

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

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

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

(To be continued.)

UNA M. SAUNDERS.

CHRISTMAS WITH THE MIGRANTS IN FOUR PORTS.

(Compiled from Reports.)

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

Cherbourg.

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

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

Christmas at Le Havre.

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

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

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

International Club, London.

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

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

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

Christmas on Ellis Island.

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

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

JVS SVFFRAGII.

THE INTERNATIONAL WOMAN SUFFRAGE NEWS



THE MONTHLY ORGAN OF THE INTERNATIONAL WOMAN SUFFRAGE ALLIANCE.

Volume 17.

No. 4.

PRICE 6d.

JANUARY, 1923.

Annual Subscription, 6/-

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

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

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

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

Women Members of Parliament will tell of their work in the Legislatures of many nations; women from Eastern nations will set forth the great progress made in their countries. The Congress will make practical plans for giving help internationally to the women of the unenfranchised countries in their efforts to secure the political vote. Special sessions will deal with the question of Equal Pay and Right to Work; Moral Questions; Nationality of Married Women; the Economic Position of the Wife and the Illegitimate Child; the relation of enfranchised women to the political parties, and what enfranchised women can do to forward the programme of the Alliance; and decisions will be taken to outline the future policy of the Alliance.

The vote is our first objective; but much remains to be done before, unhampered by shackling prejudice and sentimental taboo, women are really free to share equally with men in all spheres the responsibilities of building up a better world.

Come, therefore, all who care for the honour and freedom of women, to lend your aid in the great campaign of the Latin women; and here, in the Eternal City which saw the dawn of European civilization, affirm your belief in the greatness of woman's contribution to the ideal of a civilization which shall be world-wide and founded on a basis of justice and equality.

CARRIE CHAPMAN CATT, *President.*

M. DE WITT SCHLUMBERGER, *1st Vice-President.*
CHRYSYAL MACMILLAN, *2nd Vice-President.*
ANNA LINDEMANN, *3rd Vice-President.*
ANNA WICKSELL, *4th Vice-President.*
MARGERY CORBETT ASHBY, *Recording Secretary.*

KATHERINE DEXTER McCORMICK, *Treasurer.*
ELEANOR RATHBONE.
ANTONIA GIRARDET-VIELLE.
MARGHERITA ANCONA.
ADELE SCHREIBER-KRIEGER.

CONGRESS INFORMATION.

Delegates.

Each affiliated National Association or group of affiliated National Associations has the right to be represented by twelve delegates and twelve alternates, and each affiliated National Committee has the right to two delegates and two alternates.

Delegates have the right to speak and vote. Alternate delegates take the place of delegates who are absent, and only when so acting have the right to speak and vote.

Fraternal Delegates.

Women's international organizations and national associations which support the object of the Alliance and are recommended by the National Affiliated Societies in their respective countries, have the right to send two fraternal delegates. The Executive Board has power also to admit societies not so recommended.

Honorary Associate Members and Visitors.

Honorary associate members and visitors may attend the Congress.

Fees.

All delegates, honorary associate members, and visitors to the Congress, with the exception of delegates appointed by Governments, pay a fee of 20 lire.

Credentials.

Delegates representing societies should bring credentials signed by the president or secretary of the society authorizing them so to act.

Correspondence.

All correspondence, fees and donations should be sent to Headquarters, 11, Adam Street, Adelphi, W.C. 2, before April 15, 1923; thereafter to the Congress Secretary, Palazzo dell'Esposizione, Via Nazionale, Rome.

IMPORTANT NOTICE.

The Italian authorities have very kindly promised to give special rates on the railways and a partial or total remission of charges of admission to the public galleries in Rome to members of the Congress who receive an invitation card from the Italian Committee. Those who wish to take advantage of this offer must send their Congress fee of 20 lire to the Headquarters Secretary, 11, Adam Street, Adelphi, London, W.C. 2, in time for Headquarters to communicate with Italy, and the invitation card to be sent to the applicant's address.

No applications for these special cards can be dealt with if received at Headquarters in London after April 15.

After this date the application form, with the Congress fee, should be presented by the delegate or visitor at the office of the Congress in Rome, Palazzo dell'Esposizione, Via Nazionale.

Cheques to be made payable to the International Woman Suffrage Alliance and crossed "Barclay & Co."

FRANCE AND THE CONGRESS.

Paris, le 22 décembre 1922.

CHÈRE MRS. ABBOTT,

Vous me demandez mon opinion sur notre prochain Congrès de l'Alliance qui doit avoir lieu à Rome en mai 1923.

Je l'attends avec une grande joie et je l'envisage avec une grande espérance.

Je compte que nous y viendrons nombreuses et que les pays latins y seront bien représentés.

Maintenant que nos sœurs aînées en suffrage, les femmes scandinaves, les femmes anglo-saxonnes et celles des pays germaniques, ont acquis la plupart de leurs droits, il importe que le travail de l'Alliance soit surtout dirigé en vue du succès dans les pays latins, et que nous adoptions dans notre constitution ce qui pourra être nécessaire pour le bien de notre cause.

Depuis notre échec de 22 voix seulement au Sénat français, nous recommençons la lutte à la Chambre des Députés avec un courage toujours plus ferme. Nos amis

présentent un nouveau projet de loi pour remplacer celui qui a été repoussé, et la Commission du Suffrage universel a reçu, le 20 décembre, avec une grande bienveillance, notre importante délégation suffragiste.

Le Président de la Commission a bien voulu nous faire espérer la discussion du projet de loi par la Chambre pour février ou mars et il nous donne bon espoir pour le succès du projet.

Sans pouvoir rien garantir, puisque "les femmes proposent et les hommes disposent," nous espérons que les Françaises n'arriveront pas au Congrès les mains complètement vides et que sous le beau ciel de Rome elles viendront prendre, auprès de leurs compagnes de Congrès, de nouvelles forces pour poursuivre le succès complet.

La Présidente de l'Union française pour le Suffrage des Femmes :

DE WITT SCHLUMBERGER.

All Roads Lead to Rome.

BIRTH CONGRESS OF THE INTERNATIONAL WOMAN SUFFRAGE ALLIANCE,

Rome, May 12th to 19th, 1923.

"Woman's place is the World; her sphere, the highest she can attain to."

IL MINISTRO DEGLI AFFARI ESTERI
(London).

December 9th, 1922.

MADAM,

In reply to your letter of the 8th instant, I am sorry that owing to pressure of work I am unable to spare the time for an interview for the Alliance.

I will, however, be very glad to receive a deputation of the Alliance in Rome next May.

Yours truly,

(Signed) MUSSOLINI.

J'attends notre prochain Congrès avec une grande joie et je l'envisage avec une grande espérance.

DE WITT SCHLUMBERGER
(First Vice-President, I.W.S.A.).

"Tis well! from this day forward we shall know
That in ourselves our safety must be sought;
That by our own right hands it must be wrought;
That we must stand unpropped or be laid low."

MILLICENT GARRETT FAWCETT.

Every friend of Woman Suffrage present at the Rome Convention helps the Italian women's fight and the woman's movement everywhere.

Let none who can be there miss the opportunity.

CHRYSYAL MACMILLAN
(Second Vice-President, I.W.S.A.).

ROME CONGRESS.

DRAFT PROGRAMME.

HOTEL QUIRINAL, ROME.

Wednesday, May 9, and Thursday, May 10, 1923.

Meetings of the Board of Officers.

Friday, May 11, 1923.

Meeting of the International Committee.

Saturday, May 12, 1923.

Conferences under auspices of Standing Committees.
[Hours 9 to 12, 2 to 5.]

- 1.—*Equal Pay and Right to Work.* Women's pay and opportunities in all countries, under the headings: Industrial, Civil Service and Professional, including laws preventing women's work in trade, the legal profession, civil service, etc.
- 2.—*Moral Questions.* Chairman: MME. DE WITT SCHLUMBERGER. The discussion will include consideration of the equal moral standard in connection with recent legislation on the compulsory notification and treatment for venereal disease, self-disinfection and ablation centres.
- 3.—*Nationality of Married Women.* Chairman: MISS C. MACMILLAN. Bills proposing to give married women the right to their own nationality in the Parliaments of Canada, France, Germany and Great Britain. Discussion of a draft international agreement to be submitted to the Governments of all nations.
- 4.—*Maintenance of Motherhood and the Illegitimate Child.* Chairman: MISS ELEANOR RATHBONE. Including reports from many countries on maintenance and its legal enforcement; the right of wives to a share of their husbands' income; State or municipal allowances for mothers and widows; the position of the illegitimate child in relation to its parents and the State.

Sunday, May 13, 1923.

Meeting of the International Committee to consider:—

- (a) Appointment of Interpreters.
- (b) Adoption of Programme.

Evening: Informal Reception by the Board of Officers to Delegates and the Italian Committee.

PALAZZO DELL'ESPOSIZIONE, VIA NATIONALE, ROME.

Monday, May 14, 1923.

FORMAL OPENING OF CONGRESS.

MRS. CARRIE CHAPMAN CATT presiding.

9-9.30 a.m. Seating of Delegates.

- 9.30 a.m. 1.—Convention called to order.
2.—Report of Admissions Committee. Mrs. Anna Wicksell, Chairman. (To be printed.)
3.—*Italian Greetings:* The Federazione Italiana; the Roman Suffrage Committee, etc., etc.
Response from the Convention.
4.—*President's Address.* MRS. CARRIE CHAPMAN CATT. (Translated and distributed beforehand.)

3 p.m. MRS. CARRIE CHAPMAN CATT presiding.

- 1.—Convention called to order.
- 2.—Resolutions from the four Conferences.
- 3.—Reports from:—

(a) Conference on Equal Pay and Right to Work.

(b) Conference on Moral Questions.
(These proposals can be rejected or accepted, but cannot be amended.)

5 p.m. Social Function.

Evening free.

Tuesday, May 15, 1923.

MRS. CARRIE CHAPMAN CATT presiding.

9.30 a.m. 1.—Convention called to order.

2.—Minutes.

3.—Reports from:—

(a) Conference on Nationality of Married Women.

(b) Conference on Maintenance of Motherhood and the Illegitimate Child.

(These proposals can be rejected or accepted, but cannot be amended.)

Expedition and luncheon tendered by the Italian National Committee.

Evening Session:—

Convention called to order.

Amendments to Constitution.

Report of the Board of Officers (MRS. CORBETT ASHBY, Secretary). (To be printed.)

Report of the Treasurer (MRS. STANLEY McCORMICK). (To be printed.)

Recommendations from International Committee for action by the Congress (MRS. CORBETT ASHBY, Secretary).

Report of Editor of *JUS SUFFRAGII* (MRS. ELIZABETH ABBOTT). (To be printed.)

Report of Headquarters Committee (Headquarters Secretary). (To be printed.)

Report of any other Committee. (To be printed.)

Compiled Report of all Auxiliaries (MRS. CORBETT ASHBY). (To be printed.)

Consideration of recommendations of International Committee:—

- 1.—Concerning conduct of Convention.
- 2.—Concerning amendments to Constitution.
- 3.—Concerning work of the Alliance.
- 4.—Concerning future administration.

Wednesday, May 16, 1923.

MRS. CARRIE CHAPMAN CATT presiding.

9.30 a.m. Convention called to order.

Minutes.

Necessary business.

Adjourn.

10 a.m. Conference of Enfranchised Women. ANNIE FURUHJELM presiding.

Morning Session: Women and Political Parties.

(a) Should women form a women's party?

(b) Should women join existing political parties?

(c) Is it desirable to increase the number of women M.P.'s? If so, how may it be accomplished?

(d) Should women have special organizations for the election of women candidates?

(e) What can be done to stimulate the interest of women voters in politics?

3 p.m. Afternoon Session: What action ought women in enfranchised countries to take to bring into force the resolutions passed by the International Woman Suffrage Association, especially on such subjects as slavery?

Evening. ANNIE FURUHJELM presiding.

Addresses by Women M.P.'s, including ANNIE FURUHJELM.

Also: Meeting of Government Delegates either morning or afternoon.

Thursday May 17, 1923.

MRS. CARRIE CHAPMAN CATT presiding.

9.30 a.m. Convention called to order.

Minutes.

Unfinished business.

New business.

Nominations for the election of Officers.

3 p.m. Conference of Unenfranchised Women. MME. SCHLUMBERGER presiding. (Programme to be formulated.)

9 p.m. Public Meeting: Propaganda for Unenfranchised Countries.

Friday, May 18, 1923.

MRS. CARRIE CHAPMAN CATT presiding.

9.30 a.m. Convention called to order.

Minutes.

Election of Officers.

Unfinished business.

Resolutions.

Speeches from countries not otherwise appearing in Programme.

Vote of Thanks.

3 p.m. Either Convention in session to complete business or Executive Committee in post-Convention session.

9 p.m. Public Meeting, MRS. CARRIE CHAPMAN CATT presiding.

The Women of all Continents: Europe, Asia, Africa, Australia, North America, South America.

Inauguration of new Board.

MRS. CATT'S Farewell Speech.

(In view of Mrs. Catt's retirement from the Presidency of the Alliance it is desired to make a special feature of this meeting by holding it, if possible, in one of the historic sites of Rome.)

EQUAL MORAL STANDARD SECTION.

NEW LAW FOR COMPULSORY EXAMINATION AND TREATMENT FOR VENEREAL DISEASE IN CZECHO-SLOVAKIA.

THE new law is for compulsory treatment and compulsory examination wherever there is danger of infection. Poor people can be treated at the public expense. The authorities are notified by the doctor or by the head of the medical institution when the patient disobeys the medical instructions and endangers in that or some other way the health of other persons, etc. As a rule the professional and official secret is inviolable, and everything is to be avoided that could bring the person afflicted with the disease into discredit. The law provides for the sex education of minors and for proper instruction of adult persons. The associations concerned with hygiene have to co-operate for that purpose with insurance companies and with the Press.

The law abolishes all police regulations and administrative measures aiming at supervision of prostitution. It provides for establishing institutions where professional prostitutes could find a home and prepare for a better sort of life.

Transgressors of the law are punished by fines or imprisonment. The law takes into account the motive in cases of communication of infection, and the punishment varies accordingly. The law establishes an equal moral standard for men and women. Military men are under the jurisdiction of military courts.

Czecho-Slovak women advocated abolition when still under Austrian rule; the present President, Dr. Masaryk, took a very great interest in the question and brought a petition before Parliament in Vienna. In the new Republic women submitted a resolution in favour of this law in 1919; they were for an equal moral standard, for compulsory treatment and prevention of venereal diseases. Especially the women M.P.'s belonging to the National Socialist party showed a very great interest in this question (Miss Zeminova and Mrs. Stychova). The details of the law were worked out by the Ministry of Public Health, and the Bill came before the Senate in 1921, and was passed by the same and by Parliament in 1922. In committee stage it was reported on by Mrs. Stychova; she attacked chiefly one paragraph of the law which states that prostitution carried on in a professional way is not criminal, and said that she would have to resign if this paragraph, objected to by other women, too, could not be cancelled. She succeeded; it was cancelled. She expressed the hope that all women would join hands in their struggle against prostitution, emphasized the connection of this struggle with the principle of equal pay for equal work, with the question of emigration of women, etc. Mrs. Stychova

distinguishes very rightly prostitution (which she condemns entirely) and illegitimate sexual intercourse. She wants to have the rights of unmarried mothers acknowledged, especially if they are women of good character who were prevented by circumstances from contracting a legitimate marriage.

The necessity of giving children sex education was stressed by her and especially by Miss Sychrovova (Social Democrat). The women deputies wanted to have the importance of sex matters emphasized, although they did not want to have them dealt with from the religious point of view.

F. PLAMINKORA.

Prague, October 2, 1922.

[We append the most important articles of the new Czecho-Slovakian Law dealing with Venereal Disease.]

Projet Gouvernemental (loi du 11 Juillet 1922, relative à la lutte contre les maladies vénériennes).

PREMIÈRE PARTIE.

MESURES PROPHYLACTIQUES POUR COMBATTRE LES MALADIES VÉNÉRIENNES.

2. Obligation de se faire soigner.

Toute personne atteinte d'une maladie vénérienne, qui se trouve en période de contagion, est tenue de se faire soigner par un médecin autorisé à exercer son art (loi du 15 juillet 1919, No. 419 du *Bulletin des Lois et Ordonnances*) et ce ou à titre privé, ou dans un établissement médical.

4. Examen médical obligatoire.

Toute personne accusée de contravention ou de délit relatif aux par. 2, 6, 19, 20, No. 1, par. 21 et 22 de ladite loi, est tenue, s'il y a lieu de la soupçonner atteinte d'une maladie vénérienne, de se soumettre, sur l'ordre des autorités publiques, à un examen médical.

Une personne dans ce cas peut être, en conséquence, placée dans un établissement médical. Il doit être procédé aussitôt que possible et avec ménagements pour la réputation de la personne visée. L'autorité publique (par. 14) peut prendre les mesures provisoires nécessaires pour prévenir le danger de contagion.

5. Traitement obligatoire dans les établissements médicaux.

S'il y a danger, en raison de son mode de vie ou de la non observation des prescriptions médicales, qu'une personne atteinte d'une maladie vénérienne transmette sa maladie à d'autres personnes avec lesquelles elle est en relation, elle peut être, sur l'ordre de l'autorité publique (par. 14), placée dans un établissement médical public et y être retenue jusqu'à la guérison des accidents contagieux.

6.

Examen médical complémentaire.

Toute personne atteinte de maladie vénérienne est tenue, même après la fin du traitement, sur ordonnance du médecin ou sur ordre de l'autorité publique (par. 23), de se soumettre, à des périodes fixées, à un examen complémentaire, si la mesure est nécessaire en raison du danger de contagion ou du caractère et du cours de la maladie ou du mode de vie du malade.

7.

Devoirs du médecin traitant.

Le médecin traitant une personne atteinte de maladie contagieuse est tenu :

1. de faire une déclaration écrite (par. 24) aux autorités publiques

a) si le malade n'observe pas ses prescriptions ou, pour toute autre raison, s'il en résulte un danger de contagion pour une autre personne ;
b) ou si le malade interrompt le traitement et ne fait pas la preuve qu'il est traité par un autre médecin ou dans un établissement médical ;
c) ou s'il ne satisfait pas aux obligations mentionnées dans le par. 6 ;

2. de s'enquérir auprès du malade des sources de contagion et de transmettre les communications du malade, si elles sont précises, aux autorités publiques (par. 24) ;

3. d'avertir le malade du caractère contagieux de sa maladie et des pénalités qu'il encourt au cas de transmission de la maladie (par. 19), de l'avertir éventuellement avant la conclusion d'un mariage et de lui remettre une instruction imprimée, qui sera, dans ce but, fournie gratuitement aux médecins par les autorités publiques (par. 24).

En ce qui concerne le traitement dans les établissements médicaux publics, ces devoirs incombent aux chefs de ces établissements (cliniques).

8.

Déclaration des maladies vénériennes.

Le Ministère de l'hygiène publique et de la culture physique a le droit de demander aux médecins et aux établissements médicaux publics, chaque fois qu'il le juge nécessaire, une déclaration des maladies vénériennes, sans dénomination des noms des malades.

12.

Instruction sur les maladies vénériennes.

L'administration de l'État (par. 30) prendra les mesures nécessaires pour que les jeunes gens âgés (1) de 16 ans révolus et la jeunesse quittant les écoles soient instruits à l'école — par des personnes autorisées (2) et d'une façon appropriée à leur âge — de la vie sexuelle et du danger que présentent les maladies vénériennes (3) et la prostitution ; elle prendra également les dispositions nécessaires pour que soit commencée, dans une large mesure, l'instruction générale du public sur les maladies vénériennes par la voie de la presse (4).

DEUXIÈME PARTIE — LA PROSTITUTION.

13.

Suppression des mesures de réglementation.

Toutes les mesures de police et d'administration réglant jusqu'ici le contrôle de la prostitution sont abolies.

14.

Les maisons publiques sont supprimées ; l'établissement et le maintien des maisons publiques sont interdits et punis conformément aux stipulations des lois pénales relatives au proxénétisme.

15.

Etablissements de correction pour prostituées.

L'administration de l'État (par. 30) se chargera, en cas de nécessité, de procurer des établissements qui offriront aux prostituées professionnelles un refuge temporaire et une occasion de se corriger.

16.

Les personnes des deux sexes, jusqu'à l'âge de 18 ans, qui mènent une vie sexuellement dépravée, doivent être l'objet des soins les plus vigilants de la part des agents de l'administration publique, et, en cas de nécessité, des mesures appropriées à leur correction doivent être prises conformément aux stipulations de la loi.

(1) Dans les écoles.
(2) Spécialement par les médecins d'écoles ou autres médecins institués pour ce but.
(3) Et la protection contre elles.
(4) En coopération avec la prévoyance sociale et corporations hygiéniques privées.

TROISIÈME PARTIE.

18.

Santé menacée ou ruinée par les maladies vénériennes.

Toute personne qui, du fait de sa négligence, met par cohabitation ou par tout autre moyen une autre personne en danger de contagion vénérienne, commet un délit punissable par le tribunal et qui sera puni d'une amende de 50 à 10.000 couronnes ou d'un emprisonnement de 1 jour à 1 mois.

Toute personne qui, par cohabitation ou par tout autre moyen, met sciemment une autre personne en danger de contagion vénérienne, commet un délit punissable d'un emprisonnement de 1 mois à 8 mois.

Si la personne mise en danger est époux, fiancé, compagnon ou compagne du délinquant, ce dernier est poursuivi par une accusation publique, mais seulement sur la plainte de la personne mise en danger. S'il n'est pas porté de plainte au tribunal ou près du ministère public dans un délai de trois mois à dater du jour où la personne ayant le droit de la faire a eu connaissance du délit et de la personne du délinquant, il ne peut être intenté une action de poursuite.

Toute personne qui cause à dessein la contagion vénérienne d'une autre personne est punie, d'après les stipulations de la loi relative aux dommages corporels graves (art. 154-156 du code pénal du 27 mai 1852, No. 117 du code impérial et art. 303-306 de la loi pénale, art. V, de l'an 1878).

Si l'action a été commise par esprit de lucre, on peut dans tous les cas, ajouter à la peine de l'emprisonnement une amende de 100 à 10.000 couronnes.

20.

Provocation à la prostitution.

Un délit punissable par le tribunal est commis par :

1. Toute personne qui, dans un lieu public, provoque ou s'offre à la prostitution d'une façon susceptible de causer du scandale ou de blesser la morale.

2. Toute personne qui cherche à entraîner à la prostitution une personne n'ayant pas encore atteint la seizième année.

Les peines sont en ce cas un emprisonnement de 1 jour à 1 mois ou une amende de 50 à 10.000 couronnes, et, si l'action a été commise professionnellement, une réclusion de 15 jours à 6 mois ; en outre peut être imposée une amende de 50 à 10.000 couronnes.

Si l'action est soumise, conformément aux stipulations des lois pénales générales, à une peine plus sévère, celle-ci sera appliquée.

21.

Prostitution attentant à la morale publique.

Toute personne pratiquant la prostitution d'une façon qui porte atteinte à la morale des habitants de la maison ou des voisins sera punie d'un emprisonnement de 1 jour à 1 mois ; et s'il a été aussi offert intentionnellement un spectacle portant atteinte à la moralité de la jeunesse, d'une réclusion de 15 jours à 3 mois.

NOTIFICATION AND COMPULSORY TREATMENT OF VENEREAL DISEASES.*

By DOUGLAS WHITE, M.A., M.D.

THE public has now, happily, been aroused to the magnitude of the problem of venereal diseases and to a sense of their menace to our national well-being. But in the anxiety for their elimination there is a danger of too great readiness to adopt any method which offers an illusive prospect of success. The psychology of sex is a profound thing and obvious remedies are not always effective.

Notification of venereal diseases is an obvious means of remedy ; it finds favour with many both inside and outside of the medical profession. In this paper I desire to examine its claims on our confidence. For myself, I place no trust in it at all.

The case for conditional notification is, briefly, that large numbers of people of both sexes are now obtaining treatment at public expense, but a considerable proportion are discontinuing their courses before they are cured, or even before they are certainly non-infective. This involves both waste of public money and injury to public health. It is not proposed to notify every patient by name and address, but only such patients

* An abridged form of an article which appeared in *The Shield*, November, 1922.

as fail to carry on their treatment until discharged. Compulsion would be brought to bear on notified patients to continue their treatment till the full benefit is obtained.

The proposal involves a radical alteration of our British system. The method adopted in this country since 1917, when for the first time these diseases were taken seriously in hand, has been voluntary and educative ; it is not perfect ; it is capable of extension and improvement ; but it is more than doubtful whether it would not be wrecked if an attempt is made to graft compulsion on to education.

Now notification has been so widely adopted for certain other diseases, and has so large a reputation (not always justified) for good results, that I think Sir Clifford Allbutt was right in saying lately that those who oppose the notification of venereal diseases must shoulder the onus of showing that in this case notification would be ineffective. The whole of the English-speaking world outside of Great Britain has adopted some variety of notification—including most of the Dominions and the United States. It seems to be for those who object to it to explain why it should not be adopted here also. I accept the challenge and enlist in the ranks of opposition.

Notification is apt to be regarded as in itself an end, whereas in fact it is, at best, only a means to an end ; even as a means it has varied very greatly as a disease-eliminator. Its value depends on the differing methods of spread of different diseases. In enteric fever, notification is of value, because it enables the health authorities to track local epidemics to their source in water or milk supply or to some carrier. In the case of smallpox, by notification we can isolate patients and contacts, and so nip in the bud any threatened outbreak. In certain other infections, such as measles and whooping-cough—must deadly complaints in young children—notification appears to be quite useless, because the infection is spread before the disease is discovered. If, then, the value of notification depends on the nature of the disease, are venereal diseases of a nature amenable to the process of notification ?

Let it be quite clear that this is not a question of moral principle, but of social expediency ; of whether notification, in the working, would do more good or harm. We are all anxious to destroy venereal diseases ; we have no use for them—none whatever ; but some of us sincerely doubt whether we shall advance even one step by means of compulsory legislation. If every infected man and woman could be hospitalized, voluntarily or compulsorily, till non-infective and then released healthy, I think we should all favour such a handling of the matter. But such a project is impracticable. Medical categories do not exhaust the significance of venereal ailments : their fundamental features are social and psychological.

These diseases differ from others in some important points.

With other diseases, prolonged treatment, beyond the period when the patient feels well, is rare ; quarantine after subsidence of symptoms is short, except in the case of a limited number of " carriers " of enteric, diphtheria and the like ; irritation is not caused to the patients by the appearance of unreasonable detention. With syphilis and gonorrhoea it is otherwise. Long courses of treatment are necessary ; the patient has to return at intervals for a period of months or even years after he feels perfectly well. And this, if it stood alone, makes the success of notification problematical. It does not stand alone.

Syphilis and gonorrhoea differ from all other infectious diseases in that they are the result of anti-social conduct. Every case of venereal disease, in this country at least, has behind it a not far distant pedigree of vice. The individuals affected are very often perfectly innocent—mostly women, children, doctors and nurses—but there is the pedigree behind. Therefore the idea of shame attaches to these diseases ; not because there is anything shameful in the diseases themselves, but because they are symbols of vice. The shame is the shame of vice, not of disease. Yet a stigma does in fact attach to

these diseases which does not obtain in others. The prejudice which originally attached to the notification of other diseases rapidly died out, as it had no rational basis ; patients did not resent the breach of medical secrecy in enteric and smallpox—it meant nothing to them ; but in venereal disease there is a permanent rational basis of fear—the fear of exposure to shame or suspicion of shame. Such shame is a real and effective psychological factor ; between man and man in some grades of society it is relatively weak ; but it is powerful in every social grade as between the two sexes ; men are afraid of their women-folk ; women are both afraid of men and desperately afraid of their own sex. The fear of publicity, which already prevents many patients from seeking treatment, would be intensified by notification.

I propose, now, to lay before you the reasons why I believe the system would not work in practice.

The foundation-stone of most Notification Acts, where they are in force, consists of the clause—generally at the beginning—ordaining that every person affected with venereal disease must apply for treatment within a limited time (often three days) to a qualified practitioner. Penalties are attached for non-compliance. This particular enactment is wholly inoperative. I know of no single case where anyone has been punished for non-compliance ; I think no prosecution has ever been in court. The reason is perfectly obvious. A patient cannot be called upon to diagnose his own disease. Ignorance of the nature of his disease would always be a sound defence, and in very many cases a true one. Yet the provision is a logical necessity. It is as fundamental in practice as it is in theory. " The difficulties to be overcome," says the *Australian Medical Journal* (September 20, 1919), " consist in the discovery of the existence of every case." " Grave doubts have been entertained from the first whether the authorities would be strong enough to apply the punitive clauses with sufficient rigour to compel people to obey the law." The foundation of the Act is unsound ; it must be buttressed. So a place is found for the informer, since some people will not declare their own disease.

Thus in certain places the authority may act on " reasonable suspicion," such suspicion resulting from information received ; in others it is sought to use the special knowledge of the treating physician, in order to sweep infected persons into the net of compulsion.

Such provisions are a confession of failure to compel people to bring themselves under treatment.

A similar failure is now apparent of those clauses—existing in practically all compulsory Acts—which penalize the knowing transmission of disease. The provision is very attractive—it once was so to myself—but it is totally inoperative. I am not aware of the success of any prosecution in any country. The reason again is quite clear. You have to prove that A. actually infected B. ; then you have to prove that A. knew at the time that he or she was in an infective condition. The prosecuting party would also be involved in publicity. So the law remains a dead letter.

And here I wish to emphasize the uselessness of passion legislation for the purpose of education. People who ought to know better often say, when the objecting of inoperativeness is urged against any proposed legislation : " Oh, but its educative value would be immense." That is sheer nonsense. A law against known abuses is only educative so far as it is operative. If inoperative, it either becomes forgotten, or, if not forgotten, it tends to bring not only that law, but all law, into contempt. The knowing transmission of venereal disease is a wicked and brutal crime (in a social sense) ; yet it is an error to make it a statutory crime unless there are means of enforcing the penalty.

But we must return to the main theme. We have seen that it is difficult or impossible to force people to present themselves for treatment. But, say the advocates of notification, we do not seek to compel everybody to come for treatment ; we only want those who are treated to be forced to continue until cured.

Now it is most important that treatment should be continued till the best results have been attained. None can deplore more than myself the failure of large numbers to continue till cured, or even till non-infective. But how is that lamentable condition to be remedied? It must be either through compulsion or education. In this country education has effected much in the last five years. A large and increasing proportion of patients complete the tedious process of treatment and go out cured. Sir George Newman, Chief Medical Officer of the Ministry of Health, assures us that the majority of cases of syphilis do not leave until they are non-infective. Moreover, that the lack of continuity is gradually being remedied is shown by the persistent increase of attendances per patient, which have risen successively, during the period 1917-21, from 7 to 8, 10, 15 and 20. In these records there is no case for panic, or despair of voluntary and educative methods.

Suppose, now, that people are notified as discontinuing treatment. What are we going to do? We must fine or imprison or detain in hospital. The latter only can produce the desired result. Our present hospital system is all against forced detention. Some new system would be required. "But," you may say, "the law would seldom be brought into operation; the knowledge of consequences would be sufficient in the great majority of cases." A similar claim, I know, is made, e.g., in Canada, that the effect of the law is out of all proportion to the cases actually prosecuted. This, I admit, sounds a forcible contention; it depends upon the interaction of law and education. But education can be, and in this country is being, carried out without the backing of law. And I venture to think that education, creating a force within, plays a far more powerful part than laws, whose force is external. The necessity of education is loudly proclaimed even by the strongest advocates of compulsion. I believe in the power of education; I believe little in the power of coercive legislation. Where education is lacking, legal coercion (in this respect) is inoperative; where education is general, coercion would be unnecessary. But more: I incline to think that the two are antipathetic and mutually injurious. Education aims at freedom with responsibility; coercion takes away freedom and discourages responsibility. Coercion should not be applied till other means have demonstrably failed; and I say with confidence that, up till the present, our educative policy, without compulsion, has produced at least as good and, in my opinion, far better results than the coercive legislation of the Dominions. There is some reason to believe that the prevalence of syphilis has already been reduced, although here—as elsewhere—a great mass of gonorrhoea is still untouched. I know of no place where the number of cases treated at clinics is so great in proportion to the population as in Great Britain, with the possible exception of Victoria (Australia); while the proportion of cases notified for discontinuance in countries where notification exists is suspiciously small. From what I have said, it would appear that, so far at least, notification has not secured in any country a larger or a longer attendance at clinics than has the voluntary system in England.

Let us now direct our attention to certain very real dangers which beset any compulsory enactments in dealing with these diseases.

The first is the danger—indeed, as I regard it, the certainty—that by notification, even conditional, infected persons will be deterred from seeking treatment at all; especially such persons as do not realize the serious nature of their complaint. This seems to me so obvious as to need no proof. I ask anybody to imagine how their own mind would work. Compulsion in the offing *must* make people, even when well informed, less willing to submit to a course which may, even apart from their own fault (illness, enforced absence, or what not), bring them under notice of the public authority. I know well that practically all those who are responsible for the administration of such laws deny that concealment results. How can they prove a

negative? They only have concern with the actual cases which do present themselves; in regard to those who do not, they have no more knowledge than you or I. The fact that in many places the numbers seeking treatment have increased is so far satisfactory; all States have endeavoured to educate as well as to notify. The question is whether the numbers would not have increased more and more rapidly if compulsion were absent. In this respect the opinion of administrators has no more value than that of any other intelligent observer.

Here again let me insist that in all venereal diseases immediate treatment on first appearance of symptoms is of final importance; anything which would cause hesitation or delay should be swept out of the way. I put it to your common sense that the possible prospect of publicity, even if remote, is bound to operate towards hesitation and postponement. Even apart from publicity there would be a hesitation to place oneself in the doctor's hands for a period which would then be at the discretion, not of the patient, but of the doctor; and that period is often necessarily long.

The second danger to which I would refer is one of special interest to women. I refer to the possible development of differentiation between the sexes, specially in the actual application of compulsory measures. The tendency is a natural one, in view of the traditional idea that women are more efficient agents than men in the transmission of disease, inasmuch as there are in civilized countries less women than men of loose sexual habits. In one sense this idea is based on truth; for women disseminate disease more intensively than men. But the only difference lies in the intensive character; the women are not the cause of disease any more than the men. Put all prostitutes out of commission to-day, and in a month or two there will be another army of them, infected by men. Yet the feeling is against the woman as the chief offender against public health. If the laws of any country give scope for denunciation, it is certain that more women will be denounced than men, though their numbers are fewer. Safeguards tend to disappear; the door is opened to blackmail and its evil accompaniments. You may say: "Anyhow, it is a very good thing to get infective women laid by the heels." But you do not even get that; for by simple means infected women can in many cases render proof of their infectivity difficult, if not impossible. Furthermore, the denunciation, even where made in good faith, may be quite mistaken. A fornicator is often quite wrong in his suspicion of the source of his disease. Any steps which facilitate denunciation make for cruel injustice, especially to women.

It is not claimed that notification, as practised in the Dominions, *must* lead to differential treatment of the sexes. The tendency to sex-discrimination is not everywhere pronounced. In many places the figures given do not imply any sex-discrimination at all; in some the figures do suggest it, even where there is no such design in the actual law; in Queensland, again, there are special provisions against prostitutes which directly promote discrimination. It is an abuse which may readily occur, without any intention on the part of the administration. In so far as it does occur, with or without official intention, there is reason on the side of those who roundly denounce notification as neo-Regulation. It will be the duty of women's societies in particular to oppose any such tendency with all their power, and to see that, if notification should at any time be endorsed by the Legislature, the liberties of women should not suffer unequal curtailment.

It has already been indicated that under the voluntary system sure if slow progress is being made in this country. Would that progress be hastened or retarded by recourse to compulsory methods? I do not think that the state of affairs in the Dominions, so far as they are shown by any figures to which I have access, should make us enthusiastic over coercive measures. I think, indeed, there is reason to fear that in some portions of the British Dominions there has resulted

from notification both concealment of disease and, in some parts, sex-discrimination. And this results from the conditions under which the laws operate, *not* from the intention of its administrators.

America (United States and Canada) and Australia may be taken as the principal homes of the policy of notification. As regards America as a whole, I would quote a short extract from a letter (January, 1921) from Dr. Heagarty, Chief of Venereal Disease Division of Public Health, Ottawa (for all Canada): "I may add," he says, "that the Deputy Minister of Health, Dr. J. A. Amyot, who has lately returned from the Venereal Disease Conference at Washington, found there a general feeling that there is a marked and widespread apathy in the making of venereal disease returns throughout the whole of America. . . . The returns are, and are, unfortunately, likely to be, wholly unreliable." And as regards Canada: "It is the general opinion that accurate statistics will not be available till the Acts have been in force for three to four years." And in another letter—not to myself—he says (after a full explanation of the working of the Acts): "On the whole the laws of compulsory notification and compulsory treatment, etc., do not appear to be markedly successful in preventing the spread of infection. The clinic, by rendering the greatest number non-infective, seems to be the most vital factor in the campaign."

That vital factor is operative to a higher degree, I believe, in this country than anywhere else; I venture to think that we shall cripple, not augment, its value if we introduce compulsion. I would only adduce two further facts suggesting that the actual effects of compulsion in Canada and Australia are not so good as those of our own method, even if we assume Venereal Disease to be less common there than here. First, the number of people per thousand of population presenting themselves at clinics in Canada, as a whole (according to the present data), is rather less than half of the proportion so applying for treatment in this country. Secondly, Dr. Cumpston, Director of Quarantine for the Commonwealth of Australia, regretfully admits that the compulsory measures in Australia have not had any effect whatever upon the infantile death-rate, a considerable percentage of which is universally admitted to be due to syphilis. His principal remedy is the compulsory routine examination of every pregnant woman—a further extension of coercive measures.

I am convinced that analysis of the hitherto published results of compulsory methods does not yield gratifying conclusions. Trying to envisage the problem fairly and squarely, there seems to be no clear gain from the modified notifications which it is proposed to imitate; its introduction involves vast, complex and costly administrative machinery; that complexity increases with experience, and each new phase involves a fresh whittling down of social liberties. Our voluntary method—involving education, freedom, responsibility—is not, indeed, cheap, for the State has to provide clinics at great expense, which are not as yet utilized to the full; but the compulsory method is *far more* expensive still, and, so far as I see, is less effective. Let us develop our voluntary system both in quantity and quality. We shall not suddenly stamp out syphilis and gonorrhoea—you cannot do that by compulsion either—but we shall gradually create a public opinion and a public intelligence on this subject in the light of which, with the co-operation of modern medicine and with a more enlightened conception of sexual ethics, these forms of disease will gradually cease to menace our social life.

AUSTRIA.

Beginning of Calmer Times.

THE parliamentary overture of the reconstruction work has died away. The Convention of Geneva in connection with the great financial programme which

the Government had to work out in order to create the conditions for the granting of the credits were at last accepted, after many weeks of political excitement and after long discussions with the parties, rich in various interludes. The legal settling of the programme of reconstruction was accomplished under the most violent resistance of the Social Democrats, who for reasons of tactics, only in order not to eclipse their party prestige, picked out the most efficient weapons from their well-assorted armoury of demagogic arts. That their fight was only a sham fight in order to hide their own inability to save the State was shown by their voting for the so-called "Ermächtigungsgesetz,"* a law that for the next two years deprives Parliament of its right to decide on financial operation and transfers it to the Government—the passing of which is one of the chief conditions of the agreements of Geneva, and which could get legal power only by a majority of two-thirds of the House.

The parliamentary fights being over, Austria begins to breathe more freely. In the deeply afflicted people, trust in a new future begins to dawn. But all, the fate of State and people, depends on the coming of the credits as the only possibility for reconstruction. We are happy to see a stabilization of the krone and a slow but still discernible falling of prices. And we trust that the Guarantee Powers will follow the example of England, whose House of Commons has adopted, by a speedy resolution to grant credits, an attitude which we hope others will imitate.

General Meeting of the Austrian Council of Women.

On November 18 and 19 the Austrian Council of Women held its twelfth general meeting. Fresh from the impression of the great drawbacks for the common welfare which are caused by the party-political fights for power, which especially in the last months were made painfully obvious by the fatal putting of the interests of the State and people last and party interests first, the Board of the Council decided to arrange at the same time a meeting under the title "Party Life and Public Life," with the aim of criticizing inner political conditions. The meeting was most impressive. Though, owing to the exorbitant travelling expenses, no delegate of the Austrian countries came, a large number of Viennese women assembled at the general meeting itself and at the two great evening meetings. In the first of these meetings three reports were given: "The Party Spirit in State and National Economy," by Mrs. Maria L. Klausberger; "Family and Welfare of the People," by Mrs. Fanny Freund-Marcus; and "The Thrusting Out of Women from Professions," by Mrs. Ernestine Fürth. These reports threw a strong light on the evils caused by exaggerated party politics. In the last report the new hostility against women, which, wrapped round with the cloak of economic necessities, tries to win public favour, was stripped of the effective garment; it was stigmatized as the fear of competition of men in the Civil Service, who themselves struggle against their own dismissal.

In the general meeting the president, Mrs. Hertha Sprung, appealed to the women to fight against the exaggeration of party politics and to work for the promotion of a sensible co-operation of all classes for reconstruction. The reports of the various Commissions were also given: The Commission of Peace, by Mrs. Marianne Hainisch; the Commission of the Press, by Mrs. Gisela Urban; the Commission of Health, by Mrs. Dr. Hedwig Hofmann; the Commission of Education, by Mrs. Professor Annette Pfaff, and the Commission of Prohibition, by Mrs. Dr. Julie Schall-Kassowitz.

In the evening of the same day the German Member of Parliament, Mrs. Dr. Marie Elisabeth Lüders, set forth in a lecture, which was exceedingly interesting as to its matter and most excellent in its manner, how the German women in Parliament join in common work,

* An authorization law.

setting aside all party feeling ; and how they succeeded repeatedly before important votings in influencing their male party colleagues so that the resolutions on which the women of all parties agreed could be realized.

The meeting of the Council has proved again that the Council always endeavours to promote the interests of the people and to educate women to take a share in public life.

A Reform of the Law of Pension Insurance (Pensionsversicherungsgesetz).

A law reform gives occasion to the Council to enter the lists in the interests of women. The law of pension insurance is to be regulated. In the last weeks an *Enquête* was arranged for the preparation of the new Bill. The delegates of all associations interested in this matter appeared. The Council has sent Mrs. Hildegard Meissner, Vice-President of the Association "Mädchen-Mittelschule," and Mrs. Ida Mautner, Vice-President of the Association of Working Women, as their delegates. There was a third woman, Mrs. Elvira Rott, who is the Secretary of the National-Socialistic Trade Union of Women. As there is a danger that the interests of women will be infringed in some points by this Bill, the Council has resolved to set forth the standpoint of women in a petition to the Government. The Council has also arranged at its next monthly meeting a discussion on this subject, which will be opened by the reports of the two Council delegates at the *Enquête*.

Vienna, December 14, 1922. GISELA URBAN.

WOMEN EMIGRANTS AND THE CANADIAN IMMIGRATION LAWS.

IF Canada is really anxious to attract the right type of woman to her shores—as by all accounts she is—it seems curious that she should have allowed herself to perpetrate the kind of anomaly to be found in the Canadian Immigration Regulations which came into force on January 22, 1920, an extract from which runs as follows:—

"All women from the British Isles going to Canada to settle must have an Emigration Permit from a Canadian Government Emigration Agent, unless accompanied by husband, father, mother, or such other relative as may be approved by the Superintendent of Emigration for Canada in London, England. (This regulation does not apply to Canadian citizens, tourists, or other classes of non-immigrants.)"

It should be obvious, surely, that the young woman who from choice or necessity sets off to another country to earn a living does not usually travel with a chaperon ! And to make it difficult for those who cannot produce a "male relative" (*sic*) for such a purpose is not likely to encourage the class of person which Canada, presumably, has in view. It is unnecessary, perhaps, to strain this point, yet the fact remains that though the International Woman Suffrage Alliance has written both to the Colonial Office and the High Commissioner in London in reference to the above-quoted law and the suggestion it conveys, no satisfactory answer has been received.

December 19, 1922.

NOUVELLES FÉMINISTES.

Autriche.—Le Conseil des femmes de l'Autriche vient d'avoir sa réunion annuelle.

Plusieurs conférences importantes ont été données, dont l'une critiquait fortement l'esprit politique qui embrasse simplement un parti comme n'étant pas salubre au bien national.

Une autre conférence démontrait aussi le mouvement réactionnaire contre les femmes dans la vie professionnelle.

Le Conseil a nommé aussi deux femmes déléguées pour une enquête par rapport à une nouvelle loi sur l'Assurance des pensions. Cette enquête serait pour protéger l'intérêt des femmes.

Irlande.—Nous regrettons d'annoncer la mort de Mrs. Haslam qui fut toujours grand pionnier du suffrage féministe. Elle mourut le 28 novembre, à l'âge de 94 ans, et jusqu'à la fin Mrs. Haslam prit une part active et le plus grand intérêt à l'émancipation de la femme. Le 21 novembre, juste une semaine avant sa mort, elle discutait les prochains "meetings" de la I.W.S.A.

Le Congrès de Rome (du 12 au 19 Mai 1923).—Nos lecteurs trouveront sur une autre page le résumé du programme de ce Congrès.

Les femmes émigrantes et les lois d'émigration canadiennes.—Si le Canada désire vraiment attirer sur son territoire la femme du type désirable—comme il le paraîtrait—il semble curieux que le pays ait permis l'irrégularité qui se trouve parmi les réglementations de la loi d'émigration canadienne. Cette loi fut introduite le 22 janvier 1920 et nous donnons ici l'extrait auquel nous faisons allusion :

"Toute femme appartenant aux îles Britanniques et allant au Canada pour y vivre doit avoir un permis d'émigration qui lui serait donné par un agent d'émigration canadien, à moins qu'elle ne soit accompagnée par un mari, un père, une mère ou par un parent quelconque qui serait accepté par l'agent d'émigration pour le Canada, à Londres, Angleterre. Cet ordre ne s'applique pas aux citoyens canadiens, ni aux touristes, ni aux classes non émigrantes."

Il est certain qu'une jeune femme allant dans un pays étranger, soit par nécessité ou par goût, pour y gagner sa vie, ne voyage pas avec un chaperon et ne peut pas toujours se faire accompagner par un membre mâle de sa famille. Cette clause n'est pas de nature à encourager la personne appartenant à la classe que le Canada a probablement en vue.

Il serait peut-être nécessaire de forcer cette clause, mais quoique la I.W.S.A. ait écrit au Bureau colonial et au Chef du Commissariat canadien à Londres à propos de cet article dans la loi et de l'impression que cet article donne, aucune réponse satisfaisante n'a été reçue.

Etats-Unis d'Amérique.—Miss Florence E. Allen a été nommée juge à la Cour suprême de l'État de Ohio. C'est la première femme qui reçoit cette distinction aux États-Unis.

La loi ayant rapport au gage minimum pour le district de Columbia a été déclarée comme n'étant pas constitutionnelle par la Cour d'appel du district.

Une femme, Madame Franklin White, substitut du Procureur général de l'Indiana, a rédigé une loi donnant l'égalité dans le mariage et dans le divorce, et après que cette loi aura été approuvée et révisée elle sera présentée au Congrès.

La loi défend une dispense de bans de mariage 1) à ceux qui seraient mentalement et physiquement affligés ; 2) à ceux qui seraient parents ; 3) à ceux qui appartiennent à des races différentes : a) blanc et noir, b) blanc et rouge, c) blanc et jaune.

Une autre clause de la loi serait pour légitimer les enfants naturels, ainsi que pour obtenir le divorce pour les raisons suivantes : a) L'adultère, b) la cruauté et le traitement inhumain, c) l'abandon ou défaut d'entretien pour une année ou davantage, d) la folie incurable, e) condamnation pour un crime infâme.

On nous dit que les femmes américaines travailleront à l'unanimité pour faire passer cette loi.

FRANCE.

Le Sénat français refuse le droit de vote aux femmes.

DEPUIS que le Sénat a refusé de passer à la discussion des articles de la loi relative à l'élection et à l'éligibilité des femmes, se prononçant ainsi sur le fond même du débat, on commente un peu partout cette décision et les motifs qui ont déterminé ces messieurs à la prendre.

On imagine aisément qu'une résolution de cette importance qui intéresse dix millions de pseudo-électrices

et un nombre égal d'électeurs, l'avenir de la race, partant de la nation elle-même, on imagine aisément qu'une résolution de cette importance susceptible d'accroître ou de diminuer le prestige de la France à l'étranger, n'a pas été adoptée par ceux qui avaient pour tâche de se prononcer, sans qu'ils aient mûrement réfléchi, examiné les différents aspects du problème.

Les débats, en effet, n'ont pas duré moins de quatre séances et ces messieurs ont écouté, avec une attention d'ailleurs inégale, selon que les thèses des orateurs venaient flatter ou contrarier leurs secrets desirs, les arguments présentés par adversaires et partisans du suffrage.

Ont-ils vraiment écouté ?

Il serait téméraire de l'affirmer.

Pendant que notre excellent ami, M. Louis Martin, prodiguait sa générosité et son talent à défendre notre cause, les sénateurs conversaient entre eux.

Sans doute, les propos qu'ils échangeaient n'étaient point dénués d'intérêt puisque le bruit des conversations particulières en vint à dominer la voix pourtant forte et bien timbrée de l'orateur.

Le Président de la Haute Assemblée dut intervenir.

— "Je demande au Sénat," dit-il, "de bien vouloir accorder à cette discussion tout l'intérêt qu'elle mérite. Quelle que soit la diversité de nos opinions personnelles, des arguments de la plus haute moralité et de la plus sérieuse gravité seront apportés à la tribune, qui imposent au pays tout entier le respect des orateurs."

Et un peu plus tard, il ajouta avec une force que ne soutenait plus aucun espoir :

"Messieurs, il n'est pas possible qu'une discussion de cette gravité se poursuive au milieu de conversations particulières. J'invite tous mes collègues à cesser ces conversations."

En vérité, ces messieurs avaient leur siège fait. Pourquoi auraient-ils prêté attention à l'exposé d'une doctrine qu'ils jugeaient déplorable ?

Ils possédaient, sur le sujet, des connaissances historiques, physiologiques, psychologiques, scientifiques, médicales, mondiales, dont ils voulaient bien, quand vinrent leur tour de parole, nous donner quelques aperçus.

Comme il est toujours bon d'entendre ses aînés, surtout quand ces aînés sont des hommes, de plus des hommes au cerveau puissant, gloires et lumières de la République, nous avons écouté, nous les spectatrices des tribunes, avec une attention soutenue et un très grand respect.

Et il aurait été vraiment dommage que nous n'écoutesions pas et ne profitassions pas de cette occasion qui nous était offerte de nous instruire.

Pour ma part, j'ai appris, pendant ces quelques séances, quantité de choses d'une importance extrême et me suis rendu compte qu'en souhaitant, pour mes sœurs et pour moi, le bulletin de vote, j'avais côtoyé un précepte dont je soupçonnais mal la profondeur.

D'ailleurs si ces messieurs nous ont refusé le droit de participer à la vie politique de la nation, c'est par tendre sollicitude.

Sans doute, avions-nous entendu dire que 24 États avaient déjà donné le droit de vote à 138 millions de femmes.

Mais savions-nous, en vérité, que ces pays (comme l'Angleterre, la Suède, la Norvège, le Canada, l'Australie, la Nouvelle-Zélande, les États-Unis et quelques autres) sont "précisément ceux où l'anarchie et l'irrégularité politique du gouvernement masculin font la loi." (1)

Sans doute, la femme anglaise est électeur et éligible, et lady Astor, qui est la grâce même, siège à la Chambre des Communes.

Mais cette pauvre femme anglaise, savions-nous en vérité, combien elle était à plaindre ?

"Elle n'a pas de dot, elle n'a pas toujours de beauté, et on ne lui a pas donné d'instruction. Elle s'est donc

(1) M. Alexandre Bérard, sénateur de l'Ain.

trouvée, dans son pays, sans protection familiale, abandonnée par l'homme." (1)

Car l'homme, en Angleterre, — a-t-il fait vœu de chasteté, on a négligé de nous le dire, — fuit la femme.

En voulez-vous la preuve ?

Pas une de ces petites preuves qui ne prouvent rien, mais une preuve probante, convaincante, catégorique et péremptoire ?

Vous n'avez qu'à aller "faire une petite promenade à Londres, passer par les avenues les plus fréquentées, regarder la devanture des magasins, vous y verrez que tout est fait par l'homme, et pour l'homme qui s'embarque et qui s'en va. A côté de son macferlane et de sa casquette, vous trouverez sa valise, sa canne et son fusil qui l'accompagneront dans sa vie coloniale, où il va pour chercher sa vie loin de la femme." (2)

Sans doute, la femme suédoise vote. Mais saviez-vous, en vérité, que "depuis le féminisme, le célibat est devenu une plaie sociale, et que les suédoises sont obligées d'épouser des Allemands." (3)

Sans doute, les femmes de la grande République américaine votent dans tous les États de l'Union, mais saviez-vous, en vérité, que dans ces pays "les femmes ont moins changé la politique, que la politique ne les a changées en mal." (4)

Au Colorado, le vote des femmes serait un jeu, sinon une honte... Le mariage n'est que la cérémonie préliminaire du divorce. Dans l'Orégon, il y eut, en un an, 720 mariages et 980 divorces... (5) L'indiscipline et l'exigence des femmes sont telles, qu'on a été obligé, dans la vie courante, après des essais de coéducation sexuelle, de les séparer des hommes, de faire des salles d'attente, des banques, des guichets tout à fait spéciaux parce qu'il s'est créé un véritable conflit des sexes." (6)

D'ailleurs, si la femme est citoyenne et s'acquitte, d'après M. Hugues le Roux, fort bien de ce rôle, c'est, je vais vous en dire la raison que vous n'auriez pas devinée, "parce que l'homme est ignorant." (7)

En vérité, nous ne comprenons pas très bien comment, parce que les hommes sont ignorants, aux États-Unis, les femmes en deviennent éclairées, et comment, parce que les hommes sont instruits, en France, les femmes en demeurent stupides ? Mais mon incompréhension provient sans doute de cette "sensibilité dont nous sommes affligées, qui nous rend incapable de participer aux débats du Sénat" — et même de les suivre.

Sans doute, la femme vote en Finlande. Mais saviez-vous qu' "une grande majorité des habitants de cette ville semble avoir perdu, depuis le suffrage, une partie de la 'suave raison'... La politique est pour elles le tout et la fin de la vie ; elles n'ont pas de pensée en tête sur un autre sujet, sauf peut-être le féminisme. Elles ne semblent tout à fait heureuses qu'en réunion publique, écoutant les discours politiques ou en prononçant. Aucune question politique n'est trop complexe pour la charpente de leur esprit ; elles prétendent donner sur le champ la solution des problèmes qui ont préoccupé, pendant des années, les hommes d'État les plus éminents et elles menacent de discourir à la moindre provocation." (8)

D'après ces courtes esquisses, dont la lecture certes ne sera pas indifférente aux électeurs et électrices des deux continents qui auraient mauvaise grâce à s'en formaliser, puisqu'il est bien entendu que l'homme français possède toute science et toute sagesse, on peut conclure que nos honorables ont vraiment fait preuve, à notre égard, d'une grande délicatesse et nous ont rendu "le plus signalé des services" (9) en cloignant de nous "le calice amer de la politique" (10), en refusant de nous lancer et de se lancer avec nous dans "la folle aventure" (11), en nous "refusant les mesquineries, les désillusions et

(1) M. Hugues le Roux, sénateur de Seine-et-Oise.

(2) M. Hugues le Roux.

(3) M. Labrousse, sénateur de la Corrèze.

(4) *Ibid.*

(5) *Ibid.*

(6) Thèse de M. Rieunet citée par M. Labrousse.

(7) M. Hugues le Roux.

(8) M. Barthélemy, cité par M. Labrousse.

(9) M. Labrousse.

(10) M. Régismanset, sénateur de Seine-et-Marne.

(11) M. Alexandre Bérard, sénateur de l'Ain.

les déboires des luttes de parti"(1), en nous empêchant de "prendre la mentalité de vieilles filles ayant tout le sang-froid de vieux avoués."(2)

Si nous votions, que de périls!

On viendrait brûler le confessionnal. Il y aurait des émeutes dans les églises. On scellerait la pierre tombale de la République.(3)

Et, paroles d'autant plus redoutables que leur sens en demeure mystérieux :

"L'obtention du droit de suffrage viendrait sanctionner l'assimilation des sexes."(4)

Au fond, en y réfléchissant bien, pourquoi les Françaises voudraient-elles voter?

Elles sont pour ces messieurs un objet de désir (5) et ils acceptent qu'elles deviennent leurs maîtresses.

Que souhaiter de plus?

Peut-on concevoir pour les femmes un sort plus beau et plus digne d'envie?

"Pauvres femmes," je cite M. Régismanset, président de la Commission chargée d'examiner la proposition de loi et, cela va sans dire, hostile à l'adoption de cette proposition, "pauvres femmes qui oublient qu'elles sont le plus souvent nos maîtresses et qui aspirent à devenir nos égales."

L'égalité, qu'avons-nous à y gagner?

"Nous risquons d'amoindrir notre sensibilité morale et, par conséquent d'amoindrir le goût que les hommes ont pour nous et qui est d'autant plus fort qu'il est plus caché."(6)

Bref, en insistant, nous obligerions le Français à s'enfuir aux colonies, y rejoindre l'Anglais, et il ne nous resterait plus d'autres ressources que d'épouser des Allemands, comme les Suédoises.

L'amour que nous portent messieurs les sénateurs, et qu'à plusieurs reprises ils ont bien voulu exprimer, ne va pas jusqu'à les rendre aveugles et à leur laisser ignorer nos défauts.

"Depuis l'apparition de la femme, son rôle dans l'histoire a toujours été déplorable."(7)

Il fut question du Paradis terrestre et de l'affaire de la pomme, sans qu'opposants et partisans aient pu tomber d'accord sur ce symbole, M. Louis Martin qui a l'âme généreuse voyant de la générosité dans le geste d'Eve qui tend la pomme à son époux et lui offre ainsi de partager la science qu'elle vient d'acquérir, M. Labrousse qui est peut-être méfiant, de la méfiance.

"Il suffit d'ouvrir l'histoire au hasard pour y trouver, dans les malheurs survenus, l'empreinte de toutes les gammes de la sensibilité féminine."(8)

Toutefois, on a bien voulu nous reconnaître le droit de revendiquer le souvenir de Jeanne d'Arc.(9)

Ces malheurs de l'histoire qui sont imputables à notre sexe ne provenaient pas de notre action directe dans la vie politique, puisque, pas plus qu'aujourd'hui, nous n'avions le droit d'y participer, mais de ces menées occultes qui plaisent tant à ces messieurs et qu'ils désirent nous voir continuer.

Tandis que si nous pouvions exprimer librement notre avis, ce serait "le saut dans l'inconnu."(10)

Que peut-on attendre, en effet, "des femmes impressionnables et suggestionnables, dont la vie organique est plus intense, les anémies, les congestions fréquentes, qui dominent mal leurs réflexes et leurs réactions?"(11)

Malgré ces quelques infirmités, nous ne sommes pas inférieures à l'homme, il en a été ainsi décidé. La vie, souvent, nous permet de le diriger, parfois de le suppléer. Et pour prouver une fois de plus que nous n'avions que faire du bulletin de vote pour gouverner le pays, il nous fut contée une histoire très édifiante où il était question de la politique d'un premier ministre qui semblait incompréhensible à un député. Que fit celui-ci pour en

(1) M. Labrousse.
(2) *Ibid.*
(3) M. Alexandre Bérard.
(4) M. Labrousse.
(5) *Ibid.*
(6) *Ibid.*

(7) M. Labrousse.
(8) *Ibid.*
(9) M. Hugues le Roux.
(10) M. Alexandre Bérard.
(11) M. Labrousse.

connaître les raisons? Oh, très peu de choses, il fractura le portefeuille du premier ministre, et il y trouva... un portrait de femme.(1)

Non, la femme n'est pas inférieure à l'homme. Elle sait imposer sa voix.

Mais c'est précisément ici que gît l'autre danger.

La femme est despote et nous nous acheminerions vers une "didacture épouvantable" si nos dirigeants, par un geste inconsidéré, "ajoutaient encore à la somme de liberté et d'autorité que nous savons prendre de nous-mêmes et à la somme d'obéissance que nous leur imposons."

Ce qui veut dire, en français vulgaire, pour qui ne comprend point la langue savante que lit M. Labrousse, que l'autorité maritale n'est qu'un vain mot, puisque c'est nous qui avons dressé les hommes à l'obéissance.

Si la femme française votait, l'homme ne travaillerait plus. Ne venez pas nous dire que vous n'en croyez rien, qu'il y a du travail à faire pour l'homme et pour la femme. M. Labrousse vous répondrait que c'est scientifique, donc vrai, et que vous n'y entendez goutte.

"Si l'évolution s'accroît, après un temps plus ou moins long l'un des sexes abandonnera à l'autre le travail économique aussi bien que la direction politique."

Ainsi la prophétie de M. Alexandre Bérard sera réalisée : la France tombera en quenouille.

Nous voici arrivés à la fin de ce long exposé qui vous a persuadé, j'en suis convaincu, comme moi, que la femme française ne doit pas voter.

Oui, je vous le demande, pourquoi voudrait-elle voter? Elle possède la royauté.(2)

"Il suffit de descendre la rue de la Paix ou l'avenue de l'Opéra pour arriver à cette conclusion que la civilisation française aboutit à un effort magnifique et admirable de gratitude, de reconnaissance et d'amour de l'homme pour la femme."(3)

Elle est "le but de l'homme."(4)

Elle est "son enfant préféré."(5)

Que pourrait-elle demander de plus?

Pourtant, il s'est trouvé quelques mauvais esprits, parmi les sénateurs qui n'ont pas jugé cette offrande suffisante, ni peut-être digne de la femme française.

— Vous en faites une poupée de luxe, proteste M. Gaudin de Vilaine.

— Ce vote révèle une mentalité désuète de vieux garçons insociables et hargneux, déclare M. d'Estournelles de Constant.

Et il ajoute :

"La résistance de la France à l'émancipation de la femme ne peut manquer de produire dans le monde un effet fâcheux. Ce besoin de domination familiale, c'est encore de l'impérialisme."

Toutefois, ces débats, à l'éloquence fleurie, n'ont pas été mauvais pour la cause que nous défendons, sans doute parce que la logique et la bonne foi en semblaient exclus.

Tous ceux initiés au "jeu parlementaire," aux "combinaisons de couloirs" estimaient que le nombre des partisans de la réforme ne dépasserait pas 80.

Or, il atteignit 134.

Je ne dirai pas que c'est un succès, car je ne veux pas, comme certains communiqués trop fameux de la grande guerre, transformer une déroute en victoire, mais c'est un résultat.

La majorité absolue étant de 146 voix, il aurait suffi d'un déplacement de 12 voix pour que le principe fut adopté.

Et, fait curieux à noter, ces 54 voix qui vinrent à nous, alors que se prolongeaient les débats, furent gagnées à notre cause, non point tant par l'excellence des arguments apportés par nos défenseurs, que par la faiblesse de ceux qu'on leur opposa.

Nos détracteurs qui, pendant trois ans, manœuvrèrent pour que la discussion fut repoussée, prévoyaient-ils que leur réquisitoire, prononcé publiquement, appa-

(1) M. Labrousse.
(2) M. Hugues le Roux, sénateur de Seine-et-Oise.
(3) *Ibid.*
(4) *Ibid.*
(5) *Ibid.*

rait sans cette valeur qu'ils voulaient bien lui attribuer, en des conversations privées et augmenterait, au lieu de les réduire, les partisans du suffrage?

Mais on s'est bien rendu compte que toutes ces objections n'étaient que des objections de façade, qu'il y avait une raison pour provoquer l'hostilité de la majorité du Sénat, une raison politique.

Cette raison, la voici : la peur du curé. La femme française ne serait pas encore dégagée des influences d'église. Elle irait chercher au confessionnal ses directives politiques.

Le parti radical, favorable pourtant en principe à l'émancipation de l'individu, fut et demeure hostile à l'affranchissement de la femme, parce qu'il croit, à tort ou à raison, que la femme ne votera pas pour lui.

Ainsi que le déclara M. François Saint-Maur, à la tribune, cet argument est un argument très spécial, et ajouta-t-il, très étroit que de repousser un progrès parce que l'on n'est pas assuré d'en tirer personnellement profit."

Il serait facile d'objecter à M. le Président de la Commission que ce n'est pas là une résolution "virile," digne du Sénat français.

Il serait facile aussi d'objecter au Gouvernement, "qui ne s'opposait pas au passage à la discussion des articles," que cette déclaration soucieuse de ménager les opinions contraires, ce qui équivaut, dans une discussion de cette importance, à ne pas prendre parti, manquait également de virilité.

Un autre argument fut avancé que nous devons retenir et qui servira de conclusion à cette étude.

Plusieurs orateurs ont déclaré que leur opposition fléchirait s'ils sentaient que la femme française désire ardemment le vote, que le pays se passionne pour cette réforme.

"Je ne me trouve pas," déclare M. François Albert, qui est nettement hostile à la réforme, "je ne me trouve pas en présence d'une immense aspiration de la part des femmes à seconder les chaînes de ce prétendu esclavage dont on nous a parlé... A l'heure présente, je vous le demande, où sont-elles ces innombrables femmes qui éprouvent l'ardent désir de voter... Les cultivatrices de robuste bon sens ne réclament pas le droit de suffrage. Bien plus, laissez-moi vous le dire, dans mon pays au moins, elles se défendent avec quelque peine d'un certain sourire ironique lorsqu'elles apprennent que les sénateurs consacrent tant de temps à décider s'ils doivent leur octroyer un cadeau qu'elles ne sollicitent pas."

Les femmes sollicitent-elles ou ne sollicitent-elles pas ce cadeau?

C'est à elles qu'il appartient maintenant de répondre et de manifester leur volonté de participer à la vie politique du pays.

Nous les y aiderons.

Le Sénat est à la limite des ses résistances. Il ne pourra plus refuser aux femmes françaises le bulletin de vote si, pour le réclamer, elles font entendre la clameur immense de leur voix.

ALICE LA MAZIÈRE.

À LA IV^e CONFÉRENCE INTERNATIONALE DU TRAVAIL.

LES questions à l'ordre du jour de la IV^e Conférence Internationale du Travail n'étaient pas des questions d'intérêt purement féminin. Aussi, l'élément féminin des délégations était très réduit.

Quatre femmes seulement siégeaient à la Conférence, dont deux comme déléguées officielles, les deux autres comme conseillers techniques. C'étaient Mesdames Betty Kjelsberg (Norvège), Dresse Paulina Luisi (Uruguay), déléguées titulaires gouvernementaux; E. Broch (Danemark), conseillère gouvernementale; et Moine (France), conseillère ouvrière.

Il est bon de rappeler aux lecteurs de JUS SUFFRAGII la composition spéciale des délégations de chaque pays aux Conférences Internationales du Travail.

Selon le pacte, chaque pays doit être représenté par deux délégués gouvernementaux, un délégué national et un délégué ouvrier. Ces délégués peuvent être accompagnés par des assesseurs et des techniciens.

Aux assemblées précédentes, nombreuses femmes furent admises comme assesseurs des techniciens; mais un seul pays désigna une femme pour le représenter comme délégué titulaire: ce fut la Norvège, dont le premier délégué était Mme Kjelsberg, inspectrice générale des travaux.

A la IV^e Conférence qui vient de se réunir au mois d'octobre, pour la première fois un pays latin se fit représenter par une femme comme déléguée titulaire munie de pleins pouvoirs. Cet honneur revient à mon pays, la République de l'Uruguay.

Nous voilà donc deux femmes avec le droit de vote dans les questions internationales, et à la IV^e Conférence il s'agissait pour la première fois de l'exercice de droit électoral, puisque pour la première fois il devait renouveler le Conseil d'Administration du Bureau International du Travail. Ce furent donc, tout comme à l'Assemblée de la Société des Nations, les premières élections.

Pour la part qui me revient, je dois dire que l'expérience a été satisfaisante.

Les accords pris au sein de notre groupe latino-américain ont été pleinement étudiés, et je suis heureuse de constater que nos décisions furent discutées sans qu'il vint à l'idée d'aucun des délégués des sept pays représentés de penser que parmi eux il y avait une femme; c'était des cerveaux qui élaboraient le travail sans distinction de sexe.

A une occasion, j'ai dû soutenir le point de vue du groupe et, en conséquence, monter à la tribune pour parler au nom des sept pays américains de la Conférence.

Je fais ces remarques, qui semblent bien enfantines et auxquelles je n'aurais jamais pensé si elles n'étaient pas une réponse — dans le domaine de l'expérience — aux arguments que l'on vient de faire récemment au parlement d'un pays latin, à propos de "l'énorme danger qu'il y aurait de donner aux femmes latines une intervention politique quelconque."

Les questions qui intéressent spécialement les femmes n'étaient pas à l'ordre du jour de la Conférence; cependant, comme il s'agissait de l'étude des statistiques des immigrants, j'ai proposé une modification à la fiche-type présentée par le Bureau, qui classait les immigrants selon l'âge: de 0 à 15 ans, de 15 à 55 ans, au-dessus de 55 ans.

En vue de l'utilité de connaître exactement les statistiques des femmes immigrantes — à l'âge où elles sont plus fréquemment les victimes de la traite — je proposerai la modification suivante: de 0 à 14 ans révolus, de 14 ans révolus à 25 ans, de 25 à 55 ans, au-dessus de 55 ans.

Il s'ensuivit une longue discussion. La Commission spéciale n'acceptait pas une classification plus détaillée là où elle avait simplifié celle du Bureau; celui-ci tenait à la sienne. Après une forte bataille nous eûmes gain de cause.

Nous avons obtenu également que la Conférence chargât le Comité d'Administration d'étudier les deux propositions suivantes — d'un intérêt féminin d'une urgence inutile de souligner:

1^o "Que le Conseil d'Administration du B.I.T. convoque une réunion, entre les membres de la Commission d'Émigration du B.I.T. et la Commission Consultative de la Société des Nations contre la traite des femmes."

Ceci en vue d'élaborer un plan international d'action pratique, qui serait soumis à la prochaine assemblée de la Société des Nations, pour qu'à son tour elle engage tous les pays à l'admettre.

Comme on le sait, un premier pas en ce sens a été déjà fait. En effet, à la première réunion de la Commission contre la traite des femmes, à la Société des Nations, assista un délégué de la Section d'Immigration du B.I.T.

2° "Que la question des femmes immigrantes soit posée à l'étude de la prochaine Conférence."

Signé : PAULINA LUISI,

Première déléguée du Gouvernement de l'Uruguay.

Ces propositions ont été appuyées ou contredites par les délégués de l'Espagne, de l'Italie, du Japon, de la Pologne, et ceux des pays américains représentés à la Conférence : le Brésil, le Chili, la Colombie, le Cuba, le Paraguay, le Venezuela et l'Uruguay. La déléguée de la Norvège, pour sa part, l'appuya au moment de la discussion.

GREAT BRITAIN.

The New House of Commons.

The House of Commons was certainly a livelier place this Session than before the General Election. The presence of a Communist Section, which prides itself on its disregard of the most hoary and sacred traditions of Westminster, promises to add variety to the proceedings, and regrettable "scenes" have already taken place. Many of our best friends are safe back again, but we deeply regret the loss of several outstanding protagonists, foremost among whom must be placed Major Hills, who had just been made Financial Secretary to the Treasury. There is cause for rejoicing, however, in the fact that several notorious enemies to progress, especially progress where women are concerned, have been defeated. Among the new Members who have done good work for us in the past we welcome specially our old friends Sir John Simon, Mr. Ramsay Macdonald, and Mr. Philip Snowden. It was gratifying to note how warm a welcome Lady Astor and Mrs. Wintringham had from their colleagues, though it is sad to see them still the sole representatives of their sex in a House composed of 615 persons.

Parliamentary Work. Immediate Plans.

The N.U.S.E.C. is very busy laying plans for next Session's work. A small committee, consisting of Lord Askwith, Sir James Greig, Dr. Leslie Burgin, and representatives of the N.U., has been formed to consider the redrafting of the Guardianship of Infants Bill to meet objections pointed out in the Joint Select Committee of Lords and Commons, which, like everything else, came to an end with the dissolution of the late Government.

Once more we have to begin at the beginning with the Separation and Maintenance Orders Bill; our hopes of the promised Government measure were dashed by the recent turnover, and we have to return to the doleful prospect of a Private Member's Bill. Similarly, we must make a new start with work for Equal Franchise—a much more uphill task in the early days of a new Parliament than when a General Election is inevitable. An interesting new Bill is being drafted which provides that the grounds for divorce shall be the same for men as for women. At the time of the General Election the Prime Minister declared himself in favour of this reform, which is likely to have the support of all schools of thought, however divided on other questions dealing with the reform of the divorce laws.

Coming Events.

The next few months will contain some interesting conferences and meetings in London, and any visitors from other countries will be warmly welcomed. In January a conference on the question of Pensions for Civilian Widows is announced. Interest in this subject has made great progress

since the N.U.S.E.C. drafted a Bill some years ago, and an interesting conference representative of different points of view is expected. In February a conference on the Candidature of Women for Parliament has been arranged. The Annual Council Meeting of the N.U. will be held on Tuesday, Wednesday and Thursday, March 6, 7 and 8. The outstanding event of this gathering will be a demonstration on Equal Franchise to be held in the Central Hall, Westminster.

ELIZABETH MACADAM.

December 20, 1922.

IRELAND.

Mrs. Haslam.—An Appreciation.

MRS. HASLAM, Vice-President and founder of the Irish Women Citizens' and Local Government Association, died on Tuesday, November 28, in her ninety-fourth year. I saw her last on November 21. She sat upright, talking with undiminished interest of current events, deploring the defeat of women candidates in the British elections, discussing the meetings in connection with the International Woman Suffrage Alliance, considering possible work for her own Patrol Committee, and deeply concerned with the future of the Women Citizens' Association.

That is the impression that will always remain of Mrs. Haslam—the little figure with the head set well back, the upright carriage, and the keen, steady look of the kind eyes. She had lived to see complete recognition on the part of the Irish Free State of the citizenship of Irish women. She had lived to see the door of opportunity, closed for so many years, thrown wide open, and women passing through to take honoured and distinguished places in the professions and in the service of the State. Yet Mrs. Haslam was never one of those who imagined the need for service was over when the freedom to serve had been won; she turned at once to the practical needs of the new world of which women are equal citizens, and discussed with me the possibilities of the Vocational or Advisory Councils for which the Constitution of the Irish Free State provides. She was a lifelong Unionist, but, like many other Southern loyalists, was prepared to be loyal to the new order in Ireland.

This fact alone is evidence of her capacity for realizing the changed outlook of the time. But what was most remarkable about her was her astonishing force of character, which enabled her to initiate, organize, and carry on the Suffrage Movement in Ireland during the last thirty years of last century. It was no easy task.

She was laid to rest in the quiet burial ground of the Society of Friends, near the sea and the hills which she loved. It would be easy to write sadly of the confusion and trouble which darken her native land to-day, but to do so would be to play false to her memory. Even in the very dark moments of last summer her spirit did not falter and she never gave way to depression.

It is for those who come after to carry on her work, until Irishmen and Irishwomen shall be free to render equal service to a free and peaceful country.

Belfast Women's Advisory Council.

This Council has continued steadily during the year, and commenced the winter with an increased attendance of representatives of societies.

The Northern Parliament held a short autumn session, during which the chief event of interest to feminists was the passage of the Uniformity of Laws Act. Under this Act certain laws passed by the Imperial Parliament, and not specifically applying to Northern Ireland, were rendered applicable. This included the Infanticide Act. The Advisory Council made every effort to secure the inclusion of the Criminal Law Amendment Act also, but the question was postponed on an understanding that

a wider measure would be introduced into the Northern Parliament in the New Year.

The municipal work of the Council, as usual, was of importance. It had been decided by the City Council to use part of the unemployment grant to meet the cost of laying out playgrounds, the need for which is especially great in Belfast, owing to the rapid growth of the city. The Advisory Council collected information from British centres to supplement that at the disposal of the Corporation, and also pressed for the appointment of women supervisors. At a later stage the plans will be seen and suggestions made. The absence of spaces for play, with the serious amount of unemployment among young persons in the city, following on the high-pressure time of the war, has had its share in the disorder which has been so disturbing and so general a feature in the city of late years.

The two-years' agitation to secure enforcement of the Medical Treatment of School Children Act has been successful. In October the Corporation again postponed the matter, but an exceptionally large and representative deputation, organized by the Advisory Council, brought pressure to bear, and practical steps are now being taken to carry out the Act. It is an evidence of the new power of the woman voter, when organized. Without organization nothing can be effected.

As in all large cities, conditions in certain localities, back-lanes and ill-lit thoroughfares had become a real scandal. A strong protest to the Commissioner of Police had an immediate and salutary effect.

During the four years of its existence, increased interest has been taken in the work of the Advisory Council, especially among organizations of working women, such as the Irish Co-operative Guild. Fresh directions for its activity are constantly being suggested by outside people, and there is no doubt that the Advisory Council is a force in the city, affording a means by which the opinion of women can be focused and brought to bear upon the Corporation or the Government. The work of the future, under the new Parliament, will not be of less importance.

DORA MELLONE,
Hon. Press Secretary, Central
Council of the Women of Ireland.

December 6, 1922.

QUESTIONS THAT INTEREST AMERICANS.

TWO of the most important matters that have occupied the attention of feminists and club-women during the past month are the success or failure of the women candidates in the elections, and legislation that has been passed, or is being considered as a future possibility.

More women ran in the last election for important offices than ever before in the history of the country. The Non-Partisan League of South Dakota ran a woman for Governor, others were slated as Lieutenant-Governors. There were twenty-two women candidates for the United States House of Representatives, four for the United States Senate, many women ran for judgeships, for Superintendents of Education, and for various State positions. More women candidates were listed than ever before, one of the estimates showing over four hundred in the political field.

Much interest centred in the aspirants to the United States House of Representatives. Of these five belonged to the Republican Party, seven to the Democratic Party, three to the Prohibition Party, one to the Farmer-Labour, and three to the Socialist-Farmer-Labour. While it was known that the women put up by the minor parties had no chance to win, it was hoped that the five Republicans and the seven Democrats, belonging as they did to the major parties, would be successful. But this hope was not realized. Only one woman of this group, Mrs. Winifred Mason Huck, of Illinois, was elected to membership in the House. She will serve only until March 4, as she was elected to fill out the unexpired term of her father,

the late Williams E. Mason, Representative-at-Large of Illinois. In addition to this, the one woman who has served recently in the House of Representatives, Mrs. Alice Robertson, was defeated when she ran for re-election.

No woman has won a Governorship, and no woman has been elected to the United States Senate, but women aspiring to the Bench have scored in a few instances. Mrs. Charles H. North, a competent woman who had the women voters at the back of her, has been elected Judge of the Juvenile Court in Clinton County, New York, and Judge Florence E. Allen, of Cleveland, Ohio, one of the most able and most prominent women judges of the country, was elected Judge of the Ohio State Supreme Court, the first woman in the United States to be thus honoured; she was also the first woman judge to sit in a court of general jurisdiction, the Court of Common Pleas. It is a notable fact that Judge Allen won both positions running on a non-partisan ticket.

In various States throughout the Union women have been elected to the State Legislatures, and quite a creditable number will serve in the State Senates or Houses. Nevertheless, many women are disappointed because women did not make a better showing. Reasons given for the defeat of women candidates are many. It is said that prejudice against women still prevails, that the latter do not put up enough money for their campaigns, that the politicians do not run them for offices unless they are pretty sure they cannot win, and that the fact that women have not yet achieved political equality in the political parties militates against them, since they do not have the full support of the parties or the respect of men voters. Women have, however, done pioneer work for their sex in their running for office, and it is believed this will count in the future.

One brilliant and unique event has been the swearing-in as a member of the United States Senate of Mrs. Rebecca L. Felton, of Georgia, to serve for a day as a full-fledged Senator. She could serve no longer as she was only appointed to fill a vacancy which held merely until the credentials of the successor, Judge George, were presented. While the event was largely an example of Southern chivalry and gallantry, it was pleasing to women because Mrs. Felton seized the occasion to say a few words that would be of help to the woman movement. "I feel," said Mrs. Felton, "that I am the happiest woman in the United States. I am at home in the Senate for a day. I appreciate this wonderful hospitality and the beautiful attention thus accorded to me. I want to say further that I commend to your attention the 10,000,000 women voters who are watching this incident. It is a romantic incident, Senators, but it is also an historical event. If Lady Astor, from the State of Virginia, can go to London and be accepted as a Member of the British House of Commons, you can take this old remnant of the old South, that has never flickered in her patriotism to her country, and be very well assured that she is not going to discredit her commission. Let me say, Mr. President, that when the women of the country come in and sit with you, though there may be but very few in the next few years, I pledge you that you will get ability, you will get integrity of purpose, you will get exalted patriotism, and you will get unstinted usefulness."

Legislation.

The Minimum Wage.—Much interest is evinced by women in the fact that on November 6 the minimum wage law for the District of Columbia was declared unconstitutional by the Court of Appeals of the district. While the law which was abolished is limited to the District of Columbia, the decision is of moment because from time to time there have been movements in Congress to enact legislation on this subject of nation-wide scope. Advocates of minimum wage legislation have also pointed to the district law as a model for the Legislatures of the States. In the course of the opinion, Justice

Van Orsdel said: "No greater calamity could befall the wage-earners of this country than to have the legislative power to fix wages upheld. Wage-fixing by Congress would deprive the citizen of the most sacred safeguard which the Constitution affords, would take from the citizen the right to freely contract and sell his labour for the highest wage which his individual skill and efficiency will command. The labourer would be reduced to an automaton—a mere creature of the State. If Congress may establish a minimum wage for women, it may establish a maximum wage. If it may regulate wages for women, it may, by the exercise of the same power, establish the wages to be paid to men. The power of Congress to fix wages between private individuals is either constitutional or unconstitutional. There is no leeway for legislative or judicial discretion." Those who have no sympathy with this decision point to the fact that the United States Supreme Court has decided that the minimum wage law for women and minors is constitutional in the State of Oregon, and assert that since the minimum wage law for women is not in conflict with the federal constitution it is difficult to see why it should be invalid in the District of Columbia.

Marriage and Divorce.—A leading woman's magazine in New York City, the *Pictorial Review*, in co-operation with a number of women's organizations, is now conducting a campaign for a National Uniform Marriage and Divorce Law, which will raise the standard of

marriage and adjust the conflicting and unwise divorce laws of the various States. A proposed law drafted by Mrs. Edward Franklin White, Deputy Attorney-General of Indiana, and Legislative Chairman of the General Federation of Women's Clubs, is now being considered, and after it has been approved or revised, will be presented to Congress, together with an empowering constitutional amendment. The Bill prohibits the issuing of a marriage licence to the mentally and physically unfit, to those who are related and to the members of different races, the white and black, the white and red, and the white and yellow. It provides for the legitimizing of illegitimate children whose parents intermarry. Divorce is recommended for the following causes: adultery, cruel and inhuman treatment, abandonment or failure to provide for a period of one year or more, incurable insanity and conviction of an infamous crime. As all American women are vitally concerned with the operation of the marriage and divorce laws of their country, it is believed that thousands of them will rally to the support of a just, comprehensive and effective law, and that they will be able to exert enough pressure on Congress to ensure the passage of such a measure. Developments along this line will be of great interest and will make a striking chapter in the history of the woman voter of America. OREOLA WILLIAMS HASKELL.

November 20, 1922.

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

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Headquarters and EDITORIAL OFFICES of the I.W.S. NEWS: 11, ADAM STREET, ADELPHI, LONDON, W.C. Telegrams: "Vocorajto." Telephone: Regent 4255.

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 PRICE 2d. (Annual Subscription, post free, 3s.)
 CATHOLIC WOMEN'S SUFFRAGE SOCIETY,
 55, BERNERS STREET, LONDON, W. 1.

All communications respecting advertisements in the I.W.S. NEWS to be addressed to—

The Advertising Manager, Miss F. L. Fuller, 99, New Bond Street, London, W. 1. Telephone: 2421 MAYFAIR.

Printed by WILLIAMS, LEA & Co., LTD., Clifton House, Worship Street, London, E. C. 2.

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

Published by the World's Young Women's Christian Association
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THE RESEARCH SECTION OF THE INDIAN Y.W.C.A.

FEW countries have a richer folk-lore than India, but until recent years the fact has chiefly been appreciated by the specialist, and the average woman of every nationality has not realized the unworked mines of rich treasure all about her. Realizing this fact, the Indian Y.W.C.A. some five years ago began a tentative and modest piece of work which had for its object the stimulation of patient study of Indian life, customs and religion by women, English women, Anglo-Indians, Indians; any women, in fact, who wished to know more about the country of their birth or adoption. Mrs. Sinclair Stevenson, M.A., Sc.D., the well-known author of those two pleasant monuments of erudition, "The Heart of Jainism" and "The Rites of the Twice-born," undertook to act as secretary, and a beginning was made through correspondence and through articles and queries in the Y.W.C.A. magazine, *Woman's Outlook in India*. It was necessary to discontinue the scheme during Mrs. Stevenson's absence from India on furlough, but notice now comes from India that the research section has taken up its fascinating task once more. It seems an appropriate moment to reprint parts of the essays written for beginners in those early days when the section came into existence.

I.—HOW TO BEGIN.*

It is said that the worst linguists write the best grammars, since they know what were the points they themselves boggled over, and have still a keen remembrance of the sloughs and quagmires in which they stuck; and it is this saying alone that gives the present writer confidence to attack a series of articles on research. Her only qualification is that she is herself a beginner writing for beginners, with a lively sense of her own initial difficulties and a rueful recollection of mistakes made and time wasted for lack of a guiding hand. She must also apologize for the fact that she is bound to draw all her illustrations from one country, since 20 years in India have not really taught her much of China, Africa or Japan.

When a foreigner lands as a griffin in India she can scarcely help realizing that she has joined one of the greatest universities in the world, and this belief deepens with every day that she spends in the country. Here are all sorts of fascinating subjects for research—music, literature, art and religion—ready to hand, and all as accessible as lecture rooms and laboratories in Trinity College, Dublin. The only difficulty is to know what subject to select, for though all are inter-connected, yet the "fresher" must after all begin somewhere.

How are you to begin? What are the first steps you should take? Well, the present writer is not going

* Selections reprinted, by permission of the Editors, from the "International Review of Missions," 2, Eaton Gate, S.W. 1.

to suggest that you get all your knowledge from books. She would advise, however, that, to begin with, you buy, borrow, or beg at least four books: R. R. Marett's "Anthropology" (Home University Library); "Notes and Queries on Anthropology" (British Association); V. Gennep's "Les Rites de Passage"; Tylor's "Anthropology."

If reading these books inflames your imagination with a desire for further knowledge, then by all means gratify it. If you like, you could start right off with the study of Hinduism, perhaps choosing Brahmanism as your "special subject." In that case you might also buy Dubois' "Hindu Manners, Customs and Ceremonies," if only for the sake of its table of contents, for it will suggest constant topics of inquiry, and when you have finished your term's work you can compare it with that table and see what you have omitted.

In all probability, before coming to India you read Dr. Farquhar's "Primer of Hinduism," Monier Williams' "Brahmanism and Hinduism," and, most important of all, Haigh's "Leading Ideas of Hinduism," and, once you are settled down, you will be able to get out of the station library the *Gazetteer* of your own district, and some volumes of the "Sacred Books of the East," such as the "Laws of Manu" and the "Grihya Sutras."

With these at your side you are ready to plunge straight into the centre of your subject, if only you can find an ideal Indian to act as guide, philosopher and friend. This friend must be chosen with the greatest care, for in work where books help so little, everything will depend on his or her intelligence, sympathy and accuracy. If you are lucky enough to light on the right man, he will make the whole time of study a delight. *Once you know the right questions to ask, you have broken the back of field anthropology, and henceforth you can just take it in your stride.*

Supposing, however, that, despite all your care in choosing your tutor, you find that you are not getting the exact information that you want, the fault probably lies in the way you are framing your interrogations. So for a moment stop asking questions and try making dogmatic statements. Instead, for instance, of asking if a man may marry any kind of cousin, say: "A Brahman, of course, may marry his second cousin on his father's side"; or in lieu of asking why a worshipper rings a bell on entering a temple, make the remark that he does so to keep off demons. Do not trouble in the least as to whether your *ex cathedra* observation be correct or not; remember that the strongest instinct in the academic breast all the world over is the desire to correct, and the more incorrect your statement, the quicker will be the reaction that brings you the precise information you wanted.

Some of the greatest authorities on anthropology will tell you that it is more difficult for a woman to do research work than for a man. Do not believe a word of it. To begin with, the average woman is far more interested in

details than the average man. We women love settling down for a thoroughly good gossip and comparing notes about our babies, our homes and our wedding frocks, and we have the decidedly unfair advantage that, whilst we can talk freely to both men and women and also penetrate into the homes of our informants, in India, at least, a mere man is cut off from all entrance into the woman's sphere. Then, again, Indians, with all their charm, are a shy people, and they feel more sure of sympathy and interest from a woman than from a man.

There are one or two points which every beginner should keep in mind. First, that you are not out to collect dry facts for a museum. If the study of anthropology is to be of any use to you, you must make it your aim to understand the emotional background out of which spring all the rites, customs and beliefs you are observing. What you want to do is to learn somehow to think along their lines of thought, to love what they love and fear what they fear, and that you will never do unless, for their sakes, you are willing to become a little child and acquire the atmosphere in which those customs and beliefs developed.

In fact, with regard to theories, the fewer you have the better; if you are lucky enough to possess the "Golden Bough," read it for its marvellous wealth of facts, but do not bother, at least at first, about the theories at all. It is an awful temptation, as every conscientious observer knows, to twist your facts ever so slightly to suit any theories you may hold. Be humble enough just to garner your facts and let them teach you, and gradually and almost imperceptibly they will open windows for you, through which you may look down into the minds of some of the most lovable people in the world.

Another caution: do not be too eager to find parallels. You can gauge the ignorance of anyone with regard to Hinduism by the frequency with which he (or she) says: "The Hindu idea of the *Trimurti* is exactly parallel to our idea of the Trinity." You will find heaps of things that throw light on your own religion, as, for instance, when you learn that the final test of submission a novice has to pass is to drink without a murmur the cup of things naturally distasteful that is prepared for him; but do not be in a hurry to claim that things which superficially resemble each other are identical with each other. It was that unscholarly haste which brought the Comparative Religion of an earlier day into disfavoured. You are simply out to follow truth and to search for it. You have nothing to do with theories or the hope of popularity.

In the old days you would have gained popularity if you had indulged in polemics and painted everything in the blackest colours; now the temptation is rather on the other side—if you wish to be accounted liberal, advanced and sympathetic, you will be tempted to gloss over anything that is not pure and good and beautiful. Your business is neither to court popularity nor to flatter Indian or English pride, but simply to try and see things as they are. Only remember that without real love and the sympathy and insight into character and motives that love brings, you will not get "far ben" into the greatest of all the humanities, the study of a human race and a human soul.

In anthropology, as in most other things, "a loving heart is the cradle of knowledge."

And now, having cleared the ground, we may perhaps begin to do some actual field work.

II.—THE INDIAN YEAR.

In all probability, when you landed as a griffin in India you saw a procession passing through the streets of Bombay and were told that it was in honour of a certain god whose festival fell on that day; again, when you reached your station you were kept awake most of the night owing to drum-beating in another god's honour, and the next day the schools were all shut, and the servants asked leave of absence for some great festival and the fair connected with it; and so, from the very first, the Hindu year claimed your notice. Yet it is astonishing how little the average foreigner knows about the Hindu calendar, though nothing alters the ordinary

course of his work more than the fasts and feasts it enumerates. But as the study of it would show you at once the ideas, stories, legends, faults and virtues that simple people connected with their gods and goddesses (just as the study of the Christian year would give a devout Hindu a very fair introduction to the main facts of Christianity), I am going to suggest that at the beginning of your course you ask your Indian schoolmaster to procure a Hindu almanac for you from the bazaar, and that you settle down to study it with him.

First of all, read it through cursorily with him and map out roughly the fairs and festivals you most want to see, and be sure to begin to prepare for them before you go.

In field anthropology you must do your "prep" before you go to see any ceremony, otherwise you get hopelessly lost in details, elaborations and trimmings. Again, you must know roughly when the big holidays are expected, otherwise you will find that you have gone away on some quite unimportant visit and so missed a ceremony that you were longing to witness.

Notice if in your part of India the Hindu year enshrines the idea that each of the three gods of the *Trimurti*, Brahma, Siva and Visnu, go to Patala for a term of four months. If so, find out what can, and cannot, be done during each particular god's absence, and how his return is celebrated.

You will find it interesting to connect with this the belief that the whole world is under the successive government of each of these three gods for specified periods of years. Discover which of these terms are auspicious, and which inauspicious.

Then there are four general questions you might ask about every festival or fast:—

- (1) In whose honour is it held (a god, a goddess, a demon or a king)?
- (2) How is it observed, and at what time of day?
- (3) Who keep it: men, women or children?
- (4) What benefits accrue to those who keep it?

Now suppose, keeping these four questions in mind, we just run through the chief events of one month in the Hindu year, as they were celebrated in the writer's part of India (Kathiawar), it might give you some idea of the questions you might ask in your own district with regard to that and other months. For collecting any facts there are innumerable ways, "and every single one of them is right," but the following happens to be the scaffolding the writer used when working at the Hindu year for her "Rites of the Twice-Born" (Oxford University Press), so to that extent it has been tested and found workable.

First Month of the Hindu Year.

Is it called Karttika, and does it begin in October-November?

When is New Year's Day?
How many New Year's Days are there in your district?
What happens on them?

Do any of them celebrate Visnu's return from Patala?
How is this commemorated? By any offering of food (*Anna kuta*)?

What food is offered—cooked, or new fruits of the season?

Have people any dislike to use new crops till first-fruits have been so offered?

Is the *Anna kuta* ever placed in a temple of Siva in your district?

New Year Customs.

Note any special New Year customs about salt, sweeping, greeting, forgiveness.

Salutation to Ruling Chiefs.

In your part of India does a Ruling Chief hold a durbar on his New Year's Day?

If so, what offerings are made to him?
Who makes the offering, and what is done with it afterwards?

Festival of Brothers and Sisters.

Is there in your district a Feast of Brothers and Sisters?
Have you ever come across any other custom, for instance, at weddings, which emphasizes the tie between brothers and sisters?

Deva Divali follows.

Get the actual legend and note what light it throws on the Hindu idea of God.

Go and see the procession in the evening.
Which god goes to Patala after this festival?

Days of the Dead.

Then come the all-important days sacred to ancestors. What other days in the year are so sacred?

(As you study these, try to understand the Hindu ideas, not only of death, but of the state after death.)

Now we must not stay to run through every month in detail, but as the year goes on, notice the light thrown on almsgiving, both secret and open, at *Sankranti*; on the idea of truth and on the value of mechanical ritual at *Siva yatri*.

You will find it exceedingly interesting to contrast *Holi* with other fire festivals (cp. "Golden Bough," Part VII., p. 106). Note the anxiety shown at this festival as to the monsoon and the safeguarding of animals. Are people in your part of India growing ashamed of *Holi*?

Throughout the year be on the look-out for the special festivals observed by men only; by married women only; and by unmarried girls. Group them all together, and you will find that you are beginning to understand something of the separation and relations of the sexes.

Then remember that India is an agricultural country; see how pathetically the omens, fasts and festivals witness to the overwhelming importance of the monsoon in a famine-haunted land, the ticklish nature of young crops, the value of the herds. By studying the festivals you will find out, for instance, when snakes are dangerous, and what other perils have to be averted.

Again, India has always been liable to the scourge of epidemics—cholera, smallpox, and the like; and the dread of these and the thankfulness for escape are symbolized in her festivals.

It is always an astonishment to the newcomer, who has heard much of the asceticism and philosophy of the East, to discover how deeply India loves money. The missionary finds to his surprise that his converts will often do anything to make their sons rich men and will place their daughters in positions of real moral peril for the sake of higher wages. The Indian year reflects this attachment: look at the position that Jains as well as Hindus give to the festival of *Divali*.

But do not start out on your study of the year with any preconceived ideas; just map out your calendar, and then go and see as many festivals and fasts as possible, being careful to "do your prep" beforehand. Take a notebook with you and jot down what you see at the actual ceremony, and correct it the next day with your pandits. If it is in any way possible, go and see the same fast or festival the following year, when you will know what to look out for, for nowhere is it truer than in research work that "to him that hath shall be given"; you will only see in proportion as you have educated yourself to see.

But once you have garnered your facts, think over them, and as you chew the cud the emotional background behind the facts will become living to you. You will begin then to realize what things your Indian friend dreads most—childlessness, widowhood, death, ghosts, etc.; what he or she loves most (children, for instance); the things he enjoys most, and the things he dislikes. Above all, you will begin to understand his idea of God, of gods, of mankind and of nature. Be on the look-out specially for any festivals in honour of Truth, Temperance, Chastity or Honour, the great Hellenic ideas.

MARGARET STEVENSON.

(To be concluded.)

A CHINESE Y.W.C.A. INDUSTRIAL SECRETARY IN ENGLAND.

THE Chinese Y.W.C.A. has sent Shin Tak Hing to England for a year's study at the London School of Economics. Miss Shin will return to industrial work in China in 1924.

THE FOURFOLD LIFE AS A GIRL'S IDEAL.

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

EVERYONE would concede the fact that a growing girl needs for her development plenty of food, air, exercise, rest, and laughter. Most would realize that her mind, too, has a real inward energy which demands an outlet in education and a chance of receiving that which the best minds of the world have laid up in store for her. But strange to say, many overlook the fact that there is in all normal adolescents an equally real hunger and thirst for spiritual growth.

The "urge towards completeness," of which psychologists speak, presses forward in the things of the spirit, as well as in body and mind, and it needs an environment from which religious help may be drawn.

"Blessed are they that hunger and thirst after righteousness." It is a sad failure in any "Girl's work" when no provision is made to satisfy this hunger, for a girl's character and power for service, and indeed her whole joy in life, will turn upon her spiritual riches or poverty, and adolescence is generally the most critical period.

We may thank God that all the best forms of organization, Girl Guides, Girl Reserves, Canadian Girls in Training, Australasian Girl Citizens, etc., do take as their ideal something answering to the purpose drawn up by the World's Y.W.C.A. at St. Wolfgang, to give to each girl "nurture of her growing religious consciousness, and help in realizing the claims of Jesus Christ, and in the shaping of her life's purpose." It is not always easy, however, to approach an adolescent girl directly about these, her deepest needs; shyness, fear of hypocrisy, fear of ridicule, may keep her aloof, but through the group to which she belongs and that group's acceptance of a fourfold standard of life which includes religion, these difficulties may be overcome.

Among the many spiritual helps which such a group may turn to for its members are:—

(a) *Daily Prayer and Bible Reading.*—So vital is this means of drawing ever fresh help from God, and speaking with Him, that in the Code drawn up by C.G.I.T. it is one of the daily purposes accepted by the members. God's message for the girl of to-day sounds out as she enters into the spiritual experience of the men and women of the Bible, whose lives have been so vividly portrayed for us, and she learns also to talk with the Heavenly Father who seeks His child's fellowship.

Suggestive daily schemes of reading have been provided by some of the National Associations.

(b) *Group Bible Study.*—In "Girls' work," where much stress is laid on the joy of doing things together, whether in Club or in Camp, the fascination of group Bible study and discussion has been discovered. Many a problem may be solved, much light thrown on God's relation to everyday life and to social needs even in the short time given to this in the weekly meetings.

In face of modern critical questions, very frank discussion will be helpful, but this should be in groups where longer time can be given, and under expert leadership.

(c) *Worship, both in the Family and the Church.*—Where the public recognition of God's guidance of the home is not given by the holding of "family prayers," it is no wonder that it is more difficult for girls to grow up recognizing the place of worship as a yet larger community in Church.

The Girl Guide patrol, or other group that as a body comes at certain times to church, can also greatly encourage its members to attend there regularly and gain inspiration for each week. As girls come to an age for admission to the Sacrament of their Church, worship and Communion take a deeper hold on them, and they learn more of the power thus received for a life of service.

(d) *Personal Dedication.*—Often it is almost "second nature" to an adolescent girl to give herself in friendship and to dedicate her loyalty to one who calls her to

some adventure; now, therefore, is the special opportunity to present to her our Lord Jesus Christ as the greatest Friend, worthy of endless devotion, and the extension of His kingdom as the cause in which to use her enthusiasm for some adventure needing all her zeal.

Great care, however, should be taken to avoid anything strained or artificial, and to show how normal is this dedication to Him who has made her for Himself, and without whom she will always be restless.

(e) *Self-discipline, Giving, etc.*—The life of a follower of Christ soon demands high ethical standards, not only emotional feelings; so, in the fellowship of some Group, each girl should learn to set before herself a progressive standard of character.

It will perforce bring in its train the discipline of self, which only becomes joyful when it is at the behest of Love, and it is with that motive too that systematic giving should begin to be a habit of life. The Club often adopts some special interest, and in supporting it the members learn the joy of unselfish ministry.

(f) *Recognition of God in Art, Literature, History, Science, etc.*—It may seem unnecessary to draw attention to the power of recognizing God in other places than the so-called "religious" literature, but with certain types of girls, and in some kinds of Church life, there is evidently need to help them to draw on the resources of poetry and pictures, on the best in science and history (modern as well as ancient), so as to learn more of the wonders of God's working and to enter the fellowship of all great souls who sought for and found the truth and beauty and goodness of God.

The great desire of those who plan the programmes for girls' groups for the "fourfold life" is that religion should not be presented as something apart, but as running through all life: "Every good and every perfect gift is from above." Those things that have been relegated to Sunday belong also to every week-day, and the whole of life and the whole of a girl's being needs to be dedicated to the Father, through Jesus Christ.

UNA M. SAUNDERS.

(To be continued.)

THE REPORT OF THE ST. WOLFGANG CONFERENCE.

THE Report of the International Commission, called by the World's Y.W.C.A. to discuss the interpretation of Christ to young women to-day, can now be bought at 34, Baker Street, price 3s. for single copies, 5s. for two copies. It is printed in English, French and German and contains a mass of information about the girl as she actually is to-day. The first part of the Report consists of summaries of the answers sent in response to a detailed questionnaire, covering the girl's attitude towards her family, towards the economic system, towards personal religion, etc. The second part of the Report gives the Findings of the Commission, practical recommendations which the Young Women's Christian Associations in different countries hope to carry out; while the third part of the Report is devoted to lectures on the application of the discoveries of modern psychology to work among girls, given by M. Bovet, of the Jean-Jacques Rousseau Institut, Geneva, and Miss Una M. Saunders, late National General Secretary of the Canadian Y.W.C.A., and one of the creators of "Canadian Girls in Training."

Opinion about the young girl of 1923 varies from the "flapper, a detriment" point of view to the "girl, an asset." The fact that there is an opinion capable of such variations betrays the importance of the girl in the world of to-day. Among many loose assertions and hashings-up of preconceived notions, it is difficult to find evidence of much unbiased and scientific study. The unpretending and concentrated report of the St. Wolfgang Conference is a modest contribution of first-hand knowledge of the girl as she actually is, from the point of view of the Young Women's Christian Association.

The work of the Commission will be followed up in July of this year by a small conference of workers among younger girls.

THE TIRED WOMAN AT EXPOSITIONS.

IT seems in a fair way to become a habit, both the arranging of large international exhibitions and the opening of them by the Y.W.C.A. of a resting-place for women. Women employees and women visitors to the great Panama Exposition will remember the ever-open building run with an even measure of kindness and efficiency by the American Y.W.C.A. The Milan Exposition included a little kiosk with the familiar blue triangle over its door. Japanese women, members of the National Committee of the Japanese Y.W.C.A., were responsible for a charming little house in the Tokio Peace Exposition grounds, where, among other features, a little "self-service" restaurant provided almost as much amusement as excellent food.

The latest Association to offer this practical piece of service and make it more possible for busy women to profit by a great exhibition is that of Rio de Janeiro. During the Brazilian Centennial Exposition, the Association's rooms, Largo da Carioca 11, will be thrown open to women visitors, a "Visitors' Guide Bureau" being opened, with women in attendance speaking the chief languages in use. There will be—priceless boon to the up-country woman—a parcels office for every kind of luggage and impedimenta; waiting and rest rooms; a reading room; tea-room and restaurant; and even the possibility of ordering lunch-boxes or borrowing a guide for shopping and sight-seeing. Is such a form of service needed in Rio? Fifteen hundred women gave a practical proof that it is, in the first week that the building was opened. It will be interesting to know how many copies of the little "purse companion," with its map, addresses, postal information, etc., will find its way into the hand-bags of the women visiting Rio for the Centennial Exposition.



Miss Niven and Miss Dingman on the roof of a Y.W.C.A. Hostel.

MOVEMENTS OF SECRETARIES.

MISS NIVEN, General Secretary of the World's Y.W.C.A., is in India until the end of March. Letters should be sent c/o National Y.W.C.A. of India, Burma and Ceylon, 5, Russell Street, Calcutta. Miss Mary A. Dingman, Industrial Secretary, is in China until June. Letters should be addressed c/o National Y.W.C.A., 3, Hongkong Road, Shanghai. Baroness Olga Meyendorff and Miss Grace Saunders, Travelling Secretaries, will be this spring in Portugal and Egypt respectively.

JVS SVFFRAGII.

THE INTERNATIONAL WOMAN SUFFRAGE NEWS



THE MONTHLY ORGAN OF THE INTERNATIONAL WOMAN SUFFRAGE ALLIANCE.

Volume 17. No. 5. PRICE 6d. FEBRUARY, 1923.
Annual Subscription, 6/-

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WOMEN AND POLITICS.

[When we published Frau Gisela Urban's most interesting and thought-provoking article we expected correspondence from Auxiliaries and readers either supporting or combating her views, but there was silence. Now that that silence has been broken by Miss McGowan's spirited article, we ask our Auxiliaries and readers to send us their views. It is by such an exchange of thought that we can best prepare ourselves for our Congress in Rome, and arrive there with definite ideas as to what the work of the Alliance should be. We are grateful to Frau Urban and Miss McGowan for opening such a useful discussion.—Ed.]

IS it true that woman's nature is "differently organized"—whatever that may mean—from man's?

In an article entitled "Have Women a Gift for Politics?" which appeared in a recent issue of this paper, Mrs. Gisela Urban contends that it is. Also that "for a woman politics cannot be an aim in themselves; no ground on which she may fight for power and possessions; . . . she can only use politics as a means to introduce into our modern order of life the forces that are essentially her own by nature—the forces of care-taking and protective motherliness."

Now at this critical moment in the world's history the necessity for clear thinking is more than ever important. Feminists especially have a double responsibility since women are only entering upon

the larger world of affairs, and what they say may help to shape their thought. I would therefore ask Mrs. Urban what authority she has for stating that women are so constituted that it would be impossible for them to take up politics for the same reasons that men do? The facts of experience show that human nature is the same in a woman as in a man, though her sphere of influence has hitherto been more restricted. The higher self is also the same: it is not sex but character that makes the difference. Moreover, on her own showing, Mrs. Urban proves that women have been as personally ambitious as men when the opportunity presented itself. Those who are out for reform must face the truth unflinchingly, however unpalatable it may be: it is the necessary first step towards the realization of any ideal.