

JVS SVFFRAGII.

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A GLIMPSE OF EGYPT AND A JOURNEY THROUGH PALESTINE.

AN INTERVIEW WITH MRS. HENRY FAWCETT, LL.D.

THE world has never yet produced a piece of gingerbread with the gilt on it quite intact.

Some pieces are always missing. And so it was at our Congress at Geneva last year. It was a wonderful piece of gingerbread—if one may be allowed this frivolous simile—full of flavour and variety and sustenance. But there were disappointments too, and among them the absence of those Egyptian women who had planned to attend, and of Dr. Welt Straus, who had started from Jerusalem to represent at Geneva the Palestinian Jewish Women's Equal Rights Association. That disappointment would have been somewhat mitigated if we had known that within a year our honoured and beloved ex-Vice-President, Mrs. Henry Fawcett, would visit both Egypt and Palestine, for where Mrs. Fawcett goes there goes invariably a living message of hope and help to women who are working for the freedom and development of their sex.

With but a few hours to spare in Cairo, Mrs. Fawcett wrote to Madame Sharavia Pasha, who is the wife of one of the most important Egyptian pashas there, and who has interested herself in charitable and educational work among Egyptian women, and invited her to come to tea at Shepherd's Hotel. "East is East and West is West and never the twain shall meet," chanted Mr. Kipling. Yet the twain met—not, it is true, in Shepherd's Hotel—

since East is East, and it was impossible for Madame Sharavia to accept Mrs. Fawcett's invitation. But West being West, Mrs. Fawcett was able to accept Madame Sharavia's cordial invitation to visit her, and at that visit met another Egyptian lady so keenly interested in the welfare of women that the future may find her leading a woman's movement in Egypt. In the course of their conversation, Mrs. Fawcett found that a woman's emancipation movement, such as we know it here, is not yet organised. The movements that exist are directed to the betterment of social conditions, the spread of education. But where the desire for education exists the desire for equality of opportunity follows, and from the present social movement in Egypt an emancipation movement will surely spring.

Egypt, however, was but an interlude, for the real aim of Mrs. Fawcett's journey was the Holy Land, and eventually she arrived in Jerusalem—to find snow on the ground, but the warmest of welcomes from Dr. Welt Straus and the Jewish Women's Equal Rights Association, who, as readers know, had been looking forward keenly to her coming. Mrs. Fawcett's visit happened at a doubly interesting time—interesting from the general point of view, for Palestine at this moment is in a period of transition and uncertainty, with its political institutions in the melting-pot; and interesting from the feminist



MRS. HENRY FAWCETT, LL.D.

point of view, for the incidents recorded in last month's JUS SUFFRAGII had just taken place, i.e., the protest of the Jewish women to the High Commissioner against the putting of their domestic relations under the Rabbinical law. Though nothing definite had been decided on this point ere Mrs. Fawcett left Palestine, she thinks it is highly probable that the goodwill of the Government is such that they will certainly consider and respect the protest of Jewish women.

As our readers know already, Jewish women have equal voting rights with men in the election of the Representative Council of Palestinian Jews, and in this respect they are the only women in Palestine who are in such a position. Mrs. Fawcett points out that though this Council is not a Parliament, and has no executive power, nor power to raise taxes or to expend them yet, at the same time it has a certain definite standing. It alone has the right of laying directly before the High Commissioner its views and findings, and its recommendations must necessarily therefore carry weight with the High Commissioner and his advisers. In short, the Jews, though only about one-seventh of the total population of Palestine, are at present in a position of privilege; they are more highly educated, and are far better organised than the mass of the non-Jewish population, consequently they have greater power notwithstanding their smaller numbers. The Palestinian Jewish Women's Equal Rights Association is largely composed of those who are definitely organised to secure political, social and economic equality. Great is the contrast between these progressive women and the unorganised, inarticulate, little-educated Moslem women of Palestine. Who is to lead these, who is to work for them and help them to work for themselves? Mrs. Fawcett feels that it is to the organised Jewish women that these others must look for their first help toward self-help; and in addressing a meeting of Zionist women in Jerusalem, she made a noble plea to them that, though their own objects are not yet attained, they should even now widen their aims for gaining equality of opportunity, so that they should include those not of the Jewish race. "Palestine," said Mrs. Fawcett, "seems to me a sort of microcosm of the League of Nations. We should all recognise the immense difficulties of the existing situation, but as we believe much may be done through the

League of Nations to promote the principles of peace and goodwill among the nations of the earth, so we should also strive in Palestine to end the antagonism which exists between the different sections of its population. . . . It will not have truly fulfilled its great destiny in the world until Jew, Mohammedan and Christian are strong enough to set aside their strife and antagonism and unite to make Palestine a strong nation in which every race within its borders is not content with its own prosperity, but ardently desires to promote the welfare and contentment of the races formerly at strife with one another."

We may be hopeful that this plea has fallen on willing ears, for all who come into the woman's movement feel sooner or later a widening of their sympathies. If any woman comes into it driven by a desire for her own freedom, she stays compelled by a desire for the freedom of all. Out of such a feeling grew the International Woman Suffrage Alliance. Out of such a feeling will there grow a wider movement in Palestine which will demand the same good and the same freedom for the women of every race.

Mrs. Fawcett visited two very interesting girls' schools in Jerusalem. One, the British High School for Girls, with 200 pupils, representing eleven different nationalities, was opened at the request of the then military Government almost immediately after the British occupation of Jerusalem in 1918. The school is definitely Christian in its teaching; its head mistress, Miss Warburton, is an old pupil of Miss Dorothea Beale of Cheltenham. She and her able staff have been remarkably successful in welding this school, representing so many races and peoples, into a harmonious whole, full of the vigour and *esprit de corps* characteristic of the best girls' schools in this country. Some account of the school and its needs and prospects will be found in the *Woman's Leader* of April 15.

The second was the Evelina de Rothschild Anglo-Jewish School. The children, some 500 in number, belong to the poorest classes and pay no school fees, the entire expenses of the school being met by the Evelina de Rothschild Committee. The school is under the direction of Miss Landau, and the children are taught both Hebrew and English, and the whole school system is on wonderfully modern lines. Writing of her visit there, Mrs. Fawcett says:—

"We visited several classes, one on citizenship and its duties; in another a debate was going on in a mock parliament; in another a lesson was given on what the newspaper press meant, how every important newspaper must have correspondents and representatives all over the world, writing or telegraphing news to their editors; accompanying the lecture was a picture of a newspaper printing machine. . . . In the next class we were taken to the children were having a debate on the right principles of punishment. One very bright, intelligent little girl maintained with vigour that no one was ever any better for going to prison, and that some more rational system of dealing with crime ought to be devised. This little girl seems to me a sort of Palestine edition of Miss Margery Fry, and it was particularly interesting to me to see how these questions of the proper way of dealing with delinquency were occupying their attention. . . . We came away feeling that Miss Landau was a really great woman, dealing with one of the most important national tasks in a manner worthy of the best traditions of her profession."—*The Woman's Leader*, May 13, 1921.

"Progressive in agriculture and progressive in politics," was Mrs. Fawcett's summing up of the Jewish colonies of Rishon and Rehoboth. Every acre under their control was being splendidly cultivated, and the richness of the soil yielded great results. At Rishon, Mrs. Fawcett met with a regular suffrage ovation, and it was natural that it should be so, for in these colonies men and women over twenty years of age have equal voting rights and eligibility for what we should call a Town Council. This Council is elected annually, and on the Council of Rishon there are four men and three women—and a rather more satisfactory percentage than exists on most Western municipal bodies!

Though there was snow in Jerusalem, the Eastern sun shone on Mrs. Fawcett's further travels, and revealed to her a land rich in promise—verily the promised land of vines and corn, flowing with milk and honey. Nablus (the site of the well of Samaria), Nazareth, Tiberias and Haifa were visited, and Mount Carmel, beautiful with wild cyclamen as thick as buttercups in May. By a Ford car the journey to Galilee was made, and Mrs. Fawcett confesses that it seemed strange indeed to travel by such a very modern mode of locomotion through a country where the inhabitants had changed not a whit in their dress or their habits for the last 3,000 years. Beautiful Nazareth, sheltered by the green hills of Galilee, was visited; one of her earliest visits was to Bethlehem to see the Church of the Nativity. In Bethlehem the handsome Christian women go unveiled—wearing the same headdress as in the days of the Crusaders. When the Sea of Galilee was reached, and Mrs. Fawcett embarked in a very modern motor boat for Capernaum, she said, "And as we approached the shore we saw Peter, James and John sitting near the landing stage mending their nets. Nothing had changed. We were back in the days of the Bible." I knew very well what Mrs. Fawcett meant—and so will everyone who has been far East, for there thousands of years really vanish. One starry night, on the frontier, I well remember seeing Joseph with Mary and the Child on an ass flying into Egypt. And on the very same

night my soup was served to me in a dim station waiting-room by one who was surely Abraham. To-day, as in the days of David, every Palestinian shepherd carries a sling, and when a sheep wanders too far he slings a stone aimed to fall on the ground near enough to attract its attention and recall its erring footsteps. "I understand now," said Mrs. Fawcett, "how David's aim came to be so very sure."

Verily a land of promise, a land of vines and corn, a land flowing with milk and honey, even as it was thousands of years ago. A land of many peoples instead of the twelve tribes. A land where there is a woman suffrage movement in Jerusalem, and where Peter, James and John are still mending their nets on the shore of the Sea of Galilee. A land of contrasts, and a land where many difficulties have to be overcome before it can be welded into Mrs. Fawcett's ideal—strong, united, contented. But it is good to hear from her that the High Commissioner in Jerusalem, Sir Herbert Samuel, is giving all his powers of head and heart to the accomplishment of that work—and that Lady Samuel is helping the women of the country to unite in a National Council where every race is represented. It is splendid to hear of the good work that the Palestinian Jewish Women's Rights Association is doing, and we believe that that work will not only help the women of Palestine, but that it may help the whole country to a noble end. There is a prayer made by an Eastern poet for his own country—or perhaps he meant it for all countries; it will certainly say all that we hope and desire for Palestine and for Egypt.

Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by
narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the
dreary sands of dead habit;
Where the mind is led forward into ever-widening thought
and action—
Into that heaven of freedom let my country awake."

E. A.

LEAGUE OF NATIONS.

Correspondence with the League re Women and the Vilna Plebiscite.

TO SIR ERIC DRUMMOND,

Secretary-General, League of Nations.

SIR, Re VILNA PLEBISCITE.

In connection with the recently arranged Vilna plebiscite, information has been sent to the Alliance that the representative of the League of Nations, Colonel Chardigny, had issued a statement in Vilna to the effect that women were not to be allowed to vote in this plebiscite.

This information was received from Dr. Tylicka, of Warsaw, who is president of more than one woman's organisation in Warsaw and also a member of the Warsaw Town Council.

We think it our duty to call your attention to this fact, because it seems difficult to believe that the League of Nations officially stands for such action. We base our belief on the following facts:—

(1) In the Treaty of Versailles it is laid down with respect to the plebiscites there provided for that men and women should equally cast their votes.

(2) In the new Polish Constitution women have the political vote on the same terms as men, and the Lithuanian Constituent Assembly was elected equally by men and women.

(3) The League of Nations itself has written into its constitution that all positions under or in connection

with the League, including the Secretariat, shall be open equally to men and women.

We understand that the plebiscite at present is in abeyance. Should it ultimately be decided that a plebiscite should be taken there, it is so much in the spirit of the League of Nations to treat women and men equally on political questions, that we desire to make very strong recommendations to you, on behalf of the thirty countries affiliated to the Alliance, that in this or in any other plebiscite taken under its auspices the practice of giving the vote to women as well as to men established under the Treaty of Versailles should be continued.

I have the honour to be, Sir, Your obedient Servant,

(Signed) CRYSTAL MACMILLAN,

April 20, 1921. Vice-President of the I.W.S.A.

REPLY FROM SIR ERIC DRUMMOND.

DEAR MADAM,

I am instructed by the Secretary-General to acknowledge receipt of your letter dated April 20, and to inform you that no decision has been taken as to whether or not a plebiscite will be held in the Vilna area.

The Council of the League has therefore not in any way considered the administrative questions involved in such a plebiscite. If a plebiscite should be decided, the question as to the participation of women in the voting will certainly not be overlooked by the Council.

I am, Madam, Your obedient Servant,

(Signed) F. WALTERS.

Geneva, Switzerland, May 4, 1921.

EQUAL PAY AND RIGHT TO WORK SECTION.

THE INDUSTRIAL WOMAN AND PROTECTIVE LEGISLATION.

Replies to Mrs. Swartz's Letter.

MADAM,—If I understand Mrs. Swartz aright in her article in the May number of the INTERNATIONAL WOMAN SUFFRAGE NEWS, we are fully agreed that the general conditions in industry the world over need reforming and reorganising; we are agreed that the conditions under which many men—as well as women—work, make anything like a full human life impossible. At the back of our several efforts there lies, I imagine, the same idea—to help women particularly (since we are women) to that fuller human life. But on the way and the means to that end we are, and I fear we must remain, in utter divergence. Mrs. Swartz holds that, in order to be very moderately free, the industrial woman must be hedged in, protected, propped up, guarded. My reply is that women will never be free, either industrially or any other way, until they are able to stand firm and upright upon their own feet, and that, however much temporary benefit may apparently accrue from limitations on women in industry, the ultimate effect—though that ultimate effect might conceivably be long in becoming apparent—will have very much the effect of the binding of the feet of the women of China.

I do not think that in my earlier notes I said that restrictive legislation was the sole reason for unequal pay, bad conditions, low wages, since those evils are universal and restriction, so far, is not. I pointed it out as one of the factors in that vicious circle, and as a factor that may eventually help to perpetuate rather than cure the low economic position of women in the labour market. I further said that to ask in one breath for equal pay, equal opportunity and special conditions is self-contradictory.

Nor did I suggest that women are "cheap" because of restrictive legislation. On the contrary, in another sense they may become very "dear"—to the employer. His charges are greater because he has to meet the special requirements of the Factory Acts and the cost of welfare work, and the tendency therefore is to plead justification for a lower occupational rate for women—and there vanishes equal pay; or even in some cases to replace the women by men, though women may be quite competent at that particular job—and there vanishes equal opportunity.

Nor are women cheap "because the great majority are not supporters of families and are paid as individuals." It is a common and convenient assumption that wages are in some vague way determined by family obligations. But there is not an atom of evidence to support that assumption. No employer asks his workman whether he is married or single, whether he has two children or ten, or regulates his wage-sheet accordingly. A man is paid at the rate current for the job, whatever his family obligations may be. Nor would the trade unions accept for one moment any arrangement for the payment of workmen according to their family needs. I may perhaps mention that, during the war, in this country there were some attempts to introduce awards which included allowances for dependents. The Swansea Copper Works award was one—and it was eventually reversed. Another instance was that of the Newcastle-on-Tyne, Neath Corporation, and others. In this case the provision was definitely opposed by the Amalgamated Association of Tramway and Vehicle Workers, who claimed instead a flat advance. "The representatives of the workers urged 'the necessity to get rid of what we regard as a nasty stigma on the single men.' The workers 'do not want to distinguish between the single and the married men. They are giving up their labour energy, and we say that it is not the function of the employer to say what a man's responsibilities are,

whether he is single or married.' In no case was any provision made for the dependents of female diluants."*

An equally empty assumption is that all men have family obligations, and that the industrial woman has none. The following figures were worked out for Miss Eleanor Rathbone by the London School of Economics, and show that of English male workers over 20, roughly speaking—

27 per cent. are bachelors or widowers without dependent children;

24.7 per cent. are married couples without children or with no dependent children below 14;

16.6 per cent. have one dependent;

13 per cent. have two dependent children;

9.9 per cent. have more than three dependent children.

It is calculated that not less than 18 per cent. of women in industry have dependents—a child or children, or an adult, dependent or partially dependent on them. No—from whatever aspect we approach it the argument that the woman is cheap because she is just an individual will not hold good. We have to go further yet before we discern the underlying reasons of the cheapness of women. It is certainly not because she is inherently inefficient. During the war it was irrefutably proved that in many processes women were superior to men—though, of course, they were never paid at the same rates, in spite of Government pledges!

But when Mrs. Swartz says that women are cheap "because they have worked so long for nothing," and so long for next to nothing, and because they have been "too obedient," and that these are age-long ideas which it will be difficult to overcome, then we begin to come into agreement. Thus they have worked, and thus they have been very largely, because of the common acceptance of what, in her admirable Minority Report of the Cabinet Committee on Women in Industry, Mrs. Sidney Webb calls the principle of the "vested interest of the male." This is the last and the most evil assumption, the assumption that "industry is normally a function of the male, and that women, like non-adults, are only to be permitted to work for wages at special hours, for special rates of wages, under special supervision, and subject to special restrictions by the Legislature." It is that belief—the belief that they are a class apart, a class that does not need so much as men in return though it may give as much in service, a class which must be obedient—that has fettered women far more than anything else has done, in industry, and in the professions as well. Restrictive legislation, whatever transitory benefit may accrue or be anticipated from it, is in the long run but a further rivet in those fetters. I do not deny that there may indeed be that temporary and perhaps very apparent benefit, and specially in such cases as Mrs. Swartz quotes. But I still contend that the seen benefit is not worth the unseen loss—the loss of a real possibility of the free development of women.

Mrs. Swartz sees no such possibility in front of women in industry simply because their conditions at present are so indisputably bad that they seem to call for relief at any price. Had she made this point at a stage when men in industry objected to any legislative interference with their work it would have been a better one. But she confesses that the working men in America are turning more and more to the protection of the law. Our own special factory legislation for women came first into being at a time when men's trade unions objected to any legislative interference. But that day is

*Minority Report, War Cabinet Committee on Women in Industry.

past, and that being the case (I quote from the Minority Report), "there is no reason why the prescribed national minimum with regard to sanitation and amenity in the factory, with regard to the provision of medical attendance, and with regard to securing a due proportion of each 24 hours for rest and recreation, should be any lower or any different for workers of one sex than for workers of the other." To attempt to obtain those better conditions for all by enforced protection for women only is, in my view, an unsound and very dangerous expedient.

From Mrs. Swartz's picture of endless but mildly alleviated drudgery, from her picture of women for ever shut in a room without a view, I recoil instinctively. Indeed, after reading her article, I recoiled straight on to a volume of Walt Whitman, and I somehow hope that his "barbaric yawp over the roofs of the world" is the truer picture of the two. That prophet of American democracy stood above all things for the realisation of perfect and free individuals; it was he who told us to "see eternity in men and women, and not to see men and women in dreams and dots"; it was he who told us that "no one can grow for another—not one; no one can acquire for another—not one. I swear the earth shall be complete to him or her who shall be complete, the earth remains jagged or broken only to him or her who remains jagged and broken." And as I read I found also the answer which was in me to that suggestion that I and others may have a room with a view, a race and a prize, eternally denied to the working woman. That son of Manhattan shall answer for me in his own words: "By God! I will accept nothing which all cannot have their counterpart of on their own terms."

May 26, 1921.

ΦΥΛΑΞ.

MADAM,—

I have been much interested by the letter of Mrs. Swartz defending legislative restrictions on the labour of women which do not apply to men. We who differ from Mrs. Swartz on this may readily admit that the position in the United States of America is peculiar, owing to the fact of the annual arrival of hundreds, perhaps of thousands of women from Eastern and South-eastern Europe, who have experienced in their own lands what we regard as almost incredibly bad labour conditions, and bring with them, therefore, a tradition of a correspondingly low standard of comfort. We also fully appreciate the difficulties which arise from adjacent States in the U.S.A. having totally different labour laws, so that it pays the bad employer in New York to incur all the heavy cost of transplanting his work from that State to its next-door neighbour, New Jersey. This is an instance of the heavy price paid for the maintenance of State Rights. Possibly the newly enfranchised women of the United States may take up this matter and insist upon a greater degree of uniformity in Labour legislation throughout the whole country.

Here we have not this difficulty to contend with; but we have others in which we are glad to find ourselves in agreement with Mrs. Swartz, especially when she urges with great force the necessity for women forming trade unions, and says, "Without a strong union we are absolutely at the mercy of our employers." We also are constantly urging industrial women either to form trade unions or to join those which already exist. But if hours of labour, the rate of wages, and other important conditions are settled by statute, the inducement to women to protect themselves by trade-union action is largely weakened. For the very lowest classes of labour—for women, that is, who are normally receiving less than a living wage—protective legislation may be necessary; but in adopting it we should not lose sight of the fact that it deprives women of the educational effect of self-help, and deepens the impression already held by large numbers of both sexes that women are essentially inferior as economic units and must be dependent on the favour and mercy of men. Therefore, in my view, where special legislative "protection" for women is adopted, it should be regarded as a necessary evil, and removed as soon as the workers have achieved a position of greater independence.

In this country we have to face the fact that there are masses of men, in and out of trade unions, who are determined not to let women gain the entry into the better paid classes of labour, whether industrial or professional. They have recently been described by Mrs. Annett Robinson, herself an industrial woman and secretary of the Manchester and Salford Labour Women's Advisory Council, as men who "bitterly grudge the wages earned by women in decent posts. In Government offices, in municipal employment, in warehouses, in engineering works and other places women employees have been and are being dismissed to make way for male competitors, as a result of pressure exercised by organised bodies of men to secure their dismissal."—Manchester Guardian, May 20, 1921.

"Protection" to women means, in these cases, power to prevent their competition in the labour market, by shutting in their faces all the best-paid employments. This makes many of us feel that the really valuable thing to work for is a fair field and no favour in industry as well as in the professions, and equal pay for equal work.

MILlicent G. Fawcett.

MADAM,—

Mrs. Swartz, speaking for American industrial women in your last issue, makes a very strong plea for protective legislation for women; and if I for my part remain suspicious of it, it is not for lack of sympathy with the position she depicts. "We are 'hands,'" she says, "and for lack of education, environment, the very necessities of industry itself, the vast majority of us will remain 'hands.' . . . There is no race and no prize with us. We are the hewers of wood of the world—one in a million of us steps out." From this statement she draws the conclusion that anything which will make life less hard, and which will protect women workers against the ever-present menace of exploitation, is worth snatching at, although she admits that women of education with a chance to advance should have a fair field and no favour.

I do not wish to speak about conditions in America, about which I know little; but surely her argument is an unsound one even there. For if the adoption of protective legislation for women only is bad for workers with hopes and prospects, it is surely a sad abandonment of hope to welcome it for industrial women. It is like saying that slavery is good for the slave because he will be so lost and helpless without his master's protection; or like that other more modern but equally fallacious argument that a living-in domestic servant is bound to be happier than an outside worker because she is "protected."

Of course it is true enough that a great deal of protection is needed for workers who are liable to be exploited; my contention is that this protection is needed by men as well as women, and that to extend it to women only is the wrong way round. It appeases the public conscience—and handicaps the women; and the only differential protective legislation I want to see is that arising from genuine physiological differences, such as protection during childbirth. And even then we must be very careful that the matter is assessed rightly and that, under cover of false physiology, the liberties of women are not snatched away.

I will give an illustration from Great Britain. There has been in existence a piece of so-called protective legislation which prevented women (and not men) from working on the two-shift system. During the war this was suspended, but after it a great effort was made to have it reimposed. A lot of play was made of the argument that women ought not to get up early or go to bed late, and that the two-shift system upset the normal arrangements of life. All this is true; but it is as true for men, and no one so much as suggested cutting them off from it. In the case of the women it would mean the loss of employment to—roughly—35,000; but fortunately it did not pass.

Now this example is even more significant than it seems. There can be no doubt at all that if the hours of work of the "hewers of wood of the world" are ever

to be reduced to really tolerable proportions—to the five or six hours which would leave time and strength for a real life to workers—it can only be done by the shift system. Experiments in this direction have already begun, and I have myself great hopes that a really short working shift will in the end prove the solution of the problem of women in industry. To cut women out of this movement altogether, under the guise of "protecting" them, would, it seems to me, have been short-sighted in the extreme, and I am therefore thankful that the attempt failed.

I do not want to be the doctrinaire on this subject, but I am convinced that every piece of protective legislation which is aimed at women and not at men needs careful scrutiny. Do not let us despair of women in industry and condemn them everlastingly to the place of the under dog!

May 24, 1921.

RAY STRACHEY.

MADAM,—

"I will be drowned, nobody shall save me." This, we were taught as children, was not the way to talk when we were in deep water, unless we wanted to be drowned,

A RUSSIAN WOMAN SUFFRAGE PIONEER.

To the Editor of JUS SUFFRAGII.

MADAM,—May I bring to the notice of your readers the story of the woman who by her action at a time of great emergency struck a blow for woman suffrage of the first importance in the chain of events which has caused women to be recognised as full citizens throughout the greater part of Europe to-day? I refer to Dr. Schiskina Yavein, President of the Russian National Women's Rights Society, the Auxiliary of the International Woman Suffrage Alliance, who is a refugee from her own country, and who, with her two children, a boy and girl of 18 and 19, is now in the direst need. I am sure there are many of your readers who will wish to send money contributions so that she may be aided over her present difficulties until she reaches a country where she is allowed to exercise her profession as a doctor.

Those who have been regular readers of the INTERNATIONAL WOMAN SUFFRAGE NEWS will remember the thrilling stories that reached us at the time of the first Russian revolution. How at first no explicit mention was made in the proposals for the electors for the Constituent Assembly that women were to be allowed to vote along with men. The vote was to be by universal suffrage, but how often in all countries had this expression been used when women were excluded. It was Schiskina Yavein, as President of the Russian Women's Rights Society, who placarded Petrograd and organised the great demonstration of women and women's societies which marched to the Imperial Duma and demanded that women should be recognised as citizens in the new constitution. They demanded to see the Presidents of the Imperial Duma and of the Workers' and Soldiers' Council, and would take no denial, no excuse. After many hours the Presidents had to appear and declare themselves in favour of women suffrage. But a more definite pledge was necessary, and ultimately in reply to a deputation, including Dr. Yavein and other prominent women, the then President, Lvov, announced that the Provisional Government had definitely amended their original formula and were summoning a Constituent Assembly elected on the basis of "universal, equal, and secret suffrage, without distinction of sex." It was under this provision that for the first time in history the millions of women of one of the great nations cast their votes

for such a misuse of these illusive auxiliary verbs, "shall" and "will," might inadvertently discourage would-be rescuers. But surely the burden of Mrs. Swartz's able article is "We will be oppressed, nobody shall help us to help ourselves." Her words are: "We think that the woman of education with a chance to advance should have a fair field and no favour, as she really is obliged to compete with man for the race and the prize.

"There is no race and no prize with us. We are the hewers of wood of the world." Well, that is the question. Just that education which Mrs. Swartz generously grants as the privilege of one small class, but which, we think, is the right of all, teaches us that the "hewers of wood" idea is played out. I will utter no word of Greek to annoy Mrs. Swartz, but the poor playwright, who wrote in English as plain as hers or mine, said: "The fault lies, dear madam, not in our stars, but in ourselves, if we are underlings."

Yours, etc.,

A. HELEN WARD.

May 24, 1921.

for a political assembly. It is directly due to this victory that to-day women vote in Esthonia, Lithuania, Lettonia, Ukrainia, Georgia, and the Crimea. Then, too, women suffrage having been granted under one revolution, it became a matter of course that Germany, Austria, Poland, Hungary, and Czecho-Slovakia should follow. Without the action taken by Schiskina Yavein at that psychological moment, we should probably to-day not have half the number of enfranchised women in the world.

Besides her work for women she had many other activities. During the early years of the war she organised and ran a hospital for soldiers in which the different beds were financed by the branches of her women's rights society. On her own initiative, too, she gave courses for the training of nurses going to the front. I had the privilege of visiting that hospital, which was the perfection of cleanliness and brightness one would expect.

For three years no word came from Russia, and none of her friends in the Alliance knew where she was. At last she wrote from a hospital in Sofia, Bulgaria, where she was recovering from typhus, after having come through terrible sufferings as a refugee, and having lost almost everything. In the summer of last year she reached Esthonia with her husband and children, only to find that their house there had been spoiled and sacked. They were destitute, but hoped to find work. As her husband was a distinguished doctor, it was not long before he was appointed Professor at the University of Dorpat, only to die on his way to take up work there. By the help of a Swedish Mission, and some small sums sent through friends in the international women's organisations, she held on till she was appointed doctor to a quarantine camp, where she worked all last winter. Now she writes that Russian doctors are no longer to be allowed to practise in Esthonia, but only Esthonian doctors, and for three months she has been again without work.

What she is most anxious about is that her children should be educated. Can any of your readers help to make this possible? I shall be glad to receive and forward to Dr. Yavein contributions to help her until she can find other work.

I am, etc.,

CRYSTAL MACMILLAN.

71, Harcourt Terrace,

London, England, S.W. 10.

May 25, 1921.

OESTERREICH.

Nach mehreren Monaten erlaube ich mir wieder einen Bericht zu senden. Leider kann ich noch immer nicht mitteilen, dass die Lebensverhältnisse sich in unserem schwergeprüften Lande endlich gebessert haben. Wir erfreuen uns ruhigerer und gesicherter Zustände, die Arbeitslust, der Arbeitswillen, scheinen wieder erweckt, die Lebensfreudigkeit unseres Volkes wiederbelebt worden zu sein. Aber noch immer ist es die trostlose finanzielle Lage des Staates, die über die Gegenwart schwerste Schatten breitet und die Aussichten in die Zukunft trübt. Unter der immer krasser andauernden Geldentwertung leiden am meisten die Angehörigen des Mittelstandes, die oft nur unter den qualvollsten Entbehrungen ihr Leben fristen.

Diesem Mittelstande entstammen die, die zu den Mitgliedern des „Deutschösterreichischen Vereines für Frauenstimmrecht“ gehören. Es ist daher kein Wunder, wenn ein grosser Teil dieser Mitglieder der Vereinsarbeit nicht mehr den noch immer so dringend nötigen Anteil entgegenbringt. Auch die anderen bürgerlichen Frauenorganisationen leiden darunter, dass ihre Mitglieder unter dem Druck der Lebensverhältnisse den gemeinsamen Fraueninteressen, sowie überhaupt den allgemeinen Wohlfahrts- und Fortschrittsfragen müde und abgestumpft gegenüberstehen, dass es oft über ihre Kräfte geht die Vereinsbeiträge zu zahlen. Seit fast zwei Jahren besitzen wir Österreicherinnen keine Frauenzeitschriften mehr. „Die Zeitschrift für Frauenstimmrecht“, der „Bund“, das „Neue Frauenleben“, die „Frauen-Rundschau“ können nicht erscheinen. Der Kontakt zwischen den Frauen und Vereinen ist daher nicht mehr so innig wie einst und besonders die Fühlungnahme mit den Frauen in der Provinz ist sehr erschwert. Vergeblich sinnen die führenden Frauen auf Mittel und Wege, um diesem Übel abzuweichen. Es kann nur mit der Lösung der allgemeinen Geldfrage beseitigt werden.

In der Erkenntnis, dass ein grosser Teil der Frauen, durch häusliche oder berufliche Belastung verhindert, keine Zeit und oft auch kein Geld hat, um Abendversammlungen zu besuchen, wie sie früher stattgefunden haben, hat der „Deutschösterreichische Verein für Frauenstimmrecht“ im abgelaufenen Winter den Versuch gemacht eine kleine Anzahl von Frauen in Kursen politisch zu schulen. Im Herbst fand ein Kurs „Über die neue Bundesverfassung“ mit besonderer Berücksichtigung der Stellung Wiens in der neuen Verfassung statt. Ende Januar begann ein zweiter längerer Kurs „Über die Grundprobleme des Verfassungs- und Verwaltungsrechtes“. Der Kurs fand allwöchentlich einmal von 6—8 Uhr statt und endete knapp vor Ostern. Er gestaltete sich recht interessant, weil er mit seminaristischen Übungen verbunden war, um das Redner-talent der Frauen zu wecken und zu pflegen. Jede Teilnehmerin hatte im Verlaufe des Kurses ein Referat zu halten. Nach Ostern sollte ein weiterer Kurs „Über die Grundprobleme der Volkswirtschaftspolitik“ stattfinden, musste aber wegen Erkrankung des Kursleiters auf den Herbst verschoben werden.

Der „Deutschösterreichische Verein für Frauenstimmrecht“ hat im 3. Wiener Gemeindebezirke eine neue Ortsgruppe gegründet, die schon recht animierte Diskussionsabende veranstaltet hat. Demnächst wird in einer Diskussion die Frage behandelt werden, ob Frauen den politischen Männerparteien angehören oder ob sie eigene Frauenparteien gründen sollen.

Eine grosszügige Aktion hat der „Bund österreichischer Frauenvereine“ eingeleitet. Unter dem furchtbaren Eindruck der Tatsache, dass die Tuberkulose, von den gegenwärtigen traurigen Lebensbedingungen in Wien unheimlich gefördert, immer schrecklicher wüthet, und dass die öffentlichen Mittel zur Bekämpfung dieser Volks-seuche nicht einmal ausreichen, um schwer Erkrankte in geeignete Anstalten unterzubringen, hat der „Bund“

unter Führung der Frau Hertha von Sprung zur Gründung einer Frauengruppe die Initiative gegeben, die den Namen „Frauenhilfe zur Bekämpfung der Tuberkulose“ erhielt. Die Organisation, die dem Roten Kreuze angegliedert wurde, umfasst die Frauenorganisationen aller Richtungen, also freitlich-bürgerliche, grossdeutsche, christlichsoziale und sozialdemokratische Frauen. Die „Frauenhilfe“, die eine eindrucksvolle Kundgebung in einer grossen öffentlichen Versammlung veranstaltete, wendet sich zunächst an die Mitglieder der inländischen Organisationen und an die auf internationaler Grundlage organisierten Frauen mit einem zu Herzen gehenden Appell, einen kleinen Beitrag, eine Einheitsmünze in der Währung des eigenen Landes zu spenden und durch Banken des betreffenden Landes an die Österreichische Kreditanstalt für Handel und Gewerbe, Wien, I., Am Hof 6, auf das Konto „Frauenhilfe des österreichischen Roten Kreuzes zur Bekämpfung der Tuberkulose“ einzusenden. Es sollen zunächst die Mittel aufgebracht werden, um tuberkulos Gefährdete in eigenen Heimen auf dem Lande unterzubringen, wobei die Schaffung von auf Selbsterhaltung und Selbstverwaltung beruhenden kleinen Gemeinschaften, deren Pflinglinge eine die Gesundheit fördernde und der Wohlfahrt des Heimes nützende Arbeit zu leisten hätten, geplant ist. Da die gefährliche Seuche, von den Invaliden und Kriegsgefangenen verbreitet, sogar schon in die Landbezirke Eingang gefunden hat, muss Hilfe rasch gebracht werden, um den Verderben Einhalt zu tun.

Vom 10. bis 16. Juli dieses Jahres wird in Wien der Kongress der Internationalen Frauenliga für Frieden und Freiheit tagen. Anschliessend an den Kongress wird in Salzburg vom 1. bis 15. August eine internationale Sommerschule abgehalten werden, in der „Die Erziehung zum Internationalismus“ vom psychologischen, politischen und historischen Standpunkt in deutsch, französisch und englisch behandelt werden wird. Es wäre zu wünschen, dass zahlreiche Frauen an dieser Schule teilnehmen würden. Salzburg, dieses Städtchen in den österreichischen Alpen, hat den Besucherinnen der Schule auch Sommerfreuden entzückendster Art zu bieten.

Interessant ist eine kleine Übersicht über die weiblichen Mitglieder des National- und des Bundesrates. Der Nationalrat, aus freien Wahlen hervorgegangen, ist die gesetzgebende Körperschaft, der Bundesrat, dessen Mitglieder von den Landtagen gewählt werden, hat ein Einspruchsrecht, das aufschiebende Wirkung hat, gegen die Beschlüsse des Nationalrates. Zur Wahl des Bundespräsidenten, sowie zur Beschlussfassung über eine Kriegserklärung treten beide Körperschaften zur Bundesversammlung zusammen.

Dem Nationalrate gehören an: 7 Sozialdemokratinnen, 1 Grossdeutsche, 1 Christlichsoziale.

Dem Bundesrate gehören an: 1 Sozialdemokratin, 2 Christlichsoziale. Von diesen drei Frauen wurden zwei (die Sozialdemokratin und eine Christlichsoziale) vom Landtage der Stadt Wien entsandt, die dritte vom Landtag Ober-Österreichs. Wien ist jetzt ein selbständiges Land, der Gemeinderat, dem 21 Frauen (15 Sozialdemokratinnen, 6 Christlichsoziale) angehören, übt gleichzeitig die Funktionen des Landtages aus. Auf dem flachen Lande Niederösterreich, das also jetzt von Wien getrennt ist, fanden kürzlich die Wahlen in den Landtag statt, wobei drei Frauen (2 Sozialdemokratinnen, 1 Christlichsoziale) gewählt wurden. Überdies existiert noch der alte Landtag des ehemaligen Landes Niederösterreich, der die beiden Teilen gemeinsam gehörigen Wohlfahrtsanstalten, Eisenbahnen, Strasse u.s.w. zu verwalten hat. Auch dieser Körperschaft gehören Frauen an.

GISELA URBAN.

Wien, 10 Mai. 1921.

NOUVELLES FÉMINISTES.

Australie.—Le parti démocratique de la Nouvelle-Galles du Sud a approuvé le résumé d'une loi pour pourvoir aux besoins des mères, c'est-à-dire qu'une pension de 10 schellings par semaine serait donnée aux mères veuves. Les parents qui auraient moins de £90 comme revenu recevraient une pension de 6 schellings par semaine pour chaque enfant n'ayant pas atteint l'âge de 14 ans. Cette pension ne serait donnée qu'à partir du troisième enfant.

BELGIQUE.

Les Elections Communales.

Les élections pour le renouvellement complet des conseils communaux ont eu lieu dans toutes les communes belges, le dimanche 24 avril.

La participation des femmes à ces élections leur a donné une physionomie nouvelle.

On peut dire que pour la première fois le vrai suffrage universel a fonctionné dans notre pays puisque tous les citoyens et toutes les citoyennes âgés de 21 ans ont été appelés à exprimer leur opinion. On sait que le vote est obligatoire dans notre pays.

La journée a été dominée par l'intérêt qu'offrait cette première expérience du vote féminin. Les femmes formant la majorité du corps électoral tenaient par conséquent dans leurs mains le sort des élections communales. Or, celles-ci n'ont pas seulement, chez nous, une importance capitale au point de vue de la gestion des intérêts locaux; elles sont, aussi, dans une large mesure, l'expression du jugement de l'opinion publique en ce qui concerne les principes de politique générale qui figurent au programme des partis.

On se demandait avec une certaine anxiété dans quel sens le corps électoral féminin exercerait son action.

Au lendemain de l'élection, les journaux de tous les partis ont été unanimes à reconnaître que, d'une manière générale, l'intervention féminine n'a pas jeté dans la vie politique le trouble que beaucoup de prophètes de malheur prédisaient parce que, soi-disant, les femmes se portent instinctivement aux extrêmes.

Elles ont déjoué tous les calculs et conquis d'emblée, par la haute conscience dont elles ont fait preuve dans l'accomplissement de leur devoir civique, leur droit de cité dans le monde politique.

On peut dire que les élections du 24 avril ont été les élections du bon sens, de la sagesse et de la modération... L'honneur en revient surtout aux électrices puisqu'elles étaient le plus grand nombre.

Aucun parti n'a eu à se plaindre d'elles. Comme l'écrivait au lendemain des élections l'un de nos amis féministes: "l'électrice est parvenue à satisfaire ses trois prétendants... le parti catholique, le parti libéral et le parti socialiste, qui se déclarent enchantés d'elle... Il n'y a que les femmes pour accomplir de pareils miracles!"

Aujourd'hui, plus un témoin de bonne foi ne saurait prétendre que le suffrage universel des femmes est inférieur au suffrage universel des hommes. Aussi, la cause de la liberté politique des femmes a-t-elle fait dans notre pays un pas de géant. Désormais, plus rien ne saurait l'arrêter dans sa marche... Et voici que les suffragistes s'ébranlent pour la deuxième étape.

Dans quelques semaines, la Chambre abordera l'examen de la nouvelle loi concernant l'électorat provincial. La question de l'électorat et de l'éligibilité des femmes pour les élections provinciales sera posée. Un projet de loi vient d'être déposé dans ce sens.

La Fédération belge pour le Suffrage des Femmes a commencé déjà une campagne en faveur de la réforme. Voici le texte de la pétition qu'elle demande à toutes les femmes belges de signer:

"Les électrices communales ont pris part au scrutin du 24 avril avec une dignité que tous les partis se plaisent à reconnaître.

Elles ne seraient pas moins capables de participer aux élections provinciales d'où dépendra pour une bonne part le relèvement plus ou moins rapide de leurs communes.

"C'est en effet au sein des Conseils Provinciaux que sont nommées les Déléguations Permanentes dont l'approbation ou le concours est nécessaire aux administrations communales pour les principaux actes de leur gestion.

"Aussi nous croyons-nous fondées à demander un droit d'intervention qui n'est que le complément normal du suffrage communal.

"Nous soussignées, femmes belges de toutes les catégories sociales, unies dans un même but de justice et nous plaçant au-dessus des considérations de partis, nous demandons instamment au Parlement de nous accorder l'électorat et l'éligibilité à la Province.

"Nous exprimons l'espoir que cette fois les mandataires de tous les partis seront d'accord pour faire droit à notre requête basée sur l'expérience du 24 avril et sur la conviction absolue qu'à la province comme à la commune, l'instauration du suffrage féminin servira les intérêts de la Patrie."

Les candidates n'ont pas figuré en grand nombre sur les listes présentées par les différents partis.

Nous ne possédons pas encore la statistique complète des femmes élues conseillères communales ou suppléantes.

Nous préférons attendre les chiffres définitifs pour documenter nos collègues de l'I.W.S.A. à cet égard.

* * *

La Chambre a voté à l'unanimité, sauf la voix de Monsieur Woeste, le projet de loi admettant les femmes à la profession d'avocat.

Hélas! notre regrettée Marie Sopolin n'est plus là pour goûter la satisfaction que lui eût procuré cette réparation—combien tardive!

Les débats de la cause de la femme-avocat qui se plaident devant la Cour d'appel de Bruxelles, le 3 décembre 1888, furent suivis d'un arrêt de la Cour d'appel de Bruxelles. Cet arrêt écartait du barreau notre première doctoresse, docteur en droit de l'Université libre de Bruxelles. Il fut la cause initiale du mouvement féministe en Belgique.

JANE BRIGODE.

Le 12 mai.

Grande-Bretagne.—La seconde lecture de la loi concernant la tutelle des enfants à titre égal fut reçue sans opposition par la Chambre des représentants. Les femmes sont définitivement exclues du service diplomatique.

Irlande.—Plusieurs femmes ont été élues pour les nouveaux parlements irlandais. Pour le parlement du Sud les six femmes élues appartiennent au parti révolutionniste "Sinn Fein." Les deux femmes élues pour le parlement du Nord de l'Irlande appartiennent au parti "Unionist."

Italie.—A Fiume, où les femmes sont affranchies, les élections du mois d'avril dernier virent voter 80% des femmes.

Norvège.—Mrs. Martha Steinwick, qui se trouvait au Congrès international (I.W.S.A.) à Genève, est la première femme qui a pu prêcher en Norvège. A la fin d'avril, le pasteur de l'Eglise de Grouland, à Christiana, lui demanda de conduire le service de l'après-midi.

Pays-Bas.—Pour la première fois une grande proportion des femmes de la Hollande ont voté pour les nouveaux Conseils municipaux. C'est par l'annexion de certains faubourgs à Amsterdam que ces nouveaux Conseils municipaux se formèrent. Plusieurs femmes, dont six furent élues, posèrent leur candidature.

Grèce.—Le Congrès féministe qui s'est tenu dernièrement à Athènes fut ouvert par le premier ministre, Monsieur Gounaris. Le roi et la reine, ainsi que la famille royale étaient présents. Les ministres du cabinet, le directeur et les professeurs de l'université, où le congrès eut lieu, étaient aussi présents. Madame Parren fut décorée par la reine de l'ordre de St-Sauveur. Plusieurs des ministres firent des discours, et il est probable que les femmes obtiendront bientôt leurs droits civils et politiques.

(Continued on page 137.)

(Continued from page 136.)

Aux cours des séances du Congrès, après le Président du Conseil, le Ministre de l'Instruction Publique, le Ministre de la Justice, le Chef de l'Opposition, Monsieur Stratos, le Président de la Grande Commission Parlementaire pour la Révision de la Constitution, Monsieur Levides, et d'autres parlementaires et avocats marquants reconnurent et affirmèrent que le Congrès avait donné la preuve vivante et palpable des merveilleux progrès de la femme grecque, mûre désormais pour la grande réforme et apte à obtenir les mêmes droits politiques que l'homme. Monsieur Levides a officiellement confirmé son opinion. Le rapport de la Commission qu'il préside, déposé au bureau de la Chambre, propose à l'Assemblée Constituante de reconnaître l'égalité politique des deux sexes. Il paraît donc certain que la Chambre hellénique se trouvera d'accord pour adopter tous les vœux et les résolutions votés par le Congrès tendant à améliorer la situation légale et sociale de la femme et de l'enfant et à accorder à la femme grecque le droit de vote. Chose également caractéristique, la presse grecque a suivi avec beaucoup d'intérêt les séances du Congrès et s'est montrée presque unanimement favorable aux revendications féminines. Et comme dernière et solennelle consécration de cette imposante et grandiose manifestation de l'action des femmes grecques, la Reine a, de ses propres mains, décoré de l'ordre du Sauveur l'organisatrice et Présidente du Congrès, Madame Parren, la plus grande personnalité féminine de la Grèce, en la félicitant et la remerciant vivement d'avoir dévoué sa vie pour le bien et le progrès de la femme grecque.

Athènes, Mai 9, 1921.

Japon.—La Chambre supérieure a rejeté la loi qui aurait permis aux femmes de se montrer aux réunions politiques et de faire partie des sociétés politiques. Trois des universités du Japon admettent les femmes aux mêmes conditions que les hommes.

Suisse.—Il y a quelque temps le Synode suisse de Zurich décida, par une grande majorité, de permettre aux femmes célibataires ayant plus de trente ans de se poser comme candidats prêtres. Le Gouvernement se trouva contraire à l'opinion du Synode, et comme l'Eglise est à l'Etat, la décision concernant l'ordination des femmes dépend du Gouvernement. Cette question sera décidée aux élections prochaines des cantons. En attendant, les femmes sont privées de l'ordination. Les cantons de Vaud, Neuchâtel et Glaris ont rejeté le suffrage pour les femmes.

FRANCE.

L'Union Française pour le Suffrage des Femmes a tenu le 16 mai, à Paris, son Congrès annuel, sous la présidence de Madame de Witt Schlumberger.

Un grand nombre de déléguées des départements étaient venues apporter au Comité Central l'appui et les vœux des groupes départementaux.

La matinée fut remplie par les comptes rendus de l'activité des groupes qui ne cessent de faire au suffrage féminin une propagande intelligente et persévérante, organisant des conférences, créant des foyers féminins, des cours pratiques de droit, d'hygiène, d'éducation physique, cherchant à collaborer avec les municipalités, dont certaines se montrent accueillantes aux compétences féminines.

L'après-midi fut consacrée à la lecture des rapports.

Madame Alice La Mazière traite la question:

LA GUERRE A-T-ELLE MODIFIÉ LES CONDITIONS D'EXISTENCE DES FEMMES AU POINT DE VUE MATÉRIEL ET MORAL?

Les faits que cite le rapporteur montrent que dans tous les domaines l'activité féminine s'est accrue. Les jeunes filles veulent travailler, devenir matériellement indépendantes et des carrières nouvelles se sont ouvertes en grand nombre. Il nous faut souhaiter que la simplification des tâches ménagères permette à toutes les femmes une activité sociale plus grande.

Madame Puech parle ensuite sur ce sujet:

LES FEMMES ET LA SOCIÉTÉ DES NATIONS.

L'idée si juste et si belle qui a présidé à la création de la Société des Nations doit être chère à toutes les femmes qui seront ainsi d'ardentes propagandistes de la paix internationale. C'est pourquoi l'accession des femmes au suffrage donnera à cette idée une plus grande force.

Mais il faut qu'en attendant le bulletin de vote, les Françaises se mettent à l'œuvre, et c'est pour leur permettre d'agir que fut fondée l'Association féminine pour la Société des Nations, qui organise des conférences, écrit des brochures et tâche de grouper toutes les bonnes volontés.

Madame de Witt Schlumberger s'était chargée du Rapport international.

Après avoir exposé l'état du suffrage dans le monde, les succès remportés par la cause féminine, elle lut au Congrès des extraits du discours que Mrs. Chapman Catt prononça à la "League of Women Voters" pour la paix universelle et la Société des Nations. Le Congrès écouta avec émotion les paroles de la Présidente de l'Alliance, et quand Madame de Witt Schlumberger annonça que Mrs. Chapman Catt avait fait à ce sujet et avec la Présidente de la League of Women Voters, une démarche énergique auprès du Président Harding, l'assemblée entière se leva en applaudissant, voulant ainsi témoigner à Mrs. Chapman Catt toute sa reconnaissante admiration, dont Madame de Witt Schlumberger promit de faire part à Mrs. Catt.

Madame Plaminkova, Conseillère municipale de Prague, eut ensuite la parole pour nous dire ce que lui suggérait son expérience de militante suffragiste et d'élue. Elle nous montra l'importance du travail dans les Commissions du Parlement et des Conseils municipaux, et la nécessité pour les femmes de faire partie des Commissions. L'œuvre entreprise par les femmes tchécoslovaques est immense; elles travaillent à améliorer le sort des travailleuses, à protéger et à instruire l'enfant. Elles sont, dit Madame Plaminkova, plus énergiques que les hommes contre les sources du mal et savent mettre le travail au-dessus des querelles de partis.

Les Congressistes applaudissent chaleureusement Madame Plaminkova, la féministe qui lutta longtemps pour conquérir les droits dont elle sait rendre l'exercice si bienfaisant pour son pays.

Miss Bain nous apporte l'encouragement des femmes des Etats-Unis. Elle nous raconte les péripéties du vote de l'Amendement fédéral et les merveilles d'organisation que représente le Bureau du Suffrage de Washington.

Madame Brunschvicg, Secrétaire générale de l'U.F.S.F., nous montre alors ce qui nous reste à faire.

Il nous faut surtout amener les Françaises à comprendre que si le suffrage est un droit qu'il est humiliant de ne pas avoir, il est aussi un devoir et que s'en désintéresser équivaut à une désertion.

Nous espérons que le Sénat discuterait le projet de loi sur le vote féminin à la rentrée. Il ne semble pas que notre espoir doive se réaliser si tôt. Des démarches faites auprès du Gouvernement nous le montrent favorable. Agira-t-il près du Sénat? Il devrait être impossible à une Assemblée législative de retarder indéfiniment la discussion d'un projet.

Nous ne demandons au Sénat que la discussion.

Le Congrès vote alors à l'unanimité l'ordre du jour suivant qui clôture ses travaux:

"Le Congrès de l'U.F.S.F. réuni à Paris le 10 mai, 1921, rappelle à l'opinion publique qu'une proposition de loi votée par la Chambre des Députés le 20 mai 1919, reconnaissait aux Françaises l'intégralité de leurs droits politiques (par 344 voix contre 97); déplore la mauvaise volonté de la Commission Sénatoriale qui, depuis deux années, au risque de voir la France distancée par tous les Etats étrangers, ne laisse pas venir son rapport au grand jour de la discussion publique; exprime toute sa confiance à M. Aristide Briand, Président du Conseil, et l'adjure d'être au Sénat, comme il l'a été à la Chambre, le défenseur éloquent et triomphant du droit des femmes."

PAULINE REBOUR,

Secrétaire générale adjointe de l'Union Française pour le Suffrage des Femmes.

AUSTRALIA.

New South Wales Pioneer Scheme for the Endowment of Motherhood.

MR. MCGIRR, Minister of Health and Motherhood, announces that the Parliamentary Labour Party has approved the draft Bill providing endowment for motherhood.

The scheme is estimated to cost £1,600,000 annually, and it is proposed to divert £500,000 now expended annually in relief by other Departments to the purposes of the endowment, and to devote the proceeds, estimated at a minimum of £300,000, of the proposed State lottery to the same object. The balance will be provided by other means already decided upon.

Provision is made for a pension of 10s. per week to widowed mothers up to the age when they are provided for by the Commonwealth. Parents in receipt of an income under 182s. will receive an endowment of 6s. for each child under fourteen after the first two, who are provided for in the basic wage, and until the total income aggregates that sum. The endowment is payable to mothers. The Bill applies only to persons resident in New South Wales two years or over.

Mr. McGirr says that the Bill is the first of its kind in the history of the world, and expects other States to follow its example when its beneficial results are shown. The scheme, he says, co-ordinates the Government charity departments, and will obviate spasmodic payments here and there and also minimise the existing dual cost of administration. The Bill's provisions ensure that children actually receive benefit, and thus tend to build up a healthy and strong Australian community.

Sydney, May 18.

Times, May 19, 1921.

AUSTRIA.

LACK of funds and of many of the material necessities of life has made all organisation among women in Austria doubly difficult. Nevertheless the Austrian Suffrage Society has been able to organise a course of lectures on politics for their women members, and various questions of the day have been discussed. One of the most animated discussions was that on whether women should join the men's political parties or remain independents.

There are now nine women in the Nationalrat and three in the Bundesrat. Of the former, seven are Social Democrats, one Christian Socialist, and one Grossdeutsche. Of the members of the Bundesrat, one is a Social Democrat and two are Christian Socialists.

May 25, 1921.

BELGIUM.

THE elections for Communal Councils took place on April 24, and women voted in large numbers. Every citizen over 21 years of age had the right to the communal vote and is compelled to use it. The list of names of the women candidates elected to these councils is not yet complete, but we understand from the *International Feminin* of May 4 that Madame Jane Brigode has been returned to the Communal Council of Forest, and Mlle. Louise Van den Plas to the Council of Woluwe-Saint-Lambert. We offer them our heartiest congratulations.

The Fédération Belge pour le Suffrage des Femmes is preparing a petition to the Chamber on the question of provincial suffrage. A new provincial electoral law is to be introduced in a few weeks' time, and every effort will be made to have women included.

Only one member of the Belgian Chamber voted against the Bill admitting women to the legal profession. The one flaw in that Bill is that a married woman, if she desires to practise, has to obtain the consent of her husband. As far back as 1888 the agitation for the admission of women to the legal profession was begun by Marie Dopelin, who, unfortunately, has not lived to see her project carried into effect.

May 25, 1921.

DENMARK.

Miss Henni Forchhammer again appointed Alternate to League of Nations Assembly.

MISS HENNI FORCHHAMMER, President of the Danish National Council of Women, has been again appointed Alternate-Delegate (as expert on questions concerning women) to the next meeting of the League of Nations at Geneva. We are very glad that this has been so, because she was only appointed for the first meeting, and she was not sure herself that the appointment would be renewed.

Washington Convention Bills.

As for the Washington Conventions, these were split up in several Bills, and only the two concerning Children's Work and Young Persons' Night Work have passed both Houses, whilst the two Bills concerning Women's Night Work and Childbirth-Rest did not arrive to a second reading in the Folketing, they were crowded out owing to press of work during the last weeks of the Parliamentary Session. I do not know if this is something peculiar to the Danish Parliament, but it is a yearly returning phenomenon, that a lot of Bills are left in the dark of the respective Parliamentary Committees, simply because nearly all the work has to be done during the last weeks of the session.

Consequently, it is impossible to forecast the fate of these two Bills, which must be presented again in autumn.

LOUISE NEERGAARD.

May 14, 1921.

FRANCE.

ON May 16, under the presidency of Madame de Witt Schlumberger, the Union Française pour le Suffrage des Femmes held its annual Congress in Paris. A large number of delegates were present from many Departments of France, and among the subjects discussed were: Women and the League of Nations (Mme. Puech); International Report (Mme. de Witt Schlumberger). Mme. Plaminkova, Municipal Councillor of Prague and President of the Czechoslovakian Woman Suffrage Society, attended the Congress and gave an account of the work being done by women in her country. A resolution was passed unanimously deploring the action of the Senate in refusing to give time to the question of Woman Suffrage.

May 25, 1921.

GERMANY.

The Married Woman Teacher—Women in Post and Telegraph Service.

THE rather important question, both in principle and practice, of the obligatory *celibacy of women in public service* is at present much discussed and will probably find its definite official solution very soon—in accordance with, and in consequence of, our new German Constitution, which says (Articles 128 and 13) that "all exceptional laws for woman officers shall be abolished," and further that "national law will break State legislation." In doubtful cases the decision is left to the Highest Court of the Reichsgericht. Two large groups of professional women—the *teachers* of all grades and the women in the *post and telegraph or telephone service*—were hitherto the chief objects of the severe legal measure that at the moment of their marriage they automatically lost not only their position but also every right and claim in connection with it, as, for instance, pension or any other gratuity. As the administration of the post and telegraph (and telephone) service is a matter of the National Government, the reform indicated by the National Constitution could come into force without difficulty, so far as the women in these professions are concerned. They are indeed at present free to marry if they like—and many of them will do it—without risking any of the advantages of their position.

The state of things is much more difficult and complicated with the *woman teachers*. As the regulation of all school matters is left to the different States, it is, of course, necessary that these first do away with the respective restrictions in their State legislations before the teachers can act as independent persons in this respect. But the Governments are very slow with the reform, and therefore the situation in this transition state is very uncertain and confusing in so far as married teachers are treated rather arbitrarily; sometimes they are tolerated as "exceptions," in most cases they lose their official position, at best only being allowed to act—revocably—as "vicars." There is even a strong opposition against the abolition of teachers' celibacy not only among old-fashioned and conservative people, but also, I am sorry to say, among the elder woman teachers themselves, evidently under the most illogical and absurd conception that the mere possibility of marrying would involve *compulsion* to do so, and to remain in office after marriage under all circumstances. Under the influence of the Catholic woman teachers, the *Bavarian* Diet went so far as to insert in their new law for public schools a special article, excluding married women from school posts. This reactionary measure, however, has brought, as often will be the case, the whole matter to a satisfactory end. The German Home Minister declared the Bavarian law was contradictory to the National Constitution and laid the case before the Reichsgericht, which, some days ago, decided that the said article shall be abolished, and the woman teachers in Bavaria may marry whenever they like and remain in their jobs.

With this decision a *precedent* is given for all the other German States, who after this cannot hesitate any longer, but will also be obliged to alter their legislation in favour of the married woman teachers.

The national union of the women in *post and telegraph* service, including about 35,000 members in many local organisations in all parts of Germany, held their annual convention from May 10 to May 14 in Düsseldorf. A great many delegates were assembled and cordially received by the city authorities. Among the many important professional questions under discussion at this opportunity, that of the *different economic and social standard* of men and women in the post and telegraph service was the most important. It was very effectively treated by the president of the union, Fräulein Kolshorn, and her speech aroused a stormy protest against the new salary order (Besoldungsordnung) by which the men are classified in groups VI. and VII. and women in groups IV. and V. for exactly the same posts and duties and responsibilities. As this injustice of the National Government is also an "exceptional law," and as such contradictory to Article 128 of the National Constitution, there is a slight hope that these and other protests of women in public service will meet with consideration when the matter comes to definite regulation.

MARIE STRITT.

Dresden, May 20.

GREAT BRITAIN.

National Union of Societies for Equal Citizenship.

EQUAL GUARDIANSHIP OF PARENTS.

THE great event of the month has been the successful second reading in the House of Commons of the "Guardianship, Maintenance, and Custody of Infants Bill" (an infant in law is a person under twenty-one years of age), on May 6, without a division. There was comparatively little opposition to this Bill, and we have reason to believe that such opposition as there was was silenced by evidence of the weight of public opinion behind the Bill, indicated by the comprehensive list of women's organisations which was read by Colonel Greig in the course of the debate.

This list, collected by the N.U.S.E.C., included a very large range of Societies and Associations of women of the various political parties—the Unionist, Liberal and Labour, the Women's Co-operative Guild, organ-

isations existing for the social welfare of women and children, as well as religious bodies, such as the Mothers' Union and Y.W.C.A.

Lady Astor, as usual, added spice to an otherwise stodgy debate. Those familiar with British Parliamentary procedure will realise that the second reading is only the first fence, and that the Bill has still a perilous journey in front of it before it is safely placed on the Statute Book. Much depends, in the first instance, on the selection of the Standing Committee to which it is referred, and efforts are being made on its behalf to allot it to a Committee not already overburdened with business. Then, after discussion of its clauses has begun in Committee, unexpected opposition may be revealed, and efforts made to block its progress or mutilate its effectiveness by cutting out essential features.

The N.U.S.E.C. will watch its progress from day to day with unceasing vigilance. The Parliamentary Secretary and other representatives will be present during the sittings of the Committee and in constant touch with Colonel Greig and Lady Astor, to whom the Bill owes so much.

This interesting piece of constructive political work has had a very stimulating and educational effect on our Societies. It has shown what can be done by co-operation among women on non-party lines, and that even apathy and opposition yield to solid and persistent pressure. It has, moreover, helped the N.U.S.E.C. with the outside public, as it secured almost universal approval from the Press.

But these are side issues. Best of all it has given us an opportunity of helping to bring about that form of equality at once the most fundamental and the most ideal—equality between father and mother in the upbringing of their children.

WOMEN IN THE DIPLOMATIC SERVICE.

Great disappointment has been felt in the publication of Orders in Council which have definitely excluded women from the Diplomatic Service. Under the Sex Disqualification (Removals) Act, 1919, the Government had claimed the right to make what regulations it liked with regard to the admission of women to the Civil Service. It was hoped, however, that this power would not be taken advantage of except possibly with regard to certain posts in regard to the Indian Civil Service, etc.

The exclusion of women from the Diplomatic Service is especially to be deplored, as we feel that their presence in the Service would lead to a better understanding between the women of this country and the women of other countries, and that the appointment of women representatives of this country in our embassies and consulates would be of material assistance to English women living abroad.

WOMEN ON JURIES.

Rumours have reached us that certain unfriendly allusions to women jurors in the less progressive section of our Press have penetrated to other countries and are creating an entirely false impression.

The fact is that the great majority of eligible women have shouldered this new duty without fuss or publicity, and that cases of women unwilling to serve form an insignificant minority. A scrutiny of Press notices on the subject shows that the more advanced and intelligent papers are thoroughly sympathetic.

In the March issue I referred to a determined organised campaign against the use of women as jurors in precisely those cases where the judgment of women is essential, viz., cases where the offence is one affecting the relations between the sexes, such as divorce, incest, and criminal assault upon young girls. Two different suggestions have been brought forward by Members of Parliament to relieve women of jury service. Mr. J. Terrell, M.P., proposed to make women's service optional, and Sir Ernest Wild, K.C., M.P., proposed a referendum of women on this subject. Both of these men have unsatisfactory records in the House on women's questions and, unfortunately, nothing is likely to come of either

of their proposals, and a good deal of indignation among women has been aroused.

As stated before, the N.U.S.E.C. has prepared a Women Jurors Bill, and is beginning active propaganda with regard to it. This Bill proposes to extend the liability of service to the wives of men at present liable to service, with the idea of securing a wider choice of experienced women. It further proposes women shall not be excluded from a jury in cases in which women or children are concerned, either as parties or witnesses. Clause 3 of the new Bill states that neither of the parties may raise an objection to a woman juror on account of her sex, so that if a woman is objected to she shall be replaced by another woman.

We have already received inquiries from other countries with regard to women on juries, and will be very pleased to send pamphlets or answer questions with regard to this.

SUMMER SCHOOLS.

Summer Schools are more popular than ever. Almost every organisation which exists for education and propaganda now runs its own school. It has been decided that the N.U.S.E.C. will not hold a school extending over a fortnight this summer, but arrangements are already in progress for the second half of August, 1922, when it is hoped that we may secure Somerville College, Oxford. Several "Week-end Schools" or Conferences have, however, been arranged. One has already been held in Lancashire, another is taking place this week on the sea-coast near Scarborough; two others are announced in June and July for Liverpool and Chester, and later for Scotland.

A series of lectures and discussions on Parliamentary procedure and election work is to be held in London during June, and a two days' Workers' Conference in July. We hope that women from other countries will make themselves known to us at Headquarters, and, if possible, join us in some of these activities. We feel that much of the success of the Oxford School last year was due to the presence of "students" from other lands, and we will give a very cordial welcome to visitors who may happen to be in Great Britain this summer or autumn.

ELIZABETH MACADAM,

May 27, 1921.

League of the Church Militant.

THE League of the Church Militant has sent copies of their memorial (to which reference was made last month) to every ecclesiastical parish in England, with a covering letter addressed to the incumbent and churchwardens asking them to bring the matter before the Parochial Church Council. As there are between 13,000 and 14,000 parishes, this was no light task. In the London Diocesan Conference this month a resolution was passed to the effect that the public ministry of women was "generally inexpedient and contrary to the interests of the Church." There were 195 votes recorded in favour of this astounding statement. At the same time it was gratifying to find that 111 votes were recorded against, being expressed in favour of the Lambeth Resolutions. Such a result shows the need of *education and more education* among "ecclesiastically minded" people, clergy and laity.

A Watching Committee on the Diaconate has been appointed by the League of the Church Militant, and deaconess institutions and various departments of women's work in the Church have been invited to send representatives to watch and report upon any action taken as an outcome of the Lambeth Resolutions on the readmission of women to the diaconate. The Committee has expressed its views to the Joint Committee of Convocation which is considering this question, and it is hoping to arrange a public conference, which should be most informative, as the utmost vagueness seems to prevail in the minds of most people as to what a deaconess really is.

The League is hoping to run a campaign on the Ministry of Women at the Birmingham Church Congress in the autumn, and is already making plans for effective work as in former years. Any visitors from overseas will be welcomed at the L.C.M. stall in the Church Congress Exhibition, October 8 to 14.

E. LOUIE ACRES,
Hon. Press Secretary.

Women M.P.'s in the Newly Established Irish Parliaments.

It is becoming a commonplace that newly-established legislatures should, as a matter of course, contain a number of women members, and the two Irish Parliaments, for which the first elections have just been held, are no exceptions.

The Southern Parliament includes six women members, among whom are the Countess Markiewicz, the first woman elected to the United Kingdom Parliament at Westminster, and Dr. Ada English, who are both in prison; Mrs. O'Callaghan and Mrs. Pearse. All six women belong to the Sinn Fein party, while the two elected to the Northern Parliament are Unionist.

ITALY.

Women Vote in Fiume.

IN the month of April the elections for the Constituent Assembly took place in Fiume. As is known, D'Annunzio had granted the vote to women and they did their electoral duty with the greatest enthusiasm.

Only two parties were before the electorate, one purely Italian, the other allied with the Slavs. The leader of the latter party had tried to raise opposition to the Bill for incorporating the women of Fiume in the number of the electors, but without avail, and the vote was exercised according to D'Annunzio's scheme. Nearly 80 per cent. of the women voted, and in some constituencies (where the Italian party was in the majority) they are said to have voted nearly 100 per cent.

Also some Italian women from the kingdom voted in Fiume under rather singular circumstances. In Italy there is no divorce law, but such a law exists in Fiume. Consequently people wishing to dissolve their marriage, used before the war (and still do so) to become naturalised citizens of Fiume, and then apply for divorce before the judges of the town. Upon the decree becoming absolute they again resumed their Italian nationality. So there is always a certain number of Italian men and women who are *temporary* citizens of Fiume. For the sake of the elections all such citizens went to the town, and so it happened that a certain number of Italian women were able to enjoy their first electoral experience.

The Zanella party won the elections, but some troubles arose regarding them, and the final results of the poll have not yet been declared.

Italian suffragists are very anxious about it, since Mr. Zanella having opposed women's suffrage, they fear that, should his party come into power, the new Constitution might deprive them of their political rights.

Milan, May, 1921.

M. ANCONA.

THE NETHERLANDS.

FOR the first time a large proportion of the women of the Netherlands have voted. Through the annexation of some suburbs the town of Amsterdam has been enlarged, and a new Municipal Board had to be elected. All citizens in Amsterdam—men and women of 25 years and older—had to vote and could be elected as one of the 45 members of the Council.

As Amsterdam contains more inhabitants than one-tenth of the whole country, all who are interested in the course of public affairs kept a watchful eye on the results of this election.

Of the 45 members, six women were elected, only one more than in the former Council, where the five women members were elected by the votes of men.

The six women belong to the following parties: *Social Democrats* two, *Moderate Liberals* two, *Roman Catholic* one, and *Protestants* one.

One of our two women's societies came out with a list of five women candidates, but not one of them was successful! However, where women for the first time put their feet upon this new field, and where they could not do the necessary propaganda for their candidates, as other parties did, through lack of money, the 1,863 votes their list received must not discourage them.

The six elected women members of the Municipal Board owe their election to the votes they received from the male candidate above them—two of them did not even get 200 votes; there is no doubt that as a rule women did not cast their votes for women candidates.

Holland has, like most countries, more women than men, and in consequence more women entitled to elect than men. If women voted just the same as their men relatives or friends, as was often prophesied before women were enfranchised, the political parties would all have received a little more than double the number of votes they got three years ago, when only men voted, and the few thousand votes of the suburbs were not cast.

But the result shows another aspect. The Protestants (Christian Historical party) got nearly five times the number of the votes in 1918, and both the Social Democratic Labour party and the Roman Catholic party nearly two and a-half times as many.

The Calvinists' votes were a little more than doubled. All the other parties, the extreme left and the middle parties, got less than double the number of votes they had at the previous election.

The election day was a very lively day in town; women, going to the ballot-box, were seen in the streets from early in the morning till late in the afternoon. Some came in groups as the Roman Catholic nuns did, or the old women from an establishment for old people. Some came with their husbands or grown-up children, others came alone. But everyone was received in a very polite way by the returning officers and by the public, and at some polls the returning officers offered the first woman voter a bouquet of flowers. Some of these men were so kind as to offer to the mothers, who came with their little ones in their arms or hanging to their skirts, to take care of the children in the meantime; and they kept them in good humour by offering them some sweets!

If we do not look upon the results of the votes (they forebode little good for the feminist movement), but only look upon the way in which this first election day for women passed, then we can say it was a propaganda day for the cause of woman suffrage in all countries where they have not yet got the vote.

ALETTA H. JACOBS.

May 3, 1921.

NEWFOUNDLAND.

THE Woman Suffrage Petition has now received 7,500 signatures, a splendid increase, and on May 5 it was presented to the House of Assembly by the Minister for Justice. For over an hour the House discussed Woman Suffrage, but no member of the Executive has so far been persuaded to table a Bill for this reform. Better news may, however, come by the next mail. The Minister of Justice has reported to the Newfoundland Suffragists that the Government intends to set up a Commission to inquire into the basis of the vote, and the results of woman suffrage, especially in Great Britain and Australia. Any reader who has pamphlets giving useful information should send them at once to Mrs. Hutton, Water Street, St. John's, Newfoundland.

L. DE ALBERTI.

May 20.

NORWAY.

Norway's First Woman Preacher.

MRS. MARTHA STEINSVIK, theological student, on April 24 preached the sermon at the afternoon service in the church of Grönland, Christiania. The church on this occasion was filled to the last place by an immensely interested crowd of hearers.

It was a solemn moment to see Mrs. Steinsvik in the pulpit. She there proved to be in her fit place. With vigour and clearness, and very beautifully, she explained the text of the day, and kept her hearers in breathless attention from beginning to end. Only one opinion was heard: "This was a good sermon."

Among those who specially rejoiced at the event was Mrs. Qvam, who, in the sacristy, thanked Mrs. Steinsvik, who no doubt will become our first clergywoman.

This is the first time that a woman has been permitted to take the regular divine service in the Norwegian State Church, and the case has caused much discussion. The parish priest, the Rev. Ecktell, who gave permission to Mrs. Steinsvik to conduct the service in his parish church, says: "It was my intention to cut the knot which the complicated theological discussion on the admission of women to co-operation at divine service has tied. I am fully aware that there may be many objections to my way of proceeding, from a juridical point of view. But I am willing to take the responsibility and the attacks which will probably be the consequence of my action. My own desire is that there should be no bitter and sterile theological combat. It is of no use—and is worst of all for the Church itself. The deciding factor for me is: 'Is the person concerned fit to preach the Word of God?' In this case I have no doubt. The sermon of Mrs. Steinsvik in the Grönland church is, for me, an event. She made her audience listen breathlessly. If no hindrances are put in the way I intend to give Mrs. Steinsvik the opportunity of preaching again in Grönland church. She has not yet graduated, but she has been studying theology for the past two or three years, and is continuing her studies. It was with a good conscience, therefore, that I invited her to take my place in the pulpit."

"After divine service a great many of my most prominent parishioners expressed their thankfulness that they had heard Mrs. Steinsvik preach. If there are many women preachers like Mrs. Steinsvik it will not be long ere the question of the admission of women to the ministry will be finally settled."

Bishop Tandberg, in an interview with *Aftenposten*, said: "With regard to the co-operation of laymen at divine service a rule is already laid down that if a meeting of parishioners so decides, a layman may co-operate at divine service. Under this rule a layman may certainly preach, but the priest alone has the right to conduct the service at the altar. On many occasions women have spoken at ordinary meetings held in the church, and on these occasions the pulpit has been used as an ordinary rostrum."

With regard to the question of women being admitted by the State to full ministry, the bishop expressed the opinion that, if a woman proved herself especially fit for clergyman's work, she should not be shut out from it. "But," he continued, "the admission of women to the ministry is likely to meet with such opposition, both from the clergy and the laity, that I do not think that this desire is likely to be realised in the near future."

On the other hand, Theological Professor Odland expresses himself as follows: "The Norwegian Church has allowed women to appear in the churches as public speakers. And now the new Parish Council law allows women to be members of the Council and to occupy positions superior to men. That this is contrary to the Word of God and its teaching with regard to woman's position there can be no doubt. It can only be defended by those who place a very modern interpretation on the Scriptures."

What, we may ask, were the feelings of the woman preacher herself on this occasion?—the first woman in the history of our Church to stand in the pulpit and preach the Word to the congregation.

Mrs. Steinsvik says: "I felt how very difficult it is to preach the Word of God, and what a great *responsibility* was laid upon me. I have held hundreds of lectures, mostly on religious and clerical subjects, but this was something quite different. When I stood in the pulpit my one desire was to speak to the *hearts* of those who listened to me. For the rest I can only say that I feel a deep thankfulness that I have been given the opportunity of preaching at divine service."

"I should like to emphasise the fact that no breach of rule has really been committed in giving me this permission. I am a theological student, and the students of theology have, according to the rules laid down, the full right to preach the Word of God in church. No reservation at all is made with regard to women students."

There are, as readers will see, very different opinions in Norway concerning women clergy. But one thing is sure—in this country there is a great scarcity of clergymen. A great many parishes are without pastors, and the number of men theological students is decreasing every year. Church attendance is continually falling off, and it seems that but few pastors have the gift of impressing the minds of their congregations. Religious indifference is very much on the increase, and is a source of anxiety to all true patriots.

When in such critical circumstances a new source for the preaching of the Word opens up, when fresh powers offer their service for the Kingdom of God, then I think the pressure of all these circumstances will prove too strong to be defeated by old theological sophistry.

Our parishioners have the right to propose and nominate the person whom they desire as pastor, and the Church Department of the Government has the right of appointment. No parish, therefore, can be forced to have a woman priest unless they are themselves willing.

April 30, 1921.

L. QVAM.

Commission on the Penal Code.

A Commission is about to be appointed to recommend reforms of the penal code. The National Council of Women of Norway have sent a petition to the Prime Minister asking that women be appointed to this Commission, and have put forward the names of the following women as being especially qualified to deal with the subjects which will come before the Commission: Mrs. Ragna Hörbye, Christiania; Miss Dorothea Scholjager, Christiania; Mrs. Ingeborg Aas, Trondhjem. Nylaende, April 15.

SWEDEN.

Salaries of Women Civil Servants.

IN the Government Bill concerning increased wages for Civil Servants on account of high cost of living (326) it is proposed to increase the salaries of both married and unmarried employees.

As the women are looked upon as having no family to support, Mr. Halten has, in connection with the Government Bill, moved a motion (No. 317 in the "Andra Kammarerna") in which he demands equal pay for women and family supporters alike.

Six women's organisations have submitted to the Committee the following petition in support of Mr. Halten's motion:—

"When, in order to save, it is proposed to decrease the extra pay granted on account of the high cost of living, mainly for the unmarried, it is obvious that it will be the women in the Civil Service who will be the greatest sufferers. Up to the present there has been no equal pay for men and women, and the fact that the salaries for women are calculated on a lower basis than men is entirely left out of account in the Government Bill.

The present proposal implies that the Government intends to submit the women in the Civil Service to a further reduction.

The undermentioned organisations consider themselves justified in claiming that women's salaries, which are already lower than men's, shall not be still further reduced. We claim that the unequal position of women in the Civil Service shall not be more accentuated. The women in the Civil Service expected that the Government during the present session would discuss equal pay for equal work, regardless of sex. The present Bill, if passed, will create a still greater feeling of distrust towards the Government's attitude to women in the Civil Service."

The petition, which was signed by the Kvinnlige Kårsammanslutningarnas Centralråd, Fredrika-Bremer-Förbundet, Frisinnade Kvinnors Riksförbund, Svenska Kvinnors Medborgarförbund, Sveriges Moderata Krinnoförbund, was, on April 23, handed to the Chairman of the Committee, Mr. Kvarnzelius, and to the Chairman for the special section which deals with matters concerning wages for high cost of living, Mr. Lamm.

May, 1921.

HEITHA.

SWITZERLAND.

Women Clergy—Government and Synod Disagree.

SOME time ago the Swiss Synod in Zürich decided by a large majority to allow unmarried women not under thirty to be candidates for holy orders. Candidates, it was stipulated, must have received a university education and also have gone through a course of theological studies, including systematic theology, Church history, Christian ethics, pastoral theology, and Biblical criticism, and also have passed an examination in Hebrew and Greek. A certain number of candidates applied for admission to the ministry. Some had already gone through their college studies and were ready for ordination, but the Church in Canton Zürich being a State Church the question of the eligibility of women for holy orders had also to be decided by the local Government.

Now, the Government's opinion is opposed to that of the Synod, and therefore for the present no Swiss woman can be admitted to the ministry. The Government of the Canton said that this was a matter which must be decided by the electors, and as the latter have as yet had no opportunity of expressing their views, they must be given such an opportunity before a change is made so far-reaching and about the advisability of which such different and such strong opinions are held.

The matter will therefore come up for decision at the next cantonal elections. In the meantime several well-known women of undoubted ability and eloquence are debarred from ordination, while some congregations are in need of pastors, as the number of candidates for the ministry has decreased of late. Many young men have found it impossible to live and support a family on the small stipends allowed them, and some pastors have actually left the Church and engaged in business.

Observer, May 22, 1921.

UNITED STATES OF AMERICA.

What State Legislatures are doing for Mothers and Babies.*

THE Sheppard-Towner Bill absorbed so much earnest attention during the last Congress that most people did not observe what was going on in State Legislatures on the question of maternal and infant welfare, and will be surprised to learn that 22 Bills relating to this question have been introduced in 14 different States. Four States have Bills which definitely provide for acceptance of a Federal plan of co-operation as provided by the Sheppard-Towner Bill. *New Mexico H.236, Illinois S.134, New Hampshire S.6, and South Dakota S.294*, which has become a law, are all so drawn as to meet the requirements of the Federal Bill. The proper agency has been made responsible for the administration of the Act. The offering of instruction in maternity care, the giving of actual nursing and medical attention, and also thorough study and investigation of conditions making necessary some such form of protection are provided for. The impetus which has been given to such legislation has quite naturally been greatly lessened by the fate of the Federal measure.

In addition to the four Bills just mentioned the following measures, though not providing for acceptance of Federal co-operation, seek very definitely to improve the conditions surrounding maternity. *Illinois S.223* provides for "instruction of the people of the State in the hygiene of maternity, infancy and childhood through prenatal clinics, public health service, consultation centres, and other suitable methods." This Bill was introduced more recently than *Senate 134*, possibly in order to ensure some form of State legislation in case a plan of Federal co-operation could not be made effective. *Illinois S.10* authorises "a tax for the medical care, nursing, medicine and attendance of women while child-bearing, and for children under one year of age." No action has as yet been taken upon any of the Illinois

* Detailed information about the above measures may be secured from the Law Reporting Service of the National Board of Young Women's Christian Associations, 600, Lexington Avenue, New York City.

measures. *Rhode Island H.527* provides protection for mothers and children during the maternity period. *Massachusetts H.1835* authorises the Department of Public Health to "provide advice, instruction and visiting nursing care to women during their pregnancy and confinement . . . and after childbirth regardless of their financial condition." In case of need, other assistance than this is provided by special recommendation. This Bill was included in a most enlightening report rendered by a special commission appointed to investigate maternity benefits. *Massachusetts S.162* provides maternity aid to only those who are financially unable to provide it for themselves. This Bill has been killed. *Massachusetts H.1086*, which has been reported unfavourably from Committee, includes care during maternity as part of an extensive Pension Bill. *New York* has an amendment to the public health law in *H.962* and *S.571*, which, in widening the opportunities for health to all residents of the State, offers particular aid to maternity and infancy by making clinics, hospitals and public health nursing available for such cases. *Delaware S.27* also provides maternity care under certain circumstances. In *Colorado H.202* and *New Jersey H.119*, health insurance measures, and *New York H.796*, a social Insurance Bill, we find provisions for maternity care.

Of the above Bills, *Massachusetts S.162, Massachusetts H.1086, Colorado H.202, New York H.796, New Jersey H.119, Delaware S.27* give cash benefits of some kind in addition to or in lieu of actual medical, nursing or other care. *South Dakota H.331* and *Colorado H.132* include maternity cases under the provisions of the mothers' pension laws.

In order to assure as wholesome surroundings as possible for the mother and child, most of the Bills provide that the woman shall not be gainfully employed for a certain period before and after childbirth. Violation of this provision will compel the woman to forfeit her claim for assistance. Of the Bills previously described, the following have clauses placing such prohibition upon gainful work: *Massachusetts H.1086, Massachusetts S.162, New Jersey H.119, New York H.796, and Colorado H.202. Delaware S.27*, which is primarily for the purpose of releasing women from employment during the maternity period, makes the sensible provision of a cash allowance or maternity care during the time when the mother's income is reduced. *Nebraska H.106* and *Missouri H.648* and *S.499* also prohibit employment of women during this time, but make no provision for cash benefits or maternity care.

In S. Concurrent Resolution No. 1, which has passed both Houses, New Jersey provides for a commission to investigate need for legislation restricting employment of women for periods before and after childbirth, and of legislation providing for maternity benefits. It has passed both Houses.

Despite the fact that some of the State Legislatures may have adjourned, study of these Bills will make possible intelligent action upon those measures which are before Legislatures still in session.

A SOURCE FOR STUDY.

The pamphlet prepared some time ago by the Law Reporting Service on the need for Federal protection of maternity and infancy, and listing sources for further information, can still be secured for study purposes. It will be found very helpful for understanding the conditions in various States and the need for local legislation. Copies of this pamphlet may be had by writing your Field Legislative Committee.

A. S. B.

May, 1921.

Y.W.C.A. Association Monthly.

Presentation to Madame Curie.

On May 20, at the White House in Washington, President Harding presented to Madame Curie a gramme of radium, for the purchase of which the women of the United States had subscribed the necessary \$100,000. In making this presentation on behalf of the women of the United States, President Harding said: "We greet

you as foremost among scientists in the age of science, as leader among women in the generation which sees woman come tardily into her own."

The *Association Monthly* writes: "That the women of America should raise a fund to supply Madame Marie Curie with a gramme of radium is a striking indication of the appreciation of women for a great woman. It is little short of tragic that Madame Curie, with her incomparable achievements in research, should now be blocked in further discovery and study because of her lack of a gram of the mysteriously powerful substance which she discovered. The value of her contribution toward the alleviation of human suffering cannot be over-estimated, and the possibilities in the use of radium in the future is one of the brightest hopes in medical science. Happily it occurred to someone that American women, as a token of their appreciation and esteem, should supply Madame Curie with the gramme of radium needed to continue her scientific experiments with this substance. By this act we, as a large group of women, are greeting one of our sisters, one of the greatest of scientists, as she comes to us from another country; we are expressing in this way our honour for her and our loyalty to her; we are affirming our confidence in her genius, in her endeavour, and in her great humanitarian motives."

Madame Curie has received the degrees of LL.D. from the University of Pennsylvania and M.D. from the Women's Medical College, Philadelphia.

Summer School for Women in Industry.

Bryn Mawr College, in Pennsylvania, has the honour of being the first women's college in the United States to open its doors for a summer session for women in industry. The course will last two months, and the students will be recruited from the rank and file of workers in factories, stores, and other corners of industry in all parts of the country. The ultimate object of the course is to train, along broad and constructive lines, young women of character and ability who have shown a natural aptitude for leadership, so that they may exercise an increasing influence in the social and industrial world.

JAPAN.

Universities Admit Women.

THE campaign of the women of Japan to remove such discrimination as prevents them from receiving higher education in the universities continues to meet with success. The Imperial University has admitted women on the same terms as men, and the Tokio Art Academy, which in the whole history of its existence had not admitted women, has altered its policy. The Waseda University has also opened its doors to the sex.

Manchester Guardian, May 4, 1921.

Upper House Rejects Bill allowing Women to Attend Political Meetings.

There is considerable indignation in feminist circles in Japan owing to the rejection by the House of Peers of the Bill providing for the amendment of the Police Regulations so as to allow women to attend political meetings or to promote such gatherings. In Japan women are forbidden to attend political meetings, either as audience or as speakers, nor are they permitted to organise such meetings. Under the Police Regulations women are "vagabonds, robbers, and Liberals," and it is the desire of the reactionaries of Tokyo—and the House of Peers is largely reactionary—to maintain them in that state of humility, subservience and dependence which is so eloquently described by Kaibara Ekken in the standard Japanese work upon the subject, the "Onna Daigaku." This work which lays down the position of women is, we may mention, no longer the favourite reading in feminine circles in Tokyo that it used to be, and probably very few girls of the present day have read even a line of it. Nevertheless the great majority of Japanese women are by tradition and heredity saturated with its principles.

Of recent years there has been a great revolt against the submission of women to men. A "New Women's Association" has been formed which has a wide and ever-increasing membership, and which publishes the *Josai Dome* (Women's League), a monthly magazine devoted to securing the political and social freedom of the weaker sex. What they desire to do is to get rid of the old Oriental ideas derived from China which are set forth in the fourth chapter of the "Onna Daigaku." Here they are: "A woman has no particular lord. She must look to her husband as her lord, and must serve him with all worship and reverence, not despising or thinking lightly of him. The great lifelong duty of a woman is obedience. In her dealings with her husband, both the expression of her countenance and style of her address should be courteous, humble, and conciliatory, never peevish and intractable, never rude and arrogant—that should be a woman's first and chiefest care. A woman should look on her husband as if he were Heaven itself, and never weary of thinking how she may yield to her husband and thus escape celestial castigation." By Japanese custom and tradition she is not even allowed the privilege of jealousy, indeed, jealousy is the fourth reason for divorce. Always must she submit even to the point of being perpetually and officially referred to by her husband as "my stupid wife."

Nevertheless, Miss Ichikawa, the President of the New Women's Association, and her associates are by no means going to be deterred from their agitation by the rejection of the Bill. They already have the support of the entire Lower House of Representatives, and, no doubt, in due course will be able to persuade the House of Peers to grant them their demands.

Observer, May 22, 1921.

Honorary Associate Members.

This month we have much pleasure in welcoming twenty-five new Honorary Associate Members obtained in the United States of America by our Treasurer.

Donations not previously acknowledged.

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 Wed., 8th June, 8.15 p.m., "The Mother's Defence League." Miss NINA BOYLE.
 Wed., 15th June, 8.15 p.m., "The Modern Novel." Mr. ALEC WAUGH.
 Wed., 22nd June, 8.15 p.m., "The Zionist Movement and Modern Palestine." Mrs. BLOK, B.Sc.
 Wed., 29th June, 8.15 p.m., "The Mystics of Islam." Mr. F. M. SAYAL, M.A.
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THE PLACE OF INDIAN YOUNG WOMEN IN THE ASSOCIATION MOVEMENT.*

By Miss MOHINIE D. MAYA DAS.

(Associate National General Secretary, Y.W.C.A., of India, Burma and Ceylon.)

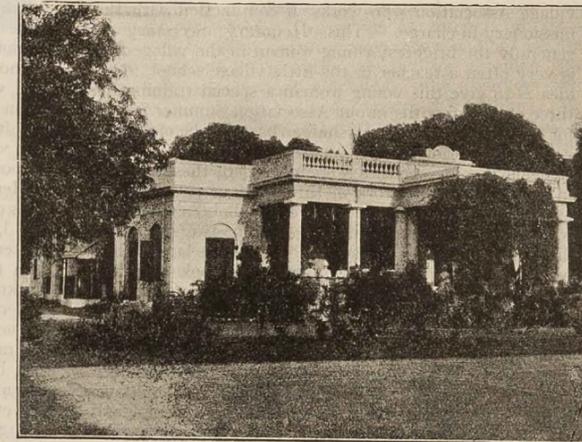
ONE of the most attractive features of the Young Women's Christian Association in this country as elsewhere lies in the fact that this organisation is open to all women and that it has always been for all women irrespective of church or race or colour. True, there is the Associate member and the Active member, but both are members. It is because of this catholic nature of the Association that I am taking the liberty to-day of telling you something of what is being done for Indian young women by the Young Women's Christian Association. I wonder how many here know that something is being done for these young women; many I know, if they were asked what the work of the Young Women's Christian Association was, would answer, "The management of Hostels for business girls, or commercial classes also for business girls." This, to be sure, is a great part of the work, but it is not all the work.

May I sketch, very briefly, the activities of the three Departments among which is divided the work of the Young Women's Christian Association?

There is the first, the City Department, which usually means the management of a Hostel for business girls and an institute also, mainly for girls who require technical or commercial training. There are in India sixty-three City Branches of the Young Women's Christian Association with seventeen Hostels and twenty-one Institutes. It is obvious therefore that the main activities of the City Branch of the Association are connected with the business girl, and since there are very few Indian women engaged in business at present (though their number is increasing) it stands to reason that much of the city work makes very little appeal to the women of this country. In four of these sixty-three branches, however, some attempt is being made to meet the needs of Indian women, but the remaining fifty-nine have no activities especially designed to help the Indian woman. This does not mean that the Young Women's Christian Association was not originally intended for Indians, it was always what it is now, an Association including all young women. The Hon. Emily Kinnaird, one of the founders of this Association in India, reminded me of this the other day when she wrote and told me that

* Address given at the Annual Meeting, Calcutta, January, 1921.

one of the very first Associations started in India included English-speaking Indian members. The City Department, then, with the exception of the four cities, has at present very little to offer the Indian women. There is much that it might offer as a centre for Women's Work in the shape of Baby Welcome, Welfare Work and Lantern Lectures, and I feel confident that there are many women, both British and Indian, who would be glad to devote some of their time to this, should the work be organised, but I also know, as one who has been off and on in close touch with local work, that our Secretaries have more than they can do at present, to plan any new work. So we must wait and hope for the day when the City Department will be a real influence in the life of all classes of women represented in our cities. That the day is coming I am absolutely confident.



There are three markets in the Madras compound: one reserved for students; one for business girls; while the third, shown above, is open to women of any race and occupation.

So much for the City Department. The Student Department of the Young Women's Christian Association has forty-seven branches and three Hostels, and there are in different parts of India six fully trained Secretaries, who have nothing but Student work for which they are responsible. As there are now sixteen Women's Colleges in India, three of which are primarily for Europeans and the rest primarily for Indian women, and there are also 166 High Schools where the majority are Indians, it stands to reason that the work of this Department is doing much for the women of India, and it is going to grow in importance as the years go by.

That the students of to-day are the men and women of to-morrow is a trite saying, but it is nevertheless true, and the need for giving them the best we have is thus very obvious. Our Student Secretaries offer special lectures, organise games, have frequent camps, not to mention Bible circles and Social Study and Service, above all they aim at personal contact and friendship with the students.

The importance of the Student Department is evident.

This brings me to our third department. There has been a good deal of controversy over this name, but I would like to explain that this name was given because the Association wants it to be clearly understood that the distinction between this and the other Departments lies only in the language spoken; any woman can join the City Department, and any woman Student the Student Department, but for the sake of convenience we have a third Department devoted solely to those who can speak nothing but the Vernaculars of the country. This Department began its existence with the National Young Women's Christian Association in 1896, and has most of its work to-day in the Central Provinces, Central India, and Rajputana, where the work was started in 1900, twenty years ago, by Mrs. Hensley, a missionary belonging to the Church Missionary Society in the Central Provinces. Mrs. Hensley asked to be allowed to start branches in her district because she felt that the Young Women's Christian Association had a definite contribution to make in the building up of the Indian Christians in her care. The work she began grew in her province until of the sixty-one existing Vernacular branches thirty-five are to be found in the Central Provinces, Central India, and Rajputana, which includes much of the Hindi-speaking area of the country.

I had the privilege last month of visiting some of these branches in out-of-the-way villages in Central India, and of consulting with the missionaries I met as to how the Young Women's Christian Association can help them in the splendid work they are doing in these villages. They have at present an Honorary Secretary of the village Association who works in conjunction with the missionary-in-charge. This Honorary Secretary is generally the brightest young woman in the village and is very often a teacher in the little village school. Our idea is to give this young woman a special training for three or four months in our Association Summer School for Secretaries, so that she shall go back and be of greater use to the missionary. It was really touching to see the struggle the missionaries were making in these villages in trying to do the work of three or four people. For example, there was one village of about 150 people which had connected with it a church, two schools, a dispensary and a leper asylum. Until just lately there was not even a proper compounder to look after the dispensary, and there was just one missionary with his wife (who had two little babies to care for) in charge of this entire establishment. It seemed to me as I saw this that here it was where the Association could help and ought to help, especially as our co-operation has been actually requested. The problem was, how could we help? The Indian Christian Community is small and not the wealthiest in India, and it has already a good many demands made on it. Indeed the entire Christian public of India numbers only about seven millions, or about the population of London, and while this public has been most generous in meeting the demands made on it from time to time, and America, Great Britain and the Colonies have also shared in the work most nobly, we do not wish to put too great a strain on the generosity of our friends. So we talked over the following scheme. We have now a Training School for Secretaries of the Young Women's Christian Association. The missionaries whom I met were willing to spare the village Honorary Secretary for a special course in the Training School, where they would be given needed instruction in cutting, sewing, knitting, hygiene, sanitation, care of babies, and would be drilled in the understanding of a series of Lantern Slides which would be given or lent to them to take back to the village.

Do not think that the missionaries have no work of this kind, they are trying to do what they can, but they cannot do what they would like because they are understaffed and overworked; it is our desire to make the Indian Secretaries of their Y.W.C.A. branches as efficient as possible in order to help them to carry out some of their plans for the women in their care. We thought that this scheme would cost very little, for these our village sisters would have their simple arrangements for cooking and living, which would be met by a special fellowship fund provided by the United States. They would, on the completion of their course, return to their villages as the Hon. Secretaries of their respective branches, and be, we hope, of greater service. This is, as yet, only a scheme, and we hope to try it this summer with the session of the Training School in Ootacamund and Jubbulpore (N.B.—These sessions are now being held with a good attendance of students); later on, if this is really the best way in which we can co-operate with the missionaries, we hope to start such Training Centres, on a very unpretentious scale, in each language area. When you think from the Association point of view of our City work, where there are thirty-two more or less trained Secretaries and thirty-seven Hon. Secretaries, who have had a good many opportunities for development, and then of the sixty-one Vernacular branches scattered over an area larger than the British Isles put together, with only four trained Secretaries who give all their time to this work, and of the Hon. Secretaries who have had few such opportunities, you can see how we need to strengthen and equip these Hon. Secretaries so that they may be able to carry on and be of the greatest use possible. That the need of our village communities and of the missionaries working there is desperate, let me quote from the Report of the All-India Missionary Commission of the Inquiry regarding the educational activities of missionaries in the villages of India. Referring to the hundreds of outcasts flocking into the church, the report says:—

"The tendency of mass movements has been to advance so rapidly that missions are unable to keep pace with them. Even if funds are available—which is not usually the case—teachers cannot be produced without years of work. Special courses are arranged and workers sent out to do their best. But many of them have no instruction in the art of teaching, and if, as often happens, they have to minister to as many as ten village churches, the holding of regular schools is impossible."

Here is another quotation along the same lines which tells of a night school after a day's work is done:—

"In one mission an overtaxed missionary hoisted a lantern on the nights when his other duties permitted him to meet his pupils, and they came through the darkness like moths to a light. As the curriculum is generally confined to the meagre elements of instruction we need not dwell upon it. When, however, the teacher is trained to be a community leader, and the school has become a community centre, the schoolroom will often be full at night of adults keen for instruction on everything that pertains to the welfare of their village—sanitary, economic, moral—which will add to, not detract from, the value of the devotional meeting linked to it. It may be that by means of such lectures many who do not proceed beyond the primary stage of the school will be prevented from forgetting, as the majority of them do now, the knowledge acquired at school."

To quote again:—

"Once it is admitted that missionaries should attempt the social and economic betterment of the communities amongst which they work, it seems incontestable that these aspects of their work will be best led by men and women who are set apart to specialise along these lines."

Let me give you just one more quotation which deals with one of the definite needs of the women:—

"The village mothers probably appreciate the village schools more as a nursery for their babies than for any

other service they render; but they are a very disturbing element in the school, and further, do not themselves fare very well there. To meet this need we suggest that, where necessary care can be provided, crèches be established for these young children."



One of the three Y.W.C.A. buildings in Bombay whose ring of factory chimneys can be seen out at sea.

The Young Women's Christian Association exists only for the service of women, service of any kind, and when this call from the villages comes to us, surely we must do what we can, however limited our means and however small and unpretentious our service.

Last year another such a call came to us from the Y.M.C.A. in rural areas; they were working there with the men, and they asked if we would not co-operate with them for the women in these districts. Well, the question of finance came up again, but we found that the wives of some of the Y.M.C.A. Secretaries in these rural areas were willing to do what they could, and we are offering them a special training.

For the last two years we have had repeated invitations from two or three factories, from an industrial centre, and just lately from a criminal tribes settlement to help with women in their care. If we could only do it! We cannot cripple our great work in the cities; but we, also, cannot be absolutely deaf to the calls that are coming to us to help our Indian sisters, and so it is that we are making these plans with careful thought and much prayer.

When one remembers that there are 155,000,000 women in India, of whom only one per cent. are educated, and for many of whom it is impossible to attend school; when one thinks of the lack of sanitation, particularly in the villages, and of the many babies that die just because of the ignorance of the mothers, one cannot help but feel this condition of affairs is a challenge to us who exist only for the service of women in need. Even if we were to concentrate on the Christian women alone, and consolidate what we have begun in our sixty-one Vernacular branches, we should have a great work before us.

There are to-day sixty-three City branches, with thirty-two more or less trained Secretaries, beautiful buildings and equipment, and... there are the sixty-one Vernacular branches struggling along under the supervision of overtaxed, overtired missionaries with no equipment, no Hostels and four trained Secretaries. Is it too much to dream that some day for these our Indian Christian sisters in the villages there will be like advantages and like privileges, and that the Young Women's Christian Association, in co-operation with existing missionary societies, shall help to further the development of the Christian womanhood of India?

JAPANESE MIGRANTS.

By Mrs. THORNTON COOKE, Special Migration Worker, World's Y.W.C.A.

ALL interested in the Y.W.C.A. will be pleased to hear that in Japan it has been decided that the Association offers the best medium of instruction in foreign ways for intending emigrants. Hence a co-operative plan is in operation between the Government and the emigration officials.

An extract from the report of a worker in Japan tells the story of the inception of the work.

"The emigration work, which since January, 1919, has had the exclusive time of one employed worker, besides help from other secretaries, has so far consisted largely in personal work with Japanese women about to sail, who gather at the Government examination hall. We have had to depend on Association workers in America, to whom we introduce these women, for educational work, to really change their futures, because we lacked a place large enough and convenient enough to house such activities. Now that at last we have a building, we were intending to start educational work for the emigrants this fall, but lacked equipment and the money for it. Then a representative of the Prefectural Government came and asked if we would be willing to co-operate with its new emigrant education department. The result is that the Government is putting 1,000 yen's worth of furniture and improvements into our building, employing two of us as teachers at small part-time salaries, paying more than a third of the rent, providing an extra servant for cleaning and running errands, and employing other workers who undertake to bring the emigrants to this building. We give our mornings to emigrant instruction. The installation of a cooking range (loaned by our Vice-President, Mrs. Tsukamoto), hot-water heating plant, sink, kitchen cabinets and cupboards, American laundry tubs, bathtubs and stationary wash-basins, the putting in of floor and windows—in short, the creation of a model kitchen and bathroom, have lately been agitating our minds and delighting our instincts. The emigrant women will be given demonstrations of the use of all these things, of the arrangement of essential furniture in an American home, of bed-making, table-setting, etc., and English lessons and evangelistic talks.

(Later.) "In a recent report I defined the goal of our emigration work as follows: 'To develop a system by which we may approximate the reaching of every girl who sails from Japan to America with Christian friendliness and the message of Christ, and such effective overseas relationships that she shall be followed up clear to her permanent home, by Christian friends and Christian community life.' In two years' time we have arrived at the place where every girl who sails from Kobe going to America for the first time, and every man, too, is reached; and all are given introductions to Association workers on the other side, except the few who go to Manila, where there is as yet no Association.

"The first group of emigrants came under the new plan on October 24, 1920. Since then more than half the afternoons have been filled with them—50, 100, 200 and more at a time. By Government regulation they are not allowed to receive their tickets until they can present certificates showing they have attended the

Migration Institute—so all are required to come. The hours are 2 to 4 p.m., and each Institute lasts three days. In the six hours we are supposed to cover advice to travellers, talks about holding on to the best in the old ideals and getting the best out of the new life, and some mention of Christianity. Men are assembled downstairs and women upstairs, and each in turn are given demonstrations of the essentials of American house-keeping, being shown the bedroom, bathroom, kitchen, dining-room, etc., while the women have special lessons on how to set the table, wash dishes, do laundry work.

"A pastor who spent some years on the coast teaches the men, and Miss Onomi and I the women. Although the attendance is required, the appreciation is genuine. I cannot forget some of the faces of the women as they listen. Many voluntarily attend the vesper services on Sunday (a holiday) when these intervene between the days of an Institute. To these eager souls is given a fuller explanation of Christianity and a Testament to each on leaving, the gift of the British Bible Society. All of the emigrants, both men and women, are urged to take Sunday for rest and to attend church in the new country.

"The men are less of a problem than we anticipated. Considering that a new group comes every three days, it is not surprising that occasionally mention must be made of the 'No Smoking' rule, or the like; but every such suggestion is respectfully obeyed, and there are many indications that it does them good to come into a building controlled by women.

"There have been many visitors who have come sometimes long distances to see the work. Government officials from Kobe, and newspaper editors, the medical examiner from Nagasaki, officials from the Home Department in Tokyo. The Emigration work, by the way, is listed not under the Foreign Department but in the great new scheme of Social Service of the Home Department.

"It is the emigration work which has chiefly overcrowded the building and hastened the publicity and popularity of the Association. It looks as if the Government will ask us to continue the present arrangement beyond the spring, instead of building specially for the emigration work. In deciding whether or not to continue this co-operative plan, we should consider that the emigration work is normally a part of the Association, and the main reason why the Kobe Association was organised when it was."

(NOTE.—Every year 3,600 to 4,000 Japanese brides are leaving Japan alone. By the present arrangements all these must come in touch with the Association, which thus offers the hand of fellowship at the very outset of what must be in a double sense a very crucial time in their lives. Japanese migration to South America is a new and difficult problem.)

PROFESSIONAL TRAINING.

ONCE training is required for any profession, it becomes obvious that that profession has a certain status. Looking down the list of National Committees, it is interesting to notice how many have training schools: a good-sized one in Great Britain; a large one in the United States; new ones in India, Denmark, Hungary and Australasia; a school attached to Headquarters in South Africa; plans for a school in China. In other countries one notices scholarships to schools already established elsewhere, and in many cases special short courses and summer training schools. Obviously, the amateur is out of place on the staff of the Y.W.C.A., and the work of a secretary ranks as a profession, life-work or vocation. Even the backbone of such work, the volunteer worker, alias the committee member, expects to fit herself for the work she has taken up, for one notices lists of special "days" for committee members, and special conferences, short and long. This is specially noteworthy in a society which accomplishes an extraordinary variety of efficient work (often of that thankless kind known as "pioneer") on an economical budget. A little delving

into facts shows what sacrifices are made in some cases to make professional preparation possible. For example, the Hungarian General Secretary writes quite cheerfully that "the girls [i.e., the students in training] are all in greatcoats and suffer much from the cold. There are some who have no money, and therefore they earn money in some way in the forenoon and have the lessons in the afternoon, so they finish school in two years instead of one." The head of another training school has much pleasure in the fact that a number of her students are only there by means of a loan fund to which they repay perfectly regular instalments when they are appointed to posts at the end of their training. In India, small bursaries are given to make it possible for promising future workers to take the necessary time of probationary work which is necessary before being admitted to the training school. Garibaldi's famous invitation to his troops would hardly apply to the Y.W.C.A., which holds firmly to the principle of a living wage, but certainly this is a profession which, like every true vocation, makes big demands on those who take it up—and gets them.

L'ŒUVRE DE L'UNION CHRÉTIENNE DE JEUNES FILLES EN TURQUIE.

A CONSTANTINOPLE.

Qu'est-ce ?

Une œuvre faite par les jeunes filles, et pour les jeunes filles.

Où ?

"Service Centres" (Direction): 10, Rue Chimal, Péra; 1, Djaloglou, Nouri Osmanié, Stamboul.

"Homes" (Foyers): 10, Rue Kouloglou, Péra; 132, Rue Tarla Bachi, Péra.

Dans quel but ?

Offrir aide et protection aux jeunes filles de Constantinople, leur fournir les moyens de s'instruire et de se développer, leur donner des maisons de réunion et de récréation, leur procurer des emplois.

Comment ?

Par la collaboration de tous les membres et le concours de tous ceux qui s'intéressent à la jeunesse.

Résultats acquis :

Membres inscrits	912
Membres suivant les cours	265
Membres des différents groupes — art, musique, sport, etc.	290
Jeunes filles reçues depuis un an dans les chambres des Homes	97
Emplois procurés depuis quatre mois	115
Enfants ayant profité des récréations	2,040
Membres ayant suivi les cours depuis le début de l'œuvre (un an et demi)	1,635

A retenir: Cette œuvre généreuse est la seule de ce genre offerte aux 500,000 jeunes filles de Constantinople.



Dames turques au foyer, Smyrne.