, when the abundance of the "menu" was more than extravagant—a brutal and elementary eruption of the enjoyment of life, which those hard existences only perceived in rare and intensive glimpses.

The Swedish women began to desert the fields and country life in the beginning of the nineteenth century. And the chief reasons are two: the industrialism, as in all other parts of the world, and the moral influence of the direction in literature, called the romantic school! This direction made the woman an angel of power and a nothing of strength. By and by, she got too effeminated to do the work of her mothers on the barren Swedish soil. More and more the girlish day-dreams fluttered

round town life, and pretty frocks, amusements, and variation. It is not until the last years that the love of the country, supported by the want of bread, has awakened in the hearts of women, at least of women belonging to the lower classes. For years and years they had been looking upon rural work and life with open contempt. At last time has taught them, as us all, to esteem instead of to scorn, and here the women of the upper classes have begun, long before the war, to give useful and courageous examples. Many of our great estates are once more ruled by women. In fact, the woman of higher social standing has always had a living taste for agricultural interests, has been true to the profession of her husband, as have the wives and widows of the farmers—surely the most hardworking lot in every land! About 20 years ago, the first women were elected active members of some of the Agricultural Societies (llushällningssällskap), which since 100 years or more are constituted in every Swedish province, and now there are many women members in these Societies everywhere. Of late, there have also been arranged small excursions every summer—sometimes as far away as to Denmark—in order to let farming women and men study new methods and ways in places with dissimilar conditions and practices. Our agricultural schools and institutions are also opened to women now; at Alnarp, the well-known Agricultural Institute in the south of Sweden (Skåne) there are always some lady pupils studying. Of course, Sweden has also special schools, only referring to the female line, as, for instance, Rimforsa (Östergötland), founded and directed by the most prominent of Sweden's women societies, "Fredrika Bremer Förbundet." This school is educating women teachers for country households, the caretaking and management of animals, gardening, dairying and farming on a small scale. The same kind of schools are to be found in most parts of Sweden, but with the exception of Rimforsa, the others are not meant to form teachers. Gardening has for long been a bit neglected by the Swedes, now a sort of "renaissance" seems to set in, and even the peasant women are beginning to visit schools with the intention to learn gardening and get employment as gardeners. Unhappily enough, Sweden has not yet any garden "High school," but "Fredrika Bremer Förbundet" is planning one at Apelyrd (Skåne), where the Förbund has already a gardening school, with courses lasting eight months.

The complete apprenticeship would take two years, and require some new building; while its realisation is a question of money and of persevering hope—sometimes hard to keep up in these days of economical depression. Anyhow, there seem to be some different ways out of the dilemma, and Sweden will probably have its gardening "college" at Apelyrd ready in a few years. We need it as we need the colours and gaiety of pretty flowers to brighten the landscape.

The weak point in the predispositions of the Swedish woman's agricultural work is her lack of capacity in economical matters; Swedes as a rule are a prodigal race, and the women no wiser than the men. A Swedish estate is often over-balanced by magnificent houses of all sorts, of which the maintenance swallows more than the income from the whole property. That disproportion is an issue of the disharmony of the human character in a country where temperature and weather are changeable as the hours of the day.

The Swedish woman will never attain the same *general* degree of dexterity in the management of the ground as the French, who achieves success by her economical qualities and her detailed understanding of all the *small sides* of a business. But many signs seem to prove that the love of country life and country work is an increasing fact in Sweden, and that the woman mind is turning and returning to the oldest and best of professions, perhaps not to any very great extent, but enough to secure the necessary aid to a soil which wants more of a steady and true devotion than most of the other European fields and valleys, where the sun is warmer and the winds milder and less capricious. Fortunately, the Swedish woman is not like the winds; she is reliable and true-hearted, and when she gives herself to anything, she does it in an entire and grand way.

## SOUTH AFRICA.

### Monster Woman Suffrage Petition.

WE had fondly hoped that the close of the first two decades of the century would find the women of the Union of South Africa numbered amongst the enfranchised women of the world, on an equality with the women of the other British Dominions as regards political and civic rights, and with a voice in the affairs of the Union of South Africa.

Unfortunately our legislators had not the courage of their convictions, for after the motion introduced by Mr. D. M. Brown in April—"That in the opinion of this House the time has arrived when the right of voting for Members of Parliament and the Provincial Council should be extended to Women"—was passed by a majority in favour of 27, the "Bill to Enfranchise Women," introduced by Mr. Brown in May, violently opposed on its first reading—a most unusual procedure—was prevented discussion on its second reading by the action of the House of Assembly, which by voting for the adjournment of the debate killed the Bill as far as that session was concerned, for by postponing it to a later date it practically meant, as all were fully aware at the time, that it was shelved.

The disappointment was a keen one, but the temporary set-back only served to spur us on to greater efforts. Although we were badly let down by our—or should we say the men's!—representatives, and frankly acknowledge to a passing discouragement, we soon recovered and renewed the attack. Leagues are now canvassing the towns and country for signatures to the Petition to be presented to Parliament in February, calling upon our Government to introduce necessary legislation to enfranchise women. Hence our plodding around with petitions.

This onerous piece of work has been undertaken in response to a challenge from Mr. John X. Merriman. Knowing by experience that petitions from the un-enfranchised are so much waste of time and paper, we have nevertheless accepted the challenge to prove that the vote is demanded by the women of South Africa. At the same time, we emphatically protest against Mr. Merriman's attitude. About this time last year Memorials signed by all the influential men and women of the country were sent to Parliament. Petitions, largely signed, have in past years also been sent to Parliament asking for the Enfranchisement of the Women of South Africa. All of these have been ignored by Mr. Merriman, who asked in May, "Where are the Petitions for Women Suffrage?" "Aye! Where are they? Being moth-eaten in the cellars of the House of Assembly."

Further, Mr. Merriman has declared that until the women have shown that they are unanimously in favour of Woman Suffrage he will not support a measure for their enfranchisement. We contend that if only a small percentage of women demand the vote it should be granted to them: those who do not desire the vote being as little compelled to make use of the privilege and duty as are the 34 per cent. of male non-voters. The principle of Woman Suffrage having been acknowledged by the House as a just one, it is absurdly illogical for Parliament to stultify its own pronouncements.

#### Election Policy of the W.E.A.U.

At an Executive meeting held in Harrismith on December 14, the following member of the Committee were present: Lady Steel (President), Dr. Petronella van Heerden, Miss Johnstone-Scott, Miss Gladys Steyn, and Mrs. Ruxton. Communications from Mrs. Thoday, Mrs. Nel, and the Editors of the *Woman's Outlook* were put before the meeting. It was decided to reaffirm the Election Policy adopted at the Port Elizabeth Conference in 1919, "That the Association work for the return of as many Suffragist Members of Parliaments as possible."

It has not been possible to ascertain what the policy of the South African Party is in respect of Woman Suffrage. General Smuts has not, at the date of writing, responded to a request that a delegation be permitted to wait upon him in order to ascertain what the intentions of the Party, if returned to office, will be. The Unionist Party made no statement, nor acknowledged two communications addressed to the Bloemfontein Congress and Sir Thomas Smartt, previous to joining the South African Party.

In the last Parliament the Labour Party voted, according to their Constitution, unanimously for Woman Suffrage, and opposed the adjournment of the second reading which killed the Woman Suffrage Bill. The Unionist Party with the exception of Mr. Close, who votes against the extension of franchise to women, Sir Edgar Walton and Mr. Jagger, who do not support it, remained true to the policy adopted at their Congress of 1919. The South African Party accepted the principle on December 15, 1919, at their yearly congress, and failed, as a Party, to support it in the House; hence the doubt entertained by the women of the country as to the future intentions of the new Party. The Nationalist Party made no promises; in fact, ignored all communications addressed to their various Congresses; about ten of their members proved by their voting in the House to be avowed Suffragists. The rank and file of both South African Party and Nationalist members proved equally indifferent. Women are awaiting with interest a statement from General Hertzog while he remains in the manifesto-issuing vein.

It is very difficult, in view of the great national and constitutional issues involved, and the strong party-political attitude adopted by South African women, to lay down any other than the general principle that it is all-important to return a Parliament composed of Suffragists who will make it their first business to emancipate women. The consistent attitude for women to adopt is to abstain from all part in elections until enfranchised, and this course will be widely adopted, although very regretfully, by many public-spirited women who feel strongly the importance of the forthcoming elections and who deeply resent the exclusion of women from any part in the momentous decisions involved, as to which they have deep convictions and are refused direct expression of opinion.

Whatever be the line that women feel it right to adopt at the forthcoming elections, there are, in the opinion of the Association, two clear alternatives: to work for the return of a Suffragist Candidate, or, as unfranchised persons, having no influence, to abstain from all part in the elections. No Suffragist must permit herself to forward the return of an avowed anti-Suffragist.

Every political meeting must be attended by Suffragists, and these two questions asked:—

- (1) Are you in favour of justice to women?
- (2) Will you support a measure of Women's Enfranchisement, by whomever introduced, in the new Parliament?

#### Olive Schreiner.

By the death of Olive Schreiner, South Africa loses one of its most distinguished writers and its only Afrikaner novelist of note. As a young woman, Olive Schreiner sprang into notoriety by her "Story of an African Farm," her one great novel. A passionate Afrikaner, she gave however her literary gifts not so much to the service of her land as to the service of her sex; she moulded public opinion into deep sympathy with Woman, patient and docile under her unfair burden. With her passes away almost the last of the great family of the Schreiners, whose records in the public life of the country are marked by a deep patriotism. All lovers of South Africa will mourn her loss.

*Woman's Outlook, January, 1921.*

#### BURMA.

##### Votes for Burmese Women.

A REUTER'S telegram from Rangoon, February 12, reports that the Legislative Council of Burma has passed, by thirteen votes to two, a resolution demanding reforms in Burma at least on a level with those introduced in the major provinces of India.

The division of subjects and similar points are left for full discussion, so that the will of the people's representatives may be ascertained before a decision is taken.

A resolution demanding votes for women was unanimously passed. The official members of the Council abstained from voting.

#### CANADA.

##### NATIONALITY BILL REPEALED.

WHILE I was in England in the summer, I am sorry to say that our famous Nationality Bill was repealed. No one seems to have known anything about it, and as far as the women are concerned, no one had noticed it until I got home and read the new act. You will remember that in 1919 we got an act saying that "a married woman might take out naturalisation papers as if she were a genuine sole." This was included in an act which was repealed *bodily*, and the 1914 act reinstated in its place with certain amendments. But neither the 1914 act, nor these 1920 amendments give the married woman the rights of the 1919 act. I have called the attention of the National Council of Women to this omission, and shall hope to have better news for you some time during next session, i.e., towards midsummer.

##### MUNICIPAL ELECTIONS—MOTHERS' PENSIONS—ILLEGITIMATE CHILD.

We have just had a Municipal Election in Toronto, and two out of the three candidates whom we ran for "alderwomen" got elected. We are working hard in Ontario just now for a woman judge for the Women's Court, and for women to be allowed on juries.

A Mother's Pension Law and a Minimum Wage Law were both passed during the last session of the Ontario Legislature. We are working this year for a new law regarding children born out of wedlock, giving the child the same rights as if it were born in wedlock, and making the ultimate marriage of the parents legitimatise the child. At present, our Ontario Law is the last thing in harshness and unfairness to the child.

##### CRIMINAL CODE.

I forget if I told you of some amendments put through to our Criminal Code. Legal redress for seduction was

limited to girls under 16 years (unless the girl were a ward, or promised marriage, or an employee in a factory, store, or workshop, when it is extended to 21 years). Now redress is extended to girls up to 18 years, and to employees, up to 21 years seduced by employers in any employment, e.g., hotels, homes, offices, etc.

Somewhat of a "joker" was, however, added by the Senate, and afterwards passed by the Commons, viz., a Clause that a judge may instruct a jury that, if the evidence does not show the man to be wholly or chiefly to blame for the seduction, they may find the man not guilty.

A further amendment made *imprisonment* (as against a *fine*) obligatory for a third or subsequent conviction of keeping a house of ill-fame, and it also made the conviction of certain *premises* count, even if the manager or owner of these premises has been changed.

EDITH LANG.

Toronto, January 14, 1921.

#### DENMARK.

##### Women as Industrial Workers. Washington Convention Proposals.

THE woman M.P.'s of the Folketing took a leading part in the debate of the House, February 3, during the first reading of a motion on the ratification of the International Washington Convention concerning women's work before and after childbirth, women's employment in night-work, minimum age for children working in factories and employment of young persons for night-work in factories.

All motions were referred to a Committee of 15 members. The motions concerning children and young persons were unanimously favoured by all parties, the more so because Danish Legislation already contains corresponding passages, while the question of prohibition for women was dealt with from very different standpoints.

A Bill of prohibition against night-work for women was rejected in 1912. But in 1920 a Bill forbidding men's night-work in bakeries was passed into law.

The Moderate Party, having no women M.P.'s in the Folketing, emphasized by its spokesman the petitions from the Union of Working Women, Woman Printers and Dansk Kvindesamfund, strongly opposing the Convention. He displayed his doubt about the possibility of a ratification, preferring the Danish Law at present in force, which has no special restriction for women. In still greater degree he predicted difficulties with regard to the question of factory-work before and after childbirth. The law in force provides a State allowance for a married or unmarried mother for four weeks after childbirth, if she is keeping her child with her, but gives no time to nursing mothers to suckle their babies.

The Social Democrat, Mrs. Helga Larsen, put her finger on this new humane measure in the Convention and called attention to the necessity of six weeks rest before and after childbirth as a wholesome and just help to thousands of working women, who have a natural claim on Society, when their economic position forces them into hard work while they are performing their duties as mothers. As a former brewery worker and as president of their organisation she was familiar with the hard life of a woman, working from 3 to 11 in the evening, who has still all the homework to do early in the morning. She maintained that most women opposed night-work. Furthermore, she considered as of minor importance the petitions from some women workers and Dansk

Kvindesamfund, a resolution not presented to her organisation, which comprises more than one-half of all women in industrial work at present. Neither did she share their fear that women would be deprived of their work on account of this law. But if it be the case, a subvention would be necessary till they could get work fit for them.

The Conservative member, Mrs. Hauschultz, was altogether opposed to these measures, maintaining that the law in force was more liberal, permitting women to work after childbirth if a medical certificate states that neither she nor the child will be hurt. While the new Bill would give many opportunities of misuse and would encumber the State with enormous expenses. Furthermore, she indicated that women would be deprived of their work on account of their long absences. Her conclusion was that when women are claiming an equal footing with men and are getting on in this competition, they cannot at the same time demand special prohibition, a prohibition which is also a very strong encroachment on the personal autonomy of woman.

Mrs. Elna Munch pointed out the power of this question to divide the different parties and said that the Radical spokesman, the former delegate of the Washington Congress, had he been able to attend the meeting, would surely have emphasised the necessity of international co-operation and the impression from the simultaneous International Washington Congress of Working Women, who unanimously expressed their aversion to night-work. For her own part she had some reservation, partly on account of the animosity from the side of many women against prohibition, partly because this special protection might become a drag on women. She referred to the discussion of the International Women Suffrage Congress in Geneva, which resolved that no special laws concerning women's work ought to be carried in countries where women opposed them. And as women workers in industrial employment are specially interested, as well as all night-workers at present, as those whom the restriction might put face to face with this possibility, she would attach special importance to a real inquiry, clearly displaying the wishes of all Danish working women; the number of women workers of the categories in question being nearly 60,000, while only a few hundred had expressed their opinion on this principle.

A question which also ought to be dealt with, was the precise marking of the institutions that such a prohibition would comprise. Of course, railway or telegraph service could not be included, but any eventual motion had to be very clear and concise. If a greater part of the working women were opposed to prohibition, she would not be willing to force such a law on them.

She had hoped that all parties would do their best to protect the coming generation by supporting the motion on childbirth rest. It was a striking fact that no woman's organisation had ever petitioned against this scheme, though very likely it would prevent some women from getting work. But women's position as mothers was so fundamental for all Society that only a theoretical reflection as that of the honoured Conservative member, could result in a renunciation of protection within this period.

SARAH ORTH,

Secretary of Dansk Landsforbund for Kvinders Valgret.  
Copenhagen, February 15, 1921.

**The Employers' View.**

At a meeting recently held by the leading industries, the president of the Employers' Association, Printer Langkjor, expressed his opinion on the proposals passed at the International Labour Conference held in Washington. Of the five proposals which will be submitted to the Danish Riksdag for adoption or rejection, three must positively be met with opposition from the Danish Employers, namely, proposals for women's maternity rest, women's night-work, and the length of working hours.

As to the first proposal, he pointed out that, according to the decision of the Washington Convention, the women are prohibited from working for six weeks before and after childbirth. Nursing women are to be entitled to half-an-hour twice daily to feed the child, and in works, where there are at least 25 women employed, a room is to be provided for that purpose. An employer has no right to give a woman notice unless her absence exceeds more than 15 weeks, neither is notice legal during her absence. A State grant, sufficient for her and the child to live on, is to be allowed.

These proposals are to be applicable to women in industry, transport and commerce, and to the office staff in the works concerned.

The speaker found that the working power of the women in question would be so uncertain, that an employer would entertain doubts as to the advisability of employing women, and this would lead to women thus protected finding difficulty in obtaining employment, and leave them more unfortunately situated than if they had been without protection.

But it is hardly necessary to take such rigorous precautions. The Factory Law already forbids women to work till four weeks after childbirth, unless a doctor's certificate is supplied stating that they are fit to work. A considerable number of such certificates are issued, showing that many women can resume work earlier without detriment to mother or child.

Besides the resolution of allowing women a grant sufficient for mother and child to live on is dangerous. These women are from an economical point of view, interested in cutting the absence as short as possible, whereas, by supporting them they might make it a (business) habit of staying away the whole period. This will diminish their initiative.

The speaker also opposed the granting of a maintenance allowance to mothers, and stated that he had earnestly advised the Committee, who have prepared the proposal for submission to the Riksdag, not to include these resolutions, and had requested the employers' organisations to oppose them.

As to prohibition of women's night-work, which the women themselves are opposed to, Mr. Langkjor said a similar proposal has already been thrown out by the Riksdag, and this one will hardly stand a better chance. The proposal is not only an insult to women's autonomy, but an encroachment upon the free development of our trade. In all directions our Society acknowledges the equality of men and women; why should not this question be decided upon by the women? and, since they are opposed to this restriction, their views must be respected. The proposed Law would not only deprive the women of their night-work, but make the working of the two-shift difficult. This system, with the present short working hours, is being used to a greater extent than before, in order to utilise the materials as much as possible. The consequence of the passage of the proposed Law would be that women, who, on account of the shift-system, can get home with the last train in the evening, in future will have to get up about half-past-four in the morning to get to work, and it will certainly be more trying to their health than to have to work till midnight.

*Kvinden og Samfundet, February 23, 1921.*

**NOUVELLES FÉMINISTES.**

**La Société des Nations.**—Le bureau exécutif du I.W.S.A. a fait un appel vigoureux au Conseil de la Société des Nations, pour que l'on nomme au moins une femme sur la Commission Permanente des Mandats et à cet effet nous avons recommandé Mesdames Anna Wicksell (Suède), Henri Forchammer (Danemark), Annie Furuhjelm, M.P. (Finlande), Elna Munch, M.P. (Danemark), Paulina Luisi (Uruguay), Dr. Aletta Jacobs (Pays-Bas).

**Afrique du Sud.**—Le W.E.A.U. organise une énorme pétition en faveur du suffrage. Cette Société a aussi adopté définitivement comme politique électorale de ne seconder que les membres en faveur du vote féminin—et ceux qui promettent absolument d'aider le mouvement féministe.

**Allemagne.**—Une loi vient d'être faite par le Gouvernement donnant aux femmes le droit d'agir comme juré dans les cas où des femmes ou des enfants seraient les accusés. Le Conseil National des Femmes proteste contre cette restriction, comme leur présence est surtout nécessaire là où la femme ou l'enfant sont demandeurs et tout spécialement dans les cas d'offenses sexuelles. . . . Le docteur Elizabeth Luders prit la parole dans le Reichstag, au nom de toutes les femmes membres du Parlement, et proposa que les femmes soient admises aux professions légales de juges et de notaires.

**Birmanie.**—Le Conseil législatif de la Birmanie a tout récemment passé à l'unanimité une résolution demandant le vote pour les femmes.

**Canada.**—Malheureusement la loi de 1919 concernant la nationalité de la femme mariée a été révoquée. . . . Trois femmes ont été nommées conseillers municipaux à Toronto. . . . Ontario a fait une loi donnant une pension aux mères, ainsi qu'une loi stipulant le gage national de la femme. . . . Le code criminel a été aussi changé: Les filles séduites peuvent jusqu'à l'âge de 19 ans faire appel à la loi pour se faire donner compensation, et dans le cas où un patron séduirait une fille employée par lui, elle peut jusqu'à l'âge de 21 ans faire appel à la loi. . . . Toute personne tenant un bordel peut, à la troisième apparition en justice, être condamnée à la prison au lieu d'être condamnée à l'amende.

**Danemark.**—La ratification de la convention internationale de Washington, concernant l'emploi des femmes avant et après la naissance d'un enfant, ainsi que le travail de nuit, ont été discutés par le Riksdag Danois. Mme Elna Munch, M.P., rappela aux membres la résolution passée à Genève par le I.W.S.A. et se déclara contre aucune restriction concernant la femme tant qu'on n'aurait pas fait une investigation approfondie. La question de la ratification a donc été placée entre les mains d'un comité composé de 15 membres.

**France.**

*Les Féministes doivent-elles prendre parti pour le vote familial?*

En quoi consiste exactement le vote familial? Les Associations suffragistes sont-elles pour ou contre le vote familial?

Ces questions nous sont constamment posées et nous voudrions y répondre une fois pour toutes afin qu'il n'y ait aucun malentendu, aucune interprétation douteuse sur l'attitude que nous avons et que nous entendons conserver.

La conception du vote familial est celle-ci: c'est la famille qui fait la force d'une société et non l'individu. Or, à l'heure actuelle le célibataire, qui ne représente que lui-même, a droit au même vote que le chef de famille qui représente une collectivité.

M. Rouleaux Dugage et ses amis posent donc le principe suivant: chaque individu majeur ou mineur a droit à un vote. Majeur, il vote lui-même; mineur, il est représenté par le chef de famille.

*(La suite à la page 89.)*

Dans sa première proposition de loi, M. Rouleaux Dugage donnait donc le droit de vote aux hommes et aux femmes célibataires. Dans la famille, la femme mariée était assimilée aux mineurs: le mari votait donc pour lui, pour elle et pour les enfants. Si, par exemple, il y avait cinq enfants, le père avait droit à 7 voix. En cas de décès du père, c'est le mère qui, devenant chef de famille, avait le droit de voter pour elle et pour les enfants.

Le projet fut ensuite modifié; M. Rouleaux Dugage admit que la femme mariée devait voter pour elle, le mari votant pour lui et pour les enfants.

À l'heure actuelle, nous croyons même que les partisans du suffrage familial accepteraient l'idée que le père et la mère pussent se partager la voix des enfants.

L'auteur de la proposition et ses amis estiment qu'alors toutes les féministes devraient être pour le vote familial puisqu'il impliquerait le même suffrage pour les femmes et pour les hommes.

Nous reconnaissons aisément qu'il y a dans ce dernier projet de quoi tenter les suffragistes; mais il faut bien admettre pourtant que, si elles sont d'accord pour réclamer le droit de suffrage, les femmes ont chacune leur façon de voir sur les différents mode de scrutin. Or, si les partisans du vote familial doivent logiquement admettre le principe du vote féminin, que leur projet reconnaît formellement, il ne s'ensuit pas du tout avec la même logique que les femmes qui demandent le suffrage soient toutes acquiescées à une conception du vote donnant à un citoyen plusieurs voix.

Nous savons très bien quelle haute préoccupation a dicté le projet de M. Rouleaux Dugage: la France est menacée par la dépopulation et il faut de toutes les manières honorer et encourager les familles nombreuses: il faut aussi donner une puissance électorale à leurs représentants, afin que les parlementaires leur accordent les privilèges auxquels ils ont droit.

Sans aucun doute, un grand nombre de femmes féministes ou non sont ou seront favorables au suffrage familial; mais il y en a d'autres qui, malgré leur désir d'obtenir le suffrage, ne voudront à aucun prix l'obtenir par le vote plural.

Plusieurs grandes Associations féministes ont déjà consulté leurs membres: le réponse a été la même dans les différentes Assemblées: le devoir pour les suffragistes est de s'en tenir au principe qui est à la base même de nos statuts, c'est-à-dire l'obtention du suffrage pour les femmes tel qu'il est accordé aux hommes. Et c'est seulement ensuite—quand nous aurons nos droits politiques—que nous pourrions individuellement juger s'il y a lieu de nous attacher à réclamer un nouveau mode de scrutin.

Jusque là, nos Associations doivent rester neutres et éviter toutes causes de divisions entre leurs membres.

Nous pouvons cependant, et nous devons même, mettre nos sociétaires au courant des projets parlementaires qui touchent au suffrage féminin; nous pouvons aussi les suivre avec sympathie; mais ce dont nous n'avons pas le droit, c'est de lier la question du vote des femmes à un nouveau mode électoral, *quel qu'il soit*: notre cause est assez importante et assez juste pour se suffire à elle-même.

G. BRUNSCHVICG,

*Secrétaire générale de l'U.F.S.F.*

**Italie.**—La situation suffragiste est loin d'être claire. Le projet de loi pour la proportionnelle dans les élections municipales, dans lequel il a été inséré un amendement qui donne le suffrage municipal aux femmes, a été voté par la Chambre des Députés et il est maintenant en train d'être discuté par la Commission du Sénat. Un des Sénateurs (ancien suffragiste qui déposa, il y a une dizaine d'années, un projet de loi suffragiste qui échoua malheureusement) nous a laissé comprendre que beaucoup de Sénateurs vont proposer de changer la loi pour donner le suffrage communal seulement aux femmes âgées de 25 ans et ayant certaines conditions de culture et payant des contributions à l'État. Dans ce cas, la loi doit revenir à la Chambre des Députés qui devrait

approuver les modifications apportées par le Sénat. Nous croyons qu'il soit très difficile que le Sénat accepte des idées si peu démocratiques; et nous croyons toujours que le suffrage municipal nous sera bientôt octroyé.

**Suède.**—La loi demandant les mêmes chances aux emplois et le même paiement pour les femmes que pour les hommes n'a pas encore été votée.

**Suisse.**—Le Parlement genevois a discuté, le 2 février, le projet de loi émané de l'initiative populaire concernant l'exercice des droits politiques des citoyens des deux sexes! Le projet de loi a été remis à l'examen d'une Commission de onze membres. M. Jenni, l'initiateur de la proposition de soumettre à la Landsgemeinde de Glaris le principe du suffrage des femmes, se propose de mener une vigoureuse campagne de propagande dans son canton durant les trois mois qui nous séparent de la réunion de la Landsgemeinde.

**Grande-Bretagne.**—Certaines personnes ont essayé de rendre le service des femmes jurés facultatif, mais elles ont échoué dans leurs efforts. . . . Lord Gorrell va présenter à la Chambre une loi de divorce qui serait la même pour la femme que pour l'homme. . . . Dans une conférence donnée par les Sociétés féministes sur la question du suffrage égal pour la femme et l'homme, il a été proposé qu'à chaque élection partielle le candidat serait invité à donner son opinion sur le suffrage.

**LA DOUBLE VOCATION DE LA FEMME.**

Parmi les questions qui préoccupent actuellement notre opinion publique féministe en Suisse, il en est une qui touche aux plus importants des problèmes que nous ayons à discuter: la femme mariée peut-elle, doit-elle exercer une profession à côté de sa tâche essentielle d'épouse et de mère de famille?

C'est à propos des carrières de l'enseignement que les débats ont été rouverts (je dis rouverts, car la discussion est toujours plus ou moins à l'état latent dans ce domaine). Dans les cantons de Bâle et de Zurich, en effet, deux projets de loi ont été présentés qui, s'ils sont acceptés, obligeront toute maîtresse d'école qui se marie à quitter son poste. Dans le canton de Berne, la même question a été également soulevée, et l'on peut s'attendre, si cette idée triomphe à Bâle et à Zurich, à voir d'autres organisations, d'autres administrations, emboîter le pas et exclure les femmes mariées. C'est d'ailleurs déjà le cas, depuis longtemps, pour les employées du téléphone (fonctionnaires fédérales) qui doivent, ou rester célibataires ou démissionner.

Les raisons invoquées pour justifier ces mesures sont de deux ordres. Les unes sont sentimentales; les autres économiques. On assure avec exemples à l'appui qu'il est, sinon impossible, du moins difficile, nerveusement et physiquement fatigant, pour une femme de mener une double vie, vie d'intérieur de famille et vie extérieure d'école. Que, dans ces conditions, la famille, d'une part, la profession, de l'autre, en souffrent, et qu'il est bizarre, et contradictoire qu'une femme s'épuise à développer, à instruire, à éduquer les enfants des autres, alors qu'elle abandonne les siens la plus grande partie de la journée—à moins, qu'à l'inverse, elle n'apporte à l'école qu'une présence distraite et qu'elle n'effectue que machinalement son travail sans amour et sans joie. D'autre part, on invoque le fait que, alors que la profession est encombrée, il n'est pas juste que des femmes mariées, que leur mari pourrait et devrait entretenir, occupent des postes qu'attendent vainement comme unique gagne-pain de jeunes célibataires, et que des ménages accumulent ainsi des revenus doubles quand tant d'autres nouent difficilement les deux bouts.

De tous, c'est ce dernier argument, argument d'égoïsme et de jalousie qu'il est le plus facile de réfuter, et il ne vaudrait même pas la peine, tant il est dépourvu de valeur, de citer ici, s'il n'avait été fréquemment mis en

avant dans les discussions publiques sur ce sujet. Car lorsqu'un homme épouse une femme riche, réclame-t-on qu'il renonce à tout travail rémunéré sous le prétexte que ses revenus sont maintenant suffisants? Et en second lieu, si la profession est encombrée, ce n'est pas en excluant celles qui y réussissent le mieux qu'on parviendra à y faire de la place, mais bien en relevant le niveau, et en n'y admettant, par une sélection rigoureuse et des exigences très strictes, que celles, célibataires et mariées, qui y sont le plus aptes. On invoque aussi le fait que, si l'on interdit à une femme mariée de garder son poste, elle sera souvent obligée par les nécessités économiques de trouver du travail ailleurs, travail pour lequel elle n'aura pas été préparée, qu'elle accomplira par conséquent moins bien, dans des conditions inférieures de paiement et de temps de travail, et que sa santé autant que le bien-être de sa famille ne pourront qu'en souffrir. Enfin, beaucoup de maîtresses d'école affirment qu'elles sont mieux à même de remplir leur tâche auprès d'enfants, par le fait qu'elles sont mères, qu'elles voient en l'enfant un être humain en devenir, et pas seulement un élève, et qu'elles comprennent mieux, bien mieux que ne le pourrait une célibataire, mille petits détails de la vie journalière d'un enfant dont l'importance psychologique est primordiale pour son développement.

Pour nous, féministes, ce ne sont pas uniquement ces réponses économiques ou professionnelles qui nous intéressent, mais avant tout la mesure d'exception dont on veut frapper des femmes. Et c'est pourquoi nous ne cesserons pas d'élever d'énergiques protestations contre toute loi — et, par-dessus le marché, qui ne sera votée que par des hommes! — contre toutes réglementations qui place la femme hors du droit général. Ceci d'autant plus que personne ne propose de législation interdisant aux ouvrières, aux blanchisseuses, aux repasseuses, aux femmes de ménage, de pratiquer leur métier, fussent-elles dix fois mères de famille, et que le fait que l'on s'attaque à des carrières mieux rémunérées, où sont souvent en concurrence hommes et femmes, prouve une fois de plus que nous avons à combattre là encore une forme de l'inégalité économique entre l'homme et la femme. Nous ne pouvons pas, me semble-t-il, prendre position sur le fait que ses devoirs maternels empêchent la femme d'accomplir sa tâche professionnelle, ou au contraire l'y rendent plus apte, car il y a des exemples à citer pour et contre les deux théories. Je crois qu'il s'agit là de cas individuels que l'on ne peut généraliser; que telle femme, possédant une bonne santé et le talent d'organisation de son travail, réussira admirablement là où une autre, moins bien douée à ce point de vue, échouera malgré mille efforts; mais, en vertu justement de ces cas individuels, que l'on n'impose pas à toutes une règle injuste; et surtout que l'on abandonne ce système des lois valables seulement pour les femmes.

D'ailleurs, le problème dans son ensemble est plus vaste et plus complexe, et la question des maîtresses d'école mariées n'en est qu'un épisode. En effet, il s'agit là d'une profession que l'on voudrait légalement interdire aux femmes mariées, alors qu'elles y sont déjà en grand nombre depuis bien longtemps, qu'elles ont orienté leur vie dans ce sens, que des expériences probantes ont déjà été faites. Mais, pour des carrières, plus récemment ouvertes aux femmes, et dans lesquelles elles commencent seulement à s'engager, faut-il les encourager, ou vaut-il mieux les rendre attentives au fait que le choix leur deviendra certainement nécessaire entre le mariage et la profession? Car, si comme féministes nous protestons contre toute mesure législative d'exception, ne pouvons-nous pas, au nom alors du bien supérieur, diriger les forces féminines vers le but où elles pourront produire leur maximum d'intensité?

Si je pose cette question ici, c'est que je connais des féministes, des suffragistes très convaincues, partisans fervents de l'accession des femmes à toutes les professions, qui estiment que pour certaines de ces professions, qui sont même des vocations au sens étymologique du mot, le célibat volontaire des femmes est

nécessaire parce que le partage entre deux sources d'intérêt vitales est impossible. Pour le pastorat féminin, par exemple. D'autres font remarquer que la tendance féministe actuelle de reconnaître à la maternité une valeur à elle propre, de demander que le travail domestique de la femme mariée soit économiquement évalué et reconnu par une participation directe aux gains ou aux revenus du mari, de réclamer des pensions pour les mères qui élèvent elles-mêmes leurs enfants, au lieu de chercher un gagne-pain au dehors en plaçant leurs enfants dans des crèches et dans des asiles — que tout ce mouvement est en contradiction directe avec l'idée, défendue par de nombreux féministes, que la femme mariée peut et doit pouvoir conserver son travail au dehors si elle le juge bon et si elle le désire.

Dans le clan opposé, et c'est la thèse qu'a défendue un de nos féministes suisses dans un ouvrage que je recommande à tous ceux que préoccupe ce problème,\* on se base sur le fait de la division toujours plus grande, de la spécialisation toujours plus marquée, du travail, pour réclamer pour la femme l'exercice de sa double vocation. Faisant remarquer qu'autrefois, tout dans la maison, l'approvisionnement, les vêtements, le jardinage, le nettoyage, etc. étaient du ressort exclusif de la femme, qui cuisait le pain, confectionnait les chandelles et le savon, récoltait les fruits, filait et tissait les étoffes... et dont les boulangers, les tailleurs, les frotteurs, les fabriques de conserves, la lumière électrique, etc. sont venus alléger singulièrement la tâche, les partisans de cette idée démontrent que foule de soins et de devoirs qui incombaient jadis à la mère de famille relèvent maintenant de la bonne d'enfants, de la fröbelienne, de la couturière, de la garde-malade, et que la mère se trouve de la sorte disposer de beaucoup plus de temps que par le passé. Que, de plus, en ne se consacrant pas uniquement à son enfant, mais en lui réservant seulement ce que seul un cœur de mère peut lui apporter, elle le fera avec beaucoup plus d'intensité, avec plus de largeur d'horizon, de compréhension aussi, si des devoirs extérieurs lui ont montré que tout ne gravite pas autour d'un unique intérêt familial. Et que l'enfant ne pourra qu'en profiter dans son développement humain.

Cette thèse est séduisante. N'est-elle qu'une thèse? et son application pratique rencontre-t-elle des difficultés? Il serait intéressant d'avoir à ce sujet, comme sur tout le problème traité dans cet article d'ailleurs, l'opinion des lectrices de JUS SUFFRAGII.

Enfin, il convient peut-être de remarquer en terminant qu'en parlant des "tâches de la maternité" on généralise à outrance, attendu que toutes les femmes mariées ne sont pas perpétuellement mères de petits enfants! Ne peut-on aussi concevoir la solution, d'après laquelle une mère de famille se consacrerait à sa nichée tant que celle-ci aurait besoin immédiatement d'elle, pour reprendre ensuite, une fois les oisillons sortis du nid, un travail que, mûrie par les expériences, elle effectuerait mieux? Très certainement. Mais cette solution, si elle est excellente pour le travail volontaire (activité sociale, philanthropique, féministe) et désintéressé, vaut beaucoup moins pour une carrière lucrative, car quelle est la femme médecin qui retrouverait sa clientèle, la femme professeur ses élèves, la femme avocate ses affaires, la femme pasteur un poste, après dix ou quinze ans d'interruption?

Peut-être trouvera-t-on que, dans les lignes qui précèdent, il n'a été question que de la mère de famille et pas de l'épouse, que des enfants et pas du mari? C'est que notre opinion est qu'avec celui-ci seul la question ne se pose même pas. Car dans tout ménage où il y a entente et respect mutuel la femme a le droit imprescriptible de suivre, en égalité de devoirs avec son mari, la carrière qu'elle a choisie, et qui ne peut que faire d'elle la collaboratrice plus compréhensive ou la compagne plus parfaite de la vie à deux.

EMILIE GOURD.

\* A. de Maday, Professeur à l'Université de Neuchâtel: *Le Droit des Femmes au Travail*. 1 vol. Paris et Genève, 1905.

## FRANCE.

WE refer our readers to an interesting article by Madame Brunschwig on "Le Vote familial." Monsieur Roulleaux Dugage has introduced a Bill which would give the vote to—

- (1) Unmarried men and women.
- (2) Married men and women.
- (3) In the case of children the father would have a vote for each child.

The Union Française pour le Suffrage des Femmes naturally are not supporting this Bill, and are reiterating their claim of the *vote for women on the same terms as men*.

February, 1921.

## GERMANY.

### Equal Pay.—Women in Industry and in Civil Service.

SINCE the Demobilisation Orders, 1919, and according to these orders, women have been more and more kept out for the benefit of the ex-service men, and at present the number of women in factories and industries is not higher, and in some branches even smaller than it was before the war.

The difference between man's and woman's wages is not so great as it used to be; but it still exists, and even for skilled work the woman worker receives less than the unmarried man receives for unskilled or semi-skilled work.

A proportionately small number of working women are organised in special women's trade unions, the great majority belong to the mixed trade unions for men and women, in connection with the social-democratic party (freie Gewerkschaften). Before the war only about 8 per cent. of the women workers in industry were organised; at present the percentage is about 20 per cent. Though the women are represented on the main and local Boards of Executive by excellent leaders, the trade unions have been rather slow—if not generally against—on behalf of equal pay for equal work until now.

As to the women in civil service, in the higher offices, and in some professions on all grades, they receive the same salary as the men of the same grade, as, for instance, the teachers. In other branches, for instance in the post and telephone service, they are classified in lower grades though doing the same work, or they receive smaller salaries though belonging to the same grade. This latter is, for instance, the case with the clerks and typists in the State ministries or the communal bureaus. The women's professional organisations of all kinds do of course protest against this injustice, and so do the women members in the Parliaments, and the National Council of women has laid various petitions on this subject before the Reichstag and the State Parliaments, referring to the National Constitution which says that no exceptional conditions whatever for women in civil service shall be observed.

The main difficulty of the situation, which is very much the same as painted by Miss Evans for Great Britain in the February number of JUS SUFFRAGII, does not lie with the Governments, and also not (for the women in industry and commerce) with the employers, who very often would prefer women workers and clerks to men. The difficulty lies chiefly with the respective workers and clerks and their councils (Arbeiter-und Angestellten-Betriebsräte) who as a rule keep the women out of factories or trades or shops and bureaus, i.e., they force the employers to do it, by every possible, and impossible, means. And from the same motives the men in Civil Service will use all their influence to have their women colleagues classified in lower grades than themselves.

### Women on Juries.

Until now women have not been allowed to act as jurors in Germany. But a Government Bill for revision of the respective law (Gerichtswertsetzungsgesetz) is

before the Reichstag. This will give women the right to act as jurors (Schöffen und Geschworene) in all trials where women and children are accused. In such cases one man and one woman shall be elected for the Civil Court (Amtsgericht), one man and two women for the Penal Chamber (Strafkammer), and seven men and five women for the Bench of Jurors (Geschworenenbank)—all this being obligatory. There is no provision in the Bill giving the judge a right to exclude women or men jurors from any particular case, and according to our democratic constitution, all adult women will be eligible as jurors. As public opinion in all parties and classes is favourable to the Bill, there is no doubt that it will be carried and will become law.

With the institution of women jurors an old claim of the German women's movement, and of various petitions of the National Council of Women and other large organisations will be fulfilled; so, of course, the women welcome the Bill as such. But they do not agree with its restrictions. They do not care so much for the obligatory number of women on the jury benches, but they submit that not only in the cases of accused women and children, but also when women are offended, especially in cases of sexual offence, and that indeed in all cases, women's judgement and advice are useful, and necessary for the welfare of the community. In a very impressive speech in the Reichstag on January 27, Dr. Elizabeth Lüders has brought forward this standpoint and claimed the alteration of the Bill in this direction. On this occasion Dr. Lüders was the spokeswoman of a joint motion of the women members of all parties in the Reichstag, on behalf of the qualification and admission of women also to the professional law career (as judges and lawyers). As this question, which has become very living and important with us, is rather complicated, I shall refer to it specially in my next letter.

MARIE STRITT.

February, 19, 1921.

## GREAT BRITAIN.

### National Union of Societies for Equal Citizenship.

ANNUAL COUNCIL MEETINGS.—The National Union is preparing for the meetings of its Annual Council on March 8, 9 and 10, which promise to be of unusual interest. A good deal of excitement centres round the question of the interpretation of the war-cry of women in industry, "equal wages for equal work," and as there are two conflicting points of view within the Council a lively discussion is anticipated. Another subject likely to arouse acute difference of opinion is the question of National Endowment of the family. Two years ago the National Union included the endowment of mothers and children by the State and other reforms on its general programme, but hitherto the work done has consisted chiefly in investigation and discussion. The subject has now been brought nearer to practical politics by the schemes in New South Wales and the Australian Federal Parliament for supplementing wages by family allowances. Many other subjects of interest will be discussed at the Council and the programme of reforms for the coming year will be decided on by ballot.

PARLIAMENTARY SESSION.—Preparations are in progress for a very vigorous parliamentary campaign with regard to equal franchise for men and women this session. The National Union feels that the time has come when the strongest possible pressure must be brought to bear on the Government to effect the removal of the inequality in the basis of the parliamentary franchise which results in disqualifying the great majority of industrially occupied women. A series of important by-elections provides an excellent opportunity for some real suffrage work on the old lines with regard to this reform. A start has already been made at the "lang toon o' Kirkcaldy," a manufacturing town in Scotland, beautifully situated on the Firth of Forth. A stall in the main street has been secured for the distribution of literature, etc., and meetings to urge the extension of the franchise are to be arranged in each of the seven burghs of which the constituency is composed. It is hoped that similar work will be undertaken in Woolwich and elsewhere, and will be the beginning of vigorous election activities, which will be unceasing until the end is won.

It is satisfactory to be able to record that Colonel Greig, M.P., has been successful in obtaining a place in the ballot for the Guardianship, Maintenance and Custody of Infants Bill, drafted by the N.U.S.E.C. with the assistance of Colonel Greig. Our readers in other countries will remember that this Bill is designed to place mothers on the same footing as fathers with regard to the guardianship of their children. It will come up for its second reading on May 6, and in the meantime every effort will be made to bring pressure to bear on members of Parliament in order that this necessary reform may be introduced into legislation at once.

#### Women Jurors.

Much satisfaction has been caused by a reply from Mr. Bonar Law to a question in Parliament regarding women on juries. Mr. Bonar Law was asked whether he would grant facilities for legislation to provide that no woman should be liable to serve on a jury without her consent. His reply was unmistakable—that it would be neither equitable nor practicable to grant to women any further exemption which is denied to men. This, we hope, will put a stop to a determined and organised campaign against the use of women jurors in precisely those cases in which, as "every woman knows," the help of women is most essential, viz., cases where the offence is one affecting the relations between the sexes, such as divorce, incest, and criminal assault upon young girls. The motive for this campaign is not difficult to penetrate, but disguised as it has been beneath a cloak of professedly chivalrous desire to protect women from hearing unpleasant details, shocking to their delicate susceptibilities, it has succeeded in awakening some sympathy among the less thoughtful and more sentimental sections of the public. Mr. Bonar Law's douche of cold common-sense will, we hope, have a bracing effect on these sentimentalists. The N.U.S.E.C. is promoting a Bill to make it impossible for judges to exclude the service of women jurors in any cases in which women and children are concerned.

#### Mrs. Henry Fawcett, J.P., LL.D.

Many readers in other lands will be interested to hear that Mrs. Fawcett, our honoured leader and ex-President of the N.U.S.E.C., has left England with her sister, Miss Garrett, for a long-desired visit to Palestine.

#### The Oxford Women's Colleges.

Suffragists reading the early history of their movement cannot fail to be struck with the close connection between the higher education of women and the progress of women's suffrage. The women's colleges of Oxford are now making an appeal which should strike home to all who have the education and advancement of women at heart. Founded some forty years ago, these colleges are unendowed. Apart from some benefactions to scholars, they have no income except from students' fees, which cannot be further raised without making a University education prohibitive to any but the daughters of the wealthy. Lady Margaret Hall and Somerville College are appealing for sums to endow scholarships and fellowships, a library, and to pay off crippling building debts; St. Hilda's Hall is appealing for funds to erect buildings for which site and plans were ready when the war intervened; St. Hugh's and the Society of Home Students ask for an endowment fund. All in all, the stated requirements of the Oxford Colleges amount to £158,000. At a time when one of the greatest needs is women properly qualified for all kinds of national work, this appeal comes to remind us of the best way of training valuable citizens. We trust that donations allotted to whichever College or Society they are intended for, will be promptly sent to Viscountess Rhondda, Treasurer of the Oxford Women's Colleges, 72, Victoria Street, Westminster, S.W. 1.

ELIZABETH MACADAM.

February 26, 1921.

#### The Women's Freedom League.

The chief activities of the Women's Freedom League are being directed to the securing of equal franchise for women with men. We have organised a deputation, consisting of women under thirty years of age, belonging to fourteen different women's organisations, and have requested the Prime Minister to receive this deputation so that its members can lay before him the case for women having the Parliamentary vote at the same age as men. The Prime Minister has twice refused to receive this deputation. We are also securing the signatures of young women throughout the country to a Petition, asking the Prime Minister to see that the Government brings in a Bill

and passes it through all its stages into law this Session, granting equal franchise to men and women; and we are urging that the Government's omission to undertake measures for finding work for our half-a-million unemployed women is largely due to the fact that the women in industry are in the majority of cases under thirty years of age, and therefore have no political power.

We are also organising uncompromising opposition to the Government's Criminal Law Amendment Bill, on the ground that it is a Bill directed entirely against women and young girls, whom it proposes alone to penalise for immorality between members of both sexes. We are urging that the Bishop of London's Bill shall be re-introduced into Parliament, the chief clause of which would raise the age of consent to eighteen years, and result in clearing the streets of young girls by throwing the responsibility and punishment for their immorality upon the men.

We are organising a campaign during the Easter holiday at Bridlington (Yorkshire) with the double object of pressing for equal pay for equal work for men and women teachers, and protesting against child outrage and the inadequate sentences passed upon men guilty of this crime. In July and August we are running a campaign on the Clyde Coast to put before the electors the need for equal voting rights for men and women, and the necessity for getting more women into Parliament.

Next month we shall hold our fourteenth Annual Conference, at which resolutions will be passed defining the policy of the Women's Freedom League for the coming year, and a committee and officers elected to carry out that policy.

F. A. UNDERWOOD.

February 23, 1921.

#### THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

The Annual Meeting of the C.W.S.S. was held on February 19, Miss Kathleen Fitzgerald, B.A., in the chair. In moving the adoption of the Annual Report, Miss F. de Merrifield said that the biggest event of the year was the affiliation of the C.W.S.S. to the International Women's Suffrage Alliance. Miss Merrifield gave a vivid account of the Geneva Congress, for the benefit of those who had been unable to attend. Other speakers dwelt on the importance of the affiliation to the Alliance, and spoke of the best means of extending the influence of the C.W.S.S. abroad, in response to Mrs. Chapman Catt's message to the Society.

In view of the agitation against women jurors, the following resolution was put to the meeting and carried unanimously:

"In view of the motions proposed by Mr. J. Terrell, M.P., to make service by women on juries optional, and of Sir Ernest Wild, K.C., M.P., to submit the matter to a referendum of women, this meeting of the Catholic Women's Suffrage Society re-affirms its conviction that women must shoulder their responsibility as citizens in this matter, as in others, in the interests of the community and of justice."

The C.W.S.S. has sent a resolution to all the members of the Council of the League of Nations, and to Sir Eric Drummond, urging that at least one woman should be appointed on the Mandates Commission.

Councillor Mrs. V. M. Crawford was the representative of the C.W.S.S. on the deputation to Sir David Shackleton, to urge the necessity for allowances to the dependents of unemployed persons.

L. DE ALBERTI.

February 23, 1921.

#### ITALY.

##### The Suffrage Situation.

THE suffrage situation is far from being clear. The Bill for Proportional Representation in Municipal Elections, which had tacked on to it a woman suffrage amendment, was passed by the Chamber of Deputies, and is now being discussed by a Commission of the Senate.

We understand that a good many of the Senators are in favour of giving the municipal vote to women who are 25 years old, have a certain standard of education and pay certain taxes. If this alteration is made, the Bill will have to go back to the Chamber of Deputies for ratification.

It is to be hoped that the Senate will not accept such undemocratic ideas, and we still hope that the municipal suffrage for women is within sight.

February, 1921.

MARGHERITA ANCONA.

#### The Women's Movement and Abolition.

A very interesting meeting was held lately at the headquarters of the Associazione della Donna in Rome, presided over by Signora Schiavoni Bosio. The Associazione della Donna on this occasion, taking advantage of the presence in Rome of Dr. Santoliquido, one of the principal pioneers of Abolition, called together an extremely interesting meeting, including several eminent scientists, a group of representative women who are interested in health and social problems, and other representative men and women, including some Members of Parliament.

The aim of the meeting was to explain and popularise the belief in the abolition of State-regulated prostitution, a belief inspired by the most earnest desire for liberty and recognition of human dignity. At the same time the meeting recognised the necessity of taking steps to combat those terrible venereal diseases which have spread so much during and since the war.

The principal speaker, Dr. Santoliquido, emphasised the fact that though it is urgently necessary to wage war against these diseases and their further spread, it must be done without anything in the way of persecution and compulsion, which have already been proved not only to be of no use, but to be an actual danger in dealing with this great social evil.

The whole argument was placed before the meeting in such an unprejudiced spirit and with such sincerity that it was unanimously resolved that a campaign should be undertaken with the aim of creating a sane and healthy public opinion on this matter, and also for increasing opportunities for sexual education.

Dr. Santoliquido spoke with most wonderful and carrying conviction on the actual evil products of the prevailing system of police regulation and of the advantages which were possible by means of prophylaxis.

Others who spoke at the meeting were a representative of the Abolitionist League, Professor Montesano, who is the soul of this movement in Rome, the Director of Office of Public Health, Professor Gualdi, Esortato and Monsieur Borromeo, who expressed the belief that a well-organised women's movement on this subject would be of inestimable value to the Public.

Giornale della Donna, February 5, 1921.

#### SPAIN.

##### Liga Española para el Progreso de la Mujer.

THE Society reports incessant and enthusiastic work, the permanent Commission has been vigilant, and no opportunity has been lost to make the influence of its presence felt. The dark days have passed and statesmen, politicians, and thinkers, give their support to feminist claims. Ridicule has been overcome, and one may say that nearly all Spanish women feel honoured by the title of feminist. The League is pressing for the reform of Laws prejudicial to women.

##### Reforms in Civil and Penal Code Demanded.

Redención gives a report of the reforms in the Civil and Penal code for which the Asociación Nacional de Mujeres Españolas is pressing, and for which the League has for the most part already petitioned. These deal generally with reforms, which will have the effect of placing husband and wife on equal terms before the law, in the administration of property, the guardianship of the children, etc. They deal likewise with the rights and protection of illegitimate children. In civil marriages it is asked that divorce should be obtained for adultery of either party; for ill-treatment even though without risk to life; habitual drunkenness; and prolonged absence from home without consent of the other party.

#### New Spanish Feminist Societies.

Two new feminist societies have come into being in Spain "La Mujer del Porvenir" (The Women of the Future), which recently held its inaugural meeting in Barcelona; and Juventud Feminista, which has been founded by the young and enthusiastic feminist Angeles Soriano Condi.

February, 1921.

#### SWEDEN.

##### The Final Victory.

ON January 26 the enfranchisement of the Swedish women was definitely passed by both Chambers of Parliament. Two days later the King promulgated the law, and now we possess the political as well as the municipal vote on absolutely the same conditions as men.

There was no debate on the question; some three or four of the speakers said a few kind words, expressing their hope that women might bring into the political life of our country more of the idealism which is indispensable for sane politics. If any of the readers of JUS should happen to see the voting numbers in the Chambers, they need not suffer themselves to be misled by them; the division concerned only and exclusively another constitutional amendment—the abolition of taxpaying as a condition for political suffrage. If the question of women suffrage had stood alone, there would have been no debate and no division.

During the summer the present Parliament will be dissolved, and in the autumn new elections will take place for both Chambers. The S.A.W.S. ought to be in full activity now to prepare the women for these elections; I am sorry to say that we are able to do that only to a very limited degree; the present high cost of living and the greatly augmented railway fares make it extremely expensive to send lecturers about the country, and the paper and printing costs render it almost as impossible to spread leaflets and pamphlets to any adequate extent. We had asked the Government for a grant out of public funds for doing non-party political education work, but the State is particularly poor, too, at this moment, and we got nothing. The women party organisations, however, are in full activity.

Our local branches are now celebrating the fulfilment of our hopes. The S.A.W.S. will collect all its central board, consisting of representatives from all the branches, here in Stockholm on March 29, when a large meeting will be held with song and music, and Ellen Key as the main speaker. If our foreign friends want to send us their congratulations, we ask them to do it on this date.

The Central Board in this its last gathering will decide what is to become of our Association. Many of our members want to reform it into a Voters' League, with the political education of women as its main object; but I am afraid they will not succeed. Everybody is tired and shrinks from taking on new work and new responsibilities. The probable result of the meeting will be that the S.A.W.S. as such, will disband, but will give over its international functions to rather a large committee with members all over the country, chosen by the Central Board. If then, in some years, a demand will rise again for a Voters' League or some similar body, the committee will make over its functions to this League. But whether a Voters' League will be formed now or only a committee for international purposes, we consider it just and desirable from the Alliance point of view, that in future Fredrika Bremer-Förbundet, the Women's Rights Association proper of Sweden, should be directly represented within the Alliance, and if the Fredrika Bremer Förbundet is willing, as I believe it is, to become an auxiliary of the Alliance, we shall apply for its admittance as a second society.

The S.A.W.S. has reached its goal. It is our hope that the political franchise will give to our women a wider scope and a growing sense of responsibility, and to our country a helpful addition of idealistic and altruistic power.

ANNA WICKSELL.

February, 1921.

### Report of Commission on Equal Pay for Equal Work in the Civil Service.

THE experts appointed by the Minister of Justice to report upon the question of extending the right of women to gain admittance to the Civil Service have now sent in to the Minister a second portion of their exposition in the matter, including reports and proposals concerning women's right to enter public service, female employees' pay and pension conditions, and the reservation for women of certain public employments. Thus, the questions which fall within the mandate of the commission have been studied in their entirety with the exception of the admittance of women to ecclesiastical appointments.

This last question, which even technically occupies an exceptional position as coming within the scope of the church law, will be dealt with in another connection.

With regard to the manner of deciding the grounds for women's appointment to the Civil Service, the Commission hold that resolutions concerning women's right to employment ought to take the form of common law. This is to apply also to the rules which may be found to be useful when dealing with married women's right to enter the Civil Service. On the other hand, it is held that pay conditions for female Civil Servants, together with the question of reservation for women of certain employments should, as hitherto, be regulated through resolutions, in accordance with the State regulation. As to pensions, it is proposed that resolutions concerning women Civil Servants should be incorporated in the existing pensions act.

Concerning women's right to hold employment in the Civil Service, the Commission have prepared a resolution for a "Law embracing regulations concerning women's admittance to the Civil Service." The content of this Bill is in the main, as follows: As a general rule, it is postulated that, as to the right to hold employment in the Civil Service, women shall—with certain exceptions stated in the Bill—have equal rights with men. Exceptions from the rule of equality: (1) military and civil military service, together with other services connected with the duty to serve in the Army and the Navy; (2) diplomatic and consular services—posts as social attaché or in the Chancellor's office not to be included; (3) certain services in the prison wards; (4) services with obligations to be responsible for, or assist with, the maintenance of public order and security; (5) services as coast—and boundary—guards in the Customs; (6) service as watchmen in forestry; and (7) teachers in gymnastics at the higher public schools, and at the board school seminary (training college) for men. It remains to be said that there does not seem to be reason to presume that the free competition between men and women should interfere with the interest of the State in selecting for its services the most suitable person.

With regard to married women, the Commission propose that the present restrictive resolutions should be discontinued, and that within the whole range of government employment married women should be put on an equal footing with unmarried women.

As to the payment of the woman Civil servant, the deliberations have resulted in agreeing that—the present system of wages taken as starting point—equality ought to prevail between male and female occupiers of the same office, this having regard to beginner's pay as also to increase in pay, according to length of service and other wage conditions. The view of the Commission may therefore be expressed in the principle, *Equal pay for men and women in the same occupations.* As regards the services reserved for women, the fixing of wages becomes a question of merely a scale of pay.

At present, women Civil Servants are not subject to payment of any tax for pensions to surviving relatives. The Commission propose that female employees shall be subject to a tax towards a pension for surviving children. The Commission do not recognise the need of any pension to the surviving husband. The tax

on the family pension is calculated at one per cent. of the family pension reserve, or joint amount in the Pension Fund, this applying to each special department.

As to certain employments reserved for women, the Commission act on the basis that the present arrangement in the main, should be retained. This holds good, especially as to the so-called assistants posts in the Civil Service. The Commission have, however, recommended that certain employments, at present reserved for women, as, for instance, those belonging to the Department of Public Education, should be open for free competition between men and women. The same also holds good for certain offices in the postal service which are not reserved in any other way than that a certain proportion is established between the male and female appointments.

Morgonbris, February, 1921.

### SWITZERLAND.

IN the beginning of February the Grand Council of Geneva discussed the question of woman suffrage, which had been forced upon its attention by the successful "initiative populaire" undertaken by the Swiss Suffrage Society.

After a debate which, lasted some two hours, the question was sent back to a Special Commission of 11 members, of whom six were suffragists, two anti-suffragists and three have not yet expressed their views on the question.

In Glaris, M. Jenni proposes to submit the question of woman suffrage to the Landsgemeinde. The State Council of Glaris has recommended the Landsgemeinde to throw out the resolution. Meanwhile the next three months will see a busy suffrage campaign all over the Canton.

Mouvement Féministe, February 5, 1921.

### UNITED STATES OF AMERICA.

THE outstanding event of the month with the National League of Women Voters was the attack made upon the League by Governor Miller, of New York State, while he was the guest of the New York State Branch and one of the speakers at its annual convention in Albany, January 27.

"A menace to our institutions" was what Governor Miller called the League. During the course of his speech he betrayed his animus in these words: "You were not non-partisan in the last election when you sought to exert political power, and in my judgment the signal failure of your efforts to punish an official because he had stood for what he thought was right was one of the most hopeful signs I have seen of the enduring nature of our institutions."

Plainly he was referring to the campaign of the New York State League of Women Voters against that arch-enemy of suffrage, Senator James W. Wadsworth, Jun., who was opposed for re-election to the United States Senate last year, because the League members considered that he would be opposed to their future programme of legislation just as he had opposed the legislation which women wanted in the past.

Mrs. Chapman Catt, who followed Governor Miller on the programme, answered him in a splendid speech, which was acclaimed by the delegates and those who read it in the newspapers after the convention. Part of her speech was as follows:—

"While it is truth that this is a government by parties, it is not the whole truth. Parties administer government, but evolution is compelled by groups. I can recall no really important change in our institutions which has been brought about by party initiative, and I can think of no policy more certainly destructive of normal progress than the dissolution of those organisations which are promoting measures of reform. As a matter of historical fact, every great act of any political party has been brought about by group action.

The very party these political ladies serve was for years a group before it was a party. It pommelled Whigs

## THE BOOKSHELF.

*Report of the International Conference of Women Physicians.* (Woman's Press, New York. 6 vols., \$3.)

IN a review of prescribed length it is impossible to do justice to the extremely interesting series of papers that comprise the published proceedings of the International Conference of Women Physicians.

The first volume, dealing with general problems of health, should be of interest, particularly to school teachers and welfare workers. The system of graduated exercises, described as forming an important part of the curriculum of the freshman and sophomore year at some American Colleges, is entirely foreign to our English idea of the collegiate system, but might be applied with advantage in the High Schools or Public Schools. No less than five papers are devoted exclusively to the important question of a rational dress for women. More will probably be achieved in this line by example than by even the most scientific papers and lectures. Food and exercise also receive adequate treatment.

No less than eleven papers comprise the second volume on Industrial Health. We have space only to comment on two. Professor Cory, in his paper on "The Inner Conflict and Social Unrest," made a striking point of the mistake it would be to confine the hopes of the world to the normal specimens of the race. He must be a dull observer who can have acquaintance with the subnormal and the abnormal without some gain in knowledge and faith. To this class we owe the prophets and the saints.

The address from Dr. Kristine Mann we should like to see reprinted in full. As a necessary preliminary to reform should be given her views on the commercial as well as the health aspect of woman's dress. That she recognises the magnitude of any successful effort to break through trade resistance to reasonable standards, Dr. Mann proves by saying that the importance of this reform should assure the service of an organisation as great as that behind the Oil Trust.

The earlier papers in Volume III—"The Health of the Child"—go either too far or not far enough. To ensure the health of the child in the face of the ignorance and carelessness of the parent would entail the establishment of an intolerable system of medical espionage and tyranny. Even that, however, would be doomed to failure unless the State assumes the power absolutely to prevent unfit subjects from marrying and producing children. The statement that the children in orphanages and other institutions are as a rule found to be above the average as regards nutrition and development would lead us to believe blessed is the child that has lost its parents. One of the most interesting papers in this volume is contributed by Dr. Christine Murrell, who covers an enormous amount of ground, from the fit of a baby's napkin to new marriage and divorce laws, in the fewest possible words.

The most interesting volume is undoubtedly the fourth, on "Moral Codes and Personality." Dr. Trigant Burrow has some trenchant criticisms on the normal, and Dr. McCurdy's paper on "A Study of Human Motives" should give religious teachers much food for reflection. The papers comprised in this volume should be read by all.

Volume V., on "The Adaptation of the Individual to Life," is chiefly characterised by its fearless handling of very difficult subjects. We have yet to discover a saner or more broad-minded monograph on, for instance,

U.S.A.—(continued).

and Democrats with its unanswerable appeals, and as parties do, they shirked and dodged the issue, until the nation arose in revolt and blew both old parties into oblivion and made a young fighting party of what had been a fighting group.

"Instead of prohibition coming to the nation in spite of the prohibition party, the prohibition party compelled attention to it, and it came in spite of the two dominant parties, which to this day have been afraid to mention it in their platforms.

"The facts are that no party adopts an idea until that idea is supported by sufficient sentiment to indicate that the party will lose votes unless it takes it up, or because the idea promises additional votes. In so doing parties merely obey the law of self-preservation. Whoever fails to recognise that behind the parties are the people, and that among them independent groups are at all times educating, agitating, arguing, contending, urging, appealing for their various causes, has missed the determining factor

Masturbation. The paper on "Moral Education in the Army" leaves us gasping at the stringency of the methods. Can we, then, really make people moral or healthy by law? The Psycho-Analytical Study of Charlotte Brontë shows the subtlety and ingenuity of the psycho-analyst at its best.

Volume VI., on the "Conservation of Health of Women in Marriage," deals with the problems of illegitimacy, prostitution and venereal disease. It shows that the measures employed up to date to eradicate the last, e.g., prophylaxis or the regulation of prostitution with its compulsory examination of women, have been futile and unjust. From the papers read by visitors from most of the older countries, we gather that it is impossible to deal with the question by laws which must inevitably be tyrannical and uncertain, and that our only chance lies in education and again education.

For the wide range of subjects discussed, their practical bearing on everyday life, and the fearlessness and sincerity of the discussions, we owe a debt of gratitude to the International Conference of Medical Women.

HELEN O'BRIEN, M.R.C.S., L.R.C.P.

*El libro de la Mujer española*, written by an Augustinian priest, is arousing much interest in Spain. The author has written it from the conviction that a woman does not hold the honoured position she should hold, either as woman, wife or mother.

*Kvinnorösträttens historia i de nordiska Länderna.* By Margaret Holmgren. (Albert Bonnier, Stockholm, 50 öre.)

Last year we had the pleasure of reviewing Mrs. Holmgren's account of woman suffrage in many lands. The little pamphlet before us gives an extraordinarily useful survey of the history of the woman's suffrage movement—its pioneers, its organisations, its parliamentary career—in Scandinavian countries, and of what has been accomplished in some of these countries since the vote was won.

### BOOKS RECEIVED.

*The Young Woman Citizen.* By Mary Austin. (The Woman's Press, Lexington Avenue, New York, U.S.A. \$1.35.)

*A Woman's Point of View.* By Harriet Stanton Blatch. (The Woman's Press, U.S.A.)

*La Femme Anglaise au XIXe Siècle et son Evolution.* By Leonie Villard. (Henri Didier, 5 francs.)

*Jailed for Freedom.* By Doris Stevens. (Boni & Liveright, New York, U.S.A.)

*Foundations of Feminism.* By Avrom Barnett. (McBridge.)

*Almanacco della Donna Italiana.* (R. Bemporad & Figlio, Rome, Italy. 5.50 lira.)

*Women in Trade Unions.* By Barbara Drake. (Labour Research Department, London. 6s.)

in governments by the people. Those ideas swell and grow and press for recognition, and parties give heed when they can evade action no longer.

"The League of Women Voters aspires to be a part of the big majorities which administer our government, and, at the same time, it wishes to be one of the minorities which agitate and educate and shape ideas to-day which the majority will adopt to-morrow.

"Women to whom party loyalty is a superstition and a fetish will not be able to hold to both aims; they will be partisans only. Women who fail to see good in parties because they know much they cannot admire, will be Leaguers only, but the majority will possess the vision to work with their party majority and with the League minority without confusion of thought or act.

"If there is any one thing to which our Republic is more sacredly pledged than to another, it is to free thought, free speech, freedom of organisation, and freedom of political action. These are and ever have been the four corner stones of our boasted American liberty. Yet a group



acting under these guarantees is called a menace. It will indeed be a menace to our institutions when any one of these rights is denied.

"There have been and are groups which are menaces to liberty, but they are not those who are aiming to improve civilisation; they are those corporate groups which by the use of money have controlled legislation, men and parties. The Brewers for years were such a group.

"The League of Women Voters should go forward fearlessly until it knows for itself that its job is done."

Many newspapers, even those of the Governor's own party, the Republican, championed the League as a result of his speech, and in Washington the current opinion among Republican political leaders was that the Governor had made a political blunder. As one Republican Senator said, "If you want to make a thing live the best way is to attack it. The League will certainly gain adherents from this ill-advised speech by Governor Miller, and the Republican party is likely to lose some splendid women who would otherwise belong both to the party and the League."

Meanwhile in Washington the League of Women Voters has been active in working for six Bills which are considered of especial importance to the women of the country. Of these the Sheppard-Towner Bill for the protection of maternity has been passed by the Senate and reported favourably by Committee to the House, but it still lacks passage by the House before it can become a law. The Gronna-Anderson Bill for the regulation of the packing industry has been passed by the Senate, but has been

much changed by the Committee which has reported it in the House. The Smith-Towner Education Bill has been reported favourably by a Committee in the House, but has not been acted upon by either House or Senate, and none of the other three Bills has been acted upon by either branch of Congress. The impression has remained current all through the session that nothing but Appropriation Bills could be expected from this Congress, and if this proves to be true the women will have to renew their campaigns before the extra session of Congress, which President-elect Harding will call soon after his inauguration on March 4.

Members of Congress are agreed that for this legislation, especially the Sheppard-Towner Maternity Bill, the women have exerted the greatest pressure which has ever been brought to bear for any Bills save the Federal Suffrage Amendment.

Two legal decisions of interest to women have been handed down in the State of Michigan. In one of them Mrs. Phoebe Patterson was confirmed in her right to sit as justice of the peace, and the other upheld the right of women to serve as jurors.

In Vermont, where the Governor refused to call a special session of the Legislature to ratify the Federal Suffrage Amendment, the Legislature is now in regular session, and the House has ratified by a vote of 200 to three. Word has just come to hand that the Senate has ratified unanimously, February 7. Vermont is the thirty-eighth State to ratify.

MARJORIE SHULER.

Washington, February 8, 1921.

#### Officers of the International Woman Suffrage Alliance, elected at the Eighth Congress, Geneva, June 6-12, 1920.

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#### THE WOMANHOOD OF MODERN JAPAN.

By GWENDOLINE R. BARCLAY (Girton College,)

(Sometime Y.W.C.A. Secretary in Tokio.)

WHEN we realise that Japan emerged from feudalism less than sixty years ago, and that her constitution was promulgated, and her Army, Navy, and Civil Service were entirely reconstructed within an even shorter space of time, the strides towards freedom which her awakened womanhood has made, are nothing short of marvellous.

Following on her emergence from feudalism, Japan rapidly began to take her place among the progressive nations of the world, and her awakening—an awakening which affected every department of her national life,—coupled with the economic conditions directly resulting from the Sino-Japanese and Russo-Japanese wars, forced large numbers of Japanese girls and women to become wage-earners, and thrust them into the industrial field. These girls and women, who would normally have continued to live the sheltered and narrow life of a Japanese home, suddenly found themselves in entirely new and bewildering situations about which their old code of morals and behaviour, which only taught them the virtues of submission and how to be "good wives and wise mothers" had no advice to offer. Nevertheless, the way in which Japanese women have faced up to the entirely new demands made on them—have entered the factory, the office, the school, the literary, medical and other professions, and have not only entered these fields, but in face of every handicap in tradition, education, and public opinion, have, through their sacrifice, made easy the path for those who follow, is the greatest possible tribute to the stirring character of Japanese womanhood. There are not a few girls' high schools, kindergartens and philanthropic institutions up and down the country, which owe their origin to the efforts of individual Japanese women, and it must not be forgotten that these pioneers have largely been drawn from the ranks of the Christian Church.

Factories, girls' schools, women's colleges, hospitals, orphanages, and the like—all these are modern innovations in Japan, but they are innovations which have come to stay; and with them have come slums, common boarding houses, and huge factory dormitories, all of which constitute a very serious problem coupled with great opportunities for service.

#### Women in Industry.

The unprecedented rush of Japan's girls and women into industrial and commercial life has surely no parallel in modern history. Japan was, until a few decades back, an almost exclusively agricultural country, but

to-day some 900,000 of her women are employed in factories. The women are taken for the most part from farming districts, and a large number of them are under contract and are held in a bondage little short of slavery, owing to the system of advance payments which is very common to-day. The conditions in many of the factories are closely parallel to those which prevailed at the time of our own industrial revolution at the beginning of the nineteenth century, and it is well to bear this fact in mind when we condemn factory conditions in Japan to-day. Japan herself, and those who would fain be of service to her, have been overtaken, as by a tidal wave, by this rush of women into the cities, and it has been impossible to cope with the situation. The Christian Church must to the onlooker have appeared strangely slow in raising any protest against existing conditions or in formulating any plan of campaign in the factories, but she has laboured under such adverse conditions in lack of financial support and men, that until recently it has been impossible for her to adventure on any social service scheme.

Long hours of work and the all too common night shifts, lack of proper ventilation in the work rooms, lack of recreation, of sleeping accommodation, of medical attendance, and of moral and spiritual instruction, the slovenly, tragically unintellectual appearance of the average factory girl—all these, and worse, conditions are to be found in what can only be described by Blake's epithet, the "satanic mills" of Japan.

The need of an awakened conscience among the employers so that they will not exploit the workers and after a brief term of years cast them out as a child throws away a smashed toy, the need for a staff of Japanese women who will serve as nurses and matrons of factory dormitories, are urgent. One must in justice add that there are some model factories in Japan where the relations between employer and employee, and conditions of work, are ideal, and where opportunities for recreation and education are afforded; but these are pathetically few in number, and almost all due to Christian influence. Japan has her factory laws, very inadequate no doubt to cope with the situation, but still marking an advance in industrial reform, and the Government factories have set an example by shorter hours and better conditions of work; but will anything short of the Law of Love, the commandment to love as He loved, bring into being right relations between employer and employee in Japan or any other land, or revolutionise the outlook of the average employer whose vision is limited by his yearly balance sheet?

#### Women's Education.

The lack of higher education for girls constitutes a great challenge and opportunity to-day. Private enterprises lead in this field, and the names of those

—many of them Japanese women—who have gone through fire and water in order to win a place for girls' higher education, will live for generations. Though the Government provides a high school in every province, it has neither in the past founded, nor, so far as can be gathered, plans to in the future found, any institution for the higher education of girls, apart from two already existing secondary training colleges; and this in spite of the fact that the Government has appropriated £4,000,000 to be spent within the next six years on the higher education of men.

Here is a field where, if anywhere, the West may lend a hand, not only in receiving Japanese women into her own colleges, but also in co-operating on absolutely equal terms on the field in schools for the higher education of women. Such co-operation does mean, and will, we believe, increasingly mean, much in the mutual understanding and comradeship of the races. The Y.W.C.A. (whose student department corresponds to the Student Christian Movement of the British Isles) is demonstrating



The Laboratory, Women's University, Tokio.

in a way which the other missionary societies have not always achieved, the practicability of such co-operation on equal terms, and in this way is giving a practical demonstration of the belief that in Jesus Christ there is neither "Jew nor Gentile."

The Women's Christian College, a recently founded Union Institution, with a Japanese principal and dean, is the latest concrete expression of the ardent desire of Japanese women for higher education.

**Status of Women.**

The status of women in Japan to-day has hardly improved in proportion to their widened sphere and influence. There is very little social intercourse between men and women, and marriages are almost always arranged by parents or friends—often against a girl's will. Only a few girls are strong enough to stand out against such a marriage, and among the upper classes only a few are economically independent of their parents.

Although an elementary education is compulsory for both girls and boys a large number manage to evade the law and it is by no means an uncommon thing for a parent to sell a small daughter as a geisha or into a house of shame as "maid to the family." "The innocent-looking restaurant, hotel, tea-house, beer-hall, milk-hall, etc., the Empire over are prison houses, and legion are the girls hidden away in them." A social worker, Miss A. Caroline Macdonald, states that "there are nigh twice as many licensed prostitutes, geisha and restaurant girls as there are girls in high schools," and the tragedy of the whole situation lies in the fact that vice is not only condoned but regulated and authorised by the State, but let us remember and ponder on the fact that Japan copied her system of State-controlled vice from Europe. Why do Japanese ladies of education and refinement deplore the fact when for business or

other reasons, they must accompany their husbands to an Eastern port city, such as Singapore or Vladivostok? Because the fair name of Japan is dragged in the mire by the representatives of that nation who are to be found in these cities by their thousands—women making their living by a life of shame.

Girls frequently sell themselves in order to save their families in a financial crisis, and such conduct is invariably praised as an "altruistic sacrifice." Many newspapers, too, openly commend the social evil and advertise this calling as a prosperous business for girls to follow. This is the canker which is sapping the life of Japan and we must throw our whole weight into the scale for moral righteousness. One is glad to note a gradually growing public opinion against this whole system of State-controlled vice; the van of the movement being led by the Japanese branches of the W.C.T.U. and the Salvation Army.

Space forbids a lengthy exposition of the conditions under which many women wage earners live in the slums; suffice it to say that one, not unfamiliar with the conditions in some of the great cities of America, described them as "fairly beggarly description." Nor can we here enter into the causes which lead to the terribly frequent cases of suicide among women of all ages and classes. Enough has been said to show that the Christian message of Him who redeems and offers life, and Whose service is perfect freedom, comes with peculiar force to the women of Japan, and we look for the day when the name of the present Japanese era "Great Righteousness" shall be fulfilled, and meanwhile we count it an honour that we may share in this God-given and herculean task of helping to lead Japan's womanhood out of the darkness of superstition, ignorance and oppression into the Light of the Sun of Righteousness.

(For further information regarding social and economic conditions among Japanese women, see: Frank Lenwood's "Social Problems and the East," and Margaret Burton's "Women Workers of the Orient.")

**Y.W.C.A. Industrial Secretary for Japan.**

Mrs. WOOD, late Secretary for Relations with Employers, Industrial Department, National Board of the Y.W.C.A. of the United States, has been appointed first National Industrial Secretary by the Y.W.C.A. of Japan. The Japanese Y.W.C.A. has always taken a keen interest in industrial conditions among women and children. It has growing work in Oji (the industrial suburb of Tokyo), in Osaka, and has co-operated in several schemes for welfare work. The name of the National General Secretary, Miss Michi Kawai, is well known in connection with social reform.

**An International Centre for Women in London.**

THE International Section of the British Y.W.C.A. has opened Robson House, 10A, Newton Road, Westbourne Grove, as a centre for women of other nationalities living in or passing through England. Here is a big club room, with more than a suggestion of a cove full of wild hyacinths in the brown of its woodwork and the clear blue of its hangings, an employment agency, and information bureau, and upstairs 11 bedrooms where women can be put up for a few nights. It is amazing the number of people touched by this modest piece of work with its small personnel. Four hundred women a month, sometimes more, come here, and in 12 months 27 nationalities were represented. Hundreds of letters are dealt with, asking that suitable accommodation shall be found for young girls in recommended hostels or private families; or asking whether such and such a post is with a respectable firm or family; or what openings are there for a governess, a children's nurse, a shop assistant, a language teacher, "au pair," and so forth. Every week there are informal meetings, a French Bible class, or other social gatherings varying in their nature with the time of year. Parties go down

(Continued on page iv.)

**THE Y.W.C.A. CENTRAL ASSOCIATION IN COPENHAGEN.**

By FANNY ULFBECK,

(Secretary of the Central Association.)

THE English proverb "My house is my castle" is in Denmark a very well-known one. Before December, 1920, you would scarcely hear any member of our Central Association say this about their club rooms, which, indeed, were poor and small. But now! We have a real castle, built in honour of God, in great thankfulness for all that He has given us during our 31 years' existence. This "castle," built in the middle of the "Quartier Latin" of Copenhagen, is a real home for our 1,300 members. Let us enter the building and look into all the rooms, and especially at the life there. On the ground floor you will find the most excellent restaurant, with almost the same furniture and prices as the "Lyons" in London, but smoking is not allowed. There you will find people of all classes taking their lunch, dinner, or afternoon-tea. The restaurant is very much appreciated by ladies who have been shopping in the "Regent Street" of Copenhagen. Dinner is here provided for about 600 people every day. On the ground floor you will also find the hall, where meetings are held every week for girls from 8 to 18 years of age. On the first floor all offices are situated, and in the centre of the house is the inquiry office. People of all nations come here to get information about different things. Latterly you will often hear the German language in the Y.W.C.A. It is spoken by women from the old Danish county of Slesvig. These women have not learnt their mother language at school, and have only spoken a little Danish at home; most of them have now to learn to read and write Danish after they have become Danish subjects. They have their own club, with lectures on Danish literature, history, and other subjects, but they also take great interest in meetings in the senior club. On the same floor we have the beautiful drawing-room, with the famous wall-paintings describing the life of the modest Bohemian Princess Dagmar, who married the famous King Valdemar II. (ob. 1241), who on his crusade to Estland was presented by God with our beautiful Danish flag, which came to him and his army from Heaven in the dreadful battle of Reval. Queen Dagmar has always been one of the most-beloved Danish queens on account of her gentleness and piety, which is beautifully described in our old folk-songs.

Besides the drawing-room you will find a library, a pretty little house-chapel, and the General Committee's room, with splendid furniture presented us by our Queen Alexandrine.

On the second floor we have a big hall with seats for about 800 people. Our opening feast was celebrated there on December 5, 1920, in the presence of Princess Thyra and Princess Dagmar, our King and Queen being in London at that time. Since that time we have had some Christmas-feasts in that hall, attended by two English ladies, who wanted to see what a Danish Christmas was like. On the upper floor we have our hostel, where about 40 girls live, in lovely small rooms. On the same floor they have their dining and drawing-rooms.

Last, but not least, the view from the platform on the roof is well worth seeing. Imagine how beautiful it is to see all the red roofs of this very old part of the city, and buildings like the Cathedral and University. I always think of Oxford colleges when I look into the yard, with its arcade, and fountain on the green lawn.

But what work goes on in this big building? If we pay a visit on Sunday or Tuesday evenings we will find members of the senior club in the big hall, listening to lectures on religious, social, and other subjects. Bible meetings are often held and much appreciated. Bible study is organised for small circles of members during the winter, and this Bible study is a very important side of our work. Many members who have no home spend

their evenings in the drawing-room, and have a nice time. Before they leave they have evening prayer together.

Senior members have also founded their own training club; during the winter they have gymnastics, and in summer swimming; every second Monday singing classes are given, so that we have an excellent choir. Besides all this, old members have founded the so-called "Sister Circle," which, so to say, is the mental centre of our Association, because the members know their responsibility in a religious sense to the younger ones.

"H.K.T." is a club for young women from the offices, the telegraphists, and the telephone-girls. Independent of the Association is also the club for workers from the factories; every Tuesday they meet in their own club-rooms and have lectures, music, and evening prayer. We have begun quite a new work this winter: as a part of the "Danish Red Cross," we have now lectures for our members so that they can be trained as helpers in case of serious illness in home or city.

We have no work in the women's colleges yet, because in Denmark students do not live in colleges, but in private rooms all over the city. In our Association we have many women students as assisting members, but most of them are only members and workers of the Student Christian Movement. In two years we hope to open a Y.W.C.A. hostel for women students.

Foreign Missionary work is done by Danish missionaries in Asia Minor, Armenia, India and China, and Y.W.C.A. members give a lot of money every year to this work, and have special missionary committees to help them. Still we have not any Y.W.C.A. secretaries in foreign countries, except one in Flensburg.

But what is done for young girls in our Association? Our work for girls from 8 to 18 years of age falls into three parts. Girls from 8 to 14 have their own "Girls' Club"; they meet every Wednesday, sometimes they sew, and somebody reads an interesting book to them, and sometimes they have a lecture, for instance, about a famous man or woman. We have about 150 girls in this club. Young girls from 14 to 18 meet in the junior club every Thursday, and have Bible meetings or lectures. They are very fond of going to old poor people to help them a little if they can't read or walk. At Christmas-time they spend their money on gifts to these old people; they give them a small Christmas tree and other good things.

The leaders of these clubs are Y.W.C.A. Secretaries, who are assisted by several senior members. In the Central Association we have a general committee presided over by a president, who personally does a great work, and three secretaries and a chief secretary.

One and a-half years ago the Y.W.C.A. Central Association began quite a new work: we started the Y.W.C.A. Girl Guide Movement, which is now a very successful one. Our president chairs also the general committee of the girl guides. In Copenhagen we have now three county commissioners, and in the other part of the country two. The Girl Guide Movement proves to be almost the only movement which comprises girls of all classes, therefore we believe in it.

Twice a year the young girls' parents are invited to discuss all matters with us, so that we are able to work together on the development and education of the children. This proves to be the right way in managing this difficult thing.

On the first of May and the first of November some of our helpers are sent to the different stations to help servants who come as strangers to our city.

During the summer holidays most of our members, juniors and seniors, go out to our camps and spend a week there. The Central Association has an excellent farm in the country near Copenhagen, where we can easily spend our Saturday evenings and the whole Sunday. We feel, all of us, how splendid and more easy it is to worship God in the right way in His own beautiful nature, which really is our great church.

A great help to us is our friendship with the other Scandinavian countries: Iceland, which is in personal union with Denmark, Norway, Sweden, and Finland.

Every two years we have a Scandinavian meeting; last summer it took place in the famous little town Vadstena in Sweden, where the "World's Student Christian Federation" was founded just twenty-five years ago. And here the holy Birgitta lived and started her famous convent in the fourteenth century. We have a Scandinavian Committee to promote the intercourse and work between the different countries. A very important thing is that all the delegates can understand Danish, Norwegian, and Swedish, so that almost all of them can discuss important matters in their own language. A deep harmony and sense of fellowship is always predominant at these conferences, and help us to understand and help each other in our important religious and social work; we have always something to learn from each other from year to year. In this way Scandinavian Y.W.C.A. members feel like a family.

I am sure you will ask me now: from where do you get money? In the first place we have the money from our members, who pay about rod. every month, children only 1d. But the greatest part of money is given us by private people. The Lutheran State Church of Denmark is a great help to us in all things, and all people, from the Queen to the poor woman, give us money or help otherwise. Money for our new building we have got by a special collection all over the country in 1918.

The Central Association is only a small part of the Y.W.C.A. in Denmark. Almost every parish in our country has its own Y.W.C.A. Copenhagen, with its 700,000 inhabitants, has 62 parish associations besides the Central Association with about 8,000 members. The Y.W.C.A. in the whole country has 27,000 members, and Denmark has only 3,750,000 inhabitants.

Ten years ago Denmark had only two trained Y.W.C.A. secretaries, and now we have twenty-five. Just now we are happy to have got a secretary in Flensburg, which is still a German town. In the biggest towns we have hostels for young girls. The Y.W.C.A. and Y.M.C.A. in Denmark work quite independently, but we have a general committee to discuss common matters and interests.

I hope you have now got an idea of the Danish Y.W.C.A. work through these few lines. We workers in the Y.W.C.A. can only thank God from the depth of our hearts for the splendid work He has given us, and pray for our sisters in other countries that they also may be successful in their work, and get His blessing.

#### AN INTERNATIONAL CENTRE FOR WOMEN IN LONDON.

(Continued from page ii.)

to the country, to exhibitions and meetings, and otherwise lonely girls make congenial friendships, and have opportunities of seeing different sides of life in England, and hearing at first hand about continental countries other than their own. This is a form of internationalism by friendship that endures.

Here are typical cases of another side of the work of the International Centre: a Hungarian Jewess in an asylum, and a Portuguese servant awaiting an operation in hospital are visited and kept in touch with; a Dutch invalid girl is cared for as she waits for strength to take the journey home; parties of Lithuanians and Poles are catered for en route for their native land; a Frenchwoman is helped with her passport and other formalities. The corresponding committee of the Amies de la Jeune Fille is incorporated with this International Section, and there are few things that the secretaries are not willing to do.

#### Y.W.C.A.—INVISIBLE GUEST DAY.

FEBRUARY 1 was "Invisible Guest Day" among the 560,000 members of the Y.W.C.A. in the United States, and their friends. On that day every cafeteria and restaurant run by the Y.W.C.A. gave the gross cash receipts from the midday meal to the European Relief Fund; while in those Association centres where there is no lunch or tea room, special

meals were arranged, such as tray suppers, children's parties, basket meals, business women's luncheons, and so forth. Going down the streets of a town one noticed a shop window showing an empty table with chairs also empty, but for the thought of the "invisible guests" that town would entertain that day. In another centre, many hours' journey away, a large poster of a hungry Polish child bore the legend "Eat a lot for me"; while a flourishing cafeteria, thronged each day by hundreds, advertised "Hoover" meals as the day's speciality. In some Y.W.C.A. restaurants, customers doubled their bills. In others, members entertained non-Association friends. Paragraphs in the local papers, public notices, entries in private engagement diaries, all showed how the thought of hungry people in Europe had caught the imagination of American women.

India and China, with their own famine problems, seems a far cry from European distress, yet month by month Indian women students send regular contributions to the special fund for European students, organised by the World's Student Christian Federation, and from China has come a veritable "widow's mite."

#### THE NEGRO NATIONAL ANTHEM.

THERE is a rising tide of interest in Negro art (as witness the exhibition in the Goupil Gallery, London); in Negro music of every kind, from the war chants of African tribes, to the "spirituals" of Afro-Americans, and the work of Coleridge-Taylor; in Negro education, university, technical, agricultural, secondary and primary; in Negro literature, from the folk-tales of the African continent to the writings of moderns, such as Professor Du Bois. Still, there are many people who have never come into direct contact with any side of Negro life, and whose information is drawn from not always very reliable newspaper articles. For them, a whole new world of interest and beauty waits to be explored. Even those who have read fairly widely may not have come across the Negro National Anthem, the words of which we print below. It is sung to one of those tunes which seize the imagination, and haunt the memory.

#### LIFT EVERY VOICE AND SING.

Words by James Weldon Johnson. Music by J. Rosamond Johnson.)

Lift every voice and sing,  
Till earth and Heaven ring,  
Ring with the harmonies of liberty;  
Let our rejoicing rise  
High as the list'ning skies,  
Let it resound loud as the rolling sea.  
Sing a song full of the faith that the dark past has taught us;  
Sing a song full of the hope that the present has brought us;  
Facing the rising sun of our new day begun,  
Let us march on till victory is won.

Stony the road we trod,  
Bitter the chast'ning rod,  
Felt in the days when hope unborn had died.  
Yet with a steady beat,  
Have not our weary feet  
Come to the place for which our fathers sighed?  
We have come over a way that with tears has been watered;  
We have come, treading our path through the blood of the  
slaughtered;  
Out from the gloomy past  
Till now we stand at last  
Where the white gleam of our bright star is cast.

God of our weary years,  
God of our silent tears,  
Thou Who hast brought us thus far on the way;  
Thou Who hast by Thy might  
Led us into the light,  
Keep us forever in the path, we pray.  
Lest our feet stray from the places, our God, where we met  
Thee;  
Lest our hearts, drunk with the wine of the world, we forget  
Thee;  
Shadowed beneath Thy hand,  
May we forever stand  
True to our God,  
True to our Native land.