

to serve beautifully as our captain, but, alas! the ball flew in exactly the opposite direction. I satisfied myself that all beginners encounter the same experience. Our side won, and again the great noise arose. I yelled with the rest, though I do not know why.

"The day is slowly turning into evening. The sun has set behind the forests, and only now and then the tall golden rays glitter through the darkness. Chubby clouds sink into the crimson horizon.

"The shadows in the garden lengthen, and a long row of girls are on their way to the villa of our leaders. We come into the tiny house, pure white inside and out, all overgrown with green vines. Our hostess greets us and says: 'I greet you in our new home. We have come together to give it a new name and make holy its heart.' We then proceed with the regular forms of house-warming. The girls sit where they can, on the floor, beds, tables and window-sills. In the course of the evening we decided upon a name. Two candles were lit, one of Friendship and the other of Service. Each of us then and there decided to light that fire in our hearts. Our hostess spoke with us and lit the sticks of wood on the hearth. The fire crackled and the flames spread as they do only in fairy tales. Around this fairy hearth we sat in meditation, the girls' heads sinking lower and lower. For a while perfect quiet reigned in the room; then the melodious voice of our hostess rose in a parting good-night song. Softly we joined in the chorus, and the different hushed and soft voices gave a beautiful harmony. We were so happy.

"And in the night, as we were falling asleep, prayers from thankful hearts, of different religions and different nationalities joined by service and love, went up to heaven. Into these the stars poured peace and confidence. The tired eyelids slowly drooped and the hearts fled to the land of dreams.

"It is with great pleasure that I will try to tell you in a few words how much we . . . girls like and enjoy ourselves in this 'very posh Camp' of yours. In fact, I think that we are the most fortunate girls to spend our vacations in your Y.W.C.A. Camp among so bright and nice girls and in your beautiful country. Since our arrival we have been feeling so much at home, we have received so warm and affectionate a welcome and this Y.W.C.A. looks so like the one we left in . . . that it seems to us like a very large family, whose good mother and little sisters are very dear to our hearts. Our greatest desire is now to have you all to come to . . . and visit our Y.W.C.A., in which, we are sure, you will receive at all times the most hearty welcome. And now, dear little friends, as the great French poet, Rosemond Gerard said:—

"Je t'aime aujourd'hui plus qu'hier,
Eh bien moins que demain."

ELEVENTH BIENNIAL CONFERENCE OF THE BRITISH Y.W.C.A.

THE British Young Women's Christian Association is holding its eleventh Biennial Conference at The Hayes, Swanwick, from October 20 to October 25. The subject of the Conference is "The Interpretation of Christ in a World Fellowship," and the programme of speeches, reports and discussions shows the wide outreach of this Association. One morning is to be given to a discussion, first among small groups and then of the Conference as a whole, of "The Place and Service of the Association in the Community," bringing together the principles guiding the practical (and increasingly varied) work of the British Y.W.C.A. for town and country girls alike. A special talk on "A Christian Association in Relation to Political Life," and a whole evening devoted to new developments in the Y.W.C.A. in other countries than Great Britain show that the membership are realizing that in these days the scope of Christian citizenship is not merely local, but national and international. The programme and list of speakers bear testimony to the fact that the British Y.W.C.A. is carrying on the traditions of its founders at the same time that it is conscious of

and sympathetic with the needs of the girl of to-day, and that it could ill be dispensed with in this reconstruction period.

UNDER THE SKY IN ROUMANIA.

CAMP life for the Girl Reserves of Roumania had a number of meanings this year. First of all it meant an airy school building at Satulung, near Brasov (Transylvania), with a good level playground and tall poplars to shade the volley-ball courts from the afternoon sun. It also meant physical examinations before



The tree-shaded volley-ball courts. The physical work of the Y.W.C.A. in Roumania has been much appreciated and is becoming very popular.

you were allowed to book a place—an exciting performance for many (including the camp director, who had to plan food that would fatten the thin, bring pink into the cheeks of the anæmic, stimulate the lethargic, etc.). It also meant the pleasant, orderly routine of a well-run camp, with its insistence on the comfort of the group, not of the individual, and careful balancing of exercise, rest, fun, discussion and study. But above all, to those who went and those who stayed at home, camp meant a first experience of sleeping under the stars.

A group of about thirty girls and camp councillors climbed a wonderful mountain near Brasov, over one thousand metres elevation from their starting point, and slept out on the ground, rolled in their blankets and with rain-coats underneath. Only one girl out of the whole party had ever camped in the open before, and all were deeply impressed by the beauty of stars, moon and sunrise, and by the silence of the night. Lying far below they could see the plain of Transylvania with villages like wooden toys laid out on it, and even the school-house from which they had started. Crowning joy, no one had even a cold, much less the rheumatism and worse that tradition promised them as the reward of such unheard-of behaviour. Encouraged by this experience, another expedition was made to the Royal Palace at Sinaia, and to a wood beyond the neighbouring village, where the party slept soundly round a great bonfire. At eight the next morning they were on their way to a fine waterfall near Busteni, and still were in time to catch (or rather to wedge into) a crowded train that took them back to camp in time to take their share in the regular programme.

All camps have their exciting moments, and Satulung was no exception. Didn't they eat their fill of the wild strawberries and raspberries which are such a treat to the town-bred girl? Didn't they go for tramps in the moonlight, singing all the dreamy gipsy and peasant songs that are so perfectly adapted for such a place and hour? Didn't they have a prize distribution of fir-twigs with gilded cones and blue ribbons, more thrilling than any school prize-giving of mere books and certificates? And didn't they nearly hit a royal princess on the head with a vigorously thrown volley-ball? But it is useless for the outsider to try to catch the glamour; she can only remember the camps of her youth and be glad that the camp movement is spreading, and that it still holds to the high ideals of those who saw years ago what camp could do for the girl at the age when body, mind and spirit are reaching out to new realms.

JVS SVFFRAGII.



THE INTERNATIONAL WOMAN SUFFRAGE NEWS

THE MONTHLY ORGAN OF THE INTERNATIONAL WOMAN SUFFRAGE ALLIANCE.

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ALL ROADS LEAD TO ROME.

Ninth Congress of the
International Woman Suffrage Alliance,
Rome, May 12th to 19th, 1923.

Christmas Greetings to our Auxiliaries, Members, Subscribers, Friends,
all over the World!

Our wish for the New Year is that we may meet you in Rome in May, 1923.

At this great Congress of Women held in the Eternal City we
shall once more demand enfranchisement and equal rights
for the women of all nations.

Rome, May 12th to 19th, 1923.

FRANCE.

LE SUFFRAGE DES FRANÇAISES DEVANT LE SÉNAT.

[In May, 1919, the French Chamber of Deputies passed, by 329 votes to 95, a Bill to give French women the same political rights as men. For more than three years the Senate has withheld from French women and the world its opinion on this question. At last it has spoken, and Woman's Suffrage has been rejected by the narrow margin of 22 votes—134 Senators voted for, 156 voted against. With our regrets we couple real congratulations to French suffragists. Their fight for justice is obviously passing out of the realm of academic discussion into the realm of practical politics, and we believe their final victory will not be long delayed. We have read some of the anti-suffrage speeches in the *Journal Officiel*. But we should blush at the thought of reprinting any of them, for their prodigious silliness appears in sort an impropriety when one remembers how much the world needs free women.

We do not yet know what immediate steps French suffragists will take. One London paper foreshadows a refusal on their part to pay taxes. Any Bill which has been passed by the Chamber and rejected by the Senate can be reconsidered after a delay of three months, on the initiative of the Government, and if the present Chamber takes a strong line on suffrage they may push the Government to such action. In any case we know the French suffragists will not let the grass grow under their feet, and we echo with a biting cordiality Mme. Schlumberger's message to the Senate: "A bientôt, Messieurs les Sénateurs!"]

Le 20 mai 1919, la Chambre des Députés votait, par 329 voix contre 95, un projet de loi accordant aux femmes les mêmes droits politiques qu'aux hommes. Le 21 novembre 1922, le Sénat, après avoir remis pendant trois ans et demi la discussion de ce projet, le rejetait par 156 voix contre 134, sans même passer à la discussion des articles.

Défaite honorable puisqu'un déplacement de 12 voix eût suffi pour confirmer le vote de la Chambre, — défaite navrante quand on songe que ce sont, en général, des sénateurs appartenant aux partis avancés (radicaux et radicaux-socialistes) qui ont fait obstruction au projet, allant ainsi contre le programme même de cette République qu'ils prétendent défendre, en refusant aux femmes les droits dont elle a proclamé l'égalité.

Cette contradiction sera difficilement comprise à l'étranger pour qui ne connaît pas la psychologie des milieux politiques et l'histoire des partis français depuis la Révolution de 1789. Il est un fait : toujours les institutions républicaines — en général synonymes de progrès — furent menacées par les partis monarchistes ou conservateurs soutenus par l'Église catholique ; or, parfois à tort, à raison souvent, la masse des femmes françaises passe pour être influencable par l'Église. La mort de 1.500.000 Français pendant la guerre donnerait donc au vote féminin une telle majorité dans les élections, que le gouvernement pourrait être menacé et le pays livré peut-être à des luttes civiles encore plus néfastes au lendemain de la guerre et dans l'état de désorganisation de l'Europe. Un nouveau mode de vote, inauguré aux dernières élections, a surpris et désorienté les électeurs ; si on leur adjoignait une telle majorité de femmes inexpérimentées, quelles perturbations n'en résulteraient-elles pas ?

Tels sont les arguments qui furent développés par les orateurs de la commission sénatoriale chargée d'examiner le projet de la Chambre, et il faut dire que l'attitude des partis de droite, dans la salle et dans les couloirs, venant confirmer les appréhensions de la gauche, exaspéra dès le début de la discussion les adversaires du vote des femmes. Certes, de bons républicains sont venus dire pourquoi il fallait accorder les droits politiques aux Françaises ; comme Burke adjuvant ses compatriotes d'être justes à l'égard des colonies revendiquant leurs

droits, ils l'ont fait avec conscience, chaleur et conviction ; nous leur en sommes reconnaissantes ; mais que dire du Président du Conseil, parlant naguère pour le Suffrage des femmes dans une manifestation publique et qu'une excessive prudence a retenu loin des débats ? (reconnaissons néanmoins que, par la main d'un de ses collègues sénateurs, il a voté pour la discussion des articles). Que dire du tribun dont l'éloquence avait galvanisé la Chambre de 1919 et emporté le vote d'un projet bien plus hardi que celui qui était présenté ? Ce tribun siège aujourd'hui au Sénat ; il n'est pas intervenu dans les débats qui ont tenu quatre longues séances et au cours desquels une vingtaine de sénateurs ont pris la parole ; peut-être eût-il gagné la douzaine de voix qui eût permis de passer à la discussion des articles ; or, on pouvait espérer de cette discussion l'obtention du droit de vote municipal et départemental.

L'opposition a bien senti le danger ; elle a mis tout en œuvre pour y parer en écourtant les débats ; déjà, à l'avant-dernière séance, on avait failli passer à la clôture ; quelque manœuvre habile de parlementaire subtil et expérimenté aurait-elle pu, sous le couvert de concessions, amener la discussion des articles ? Nous le croyons, à condition, toutefois, que le porte-parole eût précisément été de ceux qui ont l'oreille des sénateurs et les conduisent à la laisse de leur éloquence. La manœuvre a, du reste, été tentée : d'accord avec les associations suffragistes, un sénateur ami proposa de réduire la disproportion entre le chiffre des électeurs et des électrices en accordant l'électorat aux femmes à partir de trente ans et l'éligibilité à partir de quarante ; peine perdue !

Crainte de défendre une cause menacée, crainte de compromettre dans un proche avenir quelques ambitions personnelles : voilà qui suffit pour se déjuger à trois ans de distance. Sur les 28 sénateurs actuels qui avaient voté, comme députés, le projet de 1919, dix-huit seulement ont confirmé leur premier vote, dix l'ont renié.

Au surplus, nous avons entendu tous les arguments invoqués dans tous les pays contre le vote des femmes : nervosité excessive, faiblesse physique, danger pour l'esprit de famille dont les Français sont si fiers, inégalité devant le service militaire, indifférence des femmes à l'égard de leurs droits, etc., etc. . . . Que d'arguments puisés dans l'exemple de la Suisse républicaine, réfractaire au vote féminin — car l'exemple des pays scandinaves et anglo-saxons ne prouve rien, paraît-il, quand il s'agit des races latines !

La grande tristesse de ces débats où nous avons éprouvé la longue souffrance d'entendre tant de pauvretés, tant d'injustices, sans pouvoir les rétorquer, ce fut de sentir, chez la majorité des partisans comme des adversaires du Suffrage, que les femmes ne comptaient ni comme égales ni comme collaboratrices, mais comme troupeau anonyme destiné à enfler ou à compromettre une majorité électorale, et voici qui nous dicte notre conduite pendant le délai qui pourra s'écouler avant le succès final, retardé mais nullement compromis par le vote du Sénat ; prouvons que les Françaises tiennent à ces droits, qu'elles en feront usage dans un sens plus élevé et plus généreux que la plupart des hommes, qu'elles ne seront l'instrument d'aucune force occulte mais de leur seul jugement et de leur seul bon sens, qualités qui ne semblent vraiment pas très répandues chez les élus des Assemblées.

Nous écrivons au sortir de la séance et il ne nous est pas possible de définir l'action immédiate

des groupes suffragistes après le vote du Sénat. D'après la Constitution française, tout projet voté par la Chambre et rejeté par le Sénat peut être repris, après un délai de trois mois, sur l'initiative du Gouvernement. Nous allons voir si l'opinion de la Chambre, qui n'est malheureusement plus celle de 1919, se manifesterait avec assez de fermeté contre le rejet de son projet pour pousser le Gouvernement à prendre cette initiative.

MARIE-LOUISE PUECH.

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

Novembre 22, 1922.

MADAME DE WITT SCHLUMBERGER'S
MESSAGE TO THE SENATE.

"A bientôt, Messieurs les Sénateurs !"

"Au revoir et à bientôt, Messieurs les Sénateurs. Nous allons préparer la nouvelle bataille."

Tel est le sentiment qui a jailli de mon cœur et de celui de nos amies suffragistes en quittant la tribune du Sénat où nous avions entendu nos doctes adversaires énumérer les qualités et les défauts des femmes et leur refuser autocratiquement les droits de citoyennes qu'elles sollicitent.

A bientôt, car si vous avez gagné la première manche par 156 voix contre 134, ce n'est pas une grosse majorité et nous allons nous entendre avec nos amis de la Chambre et du Sénat pour la meilleure manière de revenir à la charge.

Nous avons assurément été douloureusement déçapées et humiliées, moins pour nous que pour vous et votre attitude en face de l'immense quantité d'hommes qui ont reconnu la justice du droit des femmes.

Mais comment voulez-vous que notre courage et notre ferme volonté faiblisse ? Vous n'êtes pas éternels, Messieurs les Sénateurs, et, au contraire, la femme française est éternelle. Donc nous sommes sûres d'atteindre le but et d'obtenir un jour tous nos droits de citoyennes, que ce soit nous ou nos filles.

Vous n'arrêterez pas le progrès, vous êtes impuissants contre la lame de fond qui circule déjà dans l'océan du monde. Elle est plus forte que tous les Sénateurs de l'Univers.

Au revoir donc, Messieurs les Sénateurs, soyez assurés que nous vous donnerons du fil à retordre le plus tôt possible.

DE WITT SCHLUMBERGER,
Présidente de l'U.F.S.F.

LE MEETING DE LA SORBONNE.

Les organisateurs de cette manifestation n'auraient pas osé escompter un succès aussi considérable. L'affluence est telle de ceux qui désirent entendre des paroles de bon sens après l'argumentation fragile de certains sénateurs, que, dès vingt heures et demie, la salle est pleine. Quelques centaines de personnes à qui on refuse l'entrée manifestent leur déception avec une nuance d'amertume. Mais on a l'idée de demander aux favorisés de l'intérieur de se serrer un peu pour faire place aux autres et, de très bonne grâce, ils se prêtent à cette manœuvre. De meilleure grâce, certes, que les sénateurs à qui les femmes françaises adressent en somme une prière analogue, ainsi que le fait très justement remarquer Mme de Witt-Schlumberger.

D'ailleurs, dans cette assemblée où les éléments jeunes sont fort nombreux, nulle aigreur, point d'animosité, mais, au contraire, une bonne humeur qui n'est pas sans mérite si l'on songe à la rudesse avec laquelle viennent d'être, l'après-midi même, malmenés les partisans du suffrage féminin.

Mrs. Chapman-Catt, présidente de l'Alliance Internationale, malade, est absente, mais autour de M. Justin

Godart, qui préside la séance, assisté de Mme Witt-Schlumberger et de Mme Avril de Sainte-Croix, voici les oratrices ; quelques-unes sont jeunes, toutes sont très simplement femmes, et la vue de ce "bureau" souriant suffirait à ruiner la légende désuète des suffragettes à tous crins ; si cet épouvantail n'existait plus, depuis longtemps déjà, que dans le magasin d'accessoires des anti-féministes à court d'arguments.

Mme de Witt-Schlumberger prend la parole la première et son discours est une ferme et très digne protestation contre certaines affirmations dont l'injustice a été particulièrement sensible aux femmes et aux mères.

Mrs. MacCormick parle au nom des femmes américaines et quoiqu'une traduction ralentisse toujours un discours et nuise à la vie d'une réunion, le public écoute avec un grand intérêt l'énumération des résultats obtenus en Amérique, grâce au suffrage féminin.

Mrs. Corbett Ashby prend part à distance à la manifestation, car elle est retenue par sa candidature aux élections anglaises.

Les Espagnoles ont également tenu à adresser aux Françaises, en cette soirée, un télégramme qui les associe au mouvement.

Mme Avril de Sainte-Croix souligne le peu de poids des arguments anti-suffragistes fondés sur la soi-disant crainte d'une destruction du foyer.

Le public fait à Mme Claire Baril, conseillère municipale de Bruxelles, un accueil fort chaleureux, en raison même de la simplicité charmante avec laquelle elle expose les résultats atteints grâce aux femmes en Belgique.

C'est avec l'espoir de voir les femmes françaises montrer le chemin à leurs sœurs latines d'Italie, que Mme d'Amelio-Tivoli souhaite ardemment un vote favorable du Sénat et conclut par un entraînant "Ça ira" qui enlève la salle.

Comme toujours, l'assistance goûte fort la prose si poétique de Mlle Hélène Vacaresco.

Et la nette et chaude éloquence de Mme Suzanne Grinberg fait une forte impression sur les auditeurs, surtout lorsqu'elle dit l'ardeur avec laquelle les femmes veulent la paix.

Mlle Soumé-Tcheng apporte, à convaincre ses sœurs occidentales du désir d'action bienfaisante des Chinoises, une généreuse ardeur fort applaudie.

Mme Paulina Luisi polémique très spirituellement contre la "loi de l'homme".

Enfin, Mme Malaterre-Sellier, en quelques mots trop courts, car l'heure est déjà fort avancée, se montre très pressante en faveur de la Société des Nations, seule capable d'établir la paix universelle.

Cependant, l'Ecole de Chant Choral et le Chœur des Étudiants russes, auxquels se joignent Mmes Alny et Barthé et M. P. Darmont, nous font entendre de très beaux chants. L'inspiration en est également pacifique et cet harmonieux écho des nobles paroles entendues en accentue le retentissement dans l'esprit et le cœur des assistants.

SUZANNE BABLED.

A Success.

If for the moment French women have been refused the Parliamentary vote by the Senate, they obtained a little success in that Assembly to-day. M. Louis Martin, their champion, had brought forward a proposal making business women eligible for election to tribunals and Chambers of Commerce. The "rapporteur," in recommending its adoption, declared that it was a question of the rights of women and of the free suffrage of the electors, and he was certain that the Senate would settle the question in the sense proposed by the Commission. M. Dior, Minister of Commerce, assented, and M. Delahaye, who, during the debate on women's suffrage, had opposed the right of women to vote, now expressed the view that woman would be an ornament in Chambers of Commerce, where they would be in their place. The proposal, which will be applicable to the French colonies, was adopted amid cheers.

November 24. *The Daily Telegraph.*

MEETING OF THE I.W.S.A. BOARD OF OFFICERS.

ARRANGEMENTS FOR THE ROME CONGRESS, MAY, 1923.

THE Board of Officers of the International Woman Suffrage Alliance met in London from November 21 to November 27. On November 22 the International Committee of the Alliance also met. Those present were Mrs. Chapman Catt (President), Miss Chrystal Macmillan (second Vice-President), Frau Anna Lindemann (third Vice-President), Mrs. Stanley McCormick (Treasurer), Mrs. Corbett Ashby (Recording Secretary), Dr. Margherita Ancona, Mme. Gerardet-Vielle, Miss Eleanor Rathbone, Frau Schreiber-Kreiger, M.P., Mrs. Abbott (Editor of *Jus*, and Advisory Member of the Board), and Mrs. Bompas (Headquarters Secretary).

Presidents and proxies for Presidents were Dr. Aletta Jacobs (Netherlands), Baroness Palmstierna (Sweden), Mrs. Ayre (Newfoundland), and Mme. Grinberg (France).

It was a great regret to the Board that Madame de Witt Schlumberger, our first Vice-President, was prevented by the sudden and serious illness of her husband from coming to London, and that Mrs. Anna Wicksell could not attend the meetings.

Discussion centred round the arrangements for the Rome Congress in May, 1923, and a splendid programme has been arranged, fuller details of which will be published in a later issue. But delegates will want at once to know the actual dates:—

May 9—Board of Officers' Meeting.

May 10—Board of Officers' Meeting.

May 11—Board of Officers and International Committee.

May 12—Simultaneous Conferences on:—

- (a) Equal Pay and the Right to Work.
- (b) The Equal Moral Standard.
- (c) Nationality of Married Women.
- (d) Economic Status of Wives and Mothers and of Illegitimate Children.

The full Convention will last from May 12 to May 18 or 19.

The Board of Officers also held an interesting joint meeting with the Board of the International Council of Women, and the Alliance Convention in May will be asked to deliberate as to whether they now consider any special steps necessary to prevent unnecessary overlapping in the activities of the Alliance and the I.C.W.

Though Mrs. Chapman Catt was able to preside over the business meetings of the Board, her strength had been so severely taxed by illness during her European tour that she was unable to be present at any of the public functions. She was keenly missed, and we all hope that she will be thoroughly rested and restored by her sea-voyage to South America, where she is going to inaugurate a big campaign for woman suffrage and equal rights.

In spite of—because of, perhaps—the hard work of the Board Meetings, everyone appreciated and enjoyed the delightful social meetings that had been arranged. On Wednesday evening the National Union of Societies for Equal Citizenship and the Catholic Women's Suffrage Society gave a reception to the two International Boards and to women M.P.s and women candidates at the Lyceum Club. Mrs. Wintringham, M.P., received an ovation, but

Britain felt it had some way to make up when guest after guest from other countries told us how many M.P.s they had!

That evening reception had been preceded by a happy luncheon given by the Lyceum Club itself, and it was followed on Thursday, November 23, by a reception given by Viscountess Astor, and on Friday by a luncheon at the Hotel Cecil, given by the National Council of Women, and presided over by their President, Lady Frances Balfour. Speeches were made by the Marchioness of Aberdeen and Temair (International Council of Women), Miss Chrystal Macmillan (I.W.S.A.), Mrs. Ogilvie Gordon (I.C.W.), Dr. Alice Solomon (Germany, I.C.W.), Fru Bakker (Norway), and other members of the two International Boards.

This is but a cold outline of a very busy week, lightened by these happy social gatherings.

For the I.W.S.A. the chief thing is thoughts and plans for the Rome Congress.

We are glad that Signor Mussolini approves of the principle of Woman Suffrage; but he thinks the time for it is not yet ripe. Oh, that "but"!

We hope our Rome Congress will make Signor Mussolini forget all about the "but," and turn him into an advocate of the immediate enfranchisement of Italian women.

DR. PAULINA LUISI APPOINTED AS GOVERNMENT DELEGATE FOR URUGUAY TO THE INTERNA- TIONAL LABOUR CONFERENCE IN THE LEAGUE OF NATIONS.

THE Uruguayan Government appointed Dr. Paulina Luisi as first Government delegate to the Fourth International Labour Conference, which began its deliberations on October 18. Dr. Luisi was also elected one of the seven Government delegates who form the Committee on Unemployment. There was a victory for women by insisting that the words "workers of both sexes" should be inserted instead of the word "workers."

In connection with immigration, Dr. Luisi also did most valiant work in insisting that immigration statistics should not be made in any rough or ready manner, but should give a clear statement of the sex as well as the age of immigrants. In our next number we hope to publish an article from Dr. Luisi on her work at the International Labour Conference.

November 30, 1922.

AUSTRIA.

Visit of Mrs. Chapman Catt.

THESE last weeks of our activity were marked by the happy expectation of the visit of our honoured President Mrs. Chapman Catt. The "Verein für politische Fraueninteressen" had sent an urgent invitation to Mrs. Chapman Catt to come to Vienna in order to stimulate the interest of the Vienna women in the political women's movement by the attraction of her visit and of her speaking powers. Owing to the Fascistic revolt in Italy, this invitation, which was sent to Rome, did not reach Mrs. Chapman Catt. Therefore, we were not sure if and when Mrs. Chapman Catt would be able to come. Only when Mrs. Chapman Catt actually arrived in Vienna for a few hours, on her way to Budapest, could the programme for her stay here, which had been planned before, be definitely fixed.

Mrs. Chapman Catt honoured us with her presence on November 6 and 7. It is needless for me to tell

what intense joy it was for the members of the "Verein für politische Fraueninteressen," and for the other women interested in the women's movement, to be able to welcome their President here. These two days were for us, who, owing to the unlucky condition of our country, are overburdened with everyday care, festive days in the true sense of the word. A weighty personality assured us that we were not forsaken, that the world felt sympathy for us, and that especially the women of other countries desired to help us. At length we could hear again of the work of women in other countries, and feel that we were in touch with the women of the whole world.

On November 6 the "Verein für politische Fraueninteressen" arranged a reception for invited guests, in honour of Mrs. Chapman Catt. Nearly all the women of importance in the feminist world were present. After a heartfelt welcome, addressed by Frau Ernestine Fürth to Mrs. Chapman Catt, the latter pointed out the changes that have taken place in Austria since her last visit. "When I held my discourse then," said Mrs. Chapman Catt, "two policemen stood in the hall. Whenever I thought of Austria after that, this country could not be detached in my remembrance from the helmets of those policemen. The war has ripened what no statesman aimed at, and what no soldier fought for: equal political rights for women." Mrs. Chapman Catt, who called herself "the mother who visits her children," spoke so warmly, in such a motherly way, that she won at once the hearts of all her hearers. Then there was Vienna music. Several young women artistes and the member of the State Opera, Herr Ernst Fischer, gave songs, and played the piano and the violin, and were rewarded by Mrs. Chapman Catt's applause.

After the reception Mrs. Chapman Catt and her faithful companion, Miss Rosa Manus, who at once won our warmest feelings, were conducted to the Opera. The President of the Austrian Republic, Herr Dr. Michael Hainisch, could not receive our distinguished guest, as he was absent from Vienna; but he placed his box in the Opera at Mrs. Chapman Catt's disposal. "Aida," with wonderful scenery and a splendid cast, was performed.

On November 7 Mrs. Chapman Catt was, according to her wish, conducted to the Parliament, where the great debate after the first reading of the new financial programme had begun. As, in consequence of the great importance of the debates, the women members of Parliament had to be present, only the women leaders of the parties could be called out, one by one, to be introduced to Mrs. Chapman Catt. All these women were deeply impressed by their interviews, in which Mrs. Chapman Catt showed again her devotion to the woman question and her interest for Austria.

On the evening of that day Mrs. Chapman Catt gave a speech at a meeting of the "Verein für politische Fraueninteressen," at which Frau Ernestine Fürth was in the chair. This discourse had been looked forward to in Vienna with great interest, as the Vienna papers had written much about Mrs. Chapman Catt. The impressive introduction, in which the lecturer pointed out the great error after the revolution, which had prophesied the end of Austria, reminded one of a remark of Friedrich Naumann. In his aphoristical little book, "The Art of Speech," the German social politician said: "In the orator there is at work one who creates, one who distributes, one who moulds, one who speaks, and one who listens." Mrs. Chapman

Catt proved that these five strong agents had been at work. She created that community of hearers which is the best witness to the orator's art; she radiated hopes and trust, she moulded her thoughts with the most entrancing effect, she fascinated by the charm of her voice and her eloquence, and she was the hearer who felt the subtlest sensations and who anticipated the wishes of her numerous audience.

The tenor of the great speech was her trust in the reconstruction of Austria, her trust in the Austrian people, who had heroically withstood these times of intense suffering, and whose high intellect is universally acknowledged. Mrs. Chapman Catt spoke of the earnest interest of America, and told of a women's deputation which came to her before her departure from New York, begging her to tell the women of the suffering countries that American women were ready to lend a helping hand. "The women must tell us what has to be done, and we American women will see to its being done." Mrs. Chapman Catt also spoke of the right of suffrage, but again and again her deepest wish came uppermost—to comfort the Austrian women. In a wonderful peroration she spoke of the future reconciliation of nations and of eternal peace. May Mrs. Chapman Catt's wishes for Austria and the whole world be fulfilled. May she fill with trust the women of other countries, as she did here!

Founding of a Women's Central Club.

The women's organizations in Vienna were forced to realize that, owing to our women being overburdened with household and professional work in these sad times of utmost restrictions, their interest in the work of progress was greatly slackening. The sad condition of our country, however, the fatal effects of party politics, the necessity of uniting all forces to the reconstruction of economic life, should show women that it is their duty to take their share in public work. In these latter years, when the expenses for printing, postage and meetings have risen so enormously, it has been almost impossible to do much practical organization, or to call women together to meetings. It became, however, a necessity to re-awaken the women's interest and to make arrangements that did not cost so much. The Vienna women possess, it is true, the "Neuen Frauenklub," which has been the resort of all feminist and women social workers. But in order to be able to exist in these destructive times, the Club has to exact from its members pretty high fees for all arrangements, expenses that the organizations cannot any longer afford. What was to be done? Led by their wish to see the feminist work continued, the leaders of the "Council of Austrian Women," of the "Verein für politische Fraueninteressen," and of the "Reichsorganisation der Hausfrauen," hit on a plan. They founded a general organization, the "Wiener Frauenverband," which has undertaken to manage a Club for Men, and in return has got the right to create a Centre for Women, in the centrally situated and comfortably furnished rooms of the Club, I. Eschenbachgasse 11, where they find a good dinner, where they can meet every afternoon, and where arrangements of all kinds for the above-mentioned organizations may be made without any rent for the hall.

The new Women's Central Home was opened on October 21, on the occasion of a monthly meeting of the Council. In order to make women forget their cares, social gatherings are to be arranged too.

Artistic and musical entertainments are being planned. The meeting of the Council was also made more attractive by musical performances. Mrs. Chapman Catt was received in this new Home, and she expressed her gratification at our having succeeded in giving the women's movement this new basis for the development of its powers. On several days of the week lectures with discussions take place in the new Home, and we can say with satisfaction that this new idea has created in the Viennese women a more vivid interest for feminist work.

GISELA URBAN.

Vienna, November 15, 1922.

WESTERN AUSTRALIA.

Reception to Mrs. Rischbieth, J.P.

A reception arranged by the Women's Union of Service and held at the A.P.A. Building, 77, King Street, on Wednesday, October 6th, an opportunity was extended to social workers in this State to meet Mrs. Rischbieth, J.P., president of the Women's Service Guilds of West Australia, the Australian Federation of Women's Societies and other bodies.

The large attendance listened with manifest interest to the address given by Mrs. Rischbieth, which emphasized the human basis of citizenship for which the women's movement stands. Within the last few years thousands of women in the world had gained enfranchisement, and thus a doorway had been opened for the direct expression of a new force the motive power of which is "to help to create a deeper sense of the sacredness of human life."

This new aspect of the women's movement is finding concrete expression in the steady growth of organizations which make "equal citizenship" the main plank of their platform.

An outline was given of the work of the International Women's Suffrage Alliance of the World. This world body, whilst of a comparatively recent growth, is, as it were, the forward division of an older and longer established army of internationalism which gathers into its ranks organizations of women in all countries, working to alleviate the many wrongs arising in the social system (viz., the International Council of Women).

The speaker paid a tribute to those women who had so long since organized women into a "League of Nations." A brief outline was given of the chain of organization gradually coming into being within the Commonwealth, the Empire and internationally, demonstrating that women are definitely organizing for fuller administrative responsibility.

In speaking of the work of the Women's Service Guilds of West Australia, she said they incorporated all sections of womanhood into their ranks, irrespective of party or other considerations, realizing that "our common interests matter more than our differences." The isolation of the Western State and the particular difficulties of organizing women over such a vast area was vividly depicted.

The need for devising ways and means of coming into closer touch within the Commonwealth was a matter of immediate importance. Whereas the names of many women were quite familiar to us, those of our own country still remain practically unknown.

Mrs. Rischbieth dwelt on the need for a more definite Australian outlook on the part of organized women, and compared the possibilities of this great new continent as against the problems of the older world, if the opportunity offering were realized in good time.

Contributed by MRS. ARTHUR BENNETT.

BELGIUM.

WE may all feel grateful to Mlle. Van den Plas for having reprinted in pamphlet form the vivid and illuminating address with which she celebrated

(May 6, 1922) the twentieth anniversary of the birth of her society, Féminisme Chrétien de Belgique. The political world was at that time (1912) singularly impervious to the feminist claims. The Conservatives were constitutionally inimical, Liberals were tepid, and Socialists were hostile because they dreaded a marked increase in the clerical vote. Happily, a few valiant friends, both men and women, rallied to the cause, and if the twenty years have been a period of hard work and frequent misrepresentation, they have also shown slow but steady progress and a gradual conversion of public opinion in Belgium. Since the war, Mlle. Van den Plas tells us, success has come in many directions. To-day Belgian women can be called to the Bar, they are eligible for the Senate, the Chamber and Provincial and Communal Councils, they possess the communal vote, and some 20,000 war widows have been fully enfranchised. The practical outcome is one woman senator, 181 women councillors, five women burgomasters and several women sheriffs. Truly something to be proud of.

How much the whole movement owes to Mlle. Van den Plas herself is, of course, not emphasized in these pages, but she relates the facts concerning what in Belgium is regarded as her most remarkable achievement, her elaborate study of the Belgian Code and the drawing-up of the amendments it needs to place married women in a position of legal equality with men, a work which won for her a gold medal at the Brussels Exhibition of 1910. To-day Mlle. Van den Plas's administrative capacity is restricted to one of the Communes of Brussels, where she sits as a councillor, but we may confidently look forward to seeing her ability recognized in a wider sphere.

V. M. C.

October 15, 1922. (By courtesy of the "Catholic Citizen.")

Belgium's First Woman Advocate.

To-day, nearly a year after the passing of the Bill giving to women holders of the diploma of Doctor of Law the right to exercise the profession of advocate, a Belgian woman appeared for the first time in Court as an advocate.

A hairdresser, accused of having attempted to kill his mistress, chose as his defender before the Assize Court of Brussels Mlle. Paule Lamy, a young woman advocate of twenty-seven. The entire Bar attended to see her *début*.

November 8, 1922.

The Times.

BRAZIL.

ON October 14 the Suffrage Bill went before the Chamber of Deputies for its first reading and was passed by a considerable majority. Its opponents say that they will get it thrown out on its next reading, but the women hope to convert them before that time comes.

Discussion on Woman Suffrage at the Sitting on October 24, 1922, of the "Juridical Congress," held at Rio de Janeiro.

[We are indebted for the following report to Mrs. Stanton Coit, who is at present in Brazil.]

At this morning's sitting of the Juridical Congress, the section on Constitutional Law discussed the momentous question of Woman Suffrage.

At the beginning a report was read embodying the conclusions Sr. Carlos Maximiliano, an eminent jurist, and former member of the Cabinet, had arrived at after studying the questions submitted to him. Amongst these conclusions was the following:—

A woman is neither morally nor intellectually incapable of exercising political rights. The Brazilian Constitution has not admitted women to the vote and must obtain special authorization to do so. The State can and must regulate the labour of married women and spinsters under age.

The first speaker in the discussion was Dottora Uyrthes de Campos (a well-known able woman lawyer who also pleads at the bar), who made a long speech in favour of Woman's Suffrage.

Dr. Evaristo de Moraes then spoke. He began by saying that the question of Woman Suffrage being allowed by the Constitution was a controversial one; Barbalho being of the opinion that the Constitution denied electoral rights to women. Barbalho based himself on the fact that the Assembly which originally formed the Constitution, in its debates rejected the various Woman Suffrage amendments which were brought forward. Arango Castro, another authority, on the other side, basing himself on Articles 69 and 70 of the Constitution, claims that our "fundamental pact or contract does not deny women the right to be registered as voters." The speaker declared that he could also quote Article 72, in which their rights were assured to all Brazilians, and nobody dare deny that the majority of these "rights" were enjoyed by women as well as men. He further quoted Article 70, Section 1, and asserted that the text of the Constitution nowhere clearly speaks of the political incapacity of women; on the contrary, their capacity can and ought to be deduced from the passages quoted. After this he analysed the opinion of Carlos Maximiliano, who, after giving the history of the work of the Constitutional Assembly, arrives at the conclusion that the loss of those Woman Suffrage amendments—already referred to by Barbalho—is proof that the Constitution does not mean to include women as voters.

But Maximiliano himself declares that the historical element is not decisive in the interpretation of laws, but that the text of the law ought to be systematically interpreted. Now, from a systematical interpretation of the Constitution result, without doubt, the electoral rights of Brazilian women.

Having finished with the Constitution aspect, the speaker went on to say that in the face of recent experience there is no argument of any value that can be brought against conceding the suffrage to persons of the female sex who fulfil the conditions which the law prescribes and submit to the common process of registration. The speaker pointed to the recent proofs women have given of their capabilities in peace and war, in the sciences, the arts, industries, administration—in short, all spheres from which masculine egoism had wished to exclude them. Woman taking part in the world's work to-day is a fact. How and why—given this universal situation—refuse her collaboration in the legislative work where she does not refuse the tributes demanded from her—tributes of money as well as life!

No one now seriously believes in the exploded arguments of "Woman's function is the Home," of her as "an angel," "a flower," "a perfume," and such-like asinities. One has seen the most enlightened representatives of the female sex rejecting these dithyrambs, preferring to them recognition of their rights. Besides, not even when she is admitted to the exercise of political rights is she prevented from carrying out the noble functions which appertain to her in the home. No one asserts that a man is incapable of being a good husband and father solely because he devotes a few hours to politics. There arise now two considerations: the majority of women to whom we should concede electoral rights will only have to employ in the exercise of these rights a few hours, or at most a few days, and experience has shown everywhere that women do not sacrifice domestic duties to politics, and easily manage to bring into harmony their private life with their new public duties.

The speaker then referred to the countries which already have adopted Woman Suffrage, and in conclusion said it would be easy to show that neither have men always chosen well their representatives, nor have these representatives always acquitted themselves well of their legislative functions.

Sr. Arthur Lemos then spoke and advocated Woman Suffrage most strongly. He said that his opinion was already known as he voted for Woman Suffrage in the

"Committee or Commission on Justice" of the Chamber. Congress had already given its decision on the question of constitutionalism, since the project had been approved in the first discussion.

Constitutionalism being the only obstacle left, seeing that the moral, physical and intellectual competency of women for the vote is generally known, he could not see what else he could do but agree to this concession.

"Then a woman could be President of the Republic?" asked Dr. Pierto Lima, the principal opponent.

"And why not?" answered the speaker. "If she can be Queen, as was Queen Victoria, who gave her name to a whole era."

He ended by declaring himself an ardent adherent of Woman Suffrage.

QUEBEC'S UNJUST LAWS TO WOMEN.

[These statements have been drawn up under legal supervision, and, without going into technicalities, they present a brief review of the way in which the laws of Quebec affect women. They offer a practical résumé of the status of married women in the Province.]

THE father has sole authority in the education and disposal of the child, although the mother is equally responsible with the father for its maintenance.

A girl of 12 years can marry irrespective of her mother's wishes, if her father consents.

No surgeon may perform an operation on a woman or minor child, even to save life, without authorization by the husband or father.

In cases of separation the father has legal right to the children unless the court orders otherwise.

If no marriage contract exists, the husband has complete administration of his wife's property, and can collect her wages.

The husband can sell the property accumulated by both parties (without his wife's consent) and need give her only a very meagre allowance if he so chooses.

A wife cannot take legal action, dispose of her legal property, take a gift of property, or go into trade, without her husband's consent.

If a wife leaves her husband, he has the right to compel her, by force, to return to him.

A man may procure a *separation de corps* because of his wife's adultery; it is necessary, before the wife can procure the same, that the husband keep his concubine in their common habitation.

A woman, though separated from her husband and separate as to property, cannot sell her property without his consent.

[We print below, by courtesy of the *Montreal Gazette*, a letter from Mrs. John Scott showing how, in fact, these unjust laws operate against women.]

Humiliating and Degrading Laws.

The judgment given to-day in the Court of Appeal in the case of Antoine Bonin against the Montreal City and District Savings Bank must give the married women of this province furiously to think, and I would urge even those women who have good, just, and reasonable husbands (and, thank Heaven, they are greatly in the majority) to consider the case of women not so fortunately situated, and to remember that laws are made not for the good and just but for the evil-disposed.

Let us then look at this particular case. Here is a woman who, to help her husband in his business, and no doubt at his request, takes charge of one of its departments—and in such a case do we ever hear the slogan, "Woman's place is the home"? She must have managed the department well or we should surely have heard of it, and a hired manager would doubtless have commanded a good salary which, from the internal evidence, it is safe to assume madame did not receive. "By her economies and good management," the report says, "she saved and deposited in the bank, from time to time, sums of money which, between 1886 and the present time, have amounted to over \$6,000," surely a very creditable performance and worthy of high commendation. The only mistake madame seems to have

in the city, according to a writer in the *Japanese Chronicle*, quoted by the *New York Call*, have formulated the following platform:—

"We deplore the backward position of the women of China during the past several thousand years. Now that Parliament is opening and a constitution is about to be drafted, we are going to participate and get a fair deal for women under the new law. Therefore this Association has been formed for political participation, and it is our hope that all women will join us, so that we may pull together successfully and do honour to ourselves and our country."

An Association of students of the Peking Higher Normal School for Girls is "presenting an ambitious programme." It asks for equal rights as to the franchise. But, says the writer, this group goes much farther than this, extending their programme over reforms for women that belong to the educational, domestic, economic and social phases of the woman's question.

In order to give more opportunity to women students they ask that all national educational institutions shall be open to women. In domestic relations they want a change of laws, making the rights of husbands and wives equal, and giving sons and daughters equal rights as to property and the rights of succession to the same in relation to parents.

In keeping with the position that husbands and wives should have equal rights, this group of students demand a marriage ceremony which will guarantee wives an equal position with their husbands. The institution of concubinage is denounced as a crime just as much as bigamy is regarded as a crime in the West.

Another point bearing on the social aspect of this question is that the women of this organization endeavour to do away entirely with foot-binding, which is undoubtedly one of the greatest physical impediments suffered by the masses of Chinese women to-day. As to economic independence, they advocate the policy of "equal pay for equal work," and demand adequate protection under the law for mothers who have to earn their living.

This is an extensive and interesting programme, and one wonders how long the campaign will last. In conversation with one of the prominent leaders of the Young China Movement, a professor of the National University of Peking, I asked about this recent increase of interest in the woman's question.

The professor replied that he was in perfect sympathy with their aspirations, but, as he had previously remarked to one of the Chinese women leaders, he hoped the women of China would have to fight for the vote twenty years before they were successful. For he believed that in a twenty-year campaign for the vote the Chinese women would have gained an appreciation of what it meant and would have become educated to a degree of being able to use it intelligently.

GERMANY.

Mrs. Chapman Catt in Berlin.

IT was a great disappointment to the friends of our cause in Dresden and Cologne, who had been rejoicing in the expectation of Mrs. Catt's stay on her trip through the Central States, and had prepared to welcome her both officially and unofficially, that owing to her over-heavy journey programme, the alterations of the railroad schedules and the doubtfulness of trains in Italy, as well as to her own indisposition, these places had to be dropped from the long list, for the benefit of Berlin. The Reichs-capital had, of course, the prerogative, and the old co-workers of Cologne and Dresden, Frau Lindemann and the writer, went to greet Mrs. Catt there, and did so with the greatest pleasure. Though she had not yet recovered from her indisposition, she proved to be the same incomparable leader as when, eighteen years ago, in the summer of 1904, in this very same Berlin, she was first elected Presi-

dent of the Alliance. And, just as in those old days, once again she won the hearts not only of the old suffrage workers, but also of the young woman citizens who have reaped where she had sown.

The sojourn of Mrs. Catt in the Central States, on her way from Rome to London, had a general as well as a special purpose—to learn by personal information what are the conditions in these countries, and to investigate whether, and how, women could help them in their distress, and so to fasten anew the bond of mutual understanding, sympathy and help which so long has united us; and on the other hand to set up again, if possible, auxiliaries of the I.W.S.A. where they had been lost by events during and after the war. This, for instance, was the case in Germany, where, as will be remembered, the Reichsverband für Frauenstimmrecht dissolved when the revolution brought women their full rights of citizenship.

Time will show if any positive success can be obtained in the first direction. But even if no direct results should come out of these endeavours, the consciousness of so warm a sympathy and sisterly sentiment as the presence of Mrs. Catt has given us, would inevitably be a wonderful comfort and mental support for us in these terrible times. This feeling was alive at the great official meeting in the Reichstag, under the chairmanship of Frau Schreiber-Krieger, M.P., when Mrs. Catt spoke so effectively on "Politics of the Time" (being excellently supported by Frau Lindemann as interpreter). It was equally alive at the social gathering the night before, in the Lyceum Club, where old and new friends, representatives of women's organizations of different kinds and parties, women members of Parliament, women in Government posts, etc., had come to have a personal meeting with our dear guest. Most charming was the short address she gave on this occasion in response to Frau Schreiber-Krieger's hearty welcome. And not less charming was her conversation with Reichs-president Ebert, whose wife had invited Mrs. Catt, with a few friends, to tea. Though all went on quite informally, and very pleasantly, during this conversation, I grew to see her whom I knew well enough as a splendid leader, organizer, chairman, speaker, politician, amiable woman, etc., in the new light of a statesman. I felt very strongly what an effective help and relief a woman's motherly heart—and brain—would be for our poor down-broken world if it could work itself out in the relations of the nations. I wonder if our Reichs-president had a similar impression!

On the results of the deliberations concerning a new *German Auxiliary* nothing definite can yet be reported. But it is most probable that in accordance with the wishes of their executive board, an existing prominent, national organization which, during the last decade, laid the greatest stress on woman-citizenship will join the Alliance. The final decision can, of course, only be given by a general meeting which must take place in the course of the next few months in order to leave time enough for affiliation formalities before the meeting in Rome. Wide circles within our movement would be sure to welcome this solution of the question, which is opportune both by reason of circumstances and of the leading personalities of the organization involved. So Mrs. Catt's visit to Germany would in this respect mark a new phase in the international relations and development of the German women's movement.

MARIE STRITT.

Dresden, November 16.

GREAT BRITAIN.

National Union of Societies for Equal Citizenship. Why more Women M.P.s were not Returned.

IT is always a humiliating experience to be shown up as a false prophet. Last month I predicted, "with some degree of confidence," the return of a group composed of six or eight women to Parliament. This prophecy, unfortunately, has not been fulfilled, and we remain to-day as we were before the General Election, with Lady Astor and Mrs. Wintringham our sole representatives. Before attempting the difficult task of sizing up the causes of the wholesale defeat of thirty-one woman candidates, some details of the campaigns of those best known to readers of this paper may be of interest. Neither of our two present women Members escaped a strenuous contest. Lady Astor had to face bitter opposition both on the left and on the right—on the one hand a powerful Labour candidate, on the other a reactionary Conservative supported by the drink trade. It speaks volumes for the good sense and sound judgment of the Plymouth electorate, triumphing over narrow party divisions, that she was returned with such a fine majority. Mrs. Wintringham, who had an exceptionally tough fight to retain her seat, had to contend with the same wave of reaction which wholly submerged the prospects of so many other woman candidates, and only her personal popularity and the appreciation of the good work she had already done in the House of Commons saved her from their fate. Miss Eleanor Rathbone, standing as an Independent candidate in a typical middle-class Liverpool constituency, was considered during the closing days of the campaign to have chances almost equal to that of her opponent. But the forces of Liverpool Toryism, which for nearly a century have maintained an almost unbroken front against all opponents, proved in the end too much for her.

Mrs. Corbett Ashby was another instance of a Party rather than a woman's defeat in a well-to-do suburb of London. Outwardly she appeared to be far the most popular candidate; her meetings, like Miss Rathbone's, were crowded to overflowing, not with Party hacks, but with deeply interested citizens following intently the discussion of grave issues at home and abroad.

Mrs. Oliver Strachey, the only other Independent candidate in the field, made a remarkable impression in her constituency considering the short time that had elapsed since she decided to again contest the seat. Those three candidates made the League of Nations and the improvement of international relations the keystone of their programme. They fought a good fight and were defeated, but those who had the privilege of working for them know that though the forces of reaction, expressed in the old party cries, may have triumphed temporarily, their appeal to the intellect and the hearts and consciences of the electors will ultimately bear fruit. Miss Pictou-Turbervill, standing as a Labour candidate in very trying circumstances after a serious operation, and Miss Helen Fraser, standing as a National Liberal in a division of Glasgow not conspicuous for good election manners, both put up a plucky fight. Miss Margaret Bondfield, who, though not exactly "one of ourselves," is well known to all readers of this paper, opposed the late Coalition Whip, the Right Hon. C. A. McCurdy, K.C., and proved that a woman can be an exceedingly formidable opponent. In summing up the position it must not be forgotten that there is a bright side to the picture. Space will not permit any numerical

analysis of the votes cast, but it is impossible not to compare the results of last week with those of December four years ago. In 1918, when fifteen women in Great Britain stood for Parliament, the highest number of votes polled were those of Miss Chrystabel Pankhurst, 8,614, and the late Miss Mary Macarthur, 7,587. This year Lady Cooper, who was standing for her husband's seat, and Miss Margaret Bondfield polled over 14,000 votes, Lady Astor 13,000, Mrs. Wintringham and Lady Terrington over 11,000, and Miss Eleanor Rathbone 10,000 all but 16 votes. Another instance of progress lies in the fact that Mrs. Oliver Strachey, the only candidate who contested the same constituency at the last General Election, secured 7,804 votes in 1922, as compared with 1,263 in 1918. But best of all we have Lady Astor and Mrs. Wintringham back safe again, and their successful return, to quote a leading Sunday paper, "sets the seal of permanence upon Women Representatives at Westminster."

But with all due regard to consoling features of the present defeat, facts must be faced and two questions arise. First, what are the causes, and secondly, what is the next step? Opinions differ as to causes, many holding that sex prejudice still operates; others that they did not enter into the situation. While not denying that there is evidence that sex prejudice dies hard, surely by far the predominant cause is the obvious one that the woman candidates were not standing for seats that offered a fair chance of success. Of the defeated thirty-one, only one, Lady Cooper, was standing for a seat previously held by a candidate of her own political party, and she was defeated by a narrow majority of 300 votes in a typical industrial constituency likely to be captured by a progressive candidate. All the others were out to *win* seats, not to *retain* them, and frequently this involved pulling down enormous majorities. Another point which has been overlooked is that three only of the defeated candidates belonged to the Conservative Party which has been the winner in the present Election.

What must be done next? In the first place women who belong to political parties must make it perfectly plain that while women are prepared to fight their fair share of forlorn hopes they expect their share of the fat along with the lean. In the second place every effort must be made to seize the opportunity for concentration of forces which a by-election presents, and thirdly, women's organizations should make a more determined effort to secure Proportional Representation, which would very greatly increase their chances of success.

November 27, 1922. ELIZABETH MACADAM.

CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

AT the request of the Catholic Women's Suffrage Society Mass was offered in Westminster Cathedral at 8.30 a.m. in the Lady Chapel, on Wednesday, November 15, to beg Divine guidance on the men and women electors.

To the great regret of her supporters, Mrs. H. More Nisbett was compelled to withdraw her candidature for West Edinburgh for the present. She intends to nurse the constituency and to be ready for the next election.

The Catholic Women's Suffrage Society and the British Dominions Women Citizens' Union gave a reception at Bedford College on Wednesday, November 8, to meet Miss Dorman, Joint Editor of the *Woman's Outlook*. Miss Dorman, who is on her way back to South Africa, gave a spirited account of the fight which the women of South Africa are making for the suffrage.

November, 1922.

L. DE ALBERTI.

ICELAND.

WE have also only just learnt that, in addition to the one M.P., a woman alternate was chosen at the recent election, viz., Fru Inga Larusdottir, editor of the woman's paper, "19 Juni."

INDIA.

Bombay Compulsory Education Bill.

THE Hon. Dr. Paranjpe has created a very good precedent in his Bill by the creation of School Boards which shall include representatives of women and minorities, and whose duties will be to model curricula suitable to the locality and to look after the efficient administration of primary education. The compulsory scheme applies to girls as well as boys. Both rural areas and Municipalities are included within its provisions and the Bombay Government is prepared to share two-thirds of the cost in the case of the former and one-half in the case of the richer municipalities. Under this Bill the prospects of Bombay girls all receiving elementary education within the coming ten years are very bright.

Behar Municipal Act.

In addition to the grant of the Municipal vote to women in Behar and Orissa who are matriculates or certificated in Sanskrit or Arabic, we notice that the disqualification of sex has also been removed from them in regard to becoming Councillors. These qualified women are now also entitled to become members of the Municipal Councils or Commissioners. We hope a number will become such.

Immorality in Bombay.

The report of the Bombay Prostitution Committee is very sad reading. The Committee found that there are between four and five thousand open prostitutes living in brothels in Bombay City, and about 40,000 clandestine prostitutes, among whom are included the hereditary class of dancing girls. The Committee was appointed to consider means of remedying this terrible social evil, and it has recommended that brothel-keeping, procuring women and letting houses for immoral purposes should be made offences by legislation and be punishable by imprisonment, high fines, and the whipping of male offenders. In the case of the women they prefer detention in certified "homes" to either imprisonment or fine. They demand the entire abolition of these plague-spots, but gradually, so that a number of State-aided rescue homes, privately managed, should be brought into existence to receive the poor girls who may have nowhere to go when these places of slavery are abolished. They recommend the formation of a Vigilance Committee composed of representatives of societies doing Welfare Work, and advise the grant of large powers to them in regard to offences connected with this evil. The Committee calls for the opening of wards in hospitals and the starting of special dispensaries for the treatment of venereal diseases, statistics having shown that one out of every three outdoor patients attending the hospitals in the E. Ward of the city is infected by them, and that 18 per cent. of the outdoor patients attending the Children's Hospital had congenital syphilis. It recommends the Government to introduce sex instruction in the schools and to issue cheap text-books on the subject for the use of parents and children.

Every pure and thoughtful woman will endorse these recommendations for the abolition by law of this system of commercialized vice, not only in Bombay but throughout the land. Very many of these victims have been kidnapped or innocently deceived, and the agonies of body and mind and soul that they must have gone through when they found themselves helpless, outraged prisoners, are impossible to contemplate. In the interests of womanhood, humanity and decency we most strongly urge the Legislature and the Corporation of Bombay speedily to carry out the recommendations of this wise and worthy Committee.

Sri-Dharma, October, 1922.

Judicial Committee of the Privy Council grant Indian Woman Pleader leave to Appeal.

The Times of November 22 gives the following interesting account of Miss Sudhansa Bala Hazra's request to appeal from the order of the High Court of Patna (India) rejecting her application to be enrolled as a pleader:—

JUDICIAL COMMITTEE OF THE PRIVY COUNCIL.

IN THE MATTER OF MISS SUDHANSABA BALA HAZRA.

(Present—Lord Buckmaster, Lord Phillimore, Mr. Ameer Ali, Sir Lawrence Jenkins and Lord Salvesen.)

Their Lordships accorded the petitioner special leave to appeal from an order of the High Court at Patna rejecting her application for enrolment as a pleader.

Sir George Lowndes, K.C., and Mr. B. Dubé were counsel for the petitioner.

The petition stated that Miss Sudhansa Bala Hazra applied to the District Judge at Patna for enrolment as a pleader in his Court, and her application was forwarded by him to the High Court, which rejected it on the ground that the Indian Legal Practitioners Act XVIII. of 1879 and the rules made thereunder applied to men only. She submitted that the High Court in that respect were in error. By the General Clauses Act, 1868, it was provided that unless there be something repugnant in the subject or context, words in statutes importing the masculine gender should be taken to include females. This provision was repeated in the General Clauses Act X. of 1897. Under these Acts the University of Calcutta had granted degrees to women as well as to men in all the faculties. The petitioner herself was, after examination, granted the degree of Bachelor of Laws of the Calcutta University. The Indian Legal Practitioners Act used the word "persons." Her application was heard by a Bench of the High Court composed of Chief Justice Miller and Justices Mullick and Jwala Prashad, who, in separate judgments, decided that, notwithstanding the provisions of the General Clauses Acts, 1868 and 1897, a woman, although fully qualified to be a pleader, was not entitled to a certificate to practise under Section 7 of the Indian Legal Practitioners Act. The petitioner now contended that there was no prohibition in the Hindu and Mohammedan law against women as lawyers, nor did the British legislative authorities ever impose such a prohibition. She was, she also submitted, entitled to the benefit of the Sex Disqualification (Removal) Act, 1919.

After hearing counsel for the petitioner, their Lordships granted special leave to appeal from the order of the High Court.

IRELAND.

Central Council of the Women of Ireland.

ON Friday, November 3, a meeting was held in Dublin to complete the organization of a joint committee, affiliated with the International Women's Suffrage Alliance. This body will now be known as the Central Council of the Women of Ireland. The following societies are included: Belfast Women's Advisory Council, Londonderry Women Citizens' Association, Sligo Women Citizens' Association (in abeyance at present), and those having their headquarters in Dublin: The Irishwomen's Association of Citizenship, the Irishwomen's Franchise League, and the Irish Women-Citizens and Local Government Association. The Constitution was unanimously adopted. It was decided to communicate with other country societies when conditions should render this possible.

The position of women in the Irish Free State under the new Constitution was explained by Professor Mary Hayden, Hon. Secretary. The original draft of the Constitution had stated: "Men and women have equal rights as citizens." The Government altered this sentence to "Men and women have equal political rights." This was felt to be unsatisfactory, and Dublin feminists drew up a petition which was signed

by fifty representative women and sent to every member of Dail Eireann, asking for restoration of the original words, or their equivalent, at the third reading. The Government accordingly withdrew the alteration, and the Article now reads: "Every person, without distinction of sex, domiciled in the Irish Free State, . . . is a citizen of the Irish Free State, and shall . . . enjoy the privileges and be subject to the obligations of such citizenship." Thus the Constitution of the Irish Free State formally recognizes the equal citizenship of men and women with all the reasonable and equitable consequences to be drawn therefrom.

DORA MELLONE

(Hon. Press Secretary, Central Council of the Women of Ireland).

November, 1922.

NEW ZEALAND.

No Women Magistrates!

NEW ZEALAND is not to have women magistrates. The Bill permitting their appointment as justices of the peace passed the House of Representatives twice, but has been thrown out by the Legislative Council after a debate that seems curiously out of date.

Among those who spoke in support of the Bill was Sir William Hall-Jones, High Commissioner for New Zealand in London before the war, who pointed out that there were many court cases in which the interests of women were most deeply concerned, yet women had no voice in their decision. Another speaker said that women had proved themselves equal to the task of filling public positions, and he thought it unfair that they should be excluded from the commission of the peace, when on occasion men who could hardly write their names had been given the title of Justice.

One member said that the justices were frequently called on to perform magisterial duties which would often be very unpleasant for a woman. It would be most improper to require a woman to sit for hours in a fetid atmosphere listening to witnesses' repetition of bad language. Women justices would be too apt to be influenced by their hearts rather than by their heads in making judicial decisions.

The Bill, said another member, was "only part of the designed movement of a section of women in the country to gain at every point equal rights with men to fill public offices." He believed the attempt of women to enter into rivalry with men and leave their proper sphere—the sphere of home life and motherhood—tended to the destruction of civilization.

The leader of the Council said that there were many cases he would be very sorry to see respectable women called on to try. The passage of the Bill would be merely the prelude to a demand for the appointment of women as magistrates and judges. The appointment of women justices would not be for the benefit of the sex or of the country. He would not be a party to opening the floodgates.

Two other speakers opposed the Bill on the ground that it would expose women to the risk of losing men's respect.

November 24.

Manchester Guardian.

JAPAN.

[From the *Daily News* of November 13 we reprint the following article on the freeing of geisha girls. We are not sure if the judgment given in Osaka will affect the whole of Japan, or only be operative locally. We trust the former is the case.]

Geisha Girls to be Free.
Court Finding Smashes a System.

A JUDGMENT which spells liberty and happiness to hundreds of thousands of Japanese girls by striking at the very roots of the geisha system has been given by the Osaka Appellate Court.

This decision, behind which lies a real geisha love-story, lays it down that "no girl may be bound by a

contract made without her consenting knowledge and enforced against her will." It has smashed a tradition as old as the history of Japan itself.

For centuries it has been the practice of parents having daughters whom they felt unable to maintain, to hand them over, when between 7 and 12 years of age, to the keepers of geisha-training houses, who have selected the comeliest and brightest and those having natural musical talent, and have practically adopted them.

The parents, under this system, enter into contracts that the girls shall remain with their master and be subject to all his commands until such time as they shall, from their earnings as entertainers, have repaid all the cost of their education in music, dancing, flower arrangement, colour matching, deportment, table etiquette and conversation, and such accomplishments as constitute the geisha stock-in-trade, together with interest on the money spent, the cost of food, and, most important, the cost of clothing.

There is nothing necessarily vicious about a geisha's life. The aristocracy of Japan numbers amongst its daughters many wives who were geisha when first they met their titled husbands, and most geisha marry well after their periods of service are up. But until they have earned their way out they have hitherto been practically slaves.

The story of the court decision that has changed all this centres around a pretty 18-year-old geisha known as Kuniwaka (literally "The Young Land").

Her parents, says the Tokio correspondent of the *North China Daily News*, had sold her on a seven-year contract, which specified that if she should leave the service of her master voluntarily before her term was up, her parents should refund to him the difference between the amount he had expended upon her and the amount she had earned for him.

Kuniwaka served contentedly until a few months ago, when she fell in love with one of her young patrons, but an impecunious one.

Her master ordered her to confine her graciousness to other and older patrons, whose bills could be made larger, and Kuniwaka stamped her little silken sandal and refused.

She continued to refuse and to spend her hours with the moneyless youth of her heart until her master, desiring to frighten her, produced a long, keen dirk and threatened her with it. Whereupon she packed a few of her kimonos and the best of her gorgeous sashes and fled.

The master promptly sued the parents under the contract. The case was contested, and in the district court judgment against the master was rendered on the grounds that under modern law such a contract savoured of slavery and was not enforceable.

In upholding this view the Appellate Court says that when the contract was entered into Kuniwaka was a minor, and that all her earnings were pocketed by her master. Such a contract is against morality and is void.

Daily News, November 13.

SPAIN.

[We learn with the greatest regret that owing to ill-health Señora Bernal is forced to suspend, for the present, the publication of *Redención*. We offer her our warm thanks for the work she has accomplished for feminism in Spain, and the hope that her health may soon be re-established.]

Letter from Señora Bernal.

Señora Directora de JUS SUFFRAGII.

MUY DISTINGUIDA SEÑORA:

Por la presente tengo el gusto de ofrecer a Vd. mi nuevo domicilio, actualmente establecido en la Calle de Pérez Escrich, letra Z, pico 1.

Al mismo tiempo le participo que, hallandose muy quebrantada mi salud a causa de las contrariedades y

disgustos sufridos, pues el cambio de domicilio obedece a *desahucio* verificado por los dueños de la habitación que yo venía ocupando hacía más de diez y seis años, he tenido que tomar la para mí dolorosa determinación de suspender la publicación de mi Revista.

Creo que en los siete años de vida que lleva *Redención* he demostrado cuánto amo los ideales en ella defendidos, por lo que, desde luego, tengo el propósito de reanudar la publicación de la Revista tan pronto como recobre las energías perdidas, y entonces tendré el placer de volver a establecer el canje con vuestra estimada publicación.

Reitérole la expresión de mi afecto y estima, y quedo su atenta correligionaria.

ANA CARBURA BERNAL.

Valencia, Octubre, 1922.

SWITZERLAND.

IN November the *Mouvement Féministe* celebrated its tenth birthday. We wish it many happy returns—in a different sense from the usual birthday wish—returns of *victory* for suffrage and true equality. We all realize what a specially hard road the women of Switzerland have to hoe: but what a sharp and polished instrument in their task *Le Mouvement Féministe* is! Miss Gourd tells us in the anniversary number that her editorial office has been a labour of love, and, knowing her, we know these words are indeed true. For Miss Gourd and her *collaboratrices* are passionately inspired with that love of justice which is the mainspring of the real woman's movement. Hommage, chère rédactrice. L'idée marche!—and *Le Mouvement Féministe* helps it on its way.

THE INTERESTS OF AMERICAN WOMEN.

Politics.

WHILE it is an invariable political law that mid-administration elections in America do not settle national issues and are not significant thermometers regarding the political temperature produced by presidential policies, there are many State and local issues that hold the attention of the public and add a certain zest to sizing up the candidates and to voting. Women as well as men are at present concentrating their attention on the last-minute campaign issues and charges that are being hurled forth by impassioned orators at crowded political meetings.

In the parties and out of them women voters have done excellent political work. The way the women in the parties work, as compared with the men, has been recently described by Mrs. Emily Newell Blair, who, as national head of the Democratic women, directs their activities throughout the various States. Mrs. Blair states that men give orders, the superior to the inferior, and that as soon as the order is passed to the worker under a man, the man's responsibility ceases. But women trained in the clubs adopt a programme and attack its carrying-out as equals. She also adds that volunteer women campaign workers raise the standard of political service and crowd out hordes of hangers-on who stand around waiting for jobs for which they expect pay. Mrs. Virginia White Speil, a Republican worker of note, declares that women are not looking for patronage, but are able to work unselfishly and enthusiastically for the parties just as they work in their clubs for humanitarian measures. There are, of course, in the parties all kinds of women, and those looking for preferment are not wanting, yet it is true that the idea of

service for the service's sake is still prevalent among a majority of the women who do any kind of community work.

Non-partisan women, notably those who belong to the Leagues of Women Voters throughout the country, have concentrated their attention on the task of making the voter more intelligent and more responsible. Lectures, leaflets and public meetings have emphasized the need of voting, the method, the platforms of the parties and the duties of public officials. Candidates' meetings where the candidates of all parties spoke from the same platform at the same time have been very popular, men and women voters enjoying them more than the more partisan gatherings, and the candidates appreciating an opportunity of presenting their qualifications and platforms to citizens in general and not merely to voters within their own parties. Questionnaires to the candidates returned answered have been printed and distributed to women voters free of charge, the New York City League of Women Voters sending its printed information sheets to over 200,000 women. Non-partisan organizations are interested in raising the standard for candidates and for getting the women who have registered to perform their duty on election day. Since more women are running for office this year than ever before in the history of the United States, women voters have a double interest in the election returns. Many are also eager to see an expression of public opinion on the Prohibition question, which out of the great diversity of issues seems to stand forth as the main question, candidates being opposed or supported by groups according to whether they wish the Volstead Act modified to permit the sale of light wines and beer, or retained in its present form.

Social Hygiene.

Interesting facts have come to light as the result of an investigation made by the United States Public Health Service and the Bureau of Education. The following questions were submitted to the executives of 100 American colleges: "In your experience, does it seem that the student's attitude towards sexual promiscuity or his habits and practices have undergone any considerable change during the past fifteen years? If so, what is the direction of the change and to what forces do you attribute it?" Sixty-five replies were received, and while many subjects were discussed, such as fashions in dress, the effect of the war on morals, the modern dance forms, etc., there was unanimity of opinion in regard to one thing—that there has been a decided improvement in regard to venereal diseases within the last fifteen years. The college student of the present realizes more fully than his predecessor the dangers and risks of health involved in promiscuous sex relations, and is in consequence more careful. Enlightenment rather than moral uplift has brought this result, but the report received is encouraging, because it shows the benefit of widespread education on this subject.

More and more women are becoming interested in the question, and are co-operating with the medical profession and reform societies to help in the dissemination of information. The women of New Jersey, a typical instance, are actively working with the United States Public Health Service and the New Jersey Department of Health on an educational programme for the prevention of venereal disease. Study groups have been formed in fourteen cities, and more are to be established as time goes on. The women will seriously consider health problems and the measures efficacious to combat sexual laxity. Through the women the home, the school and social amusements will be affected, and a good work will be done with the youth of both sexes.

Women Police.

At the International Convention of Police Chiefs, held in San Francisco, California, the policewoman

was given a prominent place on the programme, and a long set of resolutions favouring her employment as "a necessity to organized police departments" was passed. The primary function of the policewoman was stated to be "to deal with all cases in which women and children are involved either as offenders or as victims of offence, to deal with crimes by or against females, irrespective of age, and boys up to the age of twelve, and to discover, investigate and correct anti-social circumstances and conditions in individual cases, and in the community to deal socially and legally with all delinquent women and children." This is a far cry from the days when the policewoman was haughtily considered as superfluous and useless, and it illustrates how quickly, after all, a good idea takes root and grows.

Child Welfare.

A uniform illegitimacy law has run the gamut of two annual meetings of the National Conference of Commissioners on Uniform State Laws, and has now been finally recommended to the State Legislatures. The law is to provide for the necessary maintenance, support and education by its parents of a child born out of wedlock. In regulating the judicial proceedings brought against the father to compel support, the proposed law retains the coercive features of the bastardy laws needed for the irresponsible type of father. The child is to be supported until it is sixteen, and the father must either pay, give security or go to jail.

Thirty of the most eminent medical men in New York City have formed the Committee of Public Health of the New York Academy of Medicine, and are to take nine months in making a survey of the child-welfare work in New York City, employing for the purpose physicians, social workers, sanitarians, statisticians and field workers. Out of this will probably come a plan for unifying and correlating the work to get the best results from a minimum of effort.

In the State of Kansas, the Kansas City Public Service Institute has taken up the study of the charters of twenty-five cities to discover to what extent they permit the City Fathers to look after the health and welfare of city dwellers. This will be of special benefit to those cities which do not adequately attend to these important matters.

Notice has been served on Secretary Mellon, of the Federal Board of Maternity and Infancy Hygiene, that the Attorney-General of the State of Massachusetts has filed a petition praying the Supreme Court to enjoin the Board from administering the Sheppard-Towner Act. The Federal Board consists of Grace Abbott, Chief of the Children's Bureau; Commissioner Tigert, of the United States Bureau of Education; and Surgeon-General Cummings, of the Public Health Service. As Massachusetts ranks sixteenth among the States listed according to infant mortality, by the latest figures of the Bureau of Vital Statistics for 1920, losing 91 babies out of 1,000 before the completion of their first birthdays, the opposition of this State to the Federal Act with which many States are co-operating in the interest of mothers and babies, has aroused much unfavourable and sarcastic comment, since the State would not only countenance its own bad conditions but prevent the forty-seven other States from entering on the programme of welfare enjoined by the Sheppard-Towner Act.

Conventions.

Two conventions of much interest to American club women were held in New York City during October. These were the conferences of the New York State and New York City Federations of Women's Clubs. The former represented over 300,000 women in the State of New York, and was addressed by prominent men and women on many subjects. The convention in its resolutions took a decided stand in favour of the direct primary system of nominating candidates, and sent word to the Governor of the State and to members of the Legislature

that it favoured a return to the old primary law in the State, and the repeal of the present law which takes away from the voter the right to vote for nominations for candidates for State-wide offices, for judges of the Supreme Court, and for United States Senator. The City Federation adopted a similar resolution. As the fight for the direct primary system is to be taken up in many States, the attitude of the women of the Empire State on this question is of importance to women throughout the country, and will put heart into many champions of the primary, who will shortly engage in a struggle with one of the dominant parties to retain the system, the most democratic yet devised to nominate candidates.

The State and City Federations also went on record as endorsing the Dry law, thus adding the support of hundreds of women's clubs to the large numbers already backing the law. In this they followed the excellent example set by the National Congress of Mothers' and Parent-Teachers' Associations, which, on October 14, in Columbus, Ohio, at its seventeenth annual convention, came out strongly in favour of the law enforcement of prohibition, and called upon the mothers and fathers of Ohio to help defeat the proposed beer and wine amendment to the Ohio State Constitution. It is matter of great satisfaction to feminists that organized womanhood is rallying to the defence of two questions that make a strong appeal to the best citizens of the United States.

OREOLA WILLIAMS HASKELL.

New York City, November 3, 1922.

THE BOOKSHELF.

"Women in the Factory: An Administrative Adventure, 1893-1921." By Dame Adelaide M. Anderson, D.B.E., M.A. (John Murray, 7s. 6d. net.)

DAME ADELAIDE ANDERSON dedicates to "All Women Workers of Great Britain and Ireland" this short recital of the story of the Woman Inspectorate of Factories and Workshops, from its beginning in 1893 down to the year of her own retirement from the post of His Majesty's Principal Lady Inspector of Factories, a post which she had filled, as Lord Cave says in his brief preface, "with untiring devotion and conspicuous success." It was an interesting story well worth telling, and might perhaps have been told more interestingly; but despite a certain lack of savour, the book is well worth reading as a chronicle of persistent effort and hard-won victory. When the first Woman Factory Inspector was appointed by a Home Secretary with the courage of his convictions, "trade-union organization for women was generally a small, young and fragile plant where it existed at all." Less than thirty years later the woman worker, in almost every sphere of labour, had learnt how to protect and help herself through the strength which comes of co-operation and unity of action and purpose. That she has learnt this lesson is due in no small measure to the work of the Woman Inspectorate. The crusading spirit which animated the earliest Women Inspectors drew them into "a real unity of endeavour . . . towards relieving the hardships and sufferings of working women," and made them, in no merely metaphorical sense, "a missionary arm of the Department." "There was a flame burning within that seemed to consume obstacles by the way"; an unconquerable flame, rarely claiming notice in the annals of officialdom. There was nothing of the bureaucrat within this little band of pioneers, of whom Dame Adelaide writes with obvious and pardonable pride; nor is respect for red tape conspicuous in her simple and well-documented record of an administrative adventure which abundantly justified itself. The quotations which introduce her sixth chapter will serve to sum up the achievement of these undiscourage-

able adventurers: "I doubt very much," wrote the Chief Inspector of Factories in 1879, "whether the office of Factory Inspector is one suitable for women. . . . Possibly some details, here and there, might be superintended by a female Inspector, but . . . I fail to see advantages likely to arise from her ministrations in a factory, . . . so opposite to the sphere of her good work in the hospital, the school or the home." In 1921 these were the words of his successor: "The men's and women's sides of the Inspectorate will be amalgamated into a single organization. Women Inspectors will be regarded as eligible for all posts." This pronouncement marks the end of one administrative adventure and the beginning of another; and nothing in the story is more remarkable than the shortness of the period which saw so great a revolution in departmental opinion.

ANGELA GORDON.

A CORRECTION.

Catholic Women's Congress.

Nell'ultimo numero di *JUS SUFFRAGII* (ottobre) l'articolo "Catholic Women's Congresses" contiene alcune inesattezze che preghiamo di voler rettificare.

I. Il Bureau non si scioglie dopo ogni Congresso, ma si rinnovano le elezioni in ogni Consiglio Internazionale (così, si chiamano le nostre Assemblee plenarie).

Nel V° Consiglio i membri del Bureau sono stati portati a 15. Il Bureau in una sua prima adunanza (nel passato settembre) ha già costituito le sue nuove commissioni di studio.

II. Il Santo Padre non designa la Sede dei Consigli: nomina la Presidente Internazionale. Per questo biennio è la Signora Steenbergh Engerigh, olandese, Presidente della Lega femminile cattolica d'Olanda, Utrecht, Hoogt 1.

17 Novembre, 1922.

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

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1st Vice-President: MARGUERITE DE WITT SCHLUMBERGER, 14, Rue Pierre 1st de Serbie, Paris, France.
2nd Vice-President: CHRYSAL MACMILLAN, 17, Charlotte Square, Edinburgh, Scotland.
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4th Vice-President: ANNA WICKSELL, Stocksund, Sweden.
Rec. Secretary: MARGERY CORBETT ASHBY, 33, Upper Richmond Road, London, S.W. 15, England.

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By-law of the I.W.S.A. Constitution.

"The International Woman Suffrage Alliance, by mutual consent of its auxiliaries, stands pledged to preserve absolute neutrality on all questions that are strictly national."
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LECTURES.

Wed., Dec. 6th, "The International Court of Justice." Mr. OSWALD MOSLEY, M.P.
 8.15 p.m. *Chairman:* Mrs. PERCY BIGLAND.
 Thurs., Dec. 14th, "Is Internationalism Possible?" Canon The Hon. EDWARD LYTTELTON, M.A., D.D.
 8.15 p.m. *Chairman:* Miss TUBE, M.A.
 N.B.—Kindly note Lecture on THURSDAY, DECEMBER 14th, instead of the usual Wednesday.

THE CATHOLIC CITIZEN

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Monday, December 4th, at 7 p.m.—
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 Wednesday, December 13th, at 3 p.m.—
 "Current Events Abroad." Miss V. V. J. ACHESON.

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THROUGHOUT THE WORLD

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Treasurer: MRS. E. C. CARTER.

CHRISTMAS IN A CHINESE PRISON.

IN one of the big cities of Southern China a co-operative effort is being made by the Y.W.C.A., the women from the Christian College, and the eleven churches to help the women and children in prison. The first goes by the name of Detention Home, where, in company with a mixed collection of women, for whom no occupation is provided, from forty to sixty children live. These are children who have been stolen by robbers and then abandoned, orphans, and children who have been purposely lost in the streets. There is no other place in the city for the superfluous child, so that if it does not fall into other hands, and if it attracts the notice of the police, it is taken to the prison, where it may live for months, in some cases for years. All round the yard the women prisoners sit and gossip, possibly gamble, yawn or sleep, for there is no regular work, and the children play among them, hearing often most undesirable things. Their portraits are hung outside the prison gate, and anyone needing a wife or a servant can choose from among them. Some, however, are too crippled or diseased to be even looked at. The second prison is the special ward for criminals in the hospital, and the third and last the Big Prison. Here are the women with longer sentences, women mostly with dull, indifferent faces, expecting so little from others that when the Y.W.C.A. party paid its usual Saturday visit, when it happened to be raining hard, they could hardly get over it; it seemed to them unbelievably kind.

With such a background of sordid dreariness it is little wonder that the elementary reading and writing lessons (which it is only possible to give twice a week) draw an excited little group of the smaller children, and that even the elder girls, who have the habit of apathy and idleness, are interested in handwork, and that the women of all ages look forward to the weekly visits, which are the only break in the monotony of their existence. But if Saturdays are festivals, how can Christmas be described? It is a recent experience for all, and a revelation to the new arrivals, who have only seen one Christmas. N— has settled sullenly down for a long term and has no one to support her, so that when her already worn clothes finally fall to pieces where will she get new ones from? Christmas to her means stuff for new clothes, with the increase in self-respect and amiability that accompanies them. L—, in her chequered five years of existence, has often enough stolen small handfuls of the fruit and cakes so tempting to a hungry baby; but to sit righteously in the sun and to eat at her leisure better goodies than she ever stole, with the crowning bliss of a real toy tucked securely inside her diminutive coat, is an experience that makes her wish for Christmas every day. Z— has fought a losing battle with dirt, and on

Christmas Day the soap and towel that form the foundation of her parcel of cake, fruit and sweets, seem gifts from heaven and a visible symbol of hope. Perhaps dimly, in the backs of minds unused to thinking, the best of the day is that the tales, the singing, the food and the presents, are not just alms given in condescension, but a sharing of the good things in life, material and spiritual, by ordinary women very much like themselves.

CHRISTMAS IN POLAND.

THE years pass so quickly that it is difficult to believe that it is actually years in the plural since the first company of Grey Samaritans sailed from New York for Europe. Photographs show these Polish-born, American-educated, Y.W.C.A.-trained girls in their trim grey uniforms clustered round a big working car, crowded round one big table, sitting in a closely-packed group, unconsciously symbolizing the family life which was theirs even when they were scattered up and down the needy villages of the Polish frontiers. It was a bold thing to do, to fit, in the shortest possible time, these young girls for responsible and trying service in the country of their childhood; and yet, now that that service has come to an end, one realizes how amply justified the experiment was.

"Our grey kittens" was the pet name given to the Grey Samaritans by a well-known Polish woman, and certainly they had the unquenchable spirit of fun of the healthy kitten, and something of the apparently inexhaustible vitality; but that they could retain these characteristics in face of all they saw and did is one of those miracles which relieve the grey annals of relief work. One Grey Samaritan, for example, was put into a little hospital for famine babies where the rule was feebleness or death, and the exception health and life. Others were alone, helping to manage the equitable distribution of relief on the old German-Russian trench line or in that ruined district of Eastern Poland where the refugees pour slowly across the border like trains of ants, to take up life again in villages made of tiny dug-outs. Everywhere these girls were facing facts before the war thought incredible and handling situations that normally would have been in the charge of their seniors. How to spin out rations to the last possible moment; how to protect the weak against the strong; how to stem the tide of demoralization that follows the break-up of primitive communities and the scattering of family possessions; how to encourage self-help and discourage supine reliance on foreign help; these were a few of the daily problems these girls had to solve.

Here is the story of one problem, the provision of Christmas presents for 1,000 children. Grown-ups

are grateful for needed clothing and food, but the child who coaxes its mother to put out a tiny candle to light the journey of the Magi expects something more, and it was to meet this expectation that one of the "grey kittens" set her wits to work. She knew that she could count on the American Relief people for a community Christmas tree, and that it would be possible to get together a limited number of small books and mouth organs for the elder children, in addition to the little comfort-bags (relics of army hospital days) given by the Red Cross, each one containing soap, tooth-brush and tooth-paste on one side and cakes and sweets on the other. But this would not satisfy the small people longing for a huggable doll. All the material she could lay hands on was a bundle of old Red Cross sacks and some small left-over cretonne pillows. Nothing daunted, she found women of all ages and classes who had only time to give. They ripped up the pillows, used the cotton to stuff the rag babies cut out of the old sacks, and the cretonne for dresses, and lo and behold! babies sufficient for every little girl under seven. (It is hard to realize that Polish children of this age have only known the barren Christmases of the war.) Not content with this, she had all the scraps used up for sheets for the orphanage beds and wrote to the American Y.W.C.A. secretary, who had been lent as a combination of supervisor and mother to the Grey Samaritans: "They really are nice sheets, for there are only six pieces in each. They never had sheets before, you know, they have just slept on the straw."

Now when the feasts of Christmas and Epiphany come round again, and the little candles burn in greater numbers in cottage windows, and outside the churches of Warsaw women sell little sacks of incense to the worshippers at the Crib within, it is pleasant to think of the star of hope which brought the Grey Samaritans back from America to Poland and which they followed to the most desolate spots, bringing that spirit of Christmas living which is the truest and costliest form of Christmas giving.

A ROUMANIAN CHRISTMAS PARTY THAT GREW.

WHEN the girls' work secretary and her girls decided that Christmas, as the children's festival, meant that children should be givers as well as gettters, they had no idea how much sympathy they would receive. A simple party, with a tree, for a few little girls from the five elementary schools was their first plan. Accordingly the teachers were asked to invite a certain number from each school, chosen from the kind of home where the date of Christmas in Roumania (January 7) is known, but little else. At this point grown-up club members began to be interested, and made a little dress of bird-brown for each of the guests. Another group of girls, not to be out of the fun, had parties to make coloured paper bags, of different shapes and sizes, to hold sweets, nuts and apples, and finished by filling the bags. The schoolgirls found time to make a jumping-jack all round and decorations for the tree (which, with more professional ornaments lent by still another friend, made it a very notable tree indeed). In fact, by the time the evening arrived this Christmas celebration, planned for children by children, had become a family affair, with a great deal of doubt as to who was the youngest there.

With age a negligible factor, it was entirely natural to use the tree a second time. The club-room is in a building which is really a home for old ladies, and after the small children had gone rejoicing home, the tree was relighted, gay little cretonne bags, stuffed with Christmas cake and sweets, took the place of toys, and the original hostesses welcomed their new guests. There were refreshments all newly set out, and music by a Russian refugee, and the old ladies were so pleased and touched that they sat crossing themselves and crying, and pouring out blessings on the girls, who felt that their own happiness had grown out of all proportion even to the growth of their Christmas party.

CHRISTMAS INTERNATIONALISM IN ESTHONIA.

IN countries where there is a fusion of nationalities it is difficult to picture what it must have been like when four or five different races, with different looks, differing languages and customs, and different past histories, worried out the question of which language would prevail, which civilization have the most influence, which party should rule. It is a pity, for this is the question of the moment in different corners of the earth at this time, and on its solution depends the future welfare of several countries. The problem is less difficult of solution for the young, and there must be many girls in Esthonia who look forward to Christmas with a new belief in the Prince of Peace as they think of all that last Christmas brought them. It was then that in one town they had their first big meeting, when Girl Reserves and Girl Guides, Russian and Esthonian, sat together, with a leader of the German Y.W.C.A. and an English member of the World's Y.W.C.A. staff as their guests. It was then that one club, having sacrificed precious time to the making of playthings out of odds and ends that would have been discarded elsewhere, for wares who would otherwise have had no toys, decided deliberately to have its own Christmas celebration in English. It was an effort, but they sang carols in English, had Christmas stories in English, and generally did their best to get into the heart of Christmas in a land which must seem very far away to them. As one of Mrs. Ewing's small heroes remarked as he wound himself up to give away a treasure as a peace-offering where he had not any feeling of peace, "Does first; feels afterwards." It is a principle recommended by a whole school of psychologists, and one which the young Y.W.C.A. girls in Esthonia at least seem to have the courage to put into practice.

CHRISTMAS IN JAPANESE HOSPITALS.

IT is a little difficult to know where to begin. In Tokio there is a handsome building, the property of the Tokio Y.W.C.A., reputed to be the first building owned by women in Tokio, some say Japan. In this building there is a gymnasium. In the gymnasium (except when she is teaching factory girls by the hundred to play, or inciting schoolgirls to swim, or goading some other section of the community to take active exercise in some form or another) is a physical director. Tied by invisible strings to this director are a number of girls (among others) who call themselves the Athletic Club, and arrange exhibitions of their skill that are so popular that they usually have to be repeated. Firmly implanted in the minds of these girls is the idea that one is not merely in this world to have a good time and to succeed in everything, from athletics upwards, but also to be of some use to one's day and generation. And the end of this house that Jack built is the fact that at Christmas time these girls, in the midst of many distractions and by hard work, earned 100 yen and with it made Christmas Day worth remembering to 100 old people and children from poor homes in the city hospitals.

Hospital discipline is supposedly the same the world over, and one realizes what individual presents, entirely unexpected and brought to you by a group of smiling girls in their state and festival kimonos, mean when one sees sick children roll ecstatically out of bed on to a cold floor in order to get a little nearer and to bow their thanks. It is the work of a moment to bundle such little bags of bones back under the covers and to add to their enjoyment by twining each bed with its own wreath of green and scarlet and tinsel and stars, but the memory of the moment remains warm the whole year long. One indomitably polite little boy who did a shaky best to be properly ceremonious, and who had behind him a pitifully long record of illness, said: "People have brought things before, but never

instruments for play," and he stroked and patted his puzzle and notebook and gaudy pencil.

But if it is good to make Christmas happy for those who are young enough to have hope, it is possibly even better to make it a festival of joy and friendship to those who are quietly waiting for release from a life of hopeless pain and banishment from ordinary human life. Perhaps it was for this reason that these girls used the rest of their money for the leper hospital and took special pains to hide their natural repugnance from each other, and to tie up their gifts with the elaboration of pictured paper, silk paper and coloured strings that one reserves for one's honourable parents. But all the horror was in anticipation, for the low, spotlessly clean buildings at the end of the cherry-tree lane have a radiant tranquility that is the expression of the faith of their inmates, and the matron ("a modest, noble woman," to translate the Japanese expression) was as eager as the girls to get the utmost out of their visit for her charges. Hence the sorting of presents in a closed room—this for the rice-cake maker, this for the bath boy, these for the "grand ladies," that special parcel for a blind old lady or the dispensary girl, and so forth. Hence the surprise descent on rooms being cleaned and a household going about its daily business of waiting on and caring for each other. The scene of happy confusion which followed more than repaid for every small sacrifice that made the visit possible. As one of the girls said when one of the hospital family thanked them: "You have received our miserable gifts with such a gracious spirit that we are debtors to you." The Athletic Club went back with the physical director to the gymnasium, which is in the Tokio Y.W.C.A. building, firmly resolved to be even more deeply in such a debt at the next opportunity.

THE FOURFOLD LIFE AS A GIRL'S IDEAL.

"Cherish health, Seek Truth, Know God, Serve others."

WE acknowledged in the last article that the ultimate aim of education should be to give a power of adjustment to meet the varied demands that life, in its broadest sense, makes to-day on girls.

It was clear then that any programme for a Girls' Club must seek to promote a full development of the fourfold life. Not only a high physical standard must be the ideal, but steady growth also in mind, and spirit, and service.

At times girls so idealize "a good sport" that they forget the possible onesidedness of those they look up to, if they are not also aiming to use all the powers of mind with which God has endowed them. And yet even girls, apparently careless, do think and they ponder many problems secretly.

"Seek Truth," the aim that lies behind all the best intellectual life, is therefore placed second in the challenge for an all-round life. Intellect is not indeed the only means by which truth is grasped, for some things seem to await intuition and faith rather than a reasoned intellectual search, but sooner or later all truth, if it is to be really assimilated, must become part of the mind's possessions. The quest of this is so fascinating that it should be easy to weave into the programme of the "Girls' Work" of any Association some of those methods by which after-school education for adolescent girls can be encouraged.

Not only the use of a Club or Girl Guide patrol must be considered, but a contribution of help can in most cases be expected from parents, from school, from the community itself, and the Club's work may be only to draw up a programme complementary to that given by other means.

As we think of the lives of girls between 13 and 18, varied as their conditions are by race, position in life, and creed, probably all will agree that none of the following can be left out of account:—

(a) *School Training.*—The school life that is such a joy to many girls, especially to those privileged to carry

it on up to college standard, is to others a drudgery, left behind as quickly as possible. Part of the task of "Girls' Work" may be to quicken a love of all those foundations of knowledge which will create eagerness to use a "Continuation School," or to join classes which will supplement a restricted education. Talks on women who have made their mark will often appeal to the latent power of hero-worship and quicken such a desire. Then the Club leader can make sure that each girl knows of the best available opportunities.

(b) *Home Reading.*—To make known libraries and to stimulate their use may make the whole difference between a frittered away, dissatisfied life and one where leisure is full of interest. Many of the wage-earning employments deaden the mind, and a girl needs to live in a wholly new world at times. Why not the world of good literature, rather than only the cinema? The art of story-telling, too, is a delight to many girls, and a great means of service to others, so the Club programme may wisely make a place for this.

(c) *Art, Music, Painting, etc.*—In adolescent life, when the desire for self-expression and the love of the beautiful are both manifesting themselves, every effort should be made to give opportunities which would open the mind to the appreciation of beautiful music, fine pictures, good architecture, even if no special creative talent is displayed. Choral singing in Club work or some forms of artistic handicrafts are more possible than some leaders have supposed. What better use can be made of a girl's natural craving for colour and sound than to transmute into an artistic expression what might otherwise take her only to brightly lighted streets and dance halls?

(d) *Homecraft and Vocational Training.*—This is the time when a high standard of efficient work can be placed before girls, whether it be in the home, making household duties a fine art, or in professional or business life, realizing that success or failure will largely turn on technical knowledge and thoroughness. Such training in domestic science or some form of vocational work can often be obtained through using municipal and other community classes. In Girl Guides, and other forms of "Girls' Work," badges and honours of different kinds can be won for increasing proficiency in household management, needlework, stenography, etc.

(e) *Current Events; Public Speaking; Dramatics.*—More and more the girl employed in industry may find the circle of her interests narrowing down to petty occurrences and personal gossip, unless the group to which she belongs sets itself to know what is going on in the world outside, and to discuss it. In the code for girls from 15 to 17 years of age, drawn up by "Canadian Girls in Training," one of the purposes accepted is "to read each day current events from newspaper or magazine." Such current events will include not only political and scientific facts, but the fascinating growth of missionary work in far-off lands, i.e., modern Church history. It will react not only on the daily conversation of girls, but on their prayer-life.

Public debates, however simple their character, prove a great stimulus to such wider knowledge of the world of to-day, and they also give a practice in self-expression by word, which is invaluable in after-life. Dramatics also may be a great pleasure and help to make history and literature and foreign countries real to those who have read little, if good plays be chosen or impromptu dramatization of well-known books be encouraged.

(f) *Hobbies.*—This word covers many interests which appeal to different girls, but which are difficult to tabulate otherwise. With one it may be practical gardening or arranging collections of wild flowers; with another, postage stamp collecting; yet another may be a keen photographer, thus making every trip a vivid means of helping others also to see the wider world.

Those girl-work leaders who really study their girls can often get close to their hearts through sympathy in some individual hobby, or through finding a new outlet for some girl's pent-up mental energy.

Through these and many other forms of activity or study the Association believes that it is called of God

to help girls to know something of the glorious fullness of life "in Christ."

To body mind, and spirit He comes as the great Liberator, freeing from all shackles and leading out His children into a wide and beautiful country, where all things good and true and healthful are their natural heritage.

How to develop the spiritual faculty, so as to live in full communion with Him, and how to use these gifts for service to others, will be the theme of the next two articles.

(To be continued.)

UNA M. SAUNDERS.

CHRISTMAS WITH THE MIGRANTS IN FOUR PORTS.

(Compiled from Reports.)

CHRISTMAS can be a very lonely festival in a strange land, but last year in several countries migrants enjoyed not only the ordinary Christmas festivities, but in addition the great and somewhat rare experience of international fellowship and goodwill.

Cherbourg.

At Cherbourg the Christmas season opened in gloom. On December 17 there was a terrible storm in which the "Olympic" was badly damaged. Several of the passengers suffered severe injuries. One man was killed by a trunk falling on his head and was buried at sea. Another man, travelling with his two motherless boys, had his leg crushed by a tremendous iron weight, which knocked him over during the terrible rolling of the ship. As if in keeping with this sombre background on Christmas Day, rain fell in sheets and a driving wind made it impossible to walk, but in the warm dining-room of the emigrant hotel a Christmas party had been organized by the Migration Bureau in Cherbourg. The room was full of joy and the laughter of the children as they received unexpected Christmas gifts. Two of the small boys forgot all about the shock of the storm and were made completely happy by a gift of nine-pins, a ball, and some boxes of chocolate, and their father forgot the pain of his injured leg as he heard their shouts of joy as the nine-pins fell one by one.

It was the first Christmas for the new baby-girl of Mr. and Mrs. B. from Poland. In their anxiety that the child should be born in the United States, Mr. and Mrs. B. reached Cherbourg early in December, intending to sail on the third of that month. A necessary sum of money that was expected from New York was not forthcoming, and was only discovered at Paris, four days after the boat had sailed. Owing to the anxiety of Mrs. B. the baby was born prematurely, and so became one of the guests at the Christmas party, and as she slept there peacefully, she at least seemed to have no complaint to make of the land of her birth.

Christmas at Le Havre.

A more elaborate but no less successful party was held at the Hotel Pharsburg, the emigrant hotel at Le Havre, under the auspices of the Migration Bureau, with the approval and help of the proprietor of the hotel. Two days before Christmas one of the committee members sent to the hotel a large Christmas tree with all the necessary trimmings, a box of chocolates and some picture postcards. The tree was placed in the big dining hall, and the preparations afforded much entertainment to the many who came in to help. There were "stunts" by the boy scouts, including a very clever barber's pantomime. About twelve members of the local Union Chrétienne de Jeunes Filles (Y.W.C.A.) came to give a "tableau vivant" and some songs. One of the doctors came with his wife and a friend, who is the most skilled violinist in Havre, and their beautiful music was enthusiastically cheered by the audience, who could have listened to it all the evening. Then, in their turn, the migrants gave their French friends some of their national songs and choruses, and a real fellowship was reached through the universal

language of music. At the end of the entertainment the U.C.J.F. members passed round chocolate and candy and cut oranges, without which no good time is complete, and afterwards games were organized for the women and girls. The friend who sent the Christmas tree was present herself at the party and found time to talk to some of the women, whose hearts were too sad to play, especially one whose baby had died in hospital a few days before.

Though these migrants have by this time reached their new homes, neither they nor their French friends will quickly forget the pleasant Christmas they passed together at Le Havre.

International Club, London.

At the International Club, Christmas festivities spread over three days. During this time 160 guests were present—among these twenty-two nationalities were represented. For weeks before there had been mysterious preparations at the Club, and on Christmas night, after an entertainment of lantern slides and carols, the guests gathered in the clubroom round a beautiful Christmas tree, laden with presents. There was something for everyone, and all the gifts had been made and presented by members of the Club and their friends in the hostel.

On Monday there was a Fancy Dress Party, and on Tuesday progressive games were arranged, and throughout the whole three days wonderful refreshments were provided which included gifts of *brioche*s, much appreciated by the French and Belgian guests, meringues, and a wonderful Christmas cake, and, of course, crackers. Quite the most popular guests of the evening were two small dark-skinned boys from St. Helena, who with their family were waiting in England to get into the United States on the New Year's quota.

During the last year visitors and members who have visited the Club have come from France, Belgium, Holland, Denmark, Sweden, Norway, Iceland, Faroe Islands, Finland, Russia, Esthonia, Latvia, Czechoslovakia, Poland, Serbia, Hungary, Roumania, Bulgaria, Austria, Germany, Italy, Greece, Switzerland, Spain, Portugal, Algeria, St. Helena, South Africa, Syria, Armenia, Persia, Ceylon, India, Burma, China, Japan, Canada, United States, Argentine, Australia, New Zealand, Jamaica, Madagascar and Great Britain.

Christmas on Ellis Island.

Last Christmas was perhaps the most exciting time Ellis Island has ever seen. Owing to the problems that arose during the first months of the working of the new quota law, the number of excluded migrants on Ellis Island had swollen to such an extent that the detention rooms were full to overflowing, and just before Christmas a new boat-load arrived carrying 400 passengers in excess of the quota. Then suddenly came the Christmas order of the Secretary of Labour to release all emigrants held on Ellis Island for excess quota regardless of their nationality. That was a memorable day. A father from Milwaukee who had waited in New York for three weeks, not daring to return to his wife without his two little daughters aged 13 and 10, who were held because of excess quota, broke down utterly when his little girls were given to him. Sisters, unable to believe that their sister was free, embraced her and wept over her as if she had been snatched from the jaws of death. Tired mothers who had sat round disconsolate in a state of resigned stupor for a month, hurried happily through the waiting-room, with the thought that they would spend Christmas with the husband they had not seen for eight or nine years. Fiancés who had waited for their intended wives for weeks, made hurried arrangements for marriage and departure westward. Ellis Island remained silent and at peace.

NOTE.—An account of the work of the Migration Committee of the World's Y.W.C.A. since its initiation in 1920 can now be obtained from 34, Baker Street, London, W.1. Price 3d.

JVS SVFFRAGII.

THE INTERNATIONAL WOMAN SVFFRAGE NEWS



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CALL TO THE NINTH CONGRESS OF THE INTERNATIONAL WOMAN SUFFRAGE ALLIANCE, Rome, May 12 to 19, 1923.

THE International Woman Suffrage Alliance calls upon its twenty-eight National Auxiliaries, and upon the twenty new societies either provisionally affiliated or applying for affiliation, to send to its Ninth Congress, to be held in Rome, May 12 to 19, 1923, their full quota of duly accredited delegates, and upon the Governments of all nations to send official delegates. The Alliance will equally welcome fraternal delegates from women's international associations as from national associations which support the object of the Alliance, together with personal supporters of the movement.

At the Geneva Congress in 1920, twenty-two new suffrage victories were announced. At Rome the Alliance will celebrate the establishment of equal suffrage for women throughout the United States of America; in Ireland and in Bombay, Madras, Travancore, Jahalwar, Cochin and Burma—the first Eastern countries to give votes to women.

We shall also rejoice with the women of Denmark on their new right to equal pay and equal work in Government service; with the women of Australia that they can now return women to certain State Parliaments; with the women of Japan on having received the right to attend political meetings; with the women of Germany, Belgium, Austria, Spain, Portugal, Argentina and India, on the recent admission of women to the legal profession; with the women of the United States of America, which has given the lead to other countries in giving to married women the right to their own nationality; with the women of Norway, Sweden, Denmark, Roumania, France, Great Britain, Uruguay, Australia and Siam, the Governments of which have appointed women representatives to the Assembly, the Commissions or Conferences of the League of Nations; and with the women of the many countries on further steps taken towards our ultimate goal—the establishment of a real equality of liberties, status and opportunities between men and women.