

Special Articles on International Labour Bureaux, Fourth Assembly of League of Nations, and Catholicism and Woman Suffrage.

**DOUBLE NUMBER.**

JVS SVFFRAGII.



# THE INTERNATIONAL WOMAN SVFFRAGE NEWS

THE MONTHLY ORGAN OF THE INTERNATIONAL WOMAN SVFFRAGE ALLIANCE.

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### INTERNATIONAL LABOUR CONFERENCE.

Some of the Women Delegates.

First row, left to right: Miss HESSELGREN (Sweden), Mrs. JAS. CARRUTHERS (Canada), Miss CONSTANCE SMITH, O.B.E. (Great Britain).  
Second row: Miss B. STAFFORD (Ireland), Miss UME KOSHIBA (Japan).



### THE I.W.S.A. AND THE CATHOLIC WOMEN'S LEAGUE.

WE publish on the next page an excellent article by Miss de Alberti, in which, as a Catholic and member of the Catholic Woman Suffrage League, she rebuts the charges levelled against the Rome Congress resolutions by the Catholic Women's League.

It is indeed of the utmost importance that no misunderstanding should be allowed to exist and that the utmost publicity should be given to the true attitude of the Alliance. The Alliance includes many affiliated societies, with thousands of Catholic members, who would view with great misgiving any aspersion on the Suffrage movement, or any suggestion that it contravened in any respect their obligations as devout Catholics.

Mme. de Corlieu, also a Catholic, of Cherbourg, has also published an admirable refutation of the Catholic Women's League's charges in *La Française* of November 10. Unfortunately, we have no space to reprint it.

There is no need here to recapitulate Miss de Alberti's arguments; but it may not be out of place to add one point, viz., the misunderstanding which apparently exists as to the Alliance's attitude to illegitimacy. This is, firstly, to ensure that the father shares with the mother the responsibility and burden which both jointly have incurred, and, secondly, to safeguard the welfare of the innocent child and give it every chance of becoming a decent human being; surely two objects dictated by Christian charity.

### NATIONALITY OF MARRIED WOMEN.

AT the Special Conference of the International Law Association, held in London in October, a paper was read by Sir Ernest Schuster, Chairman of its Committee on Nationality, on the "Effect of Marriage on Nationality." Sir Ernest is a strong advocate of giving to a woman the right herself to decide whether she changes her nationality on marriage.

He brought out the fact that the custom of treating a woman as of the same nationality as her husband was of comparatively recent origin, having been first introduced by the French Civil Code of Napoleon, and having thence very gradually spread throughout Europe. It was only adopted in Austria in 1832. In Great Britain, before 1844, a foreign woman who married a British man did not become British, and it was not till 1870 that a British woman lost her nationality on marriage with a foreigner. In the United States of America the corresponding dates for these changes were 1856 and 1907. He draws attention to the new laws of the United States and of Belgium, by which women in these countries are allowed to retain their nationality on marriage with foreigners, and by which foreign women marrying citizens of the United States do not now automatically become Americans.

As to the method of introducing the change, he does not think that proposed by the Alliance of adopting an International Convention would be successful, but advocates individual States making conventions with other States to meet the difficulties which would arise by the alteration of the law.

The Conference was unfortunately cut short by the death of the President of the Association, Professor Estanislao Zeballos, of the Argentine, the recognized international specialist on nationality questions, who was to have been the principal speaker.

As Chairman of the Committee of the Alliance, I put before the Association our Draft International Convention on the Nationality of Married Women, and it was referred to the Special Committee considering this subject. Miss Rosa Manus was also present as representing the Alliance.

CHRISTAL MACMILLAN.

### Report of the British Select Committee of the Lords and Commons.

This report (British Government Blue Book, 1923, 115, price 5s.), which includes the Minutes of Evidence given by witnesses representing the Foreign Office, the Home Office, the Colonial Office, of Chrystal Macmillan (representing the National Council of Women and the International Woman Suffrage Alliance), as well as of several members of the International Law Association, of Mr. Justice Younger, and of Sir Willoughby Dickinson, is a mine of useful information.

As already announced, the Committee was not able to present a majority report, because the five members of the House of Lords took one view, while the five members of the Commons took another. The latter view, fortunately, wholeheartedly supports the right of the married herself to decide whether she shall change her nationality on marriage.

Both recommendations are printed in full, and we have thus the advantage of having the point of view represented by the women's organizations, championed by Sir John Butcher, set out clearly without compromise modifications. That report recommends:—

(1) That a British woman shall not lose or be deemed to lose her nationality by the mere act of marriage with an alien. But it shall be open to her to make a declaration of alienage, and therefrom she shall cease to be a British subject.

(2) That an alien woman shall not acquire or be deemed to have acquired British nationality by the mere act of marriage with a British subject. But that if she and her husband are residing on British soil she shall be entitled to apply for British naturalization without the necessity of complying with the ordinary conditions as to length of residence.

We further recommend that this matter should be brought before the Imperial Conference for consideration, and that no substantial amendment of the British law should be made without the concurrence of the members of the Imperial Conference.

The National Council of Women, with the support of some seventy women's organizations throughout the Empire, had asked that women should be given the same right as men to choose their nationality, so that recommendations (1) and (2) go very far in this direction, inasmuch as they give to a woman this right and in addition special facilities to change her nationality at the time of her marriage. The last part of the recommendation, on which women's organizations have not expressed an opinion, is perhaps rather limiting to the freedom of action of the British Parliament, but no doubt a recommendation from the British Parliament on the lines of (1) and (2) would be accepted by the Dominions.

The Members of the House of Lords, on the other hand, are against any fundamental alteration in the law, but they advocate the introduction of a principle which is already incorporated in the laws of France, Belgium, Siam, China, Italy, Bulgaria, etc., viz., that a woman on marriage with a foreigner shall not lose her British nationality unless by the law of her husband's country she acquires his.

Their arguments against a fundamental change are based on the old fallacy that to treat a woman as a person in her own right must of necessity destroy "matrimonial harmony" and break up what is called "the unity of the family." They are summarized by the writer of the report in the words, "If two ride a horse, one must ride in front!"

The evidence of the Government Departments tended to be against the fundamental change. Have they not made their rules and regulations to suit the existing law, and would the proposed alterations not mean an upsetting change in these rules? It is not easy to envisage how things will work out under different conditions. The lawyer witnesses were divided, but fortunately the women had strong advocates in Sir Ernest Schuster, Chairman of the Committee on Nationality of the International Law Association, and Sir Willoughby Dickinson, so long their champion in the House of Commons.

### THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY'S REPLY TO THE INTERNATIONAL CATHOLIC WOMEN'S LEAGUES.

IN June last the President of the International Catholic Women's Leagues issued a manifesto condemning the programme of the International Woman Suffrage Alliance, and calling upon Catholic societies in all countries to protest against the resolutions adopted at the Rome Congress last May.

The I.W.S.A., at the request of some of its Catholic members (of whom there are many in different lands), wrote for an explanation of this manifesto. We have now received from the Alliance a copy of the President's answer, which we propose to examine.

The President says, in the first place, that she is aware that the Alliance does not pronounce directly against the indissolubility of marriage, but she alleges that, nevertheless, several of the national societies, in their respective countries, have initiated a campaign in favour of divorce.

This first charge need not detain us. It would be as reasonable to warn Catholics against the League of Nations, because all the States members of it do not accept Christian ethics. We may remind our readers that the I.W.S.A. has publicly declared "that divorce has never formed an item on the programme of the Alliance, or been discussed at its Congresses. With so many Catholic members it is of the greatest importance to the Alliance that no misunderstanding should arise on this point."

But the letter goes on to say that the protest applies to all resolutions:—

(1) "Which isolate woman in an egoism contrary to her nature, and induce her to neglect the duties of wife and mother;

(2) "Resolutions concerning sexual education, women's work, etc., which take no account of the principles and teaching of the Catholic Church."

To take the question of sex-education first, that is the instruction of children in the knowledge of the meaning and sacredness of sex, it may be as well to quote the resolution in which the President of the I.C.W.L. can find no trace of Catholic principles. It is as follows:—

"Considering the harm that has come to the human race through irresponsibility in sex relations, through ignorance of the gravity of venereal diseases and through the absence of a high standard of morality accepted as necessary and possible to both sexes:

"The Congress resolves that in all countries instruction, both moral and biological, should be given to teachers of all grades and by them transmitted to all adolescents of both sexes, in a manner both idealistic and sufficiently precise to enable them to understand the duty and necessity of chastity. It is the absolute duty of educators, whether parents or teachers in schools, not to maintain silence, but to give instruction to adolescents upon the terrible dangers which accompany the infractions of the moral law, as well as their responsibility towards the family and society. Their duty is not only to lay down the principles of morality, but to give the biological reasons for these principles."

In objecting to this resolution the President of the I.C.W.L. is confusing custom with principle. It is not customary among Catholic parents to give any instruction to children in matters of sex. Too often they are left to pick up the knowledge as best they can, and come to think that there is something shameful about a function that is sacred.

Young girls are still launched on the world with the haziest notions of the dangers they may encounter,

parents and guardians trusting to their pure instincts and upbringing to shield them from danger; but how many come to grief from lack of knowledge?

If the President will make inquiries among her co-religionists she will find that there is an ever-increasing body of Catholic opinion alive to the necessity of some instruction in sex being given to children. The danger of indiscriminate teaching was fully realized by the Rome Congress.

To turn to the resolution concerning women's work: We presume that the I.C.W.L. can raise no objection to all professions being open to women, or to equal pay for equal work, but that their protest concerns the clause which asks that "no obstacle be placed in the way of married women who desire to work." Anyone who is conversant with present social conditions knows full well that a very large percentage of married women are compelled to work. Nor is there any hard and fast rule in the Catholic Church which would preclude them from doing so. If there were it would be wrong to employ a married woman. Yet the most rigid member of the I.C.W.L. would not scruple to employ a married washerwoman, a married charwoman, a married dressmaker, nor would she consider it necessary to inquire whether the actress or singer who provides her with entertainment is married or single.

As we understand it, the teaching of the Catholic Church would be: That a woman who enters upon matrimony contracts certain duties towards husband, children and home, which she must not wilfully neglect. One woman, however, may find that she can better fulfil her duty by working outside her home, another by working at home. Every case must be judged on its merits. The I.C.W.L. accuses the Alliance of being individualistic, but in matters of private conscience such as this, no one can be more individualistic than the Catholic Church.

The women assembled at the Rome Congress did not undervalue the importance of women's work in the home; on the contrary, they declared their belief: "That married women who are bringing up the children, who are the future citizens of the States, are doing work of as great importance to the community as those men and women who are producing material wealth, or giving remunerated services of hand or brain."

They declared: "That necessitous widows with dependent children should receive adequate pensions from the State or municipalities for themselves and their children."

While holding that husband and wife should have complete control of their earnings, income, and property, the Congress declared: "That in view of her care of the home and children, a wife shall have a right to a certain portion of her husband's income" . . . "that where the husband refuses to allow his wife the share of his income to which she is entitled, the Court may order a certain proportion of his wages or other income to be paid to her direct."

The Congress further asked: "That the law which in many countries permits a husband to disinherit his wife and child for no cause shall be amended so that the wife and children shall have claim to a reasonable proportion of the husband's estate at death."

We deny most emphatically that the resolutions passed at the Rome Congress are calculated to destroy family life.

On reading the manifesto of the I.C.W.L., one is forced to the conclusion that the President and her advisers fully expected that a congress of women drawn from every quarter of the globe, and professing every known creed, must necessarily pass resolutions contrary to Catholic principles; and in that expectation have misinterpreted both the resolutions adopted at the Rome Congress and the aims and ideals of the International Woman Suffrage Alliance.

L. DE ALBERTI.

From *The Catholic Citizen*.



## THE INTERNATIONAL LABOUR CONFERENCE AND WOMEN.

### Women Labour Inspectors.

MISS GOURD sends a detailed and deeply interesting article on the Labour Conference, which is given in full in French on page 46.

We here append a brief summary in English.

The Peace Treaties established an International Labour Organization, of which the International Labour Bureau is the permanent secretariat, and which has held annual conferences since 1919. By its statutes whenever women's question are up for discussion one at least of the technical councillors must be a woman (Art. 389, Sec. 2). Accordingly, the Washington Conference, 1920, which considered women in industry, that of Geneva in 1921, which dealt with women in agriculture, and that held at Geneva, October 22 to 29 of this year, included women delegates, but out of 42 countries represented, only ten sent women, viz., Canada, Denmark, France, Great Britain, Ireland, Italy, Japan, Norway, Sweden, and Switzerland, of which only Canada and Denmark sent full official delegates.

Did the women's organizations do their utmost to press their Governments to send women?

The question of women inspectors is one of the most important in the economic field. Chapter XIII, Art. 427, Sec. 9 of the Treaty stipulates that every State should include women inspectors.

The I.W.S.A. Executive Committee after its interview with M. Albert Thomas, director of the International Labour Bureau, decided to press in every way for complete equality of male and female inspectors, and it conducted an inquiry among women inspectors into the results of their experience. Those of England and Scandinavia demanded absolute identity of function, France, Germany, Italy and Switzerland want specialization. One complication is the tendency in some countries to appoint engineers as inspectors, on account of the development of machinery; in some countries this tends to exclude women.

The Bureau has inquired into the various aspects of the problem and laid a proposal before the Conference, that women inspectors should be employed on exactly equal terms with men, with the same functions and responsibilities. The I.W.S.A. supported this project and addressed a letter to all the delegates requesting their support for it.

Even this advanced feminist proposal was made still more radical by the Conference; especially at the instance of Margaret Bondfield, of England, and Betsy Kjelsberg, of Norway.

The recommendation was passed unanimously by the 79 delegates present.

## THE FOURTH ASSEMBLY OF THE LEAGUE OF NATIONS.

### Impressions of an Australian.

THE fourth assembly of the League of Nations met in a time of crisis, and that crisis was not underestimated by the delegates. Probably each of them felt, even unduly, that the League was more than ever on its trial. There was a sense of immense interests at stake, and a sense, too, that the League, in attempting to reconcile them, might avoid the Scylla of national prejudice only to be wrecked on the Charybdis of personality. Now that the danger is past and criticism is rife, this fact is harder to appreciate and is apt to be forgotten. Such and such action, however carefully devised to avoid humiliating a great Power or victimizing

a small one, could, it was felt, plunge Europe into war because of the temperament of a great man. No attempt to enforce justice without war, or, to put it another way, no attempt to avoid war without condoning injustice, could leave out of account the powerful personality of Mussolini.

As everybody knows, the Greco-Italian dispute was not dealt with by the Assembly till the day before the session ended, and then only on general lines. The Council and the heads of delegations conferring with members of the Council alone, were active in the matter at Geneva, until, on September 28, delegate after delegate, accepting the settlement as an accomplished fact, rose in the Assembly to testify to his faith in the competence of the Council and his disapproval of the actions that had brought it into question. But in the meantime much water had flowed under the bridge. At first, to new delegates, at least, all other matters, with the existence of the League apparently at stake, had seemed unimportant. But the valuable system of committees had got us to work, and mercifully, one had ceased devoting one's entire attention to the forest in order to give some of it to one's own particular group of trees, and it is unlikely that this process left any delegate, even the newest and surest, as doctrinaire as it found him. How many of us thought at the beginning, "This is a test case. Unless the League acts instantly, and demonstrates that reprisals, tolerated before the League came into existence, cannot now be taken with impunity, then our respective nations are asking for bread—nay, are paying for it—but they are receiving a stone, and we all might as well go home"? But at the end, in spite of incomplete success, in spite of what some people persist in regarding as failure, was there even one delegate who would have subscribed to the clear-cut doctrine so many had enunciated?

Probably not. For by two main routes wanderers came back to faith in the League of Nations. Action, together with more detailed knowledge of previous action in the various spheres of the League—and they are many—made it impossible to regard as useless, even if it groped somewhat in the sphere of politics, a body that was Argus-eyed in so many others. Thought, trying to get beyond details to principles, found latent inconsistencies in the demands that delegates themselves, to say nothing of the public, were making on the League. It analysed into at least three questions what had seemed the simple question of the utility of a League that might fail to settle the Greco-Italian dispute: Are there differences between the Powers of an all-embracing League of Nations and the League as it is? What are the functions of the latter? Is it fulfilling them? A sweeping negative in answer to the third seemed possible only for those who could give it also to the first question.

To an Australian, the presence of over fifty nations discussing the humanitarian business of the world was possibly more wonderful, and seemed more delicate a thing and more worth preserving, than to an inhabitant of any continent containing many equal races. Here, at least, was a channel prepared for that international co-operation that it is hoped will supersede war, and even if the stream be as yet meagre, the channel should surely be tended and conserved, rather than scrapped. But was the stream, after all, so meagre? The repatriation of prisoners of war, the really astounding recovery of Austrian finance—read the reports of a year ago, if you would realize the importance of it—the collection from world-wide sources of the data of the traffic in opium, and the means of checking it, the stimulus given to knowledge of the deep-seated problems of the trade in women, these are not little things. The connection of the League with the Governments means that, where the goodwill exists in the nations themselves, the League can move the machinery for effecting reforms. And that goodwill, in a given nation and on a given subject, perhaps limited to a minority in the State, yet exists from Persia to Chile and from Latvia to Siam. Now, it is difficult to say exactly where humanitarian activities

## NEWS FROM COUNTRIES AFFILIATED TO THE I.W.S.A.

### AUSTRIA.

#### New Elections.

ON October 21 the people of Austria went to the ballot. There were not only new elections for Parliament in five countries—Styria, Carinthia, Vorarlberg, Burgenland and Vienna—but also new elections for the Diets were arranged. In Vienna, which is an independent member in the Federal Constitution, the Diet is at the same time the Communal Council. Therefore, in Vienna the voters had to decide for the Parliament, the Communal Council and the District Councils.

In former years the elections have caused more excitement among the people. This time agitation began only a short time before the election day. Only the Social-Democrats, with their excellent and effective organization, were at work earlier. As antagonists of the Convention of Geneva and the methods of reconstruction, they criticized this work in the most violent manner. They also emphasized how much the tenants would have to suffer if the other parties, especially the Christian Socialists (our Conservative party), did better in the elections. We have a Bill for protection of tenants which enables people to lodge now without being burdened with higher rents. The Social-Democrats made use of an imprudent word of our Chancellor, Dr. Seipel, who is the leader of the Christian Socialists, and who said that this Bill must be revised in better times. This sentence was used in the election fight, and people were made nervous, fearing the possibility of losing their homes, not being able to pay for them. Too late the Christian Socialists replied. Trouble and excitement were raised and a great many of the people voted for the Social-Democrats in order to preserve their homes.

Besides these leading parties, there were still the National German party, the Democratic party, the Jewish, the Communist and the Czech parties, who joined in the electoral fight. But it was to be foreseen that only the two great parties would decide the fight. As the total number of the mandates for Parliament and also for the Communal Council was reduced for economical reasons, both parties made the greatest efforts to keep their political power. The other parties had no attraction for the voters, who knew that their votes would be lost if given to one of the small parties. But it must be said that especially the National German and the Democratic parties endeavoured to convince the electorate of the excellence of their programmes. Consequently, in the last weeks before the election the agitation was carried on feverishly.

As was foreseen, the two great leading parties, the Christian Socialists and the Social-Democrats, can record a great victory. The National German party lost its political predominance. But, together with the "Bauernbund," a peasants' party, it can raise the votes of the Christian Socialists in Parliament to the majority which the Government needs to continue its work. None of the other parties will be represented in Parliament, the Jewish party only in the Communal Council with one mandate. Only in the District Councils the other parties obtained some seats, but the work in these Councils is without any political importance.

Eight women were elected for Parliament, and nine for the Communal Council of Vienna.

Among the new women members of Parliament we welcome the Social-Democrat leaders, Adelheid Popp and Emmy Freundlich. Social-Democrats are also: Anna Boschek, Amalia Seidel and Gabriele Proft, elected in Vienna; Amalia Rauscher, elected in Wiener-Neustadt, and Maria Tusch, elected in Carinthia. It is to be regretted that the National German, Emmy Stradal, who was a member of Parliament, and was interested in all women's questions, does not return, as

end and political begin, but, as in the parallel case of the line between the animal and the vegetable world, it is yet easy to tell a cabbage from an elephant, so here, in the numerous cases where action is mainly humanitarian, the nations are increasingly willing that their efforts should be stimulated, organized and directed by the League. The danger here is not national rivalries, but national retrenchment. If in this sphere it is hampered by lack of money for what admittedly ought to be done, and for what it alone can do, then, indeed, the injury to the League will be almost beyond repair.

To an Australian, for the first time seeing the League at work, it was far from presenting that "amiable foolish face" imputed to it by an English author. One saw quickly through a certain superficial international sociability to the divergent political aims and political methods, in other words, to the nationalism of the States' members of the League. Let the question, say of opium, touch on the vested interests of—well, Ruritania, and a high-souled devotion to the destruction of the drug habit might suddenly give way to a keen-eyed attention to the vulnerable points in a neighbour's armour. "Who is Transcanalia that she should call attention to the defects in my country? Does she want to drive out a competitor?" But underneath this, yet again, there was, if not altruism, a growing desire to be thought well of in this commonwealth of nations, a strong objection to have one's nation accused of not playing the international game, a recognition that this international game was not the same as the national, and that its rules are different. Thus one saw powerful nations submit to direction in their mandated territories and extraordinarily sensitive to the criticisms of the Permanent Commission. One noted, too, that even the great nations sent big men to the League, and that the big men of the little nations had great weight. Here, again, it was clear that if the stream of international goodwill should ever be strong, the channel is begun for it.

That the forces of nationalism did not wreck the League in September is more wonderful than that it did not entirely triumph over them. It was extreme nationalism that inspired Italy; it was dread that national sovereignty might be impaired by the growth of a super-State that caused the great refusal of the Americans. It is national feeling that keeps out Germany. Within the League itself, the nations, to prevent the growth of a super-State, have decreed that the Council must be unanimous. Thus nationalism brought about the crisis and weakened the League in dealing with that crisis.

To war, the League bears much the same relation as preventive medicine to disease. The nations pay large sums on this branch of science; diseases, even epidemics, still occur. Then, the methods of preventive medicine are not drastic enough to stamp the trouble out. Yet this does not discredit preventive medicine. That the Fourth Assembly did not play a dominant spectacular part, but steadily brought all its powers of focussing opinion to bear, and left more direct methods to the diplomatists, does not discredit the League of Nations. That the League should bear the same relation to war as medicine, as a whole, to diseases, it must be strengthened. Nationalism exists. Even if its opponents could get rid of it, it is not clear that they might not "empty the baby with the bath." Yet an individual can experience a change of heart without losing his individuality, and the nations may school themselves by reason, or come emotionally, as seemed so possible during the ordeal of the war, to a deeper conception of their needs. Then a wider and better humanity will perfect a better and wider League. Meanwhile, it is by harping, as Aristotle said, that a man becomes a harper, and by practising virtue that he becomes virtuous. Thus, by constant co-operation, the nations may at last learn to co-operate, and they have the means to hand in the League of Nations.

JESSIE WEBB.



her party had to suffer a great defeat. Also the two Christian Socialists' women candidates in Vienna were not elected. But in Styria a member of this party, Frau Olga Rudel-Zeynek, well known as a remarkable advocate for women's rights, was returned. In the Vienna Communal Council were elected: The Social-Democrats Leopoldine Glöckel, Amalia Pölzer, Adele Bartisal, Käthe Königstetter, Marie Bock and Cäcilie Lippa; the Christian Socialists Dr. Alma Motzko-Seitz, Marie Wielsch, and Anna Strobl.

**The Association for Women's Political Interests in the Fight for Elections.**

In regard to the strict organization of the women voters in political parties, the "Association for Women's Political Interests" resolved to concentrate its electoral activity on the consideration of general demands of women. It has drawn up a questionnaire, which includes the most important and actual demands of women, and which was sent to the Viennese women candidates of all parties. This questionnaire occupied itself first of all with the principles outlined by the "International Women Suffrage Alliance." Each of these principles, "Equal Pay and Right to Work," "Moral Reforms," "Nationality of Married Women," and "Maintenance of Motherhood and the Illegitimate Child," were characterized by different questions in the spirit of the Alliance. The following questions were attached to it:—

If the candidates are ready to work for the reform of the marriage law and for the introduction of obligatory civil marriage?

If they will insist that at the reform of the Bill for the protection of tenants the rights of both, of the tenants and of the landlords, should be considered as much as possible, but that the arbitrariness of notice and the fixing of rents which existed before the war would be abolished for ever?

If they are ready to promote Parliamentary reconstruction in order to establish normal conditions in Austria?

If they are ready to work for new commercial treaties with other countries which would bring about a lowering of the cost of living?

If they are ready to oppose the protection of tariffs, and promote the idea of free trade?

If they are ready to work for the re-establishment of a complete freedom in traffic between the States?

If they intend to stand up for the establishment of boards of housekeeping, in the interest of the household and national economy, in the interest of housewives and household workers?

If they are ready to oppose all warlike and military endeavours, and to work for a peaceful reconciliation of nations and the support of lasting friendly relations with all States, at the same time preserving the national dignity and independence of our Republic?

It is interesting to state that the women felt first of all as members of parties, and not as women, when answering these questions. Not one of the candidates stood out quite personally. The Social-Democrat party has put forward most of the women candidates, and has given them favourable places. The six candidates of this party had this questionnaire answered by the "Socialdemokratisches Frauen Reichskomitee." They treated satisfactorily the four principles outlined by the Alliance, pointing out that they have proposed some of these demands. It is true that they mostly restricted themselves to the shortest answer by a simple "Yes." They promised to work for a reform of the marriage law, for the protection of tenants, but not for the raising of rents of the landlords, who suffer unjustly under the protection of tenants as it exists now. The question concerning reconstruction was answered by saying that they would work for the keeping of the Convention of Geneva, but for the adoption of other methods of reconstruction. The other questions were answered satisfactorily.

The Christian Socialist candidates did not answer. Frau Emmy Stradal, who was a hopeful candidate of the National German party, pointed out in a letter that she was speaking about all special questions in all electoral meetings. Lastly a letter came from the Democratic party, who has not given a chance to a woman because it was very doubtful if this party would gain a seat at all, but which was interested to hear the "Association for Women's Political Interests." This party pointed out that their programme covered most of the women's demands, but they could not work for the abolition of regulation in the interest of the public health. But the party promised their special support for the reform of the nationality of married women.

The "Association for Women's Political Interests" arranged a meeting in order to speak on the women's demands and the attitude of women's candidates towards these demands. This meeting was attended very satisfactorily and the discussion which developed was very interesting. Once again this meeting made it clear that it is a necessity to join closely the Democratic women in order to make more efficient the votes of these women in coming elections. The non-party activity of our association has the effect that these women, who first of all are interested in the women's movement, and who are not organized on the right or on the left, began to become unsteady and to come under other political influences. It is therefore to be expected that the political education of women in the real democratic spirit will be tried more energetically in future.

**The Elected Women—Some Autobiographical Notes.**

Adelheid Popp is one of the most remarkable appearances in the women's movement in the world, and at the same time is an example of what a high-minded and intellectual woman may obtain if she bends all her energies to one aim in life. Who would not be moved by the simple records of Adelheid Popp?

**ADELHEID POPP.**

"I was," so tells Adelheid Popp, "born on February 11, 1869, a workman's child, who at the age of 10 was engaged in home industry, and at 15 had to go to the factory. My incomplete school education I completed by self-education. At the age of 21 I became a Socialist woman of my own conviction when I read the first workmen's papers. At the age of 23 I became manager of the first Social-Democratic women's paper in Austria. In 1893 I began my agitations among the domestic servants, and headed the first strike of female workers. Often denounced, I was sentenced in 1896 to a fortnight's imprisonment by the Assizes, because I had written against marriage, which is founded on money and speculation. At the age of 32 I became a widow who had to educate two children."

In the "History of a Woman Worker," a book to which August Bebel has devoted an introduction, Adelheid Popp tells of her sad, discouraging childhood; of her youth, which was burdened with bitter experiences, and with much work of her inner development, which, overcoming all difficulties, led to a high mental development; of her marriage, which brought her much happiness, but also the grief to see her beloved husband languish, and to lose him after nine years of married life. Long ago Adelheid Popp became a strong personality who was fully aware of her capacities, for a long time the beloved leader of women workers. But we perceive that the remembrance of all she went through still burns in her soul, and instigates her to help the women workers and to show them the way to personal development.

Very interesting is the self-biography of  
**EMMY FREUNDLICH,**

a brilliant speaker and a versatile talent.

"My father was working in politics, and our home in Aussig was therefore closely connected with all political events of Northern Bohemia. Even as a child I heard



**EMMY FREUNDLICH.**

many political things discussed. At the age of 11 I began to read newspapers and to be interested in politics. My education was such as middle-class girls always have. I was sent to a boarding-school in Dresden, and, by reading much, I began to be interested in the great problems of mankind. My parents died very early, and at the age of 19 I was an orphan with a great liking for independence. At the age of 21 I began to work for the Social-Democratic party. Here I found an opportunity for development, and I have never repented having gone my own way. I soon got married, and then lived for 11 years in a small town of Northern Moravia, and was nothing but a faithful soldier in the great army of workmen, in which I soon became a popular helper. When my husband left the party I got divorced, as my activity in the party, my contact with a large world-wide movement, was more valuable and indispensable for me than my marriage. At that time I removed to Vienna, where I soon was elected in too many corporations. During the war I was a member of the Council of Feeding the People, the first public corporation that has called in women as members in Old Austria. Since 1919 I am a member of Parliament, and above all interested in economic questions. From 1919-1922 I was Director in the Ministry for Peoples' Feeding, the first woman in a leading position in an Austrian Ministry. Since 1922 I am President of the International Co-operative Women's Organization, and since 1923 I am referent in the Chamber of Workers and Employers."

In a short but very characteristic way,

**AMALIE SEIDEL,**

who is active as secretary of a trade union, tells her growth.

"I was born in 1876 as child of a metal worker in Vienna, and attended schools for eight years. Then I was for some time a domestic servant, and went in 1892 as an unskilled worker into a factory. When I explained to my fellow-workers in a pause of work that we should organize, I was dismissed. I found work at another firm, committed the same crime and was dismissed again. But the women workers did not take it calmly, and began a strike which was joined by the workpeople of three other factories. Thus the first strike of women workers in Austria came about, whose aim it was to have the working time reduced from 13 to 10 hours, for freedom of combination, and for my re-engagement in the concern. The strike met with full success, and brought me immediately in the workmen's movement, to serve which by my agitation is my dearest occupation."



**ADELHEID POPP.**

**AMALIA RAUSCHA,**

who was elected in Wiener-Neustadt:—

"I was born in 1878 as a daughter of a locksmith. My father died early, my mother earned our bread as washerwoman. We were four children. I had scarcely left school when I became a domestic servant; later on a factory worker. Even at the age of 16 I was interested in the Social-Democratic party, and became a zealous co-worker. At the age of 22 I married a turner in a steam-engine factory. Later he became a cashier in a co-operative association. In 1919 I became a Member of Parliament."

**OLGA RUDEL-ZEYNEK,**

who is the only Christian Socialist woman in Parliament. In spite of her belonging to a Conservative party, Olga Rudel-Zeynek is a progressive woman, always ready to stand up for women's interests.

"My biography is not the ideal of a Member of Parliament. I began too late with this activity for that. But then I got quite absorbed by it. I was born in 1871, in Olmütz. My father was a higher employee of the State; my grandfather, from my mother's side, the well-known mathematician, Dr. von Mocnik. My education was the usual one of girls of better families. Added to this was, after my marriage with a higher officer, the lively object-lesson that life in different places gave me. Finally, at the outbreak of the war, I lost, as wife of the commander of a regiment in Tarnopol, my home and all my belongings, and, like many other fugitives, I found shelter in Graz. My further war novel brought about my divorce, and I decided to devote myself to literary and social work. I began to work with the Catholic Women's Organization, gave lectures, and wrote for different magazines and stories for children. I was suddenly turned from this kind of work by woman's suffrage. I was requested to be a candidate, and so I came into political life, which brought me to Vienna."

**ANNA BOSCHER**

has not sent any biographical data. She was also a working woman, and she is now active in the commission of a trade union. A working woman was also

**MARIA TUSCH,**

who was elected in Carinthia, and the eighth of the elected women,

**GABRIELE PROFT,**

earned her bread as a domestic servant.



#### A Meeting of the Association for Women's Political Interests.

In a meeting which was arranged by the "Association for Women's Political Interests," a short time after the elections were over, the member of the board of this association, Maria L. Klausberger, spoke under the impression that the middle-class people who are not Conservative voted to the right or to the left—in an excellent manner on the necessity of the political education of the middle-class women and of the middle-class men. She explained how it would be possible to secure this aim by a lasting critical judgment of all political events and of all Parliamentary action. It is to be hoped that this lecture, which was followed by a very thorough discussion, will be the first step to a more general political education of middle-class women and men, and that, perhaps, out of this group of electors, who will watch Parliamentary work with full interest, an association will be founded which, overcoming the systems of the parties, will lead the constituency to an impartial consideration of political life, and to a clearer realization of their own political position.

GISELA URBAN.

Vienna, November, 1923.

#### CHILE.

##### President Alessandri of Chile Supports Woman Suffrage.

THE I.W.S.A. has received a personal letter from President Alessandri, in which he says that one of the points in his programme is the granting of civil rights to women, which is the indispensable basis for obtaining subsequently full and complete rights.

#### DENMARK.

##### Women M.P.'s Ask for Legislative Reforms in Favour of Women.

AT the recent debate in the Folketing on the Budget, during which, according to our Parliamentary customs, all sorts of questions may be put to the different Ministers, Mrs. Mathilde Hauschultz, barrister at the Court of Appeal (member of the Conservative party), rose to ask for several legislative measures in the interest of Danish women. The points raised by Mrs. Hauschultz have all been advocated by "Dansk Kvindesamfund" (affiliated to I.W.S.A.), several of them again and again for years, and, of course, it is a help for us to have them supported by a woman M.P. in Parliament.

Mrs. Hauschultz first appealed to the Minister of Justice for a speedy bringing into Parliament of the second part of the Marriage Law, for which we have now been waiting for years.

##### Criminal Assaults.

A revision of the Danish Penal Code has been in preparation for several years. A Royal Commission of experts has handed in to the Minister a draft, but it may take a long time before it is brought before Parliament and passed into law. In the meantime Danish women are anxious that measures be taken giving more security for women and children against criminal assaults, often committed by recidivists, who commence their crimes after rather mild punishments according to the actual law. Mrs. Hauschultz, therefore, asked of the Minister of Justice, in the name of the thousands, nay, hundred thousand men, and particularly women, that this special part of the code be revised separately, without waiting for the complete revision of the Penal Code, in order to give more efficient protection for women and children.

Next, Mrs. Hauschultz asked the Minister to cause an amendment in the present law, which allows the rejection of a certain number of jury members. It is a fact that women are already scarce on the jury lists. According to the present law, the prosecution and the defence may each reject four jury members, and this rule is used by the defence—desiring to act in the interest of clients, because women are believed to be more severe than men in such questions—to reject



OLGA RUDEF-ZEYNEK.

women jurors in cases regarding criminal assaults against women and children. Mrs. Hauschultz, who, by the way, did not concur in the current opinion of the defence, that women are always prejudiced against the accused in such cases, asked that women jurors should not be rejected for the sole reason that they are women. She advocated an amendment to the existing rule to the effect that, if a woman be rejected, another woman shall take her place. But in any case women ought to be put on the jury lists at least in the same number as men. If this was done, it would be impossible that women should in many cases be kept out of the jury-bench.

##### Married Women Traders.

Finally, Mrs. Hauschultz put two demands to the Minister of Interior:—

That a law be presented admitting married women, on an equal footing with men and unmarried women, to obtain licences for carrying on trade.

##### Women's Nationality.

That an amendment be passed to the present law to the effect that a Danish woman marrying a foreigner retains her Danish nationality as long as she stays in Denmark, and that in such cases where a Danish woman, having married a foreigner and lived abroad, returns to settle down in her native country, she may regain her Danish nationality solely through handing in to the proper authorities a declaration that she wants again to be a Danish citizen. It is without common sense that a daughter of our country, returning perhaps as divorced or as a widow, should be obliged, after procuring no end of certificates, to solicit for and wait a long time before she may regain her Danish nationality.

Mrs. Elna Munch (of the Radical party) also asked the Minister of Justice for the second part of the Marriage Law, and she expressed the wish that it should be framed in such a way that it would be acceptable to the Democratic parties in Parliament.

Further, Mrs. Munch asked for measures against the numerous criminal assaults committed against children. Mrs. Munch was not asking for severer punishment as a general rule. She was of the opinion that in many cases it was necessary to look on these criminals as patients, on whom punishment was of no effect. In such cases she recommended criminal asylums as the right place for such individuals.

LOUISE NEERGAARD,  
Secretary of Dansk Kvindesamfund,  
Copenhagen, November, 1923.

#### EGYPT.

THE King has conferred the fifth class of the Order of the Nile on Mlle. Nabaouia Moussa, Director of the "College for the Progress of the Egyptian Girl," and Inspector of Government Girls' Schools.

Mlle. Nabaouia Moussa is the first Egyptian woman to obtain this distinction, and we offer her our hearty congratulations.

#### GREAT BRITAIN.

##### The National Union of Societies for Equal Citizenship.

RUMOURS of an early general election have been afloat for some weeks, but no one suspected that the country would be plunged into the turmoil of another election before Christmas. Regrettable though an election at this juncture may be from many points of view, it has the effect of rallying straggling supporters of the Woman's Cause that nothing else has. Money flows more readily, and workers appear more quickly than on any other occasion, and reports from our Societies in different parts of the country indicate remarkable energy in meeting an unexpected political crisis. At headquarters, the staff has been enlarged and lightning preparations made to deal with the situation as adequately as possible. Deputations to the different political parties were hastily arranged to plead the claims of women candidates; efforts were made to secure the inclusion in the party manifestos of a statement regarding political and economic equality for women with men, successfully in the case of the now re-united Liberal party as well as the Labour party, but unsuccessfully so far as the Conservative party is concerned; literature for election distribution has been revised and scattered broadcast; a questionnaire to candidates issued through our Societies in the constituencies, and last, but not least, a group of voluntary workers sent to six constituencies in which women candidates are standing.

##### Parliamentary Bills and the Election.

This election, like that of last year, comes as an extinguisher of hopes, and means that once again we must make a new beginning with legislative reforms whose prospects were beginning to be rosy. The Legitimacy Bill, the Separation and Maintenance Orders Bill would in normal circumstances have passed into law before the end of the year but for this blow to our hopes. As to the Equal Guardianship of Children Bill (to give it a popular title), about which we have written so often in these columns, history has once again repeated itself in a most unpleasing way. The joint committee, consisting of equal numbers of members of the House of Lords and of the House of Commons, appointed by the present Government has had its proceedings brought to an abrupt close by the dissolution of Parliament, in exactly the same way as its predecessor, the joint committee appointed by the last Government a year ago. Well, Suffragists are inured to disappointments and have learnt to waste no time bemoaning the past, but to start immediately preparing for the future, and already plans are in train for campaigns in the new House of Commons.

##### Prospects of Women Candidates.

Already thirty-five women have come forward as candidates. Many of that gallant band are fighting to win seats not held by their party, and only a handful appear to have good prospects of success. The fact that this election appears to be regarded as a sort of referendum on the question of tariff reform adds to the difficulties of women candidates as well as of women's

organizations, as this dominant issue elbows out questions of social and legislative reform of special concern to women voters. At the same time, all candidates, men and women alike, are not slow to point out that questions of protection and free trade, with their effect on prices, specially affect women, who are to a large extent the purchasers of the community.

Readers of this paper will be specially interested in the candidature of Mrs. Corbett Ashby, who has had the courage to contest as a Liberal candidate a strong Conservative constituency a second time. Other candidates well known to readers of other countries are Mrs. Ogilvie Gordon, Mrs. Oliver Strachey, Miss Helen Frazer and Miss Margaret Bondfield. The three women who have already held seats, Viscountess Astor, Mrs. Wintringham and Mrs. Philipson, are all standing again. The magnificent records of the first two in the House make their safe return a matter of national importance; Mrs. Philipson, who only made her maiden speech on the last day of the session just closed, is, of course, less well known, but it is earnestly hoped that those three women will be returned, and that they will be reinforced by a group of new women representing different parties and types of experience. Readers of this paper will join us in hoping that the five women whose names are given above will form part of this new group.

ELIZABETH MACADAM.

15, Dean's Yard, Westminster, S.W. 1.

#### Women's Freedom League.

The whole efforts of the Women's Freedom League are now being transferred to election work.

First and foremost, we are appealing to all our members, friends and sympathizers (men and women) to give every possible support to the woman parliamentary candidate whenever one stands for election in their district.

When there is no woman standing we are getting our Branches, Groups and Members to send a questionnaire to all men candidates, asking what they are prepared to do, if elected to the House of Commons, to secure equal political rights and equal civil rights for women with men; whether they will do their utmost for the relief of unemployment amongst women by securing that an equal amount shall be spent on schemes of work or training for workless women, in proportion to their numbers, as on schemes for unemployed men, remembering that for every four men unemployed there is one woman unemployed; and, further, whether, in order to relieve the pressure in the Labour market, they will urge upon whatever Government is in power, that boys and girls should be kept at school until they are sixteen years of age, with maintenance, if necessary; and we are urging all our members and friends to vote only for those candidates whose replies to these questions are the most satisfactory from our point of view.

We have also written to Mr. Baldwin (as head of the Conservative party), to Mr. Asquith (as head of the Liberal party), and to Mr. Ramsay MacDonald (as head of the Labour party), asking each to make a public statement as to what his party is prepared to do, if returned to power, to secure equal political rights for women and men; and to secure the enforcement of the provisions of the Sex Disqualification (Removal) Act, so that marriage shall be no excuse, reason or justification for the dismissal of women from the Civil Service, from work under local governing bodies, or from private employment.

In every district we are making a special appeal to women to use their vote at this election and make the political power of women felt throughout the country. If this is done we are convinced that the women of Great Britain will have an infinitely better chance of securing equal political and equal civil rights from the next Parliament than they have ever had before, and that at the next general election they will vote on equal terms with men.

FLORENCE A. UNDERWOOD.



**ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE.**

At an extraordinary general meeting of the Catholic Women's Suffrage Society, held at Caxton Hall, on October 20, it was resolved that the Catholic Women's Suffrage Society should in future be known as St. Joan's Social and Political Alliance. This was in accordance with the decision made at a general meeting held on June 23, that the name of the Society should be changed owing to the difficulties of international co-operation occasioned by the ruling of the Holy See that "no society, calling itself Catholic, may take part in or be officially represented at any meetings of a non-confessional, Protestant, or neutral nature."

The Rev. Dom Gilbert Higgins, speaking in favour of the name "St. Joan's Social and Political Alliance," urged all members to march forward, shoulder to shoulder, helping one another by sympathy, suggestions and assistance of every kind. He made a strong appeal in favour of the young, he hoped the Society would never reject a suggestion or new idea because it came from a very young member; the young were venturesome and often received new light. He hoped the Society would hold as many meetings as possible, and that every member of the Society would be proud of it and enthusiastic in its support. He wished the Society every success under whatever name it was known by.

By request of St. Joan's Social and Political Alliance, our associate, the Rev. Dom Gilbert Higgins, C.R.L., will offer Mass on polling day, December 6, "to beg Divine guidance on the men and women electors." All members of the Alliance have been asked to pray, and to offer up Holy Communion for this intention.

**Questions to Parliamentary Candidates.****1. Equal Franchise.**

Will you urge the Government to bring in and pass into law a Bill giving votes to women at the same age and on the same terms as men?

**2. Equal Moral Standard.**

Will you support legislation—

- (a) To abolish the present one-sided solicitation laws, which apply only to women?
- (b) To raise the age of consent for boys and girls to 18?

**3. Women Police.**

Will you support legislation to establish an adequate number of women police, with full powers of arrest?

**4. Equal Pay and Opportunities.**

Will you support legislation in favour of equal pay and equal opportunities as between men and women, whether married or unmarried, for training, entry into and promotion in professional and industrial work?

**5. Unemployment.**

Will you urge the Government to undertake that any sum of money for the benefit of the unemployed be divided equally between men and women in proportion to their numbers?

**6. Widows' Pensions.**

Will you support legislation in favour of pensions for widows with dependent children?

**7. Divorce.**

Will you oppose any legislation to increase facilities for divorce?

**8. Married Women.**

Will you support legislation—

- (a) For the separate taxation of incomes of married persons?
- (b) Giving a married woman the right to retain or change her nationality?

**9. Guardianship of Infants.**

Will you support legislation—

- (a) To give wives equal rights and responsibilities with their husbands as regards their children?
- (b) To make the father of an illegitimate child equally responsible with the mother for its maintenance?

**PORTUGAL.****Anti-Alcohol Law.**

MME. ADELAIDE CABETTE, President of the Portuguese National Council of Women, writes that the Council is very pleased with the Women's victory in securing an anti-alcohol law. The Council's organ, *Alma Feminina*, published a series of articles by Mme. Cabette urging this reform.

The law forbids:—

- (1) New drinking shops within 500 metres in Lisbon and 200 metres elsewhere of public buildings, especially schools; or within 500 metres of existing drink shops.
- (2) Access by children under 15 to wine shops, on pain of imprisonment of the proprietor.
- (3) The sale of liquor between 9 p.m. and 6 a.m.

The Minister of Commerce will nominate a technical committee to study the best means of using alcohol for power, lighting and heating.

**THE WOMEN'S LITTLE ENTENTE.**

THE first Congress of the Women's Little Entente met at Bucharest in November. Representatives from Czecho-Slovakia, Jugo-Slavia, Poland, Greece and Roumania took part, under the Presidency of Princess Alexandrine Cantacuzene.

All the countries represented had instituted an inquiry in their country on the entry of women into politics and received much support from leading men.

The Women's Congress agreed to work for Peace, for Woman Suffrage, the organization of Labour and the League of Nations.

The next Congress will take place at Belgrade next year, and will include an exhibition of women's work.

The Congress was supported by the National Council of Women and by the intellectual leaders of Roumania, and many brilliant public receptions were held in its honour.

The following resolution was passed:—

"Considering that in nearly all civilized countries, especially since the war, women enjoy the same civil, political and municipal rights as men; that everywhere women's emancipation has had the best results, developing a civic conscience in her; that women at the present day refuse to remain passive and deprived of their rights, the Conference of the Women's Little Entente expresses the hope that the emancipation of Greek, Roumanian and Jugo-Slav women should be carried out as soon as possible."

This resolution was presented to the Minister of the Interior of Roumania, November 6, 1923.

N.B.—The full report in French will be found on page 46.

**U.S.A.****Pan-American Women's Conference.**

COLUMBUS DAY, October 12, was celebrated by simultaneous meetings, in the capitals of North, Central, and South American countries, of the several sections of the Pan-American International Committee of Women, which was created by the Women's Auxiliary Committee of the United States of the Second Pan-American Scientific Congress.

In Washington the three conferences of the day were held in the Pan-American Union Building, which is a successful adaptation of South American architectural motives, with a central roofed patio and a conference hall without other decoration than the excellent proportion of pillars, pilasters, and fenestration. In the angle of the cornice at each corner of the hall is a shield bearing the word "Pax," expressing the purpose of the union of the Americas.

Mrs. Robert Lansing, chairman of the United States section, whose husband was Secretary of State when the International Women's Committee was organized in 1915, presided at the morning session. Dr. L. S. Rowe, Director-General of the Pan-American Union, made the opening address, suggesting, as the most important immediate change in legislation the women of all the Americas can unite to secure, a law in each State and country giving the working woman everywhere the right to control her own earnings.

"Achievements of Women in the Past" was the topic of the session, and Miss Mary Emma Woolley, President of Mt. Holyoke College (for women) discussed women in education. Three women, Emma Willard, Mary Lyon, and Catherine Beecher, she said, stand out nobly in the pioneer work of fitting women for democracy. After these, a notable friend to her sex was Miss Garret, who gave money to John Hopkins Medical School, in Baltimore, on condition that it receives women students on equal terms with men students. In 1920 women in the teaching profession in the United States numbered 663,958, a larger proportion of women teachers to men teachers than in any other country. Women's colleges and other institutions open to women have founded fellowships and scholarships exclusively for the young women of other countries. Students from Central and South America, England, France, Spain, Italy, Czecho-Slovakia, the Near East and the Far East are able holders of these scholarships at present.

"A sacred obligation rests on us women of the twentieth century," Miss Woolley said in closing, "to do our part in the salvation of the world's future by teaching and inspiring a new international spirit."

Mrs. Thomas Winter, President of the General Federation of Women's Clubs, dealt with women in literary work, and said, "No two poems are more expressive of America than Julia Ward Howe's 'Battle Hymn of the Republic,' and Katharine Lee Bates' 'America the Beautiful.'"

Mrs. Anna Garlin Spencer's paper on the achievements of women in religion and through religious agencies was read in her absence. Mrs. Spencer has been a minister, a teacher, and of late years a lecturer at Columbia University.

The Roman Catholic Church, she said, has 172 religious orders of women in the United States, with at least 100,000 members, 20,000 or more of whom are engaged in hospital work, and a large number of the remainder acting as teachers. Women furnish from 90 to 95 per cent. of the active workers in Roman Catholic charity, educational and social work.

In the Protestant Church social evolution has brought about a movement for democracy in church government, and a second movement toward equalizing the rights and duties of men and women. The supreme example of these tendencies is the Society of Friends, or "Quakers," in which sect business is carried on in Men's Meetings, Women's Meetings, and in Joint Meetings of both sexes. No formal action is taken by the Meeting in general in which there is not full unanimity.

The Universalist denomination was one of the first, if not the first, to ordain women to the ministry, and has 57 regular ministers and twelve licentiates. The Disciples of Christ, the Unitarian body, and several divisions of the Baptist body allow women to become ministers.

Mrs. Spencer sees a general movement toward specialization in official church service, leading toward separation of the administrative, the teaching, and the social leadership into distinct professions. If such specialization becomes the rule, she looks to see women gravitate naturally toward the practical, the educational, and the socially administrative elements of what is now a composite leadership in religious ministry, rather than to the pulpit.

Mrs. Spencer sketched the work of the non-sectarian Y.W.C.A., seeing in the relation of its leaders "to the Roman Catholic women of light and leading in South America a hopeful and fine illustration of a broadening mental outlook and a widening spiritual sympathy."

"Christian Science, so-called, the one religion that looks on a woman as its supreme leader," said Mrs. Spencer, "is one that places men and women side by side in its official leadership as 'readers' or 'healers,' and is a striking phenomenon."

Miss Grace Abbott, chief of the Children's Bureau, United States Department of Labour, talked of humanitarian service and chose Dorothea Dix as exemplar, tracing her work for prison reform and for more humane treatment of the insane, in her own country and in Europe, and her work as organizer of the nursing service of the Federal Army during the Civil War.

Among later women, Miss Abbott mentioned Dr. Josephine Baker, of New York, in the field of child hygiene, and Mrs. Josephine Shaw Lowell, to whose devoted efforts was due the pioneer work of the New York Charities Aid for the establishment of a State reformatory for women, for the segregation and care of feeble-minded women, for better care of dependent children, and finally the organization of the Consumers' League to fight industrial inequality.

Miss Abbott looked forward "to the day when the women of North and South America can join together really to abolish poverty, to insure to all children the opportunity for full development, and to organize an international goodwill and understanding which will end both the suffering and demoralization of war and the danger and costliness of armed peace."

The afternoon session of the conference, with Mrs. Archibald Hopkins in the chair, was devoted to the achievements of the women of to-day, and began with a talk on achievements in home-making and the home by Mrs. W. B. Melony, Secretary of the Advisory Council on Better Homes. Miss Sophronisba Breckenridge, Dean of the School of Civics and Philanthropy, of the University of Chicago, took "Women in Industry" as her subject. There are, in round numbers, 8,000,000 women—one in every five women of more than ten years of age—gainfully employed. In 1900 there were 303 occupations open to women, and women in 295 of them. In 1910 there were 428 occupations open to women, and women in 420 of them. By 1920 the number of occupations increased to 640, and in 616 of them women were busy. Nineteen occupations absorb three-fourths of women workers. In 1920 there were 243 policewomen in the country, and in many occupations women have risen to executive positions. Certain other kinds of work, such as nursing, have risen from mere unskilled labour to the rank of trained professions.

Because the men and women differ in physiological and social responsibilities, and women are at an economic disadvantage because of these things, Miss Breckenridge believes that protective legislation is necessary for women in order to make the opportunities of women equal to those of men. The protective programme, she said, is one of the "rules of the game," without which it cannot be fairly played.

Dr. Esther Lovejoy, Chairman of American Women's Hospitals, followed with "Women in Professional Life."



"Three generations ago," she said, "the first woman physician graduated in the United States. She had great difficulty in finding a school willing to grant her a degree. Now practically all medical schools are open to women, and there are 6,000 women physicians qualified to practise in the United States. A large number of women are engaged in research work, preventive medicine and health education. . . . In 1917 the Medical Women's National Association organized the American Women's Hospitals. . . . Hospital and dispensary service has been conducted in France, Serbia, Russia, Turkey, the Republic of Armenia, Greece, and the Islands of the Aegean Sea. . . . In Greece alone during the month of April the American Women's Hospitals cared for 22,602 different patients."

The next speaker was Miss Julia Lathrop, former Chief of the Children's Bureau, and now President of the Illinois League of Women Voters, who made an address on "Women in Public Life," urging women to become candidates for public office, and emphasizing the lengthened period of usefulness after their children are grown which modern increased expectation of life has given women.

"It is the grandmother of the future who is destined to bring a rich contribution of wisdom into her service in public life. From the ranks of the Pan-American grandmothers we shall have public officers, legislators, and statesmen of the highest type," she said.

Miss Lathrop presided at the evening session with which the conference ended, introducing the Secretary of State, the Honourable Charles Evans Hughes, who stressed the friendly relations among Pan-American countries, seeing no serious disagreements anywhere, but a general growth of a feeling which has made "armament chiefly a European, not an American, problem."

The same note of international amity was sounded by Miss Mabel Boardman, Secretary of the Central Committee of the American Red Cross, and by Mrs. Maud Wood Park, President of the National League of Women Voters.

"If this half the world can live in peace, neighbour with neighbour, and continent with continent, if the rights of all countries on our side the world can be kept inviolate by common understanding and agreement, if the spirit of international friendliness and co-operation can keep this half the world in peace and prosperity and content, we have a great object-lesson to present to the countries across the ocean. . . . Nations which understand each other do not go to war; and if the individuals of one country understand the individuals of another country, those two nations will dwell in concord. I look to such organizations as this to help on the work of setting an example of peace. I look to such organizations as this to make it certain that to the call of the future we shall be able to return the promise of soundly founded and abiding peace."

Dr. Enrique Olaya, Minister of Colombia, speaking in Spanish, emphasized the significance of such international organizations as the committee.

"No thought, however constructive, no social reform, however comprehensive and intense, can hope to succeed and endure if it lacks the support and enthusiasm of women," he said. The Pan-American ideal is not limited by the mere political relations between the respective countries and their Governments. It signifies a drawing together and a strengthening fraternity, in a new spirit, for the generations to come. It implies that we must so act that between the peoples of this continent jealousy and rancour shall be entirely replaced by that sincere confidence which is the basis of all true friendship. . . . that the differences of race and speech shall no longer be barriers which isolate and divide, but, instead, factors of mutual advantage, in those elements of superiority and perfection which they embody. "The occasion which has brought us together to-day in the halls of the Pan-American Union, and which at this same hour is being celebrated in every capital of the South and Central American Republics, is a harbinger of victory and a sure promise

of success. The ideals of the clear-sighted women who have initiated this work must never be frustrated by disillusion and disappointment. Around them will surely unite their sisters and companions of the American Continent. Let us then hail this initiative with fervent hope and faith, secure in the belief that it is the forerunner, the herald, of a lasting fraternity, a symbol of justice and an augury of peace—the three great virtues upon which rest the future greatness and well-being of mankind."

## NATIONAL LEAGUE OF WOMEN VOTERS.

### WOMEN'S REPORT ON AFTER-WAR EUROPE.

AT the fourth annual convention of the National League of Women Voters, in Des Moines, Iowa, last spring, five members of the League delegation to the Congress of the International Woman Suffrage Alliance in Rome were appointed to visit European countries after the Congress and talk with women about the effect of the war on the status of women and on women's possible and actual work for peace through international co-operation. The five members chosen for the woman-to-woman commission were Mrs. Maud Wood Park, President of the League, Mrs. Ann Webster, of New Mexico, Chairman of the League Committee on Social Hygiene, Mrs. Gifford Pinchot, wife of the Governor of Pennsylvania, Mrs. James Paige, of Minneapolis, member of the Minnesota Legislature, and Mrs. James Morrisson, of Chicago. On October 22 the commission presented to the President of the United States a summary of its report, containing the recommendations that all opportunities for international co-operation be welcomed; that advantage be taken of all opportunities for international intercourse by individuals and organizations in meetings for common purposes; that children be trained to understand the importance of peace as essential to civilization, and that the United States enter the Permanent Court of International Justice.

The Board of Directors of the National League of Women Voters, which includes all officers and the seven regional directors, each of whom represents approximately a seventh of the United States, met at headquarters in Washington, October 27-29, in mid-year session. It was decided to hold the next annual convention at Buffalo, New York, April 24-26. As Buffalo is near the Canadian border, many Canadian Leagues of Women Voters have been invited to send representatives, who will be seated in the convention hall, and will be granted all privileges of delegates except the right to vote.

The National League will work to bring out at least 75 per cent. of the possible vote in the Presidential elections of November, 1924, and is already at work in many States securing registration of voters in anticipation of the general election of next year. In 1920 fewer than fifty per cent. of the qualified voters cast their ballots. The Board of Directors authorized the issuing of an appeal to the public, which was signed by Mrs. Harriet Taylor Upton, Vice-Chairman of the Executive Committee of the Republican National Committee, Mrs. Emily Newell Blair, Vice-Chairman of the Democratic Committee, and Mrs. Maud Wood Park.

The appeal reads:—  
"The rock upon which this nation was founded is the principle of self-government. Because this is true, loyal American citizens, whatever their political faith, should join in the effort to get out the vote at every election in order that decisions which concern the welfare of town, county, state, or nation shall be made, not by a minority of the citizens, but by the majority."

## THE PAYS DES IROQUOIS—THE SIX NATIONS OF GRAND RIVER.

THE Alliance has recently been asked to take up the question of certain alleged injustices suffered by the women of the Pays des Iroquois, and the following details received in a letter sent to us in answer to some inquiries will probably be of interest to our readers.

The Six Nations are governed by the wise old laws of Hiawatha and his Chiefs, which are greatly admired. It is probably in memory of the woman who inspired Hiawatha and Dekanawideh to form (or renew) a League of Nations to preserve peace in the sixteenth century, that ever since then the *women* of the six peaceful nations who responded have had the privilege of naming the Government or Chiefs who form the Council of the Six Nations, i.e., seven Chiefs from each nation. I understand the women watch the career from boyhood of each before choosing him as worthy. These people have long had the referendum and woman suffrage and other sage laws, and are an example to all the Red Race in their lives of industry and self-support as agriculturists. They have their annual agricultural fair, which compares favourably with any in America. The Council meets in a fine building with great ceremony always, when the old wampum belts—relics of the past—are carried in. They have a Speaker and a Secretary. A certain proposal from Canada was recently addressed to 'the Chiefs and Warriors' and the males of 'over 21' were asked to vote to ratify any settlement, but the Council answered wisely in the negative, including the complaint that the *women* of Grand River had been overlooked."

## BOOK NOTICES.

IN view of pressure of space this month only the briefest notices of books are possible, but we desire to call attention at once to two useful books for women. A review of Mrs. Catt's book, "Women in Politics," is unavoidably held over.

"WOMEN AT WORK IN THE LEAGUE OF NATIONS," price 6d., by D. M. Northcroft, has a preface by Mrs. Corbett Ashby, and is, as its name indicates, a survey of women's work in the Assemblies, in the secretariat, on permanent and temporary commissions, in the International Labour Office, and at the International Labour Conferences. Biographical sketches of all the women members of any of these bodies are included.

"THE WOMAN'S YEAR BOOK, 1923-1924," 5s. net, published by Women Publishers, 170, Strand, London, contains a survey of women's history, progress and activities, with special sections on Women and the Law, Education, Women's Occupations, Sport, the Labour Market, Professions and Careers, Banking and Investment, Social Work, the Co-operative Movement, International Situation, the League of Nations, and many other departments of women's activities. Among the contributors are Mrs. Henry Fawcett, Miss Chrystal Macmillan, Dame Rachel Crowdy, Miss Lilian Barker, Professor Winifred Cullis, Miss Margaret Bondfield, and very many other experts in all departments.

*International.*—Another women's conference. The National Women's Party of America has decided to call within a year an International Women's Conference "to deliberate on common problems, and to end the present subjection of women."

They have appointed Mrs. Oliver P. Belmont as chairman of a committee to communicate with Feminist leaders and to fix a date for conferences.

*International Prize Fellowship.*—Mrs. Muriel Onslow has won the International Prize Fellowship of 1,000 kronen, offered by the Swedish Federation of University Women for research in science. Mrs. Onslow, who studied at Cambridge, has done important research work into the bio-chemistry of the respiration of plants.

## Miss JESSIE WEBB.

Alternate Delegate for Australia at the League of Nations.

MISS JESSIE WEBB is a Senior Lecturer in History at Melbourne University; she is a Vice-President of the Victoria Branch of the International Federation of University Women, and has been President of the Lyceum Club in Melbourne. In conjunction with other women, particularly Dr. Georgina Sweet, who is an Assistant Professor of Economic Parasitology, she is working hard to establish a Woman's College in the Melbourne University. At present there are no colleges specially for women, although there are women's hostels in connection with some of the men's colleges, which are all denominational, although the University itself is, of course, undenominational and equally open to both sexes. The difficulty is to raise the necessary funds. There are no women professors in the University at present.

Miss Webb left Australia in March, 1922, to accompany Dr. Sweet on a journey through Africa. They went from the Cape to the Belgian Congo; then into Tanganyika Territory, across to Zanzibar and back to Tanganyika; up through Kenya into Uganda and into the Sudan. During this latter part of the journey there were no means of mechanical transport, and they were carried by native porters, unaccompanied by any European, from Nimule to Rijaf. They experienced no difficulties, and were assured by the officials in Uganda that it was quite safe for European women to go alone, which had not been the case further south. The surrounding natives came to them for medicine, and they were amused to find that the fact that they only took the women and not the men into their huts gave the former a distinct position of superiority. The journey to Khartoum was completed by boat on the Nile, and the enormous distances came home to them when they realized that they had to go by river for considerably over 1,000 miles before they got to Khartoum, near where the Nile of History begins.

Miss Webb then went to Greece, where she travelled over a large part of the country, going almost from end to end of Crete, sometimes sleeping out on the ground where no accommodation was possible, and often walking with a mule to carry the baggage. She saw something of the refugee problem, and was much struck by the fact that, in spite of the horribly overcrowded conditions, there was little increase in immorality. This view was subsequently confirmed during the discussion at the League of Nations on the traffic in women, when it was stated that the special commissioner sent to deal with this question among the refugees had reported that there was no need for such an appointment.

Miss Webb received the cable from the Australian Prime Minister asking her to attend the Assembly as a substitute delegate just after she had travelled through Epirus and this cable was the very first intimation she had that there was any question of her being appointed.

## CUBA.

### A Newly Affiliated Country for the I.W.S.A.

THE Partido Nacional Suffragista di Cuba has been provisionally affiliated to the Alliance. Its President, Senora Mallen de Ostolaza, has worked for women's interests for many years and published a lively women's paper. Recently Cuba held its first Women's Congress, at which a large number of subjects of general, social, political, educational and artistic interest were discussed. The Press showed itself friendly and greeted the new development of women's activities sympathetically. The close intercourse with the United States has, no doubt, encouraged the movement for women's emancipation.



## SECTION FRANÇAISE.

## LA PETITE ENTENTE FÉMININE.

CES jours derniers s'est réunie à Bucarest la première Conférence de la Petite Entente Féminine. Y ont pris part les déléguées de la Tchéco-Slovaquie, Mmes la députée Pourkinova, Plaminkowa, membre du Conseil Communal de Prague, Samarowna, journaliste, Maria Tumova, Jermerava et Slawkovna.

Pour la Yougoslavie : Mmes Petkovic, Atanascovic, Albrechtova.

Pour la Pologne : Mmes la Dr. Boudinska, Tiliska et Wachniewska.

Pour la Grèce : Mmes Theodoropoulos, Joanides et Corillos.

La Roumanie était représentée par la Princesse Alexandrine Cantacuzène, Mme Calypso Botez, Mme Janculescu Reuss et Mlle Catherine Cerkez.

La Princesse Alexandrine Cantacuzène, qui est l'initiatrice de cette association et qui en est la présidente, a dirigé les travaux de cette importante manifestation de solidarité féminine.

A la première séance qui a eu lieu le 3 novembre, chaque délégation a déposé un rapport très intéressant et très documenté sur la situation de la femme dans son pays.

Samedi 4 novembre ont été discutés les statuts provisoirement élaborés à Rome et définitivement votés.

Un échange de vues entre les déléguées a eu lieu sur toutes les questions de principe pour établir une unité de conception et de travail, entre les associations féministes des différents pays de la Petite Entente Féminine et aussi pour collaborer étroitement avec les grands associations féministes internationales.

Une enquête de plus intéressantes a été faite simultanément dans les pays de la Petite Entente Féminine, surtout dans les pays non affranchis, sur la question de la participation des femmes dans la vie publique.

Les personnalités masculines les plus importantes des différents pays ont répondu au questionnaire, se prononçant généralement pour l'entrée de la femme dans la vie politique.

En Roumanie, par exemple, l'éminent professeur Jorga et de nombreux universitaires sont tous d'accord que l'Etat Roumain aurait grandement à gagner grâce à cette participation.

La Conférence a pris avec intérêt connaissance de cette enquête importante qui prouve l'intérêt que suscite la question féministe même dans les pays non affranchis de l'Est européen.

La Petite Entente Féministe a décidé de travailler pour le maintien de la paix et le rapprochement des nations qu'elle représente, en collaborant d'un commun accord sur toutes les questions concernant l'affranchissement de la femme, l'organisation du travail et le maintien de la paix, avec la ligue des nations.

La prochaine conférence aura lieu à Belgrade l'année prochaine. A cette occasion, la Petite Entente Féminine essaiera d'organiser une exposition du travail de la femme dans les pays balkaniques.

On a réélus le bureau composé de la Princesse Alexandrine Cantacuzène, comme présidente, Mme le Dr. Budinska-Tilinska, déléguée de Pologne, comme vice-présidente, Mlle Cerkez, secrétaire générale.

La Roumanie a donc de nouveau la direction des travaux, comme hommage pour les services rendus par Mme Cantacuzène, qui, avec Mlle Cerkez, ont été les initiatrices de la Petite Entente Féminine, à Rome.

On a aussi modifié le nom de "Petite Entente Féminine" en "Petite Entente des Femmes."

On a fait aux déléguées une réception enthousiaste. Le Ministre des Affaires Etrangères, Mr. Duca, a donné un grand déjeuner en leur honneur. Sa Majesté la Reine de Roumanie a bien voulu les recevoir en audience et les assurer de tout son intérêt et de tout son appui.

Des réceptions ont été données en leur honneur chez la Princesse Cantacuzène, chez le Gouverneur de la Banque Nationale de Roumanie, et chez le Ministre de Tchéco-Slovaquie.

Le Conseil National des Femmes Roumaines a tenu une grande séance du comité exécutif, durant laquelle toutes les sections sociales du Conseil ont présenté un compte rendu de leur activité qui a fort intéressé les déléguées étrangères. On ne s'attendait pas que la Roumanie soit si bien organisée dans le domaine féministe et social.

Dimanche 4 novembre a eu lieu une grande réunion publique dans une salle de la Fondation Carol. Toute l'élite intellectuelle de Bucarest y était présente : Ministres, ambassadeurs, universitaires, a tenu à venir assister à cette manifestation féministe. Ont pris la parole : la Princesse Cantacuzène ; Madame Botez, présidente du Conseil National ; Madame la Dr. Budinska-Tilinska (Pologne) ; Mmes Plaminkowa et Pourkinova, déléguées de la Tchéco-Slovaquie ; Mmes Petkovic, déléguée de Yougoslavie, Theodoropoulos et Joanides, déléguées de Grèce.

Mlle Cerkez, secrétaire générale, dans un fort beau discours, a résumé l'activité de la Petite Entente Féminine. Elle prouve que, en général, l'idée féministe a l'appui de l'opinion publique des différents pays, puisque dans l'enquête ouverte, 70 pour cent des réponses ont été favorables à l'émancipation complète de la femme.

A la fin de la séance, les déléguées présentes votèrent la suivante

## MOTION.

Considérant que dans presque tous les pays civilisés, surtout depuis la grande guerre, la femme jouit des mêmes droits civils, politiques et municipaux que l'homme ;

Que partout cette émancipation des femmes a donné les meilleurs résultats, développant en elle la conscience civique ;

Que la femme contemporaine refuse de rester à l'avenir passive et privée de ces droits ;

La Conférence de la Petite Entente des Femmes exprime le désir que l'émancipation de la femme grecque, roumaine et yougoslave, s'accomplisse le plus vite possible.

Cette motion a été présentée au Ministre de l'Intérieur de Roumanie, le 6 novembre 1923.

## LA VÈME CONFÉRENCE INTERNATIONALE DU TRAVAIL ET LES FEMMES.

## Les Femmes inspectrices du Travail.

PEUT-ÊTRE n'est-il pas inutile de rappeler aux lectrices de JUS SUFFRAGI que les Conférences internationales du travail, qui, chaque année depuis 1919, se réunissent régulièrement pour étudier les grands problèmes du travail à résoudre internationalement, ont été instituées par le chapitre XIII des traités de paix, généralement connu sous le nom d'Organisation internationale du travail, et que le Bureau international du travail fonctionne comme une sorte de vaste secrétariat général permanent, tant durant ces conférences que dans leur intervalle, préparant le programme et la base des discussions, menant les enquêtes nécessaires, et travaillant à la réalisation, c'est-à-dire à l'adoption, par les Gouvernements, des Conventions et Recommandations internationales votées. Chaque Gouvernement

est représenté à ces conférences par quatre délégués : deux pour le Gouvernement, un pour les associations patronales, et un pour les organisations ouvrières, tous ayant le droit de se faire accompagner par des conseillers techniques, spécialistes des questions traitées.

Or, toute cette organisation est aussi d'un intérêt spécialement féministe (il y a longtemps que nous l'avons dit : la Société des Nations et ses organisations annexes sont beaucoup plus féministes que bon nombre de nos Parlements !). D'abord par la disposition suivante : "Quand des questions intéressant spécialement les femmes doivent venir en discussion à la Conférence, une au moins parmi les personnes désignées comme conseillers techniques devra être une femme (art. 389, paragr. 2). C'est en vertu de cette disposition que la Conférence de Washington de 1919, qui s'occupait du travail des femmes dans l'industrie, celle de Genève de 1921, qui s'occupait du travail des femmes également dans l'agriculture, et celle qui vient de tenir ses assises du 22 au 29 octobre à Genève, ont compté des femmes dans leurs délégations. Pas autant cependant que nous l'aurions voulu : sur 42 Etats représentés à la dernière Conférence, 10 seulement avaient bien voulu adjoindre des femmes à leur délégation (Canada, Danemark, France, Grande-Bretagne, Irlande, Italie, Japon, Norvège, Suède et Suisse), dont deux seulement (Miss Carmichael, présidente du Conseil national des femmes canadiennes, et Mme Kjelsberg, inspectrice des fabriques en Norvège) étaient déléguées officielles, les autres devant se limiter au rôle de conseillères techniques. Il est bien regrettable que des pays "affranchis," suivant la terminologie consacrée, comme l'Allemagne (nous savons ici que c'est par motif d'économie) la Hollande, l'Autriche, l'Australie, la Tchécoslovaquie, d'autres encore, n'aient pas cru devoir appliquer ce fameux article 389 dans toutes ses dispositions. Peut-être aussi est-ce la faute des organisations féministes nationales qui ne l'ont pas demandé à leur Gouvernement, malgré les informations envoyées à ce sujet par l'Alliance ?

Ceci d'autant plus que la question à l'ordre du jour : *détermination des principes généraux pour l'inspection du travail*, était d'un intérêt essentiellement féminin. La collaboration des femmes à l'inspection du travail n'est-elle pas, depuis bien des années, une des revendications premières du féminisme dans l'ordre économique ? Et le même chapitre XIII du traité de paix n'en consacre-t-il pas lui aussi le bien-fondé (toujours le féminisme international !) en stipulant à son article 427, paragr. 9, que "chaque Etat devra organiser un service d'inspection qui comprendra des femmes, afin d'assurer l'application des lois et règlements pour la protection des travailleurs ?"

Aussi ne fut-il jamais question, soit dans les travaux préparatoires à la Conférence, soit dans les débats de celle-ci du principe en lui-même de l'inspection féminine du travail. Tout le monde l'a considéré comme si parfaitement admis que le discuter serait enfoncer une porte ouverte. Ce sur quoi ont porté bien plutôt les débats a été la forme à donner à cette inspection féminine du travail : certains pays employant des inspectrices dans les mêmes conditions que les inspecteurs et leur confiant la même tâche, d'autres exigeant d'elles une préparation moins complète que des inspecteurs, et se contentant de les employer comme des assistantes pour l'application des dispositions protégeant les ouvrières, d'autres enfin les affectant à la surveillance de certaines catégories d'établissements à personnel exclusivement ou presque exclusivement féminin... pouvait-on de ces divers systèmes dégager une conclusion générale à recommander à la Conférence ?

Mis au courant des différents aspects de la question par M. Albert Thomas, directeur du B.I.T., lors de l'entrevue qu'il voulut bien lui accorder, le Comité exécutif de l'Alliance internationale pour le Suffrage décida de suivre de très près les travaux de la Conférence afin d'y faire soutenir, soit par une demande d'audience à une Commission, soit par la remise d'un mémoire aux délégués, soit par des conversations particulières avec ces délégués, le principe de l'égalité de droits et d'accès à tous les postes entre hommes et femmes inspecteurs. Et il mena une rapide enquête dans les

principaux pays auxquels appartenaient les membres du Comité, afin de connaître l'avis, motivé par l'expérience, des femmes inspectrices. Il nous est impossible, faute de place, d'analyser ici ces réponses fort intéressantes ; bornons-nous à constater que les avis exprimés pouvaient se grouper en deux catégories fort différentes, non pas en ce qui concerne l'égalité des droits que tout le monde réclamait, mais en ce qui concerne la répartition des fonctions entre hommes et femmes. Les pays scandinaves, l'Angleterre, demandaient avec l'égalité, l'identité absolue de ces fonctions ; la France, l'Allemagne, la Suisse, l'Italie, la spécialisation basée sur l'égalité. C'est-à-dire que les premiers pays estimaient que les femmes doivent pouvoir indifféremment inspecter des établissements où travaillent des hommes seuls, des femmes seules, ou encore des hommes et des femmes, tandis que les seconds trouvaient que les femmes, du fait de leurs qualités spéciales, devraient être consacrées de préférence à l'inspection des femmes et des enfants, à la surveillance du bien-être ouvrier, au côté social de cette tâche, mais sans qu'il en résultât pour elles une infériorité quelconque. La question se compliquait encore du fait de la préparation professionnelle, que nous demandons certes la même pour les femmes que pour les hommes, mais qui, dans certains pays, peut devenir une barrière très grande à l'activité des femmes comme inspectrices. Je m'explique : de plus en plus, on réclame aux inspecteurs du travail des diplômés d'ingénieurs, parce que, de plus en plus, avec le développement de l'industrialisation, la connaissance des machines et des dangers qu'elles font courir aux ouvriers devient indispensable pour eux. Or, dans certains pays avancés (Danemark, Hollande, etc.) la femme ingénieur est de formation à peu près courante, alors qu'elle représente encore une exception en Italie, en Suisse, en France, même pour ne pas parler du Japon ou du Brésil. Faut-il que, dans ces pays-là, en demandant que, comme l'exposait le rapport du B.I.T. du Gouvernement irlandais, "on réunit les services d'inspecteurs et d'inspectrices, et que les inspecteurs et inspectrices fussent employés à tous les genres d'inspection indistinctement, quel que soit le sexe des travailleurs des établissements visités," on exclue les femmes qui ne sont pas ingénieurs de fonctions dans lesquelles elles peuvent pourtant rendre de grands services, en ayant une préparation équivalente, mais non identique ? Oui, nous a dit carrément une inspectrice danoise. Là où il n'y a pas encore de femmes ingénieurs, il faut qu'elles le deviennent, si elles veulent des postes d'inspectrices. Moi-même, ajoutait-elle, j'inspecte presque uniquement des établissements à personnel masculin, boulangeries, pâtisseries, etc., et je n'ai jamais rencontré la moindre difficulté à cet égard. Plus tard, quand nous aurons obtenu la reconnaissance d'une véritable égalité entre hommes et femmes, il sera temps alors de nous préoccuper de la division du travail entre eux, mais tant que nous n'avons pas encore obtenu cette reconnaissance loyale, il vaut mieux maintenant accepter les inconvénients de l'exclusion de quelques femmes, des difficultés de leur admission, et préparer l'avenir sur des bases plus saines. — Si une femme inspecteur ne peut exécuter le même travail qu'un homme, nous n'en voulons pas, ajoutait une Anglaise présente à la Conférence. — Comment voulez-vous, nous disait d'autre part une inspectrice italienne réclamer que dans notre Midi, où les inspectrices du travail sont encore une nouveauté révolutionnaire (il n'en existe que dans le Nord), on exige de ces femmes la possibilité d'inspecter les hommes ? C'est ruiner toute l'idée de l'inspection féminine ! De France on nous écrivait : "Les inspectrices du travail, même celles qui sont féministes, pensent que certains travaux d'inspection demandent plutôt des hommes, et qu'une assimilation complète n'est ni souhaitable ni réalisable." Et de Suisse : "La protection des ouvrières sera toujours du ressort des inspectrices féminines du travail."

Dans ces conditions, il s'agissait donc de trouver une formule concernant l'inspection féminine du travail assez souple et assez large pour donner satisfaction à ces deux tendances, correspondant évidemment chacune aux besoins propres de ces différents pays. Heureusement



que le Bureau international du travail, dont on connaît l'inspiration très féministe de son Directeur, avait prévu le cas, ayant reçu lui aussi des réponses sur ce point spécial assez différentes de 26 Etats :

" La plupart des Gouvernements, disait le rapport général, estiment que, lorsque les femmes possèdent les mêmes aptitudes que les hommes et lorsqu'elles sont recrutées par le même système, il n'y a aucune raison pour ne pas les admettre dans les services d'inspection dans les mêmes conditions que les hommes . . . Cependant plusieurs Gouvernements font observer qu'il existe actuellement peu de femmes possédant toutes les aptitudes techniques ou autres nécessaires pour remplir d'une manière satisfaisante n'importe quel poste des services d'inspection, mais que, par contre, il existe différents genres de fonctions dans l'inspection du travail qui peuvent être remplies avantageusement par les femmes, en raison de certaines qualités qu'elles possèdent souvent à un plus haut degré que les hommes . . . Au contraire, les Gouvernements de la Grande-Bretagne et de l'Afrique du Sud se prononcent très nettement en faveur de l'admission des femmes à tous les postes des services d'inspection . . . "

Par conséquent, le B.I.T. avait rédigé le projet suivant de recommandation pour être soumis aux délégués :

" Conformément au principe inscrit à l'article 427 du Traité de Paix, la Conférence recommande que les corps d'inspection du travail comprennent des femmes. Mais, tout en reconnaissant que les femmes inspectrices peuvent apporter une attention particulière à la protection des femmes et des enfants, ou au développement du bien-être des ouvriers, elle recommande tant pour des raisons pratiques que pour assurer au service un niveau toujours plus élevé, que les femmes inspectrices soient placées exactement dans les mêmes conditions que les inspecteurs hommes ayant mêmes fonctions, mêmes responsabilités aux divers degrés, et qu'elles puissent accéder, si leur mérite le leur permet, aux degrés supérieurs. "

L'Alliance internationale décida de soutenir ce texte qui correspondait si bien à son point de vue — texte plus large et plus féministe même, pour le dire en passant, que la résolution votée par le Congrès de Rome, en mai dernier, qui ne parlait, elle, que d'inspection de femmes par des femmes, s'attachant plutôt à prouver la nécessité, qui n'est pas même entrée en ligne de compte à la Conférence, nous le répétons, de l'inspection féminine du travail ! La lettre suivante fut donc adressée, au nom de l'Alliance internationale, à tous les délégués, leur demandant de soutenir cette recommandation :

Genève, le 22 octobre 1923.

Monsieur le Délégué,

L'Alliance internationale pour le Suffrage des Femmes, qui comprend les Associations nationales de 42 pays, porte le plus vif intérêt à la question mise à l'ordre du jour de la présente Conférence, spécialement en ce qui concerne l'inspection féminine du travail. La résolution votée sur ce sujet, en mai dernier, par le Congrès réuni à Rome de l'Alliance internationale, est significative de cet intérêt :

" Considérant que le Bureau international du Travail dans ses séances qui auront lieu en 1923 discutera la question de l'inspection du travail comme un des points de son programme, le Congrès émet le vœu que le Bureau international du Travail placé à l'ordre du jour de la Conférence la question de l'inspection des femmes par des femmes inspectrices, et que le Bureau reçoive sur ce sujet le témoignage des pays où l'inspection du travail par les femmes donne déjà de bons résultats. "

" Le Congrès émet aussi le vœu que la Conférence du Bureau international du Travail accepte le principe de l'inspection des femmes par les femmes inspectrices, qu'elle fasse un rapport favorable à ce principe, et qu'elle insiste auprès des pays membres de la Société des Nations pour faire nommer des femmes inspectrices. "

Allant plus loin, le Comité de l'Alliance internationale a étudié, avec le concours de femmes spécialistes de différents pays, les questions qui ont été posées par le Bureau International du Travail aux Gouvernements, et concernant l'inspection féminine du travail :

" Dans quelles conditions estimez-vous que les femmes doivent être employées comme inspectrices du travail ? "

" a) Doivent-elles l'être absolument dans les mêmes conditions que les hommes ? "

" b) Doivent-elles inspecter tous les établissements occupant des femmes ? "

" c) Doivent-elles, au contraire, être affectées à certaines catégories d'établissements ? "

Cette question de la spécialisation du travail féminin, dans ce domaine comme dans d'autres, est pour nous, en effet, très importante. D'une part, notre principe absolu est de réclamer pour les femmes les mêmes possibilités exactement que pour les hommes de pratiquer leur carrière, du moment qu'elles y ont été professionnellement préparées comme les hommes, et nous ne saurions porter atteinte à ce principe qui est à la base de nos revendications dans l'ordre économique. Mais d'autre part, nous nous rendons compte qu'une spécialisation qui n'implique nullement une infériorisation, mais une différence, peut en certains cas permettre à la femme inspectrice de rendre de plus grands services que les hommes en matière de bien-être ouvrier, de protection de la jeunesse, etc., et nous regretterions de la voir renoncer complètement à cette tâche.

Notre effort a donc tendu à trouver la formule représentant exactement notre point de vue en matière d'inspection féminine du travail. Et cette formule, nous l'avons rencontrée, satisfaisant à la fois notre principe d'égalité économique entre l'homme et la femme, et l'utilisation spéciale des capacités féminines, dans le projet de Recommandation soumis à la Conférence, au chapitre III, article 7 :

" Conformément au principe inscrit à l'article 427 du Traité de Paix, la Conférence recommande que les corps d'inspection du travail comprennent des femmes. Mais, tout en reconnaissant que les femmes inspectrices peuvent apporter une attention particulière à la protection des femmes et des enfants, ou au développement du bien-être des ouvriers, elle recommande, tant pour des raisons pratiques que pour assurer au service un niveau toujours plus élevé, que les femmes inspectrices soient placées exactement dans les mêmes conditions que les inspecteurs hommes, ayant mêmes fonctions, mêmes responsabilités aux divers degrés, et qu'elles puissent accéder, si leur mérite le leur permet, aux degrés supérieurs. "

Nous venons donc, Monsieur le Délégué, appuyer très chaudement auprès de vous, au nom de l'Alliance internationale pour le Suffrage des Femmes, cette Recommandation qui, par sa largeur comme par sa fermeté, correspond si bien à ce que peut désirer notre Association représentant plusieurs millions de femmes. Nous serons tout spécialement heureuses, sachant la portée mondiale de ces Recommandations, de la voir adoptée par la Ve<sup>me</sup> Conférence internationale du Travail ; aussi nous vous remercions d'avance de tout ce que vous voudrez bien faire en sa faveur.

Veuillez agréer, Monsieur le Délégué, l'assurance de notre très haute considération.

Pour le Comité exécutif de l'Alliance internationale pour le Suffrage des Femmes :

La Secrétaire chargée des relations avec la Société des Nations et le Bureau international du Travail :

EMILIE GOURD.

Mais il devait nous être donné, dans cette Conférence de nous élever d'échelon féministe en échelon féministe, et de voir remanier le texte de cette Recommandation parce qu'on ne la jugeait pas encore satisfaisante pour les revendications des femmes ! Surprise peu banale

assurément pour nous ! Ceci se passa d'abord en séances de la IV<sup>ème</sup> Commission, aux travaux de laquelle participèrent un grand nombre des femmes présentes à la Conférence. Seul un député hollandais éleva la voix pour demander, " par un geste galant envers les femmes, " que celles-ci ne fussent pas chargées du même travail que les hommes ! Miss Margaret Bondfield répondit en défendant les droits de la femme, et Mme Kjelsberg s'éleva contre un terme figurant dans le texte anglais de la Recommandation, et qui ne correspondait pas exactement au texte français, les mots " qu'elles puissent accéder si leur mérite le leur permet . . . " ayant été traduits par " if they deserve it " dont la signification est certainement différente du point de vue féministe. Sur la proposition de Mme Kjelsberg, cette phrase fut supprimée, sans opposition aucune, du texte de la Recommandation — dont une nouvelle rédaction, sur d'autres points que celui qui nous intéresse, fut décidée. Le texte nouveau, adopté à l'unanimité en séance de Commission, fut le suivant :

" Conformément aux principes contenus dans l'article 427 du Traité de Paix, l'inspection devrait comprendre des femmes aussi bien que des hommes. S'il est évident que, pour certaines matières et certains travaux, il convient davantage de confier l'inspection du travail à des hommes, et que pour d'autres, il convient plutôt de la confier à des femmes, les inspectrices devraient, en règle générale, avoir les mêmes pouvoirs et fonctions et exercer la même autorité que les inspecteurs, sous la réserve qu'elles aient l'entraînement et l'expérience nécessaires, et elles devraient avoir les mêmes droits d'être promues aux postes supérieurs. "

La séance plénière où vint en discussion cette Recommandation fut fort intéressante. Discussion : le terme est inexact. Car si on discutait divers autres passages de la Recommandation, concernant par exemple la collaboration des ouvriers aux services d'inspection, les relations de ces services avec les organes gouvernementaux, etc., le paragraphe que nous venons de citer concernant les femmes ne suscita qu'une approbation générale. Ce fut d'abord le délégué gouvernemental japonais, M. Mayeda, qui appuya le principe de l'inspection féminine, en exprimant le désir que bientôt son pays pût nommer des femmes inspectrices (il y avait cependant une femme conseillère technique à la délégation japonaise), puis Miss Carmichael (ce fut, sauf erreur, la seule fois que des femmes prirent la parole en séance plénière, et les applaudissements discrets qui les saluèrent marquèrent la sympathie de la Conférence à leur égard) qui rappela que le Conseil National des femmes du Canada avait été l'initiateur de l'inspection féminine du travail dans ce pays, et paraphrasa la Recommandation en en recommandant chaudement l'adoption. Mme Kjelsberg soutint très vigoureusement la Recommandation au nom des deux grandes associations féministes internationales, le Conseil international des Femmes et l'Alliance pour le Suffrage, en remerciant le B.I.T. d'avoir rédigé la première proposition qui mettait homme et femmes sur un pied d'égalité, et en souhaitant sa collaboration toujours plus étroite avec des organisations féminines. Enfin Miss Bondfield exprima, selon nous, le mot de la situation en se félicitant chaudement que la question de l'inspection féminine du travail eût été ainsi posée de façon internationale, pensant que bon nombre de pays en recevraient de la sorte des suggestions heureuses et fécondes. Et la Recommandation fut votée à l'unanimité des 79 délégués ayant le droit de vote présents à ce moment-là.

C'est évidemment un grand succès. Nous n'avons pas à nous en féliciter comme résultats des efforts de nos organisations féministes, car l'esprit si large, bienveillant, sympathique à nos revendications, qui n'a cessé de régner à cette Conférence était la preuve que tout ne pouvait que marcher au mieux de nos désirs. Mais c'est de cet esprit alors que nous pouvons nous féliciter chaudement, car il a été précieux de voir ainsi posé, avec tant de bonne volonté et de compréhension, devant les représentants gouvernementaux, patronaux, ouvriers

de 42 Etats, le droit d'accès des femmes à cette profession d'inspectrices du travail si bien faite pour elles, en leur y reconnaissant de façon si nette l'égalité de droits avec les hommes. C'est maintenant aux Associations féminines qu'il appartient de savoir utiliser ce succès, en travaillant à faire connaître, et surtout appliquer, la Recommandation internationale votée à Genève.

La place nous manque pour donner d'autres détails sur le travail de cette Conférence, qui fut extrêmement intéressante par tous les problèmes soulevés et résolus concernant l'inspection du travail. Et ce fut bien aussi une de ces Conférences internationales où s'opère le mélange des races, des langues, des nations dans un esprit de bonne volonté et de courtoisie. Si, comme le dit le proverbe japonais, poétiquement cité par le président M. Adatci, dans son discours de clôture : " Passer dix minutes ensemble, sous l'ombre du même arbre, engendre la même destinée jusque dans l'autre vie, " travailler une semaine ensemble à l'organisation d'un progrès social commun est un gage de paix et de bonne volonté entre les hommes.

EMILIE GOURD.

### UN DÉMENTI A L'UNION DES LIGES CATHOLIQUES PAR UNE CATHOLIQUE ANGLAISE ÉMINENTE.

EN juin dernier la Présidente de l'Union Internationale des Ligues Féminines Catholiques a lancé une proclamation condamnant le programme de l'Alliance Internationale pour le Suffrage des Femmes et invitant les Sociétés catholiques de tous les pays à protester contre les résolutions adoptées au Congrès de Rome en mai 1923.

L'Alliance Internationale pour le Suffrage des Femmes, à la demande d'un certain nombre de ses membres catholiques de divers pays demanda des explications au sujet de cette proclamation. Nous avons reçu la réponse fournie par la Présidente, et nous allons l'examiner.

La Présidente dit, en premier lieu, qu'il est exact que l'Alliance ne s'est pas prononcée directement contre l'indissolubilité du mariage, mais elle allègue que néanmoins plusieurs de ses Sociétés Nationales, dans leurs pays respectifs, ont entrepris une campagne en faveur du divorce.

Cette première accusation ne peut nous attarder. Il serait aussi raisonnable de mettre en garde les catholiques contre la Société des Nations parce que les préceptes catholiques ne sont pas admis par tous les États qui en sont membres. Nous rappelons à nos lecteurs que l'Alliance Internationale pour le Suffrage des Femmes a déclaré publiquement

" que le divorce n'a jamais été un article du programme de l'Alliance, ni été l'objet d'aucune délibération lors de ses congrès. Etant donné le grand nombre de ses membres catholiques, il est de la plus grande importance pour l'Alliance qu'aucun malentendu ne puisse survenir sur ce point. "

Mais la lettre continue en disant que la protestation s'adresse à toutes les résolutions :

1° " qui tendent à isoler la femme dans un égoïsme contraire à sa nature et à la conduire à négliger ses devoirs d'épouse et de mère ; "

2° qui, en ce qui concerne l'éducation sexuelle, le labeur féminin, etc., ne tiennent aucun compte des principes et des enseignements de l'Eglise catholique. " Parlons d'abord de la question de l'éducation sexuelle, qui consiste dans l'instruction des enfants relativement au rôle du sexe et à son caractère sacré. Le mieux est de reprendre la résolution dans laquelle la Présidente de l'Union Internationale des Ligues Féminines catholiques ne peut trouver aucune trace des principes catholiques.

La voici :

" Considérant le mal qui est fait à l'espèce humaine par l'irresponsabilité dans les relations sexuelles, par



l'ignorance de la gravité des maladies vénériennes et par l'absence d'une morale élevée, unique et reconnue comme nécessaire et possible pour les deux sexes :

" Le Congrès prend la résolution que dans tous les pays une instruction, à la fois morale et biologique, soit donnée au personnel enseignant à tous les degrés et par lui transmise aux adolescents des deux sexes, d'une manière à la fois idéale et suffisamment précise pour les rendre capables de comprendre le devoir et la nécessité de la chasteté. C'est un devoir absolu pour les éducateurs, qu'ils soient des parents ou des instituteurs scolaires, au lieu de garder le silence, d'apprendre aux adolescents les dangers terribles que font courir les infractions aux lois de la morale, ainsi que de leur montrer leur responsabilité envers la famille et la société. Leur devoir est non seulement d'indiquer les principes de la morale, mais encore d'exposer les raisons biologiques de ces principes."

En attaquant cette résolution, la Présidente de l'Union Internationale des Ligues Féminines Catholiques confond la coutume avec les principes. Ce n'est pas l'habitude chez les parents catholiques de donner une instruction sexuelle quelconque à leurs enfants. Trop souvent ceux-ci sont laissés dans le cas de n'avoir que les renseignements qu'ils attrapent au vol, comme ils peuvent et en arrivent à penser d'une fonction sacrée qu'elle est quelque chose de honteux.

Des jeunes filles sont encore lancées dans la vie avec des notions des plus vagues sur les dangers qu'elles peuvent rencontrer, les parents ou les responsables se fiant à leur instinct de pureté et négligeant de les informer du péril ; mais combien en arrivent à pâtir de cette lacune dans leur savoir ?

Si la Présidente veut bien se renseigner auprès de toutes les coréligionnaires, elle pourra constater qu'il y a une fraction toujours de plus en plus importante de l'opinion catholique persuadée de la nécessité d'une éducation sexuelle pour les enfants. Le danger de l'éducation sexuelle sans direction a été pleinement réalisé par le Congrès de Rome.

Arrivons-en à la résolution relative au labeur féminin : nous présumons que l'Union Internationale des Ligues Féminines Catholiques ne s'oppose pas à ce que toutes les professions soient accessibles aux femmes, ni à l'égalité de salaire pour un travail égal, mais que sa protestation vise la clause demandant " qu'aucun obstacle ne barre la route aux femmes mariées qui désirent du travail." Quiconque est au courant des conditions sociales actuelles sait parfaitement bien qu'une très grande proportion des femmes mariées est contrainte au travail. Aussi n'y a-t-il dans l'Eglise catholique aucune règle assez dure et assez étroite pour leur interdire. S'il en était ainsi, il serait mal d'employer une femme mariée. Toutefois les membres les plus austères de l'Union Internationale des Ligues Féminines Catholiques ne se font aucun scrupule d'employer une laveuse mariée, une femme de ménage mariée, une couturière mariée, ni ne considèrent comme nécessaire de demander si l'actrice ou la cantatrice qui leur procure de l'agrément est mariée ou célibataire.

Si nous comprenons bien, l'enseignement de l'Eglise catholique serait : qu'une femme entrant en ménage contracte envers son mari, ses enfants, son foyer, des devoirs qu'elle ne doit pas négliger de son plein gré. Une femme, cependant, peut estimer faire son devoir le mieux possible, soit en travaillant au dehors, soit en travaillant chez elle. Chacune de ces manières peut être jugée d'après ses mérites. L'Union Internationale des Ligues Féminines Catholiques accuse l'Alliance d'être individualiste. Mais en matière de conscience privée personne ne peut être plus individualiste que l'Eglise catholique.

Les femmes assemblées au Congrès de Rome n'ont pas sous-estimé l'importance du travail féminin à la maison ; au contraire, elles déclarent leur conviction : " que les femmes mariées, en élevant les enfants, qui sont les futurs citoyens de l'Etat, font une besogne d'une importance aussi grande pour la communauté que celle des hommes et des femmes qui assurent la production

matérielle et qui rendent des services rétribués soit manuels, soit intellectuels."

Elles ont déclaré : " que les veuves dans le besoin, avec les enfants qui en dépendent, doivent recevoir des pensions convenables de l'Etat ou des Municipalités pour elles-mêmes et leurs enfants."

Même, tenant compte du contrôle complet que doivent avoir également le mari et la femme sur leurs revenus, et leurs biens, le Congrès a déclaré :

" qu'en vue de l'entretien de son foyer et de ses enfants une femme doit avoir un droit légal sur une certaine partie des ressources de son mari." " Que si le mari refuse d'allouer à sa femme la fraction à laquelle elle a droit, le Tribunal peut ordonner de payer directement à celle-ci une certaine proportion du salaire ou de tout autre revenu du mari."

De plus, le Congrès demande : " que la loi qui, dans certains pays, permet à un mari de déshériter sa femme ou ses enfants sans motif, soit amendée de telle façon que la femme et les enfants puissent réclamer une part raisonnable de la fortune du mari à sa mort."

Nous démentons d'une façon formelle que les résolutions du Congrès de Rome aient été prises dans le but de détruire la vie de famille.

Quand on lit la proclamation de l'Union Internationale des Ligues Féminines Catholiques on est forcé d'en conclure que la Présidente et ses conseillères étaient fermement convaincues qu'un Congrès de femmes de tous les coins du globe et de toutes les croyances voterait nécessairement des résolutions contraires aux principes catholiques ; et que, avec ces idées préconçues, elles ont interprété de travers à la fois les résolutions adoptées au Congrès de Rome et l'idéal de l'Alliance Internationale pour le Suffrage des Femmes.

L. DE ALBERTI.

## NOUVELLES FÉMINISTES.

N.B.—This Section consists of a Summary of Reports contained in the English Section of the paper.

### La quatrième Assemblée de la Ligue des Nations.

— IMPRESSIONS D'UNE AUSTRALIENNE. — Lorsque la quatrième Assemblée s'est réunie, le conflit italo-grec était à l'état aigu. La Ligue, en essayant de concilier les intérêts de ces deux pays, risquait d'humilier une grande puissance ou de léser un petit pays. Le Conseil et les chefs des Délégations confèrent seuls jusqu'au 28 septembre ; le règlement de l'affaire fut accepté par les délégués comme un fait accompli.

Malgré l'insuccès apparent de la Ligue, un travail s'est fait dans les esprits. Par deux voies différentes, les incrédules en sont venus à la foi dans la Ligue des Nations : 1) L'action, accompagnée d'une connaissance plus détaillée de l'activité antérieure de la Ligue dans ses diverses sphères, n'a plus permis de regarder comme inutile, malgré ses tâtonnements en politique, un groupement qui, dans tant d'autres sphères, avait des yeux d'Argus ; 2) la pensée, en essayant de remonter des détails aux principes, découvrit des contradictions latentes dans les demandes que les délégués eux-mêmes et le public adressaient à la Ligue. Elle développa en au moins trois questions la question qui avait paru toute simple de l'utilité d'une Ligue qui ne pouvait régler la dispute gréco-italienne : 1) Y a-t-il des différences entre les pouvoirs d'une Ligue complète et ceux de la Ligue telle qu'elle est ? 2) Quelles sont les fonctions de cette dernière ? 3) Les remplit-elle ? Une réponse négative à la troisième ne peut être faite que par ceux qui répondent négativement à la première.

La présence de plus de 50 nations discutant les affaires mondiales est une chose merveilleuse, mais qui paraît d'autant plus délicate et demandant plus d'efforts pour se maintenir. C'est la seule voie ouverte pour une coopération internationale qui, nous l'espérons, supprimera les guerres. Jusqu'à maintenant, la Ligue compte

à son actif : le rapatriement des prisonniers de guerre, le relèvement extraordinaire des finances autrichiennes, les renseignements mondiaux de première main sur l'origine du trafic de l'opium et les moyens de l'enrayer, la lutte contre la traite des femmes. Les résultats acquis démontrent que dans les cas purement humanitaires ou dans les cas politiques où les nations montrent de la bonne volonté, la Ligue est en possession du mécanisme le plus pratique pour des réformes effectives.

En somme, la Ligue n'a pas " cette bonne figure de folle " qui lui a été prêtée par un auteur anglais. Toutes les nations, grandes et petites, y envoient des hommes de valeur ; l'opinion de ces hommes est d'un grand poids, même s'ils représentent un petit pays, et les nations les plus puissantes semblent désireuses de maintenir leur bonne réputation. En face de la guerre, la Ligue joue le même rôle que la médecine préventive en face des maladies. La médecine n'empêche pas des épidémies d'éclater ; elle n'en est pas discréditée pour cela : on sait qu'elle deviendra de plus en plus efficace. De même, par une coopération constante des nations, la Ligue travaillera avec succès à former une humanité plus large et meilleure.

**La Nationalité des femmes mariées.** — I. Rapport du " British Select Committee " de la Chambre des Lords et de la Chambre des Communes. — Ce rapport, qui contient les minutes des témoins représentant les Ministres des Affaires étrangères, de l'Intérieur et des Colonies, du Conseil National des Femmes et de l'Alliance internationale pour le suffrage des femmes (représentées par Miss Chrystal MacMillan), de la Société du Droit international, de Mr. Justice Younger et de Sir Willoughby Dickinson, est une mine d'informations.

Il reproduit les deux articles suivants, soutenus par Sir John Butcher et conformes aux desideratas des sociétés féministes :

1) Qu'une femme britannique ne perde pas sa nationalité par le mariage avec un étranger ; mais qu'elle ait la faculté de prendre la nationalité de son mari et de cesser d'être sujet britannique.

2) Qu'une étrangère n'acquière pas la nationalité britannique par son mariage avec un sujet britannique ; mais que si elle et son mari résident en Grande-Bretagne, elle ait le droit de demander sa naturalisation sans avoir à se soumettre aux conditions ordinaires de résidence préalable.

Sur ces questions, les cinq membres de la Chambre des Lords ont voté contre, les cinq membres de la Chambre des Communes ont voté pour. Le Comité n'a donc pas présenté de rapport de majorité. Les questions ont été renvoyées à la Conférence Impériale. Les légistes sont restés divisés, mais le point de vue féminin a deux avocats sérieux : Sir Ernest Schuster, Président du Comité sur la Nationalité à la Société du Droit International, et Sir Willoughby Dickinson.

Les membres de la Chambre des Lords, tout en se refusant à changer les lois actuelles, demandent l'introduction du principe déjà incorporé dans les lois en France, Belgique, Siam, Chine, Italie, Bulgarie, qu'une femme qui épouse un étranger ne perde pas sa nationalité, à moins que par les lois du pays de son mari elle n'acquière la nationalité de celui-ci.

II. Conférence de la Société du Droit International. — Sir Ernest Schuster a fait un discours sur " l'effet du mariage sur la nationalité " à la Conférence de Londres, en octobre. Il a montré que l'habitude de donner à la femme la nationalité du mari était d'origine récente. Elle a été introduite dans le Code civil français par Napoléon et de là s'est répandue en Europe. Elle a été adoptée par l'Autriche en 1822. En Grande-Bretagne, avant 1844, une étrangère épousant un Anglais ne devenait pas anglaise, et ce n'est que depuis 1870 qu'une femme britannique perd sa nationalité en épousant un

étranger. Aux Etats-Unis, les dates correspondantes sont 1856 et 1907. Les nouvelles lois des Etats-Unis et de la Belgique donnent aux femmes le droit de conserver leur nationalité en épousant des étrangers, et des étrangères épousant des Américains ne deviennent pas automatiquement américaines. Sir E. Schuster ne regarde pas comme pratique la proposition de l'Alliance d'adopter une convention internationale ; il conseille plutôt l'adoption de conventions particulières entre Etats.

La conférence a été malheureusement interrompue par la mort de son Président, Professeur Estanislac Zeballos, de l'Argentine, spécialiste sur les questions de nationalités.

**Danemark.** — Madame Mathilda Hauschultz, avocate à la Cour d'Appel, membre du parti conservateur au Parlement et Mme Elna Munch, membre du parti radical, ont réclamé quelques réformes en faveur des femmes.

1) La mise aux voix de la deuxième partie de la loi sur le mariage attendue depuis des années.

2) Une révision de la partie du Code pénal qui traite des assauts criminels contre les femmes ou les enfants. Cette révision, préparée depuis des années et remise au Ministre de la Justice, doit être discutée au Parlement. En attendant, la faiblesse de la loi actuelle enlève toute sécurité aux femmes et aux enfants.

3) Un amendement à la loi qui permet la récusation d'un certain nombre de membres du jury. L'accusation et la défense peuvent récuser chacune quatre jurés ; la défense fait toujours récuser les femmes dans les cas d'assaut criminel, parce qu'elles sont plus sévères. Mme Hauschultz demande que le jury compte toujours un nombre égal de femmes et d'hommes.

4) Mme Hauschultz demanda au Ministre de l'Intérieur qu'un projet de loi fût présenté admettant, sur le même pied que les célibataires, les femmes mariées, à l'obtention des licences nécessaires au commerce.

5) Mme Hauschultz réclama le vote d'un amendement donnant aux femmes danoises qui épousent des étrangers le droit de conserver leur nationalité tant qu'elles restent en Danemark ou, si elles y reviennent, de la reprendre sur une simple déclaration.

**Au pays des Iroquois.** — Les six nations de la Grande Rivière sont régies par les " Sages vieilles lois de Hiawatha," et ses chefs sont très vénérés. C'est probablement en mémoire de la femme qui inspira à Hiawatha et Dekanawideh l'idée de former une ligue des nations au XVI<sup>e</sup> siècle, que les femmes des six nations ont le privilège d'être les chefs qui forment le Conseil des six nations : 7 chefs par nation. Ces peuples, qui ont le suffrage féminin et le referendum, sont un exemple pour toute la race rouge par leur vie d'agriculteurs industriels et aisés. Récemment une proposition du Canada fut adressée aux " chefs et guerriers " afin que tous les mâles au-dessus de 21 ans votassent pour ratifier un arrangement ; mais le Conseil répondit négativement en déclarant que les femmes de la Grande Rivière avaient été oubliées.

**Portugal.** — LOI ANTIALCOOLIQUE PORTUGAISE. — Art. 1. — Il est défendu l'installation de nouveaux débits de vin ou boissons alcooliques dans un rayon de 500 mètres, pour Lisbonne et de 200 mètres, pour les autres localités, autour des édifices publics et en particulier des écoles.

Art. 2. — Il est défendu l'installation de nouveaux débits de vin ou boissons alcooliques à moins d'une



distance de 500 mètres de tout autre débit déjà installé.

Art. 3.— Il est défendu l'entrée dans les débits de vin à mineurs de 15 ans, sous peine qui ira de l'amende à la prison pour le propriétaire du débit.

Art. 4.— Entre neuf heures du soir et six heures du jour suivant, il est défendu la vente au détail de vin ou n'importe quelle autre boisson alcoolique. Pendant cet espace de temps, les établissements de ce genre devront se tenir fermés.

Art. 5.— Par le Ministère du Commerce et des Communications, il sera élu une commission de

techniciens pour étudier la meilleure utilisation de l'alcool comme énergie mécanique, illuminante et calorique.

**Egypte.**— C'est avec grand plaisir que nous avons appris que S.M. le Roi a daigné conférer la cinquième classe de l'Ordre du Nil à Mlle Nabaouia Moussa, directrice du Collège du " Progrès de la Jeune Fille Egyptienne," et Inspectrice des Ecoles de filles du Gouvernement.

Mlle Nabaouia Moussa est la première femme en Egypte qui a obtenu cette haute distinction et nous lui en faisons nos plus sincères félicitations.

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Wed., Dec. 5th, "Medicine and Faith Healing." Miss LETITIA FAIRFIELD, 8.15 p.m. C.B.E., M.D., D.P.H. *Chairman*: The Rev. FRANCIS A. B. AVELING, D.D., D.Sc.

Wed., Dec. 12th, "Parliamentary Bills of 1923 relating to Women." Mrs. 8.15 p.m. HUBBACK.

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## NEWS OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION THROUGHOUT THE WORLD



Published by the World's Young Women's Christian Association  
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*Treasurer* :

#### THE DAILY NEEDS.

THREE years ago, when this Supplement first appeared, an article was printed giving a brief summary of the extent, aims and methods of the Young Women's Christian Association. It was there laid down that the Association was an international society of women to which anyone might belong, without respect of race or class, provided she accepted the Christian basis; further, that it was an international society of Christian women whose services, practical, social, intellectual, spiritual, were at the disposal of any woman, whether she held the Christian faith or not. It was not a purely welfare organization to enable one set of women to do good to another set, but a co-operating group, eager in the spirit of Christ, to share with others, and work with others. Out of this spirit of service, and the recognition of the inestimable value of human personality, had grown many activities designed to make possible the fourfold development of girlhood and young womanhood, physical, intellectual, social and spiritual. These activities varied according to the national genius of different Young Women's Christian Associations and the needs of their girls, but one and all were inspired by a Christian conviction, a conviction that in many cases was directly responsible for their efficiency. This Supplement has been devoted to describing these practical forms of service in many countries, services which meet the daily needs of growing young people; the need for society of their own age; the need for real recreation; the need for intellectual stimulus; the need for the common necessities of life—good food, good housing, good holidays; the need for developing initiative and the sense of responsibility; the need for broad horizons beyond the daily round; the need for a harmony of life; the need for God. These daily needs cannot be separated, or one is in danger of a figure as artificial as the Economic Man, but in describing activities so multifarious it is easy to miss the unity of aim and of inspiration. But, as sacramentalists teach us, the most ordinary actions and objects may have an inner life which transcends its concrete expressions, and these efforts of Young Women's Christian Associations in different parts of the world, against different backgrounds and in different tongues, are only one side of an attempt to interpret Christ in His entirety to the women of to-day.

#### THE SUPPLEMENT IN 1924.

IN 1924 this Supplement will appear quarterly instead of monthly as at present. It will be printed in the March, June, September and December issues.

#### MEETING OF THE WORLD'S Y.W.C.A. IN WASHINGTON.

THE meetings of the World's Y.W.C.A. have hitherto taken place either in the capital cities or in the mountains of Europe; 1924 will see the first meeting in the New World. The building in Washington to be used will be the Grace Dodge Hotel, a spacious new hotel for women, which is under the auspices of the National Board of the Young Women's Christian Associations of the United States. The month chosen is May, just after the National Convention of the American Y.W.C.A., and the sessions will occupy at least five days (May 9th-16th), some of the meetings being open to the outside public.

#### JAPAN.

SOON after the November Supplement went to press came the news that all the Y.W.C.A. buildings in Yokohama, including the beautiful residence for foreign women on the Bluff, had been destroyed, and that two secretaries—Americans—had lost their lives. In Tokio the international staff was reported safe, but the National Y.W.C.A. offices and the big local Y.W.C.A. buildings were completely destroyed. The student hostels fortunately escaped, as did the house and garden lent by Dr. Nitobe as a secretaries' house and centre for international hospitality. But the Japanese Y.W.C.A. is undaunted, is thankful for the immunity of the centres in Kobe, Kyoto and Osaka, and shows that nothing perished in the disaster but the material evidences of a spirit which does not depend on them for life or effectiveness.

#### GIRLS' CLUBS IN FRANCE.

THE Unions Chrétiennes de Jeunes Filles (U.C.J.F.), which are the Y.W.C.A.'s of France, have an interesting development of their work in the form of clubs, or "foyers," the best known being "Notre Foyer," in the Rue Daunou, Paris. Some of these are the direct result of the joint work of the U.C.J.F. and of the American Y.W.C.A. unit, which helped during the war, and worked not only for American women in France, but also for French industrial women. The "foyers" are linked up by a special committee, and the article which follows, reprinted from *Au Service du Maître*, the official organ of the National Committee of the Unions Chrétiennes des Jeunes Filles, gives some interesting particulars of the scope of the work.

La Commission de rédaction de ce Journal vient de siéger au pied du Mont Blanc. Cet auguste voisinage l'a certainement animée d'une énergie indomptable, car



des ordres impératifs s'en sont suivis immédiatement par toute la terre, demandant un article à celui-ci, à celle-là. Pénétrant au fond des provinces, en une paisible vallée où les inspirations sont calmes et lentes, un de ces ordres enjoignait d'avoir, sans répliquer, à fournir en 48 heures quelques lignes sur n'importe quoi, par exemple sur la C. O. S.

Bénéissons la C. O. S. qui, depuis ses trois années d'existence, continue à s'assurer un intérêt perpétuel, toujours renaissant, par le mystère de ses initiales. Tout le monde a compris une fois ce que cela voulait dire — la C. O. S. — mais tout le monde l'a oublié. Nous avons vu les membres les plus actifs de son bureau demander avec une sincère candeur : "La C. O. S. .... qu'est-ce que cela veut dire, au fait ?"

La "Commission des Œuvres Sociales" (des U.C.J.F.), rappelons-le rapidement, est un groupement de Foyers qui acceptent la base internationale, ou qui demandent à avoir avec ces Foyers des relations d'amitié et de travail. Le noyau initial fut les cinq Foyers fondés par les Y.W.C.A. après la guerre. Bien d'autres Foyers des Unions ou des Amies vinrent les joindre peu après et vingt-six Foyers sont maintenant groupés par la C.O.S., trouvant une grande joie et inspiration à se sentir les coudes et partager leurs expériences. Chacun a constaté maintes fois qu'il avait quelque chose à apprendre des camarades, et aussi quelque chose à leur suggérer. Dans le courant de l'année le secrétariat de la C.O.S. (qui existe réellement 9, rue Daunou, Paris) gratifie les Foyers de diverses communications dactylographiées, qui sont reçues avec plus ou moins de gratitude. Une Secrétaire qui visiterait les Foyers est le grand desiderata de tous. En été, les Maisons de vacances de Grenoble et de Vierville abritent de nombreuses membres des Foyers d'un peu partout, enchantées de lier des amitiés entre différents Foyers. Enfin, en juillet, le Camp d'Argeronne donne à une quarantaine de déléguées l'occasion de "causer," d'apporter desirs, critiques, idées nouvelles, idéal, en commun — et de cette Semaine surgit souvent l'élan qui fera marcher en avant tel Foyer, telle jeune fille, pour le bien de tous.

Rappelons quelques souvenirs de la rencontre de cette année. Les déléguées se partageaient à peu près également entre directrices et membres, et nous croyons que ce contact de celles qui naguère étaient si soigneusement séparées et cataloguées "dirigeantes" et "dirigées" — et censées d'une essence différente — est excellent. Le geste à lui seul prouve que les directrices de Foyers comptent sur leurs membres pour développer le Foyer autant que sur elles-mêmes — et que les jeunes filles cherchent, en leurs secrétaires, une amie dont elles seront les collaboratrices, plutôt qu'une mère. Ce sujet, très vibrant, a été très discuté. Pourquoi, dans toute collectivité de jeunes filles, Union ou Foyer, le chef a-t-il une tendance à dire : "mon enfant... ma petite" — à replacer le sujet en nourrice semble-t-il, dans une tutelle affectueuse, mais qui semble fermer la porte au développement de sa personnalité ? Les jeunes filles ont avec véhémence défendu ce parler, qui, paraît-il, est plein de douceur et confortable — et tout ce qu'il implique. Cependant, en fin de compte, elles ont déclaré préférer l'amie à la mère ; et leur indépendance de pensée, tout le long de la Conférence, a bien prouvé qu'elles sont hors des langes pour de bon.

Après le geste, ses résultats. La fraternité a été excellente tout le long de la Semaine, à partager les mêmes travaux et les mêmes récréations. On a vu une de nos plus graves directrices danser et jouer la comédie. Membres et directrices, réunies à part, ont chacune gracieusement présenté à l'autre groupe une liste des qualités essentielles qu'elles désiraient les voir posséder. Enfin une Revue finale, composée en commun et dans laquelle on se payait aimablement la tête les unes des autres, a révélé des muses de premier ordre et fait régner une gaieté dont on se souviendra longtemps.

Un des caractères les plus frappants de ce camp pour celles qui y venaient après quelque temps d'absence, est le développement atteint par les jeunes filles depuis que le "gouvernement d'elles-mêmes" leur a été donné dans les Foyers. Elles semblent porter la responsabilité de

leurs Foyers avec un sérieux et une intelligence qui enchantent. Elles ont appris à s'exprimer, à apporter leurs opinions personnelles ou celles de leur Groupe. On a l'impression qu'elles ne se contentent pas de toucher la surface des choses mais pénètrent jusqu'en leur profondeur.

Ce qui les préoccupe c'est, non pas d'avoir le plus grand nombre de membres, le restaurant ou les cours les plus achalandés, les fêtes les plus brillantes, mais de créer et de maintenir l'esprit du Foyer.

Et cet esprit qu'elles désirent on ne peut que les respecter en voyant les efforts des unes et des autres dans leurs Foyers respectifs, leur attitude de solidarité, de sérieux et de gaieté entre elles. Une réflexion entendue un soir à l'heure du coucher exprime probablement le sentiment de beaucoup : "Oh ce camp d'Argeronne ! chaque fois il me fait faire un pas en avant."

Le programme du camp était très sobre, voulant laisser beaucoup de temps aux discussions, qui furent très animées, et un peu de temps pour respirer.

L'ordre venu du Mont Blanc avec ricochet par la paisible vallée, enjoignait de dire un mot de ce que les unionistes pouvaient et devaient faire pour les Foyers. J'y ai bien réfléchi et plus j'y réfléchis, plus je vois, non tellement ce que les unionistes peuvent donner aux Foyers, mais ce qu'elles peuvent en recevoir. Elles me pardonneront donc de les laisser elles-mêmes répondre au premier point, et de leur dire ceci :

Les Foyers sont les portes sur le monde, le vaste monde. C'est un danger pour les unionistes que de rester toujours entre elles, entre jeunes filles élevées de la même manière, pensant et croyant exactement de même. A évoluer parmi ses pareils, on finit par se croire des êtres supérieurs, uniques, détenteurs de la sagesse et de la vérité. C'est un privilège donc que de se frotter aux autres, à "tout le monde," de s'y cogner même, de recevoir quelques coups, d'apprendre la vie, et par cette vie de lutte de faire la preuve de la valeur et la validité de ce que nous possédons. Et plus d'une unioniste sera sans doute étonnée de voir combien ce qu'elle a sucé avec le lait de son premier biberon et qui lui est devenu si accoutumé que très monotone, est vivant, essentiel pour celle qui a dû lutter pour le trouver.

Dans les Foyers on devient plus large, moins particulariste ; la vie y surpasse les formes, on y apprend à supprimer les mots et les formules qui séparent pour rechercher et honorer seulement tout ce qui est vie.

Voilà pourquoi les Foyers sont vraiment un des plus précieux cadeaux que pouvaient recevoir les Unions, qu'elles s'en doutent ou qu'elles ne s'en doutent pas.

### THE FIRST KAREN SECRETARY.

IT is well known that the Karen Community in Burma has been the first to turn to Christianity in a large way, and it is not strange that the first Y.W.C.A. worker in her own country should be a Karen woman, Mrs. Nellie Yaba Minn, who became interested in the early work in Rangoon, kept up her connection while studying in America, and on her return worked for the formation of a Burmese and Karen branch in Rangoon. The board opened a hostel as a three months' experiment, which has been continued, as the need is great for a home for young women coming to the city for employment, especially for a Nurse's Home, and as a headquarters for others, who are engaged as children's nurses and wish a place of resort more like their own homes than can the main Y.W.C.A. building be, although their regular club meetings have been held there for some time. While ten are accommodated in the flat secured for this purpose, there is a serious call for a whole house, or permanent building, since the number for whom it is intended increases each month. Teachers and other employed young women, as well as nurses, find it a great boon. There is also flourishing Anglo-Indian and European work in Rangoon, and recently a new wing was added to the central building in Brooking Street.

### A FRIENDLY HOSTEL.

ANY secretary of a residential club, any head of a large boarding-house, any warden of a hostel will probably own that one of the problems of people living together in any number is a certain exclusiveness among the senior residents towards newcomers, and an undefined but definite line of demarcation between the club, house or hostel and the outside world. It is all part of a larger question once summed up as "warehousing versus housing the population." But to know that there is a possibility of a disease is often the first step towards eliminating it, and there are hostels where the problem does not exist, witness Mildura, Australia.

A rambling old-fashioned house is the Girls' "Hostel," into which are packed very tightly its family of 20 girls, as happy a family as there is up and down the land. As soon as a stranger enters the house some enthusiastic girl asks : "What do you think of our hostel ?"

It has a shady lawn that is a great asset in a town where the sun's rays have such strength, and there is a yard, shaded with pepper-trees, that is the regular playground of all the children in the neighbourhood. The secretary takes a special interest in the children, and helped to train them for the Chatauqua play. She tells of having 20 of them to tea to plan for a penny concert, which they gave in the empty room (which stands in the hostel grounds waiting until money can be found to put it into habitable order), to raise some money for scrap books which they will make for children in the hospital.

But the hostel is not only a "House of Friendship" for the children of the neighbourhood—it is a real hospitality centre for the town. The secretary has taken a leading part in getting the Girl Guides organized, and she and her assistant are both Guides. When the Guide Commissioners visited Mildura all the meetings were held in the hostel's large dining-room, and the crowd was so dense that it was said "you could walk on the heads of the people without any fear of falling !"

The Hostel's Musical Club has quite a name in the town. They made their debut at an open-air concert, which they gave on their own lawn, in aid of the hospital, and they are fortunate in having some very fine voices.

Strangers who come to Mildura complain about the lack of social life, and the hostel is filling a felt need. Their June social evening was for 60 girls and boys, and they tried to find out all the strangers in the town. The walls need to be stretched, but the hostel girls make such splendid hostesses that things go with a vim and one forgets that one could do with more room. When it comes to a big evening some outside accommodation has to be sought.

Mildura's "House of Friendship" has made a real place for itself in the town. The girls who happen to live there are proud to be hostesses to others. There is no division between "hostel" and "outsiders," and both the girls who live in the house and those who come as visitors agree that the hostel is "The best thing that ever came to Mildura."

### KOREA.

AT a women's conference held last year in Korea, part of the time was given up to discussions preliminary to forming a Young Women's Christian Association. All the women and girls present came from the educated classes and were already interested in social and religious questions. During the present year one of their number has been studying the field and presenting the idea to other women. Korean women have taken great strides in the last generation, and it seems likely that if this year of deliberation is followed by the formation of a Korean Young Women's Christian Association, no foreign leadership will be asked. There are women of different nationalities in Korea who know something of the scope of the Y.W.C.A., and can advise on questions of policy and development, but the burden of initiative and responsibility will rest with Korean women.

### NATIVE MEMBERS OF THE SOUTH AFRICAN Y.W.C.A.

AN increasing number of non-European girls are joining the Y.W.C.A., which hopes to make a special effort to be of service to those coming from country villages to the large towns in search of work. In Pietermaritzburg the committee includes women of different nationalities and the secretary writes : "We have a vision of club rooms in every town to which girls at work could resort in their free time, with facilities for writing letters, magazines, and Y.W.C.A. members attending—perhaps in rotation—to befriend them. Of course, we have hostels, too, in the background of our mind, but one step is enough at a time." Up to the present the greater part of the South African Y.W.C.A.'s energy has been devoted to girls of European descent, although there have been groups of native members in connection with a number of mission stations and an active coloured branch, led by an Afro-American secretary, in Cape Town.

### SERVING THE UNEMPLOYED AND THE HOME WORKER.

THE girl in search of an avenue for service is usually directed to certain well-rutted roads. Two new ideas in helping one's neighbour emerge from recent reports from Great Britain and Germany. British Y.W.C.A. members have been helping the mothers of families where the breadwinner is out of work by sharing their mending and making—a double boon where the mother is obliged to use her strength in some form of stop-gap earning ; while the German Y.W.C.A. members have been saving the time and strength of home workers (trams and buses are no longer within reach of the many in Germany) by carrying bundles of completed work back to the central workshops for them. There are always many people to say that the modern girl has too many privileges and has too much done for her, but against this it is possible to quote many pieces of inconspicuous service such as those given above, and the fact that all movements for younger girls, no matter to what society they belong, not merely encourage, but help to make possible, unselfish thought for others.

### CALENDARS.

FROM the active and enterprising Woman's Press, New York, comes the welcome notice that it is again issuing the "Modern Readers' Calendar," a delightful wall calendar, with daily quotations from all the best modern prose and poetry. The modest cost is 60 cents. The same press has a warm interest in international friendliness, and the two volumes of original "Folk Songs of Many Lands" and the new book of "Folk Festivals" have built many a bridge of understanding.

Another wall calendar is published by the British Y.W.C.A., 26, George Street, Hanover Square, London, and is in the form of weekly sheets, in excellent type, giving a subject for thought and the appropriate Bible reference. This is a new idea in Bible study for the busy and intelligent and deserves a wide sale. The price is ninepence.

### OVER THE PRINTERS.

THAT is the home address of the Blue Triangle Club of Sofia. Sofia is not yet hardened to street signs and the modest blue triangle over the door has been much talked about. In the winter the two rooms over a printer's shop are filled with girls, many of whom come for the language and other classes, as well as for the social gatherings, where Bulgarian girls mix happily with refugees, Armenians and others. The demands for books of folk dances, for manuals of hygiene, specimens of children's literature of other lands, short-hand manuals, and so forth, are evidences of the wide interests of the members.



### NATIONAL TRAVELLERS' AID AND MIGRATION WORK OF THE Y.W.C.A. IN CANADA.

THE great drawbacks to migration are the perplexities and difficulties of travelling, the discomforts of adaptation to the customs of the new country, and, above all, the fear of loneliness in a land of strangers.

To combat these evils in Canada, the Dominion Council of the Y.W.C.A. has a comprehensive service for helping women migrants, with Miss Winifred Hutchison as National Travellers' Aid and Migration Secretary. First there is the port work, which is done by the Migration Secretaries at the various ports of arrival, who work in close connection with the steamship conductresses and the Government Migration officials, especially those of the Women's Section. During the busy scene at the dock that follows the arrival of an immigrant boat there is plenty of work for all and a special need for a worker who has time to attend to the social need of migrants. There are "specially referred" people to be met, luggage to be found, food and kettles to be purchased for the long railway journey, a sick baby to be taken to the Red Cross rest room, a telegram to be sent for a girl who, used to distances in Great Britain, had expected her sister from British Columbia to meet the boat at Quebec!

The Migration Secretary has drawn up, for the use of migrants, a leaflet which is printed in English, French, and German, giving information about luggage regulations, the number of days' journey to the various cities, a warning that food is needed for the journey, the value of the national currencies in Canadian dollars, advice to girls travelling alone, and addresses to which newcomers can turn for help or friendship.

Besides the work at the ports, the Travellers' Aid is to be found at the various stations along the railway tracks that lead to Western Canada. A woman is taken sick on the emigrant train, the temperature stands at 92°. It is the third night of the trip, and even the tinned milk is finished. Tinned sardines and ham sandwiches have no attraction for the sick woman. If only she could have some milk! A telegram is sent by the conductress to the Travellers' Aid Secretary at the next stop, asking for milk to be sent to meet the train, and sure enough as the train draws up there is the worker with a large tin of iced milk that gives new strength to the invalid and cheers the heart of the conductress. Sometimes, at these stations there is a party of girls to be met and dispatched by another train to their final destination; sometimes a man has to be met who can speak no English, and must be personally conducted to the farm on which he is to work.

The Travellers' Aid workers at the border stations between the United States and Canada have to meet all sorts of problems, for besides the influx of migrants to Canada, there is a steady stream of those who are passing through to the United States. During the spring and summer many of these are held up at the border stations because their nation's quota for entry into the United States is full.

Two English brothers, with their sister, are on their way to the United States to join the elder brother, but are held up for a month. Rooms are found for them and temporary employment.

But Canada's care for its migrants does not stop when the journey is over. Canadians realize that one of the worst troubles of their new citizens is the loneliness they have to face. Therefore, there has grown up all over Canada a vast service of what is called "follow-up" work. The migration workers at the ports send the name and address of migrants, especially unaccompanied women and children, to some organization in the city of their destination, or if the district is a rural one, to private individuals. One migrant was going so far into the wilds that it was necessary to refer her name to a member of the Mounted Police. These societies or individuals visit the migrant to make sure that she has arrived safely, is in suitable surroundings, and is not being exploited. The visitor not only assures the new-

comer that she has a "first friend" in Canada, but brings her into touch with her fellow-citizens, so that she may enter fully into Canadian life.

So vast is this work of visiting that it is shared by many Societies, such as Baptist Social Service, Catholic Women's League, Girls' Friendly Societies, Y.W.C.A., Jewish Council of Women, Salvation Army, Y.M.C.A., W.C.T.U., the Social Service Boards of the Methodist, Anglican and Presbyterian Churches. Lately, these various groups have sent representatives to meet together in Committee at Toronto, to pool their experiences, and are trying to work out methods of standardization of the work that will lead to more efficient service for migrants and better working co-operation.

Besides port work and follow-up work, there is also the international work. The whole work for migrants forms the Canadian Branch of the International Migration Service, and is part of the international chain of service for migrants, which has its headquarters at the World's Y.W.C.A., 34, Baker Street, London, and Service Bureaux in the following places: Paris, Cherbourg, Havre, Marseilles, Antwerp, Copenhagen, Warsaw, Prague, Athens, Constantinople, New York, Ellis Island, El Paso, San Francisco, Seattle, Yokohama, and Kobe. The aims of this International Service are:—

1. To handle any social problem of an individual which requires investigation and service in more than one country, either during transit, or after the migrant is domiciled.

2. To study the data collected during the handling of these problems, and to use it to such effect that it may set forth the international conflicts in law and regulation, and so tend to lessen the human difficulties resulting from the fact of migration.

Service is rendered to the migrants of all nationalities, without charge and without religious or political propaganda or bias. It consists in giving help with passports and visas, securing affidavits, making inquiries about missing people, suitability of future homes, investigations as to whether relatives in Canada will receive the migrant. Requests also come for practical service in the way of advice, protection in travelling, the finding of employment, homes, schools, and relief.

When the journey is over, however, the newcomers' international problems are not always solved. The roots of the migrant cannot always be pulled up quickly from the country of birth, and often there are complications, obligations and responsibilities that have to be adjusted after they reach the new country of their adoption. Frequently these obligations conflict, and there is need of local information as well as detailed international information to work out the problems and remove the harrassing difficulties attendant on setting up in a new country.

All international cases touching Canada are cleared through the headquarters at Toronto, which is kept informed of the quickly changing regulations with regard to affidavits, passports and immigration regulations, and which keeps in direct communication with the other Bureaux around the world.

During the last six months the Canadian Branch has rendered service to people of the following nationalities: Czechs, Greeks, Armenians, Belgians, Poles, British, Russian, Germans, Galatians, Norwegians, Finns, Americans, and French, and requests for help have been received from Denmark, Australia, Jamaica, England, Germany, Greece, Belgium, France, Russia, Scotland, United States.

Migrants of all nationalities who propose seeking a new home in Canada, find a welcome from a service that knows no distinction of race, nationality or creed. When news is received from Antwerp that Maria and Peter, having passed through troublous times in Warsaw and Antwerp, are really due to arrive by a certain boat in Quebec, the port worker there is on the look-out, not merely for a Polish woman and child, but for Maria and Peter, who are already friends of the International Migration Service.

R. M. H.,  
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