

PICTURES OF THE WORK OF THE GERMAN Y.W.C.A.



The Burckhardthaus, the fine headquarters building of the Y.W.C.A. in Germany. It stands in the suburb of Berlin, Berlin-Dahlem, and houses not only the many secretarial offices of the work, but also the personnel as well.



One corner of the Burckhardthaus book-room, from which seven periodicals are sent out. The most popular, a weekly, has a circulation of 150,000. Books of every kind can be bought here, and it is also the centre of a system of loan libraries.



One of the holiday homes owned by the German Y.W.C.A. Here girls of all ages in need of country air after an illness, or of a restful holiday, are welcomed.



A typical scene at a station. The central figure is the General Secretary of the Deutsche Bahnhofsmission, which carries on excellent travellers' aid work for women throughout the country.



A group of younger members at a Girls' Camp. The different forms of girls' work and their possibilities will be one of the chief topics of discussion at the Biennial Meeting of the World's Y.W.C.A. in 1922.



Folk-dancing in the open. The German Y.W.C.A. maintains a high standard in its recreational work, and the fine folk-singing and dancing was one of the features of the play-hours of the National Conference at Marburg this year. Three thousand girls were present at this Conference on "Young People's Sunday."

With Supplement from the World's Young Women's Christian Association.

JVS SVFFRAGII.

THE INTERNATIONAL WOMAN SVFFRAGE NEWS



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WORLD'S Y.W.C.A. SUPPLEMENT CENTRE PAGES

THE YEAR'S RECORD.

THE enfranchisement of Indian women in Madras, Bombay, Travancore, Jahalwar, Cochin; the communal vote in Roumania; the election of five women M.P.'s in Sweden; the first woman M.P. in Australia; and again the first woman M.P. in Norway; women Cabinet Ministers and the first Dominion woman M.P. in Canada; a woman Senator in Belgium; a woman on the Permanent Mandates Commission of the League of Nations; these are some of the signal successes of the year that is gone; and, on the whole, it is an excellent record. And though the women of France, Bulgaria, Belgium, Greece, China, Italy, Japan, Newfoundland, Quebec, Roumania, Serbia, Spain, South Africa, Switzerland, and all Latin America are still struggling for enfranchisement, the suffrage tide in every one of these countries or states is rising steadily—and Mrs. Partington cannot sweep it back. But when every country is fully enfranchised the battle will not be won. Full well do the already enfranchised countries realize that. The equality that is written into a Parliamentary Bill, or a revision of the constitution is too often only a paper equality—a pretty phrase that does not in the least tally with the ugly facts. Equal

opportunity, equal pay, an equal moral standard, where are they? And where, without them, are women? Nowhere—and that in spite of a million million votes. But the vote is the key, and the international feminist movement the handle to these closed doors. There are plenty of other closed doors that we want to see opened—and open doors that we want to see shut; but it is my belief that the feminist, and particularly the enfranchised feminist, who goes meddling with those other doors before women have crossed the threshold and are standing firmly in the room of full equality is making a miscalculation. The securing of full equality may seem a long and dreary business, for it means not merely the changing of laws, but the changing of common thought about women from the time they are baby girls to the time they are ready for their graves. But nothing less than that evolution of law and custom and thought will bring the real victory of the woman's movement. That full equality is the aim of the International Woman's Suffrage Alliance, and your Editor sends world-wide the wish that by our united work we may bring it nearer—be it only by a millimetre—in 1922.

E. A.

BELGIUM.

First Woman Senator.

THE London *Daily Mail* of December 28th reports that Madame Spaak has been co-opted to the Belgian Senate—and this report is confirmed by the Consulate in London. So Belgium has its first woman M.P. in the Upper House; surely a sign that events in Belgium are moving rapidly to the complete enfranchisement and eligibility of women.

December 28, 1921.

CANADA.

First Woman Member of the Dominion Parliament.

MISS McPHAIL has been elected to the Dominion Parliament of Canada as member for South-east Grey. In an interview after her election, Miss McPhail said, "I shall never forget that I do, in a measure, represent all the women of Canada, and what I do will strengthen or weaken their cause."

"Bodies of nationally organized women, such as the National Council and others, have for many years done good work in bringing to the attention of the legislative bodies needed reforms. They have only been able to go so far. It is my hope that I can be the listening ear of all such women's bodies and assist them in presenting their case to the House. I do not know that I can accomplish much, and at first I know I can only keep quiet and listen and learn, but I will do my best."

December 7, 1921.

SOUTH AFRICA.

General Smuts Refuses a Government Bill for Woman Suffrage.

GENERAL SMUTS' reply to the letter addressed to him by Lady Steel in which she asked that a Woman's Suffrage Bill should be introduced by Government next session gives rise to much reflection and to no little surprise. As will be remembered, Conference decided that a deputation be sent to the Prime Minister to urge that the all-important question of the enfranchisement of the women of South Africa should be made a Government measure. An interview being impossible, Lady Steel wrote to General Smuts soon after his return from Europe to proffer the request. What was the surprise of the Executive of the W.E.A.U. to receive in reply the information that the opinion of Parliament was against us, that a Government Bill was an impossibility, and that the Association had better turn its attention to the educating of public opinion.

To take these points *seriatim*. As to the opinion in Parliament: In 1920, by a large majority the principle of Woman Suffrage was affirmed in the House. In 1921, after lengthy debates, the Woman Suffrage Bill was killed at the second reading only by strenuous and backstairs methods; the talking-out tactics leaving, it was said, too little time for discussion, an adjournment was moved which proved, as was anticipated, fatal to the Bill.

The impossibility of a Woman Suffrage Bill being introduced by Government: This seems to us to be rather a case of the unwillingness of Government to introduce the Bill. It is fairly obvious that only Government Bills have any serious chance of becoming law, and that to put time and energy into Private Members' Bills is to spend a most valuable commodity, of which no one ever has enough, in an almost totally unproductive and therefore grossly extravagant fashion. "A Private Member's Bill does many things," we read in *Time and Tide*. "It keeps Private Members happy. It gives publicity to necessary reforms. It tests the feeling of the House. It absorbs the energies of ardent reformers and prevents them from making a nuisance of themselves to the powers that be. But there is one thing it does not do; it does not become law." And this contention, the writer goes on to say, was proved by the fate of the six reforms, called the Six Point Group, recently discussed in the House of Commons, important reforms on which women's societies have been concentrating their efforts. Of these six important reforms only four were discussed, and only one has advanced slightly, and that has done so through Government action.

The education of public opinion: As to the advice given us to educate public opinion, we have here to note that when asked to show that public opinion was on our side by sending in a petition to Parliament, we accepted the challenge and at great expense and great labour we canvassed the Union for signatures and presented early this year a petition signed by 55,000 people, asking for the enfranchisement of the women of South Africa. We have likewise toiled as educators of public opinion for many years, and find that the rôle of pedagogue is becoming wearisome. In schools discipline has to be maintained. Does General Smuts advise us to take up the cane to enforce attention? There is the dull boy who cannot learn, the proverbial patience of women stands him in good stead. But there is the boy who can learn but won't learn; to him is applied the stimulating cane. The wise men of ancient Egypt had a saying that "A boy's ears grow on his back," and that "The youth has a back; he attends when it is beaten." And a former pupil of those far-off days, writing to his old tutor, says: "Thou didst beat my back and thy instructions went into my ears." These words are to be found in a papyrus dating back to 1333 B.C.

We appealed to General Smuts confident of his support. He advises us to carry on the education of the public. Does he propose that the women of South Africa should make the men "attend" by the drastic measures adopted by our forebears among the pedagogues and suffragists?

Woman Councillor for Pretoria.

It is with much pleasure that we record the election of Mrs. Greenlees on the Town Council of Pretoria. Mrs. Councillor Greenlees is the Transvaal Vice-President of the W.E.A.U. and President of the Women's Reform Club of Pretoria, which is affiliated in the W.E.A.U., and she is well known in the Association, whose congratulations we most heartily voice. Mrs. Greenlees, who was returned by a majority of 213, was the official candidate of the W.R.C., who worked enthusiastically to ensure her success. Also, in her letter of thanks to her supporters, Mrs. Greenlees makes special allusion to the members of the W.R.C., "who voted so solidly and placed me in the Municipal

Council with such a handsome majority." The women of Pretoria are triumphant over the return of their candidate and have celebrated by several "at homes" this important event in the civic history of the Northern Capital.

First Woman Mayor in the Union of South Africa.

Just before going to press we received the news that Mrs. M. C. Wilson has been elected Mayor of Germiston. Mrs. Wilson has the distinction of being the first woman to be elected Mayor of a Municipality in the Union. The Transvaal evidently continues its broadminded policy of ignoring sex distinction in civic life; as will be remembered, Mrs. Fitzgerald was Deputy-Mayor of Johannesburg during the past year. Mrs. Wilson, since her election as Councillor six months ago, has always put the interests of the town before party interests and has persistently fought for the erection of public conveniences and for other improvements vital to the health of the town.

Women as Town Councillors.

As to the woman councillors' work in South Africa, even the most sceptical have to admit, however reluctantly, that they throw their weight into the right side of the scale and exert their influence for good. If they are not able to do all they would for lack of backing—for the solitary woman in a town council has been described as a voice crying alone in the wilderness—the discredit of the failure will be on those who fail to support the woman. Mrs. Councillor Wilson has stated that one of the chief objections made by the present members of the Town Council when she was elected was that "a new element had been introduced," but later events have proved that the new element difficulty seems to have been overcome! Great strides have been made since Mrs. Theodore Woods broke the bonds of conservatism and entered the Town Council of Maritzburg some years before the war, and we see hopeful signs for the future in this gradual elimination of prejudice. We have only to consider the many reforms in education, child welfare, sanitary laws, liquor traffic and various social questions which have been initiated and carried through by women to recognize the need of their presence on public bodies. To those who ask of women on town councils "What good have they done?" we can reply, not by the *tu quoque* of, "What have the men done?" but by pointing to woman's work for the public interests.

Woman's Outlook.

November, 1921.

DENMARK.

New Danish Marriage Laws.

THE Minister of Justice has introduced in the Danish Upper House a new Matrimonial Bill which removes the necessity for a civil ceremony and gives the option of either a religious or civil ceremony.

Each party must declare in writing that he or she never suffered from certain diseases, or, alternatively, is to submit to examination, and shall produce a medical certificate that no danger of infection has existed during the previous fortnight, or that, if disease exists, the other party to the marriage knows of it, or that both parties have been medically advised regarding the dangers attending such

diseases. Both parties are required to provide medical certificates that they are not subject to epilepsy.

Separation may be granted on the following grounds: Failure to support, addiction to alcohol, vice, or serious disagreements. After eighteen months' separation the King may grant a divorce, and after two years' separation either side may claim a divorce. Divorce may also be claimed after one party has declined cohabitation for two years, or has disappeared and not been heard of for three years, or committed adultery, or contracted infectious disease, or been guilty of cruelty, or suffered two years' imprisonment, or suffered insanity for three years during marriage without reasonable prospect of cure.

Westminster Gazette.

November 25.

SOUTH AUSTRALIA.

A Correction.

Dated October 25, 1921.

Editor "INTERNATIONAL WOMAN SUFFRAGE NEWS,"

11, Adam Street, Adelphi, London, W.C.

DEAR MADAM,

Our supplementary mail for Great Britain and Europe is just leaving, and there will not be another for three or four weeks, so I am writing hurriedly to ask you to correct a mistake to which my attention has just been called.

In the August number of your paper, which, unfortunately, I have not seen and cannot see before the mail closes, it is said that in a report of a discussion at the Triennial Australasian Convention of the Women's Christian Temperance Union, held in Melbourne last May, I am made to say that the Venereal Diseases Bill was carried in South Australia at the same time as the introduction of the seventy days' camp for Military Trainees. I could not have said so, because we were all, at that time, opposing the proposal of the Federal Defence Department to introduce these camps, with the result that the attempt to do so has been indefinitely postponed owing to the strong opposition of the Chamber of Commerce and large business concerns, as well as by all the churches, some reform societies, and some labour organizations, and probably also to the great cost of such camps which the Federal Government has not been able to incur.

I was convener of the Resolutions Committee at the Convention and submitted the following resolution, which was unanimously carried:—

"Compulsory militarism:—That this Convention is strongly opposed to any extension of compulsory militarism, and especially to the suggested seventy days' camps for young military trainees, as a most serious interference with their preparations for any useful career as citizens, and educationally, socially, and morally dangerous."

I do not know how the mistake in your report has occurred; probably the information was taken from one of the Melbourne dailies, which were kind and generous in their reports of our Convention, but through lack of knowledge of the subjects discussed, made several remarkable blunders. The point is that from whatever source it reached you it is a mistake, for the seventy days' camps have not been carried out, and nothing has been heard about them for some time.

If you will kindly say that I have written to correct the mistake, I shall be grateful, as we all are for your report of our doings.

And now, please, send me the paper regularly for which I enclose a 10s. Commonwealth banknote, which can, I believe, be cashed at their head office in London at its face value. When that amount runs out, I hope to send a fresh subscription.

Sincerely yours,

ELIZABETH W. NICHOLLS,

W.C.T.U., South Australia.

P.S.—I suppose I said that the Act for compulsory treatment of venereal disease was coincident with the proposal of the seventy days' camps.

EQUAL MORAL STANDARD SECTION.

INTERNATIONAL ABOLITIONIST
FEDERATION,FORTY-FIRST CONFERENCE AT ROME,
November 3-7, 1921.

On Thursday, November 3, the Assemblée Générale met at 9 a.m. for the preliminary business meeting to receive the report of the Commission Administrative, and immediately afterwards M. de Graaf, the president of the Federation, rose to open the public conference with a short introductory address. M. Paul Bureau, Professor of Law at the Ecole des Hautes Etudes Sociales (Paris), followed with an eloquent address on "Abolitionism and the Moral Influence of Women." Unhappily, owing to the unavoidable absence of M. Commandini, member of the Rome Council of Public Health, his address on "Abolitionism and the Legal Position of Women" was not given, although a resolution on this question was ultimately carried by the Conference.

In the afternoon of November 3, the first paper by Professor Montezano (Rome) told us of the Italian measures against venereal disease. In Italy is found the rather paradoxical position of abolitionist and regulationist methods being used simultaneously. Regulation is dying out; the licensed houses remain, but no new licences are given and registration apparently only applies to the women in those houses. If the women choose to remain in the licensed houses they must be medically examined twice a week, but if they refuse to be examined, they can do so without punishment, provided they cease to become inmates of a licensed house. The State provides free non-compulsory treatment, and the general feeling seems to favour these methods to those of a coercive character. Dr. Santoliquido, official delegate from the League of Red Cross Societies, read a long paper nominally on the fight against venereal disease, but which in fact dealt at great length with the question of the sterilization of criminals, defectives, diseased persons and others. Dr. Santoliquido argued very forcibly against this proposal in its compulsory aspect as an outrageous and unjustifiable assault on human personality, as a most dangerous precedent to give such power either to legal and medical or State officials, and one which, if once given, might conceivably be used against any particular groups or classes of persons who were for the time being supposed to be dangerous to the State. No resolution was submitted on this point, as it was outside the scope of the Federation, but the sentiment of the Conference was, undoubtedly, hostile in the extreme to any such proposal, which, it may be noted, has already been put into operation in certain of the American States*.

On Saturday morning we reassembled to hear reports and discussions on "Compulsory Treatment of Venereal Diseases," and in the afternoon on "Self-Disinfection." Dr. von Düring, of Frankfort, introduced the first subject, recommending notification and compulsory treatment, on the lines of the system adopted by Sweden, as being the strongest bulwark against Regulation. It was rather difficult to reconcile his arguments, but it would appear that in Germany a system of complete reliance on non-coercive measures, immediately following a Regulationist regime, is practically unthinkable, as the people are not ready for such a turnover of ideas.

* Sterilization Laws have been enacted in the following States between 1907 and 1920, in the order given: Indiana, Washington, California, Connecticut, Nevada, Iowa, New Jersey, New York, North Dakota, Michigan, Kansas, Wisconsin, Nebraska, Oregon, South Dakota. The defenders of these laws say they should be conditionally and at discretion applied to "socially inadequate classes," and they include amongst these classes delinquents and wayward persons, the blind, the deaf, the tuberculous, the deformed and the dependent. Under the last heading are mentioned orphans, the homeless, tramps and paupers. (See H. H. Laughlin, Sc.D., on "Eugenical Sterilization," *Social Hygiene*, October, 1920.)

This may be true of Germany, but we think that countries like Holland and Great Britain, and, perhaps, Italy too, would find the imposition of absolute compulsion neither desirable nor practicable owing to the much stronger sentiments of personal liberty and dislike of compulsion which prevail in these countries. The Swiss delegates also took the view that in their democratic country compulsory measures applicable to all would remain a dead letter, and would not be welcomed even by the authorities. Dr. Helen Wilson contributed a short speech in French against compulsory methods, which was evidently much appreciated.

After the discussion on Disinfection, dealt with by Dr. White, the delegates were entertained in the most generous and hospitable manner by the Municipality of Rome at a reception given in the Capital. An opportunity was thus afforded of seeing the wonderful and world-renowned statuary in this magnificent and historic building, in addition to meeting members of the Senate and other interesting people resident in Rome.

On Saturday evening a public meeting was held at the Sala Pichetti on "The Fight against Prostitution and Venereal Diseases."

On Monday the Conference met to deal with the subject of rescue homes for immoral women, and particularly with the question of compulsory internment, for reformatory and other purposes, of young women convicted of solicitation. Madame Avril de Sainte-Croix, the well-known leader on the Continent of the Equal Moral Standard campaign, gave the "Rapport Générale," dealing with the reports of the national Abolitionist branches and the laws in each country, and coming to the conclusion that there was a middle ground between the purely coercive and the non-compulsory methods upon which Abolitionists could stand without going against their distinctive principle of equal justice and an equal moral standard. Madame Avril does not commit herself to absolute agreement with the attitude of the British Branch, but she agrees that adherence to the principles of the Abolitionist Federation permit, and indeed require, facilities for moral education and training (compulsory if necessary) for those minors recognized and treated as minors, while claiming that the prostitution of adults is not, and should not be made, a legal offence. Madame Avril is entirely opposed to the imprisonment of "prostitutes," and places her faith in a system of small Homes where individual care can be given, and which aim definitely at character training and at enabling the residents to earn their living when they leave. Madame Avril is, it must be remembered, living in France under a system of Regulation, and her first thought is to keep her girls off the police register and out of the hands of the *police des mœurs*. We gather that if she can attain this object by agreeing to keep the girls for a definite period, even by a certain amount of compulsion, she feels justified in taking them on these terms.

Madame Labriola (Rome), the well-known Italian feminist leader, was not able to attend to read her paper, owing to her duties as an advocate, but it was circulated beforehand to the delegates. Her paper dealt broadly with the whole attitude of the Penal Code and Society towards the criminal, as she thought it impossible to regard prostitution apart from crime in general. There are two attitudes towards the criminal; the first punishes because the criminal is a danger to society, the second would re-educate in an attempt to make the criminal a normal citizen. For Madame Labriola the second is the better way; only so, she thinks, will the

criminal acquire a consciousness of his crime, and the capacity to use that consciousness in any struggle against further temptation. Schools for re-education should be totally unlike a reformatory or prison, and she urged that they should be started in Italy as experiments.

Miss Neilans (Great Britain) spoke briefly in English, and then her paper was read in French by Mademoiselle Vidart (Geneva). Mlle. Buchner (Munich), Professor Ude (Graz) and M. Lammerts van Buren (Utrecht) took part in the discussion. The Conference met again on Monday afternoon for a short business session.

The following resolutions on the four subjects as dealt with above were put at the close of the Conference and adopted by a large majority:—

Resolutions Adopted.

(Translated from the French.)

1. REGULATION AND THE POSITION OF WOMEN.

The Conference considers that Regulation of Prostitution which constitutes a "measure of exception," in placing the woman generally in a position outside of common rights, draws much of its strength from the inferior position in which the woman finds herself when her legal and social position is not equal to that of the man.

This equality is desirable to permit women to protect themselves against all oppressive measures, and in particular to fight effectively against the regulation system.

2. COMPULSORY TREATMENT OF VENEREAL DISEASE.

The Conference, believing that the most effective methods for combating venereal maladies are as follows:—

(A) Reform of social life and true education;

(B) Provision of free confidential treatment;

is persuaded that compulsory treatment cannot be enforced impartially, and, therefore, affirms superiority of the non-compulsory measures over all compulsory measures.

3. PROPHYLAXIS.

The Federation places on record its profound conviction that the teaching of self-disinfection against venereal disease by public

authorities at public expense tends to encourage sexual promiscuity, undermines the conscience of the people, lessens the sense of personal moral responsibility, and is dangerous to public health because it promotes a false sense of security against infection.

4. COMPULSORY INTERNMENT OF ALLEGED PROSTITUTES.

The Conference declares that one of the best methods of combating juvenile prostitution is to afford to minors of both sexes the fullest possible legal protection; the Conference therefore declares that the principles of the Federation are not opposed to the State undertaking the guardianship of those minors who are proved to be in circumstances likely to cause or encourage their seduction, prostitution, or criminality.

Concerning those who in sexual matters are not under this protection, the Federation reaffirms its belief that personal and private prostitution is a matter which concerns the conscience, but which does not constitute a legal offence. It therefore declares that no person should be compulsorily interned or imprisoned either as a sanitary, reformatory, or punitive measure solely on account of his or her own prostitution.

Warm thanks are due to the President of the Italian Branch—Madame Schiavoni-Bosio—and to her colleagues for their kindness in making arrangements ahead for the delegates' hotel accommodation (which would otherwise have been impossible to obtain, as Rome was crowded with visitors from all parts of Italy), and for all their work in connection with the Conference. We hope that their efforts will be repaid by an increased interest being taken by the Italian people in the work of the Italian Abolitionist branch.

The representatives of British societies attending the Conference were:—

Association for Moral and Social Hygiene: Miss Mary Willis, Dr. Helen Wilson, Dr. Douglas White and Miss Alison Neilans (Secretary).

Catholic Women's Suffrage Society: Mrs. O'Neill.

Friends' Social Purity Association: Mr. Maurice Gregory. Dr. White also represented the National Council for Combating Venereal Diseases.

THE INTERNATIONAL ABOLITIONIST
CONFERENCE:

Some Notes on Notification and Self-disinfection.

By DOUGLAS WHITE, M.D.

It is hard for us in England to realize how very different is the outlook on venereal diseases in countries where State regulation of vice has for long been in operation. In England we have had no experience of that kind except for the very limited experiment in connection with the Army and Navy from 1864-1886. But abroad it exercises a profound influence, both on popular and medical thought. Where it has been completely abolished the lines of thought have become comparable to our own system of thinking: in France and in Germany regulation still holds the field; while Italy has chosen the path of removing some of its chief evils rather than abolishing the system, so that after nearly forty years of attempted reforms the system still lingers. In Rome, for instance, there are still some twenty-two regulated houses; only this year has it been decided not to admit any more women to the registers of these houses. In Switzerland, Geneva is the only canton where regulation still holds the field; but now Geneva has also decided not to inscribe any more women. By this means, in these places, regulation is not being killed, but is being allowed to die a natural death. Dr. Montesano, in a very able paper, explained the developments in Italy during the last forty years, urging that the system of State regulation was incapable of being mended, but must be ended; that the whole system was as injurious to public health as to social ethics.

But in France and Germany there has been less progress towards "abolition"; and there regulation—specially, perhaps, in Germany—has come to be regarded as part of the natural order of things; the system is largely regarded as the bed-rock on which any structure of sexual hygiene must be built.

The Congress was composed of those who disbelieve in State regulation, but who at the same time desire to deal with all phases of the venereal problem along lines other than those of regulation. The discussions were thus mainly of a similar character to those which might be carried on in England, and it was obviously both possible—and appeared to me probable—that there would be about as much difference of opinion expressed about disinfection on the one hand, and notification on the other, as there is in this country.

Notification.

As regards notification, it need only be said that the sense of the meetings was decidedly against it. Its most powerful advocate was Prof. von Düring, whose wide experience gives him the right to be heard respectfully, and with whom I had the opportunity of several talks. He holds (as we may all perfectly well hold) that notification is justified in social theory; he appears to agree that in practice it might, and probably for a long time would, be largely ineffectual, and that, even where effectual, it might be attended with a good deal of injustice, both as between classes and sexes; but, in spite of that, he considers that notification laws would have a profoundly educative effect on the people at large. Furthermore, he regards notification as the only possible move for abolitionists in Germany; it will be impossible to destroy State regulation unless something is substituted for it which will give a sense of security to the people; he thinks this might be provided by strict laws of notification, but by nothing else. It is quite likely that Prof. von Düring has rightly judged the temperament of his countrymen, but the arguments are not of such a nature as to induce either

our medical faculty or our legislators to accept a rigid system of notification. At present notification is on its trial, having been adopted (in a modified but quite drastic form) by practically the whole of the British Dominions and the United States of America. I fear that Prof. von Düring met with less sympathy in this paper than in his speeches on other subjects. It was clear that the women speakers would not have notification except on the clear understanding that no discrimination was to be made against prostitutes (real or alleged). Such discrimination against women would be certainly made if notification were introduced as an alternative to regulation; indeed, quite apart from regulation there can be no doubt that in some parts both of Canada and the United States (sometimes expressly), special measures are taken against women which are not enforced against men. This is one of the many pitfalls of notification.

Disinfection.

On the subject of disinfection, I had the honour of reading the first paper, wherein I expressed in general, though with less insular colouring, the same sort of view as previously expressed by me in this Journal. I thought there was every reason to expect that those views would be strongly attacked by the following speakers. I was therefore considerably surprised at the cordial reception given to my remarks. The overwhelming sense of the meeting was against public advocacy of disinfection, whether skilled or self-disinfection.

Dr. Châble (Switzerland) told of the failure of disinfection in the Swiss Army. At Zurich three centres were established, but they were not used, in spite of penalties for failure to disinfect. The system excited the antipathy both of officers and men and the general public. The attitude of the Government was encouragingly neutral. This failure was followed by proposals for self-disinfection, but these met with much opposition; and the latest Army Order, while encouraging education of the soldier on sex and disease, refrains from advocating disinfection in any way. The reasons against self-disinfection are given as medical (practical inefficacy as applied by soldiers), psychological (removal of sense of responsibility), social (most sex relations clandestine, where disease is not expected), and moral (indirect sanction of promiscuity). Dr. Châble also told me he thought that ablution centres were in some ways worse than self-disinfection, because men got together there to discuss (while waiting) their sexual experiences.

Dr. Veldhuyzen (Amsterdam) held that it would require decades to teach the proletariat effective disinfection (if, indeed, it could ever be done); but that its public advocacy would at once produce disastrous effects on the psychology of the nation. Also that prophylaxis is only a superficial teaching of the individual means of remedy, requiring to be renewed for each person at puberty, while the psychological effects are deep and permanent. He gave the opinions of one Dutch authority that in the army of Holland voluntary disinfection had not come up to expectations. He also showed by the figures that in the Dutch Territorial Forces disease had been diminished without any system of disinfection.

Professor Ude (Austria) made a brilliant speech against the propaganda of disinfection; and Professor von Düring (already mentioned) found the psychological dangers insurmountable.

Three papers were put in strongly favouring disinfection. These were all official, representing the views of the Italian Army, Navy, and Ministry of the Interior. General Dottore Petella spoke for the Navy, claiming good results for compulsory disinfection. Since 1915 the Naval personnel are bound under penalty to submit themselves to disinfection. It is considered necessary to make this practice compulsory with penalties. The system, however, is combined with the provision of facilities for rational recreation and with education as to the dangers of venereal diseases. The results

claimed are not very striking; from 1900-1908 there had been a gradual reduction from 150 per 1,000 per annum to 117; the figures are then given from 1915 onwards, which vary from 60 to 84 per 1,000 (84 being for 1920). In a graph this appears as a normal continuation (except for a terminal rise) of the fall which was operative from 1900, before disinfection was adopted.

The paper by Colonel Palmieri (for the Italian Army) was more striking, if not more convincing. An interesting history of attempts at disinfection was given, starting with Lanfranco in 1290, Fracastoro of Verona (1500) and Fallopius (1550), the latter being the first to enjoin mercurial antiseptics. The Congress of Brussels (1831) advised the use of antiseptics by men, combined with a stricter surveillance of prostitutes. The last measure led to serious police abuses, which gave rise to the Abolitionist movement. Palmieri also gave a short history of medical research on the subject, ending with Metchnikoff's work.

The author considered that the system of regulation and internment of women lay at the bottom of any sound system of prevention. The women who serve this purpose must be daily visited and examined, and the men who resort to them must be compelled to submit to disinfection. For this purpose each brothel is provided with a disinfection chamber, fully equipped with appliances and orderlies. Strangely enough, this officer disapproves entirely of distribution of packets for self-disinfection, as he considers that packets carried on the person are a constant incitement to vice; the effect of the disinfection chambers in the brothels he considers quite different—their sombre and hospital-like appearance tends to frighten the men and make them think that vice is not worth while. He considers it impossible to make the soldier (or civilian) understand how to apply capsules and ointments for himself—they are often swallowed. The system of hygienization of brothels has been accompanied by instruction to the men as to the dangers and recklessness of vice, and by provision of rational recreation.

The results claimed for this somewhat naive system are amazing, such as might raise the envy of the most ardent advocate of self-disinfection in this country. Colonel Palmieri speaks for the Third Italian Army of 400,000 men. When the system began to be enforced in June, 1916, the month of June showed 245 infections in the Army; of these only 74 were caught in the Army Zone. In July, only 125 (45 in Army Zone). In August, still less; and after that only 12 or 15 a month for the whole Third Army. This means that the first month of the system showed a rate of less than 10 per thousand per annum, and after July less than 1 of 1 per thousand per annum. (The figures were received with some scepticism, as they practically imply a complete absence of venereal disease in the Third Army. Whether the men had much sexual opportunities is not made clear. The Army was in active campaign.) Colonel Palmieri lays great stress on the compulsory character of disinfection and punishment for non-compliance.

Here it will be seen that effective disinfection is believed to involve (for the Army) the continuance of the system of licensed houses.

The Ministry of the Interior indicated that a similar system is now in effect in Tuscany, all the regulated houses, even the lowest, being roped in. There is strict surveillance of women and compulsory disinfection of visitors. There is said to be a great reduction of disease among the women, and also in the men of the areas affected, whether civilians or soldiers.

It is clear that these official views depend on the assumed continuance of a system of State regulation of vice and were not the views of the Congress, which, of course, was opposed to such regulation in any form. But it shows that in a country where State regulation has for 30 years been undergoing a gradual decay, it still commands much practical support, and still retains the confidence of many important leaders of medical thought. It must be remembered that the Abolitionist section of Continental opinion is still in a minority in

France and Germany, and those medical men who still pin their faith to State regulation will without doubt consider disinfection chambers as an indispensable adjunct to the brothel. But in view of Colonel Palmieri's paper, it is very doubtful whether general medical opinion on the Continent will attach to voluntary self-disinfection anything like the degree of importance attributed to it by a certain section of medical opinion in England. The Congress, indeed, passed a specific resolution against it, the only dissentients being three ladies and the two eminent officers of the Italian Navy and Army. The statistics given by Colonel Palmieri of the Third Italian Army were (needless to say) given in perfect good faith, but they make one feel that it is very difficult to build theories on the official figures of regimental officers to whose interest it may be to keep their lists as low as

possible. To me there is something very significant in the fact that disinfection should be regarded more as an asset to the system of *maisons tolérées* than as of independent value towards the elimination of disease.

In conclusion, I wish to say that the arrangements for the accommodation and entertainment of the delegates were most excellent and well planned; the reception at the Capitoline Palace, on November 5, gave great pleasure; there was intense, if sad, interest in the great public ceremonial connected with the burial of the "Unknown Soldier" on November 11. What I personally valued most of all was the opportunity, through personal converse, of getting to know the minds of such men as Dr. Veldhuyzen, Dr. Châble, Dr. Santoliquido, Prof. von Düring and others.

The Notification of Venereal Diseases.

(Translated from a speech in French by Dr. Helen Wilson at the Rome Conference.)

I wish to point out more clearly the reasons which have determined Great Britain in adopting the voluntary system (*le système libéral*).

We had two questions to solve: (1) Which is the most effective method of fighting venereal disease? (2) By which system can we best avoid the danger of a partial and biased application of the method adopted—that is to say, the danger of Neo-Regulation?

Great Britain has found in the voluntary system the answer to the first question as well as to the second.

We abolitionists have reiterated for a long time that we saw no reason of principle for not applying to venereal diseases the same measures which we apply to other contagious diseases. Our objections were quite practical. Compulsory measures have been demanded, sometimes even by abolitionists. They say that the campaign against these diseases ought to commence with general notification. We have put these questions: What is the aim of notification? Where does it end? Is it in order to obtain statistics? But we know very well that any such statistics will be incomplete, so incomplete that they will be misleading. Is it that notification would enable diseased people to be isolated? Everyone knows that is impossible. For compulsory treatment? Professor von Düring* himself rejects this as tyranny. In any case, such being the measures which would follow notification, we find it impossible to believe that these measures will be equally applied to all classes and both sexes. There would be immediately "measures of exception," not perhaps in the law, but certainly in its administration.

For my part, I have great confidence in the intelligence and the sense of right and justice which one finds among the medical officers of health in most of our great industrial towns. I have no fear that those men will lend themselves to unjust and unscientific measures of exception against the daughters of the people. But I have not the same confidence for the smaller towns and villages.

Here, then, is the argument. Notification in itself accomplishes nothing. It is only the first step towards compulsory measures against disease. Such measures could not be applied equally to rich and poor, to men and women. There follows one of two alternatives, either compulsory measures come to nothing, or they are applied only to the poor, and above all to women, and then you have Regulation re-introduced.

This argument of the abolitionists had much influence amongst those who composed the Royal Commission on Venereal Diseases and the Government. But there was another reason. We had not in 1916 any facilities for treatment. During the five years that followed, all that was changed. A system of consultation, of civic hospital clinics, has been established all over the country, and now voluntary treatment, free and confidential, is accessible for all sufferers from venereal diseases without

* The author of the German report in favour of notification.

distinction. The Royal Commission on Venereal Diseases, in declaring against compulsory treatment, expressly said "*for the present*." If the existing system does not achieve satisfactory results, it is quite possible that we abolitionists may have to face a new movement for compulsion.

Permit me, then, to submit to you the argument which seems to me decisive. It is the argument which decided the British Branch after a long discussion to pronounce against making the transmission of venereal disease by infection a crime (*le délit de la contamination*). I was for a time convinced by the eloquent and persuasive book of Dr. Fiaux that one should recognize the transmission of this disease, whether knowingly or through negligence, as a crime which one ought to punish. But reflection has brought me to another point of view which applies equally to the question before us.

Our Federation statutes insist, with justice, on personal responsibility as a corollary to liberty and as the base of all morality. It seems, then, at first sight that when a man (or a woman) has infected another with a serious disease, that person should bear the responsibility of it and he (or she) ought to be punished. Immediately there comes the question: Is this a wrong against the individual or against the public health? Both, undoubtedly. However, in order to consider them clearly it is necessary to consider them singly.

Here I confine myself to considering the thing from the point of view of hygiene—the public health. I ask: "What is the real danger that menaces us? Is it the presence of a certain number of persons in a contagious state?" I think not. The true danger is not the existence of infected persons. These persons are only the intermediaries, the carriers of contagion. The true danger is found in the bad habits, the false mode of life, not only of the diseased persons, but also of those who are healthy to-day, but who, by reason of their own actions, may be diseased to-morrow. *Promiscuity is in itself unhygienic*. There is the fundamental point for the hygienist. Any person who, knowing himself to be diseased, runs the risk of communicating disease to another, whether consciously or through negligence, commits an offence against public health. Yes; but is not the other guilty who, having health, voluntarily exposes himself knowingly or through negligence to the danger of becoming diseased? By the same carelessness, by the same habits through which he has acquired the disease he, later on, transmits it to someone else. Every man who has this intimate relation with a woman whom he does not know, every woman who has this relation with a man she does not know, commits an offence against public health, whether he or she is healthy or already infected. I repeat, it is necessary to recognize that promiscuity—irresponsibility in sexual relation—is in itself an unhygienic habit. It will still be so even if we succeed in entirely abolishing venereal diseases.

I am not so simple as to believe that we can impose this general responsibility by any law. No. It is by education only that we can make it understood. But when you speak to me of the educational value of compulsory measures directed against diseases, it is necessary for me to say: "You are on the wrong lines, ladies and gentlemen. Why impose on the diseased person, and on them alone, the responsibility of checking venereal disease, of protecting public health? All men and women have a responsibility. To put this responsibility only on the diseased person is as stupid as the old method of putting it only on the prostitute. It is still *une mesure d'exception*, it is an effort to escape one's own responsibility by the sacrifice of another. It is the spirit of the Regulationist."

In order to fight a disease it is necessary to dry up the source. For the diseases we are discussing the source is not some infected individual, it is the wrong manner of life among great populations. This wrong mode of life, these bad habits, are the results of bad education—and I use the word education in the widest sense.

In education one should above all declare the truth. Is it the truth to inculcate the doctrine that sexual responsibility shall only be imposed on the diseased?

Before I finish I should like to draw your attention to that which I have already said at Geneva. We must learn the lessons and study the history of sanitary science. I have studied the figures of mortality in England for the principal contagious diseases for sixty years. For most of these diseases—scarlatina, typhoid fever, tuberculosis—the curves show during these sixty years a continuous drop. In the midst of this period—in 1889—general notification was introduced by law. The curves of mortality do not show any good effect of this law; on the contrary, the fall in mortality was greater before it was passed than after. (I can show these curves to anyone who is interested.)

This is not to say that in these diseases notification has no value, but it is certain that the most effective means against these diseases is not the coercion applied to the diseased. The disappearance of typhus, the diminution in other diseases, is due to sanitation, to the amelioration of the conditions of life for people in general, to the provision of pure water, of healthy houses, of good systems of refuse collection and destruction. In order to solve the problem of venereal diseases, it is not necessary to waste our energy in pursuing diseased persons; it is necessary rather to work for moral and mental sanitation in order to give to everyone the requisite conditions for a morally healthy life.

The Shield, December, 1921.

The West Australian Health Bill and Secret Statements.

A Double Moral Standard.

THE Government had no sooner announced its intention of introducing a short Bill to make Clause 256 (242J.) of the Health Act relating to Venereal Diseases "permanent" when it was again met by strenuous opposition.

The Vigilance Committee (chairman, His Grace Archbishop Riley) and some of the leading women's organizations in the State approached the Government and members of Parliament again asking that this clause be deleted, which gives the Commissioner of Public Health power to take action on secret statements made about persons supposed to be suffering from venereal disease, and in the event of wrongful information those persons have no redress whatsoever.

Every year for three years past the authorities have endeavoured to insert these powers permanently into the Health Act, and only after strong protest both in and out of Parliament has the Government compromised by renewing the clause from twelvemonth to twelvemonth, which has the effect of making the authorities

careful how they administer the powers, and helps to remind the public of the powers granted by Parliament.

The Bill asking for permanent powers has been withdrawn, and Cabinet has announced its intention of again renewing this clause for another year.

We feel grateful for this respite, but at the same time cannot understand why women should have to defend themselves against this class of legislation.

This Bill as introduced, which grants to the Commissioner of Public Health power to take action on secret statements, is the sole point at issue at present, and is it probable or possible that the women in the community are likely to support a Bill which in practice upholds a double moral standard?

Last year, in reply to questions asked by the Hon. J. E. Dodd in the Legislative Council, the fact was revealed that the Commissioner of Public Health had taken action as the result of "secret information" in forty cases, and those forty cases happened to be women, while in one case a statement implicated a man, and he evaded the provisions of the Act by disappearing.

Of these forty women (a) six were free from disease; (b) five were lost sight of; (c) two were doubtful; (d) one was pending.

For reasons that are obvious, it is unlikely that women will approach the Commissioner with "secret statements" regarding men; therefore the Bill is to bring women whom men "denounce as their supposed source of infection" under medical examination, and in the case of wrongful information (which may be lodged either mistakenly, ignorantly or with malice) there is no redress whatsoever.

We maintain that it is contrary to any court of law to allow one man to take action on statements made to him without such proviso.

We also wish to point out that the whole administration is in the hands of one sex.

Women must and will strenuously oppose this class of legislation whenever it comes up, for the following reasons:—

- (1) It is operating in the main against women only.
- (2) It re-introduces the compulsory medical examination of women.
- (3) It exposes any woman to malicious denunciation by men of bad character.

When reason No. 3 was pointed out to the Premier on deputation, Sir James Mitchell interjected: "That is the whole trouble." (*Daily News*, September 19.)

Well, all we can add is if that is admitted to be the trouble, why should it be necessary for women to defend themselves against such a measure? It seems monstrous.

It is gratifying to know that there are many good friends in the House who have always helped us to keep this measure well under review; also that with each public protest more and more women and men assure us of their sympathy and support in opposing it.

Whatever powers women allow to be placed on the Statute Book in this State in regard to this question becomes a precedent for other States and countries to follow.

The Dawn, October, 1921.

FRANCE.

M. Raymond Poincaré suffragiste.

La manifestation féministe franco-belge, organisée au Trocadéro par la Ligue Française pour le Droit des Femmes, fut l'occasion d'un événement important pour le féminisme. Elle lui apporta la promesse publique d'un des appuis les plus considérables qu'il put souhaiter au Sénat.

(La suite à la page 57.)

Certes, nous savions M. Raymond Poincaré acquis à la cause des femmes. Lors de son grand congrès en 1913, le Conseil National des Femmes dut au Président de la République d'alors un concours des Pouvoirs que jamais le féminisme n'avait obtenu tel. Trois grands ministères participèrent aux travaux du congrès et les congressistes furent reçus au ministère des Affaires étrangères, puis à l'Élysée, où M. et Mme Poincaré leur témoignèrent une sympathie significative. Nous sommes heureuses, en rappelant ces souvenirs, de dire à nouveau notre gratitude à M. Poincaré pour ce passé; et aussi pour toutes les circonstances où, depuis, il encouragea et soutint l'action féminine; en particulier, comme président de l'Union des Grandes Associations Françaises.

Il faudrait pouvoir donner tout entière l'allocation de M. Raymond Poincaré à la séance du Trocadéro. En voici du moins l'essentiel:

"C'est faire injure aux femmes, a-t-il dit, que de les tenir pour inaptes à l'exercice d'un droit que possèdent maintenant ou que sont sur le point de posséder toutes les femmes du monde civilisé, et dont toutes les femmes belges, notamment, font usage avec tant de zèle, de tact et de clairvoyance patriotique.

"N'ai-je pas été, après la guerre, dans un grand nombre de communes, reçu par des mères femmes, que les hommes présentaient comme des modèles de noblesse d'âme et d'abnégation! Saisies comme otages, acceptées comme infirmières sous le feu, demandées dans les usines à la place de leurs maris et de leurs fils absents, les femmes n'ont-elles pas, par tant de sang-froid et de persévérance, mérité le droit de cité? Non, il n'est pas permis de leur dénier plus longtemps ce droit de travailler avec nous, de tout leur grand cœur si noblement lié au relèvement de notre patrie!"

Les femmes belges, auxquelles l'éminent orateur fait allusion, étaient représentées à cette réunion par deux personnalités investies de fonctions nouvelles, inhérentes aux droits politiques que les citoyens belges viennent d'accorder à leurs compagnes. C'était, d'abord, Mme Jane Brigode, conseillère municipale de Forest près Bruxelles et, de plus, d'après le choix des conseillers ses collègues, tous masculins, échevin de l'Instruction publique; cette fonction est capitale autant qu'épineuse au moment où l'application de la loi sur l'Instruction obligatoire met aux prises l'enseignement laïque et l'enseignement congréganiste. La seconde conseillère présente était Mme Keinglaert de Gheluvelt, bourgmestre, c'est-à-dire maire de Gheluvelt.

Sachons-leur gré à toutes deux d'avoir illustré d'arguments vivants les discours de la séance; et félicitons Mme Maria Vérone, présidente de la Ligue, pour le sien et pour le puissant effet de propagande que de telles séances obtiennent. Le congrès qui a suivi le lendemain, présidé par Mme Avril de Sainte-Croix, et où prenaient la parole MM. Louis Martin, sénateur; Henri Lenoble, avocat; Tixerant, professeur; Mlle Fauré, professeur, a renforcé ce résultat.

"La Française," le 10 décembre.

Le Congrès Démocratique International, Paris, 4 au 11 décembre, 1921.

Le mouvement de la Jeune République que préside Marc Sangnier, député de Paris, vient d'organiser à Paris le premier Congrès Démocratique International.

Le but de ce Congrès était de rechercher sur quelles bases morales et spirituelles doit reposer la Paix pour être solide et durable. Vingt-deux nations y furent représentées: l'Allemagne, l'Angleterre, l'Autriche, la Belgique, le Canada, les États-Unis, la France, la Hollande, la Hongrie, l'Irlande, l'Italie, la Lithuanie, la Norvège, la Suisse, la Pologne, la Russie, la Tchécoslovaquie, l'Ukraine, la Yougo-Slavie.

Les travaux de ce Congrès durèrent du 4 au 11 décembre 1921 et réunirent des hommes appartenant aux confessions religieuses et philosophiques les plus différentes, mais tous décidés à mettre au service de la paix les forces morales indispensables à assurer la paix.

Successivement, les délégués du Congrès étudièrent l'organisation pacifiste et démocratique dans les divers pays, les transformations économiques, la lutte contre l'alcoolisme, la débauche, et le jeu; la crise de la natalité, la suffrage universel et le vote des femmes, la Société des Nations et les problèmes du désarmement.

Les femmes jouèrent un rôle actif dans ce Congrès, car nombre de pays s'étaient fait représenter par des femmes.

À l'unanimité le Congrès se prononce en faveur du vote des femmes dans les mêmes conditions que les hommes. D'ailleurs, parmi les 22 nations représentées, trois seulement n'avaient pas encore le suffrage politique: l'Italie, la Suisse et la France.

Le vendredi 9 décembre, une importante réunion publique eut lieu, au cours de laquelle Madame Malaterre Sellier, vice-présidente de l'Union française pour le Suffrage des Femmes, montra que le vote était nécessaire aux femmes afin de travailler efficacement à la grande cause de la paix. De nombreux députés étrangers prirent à leur tour la parole pour dire que dans leur pays, depuis que les femmes votent, la lutte contre l'alcool et la débauche, aussi bien que contre la moralité infantile, a fait de grands progrès et ils signalèrent que nombre de réformes améliorant la condition des travailleurs avaient été votées grâce à l'effort féminin.

Monsieur Giulio de Rossi, directeur du Bureau de presse du parti populaire italien, affirma que la question du vote des femmes serait prochainement tranchée en Italie, et que son parti fera tout pour faire triompher cette juste réforme. Monsieur Heymon, député belge, déclara que tous les partis avaient eu en Belgique à se louer des résultats du vote des femmes. Messieurs Marc Sangnier et Paul Gay, députés français, promirent leur appui pour qu'enfin les femmes françaises soient affranchies à leur tour, et Monsieur Marc Sangnier affirma qu'il était profondément honteux que l'on fut encore obligé en France à demander le vote des femmes tandis qu'elles devraient le posséder depuis si longtemps.

Dans le meeting qui clôtura ce Congrès, Marc Sangnier, devant 3.000 auditeurs, fit encore applaudir la nécessité et l'urgence de cette réforme.

Il semble bien qu'en France il y a quelque chose de changé et que le grand public a enfin compris que les femmes apporteront une force précieuse à la vie politique de leur pays.

G. MALATERRE SELLIER,
Vice-présidente de l'Union française pour le Suffrage des Femmes.

Décembre, 1921.

SUISSE.

QUESTIONS JUDICIAIRES.

Quelques résumés d'arrêts du Tribunal Fédéral intéressant les femmes.

Union conjugale. Représentation. — La femme ne peut représenter l'union conjugale qu'en tant qu'il s'agit de contrats intéressant le ménage — à l'exclusion de ceux qui se rapportent à l'activité professionnelle du mari.

Lorsqu'une femme mariée a emprunté en son nom personnel des sommes destinées à être mises dans le commerce exploité par le mari, celui-ci ne peut être actionné par le prêteur en remboursement de la somme prêtée.

(Arrêt du 26 janvier 1921; dame Kellinghausen contre Wirth.)

Apports de la femme. Contrats entre époux. — Les époux sont immédiatement liés par les actes juridiques relatifs aux apports de la femme aux biens de la communauté — cela toutefois sous la condition suspensive de l'approbation subséquente par l'autorité tutélaire, les époux reprenant leur liberté lorsque cette approbation est refusée.

Doit, dès lors, être soumise à l'approbation de l'autorité tutélaire la condition en vertu de laquelle, en cas d'achat des biens du mari par la femme, celle-ci pourra compenser le prix de vente avec sa créance pour ses apports.

(Arrêt du 1^{er} décembre 1920; Riedweg contre dame Riedweg.)

Liquidation des biens de l'union conjugale. — Lorsque le mari ne peut pas restituer en nature les apports de la femme,

il doit lui rembourser le prix auquel il les a vendus; la valeur à laquelle ils ont été estimés dans le contrat de mariage n'est donc pas déterminante, quelles que soient d'ailleurs les dispositions du contrat à cet égard.

(Arrêt du 2 février 1921; dame Salvisberg contre Salvisberg.)

Puissance paternelle.— Il appartient au juge seul de prononcer la déchéance de la puissance paternelle; il ne peut déléguer cette compétence aux autorités de tutelle, mais a simplement la faculté de leur remettre la garde des enfants quand il prive le père et la mère de la puissance paternelle.

(Arrêt du 14 avril 1921; dame Kund contre Autorité tutélaire de Zurich.)

Interdiction.— La mise sous tutelle d'une prostituée se justifie lorsqu'il y a lieu de craindre que son inconduite l'expose à tomber dans le besoin et lorsque d'ailleurs il n'est pas impossible que l'interdiction l'amène à réformer sa conduite. — L'interdit peut recourir contre le prononcé de mise sous tutelle sur lui-même, mais non pas contre le choix du tuteur qui lui a été désigné.

(Arrêt du 20 octobre 1920; dame P. contre Conseil d'Etat lucernois.)

Attribution d'enfants.— Le juge du divorce n'est pas compétent pour statuer sur les actions en modification de l'attribution des enfants. Le juge à ce compétent est celui de domicile de la partie défenderesse.

(Arrêt du 29 septembre 1920; Huguenin contre dame Pressnell.)

Exhérédation.— Peut être exhéredée par son père pour avoir gravement failli à ses devoirs envers la famille du défunt, une femme qui s'est enfuie avec son amant, abandonnant son mari et des enfants en bas âge.

(Arrêt du 25 mars 1920; W. contre L.)

Avortement.— Ceux qui procurent l'avortement sont responsables envers les héritiers d'une femme morte des suites de l'opération. Il n'y a aucune comparaison à établir entre la culpabilité de l'auteur du dommage qui, par pur esprit de lucre, a pratiqué une opération criminelle et celle de la victime qui, dans un moment d'effolement et confiante dans l'habileté de l'opérateur, s'est mise entre ses mains.

(Arrêt du 31 mai 1920; hoirs B. contre C. F.)

E. TH.

GREAT BRITAIN.

National Union of Societies for Equal Citizenship.

THE National Union of Societies for Equal Citizenship is starting the New Year with great hopes, though it is impossible not to be saddened by widespread unemployment at home and still more by distress and famine abroad.

We rejoice that the Irish problem, which has haunted us so long, is approaching solution, and we congratulate our fellow-Suffragists in Ireland on the way in which they have held their organizations together through these troubled times.

We feel that the coming year will give us a great opportunity, and we look with confidence to our Societies to respond with the same energy and determination which has characterized the Woman's Movement in the past.

Women and the Civil Service.

Equal pay for equal work, and equality of opportunity in industry and the professions, is one of the reforms on the immediate programme of the National Union of Societies for Equal Citizenship. The London Society for Women's Service, which is affiliated to the National Union and was formerly the London Society for Women's Suffrage, has specialized on this particular aspect of the Equality Programme; the National Union has therefore worked in co-operation with this Society, which, through its Employment Bureau, has practical acquaintance with the problems of the professional woman. The position of women in the Civil Service is still thoroughly unsatisfactory.

In the September number of this paper an account was given of the victory gained by the Women Civil Servants on the occasion of the debate in the House of Commons on August 5th, when resolutions were carried providing for equal methods of admission and equal opportunities for men and women in the Civil Service.

The provision with regard to admission is only to take place after a period of three years; but a further resolution was passed: "That women shall be appointed to and continue to hold posts in the Civil Service within the United Kingdom under the same regulations, present or future, as govern the classification and (in so far as regards status and authority) other conditions of service for men."

Since that time, however, Women Civil Servants have found, to their dismay, that the Government appears to have no intention of carrying out the spirit of these resolutions. For some time the Treasury has been engaged in reorganizing and re-grading the Civil Service, and this has been carried out in a way which presses very hardly upon women. In cases, for instance, where men and women have been doing work of the same grade, a man has been re-graded so as to enter a higher class with a higher salary, and a woman has been de-graded to a lower class carrying a lower salary.

Deputation to Treasury.

A deputation organized by the Joint Committee on Women in the Civil Service, on which the N.U.S.E.C. was represented, waited on certain of the Treasury officials, and drawing their attention to the fact that the departmental re-grading schemes, which had appeared since the passing of the resolutions on August 5, were not carrying into practice the principles therein laid down, inquired whether any steps had been taken to bring that knowledge to the different departments.

The reply stated that no such steps had been necessary, as the policy of the Treasury was based on the principle of absolute equality between the sexes, and denied that any sex bias was to be found in the re-grading schemes now awaiting final sanction.

This statement, so utterly remote from the actual facts, was considered most unsatisfactory, and an influential deputation, consisting of a large number of women's organizations, will wait on the Chancellor of the Exchequer, who is the political head of the Treasury, early in the year.

Women and the Medical Profession.

The question of women in the medical world has recently been revived by the fact that certain medical schools which opened their doors to women during the war are now excluding them. Another point which has been too much overlooked in the past is that comparatively few hospitals, even those with women and children patients, have women on their governing bodies or medical staffs. This serious defect in hospital arrangement received much-needed publicity a few weeks ago when Mrs. Simon, Lady Mayoress of Manchester, refused to visit a local hospital in her official capacity because there were no women associated with its management. Her spirited action led to a lively discussion in the Press, first as to whether she as Lady Mayoress was justified in translating her Feminist views into action, and, secondly, whether or not women were useful members of hospital governing bodies. The usual clichés about women disliking to serve under women were dished up for the occasion, and a masculine hospital secretary wrote a good deal of nonsense about women and the home, which reminded us of pre-war and pre-Suffrage days. Our Societies throughout the country have been asked to make local inquiries and give full publicity to the facts.

SUMMER SCHOOL, 1922.

Suffragists from Other Lands Specially Invited.

Our Summer School will be held at St. Hilda's College, Oxford, from August 19 to September 2. The syllabus will be divided into five sections: (1) The Programme of the N.U.S.E.C.; (2) the League of Nations; (3) Administration of Justice (specially intended for women magistrates); (4) Local Government; (5) Parliamentary and Election Work.

Other lectures will deal with Party Politics, International and National Finance, the Ethics of Spending,

and special classes on Speaking, Organization of Meetings and Committee Procedure will be held. A very special invitation is extended to Suffragists from other countries, and every effort will be made by the Directors of the School to provide them with the facilities for information, which may be of greatest value to them. Full particulars may be had from N.U. Office, Evelyn House, 62, Oxford Street, London, W.

ELIZABETH MACADAM.

December 26, 1921.

IRELAND.

WOMEN'S organizations in Ireland are anxiously awaiting the time when constructive action will become possible. The larger suffrage societies were re-organized after enfranchisement, and have prepared a joint programme of social reform which was used in Dublin, Belfast, and other centres during the elections of 1918. That of 1921 was carried out on the political issue which at that time dwarfed all others, even for many feminists, North and South. The pioneer suffrage society of Ireland, now the Irish Women Citizens' and Local Government Association, has always stood for the Equality formula, and will work to secure its adoption in detail. The popular party in Southern Ireland has always recognized the principle. There are women members of Dail Eirean, and a woman in the Cabinet. They have taken a prominent part in the councils of the party, as evidenced by the position of Dr. Kathleen Lynn. The Children's Care Committee has schemes prepared, especially one for dealing with the children of unmarried parents, whose case is particularly hard in Ireland, though the percentage is low.

The Women's National Health Association, the Women Patrols, the United Irishwomen, and others, have steadily "carried on" during the last difficult years, though in the case of the United Irishwomen their valuable country work had to be curtailed, for example, to quote a speaker at their annual meeting, "You cannot carry on Branch work in a place where the only hall has been burnt." The efficiency of the W.N.H.A. work is evidenced by the fact that the infant mortality among the members of the clubs during the torrid heat of July was only one.

The activities of the Belfast Women's Advisory Council were described in a recent number of this journal. Two women, official Unionist candidates, were returned for the Northern Parliament.

The aims of the movement, North and South, are identical. Joint action has already been taken on different occasions, and the principle of co-operation will be extended in the future. The younger women have for the most part thrown their energy into the political movement. When they are free to take up the work of social reform, it will receive a great impetus. Whether there be finally established one or two Parliaments in the country, freedom from hampering precedent and routine should afford ample scope for those fundamental social reforms which it is the special duty of the feminist to advocate. With a view to this, a society has been formed in Dublin for discussion of such problems by women of every party. The interesting fact emerges that the problems most urgent in Ireland, as in Great Britain, are those covered by the ancient suffrage formula, "on the same terms as men," only now it is for life on equal terms, not only for the vote. This is the goal to which feminism in Ireland, as elsewhere, will work on converging lines; they will meet in the City of To-morrow.

DORA MELLONE.

December, 1921.

THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

A GREAT Fair, in which twenty Catholic Societies took part, was organized by the C.W.S.S. at the Central Hall, Westminster, in December. The Fair, known as St. Joan's Fair, was opened by His Eminence Cardinal Bourne. Catholic Girl Guides formed a guard of honour, and His Eminence was received and escorted to the platform by the chairman and committee of the Catholic Women's Suffrage Society. His Eminence expressed his pleasure at seeing so many Catholic Societies gathered at Westminster, and congratulated the organizers and co-operators, who had made it possible to hold a Fair on so large a scale. After declaring the Fair open, in the name of the Father, Son and Holy Ghost, His Eminence visited each stall,

and before leaving gave a donation to the chairman of the C.W.S.S., Miss Kathleen Fitzgerald, B.A., to be distributed among the stallholders. The Fair lasted two days, and was a great success.

WOMEN IN THE BRITISH COLONIAL SERVICE.

SOME interesting appointments in the Colonial Service recently offered to women are, perhaps significant of the change which is coming to the Colonial Office, which has been, in a sense, one of the most conservative of our Government departments, and at the same time they afford yet another striking example of the advance which woman is making in every direction. These appointments, few as yet in number, suggest the wide possibilities there are in the Crown Colonies and Protectorates for the employment of women in various official capacities. It was only as nurses that, until recently, women found employment in the Colonial Service, but the other day the Secretary of State for the Colonies appointed a woman as mycologist at Zanzibar, her appointment being entirely due to her superior attainments, competent mycologists being rather rare, according to a statement of a high official at the Colonial Office.

Another interesting and significant appointment of a woman made the other day was that of medical officer in Uganda, to deal with certain diseases among women and children. For a considerable time women have been appointed as doctors by the Colonial Office to take charge of the women's hospitals in the Malay States, but these appointments are of older date than those above mentioned. In view of the recent controversy in connection with the continued employment of married women in our civil and municipal services, it is interesting to note that the Colonial Office places no bar against the married woman, and that married and single are treated on a level footing. It is, perhaps, to the medical profession that we must look in the near future for any considerable expansion of woman's usefulness in our Colonial Services. The woman doctor in the Dufferin hospitals in India has done excellent work, and India is crying out for more. She has as wide and important a field for the exercise of her special qualities and talents in the Crown Colonies and Protectorates. We are assured that in future it is the policy of the Colonial Office that where, from the nature of the duties, the selection of a woman would be preferable or more suitable there will be no hesitation in making such an appointment.

Daily Telegraph, November 19.

WOMEN ENGINEERS IN HOLLAND

From an Article by L. E. N. in the "Woman Engineer."

THE women of Holland had educational equality of opportunity with men for some years before the war, and had a wide field of professional careers open to them, including Medicine, Dental Surgery, the Law, Architecture, etc. The first four women engineering students entered at Delft for their five years' course in 1901. Since then nearly a hundred have graduated; two have gained the distinction of D.Sc., and at the University itself several women have remained as instructors and technical assistants.

The graduates of former years, it is understood, had less difficulty in obtaining posts than is the case to-day, owing to something of a shortage which then prevailed in qualified male competitors. This shortage was only of temporary duration. In regard to "equal remuneration," however, Dutch women are still in rather the same difficulties as ourselves, although conditions vary in individual cities. Nevertheless, in Holland women have so long practised in professions such as medicine, the law, etc., commanding the same fees as men, that their position is slightly stronger than our own.

Two women engineers are employed at the Patent Office of the Hague, and one of these, Dr. Manders, was formerly an instructor for three years at Delft, and is the author of a thesis on the "Application of Direct Analysis to Pulsating and Oscillating Phenomena."

Another Doctor of Science is on engineering work at the Hague Telegraphic Department. The official records of women's professional work in Holland show altogether four civil engineers, two architectural, five electrical, and one mechanical qualified women engineers, in addition to those specified, while about 50 more are engaged on laboratory work, chemical engineering, or as teachers and technical assistants.

Up to date little or no attempt has been made by women in Holland to enter the profession through the apprenticeship door, and they do not seem to have quite the same desire for the more practical side of the work which during the war undoubtedly inspired many English women mechanics to strive subsequently for engineering qualifications. Dutch women in works have only held technical posts which have not brought them much into contact with the workpeople.

Dutch trades unions are not as highly organized as in England, and Dutch engineers have not been faced with the same acute dangers as ours, when at the time of the Armistice they saw the possibility of a wave of semi-skilled women menacing their employment and undercutting prices. The Dutch woman, therefore, who is attracted to engineering and feels drawn to its more practical aspects, should have at any rate little suspicion or opposition to overcome from her fellow-workers, even though one suspects that she will cause a good deal of astonishment still among her circle of friends and relations.

November, 1921.

HUNGARY.

ES sind noch keine zwei Jahre, dass die Frauen in Ungarn das Stimmrecht haben, und schon hört man, dass sie die daran gesetzten Erwartungen nicht erfüllen. Frägt man die Leute in welcher Beziehung sie enttäuscht wurden, hört man verschiedene Antworten. Die Demokraten, Liberalen und Sozialisten beurteilen die politische Tätigkeit der Frauen vom Standpunkt der in Minderheit gebliebenen politischen Partei aus, da sie wahrscheinlich infolge des Frauenstimmrechtes in die Minorität blieben. Denn, wie überall, besonders nach dem Kriege, gibt es in Ungarn mehr weibliche Wähler als männliche. Die Frauen stimmten für die Parteien, die das Land derzeit regierten. Das konservative, christlich-nationale und klerikale Regime derzeit kann ihren Sieg den Frauen verdanken. Auch das einzige weibliche Mitglied der Nationalversammlung, Fräulein Margarethe Schlachta, Schwester der „Christlichen Sozialen Missionsgesellschaft“ gehört der christlich-sozialen Partei an. Nichtsdestoweniger hat diese einzige Frau, in Übereinstimmung mit ihrer Partei, der Nationalversammlung verschiedene Vorschläge unterbreitet, die sich auf die Verbesserung der Lebensbedingungen der arbeitenden Frauen und des intelligenten Mittelstandes, der Fürsorge der Kinder, des Mutterschutzes und der Einschränkung des Alkoholgenusses beziehen. Doch wurden die meisten dieser Vorschläge von der Nationalversammlung abgelehnt.

Während dem auch im Auslande bekannten Feministenverein und den sozialdemokratischen Vereinigungen jede politische Tätigkeit verboten ist, haben die christlich-sozialen Frauen schon im vorigen Winter eine politische Sektion — „Das Christliche Frauenlager“ — zur politischen Schulung der Frau gegründet. Diese Sektion hält Sitzungen und Versammlungen, in denen führende Politiker der Partei Vorträge halten. Diese Partei und ihre

Frauen sind legitimistisch gesinnt, lehnten jedoch die Restauration of gewaltsamen Wege ab. Nach dem vor kurzem verunglückten letzten Putsch König Karls IV. fasste das „Christliche Frauenlager“ folgenden Beschluss:

„Das christlich-soziale Frauenlager ist davon überzeugt, dass die Regierung so handelte, wie es das Interesse des Vaterlandes erforderte, selbst dann, als sie mit allen das ungarische Herz erschütternden Mitteln den inneren Frieden des Landes beschützte. Es steht auf dem Standpunkt, dass es die Regierung, der das allgemeine Vertrauen die Ausübung der Macht übertrug, auch bei der Erfüllung ihrer schweren Pflichten unterstützen müsse. Es erwartete jedoch, dass sie der allen Völkerrechten hohnsprechenden Forderung der Entente Widerstand leisten und die Herausgabe des Königs verweigern werde. Es nahm mit grosser Betroffenheit Kenntniss, dass dieser in der Weltgeschichte beispielloser, jedes Völkerrecht verhöhrender und unser moralisches Gefühl in den Kot zerrender Akt vollführt wurde.“

Gleichzeitig wurde an die Frauen in den Entente- und Neutralen Ländern ein Telegramm folgenden Inhaltes geschickt:

„An die Wahrheit suchenden Frauen! Unsere Regierung tat alles, um den Europäischen Frieden zu bewahren. Deshalb war es auch völlig unmotiviert, die Herausgabe unseres gekrönten Königs zu fordern. Es ist jedoch auch vom ethischen Standpunkt aus gegen das Völkerrecht und direkt unmoralisch, ein wehrloses Volk zu zwingen, dass es seinen gekrönten König dem Feinde herausgebe. Diese Handlung der Sieger wird schliesslich auch auf ihre Völker zersetzend und ihre eigene Interessen schädigend wirken. Wir bitten daher bei Ihren Regierungen für die Geltendmachung unseres Standpunktes zu wirken.“

Angesichts der trostlosen Lage, in der das Land sich befindet, ist daher der Vorwurf, dass die Frauen im Besitze des Wahlrechtes noch nichts Hervorragendes geleistet haben, zumindest ungerecht. Das Stimmrecht gibt der Frau nur das Recht, das jeder Ackerknecht und Müllkutscher besitzt. Mit diesem Rechte hat sie noch nicht die Pflicht übernommen etwas Hervorragendes zu leisten. Wenn wir sehen, dass die hervorragenden, in politischer Führung geübten Männer der Siegerstaaten nicht im Stande sind der Menschheit den heisersehnten Frieden zu geben und in das Weltchaos Ordnung zu bringen, so muss man die Frauen bewundern, dass sie es vermögen in ihrem kleinen Kreis zu wirken und die Ihren vor dem völligen Untergang zu bewahren.

MALVY FUCHS.

Budapest, 10. November.

INDIA.

Madras Corporation Objects to Women Councillors.

THE Madras Corporation has voted by 11 against 9 to retain the disqualification of sex which prevents women from being eligible to stand for election or appointment as municipal councillors. This is particularly unfortunate and reactionary, as two years ago the same Corporation voted unanimously in favour of recommending Government to remove this disqualification. The present decision cannot be considered a serious one, as no women's societies had been informed of the proposal to bring this resolution forward, and the mover himself was unprepared for it that day. It was taken only half an hour before the close of the meeting, only 20 out of the 48 members were present, and there was no discussion. The Women's Indian Association

held a large and representative protest meeting against the decision, and called on the Corporation to reintroduce the resolution soon again and to give it the careful consideration it requires. Till then the women will use all their powers to ensure that the next vote may be favourable and a credit to Madras City.

Bombay Social Purity Campaign.

The Social Purity Committee of the Bombay Women's Council is agitating strenuously to remove the "Bombay Blot," as it is called. The immoral state of the city is growing worse year by year and has become a menace to the health of even the purest women as well as a disgrace to the Queen of Cities. This Committee has published a remarkable pamphlet on "The Growth of the Social Evil" by the Rev. R. Gray, and we recommend our readers to write for it and study it for themselves. Mr. Kanji Dwarkadas, M.L.C., after investigating the conditions, has brought a resolution up in the Legislative Council to procure legal power to make this iniquitous and soul-killing trade in women illegal, as has been done in Ceylon and other Eastern ports. It will be very necessary to organize constructive methods of providing means of earning their livelihood for the women side by side with the destructive methods of totally preventing "commercialized vice" on the part of human vampires. All women will unite in wishing success to this noble effort to purify society.

Madras Women Graduates' Union.

Knowledge of the important influence wielded over their Provinces by the Bombay and Bengal Women Graduates' Unions has stimulated the graduates of the Madras Presidency to start a similar union. Membership is open to graduates of any university who are resident in Madras Presidency, and one of its aims is to facilitate intercourse and co-operation between university women. Other objects include the stimulation of interest in public life in women, and the organizing of lectures and groups for research along various lines of activity that will be helpful to graduates and non-graduates alike. Education is a responsibility, and the union of those who have had the privilege of a university training should give greater strength and importance to the expression of opinion of such a union on matters needing attention. At the inaugural meeting over 40 graduates were present, and provisional officers were appointed, Mrs. Srinivasa becoming president and Mrs. B. Rama Rao secretary.

The Purdah Bogey.

Every time women ask for voting power of any kind to be given the purdah excuse is trotted out. It is stated by the conservative-minded that the women are in purdah and that the purdah must not be desecrated. We would here emphasize the fact that voting will not upset the purdah system (though we hope common sense will soon) any more than the introduction of the railway service has done. Goshia ladies travel constantly by train; they get into ladies' carriages, and in Bengal, for instance, they show their tickets to women ticket-collectors. Now the Government has arranged to provide Goshia polling stations for women voters in municipal elections. These have been tried and have proved quite satisfactory. A woman receiving officer superintends the marking of the ballot paper, and no purdah lady need feel the least anxiety about visiting the poll. Those who use this bogey to disenfranchise women are either ignorant or are not telling the truth.

Burma and the Wives of Government Servants.

A Press note has been published by the Local Government of Burma, containing a portentous warning to Government servants who "allow their wives to belong to political associations" which are not favoured by the Government. The Burmese people and the Burmese Press are naturally very indignant at this order, which is directly interfering in the domestic life of its Government servants. As the *Burma Observer* writes: "We

are not at all inclined to think harsh things of the Government in prohibiting its direct servants from taking part in political movements—for that would impair their usefulness as servants. But to cast the net wider to drag in the wives is in the nature of taking an undue advantage. Is the present system of government so unsound and is the present method of ruling Burma so rotten as to be apprehensive of criticism and necessitating the control of the tongues of the wives of Government servants?" This is a very dangerous order which might easily be copied as a precedent in India, and our most public-spirited women would find themselves without freedom of speech or action. Madras women have many links with Burma and they feel specially sympathetic with their Burmese sisters. Mention was made of this matter at the corporation protest meeting in Madras, and a resolution expressing a vigorous protest against the order was passed.

Women's Indian Association.

The Women's Indian Association has added a clause to its constitution which runs as follows:—

"The political policy of the Association is to work for reforms through the Legislative Councils, for which, as stated in the objects, it demands a vote."

It has also inaugurated an Advisory Council consisting of the secretaries of all the local branches, who we trust will help the Association by their suggestions and advice.

Stri-Dharma.

November, 1921.

NORWAY.

How Mothers' Pensions are Working in Christiania.

IN September, 1917, a committee was formed to draw up rules for old-age and invalid pensions in Christiania. At the instigation of the Christiania Labour Women's Association, a suggestion was put forward to the members of the committee that a help-pension for widows might be attached to the Christiania Communal Pension Department. The Socialists had many members on the Board. There were people who had made themselves acquainted with the circumstances of many unfortunate women and children in this town, and it was decided to start a committee which should work out a plan for a mother's pension. The committee consisted of Pastor Eugene Hansen, Advocate Emil Stang (Labour Party), Advocate Robert Jacobsen, Mrs. Anna Pleym (Labour Party). The committee came to the decision that the extension of the pension should not only embrace widows but wives separated or divorced from their husbands, and unmarried mothers with children at home under the age of 15, or under 17 years of age when the children are still attending school or a trade course. The rules are also that those seeking pensions must be living in Christiania, and must have lived there for the last fifteen years. Her income must not exceed 2,000 kroner when she has one child.

Each mother with one child and an income of 1,000 kroner may receive in pension sixty per cent. of her income, accordingly 50 kroner per month; for two children, seventy per cent., rising accordingly. If a mother, on account of illness or being out of work, has no income, she may have fifty per cent. of the minimum income sum, 1,000 kroner.

In the good times, when there was work enough and the wages were high, it was nothing for mothers to earn 2,000 kroner. Now, in this terribly depressing time, with lack of work, there are a number who need help. All placed in ordinary circumstances can apply for the pension.

At the head of the pension office is a committee which changes as the different parties come into power. The matter was fought out in 1919, and one admires the speed with which it was carried out.

The rules were made out and passed by the Christiania Town Council, September 25, 1919, and the mothers'

pension was already in full working from January 1, 1920. The head office is in 8-10 Sogaten, where the whole pension affairs are conducted by an office manager, and where the mothers' pension affairs are controlled. It is conducted by the Inspector, Christiania's first woman relieving officer, Miss Ragna Bugge. On December 1, 1919, Miss Bugge was attached to the office, and already, one month later, on January 1, 1920, the control, which is one of the most important sides of the mothers' pensions, began its work.

Miss Bugge conducts all the work concerning the mothers' pension which goes outside. About once a month the pensioned mother is visited in her home by one of the control committee's assistants. There are, in all, eight assistants, who, under the guidance of Miss Bugge, have divided the town up into districts, where each assistant inspects and gives a written report to the Inspector.

In this way the control committee is acquainted with the conditions in the home, the mother's work and income, how she looks after her home, its wants and need, living conditions and illness. Most of the assistants are fully trained hospital nurses, two of them are themselves housekeepers and mothers. The control committee has a great and responsible work. There is much to do in the small ordinary homes, help to be given and advice. In cases of illness the committee see to the satisfactory placing of the children while the mother is in the hospital. For this purpose the Pension Board have opened a children's home at Hakedal. But when a mother dies the pension ceases, and the children, whom the control committee have followed for years, go back to the workhouse. It would be indeed valuable if the institution could still look after the children. Perhaps in time it will be developed so that the right meaning of the words care of children will be children's pension.

The need of housing makes the controlling activity extremely difficult. Here often both help and advice are thrown away. Better dwellings cannot be procured, and the inhabitants of the miserable rooms become both ill and stupid; they lose strength for working and initiative. Although, naturally, there are many things that the control committee, in conjunction with the Health Commission, can give advice upon. In this work there will be emphasis laid on the same hearty, clear understanding and experience.

Norges Kvinder, November 23, 1921.

UNITED STATES OF AMERICA.

A Triumph for Women.

THE Sheppard-Towner Bill for the protection of maternity and infancy has become a Federal law. Ten million voters, representing the most influential women's national organizations which have been supporting this measure, are rejoicing in this notable Thanksgiving gift to the women and children of America. It is not alone a great victory for forward-looking legislation, it is a recognition of the wishes, not of women as women, but of the great new electorate who have sprung, full-fledged, into the responsibilities of citizenship.

Woman Citizen, December 3.

The Utica Idea.

In Utica, New York, the women have a definite notion about representative government. They think it involves expecting your representative to represent you.

Recently, with hearts and minds set on the Armament Conference in Washington, the Utica Woman's Civic Club initiated the organization of an Interclub Council. The idea met with the warmest response, and before long something like 15,000 women enlisted.

The next step was to ask their Congressman to come to Utica and talk things over. He came, and from all accounts got the surprise of his life. He thought he was going to see a possible half-dozen women; instead,

he was escorted to the opera house, which was packed to overflowing with women. The chairman addressed the Congressman, reminding him that he had said in his campaign that he intended to do as his constituents wanted him to do, and now they had met to tell him what they wanted and to ascertain what he intended to do to further the business of limiting armament.

The Congressman was visibly embarrassed and clearly irritated. He hastened to inform the women that he had never intentionally made a promise to do as his constituents bade him to do. The chairman responded that the women were glad to know it and would understand it when the next campaign rolled around. That did not improve the gentleman's temper and he expressed his feeling with great freedom to men friends afterwards, to the effect that "the women had put him in a hole."

When tempers were finally restored, the Congressman was on his way to Washington with a frank resolution in his pocket which he had promised to deliver into the hands of Mr. Harding, and he had further promised to tell his fellow-Congressmen that the women "back home" were not going to be "easy."

The Utica incident in many particulars is worth using as a model. The question of disarmament is political in its every phase, and women should remember that they are no longer disfranchised petitioners.

Woman Citizen, November 19.

Marrying a Name.

The application of Ruth Hale, wife of Heywood Broun, is before the United States Department of State for a passport in her own name. It is in the nature of an appeal from a decision of the Department and former Secretary of State Colby, which denied her the use of her family name. She made application, signed the necessary affidavit and subscribed to all the forms incidental as Ruth Hale. Thereupon a passport was issued by the Department with her picture attached, under which had been written the name "Ruth Hale"; but instead of the passport being granted Ruth Hale, it read: "Mrs. Heywood Broun (otherwise known as Ruth Hale)." And Ruth Hale refused to travel on this passport, preferring to urge her right to the use of her own Christian and family name as descriptive of her person and personality. She asserts that the Department of State in issuing a passport based upon an affidavit sworn to as Ruth Hale, bearing a photograph signed Ruth Hale and stamped "legal signature" by their own seal, after an oath of allegiance administered as Ruth Hale, had itself accepted Ruth Hale as her legal and only name and erred in its use of the name "Mrs. Heywood Broun."

A letter from the Department of State in connection with Ruth Hale's contention says:—

"The Department has given its careful consideration and, without discussing the legal points raised, begs to say that under the provisions of the Rules governing the granting and issuing of passports in the United States, signed by the President on June 13, 1920, a passport is issued to a married woman in her own Christian name or names with the family name of her husband.

"It is hardly necessary to point out the difficulties which would arise if the Department should issue passports to married women using their maiden names to enable them to travel abroad, particularly in Christian countries where it has been the established practice for the wife to use the family name of her husband. American and consular officers would doubtless very often be placed in a most embarrassing and difficult position if passports were issued to married women in their maiden names and such an officer were called upon to assist, for instance, a man who is travelling with a woman who does not use his family name, yet claims to be married to him. The Department, in view of these and other considerations, does not deem it advisable to deviate from its long-established policy of using the family name of the husband when issuing passports to married women.

"The Department regrets, however, when issuing the

passport to Mrs. Heywood Broun it inadvertently used the Christian name of the husband instead of her own Christian name. If she so desires the Department will issue a duplicate passport describing her as Ruth Broun (otherwise known as Ruth Hale)."

Ruth Hale continues to press her claim for a passport in the name of Ruth Hale, the foregoing letter notwithstanding, for she says that she has never used the name Broun and has never been known to anyone anywhere by that name, that it is not descriptive of her and so is incorrect.

Women Lawyer's Journal, November, 1921.

Judge Orders Sterilization Operation for Woman.

Judge Royal Graham, of the Children's Court of Denver, has ordered Mrs. Clyde Cassidente to submit to an operation to make further motherhood impossible, because of the under-nourishment of her five children and the habitual insanitary condition of her home.

This is the first time any American court has imposed such conditions. Judge Graham could not legally compel the mother to agree to the operation, but he told her that if she refused he would commit all her children to a home. She then agreed.

Mrs. Cassidente said that her husband, a notary and Italian interpreter, did not earn enough money to provide decent home surroundings. The husband did not attend the court, but later accepted Judge Graham's order concerning his wife.

Social workers have constantly complained to the court of the foul conditions of the Cassidente home, and Judge Graham was much influenced in his decision by the testimony of Dr. Sunderland, who has attended Mrs. Cassidente since the birth of her first child. He described the progressive insanitary environment as more children came, and said that in his opinion the home condition was not due to poverty but to too frequent child-bearing.

Denver women who were interviewed support the decision, since both parents have agreed to the operation, but express the belief that jurisdiction does not rest with the Children's Court.

Judge Graham overcame this objection by adjourning the case to January 10, and if the operation has not been performed then he intends to take Mrs. Cassidente's five children from her.

Daily Express, November 28.

AN INTERESTING LETTER FROM CENTRAL AMERICA.

The Central American Republics of *Guatemala, Honduras and Salvador* have recently formed a Federation under the name of Central America. Its Political Constitution establishes:—

"Article 29.—The right of suffrage may be exercised by married women or widows over 21 years of age who can read and write; by spinsters of over 25 who give proof that they have received primary education, and those who own capital or income of the amount indicated by the Electoral Law. They are eligible for public appointments which are not by popular election or which have not jurisdiction annexed."

"Article 31.—The active vote is personal, secret, non-transferable, and obligatory, except that of the woman, which is voluntary."

The Political Constitution of the Republic of *Nicaragua*, being more advanced, gives woman the same political rights as man, since no distinction of sex is established:—

"Article 18.—All Nicaraguans over 21 years of age and those over 18 years who are married and who know how to read and write are citizens.

"Article 19.—The rights of citizens are:—

- (1) The suffrage;
- (2) Eligibility for public offices;
- (3) The right to possess and to carry arms according to the law."

At present, in our country (*Nicaragua*) the question of whether woman ought to exercise the right of suffrage

is being discussed. Opinion is very divided; the affirmative is assailed by the troubles which it might cause in the home.

Our illustrious thinker, Doña Josefa Toledo de Aguerri, is leading the feminist movement in her *Revista Feminina Ilustrada* ("Illustrated Feminist Review"), which is published in the city of Managua.

As a collaborator of this Review and enthusiastic defender of female suffrage, I desire to enter into relations with your good self in order to obtain information concerning the advance of the feminist cause in your country.

I would be grateful if you will send me periodicals, reviews, etc., from which the arguments pro and con of the question of female suffrage may be learned.

Thanking you in anticipation, I take this opportunity to subscribe myself as your most attentive and faithful servant.

(Signed) RAMON A. RUIZ.

Rivas, November 19, 1921.

NEWS FROM YUGO-SLAVIA.

WHILE the outlook for the speedy enfranchisement of the women is not particularly hopeful in Yugo-Slavia just at present owing to various internal problems in the two-year-old State, with characteristic energy the Yugo-Slav women have put their hand to the wheel and can already boast of great results in the reconstruction of the country. By co-ordinating the forces of the 210 women's organizations which exist throughout Serbia, Croatia, and Slovenia, the recently established Council of Yugo-Slav Women has become a powerful factor in the social and economic life of the nation. Madame Danitsa Hristitch, President of the Council, has been appointed to the Advisory Board of the Ministry of Social Welfare, and also of the Ministry of Public Health. The problem of the war orphans is one of the biggest that the Government of Yugo-Slavia has to grapple with just now that the foreign relief units are about to withdraw from the country, and in all probability the programme drawn up by the women will be adopted. The war-disabled soldiers are also being confided to the care of one of the women's organizations. Most hopeful of all is the fact that the friction which exists between factions in Croatia and in Serbia is gradually being healed by the efforts of the Women's Council, which is creating better understanding between the provinces so long kept apart by foreign rule. Praise meets the activities of the Council on all sides, but for that very reason it is urging the need of the vote, which would enable the accomplishment of a great deal more, and its purely suffrage societies are being urged and encouraged to pursue their campaign of education among the masses as to the advantages which will be secured to the nation at large by the enfranchisement of women. The laws of succession and of property are among the crying evils which must be remedied without delay, as also the position of women teachers and Government employees.

Mrs. Margaret Wintringham, M.P., has sent the following message to the *Zenski Pokret*, organ of the Woman Suffrage Society at Belgrade:—

"My sympathies are with the women of all countries and their desire to take an active part in the municipal and parliamentary work of their country. I feel they have a real contribution to make everywhere to the national well-being."

A. CHRISTITCH.

December, 1921.

Femmes belges Bourgmestres.

Le *Moniteur* du 9 septembre 1921 mentionne le nom de Mmes Keinglaert de Ghelvelt; Isabelle Segers et de la douairière M. de Bruges de Gerpinnes, toutes trois nommées bourgmestres et le 6 octobre celui de Mme M. Carlier-Renard.

Mlle Keinglaert est du village de Ghelvelt près d'Ypres, dont elle porte le nom, fut la première à y

revenir en octobre 1918, s'installant et vivant dans une misérable baraque, parmi les ruines et les trous d'obus, encourageant ses concitoyens à l'y rejoindre et à hâter la reconstruction de la commune.

Aujourd'hui, grâce à ses soins, Gheluvelt renaît. Aussi tous les habitants sont heureux de sa nomination; ils se souviennent de son père qui fut bourgmestre de Gheluvelt et put empêcher alors, qu'il ne fut morcelé et partagé entre des communes plus importantes des environs.

Les journaux ont reproduit le portrait de Mlle Keinglaert; c'est celui d'une femme jeune encore, très intelligente et bonne.

Mlle Isabelle Segers, d'Appels, arrondissement de Termonde, elle aussi, succède indirectement à son père et à son frère qui tous deux furent bourgmestres d'Appels. Toujours, elle voulut soulager la misère avec son cœur, avec sa bourse, et sa vie campagnarde se passe en œuvres charitables; bonne et dévouée elle sut se concilier la vénération et l'affection de tous. Aussi sa nomination de bourgmestre fut-elle accueillie avec bonheur.

Le jour de l'inauguration ce fut une pluie de fleurs, une véritable marche de triomphe où la joie et la reconnaissance exprimées sur tous les visages lui furent, j'en suis certaine, une bien douce récompense.

La douairière M. de Bruges de Gerpennes est nommée à Weillem, province de Namur; ses hautes qualités, son intelligence et sa bonté donnent l'assurance d'une

administration parfaite—elle a du reste à soutenir une haute renommée car peut-être les habitants de Namur se souviennent-ils encore d'avoir entendu parler d'une femme qui, il y a des temps et des temps, fut nommée bourgmestre de Namur, en remplacement de son mari décédé, dont la gestion fut si heureuse, si paisible et si économe que les Namurois d'alors regrettèrent longtemps leur bourgmestre en jupons.

Mme M. Carlier-Renard est nommée à Thimongies, petite commune de l'arrondissement de Tournai, très éprouvée pendant la guerre, surtout à la bataille de l'Escaut en octobre 1918. Elle aussi succède aux siens, en dernier lieu son frère décédé pendant la guerre, Louis Renard, conseiller provincial et député suppléant. Elle a accepté bravement, simplement, pour que l'écharpe portée par les siens depuis plus d'un siècle ne sorte pas de la famille, désirant qu'un des fils de son frère puisse continuer la lignée dans quelques années.

"L'International Féminin," Décembre.

INDEX TO THE XV. VOLUME OF "JUS SUFFRAGII."

THE Index to the fifteenth volume of the INTERNATIONAL WOMAN SUFFRAGE NEWS is now ready, and it includes an index to the WORLD'S Y.W.C.A. SUPPLEMENT. The price is 1s., and members and subscribers should make early application for copies to Headquarters, 11, Adam Street, London, W.C. 2.

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

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THE BALANCE OF GIRLHOOD.

PUNCH'S pictures of the advanced English woman of every age could probably be re-drawn for all the other countries of the world, for the tendency of youth to be a little ahead of public opinion is as universal as its paradoxical tendency to take refuge in conservatism. There is no doubt that other than English people are critical of the younger women of to-day. In papers and in conversation, at conferences and in the theatre, jokingly or in earnest, certain accusations are levelled against them. It is said that they are too fond of amusement, that the natural pleasure of youth in rhythmic movement has become a dancing mania, that a disproportionate amount of time is spent at the moving pictures and far too much money goes in recreation. Again, members of the different Churches are seriously concerned by the drifting of young women away from organized forms of religion, and their very frank criticisms of apparent discrepancies between the teaching of our Lord and the standards in social matters of Christian people. The attitude of young women towards marriage and their relationships with men is another point on which there is much difference of opinion. The question of clothes and manners is always on the tapis; and when all these are exhausted there remain the books that young women are reading, their independence of their families, the growing number of women's clubs, their desire to share in the government of their country or the ministry of their Church, and so forth. The list differs in every country and with different groups, but the fact remains that young women are being discussed, and often with more disfavour than sympathy.

In one way this criticism is a tribute to the young women of our day, for it means that their critics value and realize their value to their community and their generation. It implies that young women have such potentialities that no country can afford to do without the best they can give in any of their capacities, whether as a member of a family, a citizen or a Christian. It also implies that, given the right fulcrum, the balance would swing on to the right side.

The young woman herself, alive to her finger-tips, anxious to get the most out of life, and facing staggering difficulties of personal and economic adjustment, is as much puzzled as the looker-on, both as to the fulcrum on which her life turns, and as to the side on which the balance should fall. Broadly speaking, every older woman who has much to do with girls would say that, appearances to the contrary, the innate desire of girls is towards good standards, that in a crisis you can count on their generosity and unselfishness. But is this enough? Is it right that some should say young women are greedy, self-centred, pushing, unprincipled,

irreligious and so forth, and that at the same time others should say that young women cannot live a stable life while their economic position is so unsatisfactory; that they cannot accept the Christian religion when Christian people accept Christ for themselves but not for their social or national systems; that the choice of clothes, the seeking after pleasure and the attitude towards authority are only symptoms of a divinely implanted instinct to develop personality, and that with right outlets this instinct would become social instead of personal? Reconciliation of such widely divergent points of view does not seem possible, yet a right public opinion towards young women is essential if they are to be free to give their best to a period when the fire and idealism and courage of youth are needed as seldom before.

How can such an opinion be created? It is impossible to say, but at least it is possible to give the problem serious study. It is for this purpose that the World's Y.W.C.A. is calling an International Commission to meet at Salzburg, Austria, in June, immediately before the Biennial Meeting of the World's Y.W.C.A. Committee. The Association knows that the only fulcrum for balanced girlhood is the whole-hearted acceptance of Christ. What it wishes to discover is ways in which to interpret Christ that He may be so accepted. Groups in every



Service, Work and Play: Younger Members of the Y.W.C.A. in Brazil.

country will work in the coming months on a questionnaire which brings out three great topics—the young woman herself as she actually is, what she is thinking, feeling and working for; the present response of the Association, nationally and internationally, to the practical needs of young womanhood; and finally the freeing and training of personality for every form of service.

It is an ambitious project, even for an international conference of people whose chief concern is with young women of every class, and it calls up a vision which it is difficult to put into words. Each generation finds Christ for itself, and often chooses roads that seem to lead away from Him, though when they are cleared and levelled men flock down them, forgetting the jeers that were aimed at the pioneers. In our generation there has been the re-discovery that Christianity is more than a question of individuals and Churches, and that a national or international civilization which disregards Christian standards breaks down under pressure. At the same time there has been a new emphasis on the value of personality, and the need of the world that each individual should be as rich in character, in accomplishment, in physical, mental and spiritual development as possible. Part of the present instability of young womanhood is connected with these two facts; and the establishment of that perfect poise which is the ideal of Christianity depends partly on the way in which these facts are faced by society. The Counsels of Perfection have been regarded in past ages as the property of the few, just as riches, land and power have been regarded as the property of the few. Possibly this age, which is slowly accepting in principle, if not in practice, the democratization of the material resources of the world, will also have the glory of re-discovering and of making common property the spiritual resources of the world, harmonizing in the service of Christ the richest development of personality and the subordination of individualism to the common good of society.

THE GROWING INTEREST IN EMIGRATION IN NORTHERN EUROPE.

AN increasingly widespread interest in questions relating to emigration and immigration is showing itself in organized women's groups throughout the world. Recent travels in Scandinavia, the Baltic States and Northern Europe revealed the enthusiasm with which women's societies are searching for constructive ways in which an intelligent public opinion shall be created, and how to extend old methods and create additional ones by which travellers themselves may be aided in their wanderings. Among the most active are such societies as the Emigration Sections of the National Council of Women, the Amies de la Jeune Fille, Protection de la Jeune Fille, Y.W.C.A., White Ribbon Society, Kola Polek, Vigilance Societies, League of Nations Union, Travellers' Aid, Verband Evang. Deutsche Bahnhofsmission.

The thought of these groups is tremendously interesting and inspiring, because they seem to be breaking their way through the confined national thought to real international thought on this vast problem. Each separate group is more and more reaching its hands out to a similar group in the other countries of the world with whom it may join hands either in thought or service. They are discovering many transmigrants from other countries who cross their land as temporary guests *en route* to some new home, and they will find ways to render them the same friendly service that is given to their own nationals. Their imaginations are fired with the tale of a sad-eyed family from the heart of Europe, forced for economic reasons, perhaps, to break all village ties, cross perhaps eight frontiers, exchanging money into strange coins eight times, to go through possibly eight health examinations and disinfections, and finally to embark upon the long and strange ocean voyage, perhaps to the coffee plantations of Brazil. One finds them beginning to believe that what is good enough for their nationals is none too good for transmigrants, who will gather and spread such impressions of each country as they themselves receive *en route*.

It is a fact that a brief first-hand observation would show that the process of emigration presses hardest on transmigrants. The good and bad points of transport

systems and Government regulations, social service of voluntary societies show the most sharply, in so far as they relate to travellers who are at the moment not on their home soil. It is difficult to forget a certain train carrying second and third class passengers *en route* to a far country. On the station platform were several women devoted to the service of travellers. They were indefatigable in services of every kind to the second-class passengers, who spoke the language of the country and who, obviously, could have got on by themselves, although equally obviously the cheery assistance that they received aided and encouraged them very greatly; but at the far end of the platform was a forlorn and sad group of some 100 odd from Central Europe, with shawled heads, gay-coloured petticoats, and many bundles. They were obviously timid and frightened, understanding nothing of all the bustle and hustle of a great station, not at all certain of what would happen to them next, as they spoke only the language of their far country, from which they had been travelling for many days. Nobody was wishing them "Bon voyage!" or helping them with their baggage. They must fit themselves into the transportation system as best they can.

Then there was a case of a weeping Syrian woman in an emigrant hotel port, who was to be sent back to the village from which she came because the official papers which she carried bore different names, and the obvious conclusion was that she was not the true owner of all of them. She was found by the worker of the Y.W.C.A., which believes in assisting travellers in their own language as far as possible, and a conversation revealed the fact that her passport had been made out in her maiden name by some Government official, and affidavits from her husband in the country of destination were in her married name. A cable to the Y.W.C.A. of the country to which she was going brought satisfactory evidence of her identity from her relatives, and she was allowed to proceed. A lack of this international connection would have meant deportation and a return to no one knows what tragic circumstances in the East.

Then there was the Lithuanian girl who was trying to join her fiancé in a new land, and was permitted to travel from her home in the Baltic States to an Atlantic port before it was discovered that she was illiterate and would have to be returned to Scandinavia. She was referred to the port worker, who, through a similar organization in the other country, established connections with the fiancé, who sent money for the young woman to stay in the port until she could learn to read and write her language, and begged the society to befriend his fiancée until she was able to come to him. The young woman was so earnest that in a very few weeks she had accomplished her purpose and was *en route* to her new home.

These few illustrations merely suggest the bare outline of what one's imagination must fill in as the tragic experience of many strangers who travel through our countries.

The creation of public opinion upon questions relating to emigration, through a knowledge of such experiences, is one of the great responsibilities which women's societies can undertake and which indeed the world is looking to them to shoulder, because, after all is said and done, transportation systems, Government regulations, social service rest on the ideals which civilization demands, and a nation's ideals are the special business of women. Two things are necessary—one is an intelligent background to the whole problem, and the other is direct observation of the real facts of migration, with which one fires one's enthusiasm in a way which is contagious. Material of all kinds prepared by the International Labour Office is particularly valuable and up to date, and should be in general use. The Emigration Section has for its focal point the General Labour Congress, which is placing special emphasis in the near future upon the problems of emigration. In interpreting the wishes of the world at that Congress the delegates will certainly need the guiding light of general public opinion, and in so far as a large proportion of the

number migrating to-day are women, women's societies have a personal obligation to concern themselves with these questions.

A most comprehensive article appeared in the *International Labour Review* for December, on the International Emigration Commission, which gives not only a general review of international emigration to-day and the necessity of international action on the question, but also, in a very clear form, definite abuses as they are arising and the remedy suggested by the Commission. It is a most illuminating and comprehensive article, which deserves to be the basis of study and discussion on the part of groups of women who are thinking of the problem of emigration.

The work of the International Emigration Commission itself is given in detail in an official report of the Commission, issued by the International Labour Office, which is a splendid text-book for the winter's work of any group of women who are making themselves intelligent on these questions. Many of the suggested remedies, so far as they relate to women, need the interpretation of a woman's mind to make them of real value. It is greatly to be hoped that women will seize this opportunity for concrete work and make a definite contribution in spreading a knowledge of the problems of emigration and in assisting, as women, in the interpretation of the needs and requirements of women who are emigrants.

ELIZABETH W. CLARK,
Migration Secretary to the Executive Committee of the World's Y.W.C.A.

TRAINING COURSE FOR Y.W.C.A. WORKERS IN TOUCH WITH SOCIAL AND INDUSTRIAL PROBLEMS.

SYMPATHY with forward movements is not in itself a sufficient preparation for participation in them. Uninformed sympathy alone may develop into blind, and even hindering, partizanship; or it may change to distrust and opposition, the reverse swing of the pendulum. Christians who wish to share in the wonderful upward urge of the social and labour movements of the day, and to contribute to them, need to add knowledge to their sympathy if their contribution is to be worth offering, and if they are to interpret their unique gift in the language of to-day. Organized Christianity has been criticized for conservatism in regard to social reform. Such conservatism has one of its roots in ignorance. Christians may well be grateful for the warmth of the denunciation, for it leaves them no excuse for walking out of step with the forward procession of human life, but rather urges them to become an indispensable part of it, in the crowd, part of the orchestra, and among the leaders.

An international summer school for Y.W.C.A. workers who feel the imperative need for greater knowledge of social, industrial and economic subjects will be held in London in 1922. The British Y.W.C.A. training centre at Tudor House, Newington Green, will be borrowed for it, so that the students can live together and have opportunities for informal discussion and contacts with the lecturers and leaders of the summer school. If possible, a limited number of places will be kept for club leaders and other social workers outside the Association. Early application should be made to the World's Y.W.C.A. office, 34, Baker Street, London, W. 1, for these places.

The courses will include Bible Study, with emphasis on the social aspects of the Old and New Testaments, and with special reference to the life and teaching of Christ; lectures on industrial history and development in different parts of the world; lectures and discussion groups on economic theory, old and new, and its application to modern conditions, national and international; lectures and study groups on social and industrial experiments and on contemporary national

and international movements for social reconstruction, and so forth. A detailed syllabus will be issued shortly.

The school will be held during the normal holiday period, from the last week in July to the first week of September, in order to make attendance possible for the busy people who wish to take advantage of such an opportunity to prepare themselves to take their full share in the life of the world to-day.

MARY DINGMAN,
Industrial Secretary to the Executive Committee, World's Y.W.C.A.

INCREASING THE COMMUNITY'S FOOD SUPPLY.

SERVICE for others is one of the outstanding features of Y.W.C.A. work for younger girls, and this was exemplified in the gardening experiment done by girls in Reval, Esthonia. As everyone knows, three armies have been over Reval, and the destruction which is inseparable from army occupation has left the usual train of discouragement and hopelessness as to the future.



Esthonian Y.W.C.A. Girl Guides who became Community Gardeners.

With wonderful persistence fathers of families have put in the necessary crops of potatoes and turnips, not knowing who would eat them, but there their imagination stopped. Last summer the Y.W.C.A. was given the use of a playground, on which no one played, and here busy groups of girls turned up the soil and laid out little gardens, in which there were soon healthy ranks of peas, beans, cabbages, beetroots, pumpkins, and so forth. Those girls who could beg a piece of their home gardens did so, with the result that not only were the families supplied with as many fresh vegetables as they could use, but stores of roots, other than potatoes and turnips, were laid up for the winter, and 1,000 tins of preserved vegetables as well. In fact, the little gardens did the girls such credit that they were able to sell surplus green stuff to those who could afford to buy it and give presents to their friends. The gardening story does not end here; the hope in which the girls sowed their seeds has been infectious and next year there will be other gardens in Reval, besides those of the younger girls, which will be full of varied and health-giving vegetable food.

"CAMPS" IN THE BALTIC STATES.

IN the summer holiday, camps for students and Y.W.C.A. members were arranged by the Y.W.C.A. in the Baltic States. The European Student Relief helped with the food, and a Swedish student was in charge of the camp near Riga; an American Y.W.C.A. secretary at Reval. The Riga Camp at Villa Vasa, Kaiserwald, was very primitive. Before the war it was a famous sanatorium, with tall white walls, a dark irregular roof, high chimneys and many verandahs. The interior shows marks of warfare, all the windows being broken and much of the wood-work carried away. The simplest kind of furniture was put in—a bed and a chair

for each occupant, with the luxuries of a piano, a sofa and some easy chairs in the one sitting-room. The menu would seem very insufficient to those accustomed to pre-war food, but it is amazing what a difference it made to the students' health to have the three regular meals a day. Their courage is indescribably fine—they will do anything so that they can continue their studies. For example, one of them who thinks herself extremely fortunate, got a small position in a Government office when she first came to the University. (A friend of hers had to wait two months.) The two were content to have one meal a day—what is called green water soup. It was autumn and dusk came on early. The friends would sit close to the little fire at night for the sake of the light as well as the warmth, the one with her Greek grammar, the other with her old French text-book. Even so it took time to save enough to hear any music "to keep the soul alive," and when at last the two tickets were bought, they sat very close together, for the left sleeve of one was worn out (the two walk arm in arm in the streets because of this). But still they find life great fun, and one of them sends money to her mother.



Girls Walking Out to the "Camp" near Reval, Estonia.

The camp day began with study in the morning hours, with swimming, walking or games to follow. In the afternoons there were often language classes, and in the evening, before going to bed, there was usually music or recitations. It was hard to close down such a camp, so brimful of recovered youth and happiness, when the colder weather came.

The other camp also overflowed with girls anxious for the combination of a happy social life and a cheap holiday. Some of the girls lent the neighbouring farmers a hand harvesting the precious crops. No one who went there wanted to leave, saying of the rough and ready camp—"this is really paradise." Those who are accustomed to live under normal conditions in normal countries will find it hard to realize what it means to have even a brief taste of care-free life after years of uncertainty and suffering, and how it gives fresh courage for the hardships of an insufficiently paid, insufficiently clothed, insufficiently warmed, insufficiently fed winter.

THE CALL OF THE SEVENTH CONVENTION OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS OF THE UNITED STATES OF AMERICA.

THE following call has been issued to the thousands of Y.W.C.A. members in the United States, and preparatory material is being sent out. Leading women of many Churches will speak at the great meetings, including Miss Maude Royden from England. Like other National Y.W.C.A.'s, that of the United States has forged ahead in the last ten years and it has a special opportunity for service in its magnificent constructive work for younger girls and for the "foreign born."

The Young Women's Christian Associations of the United States of America are called to meet together in convention in the city of Hot Springs, Arkansas, April 20 to 27, 1922.

"As the war drew to a close there was a widespread hope, based not on thought or study, but on urgent need and passionate desire, that from the ashes of so much sacrifice there would immediately arise a new world, filled with righteousness.

"This superficial hope soon gave way to a pessimism equally widespread. Now, as the fogs clear slowly away, an upward trend is discernible, and from every country, and from men and women of widely varying types, we hear the opinion that one of the world's greatest assets for this movement up and forward lies in its young women. As a nation thinketh in its heart, so it is, and as the young women of to-day think, so may the nations of to-morrow be. As an organization of 578,486 women, affiliated with the women of 35 other countries, an essential factor in the educational development, not only of our own membership, but of thousands and thousands of women who profit by the work done in the Association, and as an integral part of the Church of Christ, we need to face all the demands upon us in the light of our present resources, with the unity of collective thinking and the inspiration of personal fellowship. To this end we are called to meet in our Seventh Convention.

"The whole membership of each Association must be represented if the Convention is to have value. It is not enough that each Association send delegates; these delegates must represent all the groups within the Association membership. All these delegates must be conversant with the issues to be discussed. Together we shall face the needs of the world and the responsibilities laid upon the women of America. The Kingdom of God cometh not by observation. Our faith, our prayer, our hourly thinking and acting, constitute the heaven that is essential to the coming of His Kingdom on earth. Let us begin now to pray and to plan, that we may have wisdom to discern our course for the next two years, and strength to walk as the Spirit of God shall direct.

"On behalf of the National Board of the Young Women's Christian Associations,

"EMMA BAILEY SPEER (MRS. ROBERT E. SPEER),
President,
"MABEL CRATTY, General Secretary."

TRAVELLERS' LEAFLETS.

THE World's Y.W.C.A. is issuing this year leaflets for women travelling, giving Y.W.C.A. addresses in different countries and some indication of various types of work worth visiting. One leaflet covers the continent of Africa, another Canada and the United States, another South America and the West Indies, and others Europe and the East. Hostels are given in large towns and ports, and the names and addresses of secretaries to whom enquiries may be sent. The leaflets are intended for the use of women travelling for pleasure, as well as for girls going away from their home countries to take up work or to join relatives abroad. The leaflets may be bought separately at cost price or bound together in a paper cover.

WORK FOR MIGRANTS IN COPENHAGEN.

THE Danish Y.W.C.A. has undertaken a new responsibility in the form of work for travellers, especially transmigrants. Fröken Fanny Ulfbeck, of the Central Y.W.C.A. in Copenhagen, has been appointed the first secretary, and will take up work shortly. This means that there will be another link in the world-wide chain of service for women who are leaving one country to make their home in another, and who have not merely travel difficulties to face, but also personal adjustments to a new mode of life, if they are to be able to give their best to the country of their adoption.

ERRATUM.

In the paragraph entitled "Grace Coppock, 1882-1921," printed in the December issue, the eleventh line should read, "Grace Coppock's successor will eventually be Chinese." The editor apologizes for the omission of the word.

JVS SVFFRAGII.

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WOMEN IN THE LEAGUE OF NATIONS SECRETARIAT.

A GOOD many of us feel uneasy with regard to the position of women in the Secretariat of the League of Nations. No woman has yet been appointed a director of a section. We await this year's publication of the positions and grading of the Secretariat staff with some trepidation. Are there women members of sections? Are women being equally promoted with men? Is the system of grading such as will militate against the promotion of women? When the League first wrote into its Covenant that all positions under or in connection with the League would be open equally to men and women, we feel sure the framers of that text were inspired with an ample generosity and justice. But we all remember the old tag, "evil communications corrupt good manners"—and Governments for the most part have been so remarkably reactionary with regard to sending women delegates either to the Assembly or to special Conferences that it is not a little likely that the equality of men and women in the League may sooner or later fail to be very exactly observed, unless we are watchful of women's interests.

The report of the Fourth Committee on the Organization of the Secretariat and of the International Labour Office is not very reassuring on this point. No report is reassuring which refers to women as a class apart in a very special paragraph. Nothing could better emphasize the different place accorded to women in the minds of men than the extraordinary revolution in the literary style of the

report when this paragraph is reached. We so seldom laugh in JUS SVFFRAGII that when a perfect opportunity for mirth occurs we must take advantage of it.

Here is the paragraph in full (page 16, § p.):

As regards the employment of women in the services of the League, the Committee recognizes the justice of the rule laid down in the Covenant that all positions under or in connection with the League shall be open equally to men and women.

The Committee would only wish to draw attention to the difficulties which might arise from the employment of husbands and wives, at least in the same branch of the office.

The Committee welcomes the appointment already made of two ladies of proved experience, who may be consulted by the Secretariat on women's questions generally, especially on matters of discipline and questions of health, morals and welfare.

Vague proposals have been made to the effect that women employed should be made to wear a uniform, or at least to dress in dark colours. A rule of such unpleasant severity seems veritably uncalled for and ill-timed, for the radiant charm of a discreet elegance as displayed in feminine attire creates an atmosphere which is wholly delightful and is far from impairing the quality of the work undertaken in common.

Let us laugh in French also:—

"Il a été plus ou moins vaguement question d'infliger au personnel féminin un uniforme, ou tout au moins de l'obliger à porter des vêtements de couleur sombre. Une si chagrine austérité semblerait vraiment vexatoire et inopportune, car le charme souriant d'une discrète élégance dans l'habillement féminin crée une ambiance heureuse, qui n'est pas de nature, loin de là, à nuire à la qualité du travail commun."