

principle is only a duplication of well-done work of other national organizations—that any effective international work must swing around some central co-ordinating body. This for the present is the World's Y.W.C.A., until some other larger body undertakes it.

INTERNATIONAL COMMISSION ON THE INTERPRETATION OF CHRIST TO YOUNG WOMEN TO-DAY, St. Wolfgang, Austria, June 10-16, 1922.

FROM Salzburg a little mountain railway puffs industriously, ever uphill, through pasture lands and fields, through rock-hewn tunnels and through woods, almost always in sight of hill-girt lakes, until (more than half-way to Ischl) it draws up at St. Wolfgang station. A few steps take the traveller to the little wooden quay where a lake-steamer waits to take him across the St. Wolfgangsee to the village of St. Wolfgang. Clear cut against the darker background of houses and hill-side the cloisters and bell-tower of the church catch the eye, and as the boat draws nearer the twisting lines of the steep streets can be traced.

In this quiet spot representatives of twenty-eight countries came together for a week's work on the results of a questionnaire sent out months before. The delegates had in their hands the summaries of the answers, collected under the headings of: Young women to-day as they actually are (their attitude towards economic questions, towards organized religion, towards the family, etc.); the practical services undertaken by the Y.W.C.A. for young women (housing, recreation, education, etc.); work specifically for the adolescent girl; and, lastly, membership of the Association in all its different aspects.

The Commission presented the results of its discussions in the form of four sets of findings. These will be published shortly in English, French and German in the report of the whole Commission. They have a peculiar interest as expressing the considered opinion of women from every part of the world who are avowedly Christians. They would seem to offer a proof that Christians as a whole are progressive in their thinking and are taking an increasingly active interest in industrial and social questions. The last statement of all, on the distinctive message of the Young Women's Christian Association, may be quoted here at some length.

"We believe that in face of the world's desperate need—the chaos in industrial and economic conditions and international relationships, and the lowered moral standards arising out of the disintegration of society, following the war; and in face of the serious problems confronting womanhood in all the countries of the world, arising out of the world's negation of the principles which Christ proclaimed,

"The message of the Y.W.C.A. in presenting the claims of Christ is the message already implicit in the World's Y.W.C.A. basis, the same message which the whole Christian Church should insistently proclaim—the message of the love of God, giving, through Jesus Christ, deliverance both from individual and corporate sin, in social, national and international relationships and leading into newness of life through the inspiration of the Holy Spirit.

"We realize that while this is our message in common with the whole Church of Christ, the Y.W.C.A. has distinctive opportunities and means for interpreting it, namely:—

For the future many doors are open to us. Some lead to technical study of the Migration problem, some to developing new work in at least three countries, some to speaking for the emigrant women to the large number of women who have not known about her, and all to the service of humanity.

"(a) Its world-wide scope, which includes an appeal to women of all nations and of all faiths, and to all groups in the community; and its wide scope and trained leadership, which gives it especial fitness for enabling women in this new age to meet the demands and responsibilities with which they are faced.

"(b) Its fourfold programme, enabling it to give a tangible, living presentation of Jesus Christ, Who can transform human life in all its phases.

"(c) Its wide outreach (e.g., through its industrial and migration departments).

"(d) The youth of its membership, enabling it to mobilize young women for a large programme of service.

"(e) Its special possibilities for promoting fellowship between women of different classes, religions and nationalities.

"(f) Its flexibility and freedom from limitations in aim, enabling it to experiment and pioneer.

"Acknowledging the responsibility of these distinctive opportunities, we challenge all of the Associations:—

"(1) To interpret Christ to the individual as the One Who meets her insufficiency and gives power to be free and strong; Who is a real and ever-understanding Friend, showing infinite love in her everyday life; Who desires for her joy and the fullest development of her personality; Who calls her to explore His teaching and in personal allegiance to Him to follow the guidance of His Spirit in the pursuit of beauty, truth and righteousness; Who asks of her a constant translation into life of her growing understanding and experience of Him.

"(2) To express truths that are eternal in the language of to-day, and in the terms of the individual's experience.

"(3) To present the Scriptures so vividly and simply that they are seen to be full of reality and interest.

"(4) To be fearless and open-minded in facing new ideals.

"(5) To be humble, sympathetic and imaginative in our dealings with all groups, nations and creeds.

"(6) To relate the work of the Association with other movements for social reconstruction.

"(7) To recognize fearlessly corporate sin and to proclaim the necessity for corporate righteousness; showing that the present social, industrial and international conditions are far from being in accordance with the mind of our Lord Jesus Christ, and calling upon Christians to face in all of these three relations the full implications of their faith."

This, with the other findings, will be presented at the meeting, lasting the greater part of a week, of the World's Y.W.C.A. Committee, and if adopted by that body, will stand for the policy of the Association throughout the world until the next meeting of the Committee two years hence.



Representatives of the Young Women's Christian Association in twenty-eight countries who took part in the Commission on the interpretation of Christ to young women of to-day, held at St. Wolfgang, Austria, June 10-16, 1922.

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

JVS SVFFRAGII.

THE INTERNATIONAL WOMAN SUFFRAGE NEWS

THE MONTHLY ORGAN OF THE INTERNATIONAL WOMAN SUFFRAGE ALLIANCE.



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

CENTRE PAGES.

SUFFRAGE AND THE INTERNATIONAL CATHOLIC WOMEN'S LEAGUES.

WOMAN Suffrage was discussed at the International Congress of the Catholic Women's League held in Rome, and the result of the discussion may be considered as satisfactory in that it brought out very clearly the fact that the vast majority of the Societies belonging to the League is strongly in favour of the women's vote. All recognize the great importance and the gravity of the question and feel the obligation of taking part in civic duties and of interesting themselves in the great questions of the day and in all legislative matter.

Since legislation touches on the religious, moral and social sides of all civic life and on that of the individual citizen, and since many countries have already enfranchised their women, while it is merely a matter of time for other countries to follow, if tardily, in their wake, it is recognized by the Leagues that it behoves all Catholic women to prepare for the serious responsibilities which are either already theirs or likely to become theirs at no distant period. The League recognizes that Catholic women must not stand on one side, and so leave the power which the vote confers to those who may use it in a manner antagonistic not only to Catholic principles but even to the moral and social principles of all Christian and right-thinking peoples. To this end the Committee proposed resolutions to the effect that

Catholic women of all nations must understand their moral responsibility as regards the electoral suffrage; that they should prepare themselves to exercise their civic duties by carefully studying the moral, religious and civic aspect of legislative measures, since religion cannot be divorced from legislation; furthermore, that as the moral life of a country depends on its legislation each elector has a grave moral responsibility in the election of the legislators, which consequently cannot be evaded.

It is a distinctly hopeful sign that only an insignificant minority of the members of the C.W.L. are opposed to women's enfranchisement and the opposition appears to have come from those who have "fears" (How the suffrage movement has suffered and does suffer from inordinate "fears"! or from those who cannot distinguish the views of a few extremists from the great question which we firmly believe and know to be based on true orthodox, Catholic principles.

The Council has spoken with no uncertain voice as to the necessity of the women of all countries standing for one moral law for both sexes. To this end it was urged that mothers should bring up their children, and in particular their sons, to realize this obligation, which is the great Christian law of morality and justice. That there should be a propaganda by

means of scientific publications and popular literature to disprove the pernicious error that continency, which is obligatory alike to men and women, is harmful to the health of men. Congress also protested against the principle of regulation of prostitution and against prophylactic measures, and called on the members of the Leagues to study carefully the legislation of their respective countries in the struggle against venereal diseases so as to assure themselves that there was nothing in the legislation dealing with these diseases which was contrary to Catholic principles of morality and justice. Finally, there was a strong resolution opposing sex education being introduced into public schools, with a rider that it is the parents who should undertake this important duty, as they can by watching individual development of their children find the psychic moment for the instruction.

The Catholic Women's Suffrage Society not being affiliated to the C.W.L., the delegate appointed to represent the Society could only be admitted to the public session without right of speech, hence this somewhat brief digest of the proceedings. The President, the Countess Woodzidra, who is a strong suffragist, kindly granted a long private interview to your delegate and gave what facilities it was within her power to accord for information, and ticket of admission to the open sessions at which His Eminence Cardinal Mery del Val was present. From conversations and observation we find there is a strong movement to prepare women for their political and civic duties and rights when they shall have obtained them or where they have already obtained them. Those women who are valiantly fighting to win electoral rights for women may take to themselves this consolation: where the victory is gained there will be a large body of women well organized and instructed ready to make good use of the vote which has been won for them by those who have borne the burden and heat of the fight.

A. L. P. DORMAN.

Catholic Citizen, July 15, 1922.

EQUAL MORAL STANDARD SECTION.

WEST AUSTRALIAN HEALTH ACT.

Clauses dealing with Venereal Diseases.

FROM time to time there have appeared in the INTERNATIONAL WOMAN SUFFRAGE NEWS communications regarding that part of the West Australian Health Act which refers to the notification of venereal diseases. These communications have been sent by the opponents of one clause (256) only, at least "at present." (See January, 1922.) As it now stands this clause reads (section 1): Whenever the Commissioner has received a signed statement in which shall be set forth the full name and address of the informant, which gives the Commissioner reason to believe that any person is suffering from venereal disease, he may give notice in writing to such person requiring him to consult a medical practitioner, or to produce to the satisfaction of the Commissioner, within a time to be specified in the notice, a certificate of such medical practitioner that such person is or is not suffering from the disease, and if such certificate is not produced within the time stated in such notice, or if the Commissioner be not satisfied with such certificate, he may by warrant under his hand authorize any medical officer of health or any two medical practitioners to examine such person to ascertain whether such person

is suffering from such disease, and the said officer or practitioner shall have power to examine the person accordingly, and shall report the result of his or their examination to the Commissioner in writing.

Provided that where the person to be examined is a female and the examination is to be by two medical practitioners, one of such practitioners shall, if so desired by the person to be examined, be a female medical practitioner if able and willing to act, and within twenty miles of the place where the examination is to be made.

It is particularly to the secret signed statement upon which the Commissioner may act that exception is taken, and it is stated that "it exposes any woman to malicious denunciation by men of bad character." This statement cannot be supported for a moment. Even men of bad character would think twice and often before signing a statement with full name and address, which would mean an inquiry into their own mode of life, against "any woman." Again, "denunciation" by men is not followed, as is stated in *Jus*, March, 1922, by arrest and compulsory medical examination. This is clearly set forth in the section quoted *in extenso*. Such summary methods are impossible.

Much has been made of the fact that during the six years the Act has been in force this section has been employed against forty women and only one man—who disappeared. In the nature of the case this was to be expected, but so long as women by their mode of life lay themselves open to such signed statements why should they escape? The infected man has to be treated, and if he does not continue treatment as long as his doctor considers necessary, he is first warned and finally prosecuted and fined, and can, if necessary, be imprisoned until he is cured. As a matter of fact, several prosecutions have taken place against men—up to September last there had been none against women. In our right and natural desire for equality let us not forget we may tip the balance the wrong way, and offer special protection to those women who carry on promiscuous intercourse for gain of some kind, and who help greatly to spread these devastating diseases. If the mode of life of the forty above-quoted women was such as gave the Commissioner cause to believe that the statements made about them were likely to be correct, why should they not be compelled to be treated until non-infectious? None of those forty women, so far as the writer can ascertain after very careful inquiry, made any protest either to the Health Authorities, the Vigilance Committee, or the Women's Service Guild. The latter bodies would be most anxious to help them to redress any wrong they may have suffered, as would the National Council of Women.

The question of the principle of notification is practically lost sight of in this controversy. It is a principle which is now calling for a decision on the part of the people of Great Britain. Many of us in Western Australia feel our State, with its small population of about 350,000, is peculiarly suitable for trying out the principle and its application to men and women alike. We believe that, given an equal law such as ours is, the administration is what counts; but that is true of all laws. Those who accept the V.D. Clauses as they at present stand are just as anxious as are their opponents to protect women and girls and to establish an equal moral standard. It may be that some better method than the signed statement may be found which will enable the Health Authorities to deal with those members of the community who from one cause or another refuse treatment and go on infecting other persons; when it comes we shall gladly accept it. Meantime, it seems to us it must stay. We do not pin our faith to legislation alone. We believe it helps, but we know that along with it there must be educational and moral influences constantly at work. We believe also that these clauses have been beneficial in Western Australia, and have already helped a large number of individuals and prevented the birth of a number of unfortunate children condemned to suffer the pains of congenital syphilis by the treatment of parents or potential parents. After

the unfair treatment of women in the past under the C.D. Acts and the "Regulation" system on the Continent, it is natural and indeed desirable that all Acts dealing with venereal diseases should be carefully scrutinized by women, both before enactment and when being administered. Western Australia is particularly fortunate in that its one feminine member of Parliament—Mrs. James Cowan—is a woman who has for years past, both in public and in private, maintained her necessity for an equal moral standard and the equal administration of all laws, including this particular one. There would be no stronger opponent of these clauses than she, were she convinced they in any way penalized women more than men. In former years she fought strenuously against various insidious attempts to introduce into more than one Act clauses which were directed against women and not against men. It is therefore not likely that she now countenances a Bill which is unequal in its incidence, or that she has relaxed her watchfulness as to its administration. Her view, and that of many others in Western Australia, is that these diseases should be brought into line with other notifiable infectious diseases and dealt with by the Health Authorities for the protection of the community as a whole. To that point of view opinion in Great Britain is slowly but surely tending. It is found here that while large numbers of people are prepared to take advantage of the facilities for treatment now available, a considerable percentage refuse to continue treatment for as long as is necessary, and by this refusal not only suffer themselves later on, but infect other people; such persons can be reached in no other way than by notification on the lines of the West Australian Act, be they men or women.

ROBERTA H. M. JULL.

A Note on Dr. Jull's Article re Western Australian V.D. Legislation.

I am under the impression that, owing to the fact that people would not make a signed statement giving their full name and address, the section in question was amended in 1918 omitting the words "whenever the Commissioner has received a signed statement in which shall be set forth the full name and address of the informant." According to my information the omission of these safeguarding words has only been assented to for twelve months at a time and has been renewed each year. In February this year a proposal was made that these words, making it necessary for those who denounced others to sign their name and give their address, should be permanently omitted. The Lower House of Representatives defeated this proposal, but the Upper House approved it. So far as I am aware, therefore, the words are still omitted. If this is correct, and those who denounce others have no longer to sign a statement, Dr. Jull's argument on this point falls to the ground.

If I read the amended section correctly, compulsory examination and arrest are both liable to follow if such denounced person declines to submit to medical examination on receipt of the Commissioner's requisition.

One must appreciate Dr. Jull's desire and intention to be fair and just to both sexes, but does not the unlikelihood of justice show clearly in her sentence, "women by their mode of life lay themselves open to such signed statements"?

Assuming that the forty denounced women were promiscuously immoral, we may suppose they were proceeded against because of their "mode of life"; yet actually they are no greater danger to the community than the men who consorted with them and who apparently were not denounced, or if denounced were not proceeded against. If one woman consorts with twenty or thirty men in a week, the only reasonable medical course is to quarantine them all, men and women alike, so that they shall not proceed to infect others. To examine the one promiscuous woman and to let slip the twenty or thirty promiscuous men is not a public health measure which is likely to have any effect in protecting innocent wives and children, or in limiting the spread of disease.

Immoral women are not likely to seek the help of Vigilance Societies in a matter of this kind, but we must not conclude that because immoral women do not protest to morals societies about their legal treatment that they are always treated with perfect justice and propriety. Such women are often not aware what are their legal rights; moreover,

this lack of knowledge is not infrequently shared by the magistrates and the police.

Notification of venereal disease is obviously not wrong in principle, but it appears that these compulsory methods do, in fact, lead to the medical examination, detention and punishment of women rather than of both sexes. As Dr. Jull says, "in the nature of the case this was to be expected." That being so, we are against the compulsory system, for it simply means that we come back to repressive laws, operating only against alleged prostitutes, although nominally and on paper they are applicable to all persons.

EDITOR.

ARGENTINE.

THE National Feminist Union of Argentine is organizing a fresh campaign in favour of the municipal vote for women. A big petition is in train, and when ready will be presented to the Chamber of Deputies.

BELGIQUE.

Premières Femmes Avocats.

MILLES MARCELLE RENSON et Paulé Lamy, présentées, la première par M^e Lionel-Anspach, et la seconde par M^e Léon Hennebicq, ont prêté serment à la 1^{re} chambre de la Cour d'appel. Ce sont les premières femmes avocats en Belgique.

BULGARIA.

First Woman Diplomat.

THE London *Daily Chronicle*, of July 14, reports that the first woman to be appointed First Secretary to a Legation is to go to Washington on behalf of the Bulgarian Government in the autumn.

She is Mlle. Nadejda Stancioff, daughter of the Bulgarian Minister in London, and she is only 28 years old.

Her father has been a diplomat for 35 years, and Mlle. Stancioff has lived in different capitals of Europe. In this way she received her education in Paris, Petrograd and Rome.

Speaking five languages fluently, she has hitherto acted chiefly as translator at the many conferences held since the war, and as secretary to the Bulgarian Prime Minister. She was in Paris during the Peace Treaty negotiations, and has since attended the international meetings at Genoa and Geneva.

She is to attend the League of Nations Conference at Geneva in September, and afterwards will take up her new duties at Washington.

Asked what she thought the best gift which women can bring to diplomatic work, Mlle. Stancioff answered: "The human touch."

Mlle. Stancioff is described by those who have been present at the recent International Conferences as probably the best diplomatic interpreter in the world. In her spare time she writes novels in French and English.

FRANCE.

Les Mésaventures du Suffrage des Femmes au Sénat.

LA date du 27 juin qui avait été fixée pour la discussion du rapport de M. Alexandre Bérard devant être officiellement consacrée par la fixation de l'ordre du jour de cette séance, l'Union pour le Suffrage des Femmes envoya la lettre suivante aux cent cinquante sénateurs les plus sûrement favorables à notre cause: Monsieur le Sénateur,

La discussion au Sénat de la loi votée par la Chambre des Députés le 20 mai 1919 — sur le suffrage féminin — a été fixée, d'accord avec le rapporteur, M. Alexandre Bérard, au 27 juin prochain.

Le Sénat doit ratifier vendredi prochain, le 25 juin, cette décision en fixant son ordre du jour.

Depuis trois ans, nous réclamons ardemment cette discussion. Pour éviter toute remise possible nous souhai- terions vivement que les amis de notre cause soient tous présents le 23 juin quand l'ordre du jour du 27 juin sera proposé.

Faut-il ajouter, Monsieur le Sénateur, combien nous comptons aussi sur votre présence le 27 juin pour soutenir notre cause, par votre intervention ou par votre vote.

La discussion sera vive, nous le savons, et chaque voix peut avoir une influente décision sur le résultat final.

Toutes les grandes nations du monde ont accordé aux femmes leurs droits politiques; la Société des Nations elle-même leur reconnaît le droit d'occuper les plus hauts postes de son organisation.

Les Françaises ne doivent pas subir plus longtemps l'humiliation d'être traitées par leur Pays en mineures et en incapables.

En vous remerciant profondément, Monsieur le Sénateur, de votre si important concours, nous vous prions, etc.,

de WITT-SCHLUMBERGER,
Présidente de l'Union Française pour le Suffrage des Femmes.

Paris, 19 Juin 1922.

Cette lettre provoqua un certain mouvement au Sénat et même dans la presse. *Excelsior* fit paraître en première page, dans son numéro du 22 juin, une nouvelle carte de l'Europe suffragiste avec les portraits de dix députés et de dix sénateurs ayant défendu à la Chambre et soutenant au Sénat la question du vote féminin.

La Commission du Sénat elle-même s'éveilla de sa longue léthargie: elle réunit d'urgence ses membres et envoya la note suivante, qui parut dans la presse le 23 juin au matin:

M. Alexandre Bérard se trouvant empêché de rapporter avant les vacances la proposition de loi relative au vote des femmes, la commission sénatoriale a décidé, hier, de renvoyer à la rentrée d'octobre cette discussion.

On comprend facilement notre indignation devant ce nouveau manque de parole qui semblait un véritable défi, puisqu'il avait été convenu que si le 27 juin, M. Bérard était toujours souffrant, un de ses collègues le suppléerait.

Nous décidâmes alors de remettre à M. Léon Bourgeois la protestation suivante et, si possible, de la faire lire en séance par un sénateur:

Adresse à Monsieur le Président du Sénat, à Messieurs les Sénateurs,

Nous apprenons avec un véritable sentiment de révolte et d'indignation que la Commission sénatoriale du suffrage féminin aurait décidé, sur la demande du rapporteur, de remettre à la rentrée d'octobre la discussion du rapport de M. Alexandre Bérard.

Ainsi la Commission qui n'a pas même trouvé nécessaire de se compléter après les dernières élections sénatoriales, la Commission qui n'a pas jugé utile non plus de se réunir pour nommer un rapporteur adjoint à M. A. Bérard quand celui-ci a été victime d'un accident au début de l'année, cette commission prend d'urgence une telle décision sans tenir compte le moins du monde de l'engagement d'honneur pris par M. Alexandre Bérard devant vous, Monsieur le Président, et devant quelques-uns de nos amis du Sénat nous assurant formellement que la discussion sur le vote féminin, déjà plusieurs fois remise, aurait lieu au Sénat le 27 juin en tout état de cause.

Nos Associations s'étaient inclinées devant cette promesse: la parole du Vice-Président du Sénat était pour nous une garantie et aujourd'hui encore nous voulons croire que M. A. Bérard n'est pas de ceux qui pourraient admettre pour leurs actes la théorie du " chiffon de papier. "

Vous nous avez dit, M. le Président, qu'il y allait de la dignité du Sénat, de ne pas remettre davantage une discussion de cette importance.

C'est donc en toute confiance que nous vous adressons à vous et à Messieurs les Sénateurs, pour que notre cause soit entendue et jugée par le Sénat et par l'Opinion à la date arrêtée.

Le 23 juin 1922.

En même temps, d'accord avec Mme Raspail, nous décidâmes de nous retrouver au Sénat avec les autres Associations féministes une demi-heure avant la séance et de voir avec elles et nos amis sénateurs, MM. Cruppi, Merlin, Gourju et Martin, quelle serait l'attitude à prendre.

M. Cruppi introduisit donc une dizaine d'entre nous dans la grande salle où se tiennent les sénateurs, et là notre petit groupe soutint un colloque très animé avec quelques-uns de nos amis et de nos adversaires.

Ces messieurs déclarèrent que notre protestation n'était pas possible à lire au Sénat, qu'elle pourrait froisser les sénateurs, et ils nous conseillèrent même de l'atténuer si nous la remettons à la presse.

Notre adresse fut cependant transmise telle quelle à M. Bonet Maury, secrétaire général du Sénat, pour être présentée à M. Léon Bourgeois, et un texte atténué fut communiqué à la presse. Mmes Raspail, Véroine et Fonsèque signèrent avec l'U. F. S. F., au nom de l'Union Fraternelle des Femmes de la Ligue pour le Droit des Femmes, de l'Amélioration du sort de la Femme.

Puis, MM. Cruppi, Merlin et Gourju se mirent d'accord avec M. Régismanset, président de la Commission, pour fixer en fin de séance une date ferme pour la rentrée. Quelques minutes avant la rentrée, M. Boudenot, qui faisait ce jour-là office de président, reçut notre délégation. M. Gourju lui expliqua la situation et lui dit combien nous regrettions que l'état de santé de M. Bérard oblige une fois encore à remettre la discussion; il pria le président du Sénat de lui donner la parole au moment de la fixation de l'ordre du jour, afin que, d'accord avec le président et le rapporteur de la Commission, un jour ferme soit adopté en séance par le Sénat.

Les délégués des Associations féministes assistèrent ensuite à la séance et pendant quatre heures restèrent dans les tribunes pour ne pas manquer la fin de la séance où quelques instants devaient nous être consacrés.

Voici l'extrait de l'Officiel à ce sujet:

12. — Règlement de l'ordre du jour.

M. le président. — Le Sénat va être appelé à régler l'ordre du jour de la prochaine séance.

Je rappelle qu'à la séance du 16 juin 1922 il avait été indiqué, en principe, que l'inscription à l'ordre du jour des projets et propositions de loi sur le suffrage des femmes devait être ajourné de façon à permettre à la commission d'échanger ses vues avec le Gouvernement et aux Conseils généraux d'être consultés.

La parole est à M. Gourju sur la mise à l'ordre du jour de cette question.

M. Gourju. — Messieurs, le 20 mai 1919, la Chambre des députés a adopté une proposition de loi sur le suffrage des femmes. Une année auparavant, le 20 juin 1918, notre collègue, M. Louis Martin, avait déposé sur le bureau du Sénat une autre proposition de loi sur la même matière.

Les deux propositions ont été renvoyées à une même commission spéciale qui a été, depuis lors, quelque peu ravagée, soit par la mort, soit par les accidents électoraux qui peuvent frapper même les sénateurs.

Bref, les deux propositions se sont trouvées soumises à une même commission qui a pour président M. Régismanset et pour rapporteur M. Alexandre Bérard.

Après une série d'incidents ou d'accidents de l'ordre parlementaire qui avaient empêché la discussion en temps rapproché de ces deux propositions nous étions enfin tombés d'accord sur la date du 23 février dernier. Malheureusement, personne ici n'ignore que l'honorable rapporteur, M. Alexandre Bérard, a été victime au commencement de ce même mois d'un accident grave dont il n'est pas encore complètement remis, quoique l'on puisse entrevoir sa complète guérison pour un très prochain avenir.

Quoi qu'il en soit, à trois reprises différentes, nous avons successivement ajourné ce débat et nous espérons qu'il serait possible de l'engager mardi prochain. Mais nous avions compté sans notre hôte M. Alexandre Bérard, qui, bien qu'en excellente voie de rétablissement, n'est pas encore tout à fait guéri.

Dans ces circonstances, et pour tout concilier, il nous a semblé que le plus simple et le plus sûr était de vous demander de bien vouloir fixer le débat sur tous les projets relatifs au suffrage des femmes au premier mardi qui suivra l'ouverture de la prochaine session, quelle qu'elle soit.

En fait, il est hors de doute que ce sera la session d'automne; mais nous ne l'aurons pas dit et nous aurons ainsi respecté le texte de la Constitution. (Très bien! très bien!)

M. Régismanset (président de la Commission). — Je demande la parole.

M. le président. — La parole est à M. le président de la commission.

M. le président de la commission. — Je suis enchanté d'avoir entendu M. Gourju reproduire ici, à la tribune, le langage que j'avais tenu moi-même dans l'entretien que j'ai eu avec lui; il a accepté ma façon de voir et, comme tous les membres de la commission, il a reconnu, étant donné l'état de santé de M. Bérard, qu'il y avait lieu d'ajourner la discussion jusqu'à la rentrée.

Je puis affirmer au Sénat qu'il n'est entré dans la pensée d'aucun des membres de la commission de reculer indéfiniment un débat aussi grave. Nous avons voulu, dès à présent, déterminer l'époque à laquelle on pourrait discuter cette question que je considère comme de toute première importance, et pour le Sénat, et pour le pays, avec le plus de sérieux, le plus de gravité et, peut-être, avec le plus de réflexion possible. (Très bien!)

Dans ces conditions, nous sommes tout à fait d'accord et je tiens à dire au Sénat que nous ne manquerons pas au rendez-vous. (Applaudissements.)

C'est peu de chose, diront certains. C'est quelque chose diront les autres.

Ce qu'il faut en conclure à notre avis, c'est que, pour la première fois, le président et le rapporteur ont senti qu'ils ne pouvaient plus reculer et ont dû arrêter en séance le jour de la discussion.

La Commission sénatoriale commence à comprendre que la question du suffrage n'est pas de celles qu'on peut enterrer, ou traiter à la légère: de l'avis de tous, l'opinion évolue au Luxembourg. Il faut donc nous consoler de ce léger retard et en profiter pour faire une active propagande dans les départements pendant les vacances.

Nous supplions les Groupes féministes et tous ceux qui le peuvent d'agir énergiquement cet été.

Il faut que tous les sénateurs soient vus individuellement chez eux, il faut que des pétitions signées par des personnalités influentes leur soient apportées, que des vœux d'assemblées départementales soient encore obtenus.

Le moment est grave, décisif même.

A Paris, nous ne pouvons faire qu'une partie de la besogne, et le sort de notre cause est lié plus qu'on ne le croit généralement à l'action féminine dans les départements. Que chacun prenne conscience de ses responsabilités.

C. BRUNSCHVIGG.

UN OFFICE DE RENSEIGNEMENTS POUR LES CARRIÈRES FÉMININES.

L'ACCÈS des femmes aux carrières libérales fait depuis longtemps l'objet des revendications féministes. Mais il a fallu des années pour que la question passât de la théorie dans la réalité. Les nécessités économiques et le développement de l'instruction secondaire ont favorisé cette évolution. La guerre l'a précipitée et a posé devant la bourgeoisie, avec une tragique brutalité, le problème des carrières féminines.

Dans un pays où près de deux millions de femmes sont condamnées au célibat il n'est plus possible d'élever les jeunes filles dans l'attente oisive d'un mariage problématique. Dans un monde économiquement bouleversé tous les parents prévoyants doivent donner à leurs filles comme à leurs fils le gagne-pain qui leur assurera l'indépendance.

Mais comment s'orienteront les jeunes filles qui, ayant terminé leurs études, sont sur le point de choisir une carrière. Dans ce domaine il n'y a pas encore pour elles de traditions consacrées ni de situations acquises. Les articles et les volumes qui ont été publiés pour aider leur choix sont des guides très précieux mais forcément incomplets et qui vieillissent rapidement.

L'Office de Renseignements pour les Carrières Féminines a voulu combler cette lacune. Créé à Strasbourg, sous le patronage de Monsieur Charlety, Directeur de l'Instruction Publique, il a tout de suite trouvé parmi les membres de l'Union Française pour le Suffrage des Femmes ses plus précieuses collaboratrices. Ouvert en juin 1921 au Foyer Universitaire, 1, Quai Dietrich, il s'est proposé de centraliser tous les renseignements sur les carrières

ouvertes aux femmes en France et sur les moyens de préparation qui leur en facilitent l'accès. Sa documentation est concentrée et résumée en deux fichiers.

Dans le premier, consacré aux carrières, les fiches, à raison d'une par carrière, sont groupées sous les rubriques correspondant aux grandes classifications: Administration, Agriculture, Beaux-Arts, Bibliothèques et Musées, Commerce, Enseignement, etc.... Ces fiches sont ainsi disposées:

NOM DE LA CARRIÈRE.

Conditions requises: Aptitudes physiques, intellectuelles, diplômes exigés ou niveau de culture nécessaire.

S'il y a lieu, programme du concours d'admission. Traitement (traitement de début, augmentations et avancements possibles).

Préparation: Liste sommaire des écoles assurant la préparation.

Note: Indications diverses sur les avantages, les difficultés de la carrière, l'encombrement plus ou moins grand, les rapports de l'offre et de la demande.

2°. — La mention "préparation" renvoie aux fiches du second fichier. Classées sous les mêmes rubriques, mais avec un énumération différente, elles correspondent aux écoles qui assurent ou facilitent la préparation aux différentes carrières. Elles sont disposées ainsi:

NOM ET ADRESSE DE L'ÉCOLE.

Préparation.

Conditions d'admission: Age, diplômes; examen d'entrée s'il y a lieu.

Durée des études.

Prix des études: Indication des dispenses éventuelles de frais de scolarité, des conditions d'obtention de bourses ou de demi-bourses.

Placement: L'école ou une association d'élèves s'occupent-elles du placement?

Note indiquant les renseignements obtenus sur l'école.

Les fiches de l'un et l'autre fichier renvoient aux dossiers correspondants. Ceux-ci contiennent, d'une part, les programmes des diverses écoles, les lettres de leurs directeurs et les renseignements obtenus sur leur valeur respective; d'autre part, les renseignements d'ordre statistique, économique régional ou professionnels intéressant les différentes carrières. Des enquêtes sans cesse poursuivies permettent de compléter et de tenir à jour cette documentation.

Les renseignements, fournis oralement ou par écrit, sont entièrement gratuits. Les correspondants sont priés de joindre à leur lettre un timbre pour la réponse. Depuis sa création, l'Office a répondu à plus de six cents demandes. Ce chiffre semble destiné à s'accroître rapidement. Fondé pour répondre à un besoin local, l'œuvre n'a fait jusqu'ici qu'une publicité restreinte. Mais c'est de toutes les régions de la France que des demandes de renseignements lui parviennent. Son activité, débordant le cadre régional, intéresse toutes celles qui, ayant reçu une instruction secondaire ou primaire supérieure, cherchent, par une préparation spéciale, à se mettre en mesure de gagner leur vie.

L'Office demande à toutes ses correspondantes de lui donner sur leur âge, leurs aptitudes, leurs goûts, leur santé, leurs diplômes et le temps qu'elles peuvent consacrer à la préparation de leur carrière les renseignements les plus précis.

Afin que sa documentation soit largement utilisée, il publie de courtes monographies contenant pour

chaque carrière les indications essentielles. En l'espace d'un an toutes les carrières auront fait l'objet d'une notice. Chaque année elles seront mises à jour. Le prix de l'abonnement est de 12 francs. On s'abonne 1, Quai de Dietrich, Strasbourg, Bas-Rhin.

Les notices suivantes ont déjà paru : Pharmacie, Sténo-dactylographe, Chimiste, Aide-chimiste, Professorat des Ecoles normales et primaires supérieures, de l'enseignement secondaire, etc... D'autres sont sous presse, les autres en préparation.

Nous croyons que l'Office de Strasbourg est en France le premier organe qui soit à même de centraliser avec méthode les renseignements intéressants les carrières féminines et de les tenir à jour. Signalant aux unes des possibilités qu'elles ignorent, aux autres l'encombrement et les difficultés de certaines carrières, donnant à toutes le maximum de renseignements sur la nature, les avantages et les risques du travail qu'elles entreprennent, il espère aider beaucoup de jeunes filles à mettre d'accord dans leur activité, leurs aptitudes personnelles et la profession qu'elles ont choisie.

Des organismes semblables existent peut-être à l'étranger. Nous serions reconnaissants aux lectrices de JUS SUFFRAGII de nous en signaler l'existence ou de nous indiquer les publications et ouvrages se rapportant à la question. Elle présente en effet un intérêt international. Ne pourrait-il pas y avoir entre les divers pays échange d'expériences et communauté d'efforts sur ce terrain précis ?

Nous serions heureux que notre œuvre pût intéresser, par delà les frontières, ceux qui croient, comme nous, que le travail est pour la femme un élément de bonheur comme de dignité lorsqu'elle s'y engage avec la confiance que donne une préparation sérieuse et l'élan que l'on apporte à un travail aimé.

MARGUERITE VERMEIL,

Membre du Comité Central de l'Union
Française pour le Suffrage des Femmes.
Strasbourg, juillet 1922.

GERMANY.

A new Relief Work of Women.

THE financial crisis under which Germany is suffering so terribly, the permanent fall of the mark, and the tremendous dearness, have created an unbearable situation for the middle classes, i.e., for all those who have no claim whatever on salary or pension or State insurance, and whose income hitherto only consisted of their own savings or the revenues of other property. These people, most of them belonging to the elevated, even to the so-called "best society," are now compelled to sell dispensable objects of value, and often to dispose of old family possessions to meet the needs of the day. Most of these "new poor" are women who never were used, and are in no way prepared, to work for a livelihood. As they will in most cases be quite helpless in their negotiations with the professional mongers, who, of course, will abuse the situation to their own profit only, women also have felt it their duty to seek and find remedies against this social calamity.

Following the example of the Frankfurt branch of the "Allgemeiner Deutscher Frauenverein," which had first taken up the work, local societies or local councils, including women's societies of most different aims, have established in many cities shops for the purchase and sale of such valuables as, for instance, jewellery, gold and silver goods of all kinds, furniture, carpets, furs, pictures, prints, china, arms, etc. The leading principle of the work is to secure—charges deducted, but without any profit for the establishment—as much as possible of the selling price for the sellers themselves. As the efforts to raise the necessary funds for a beginning generally have good results, and as a rule the rooms are

lent rent free by the city authorities or by other bodies (e.g., the Red Cross), and as owners of prominent firms will give their valuable support as experts and taxers gratuitously, and very much of the shop and bureau work is done by voluntary helpers, the selling price can, of course, be much higher than with the dealers, notwithstanding that they altogether are not working for social, but for their own benefit. This new relief work has as yet met with good success, and has proved to be an effective help for our poor "small capitalists," as this class of people is called. They will make use in masses of the good opportunity. Some difficulty, however, lies with the buyers, and it is mainly on their behalf that an eager propaganda is necessary everywhere for these at present poorest fellow-citizens.

Instruction for Women Jurors.

As the Women Jurors Bill has now become law and the field of this important new public activity is open to women, it is, of course, necessary, and their duty in their own interests as well as in that of the public, to enter it as well prepared as possible. The German National Council of Women is by the medium of its affiliated organizations undertaking to instruct and educate the women for this task. Leaflets on the duties of jurors and magistrates, and on the electoral rules and prescriptions in the different States, and instructions how the organizations may influence the authorities to carry out the new law in favour of women, are distributed amongst the many national and State unions and local societies, and lecture courses on the subject have been arranged by many of the latter and are in preparation for the autumn. Judging from the hitherto-made experience, one may expect that these endeavours will have good results and that in spite of the general animosity of the German men against women with judicial powers, we shall have the first women jurors, and magistrates in many places already at the next elections.

The Final Victory.

The Government's Bill providing for admission of women to the law career, as last-mentioned in the June issue of this paper, has been carried in the Reichstag in second and third reading by a great majority. This decision means, in the first place, an important victory in principle, as practical results will, we know, come very slowly. It will take a rather long time ere the "human element" of the women lawyers and judges, which is so much needed in jurisdiction, will be strong enough to get its proper share in this bureaucratic world of man. But as the way is open now, and as experience shows a special capacity of women for the legal professions, we look forward confidently that the time will come.

MARIE STRITT.

Dresden, July 20, 1922.

WOMEN AND THE LEGAL PROFESSION.

IN the June issue the INTERNATIONAL WOMAN SUFFRAGE NEWS expressed its conviction, under the title of "Women Judges and Lawyers," that the Reichstag would decide in favour of the Bill for the unfettered admission of women into the legal profession. This conviction has been justified. Before us lie two Acts:—

(1) Act for the Summoning of Women to the Office of Jurors. (March 29, 1922.)

(2) Act for the Admission of Women to all Offices and Professions Connected with the Administration of the Law. (July 11, 1922.)

Without going very deeply into the nature of this success, one may say that in Germany the administration of justice has always belonged to man's domain. What a struggle has been involved! In July, 1921, the Reichsrat held up the Bill for the admission of women to the legal profession by equal votes for and against. Bavaria dealt the first blow. The Reichertag (Judicial Council) of 1922, in Leipzig, flatly denied the eligibility

of women for judgeships. Professors at the University united in speaking against the admission of women as judges (Kahl, Triepel). The Reichstag would not take the warning of these professional voices, or even of certain women's organizations which protested against the admission of women to the legal calling, as, for example, the resolution of the Union of Evangelical Women's Associations of Germany passed on February 14, 1922, which represented nineteen associations with over a million members. Now, in spite of this weight of opinion, legislation has confirmed the eligibility of women for the legal profession. Was the Reichstag penetrated by the spirit of the twentieth century? Let us hope so. Success came too quickly even for those who were longing for it. Perhaps before long there will be a reaction against this step forward. It now lies with the lawyers to fulfil the saying of the Minister of Justice, Dr. Radbruch: "In place of the law of man now comes the law of humanity, which shall stand for all time."

WALTER ENGEL.

July 23, 1922.

GREAT BRITAIN.

National Union of Societies for Equal Citizenship.

OUR BILLS BEFORE PARLIAMENT.

The Criminal Law Amendment Bill.

SOME progress is to be recorded since last month with regard to the various reforms for which we are working at the moment. The second reading of the Criminal Law Amendment Bill was carried without a division on July 5, and two weeks later the Bill emerged safely from the Standing Committee to which it had been referred, in spite of determined opposition from the same well-known set of reactionaries. Indeed, the Bill has been to a certain extent strengthened by the insertion of a clause, for which the National Union of Societies for Equal Citizenship was responsible, extending the length of time during which proceedings may be taken in the case of criminal assault.

The stormy passage of this Bill is not yet over, and difficulties may arise, as before, on its Report stage, but with the Home Secretary as its pilot we have strong hopes that it may find its place on the Statute Book before the close of this session.

A Joint Parliamentary Committee on Equal Guardianship.

Readers of this column will remember that the Bill promoted by the National Union of Societies for Equal Citizenship was referred to a Committee to be composed of an equal number of Peers and Members of the House of Commons. This Committee sat for the first time last week, with the Earl of Wemyss as chairman. The personnel of the Committee presents some interesting features. The Duke of Northumberland, well known as a die-hard mine-owner, sits at the same side of the table as Mr. Cairns, a Labour Member and miner. Mrs. Wintringham, as one of the House of Commons representatives, is the only woman member, and her absence from the second session, owing to the fact that she had to attend the Standing Committee dealing with the Criminal Law Amendment Bill, gave a striking and practical illustration of the pressing need for more women in Parliament. Similarly, the absence of any woman among the Peers on a matter which so closely concerns women gave point to the present demand for the eligibility of women on equal terms with men in the House of Lords.

The first witness was Sir Charles Biron, Chief Magistrate, Bow Street, who opposed the Bill as utterly revolutionary. He considered that the father was the proper person to be head of the house and guardian of the children. He was followed by Mrs. Hubback, Parliamentary Secretary of the National Union, and Miss Chrystal Macmillan, who not only gave strong evidence in favour of the Bill, but dealt with criticisms

of the previous witness. The Chairman requested the N.U.S.E.C. witnesses to hold themselves in readiness to return to give further evidence if necessary in reply to objections and difficulties brought forward by those opposed to the Bill.

The N.U.S.E.C. has secured help from the numerous organizations supporting the Bill, social workers of all kinds, working women as well as legal experts, and not least from those who have seen the desired reform at work in other countries. It has spent much labour, thoroughly working up the subject, and it considers that it has a strong case, and earnestly hopes for a favourable report as the result of this influential Committee.

Separation and Maintenance Orders Bill.

It is with mixed feelings that we regard the probable fate of our Separation and Maintenance Orders Bill, upon which so much thought and work has been expended. It is something of a triumph for a woman's organization to have, after consultation with the authorities concerned, received a promise that the Government has undertaken not only to bring in its own Bill incorporating a certain number of the points of our Bill, but to see it through its various stages before the close of the autumn session.

On the other hand, it is disappointing that certain reforms to which much importance has been attached must be dropped for the present. It appeared to be impossible, however, to refuse the opportunity offered to secure the guarantee, which a Private Member's Bill did not offer, of abolishing the present harsh provision that a wife must leave her husband before applying for a Separation and Maintenance Order. This in itself would greatly alleviate the position of the unhappy mother seeking relief from a brutal or careless husband, who, entirely without resources, cannot find accommodation for herself and her children.

The Fight for Women Police.

It will be remembered that it was proposed as a measure of economy to disband the Metropolitan Police Women Patrols. The N.U.S.E.C., with other women's organizations, has co-operated with the National Council of Women, which has carried on a spirited campaign against this most reactionary step. Mrs. Wintringham and others have repeatedly asked questions in the House, and on the occasion of the Home Office Vote she took the opportunity of raising the question. The debate which followed was a decided triumph. The Home Secretary agreed to use women for special work, such as taking depositions from women and children, searching or escorting women, watching cases of attempted suicide by women, or as detectives in the drug traffic. He further agreed to retain twenty uniformed women on the London streets, "a nucleus upon which a new force could be built up at any moment that there was financial power to do so." This is, of course, only a compromise, but the principle of the necessity for Women Police has been once for all established, and the whole agitation has had a valuable effect, educationally, both in the House and in the country.

Reform of the Second Chamber.

It will be remembered that one of the alleged reasons for the impossibility of a General Election early this year was the fact that the Government was pledged to a scheme of reform of the House of Lords. The long-expected resolutions embodying the proposed reforms have now been made public and please no one. The eligibility of women equally with men either as electors or as members is entirely omitted. Lord Muir Mackenzie has given notice that he will move an amendment in favour of the inclusion of women, and the ensuing debate, which will probably take place on July 25, is awaited with interest. It is inconceivable that any acceptable scheme of reform for the Second Chamber can exclude women, but at the moment it seems doubtful whether the Government resolutions will be embodied in legislation.

Prospective Women Candidates.

The list of women definitely attached to constituencies has now reached 27. The latest additions to the number will be of special interest to readers of this paper: Miss Edith Picton-Turbervill, O.B.E., whose international work for the Y.W.C.A. and whose pioneer efforts on behalf of women in the Church have made her well known outside Great Britain, has come forward as Labour candidate for North Islington; Mrs. More-Nisbet, a member of the executive of our Edinburgh Society and a prominent member of the Catholic Women's Suffrage Society, has been adopted as Independent candidate for West Edinburgh. She has done fine work for the Women Police movement and is an able speaker.

The latest recruit is well known to all who attended the Conference two years ago at Geneva—Mrs. Oliver Strachey, who has been adopted as Independent candidate for Brentford and Chiswick. Mrs. Strachey, who is one of the younger members of the National Union Executive Committee, is editor of the *Woman's Leader*, and has had Parliamentary experience peculiarly suited to qualify her for Westminster.

ELIZABETH MACADAM.

INDIA.**Women and the Madras Corporation.**

IT is a matter for congratulation that the Madras Corporation has opened its doors wide to women by two resolutions which it has passed since our last issue. On May 16, Mr. K. Vyasa Rao moved the following resolution, which was passed by 9 votes for to 7 against:—

"That Government be requested to nominate to the Council of the Corporation an Indian Lady Councillor to be of use in rendering the Municipal administration of the city more beneficial, especially to the needs of the women and children of the city."

We understand that Mrs. M. P. Devadoss, wife of the Hon. Justice Devadoss, has been offered the Councillorship and has accepted it. We congratulate her on the honour and opportunity for service that have become hers.

Again, on May 23, Rao Bahadur G. Narayanaswamy Chetty proposed that Clause 51 of the Madras City Municipal Act be deleted. The clause is: "No person shall be qualified for election as a Councillor unless such person is of the male sex." After some discussion the resolution was voted upon and passed by 12 voting for and 5 against. Since 1919 the Women's Indian Association has been agitating in Madras for these reforms by public meetings, letters in the Press, and private interviews with Councillors, and, naturally, its members are happy that their efforts have been rewarded.

It is very satisfactory that the Madras Corporation has now come into line with the Madras Legislative Council in granting to the women of the Presidency all the rights of representation within its power. By these steps Madras Presidency leads the way in establishing equality of rights for women in India.

Calcutta Industrial Home for Hindu Women.

A comprehensive and praiseworthy scheme for the establishment of a Home for Hindu widows and women in indigent circumstances has been worked out by Lady J. C. Bose, and is to be conducted under the auspices of the "Nari Siksha Samiti." This Society has long been known for its valuable educational work in Calcutta, and it has already opened a cottage industries department for improving the economic condition of women of middle-class families in Bengal. The Home is to be located in or near Calcutta, and is to be in charge of a Ladies' Committee. Its objects will be: (1) To provide accommodation for helpless widows and women during the period of their training; (2) to prescribe courses of studies in general and technical subjects suitable for women; (3) to train women for educational and social service work; (4) to give them instruction in cottage industries; (5) to open boarding-houses under proper safeguards for women to live in while earning their bread as teachers, clerks, nurses and industrial workers.

A Muslim Lady's Success.

A Muslim lady candidate heads the list of successful candidates in the Bachelor of Law Preliminary Examination of the Calcutta University. This is the first time that a lady student has come out first in a Law Examination. Miss Begum Sultan is the daughter of the editor of a Mohammedan newspaper. This unique success of a Muslim lady will rejoice the hearts of all supporters of the progress of women. It proves—that we are always contending—that it is only opportunity that is needed for women of all castes and communities in India to show how clever, how capable, how all-round in development they can be.

Other Successes and Appointments.

Mrs. Sivakamu, of Madras, daughter of the late Mr. Nilakanta Sastri, and sister of Mrs. George Arundale, has finished her medical course very brilliantly at the Bombay Medical College. She got her Doctor's Degree with Honours, and carried off as well three medals (one gold) and a scholarship.

Miss Lina Ray, daughter of Mr. Prithiwis Chandra Ray, of Calcutta, has undertaken the editorship and management of the weekly journal *The Indian World*, which was formerly under the editorship of her father, but which ceased publication during the war. Miss Lina Ray has been on the editorial staff of *The Bengalee* for the last few years. We anticipate a career of journalism opening up to many Indian women in the future.

Compulsory Education for Girls.

Rao Bahadur T. Varadarajulu Naidu, who is the chairman of the Educational Standing Committee of the Madras Corporation, made a fine speech at the recent meeting of the Madras Educational Council, and covered all the arguments for compulsory and free elementary education. Unfortunately, however, while the theories and principles which he stated in terms of the word "children" were such as all would agree with, the practical working of the scheme for the City of Madras is threatened with a fundamental defect by the exclusion of girls from its provisions for the next seven years. This exclusion is based solely on financial grounds. In effect it comes to this; that although twice as many boys as girls are at the present moment being educated in Madras City, all the available money is to be spent on giving free education to all boys before anything further is allocated to girls! According to statistics, there are about 28,000 boys and the same number of girls in Madras of the school-going age. Of these, 26,000 boys are receiving education now; only 2,000 more need to be forced to school. But of girls there are only 15,000 getting schooling. It is to the 13,000 girls left ignorant that attention and finance should be directed if the homes of the future are to have worthy mothers and all these educated young men respected wives.

Madras women will see that this scheme will not go through without amendments, but we understand that its financial arrangements are such as cannot meet with the conditions for Government aid. Already there have been a number of letters of protest in the Press from women, and several leading articles protesting against the proposed exclusion of girls.

A Notable Event.

One of the members of the Women's Indian Association, Mrs. P. Susheela Bai, of Bellary, has been nominated as a member of the Bellary Taluk Board. She is the wife of Mr. P. S. Raghunatha Rao, a High Court Vakil of that town, and she has identified herself for some time with the public interests of women and children there.

An Inadequate Sentence.

A wealthy gentleman was found guilty in Madras of cruel treatment to his wife, aged 14, to such an extent as to cause her severe injuries on her body. Though there was the medical certificate and the evidence of the lady doctor that the husband had ill-treated the little girl while he was under the influence of drink, yet the accused's counsel tried to make out that the case was

one of concoction and was purely domestic. The judge was satisfied that there was ill-treatment—but *we* are not satisfied with his sentence of merely Rs. 100 fine. In cases of this kind the sentence should be such as to act as a deterrent to this man and others of his brutal nature from bullying little girls. Such a fine to a wealthy man is entirely out of proportion to the value of the health and soul of his helpless child-wife, and is nothing less than a travesty of justice.

There are many things connected with cruelty and with traffic in poor weakly young girls that need to be brought into the limelight of public opinion. It is stated that there is a regular traffic in young women who are being taken to the Punjab to be inmates in houses of shame. Five arrests have been made in Lucknow in connection with a complaint that was made by a goldsmith that his daughter was missing. A suspicious house was raided, and the girl was found there, and another girl, also a Brahmana, from another town. Nothing but vigilance on the part of our organized Women's Societies will ensure that adequately deterrent sentences are meted out in these cases to the men concerned.

Sri-Dharma.

June, 1922.

ITALY.**Trying Times for Women in Italy.**

WOMEN are having a very trying time in Italy. I suppose that similar conditions are to be found in other countries, but it is useful to make comparisons in order to see what can be done upon an international ground to prevent things from growing worse; and it can help the women of more fortunate conditions to understand the real situation of their unenfranchised sisters.

After the war, the Parliament, as well as the Government, has passed a certain number of laws and decrees intended to help ex-soldiers and disabled men to find work. In every public or private administration, factory, etc., a certain number of places are to be reserved for ex-soldiers; in every competitive examination the situation of ex-soldiers is to be considered. But this does not seem enough for the Associations of ex-soldiers; they ask that in every public or private administration or business all the places should be reserved for them and all the women discharged in order to make room for the men.

During the bad and troublesome times that followed the war, nearly in every town the ex-soldiers went into the post offices, banks, etc., where a great number of women were employed, drove them away and refused to leave the premises until they had obliged the Government or the owner of the business to discharge the women, the greatest number of them having been employed some time before the war, but having no regular contract of employment.

When things began to settle down in Italy, even this fight against women clerks began to cease. But during the last few months it has begun again in many places, namely, in Tuscany. Nearly every day we can read in the newspapers that the *giris* (among whom are old women and widows) have been driven away from some post office or bank by the ex-soldiers' Association of the town. No help is given to the girls by the police, even when they are being ill-treated or beaten, as happened in the town of Pisa.

Sometimes there is really a certain number of ex-soldiers who need a situation (many having ceased working in the fields and factories because they like better to become clerks), but generally the clamour is intended only to *send the women away*, and all the shops, banks and offices are full of boys, who certainly were playing at marbles and learning how to spell during war-time.

The reaction against women is very powerful because the ex-soldiers are politically strong (many being connected with the Socialist Party, many with the

Fascists); the Government is bound to the political parties and the bureaucracy is anti-feminist.

We have just now a very disgusting proof of this. The Sacchi Law allows women to teach in every kind of school. Last year the Education Department was forced to admit women to some competitions for High School teachers, because the High Court obliged it to do so. Many women entered for the competition and succeeded, although men who were ex-soldiers were given much better conditions. But the bureaucracy of the Education Department was not defeated: a Bill had to be presented relating to some special fees of the teachers: the Chief of the Education Department, aided by the leaders of the Teachers' Associations, added to the Bill a short article whereby women were forbidden to teach in High Schools (upper classes of the middle schools for boys). This article was kept a secret, and as the Bill itself was of no importance, it was approved by the Ministers, who did not trouble themselves to read it thoroughly. The reason which is given for not allowing women to teach in the upper classes is that they are not able to build a man's conscience and character.

Women teachers did not know that such an article was included in the Bill, they knew only after the Cabinet had approved it. Now we are fighting to prevent the Bill from going before Parliament. But we are very disgusted and we fear that our enemies, even if they are defeated this time, will not cease to fight against our rights.

M. ANCONA.

Milan, July 16, 1922.

NETHERLANDS.**Women Vote for the First Time.**

JULY 5, 1922, was the day on which the women of the Netherlands for the first time took part in the election of a new Parliament.

Both during the electoral campaign and on the election day the women were as active as the men. Women by themselves and women together with men spoke in public meetings and in open-air meetings, at afternoon teas for people who do not come to meetings, and in suburbs or in the streets where working people live who never go to a meeting.

On the election day women served in the different ballot-box offices; in some of these two of the three functionaries were women, and in Rotterdam in one of the offices all three functionaries were women. They all did their work splendidly.

Women took part in the elections as much as the men. In some offices there were so many women at the ballot-box that one could imagine that only women had come to vote. After this first election day with universal suffrage for both sexes, no one in our country can ever say again that our women did not want the vote and that our women are not ripe for the vote.

Of course, the political parties which have lost some M.P.s say that it is the fault of the women's vote, but others which have gained a few new members declare the influence of the women very wise.

In Holland we have proportional representation, and although there are in reality only seven real political parties, not less than 52 groups all over the country delivered a list of candidates at the central bureau. Nearly every day for about three months before the official election day new groups formed new political parties, and some men and women belonging to the same profession came out with their own list of candidates who had to work in Parliament for their own professional interests. So came at last 52 lists of candidates with more than 400 different candidates, of whom 100 M.P.s had to be

could speak with authority on the various topics considered addressed the convention and told the delegates how to settle many outstanding problems. A feature of the convention was a number of exhibits, such as those on public welfare, social hygiene, occupational therapy, etc. Paintings and costumes of great historic interest were also shown, and a series of "Hearing America First" recitals was given, including the typical music of the American Indian, the American negro and the American mountaineer.

Three subjects seemed to arouse the most interest—these were peace, marriage and divorce laws, and motion pictures. The convention adopted a resolution favouring a law to outlaw war and calling upon the people of the United States "to do all in their power to abolish war through law, reason and mutual understanding." Motion pictures were considered from every standpoint, and a strong disposition was shown to make a fight for decent and uplifting films. The delegates discussed at length a proposed amendment to the marriage and divorce laws of the nation that provide for the prohibition of marriage between girls of 16 to 18 years of age and boys of 18 to 21 years of age, without the written consent of parents or guardians. Medical certificates regarding the health of both parties to be shown when the licences are obtained, publication of banns for some weeks in advance, and the vesting of the custody of the children

in the mother unless she is proved absolutely unfit, were some of the outstanding points that made the amendment strictly up-to-date in its requirements. Resolutions "reaffirming faith in the merit system of appointment to office," recommending the development of the Mississippi waterways and the regulation of billboards, supporting the enforcement of the Eighteenth Amendment (Prohibition), favouring the establishment of more kindergartens, and advocating freedom and protection for the Christian women and children of the Near East, were passed.

The convention will have far-reaching effects, as its message is carried far and wide over the country into every city, town and village where its members are working earnestly and devotedly under the direction of its various committees. The fact that the National League of Women Voters and the General Federation of Women Clubs have entered into an agreement to co-operate whenever possible on civic, political, social and educational work, combines two mighty forces for good in the United States and ensures to its citizens the help of 4,000,000 trained and well-organized women, whose efforts for improvement are bound to be effective and wide-reaching in the years that are to come.

OREOLA WILLIAMS HASKELL.

New York City, June 30, 1922.

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THE GIRLS OF THE EAST AND GIRL GUIDING.

"CAPTAIN, we like Girl Guides so much we wish we could play at Guiding every day." So spoke an Indian high-school girl in Jubbulpore. She had stayed on at school after the examination specially to attend the Girl Guide class that was to be held, and she certainly threw herself into it.

They all did—the nine young Indian teachers, the five normal students, and six high-school girls who took the week's Guide training. How they loved the team games and the Guide knowledge competitions, the first-aid work—especially one exciting ambulance track, and studying the stars at night—and the thrill to me was that they were learning not only for themselves but because they wanted to give Guiding to other Indian girls, girls whose lives were probably more cramped than their own. "Yes, we will try to start Guides in our school," they told me one after another, and I was glad that they felt Guideship was sufficiently worth while to undertake all the trouble that running

co-operation idea, and strikes were imminent. A wise Y.W.C.A. secretary realized that if the girls could have something constructive to absorb their energies the trouble would cease.

Some Guide training classes were held—three Hindu girls attending—and seldom have would-be officers shown greater enthusiasm than they.

The girl who had been keen on non-co-operation was equally keen on passing the Guide tests, and very soon had a splendid little group of Hindu girls enrolled as her Guides. I remember her telling me that she had shown her Guides' Law to her father, who thought it was a most excellent code, especially the sixth Law, which enjoins kindness to animals. This girl belonged to the Nair caste, who are specially careful in their treatment of all creatures and will not take life. When she and her cousin, also a Hindu and a Nair, came to tea with me they would eat nothing that had eggs in it, eggs being a form of life, so my best cakes were wasted! One of these girls had been asked to sing at our Y.W.C.A. concert, and I saw the letter in which she expressed her grief at not being able to do so.



Burmese Girl Guides (Karens).

a Girl Guide Company would mean—one loves to see the Indian girl waking to a sense of her responsibility.

These were Christian girls, but with the non-Christians, too, there is a desire for service. The students at a college in Southern India were obsessed by the non-

"I should so much liked to have helped you," she wrote, "for were it not for you I should never have had the chance of becoming a Guide. I am so grateful to be a member of a movement with such noble ideals, for which I am ready even to lay down my life." And

with all her work at college (she was taking a B.A. exam.), and a home and husband, she found time to run her little company of school-girls, and to try and show them what the ideal of being a Guide might mean in their lives.

As her cousin expressed it in a letter: "I need hardly say that we confidently hope to effect some real change of heart as a result of our noble endeavour." Surely, though they know it not, these girls are not far from the Kingdom of God, and perhaps it is Guiding that will open the door for them.

One of the difficulties with Indian girls is that often they talk much and do little. In a mission school in Rajputana the ladies in charge are very hopeful that Guiding will help the girls to put their Christianity into practice. I had a delightful week teaching Guiding there, and the following extracts are from letters I have received since:—

"Please let me tell you about one thing. One day we went for a walk through many fields, and so many water melon in them we want to take some. But when we are going we think this is not good because now we are Girl Guide."

Another Guide in the same school writes: "My granny burnt her right foot with hot *ghee*, while taking it off from the oven, and I, who was there, did the first aid."

They are ready to bring their enthusiasm and their service to the Girl Guide movement, these girls of the East, if we will give them the opportunity. Do you think it is worth while bringing Girl Guiding within their reach? If you had seen Christian and non-Christian girls enacting the Camp-Fire Ceremony I think you would say "yes." There in the centre is a blazing camp-fire with its tripod and shining brass "lota," and out of the gloaming, clad in graceful saris, come eleven Indian girls, softly singing. The camper who tends the fire asks, "Who are you who come out of the darkness bearing a shining light?" and the leader of the procession replies, "We are the Guide Law; we bring the Spirit that dwells in the midst of the Guide Camp; we bear the light that shines before every Guide to show her the way."

Then each Guide kneels in turn to light her candle and holds it up, proclaiming: "I am honour, and I shine that a Guide may be trusted in all things both great and small"; "I am loyalty, and I shine that a Guide may always be found faithful"; "I am usefulness, and I shine that a Guide may learn the true joy of service." So the ten Laws speak their mission.

If we can help Indian girls to catch this Guide spirit, if we can teach them some of the many useful things Guides learn, we shall not altogether have failed in our purpose to serve the girlhood of the East.

37, KINCHOW ROAD, SHANGHAI, CHINA.

THIS address means nothing to women out of China, but to women in China it means "the freedom and self-respect that spring from a knowledge of the laws of health and play," for 37, Kinchow Road is the Y.W.C.A.'s Normal School of Hygiene and Physical Education, where thirty-five students at this moment are busy laying "a corner-stone for China's future." The Chinese Y.W.C.A., realizing how necessary health is for those who wish to live a fully developed life, began a modest programme of physical education in 1915. From this grew the demonstration training school for teachers of health and recreation, which has sent out thirty-eight fully trained Chinese women as physical directors and teachers in Government and mission schools and colleges and in city associations. From that first demonstration school has grown the Normal School of to-day, with its own buildings and

grounds, a two-year course, and a teaching and administrative staff of Chinese and foreign women numbering twelve members.

The School is only part of the health work of the Chinese Y.W.C.A., for it co-operates with the Council of Health Education, which is trying to raise standards of health and to promote positive, rather than remedial, medicine. One of its last experiments has been the publication of a series of delightful posters for children, sent by the Chinese Y.W.C.A. to the St. Wolfgang meeting. Here one sees the sound sleep of the strong-minded child who is in bed and asleep by 10 p.m. (the clock on the wall emphasizes the fact), with the clothes well off his face and the curtain blowing into the room in the draught from the wide-open window. Here also one sees one small Chinese gentleman admonishing another that the well-bred never, never, never spit on the floor, while another virtuous child announces from his bath that he washes every day. A scene at table teaches the lack of thought for one's neighbour indicated by putting one's chopsticks first into one's mouth and then into the common dish of chop suey, while a series of pictures inculcate the desire to acquire the beautiful posture of a boy in the most elegant of full dresses. Baby shows, "swat the fly" plays, anti-cholera campaigns, lectures, moving-pictures, new educational games; nothing seems outside the scope of the Council and the different groups that compose it. One of the latest additions is a Y.W.C.A. camp for schoolgirls, the programme of which is a proof of the way in which China adapts the best of foreign experience to its own needs. Even self-government finds its place.

The camp is conducted according to the policy of self-government, with only such rules as the girls find necessary for absolute happiness and freedom." Be it noted, however, that no girl under 16 is admitted!

There is something very encouraging about this whole-hearted attack on one of the problems of the day and the vigorous way in which the fence is being built by these pioneers at the top of the precipice. The fence at the top is less moving than the ambulance at the bottom, but China's women show the good sense of their nation in attacking the health question from the positive end.

Y.W.C.A. BUILDINGS.

DANTE'S motto over the doorway to the Inferno needs only a small alteration to make it suitable for the entrance to Y.W.C.A. buildings all over the world: "Who enter here, find hope inside." It is that feeling of hope, of life, that remains with one after visits paid to various centres. Some of the buildings are plain, some are ill-adapted to their object, some are magnificent, some specially built, some in out-of-the-way parts of the town; but all seem to contain girls—girls of varying ages, occupations and classes, but girls full of life and promising great things for the future of a discouraged world. One forgets, in fact, to notice all the details of the buildings in the interest of the members who come and go.

Copenhagen owns one of the newest Y.W.C.A. buildings, built specially for the work. One side—a tall wall of dressed grey stone relieved by a bas-relief in the new style, almost primitive in its angular yet curiously decorative and human lines—looks on to Store Kannikestraede, within a stone's-throw of the cathedral and the university; the other admits those who know the way through an arched gateway into the inner court, where a huge urn or basin from medieval Italy stands on a grass plot surrounded by sunny cloisters. The entrance from St. Kannikestraede is, however, better known, for it leads to the restaurant on the ground floor, which never seems empty from midday onwards. Here the cool greys and blues of the pillared walls are relieved by rose-pink curtains, and an alcove up polished steps

shows at one end the shining copper of the hot counter and the various utensils for keeping food at a heat which only just does not burn the mouth. Anyone who wishes to know what good Danish food is should visit this restaurant when they are in Copenhagen. Quality, quantity and price are alike remarkable. Up the broad stone stairs the blue and grey of the restaurant again meet the visitor in the long lounge, relieved this time by the singularly attractive statue of the Widow's Mite, the work and the gift of a Danish woman sculptor, and the warm yellows of the polished floor and charming furniture, to say nothing of the girls reading, talking, sewing and resting. On the left the big, airy, general office is only cut off from the lounge by a low counter and white pillars, and farther along are the doors into the drawing-room and library. The drawing-room deserves a word to itself, for it is entirely the work of women, from the inlaid furniture to the series of "Gobelins" paintings of the life of Saint Dagmar which hang on the walls. From the library one enters the chapel, a model of artistic simplicity. On the next floor the main feature is an auditorium which seats 800, a well-proportioned hall, full of light and air. Higher still is a floor of single rooms for girls, with a dining-room and sitting-room attached, and a model steam and electric laundry, and above all is a roof-garden, from which one can see the many spires of Copenhagen. The whole great house has an air of solidity, simplicity and charm that forms a pleasant background for the girls who throng it. There is nothing superfluous and no detail has been scamped.

Another large building is in the heart of Calcutta, near the great New Bazaar, almost next door to one of the biggest shops, with a crowded moving-picture house on one side and an equally crowded Indian village, a relic of the past, on the other. The tall well-built house, with its big porch where carriages wait out of the sun, looks decorous by force of contrast with the ever-changing, ever-moving life of the street. Inside there is the same feeling of air and space as at Copenhagen, but even loftier rooms and passages, which dwarf the electric fans hanging from the ceilings and the humans drilling, studying, playing, talking and working down below. Behind is another walled garden, but this time with a feature of interest which could not easily be paralleled in other Association gardens; a weaving school, where Indian women learn both the theory and practice of the art of weaving and from which they carry it back to their villages to lift whole communities out of the dust of poverty. A training school of another kind is held in winter in the top story of the building, a school for Indian, Anglo-Indian and European girls of good education who wish to become professional Y.W.C.A. secretaries. This school moves in summer to the hills of the south and is a conclusive answer to those who believe that Anglo-Indians and Indians are deficient in the qualities of responsible leadership. 134, Corporation Street, Calcutta, once again emphasizes the fact that buildings are only accessories, the strength of a movement being the life of its membership. Girls loiter in the shaded library on the ground floor; Girl Guides practise signalling in the garden; girls crowd the lecture room to hear a well-known traveller; girls attend those classes on the first floor; girls make it difficult to cross the entrance hall as you come in from the *porte cochère*; girls fill every easy chair in the drawing-room at a club tea. The whole house proclaims the fact that India's future depends to a large extent on the women of every race who live there.

It is not a far cry, as distances go, to Australia, where in Melbourne 2,000 girls and women daily climb the four steps under the wrought-iron grille which lead up to the four stories of club rooms, class rooms, rest rooms, library, lunch and supper rooms, cafeteria, offices,

gymnasium, lecture room, bedrooms and so forth. The Australian girl has a high standard for her Y.W.C.A., as is proved by this Melbourne building or, for example, the new buildings in Auckland, New Zealand (where the popularity of the cafeteria has affected the municipal tram service); but she also has a high standard for herself as a member, and the buildings are not merely places where she gets something, but centres where she can count on being linked up with and on finding her own place in the world of service. Her motto is—

"Not what we gain but what we give,
Measures the worth of the life we live."

The whole programme of the new girls' movement, "The Australian Girl Citizen," is an example of this realization of responsibility, not only for self but for the community.

This Melbourne building is only one of several in the city, for the Australasian Committee rightly believes that it is better to keep hostels separate from the work in the heart of the town. Unfortunately every committee is not so fortunate as to be able to separate the different branches of their work. This is true of 9, Rue Daunou, Paris, where (as in Copenhagen, but with less justification) the same building has to be used for the cafeteria, the clubs, the gymnasium, the offices of the national and local secretaries and the pension. It is in an ideal situation, however, for girls and women earning their own living, standing as it does off the Boulevard de l'Opéra, near the Rue de la Paix, and in the midday hours especially each floor is thronged with girls. One feels the true "foyer" spirit of youth and life and friendliness, and the posters and notices in the vestibule bear testimony to the opportunities for many-sided development that the *foyer* offers. Although No. 9 is tucked away in a courtyard at the side of a big new cinema, it is evident that girls do not find it difficult to find their way there. It is little wonder when the atmosphere is as delightful as the rooms.

MIGRATION SECRETARY TO THE WORLD'S Y.W.C.A.

MISS ELIZABETH CLARK, Migration Secretary to the World's Y.W.C.A. from 1921-22, and who made such a fine contribution to this field of international experiment and service, has been recalled to the United States, where she will work with the Y.W.C.A.'s special department for the "Foreign-Born." Her many friends throughout the world will miss her, both officially and personally, but they will be happy with her in the appointment of Miss Ruth Larned as her successor. Miss Larned brings with her experience of one of the most difficult centres of transmigration, for she was Y.W.C.A. migration worker in Constantinople, where her work was so effective that she was granted the privilege of boarding all ships carrying migrants as they entered the harbour. Her little office on the quay was an embodiment of the International Migration Service of the Y.W.C.A., for it was a centre of study, of international co-operation and of service of the individual migrant.

COMMISSION ON THE INTERPRETATION OF CHRIST TO YOUNG WOMEN TO-DAY. St. Wolfgang, Austria, June 22.



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

.. . CENTRE PAGES.

THE INTERNATIONAL FEDERATION OF UNIVERSITY WOMEN.

THE PARIS CONFERENCE.

THE Second Conference of the International Federation of University Women, held in Paris in July, has been acclaimed by all the delegates who attended as a magnificent success, and now that it is over it is perhaps worth while to consider what its success implies. What did three hundred university women, representing eighteen or nineteen countries, succeed in achieving during four days in Paris?

In the first place they certainly arrived at a most cordial understanding between themselves, thereby playing their individual part in the promotion of the great aim of the Federation—"the development of friendship and sympathy between the university women of the nations of the world." That they had exceptional opportunities for mutual intercourse was due to the many delightful arrangements for their entertainment made by the French members of the Federation and to the hospitality of the American University Women's Club in the Rue de Chevreuse, which not only provided a hall for meetings and numerous rooms for committees and for secretarial work, but supplied all the delegates with meals and many of them with bedrooms. Mrs. Whitelaw Reid, the donor of this admirably adapted club-house, personally welcomed the members of the Federation, expressing a hope that the Conference of 1922 would only be the first of many international gatherings in the house, which will be the Continental headquarters of the Federation. Among the entertain-

ments provided by the French Committee were receptions at the Sorbonne, where the delegates were received by M. Appell, Rector of the University, and at the Cercle de la Renaissance, excursions to Provins, Beauvais, Rheims and other places of interest, and a special performance of Molière's "L'Avare," with M. Dullin in the chief rôle.

But beyond the personal friendliness which ensured the right atmosphere for the various discussions, the delegates may well be satisfied both with the progress and the outlook of the Federation as revealed at the Conference. The university women of America, Canada and Great Britain, who founded the Federation three years ago, have been joined by their colleagues in Australia, Austria, Belgium, Czecho-Slovakia, Denmark, Finland, France, Holland, India, Italy, Japan, Norway, New Zealand, Spain and Sweden. In all these countries federations of university women are actively at work to promote the ideals of the Federation, to provide hospitality for travelling members, to raise funds for international scholarships, to assist the interchange of teachers. In addition each federation has its national work to perform in securing for women both the opportunity for higher education and the possibility of a fair chance of a successful career at the end of it. The reports of the delegates on the work of the federations were extremely varied and interesting. They were followed by some discussions on the present position of