

WOMEN'S SERVICE

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THE INTERNATIONAL WOMEN'S NEWS

JUS SUFFRAGII

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obviously that so long as firms are able to manufacture a greater quantity of drugs than is absolutely essential for the medical and scientific needs of the world, so long will the surplus find its way into the illicit trade, with results similar to those in Egypt. The action of the Advisory Committee of the League in preparing a plan for the limitation of the manufacture of these drugs is a very welcome step in the right direction.

It must be remembered, however, that even if the League adopts a plan of limitation it does not mean that the illicit traffic will automatically come to an end. Such a Convention would be binding only on the nations which signed it, and there is nothing to prevent any manufacturer, who found that his profits were diminishing, from removing his plant to some country which was not bound to limitation of manufacture. Already one firm which came under the suspicions of the French authorities has transferred its factory to Constantinople. Not all the members of the League have yet ratified the Hague and Geneva Conventions of 1912 and 1925, and Russia, which is coming to the fore as an opium-producing country, is not a member of the League. It is only by ceaseless vigilance on the part of the preventive services, backed by very strong public opinion, that an end will be put to this traffic. At the same time, any scheme of limitation, ratified by the countries now manufacturing narcotic drugs, will, undoubtedly, make the work of these preventive services much easier and drive many of the illicit traffickers out of existence.

The problem with regard to opium eating and smoking is not so acute. In fact, many who have given much attention to the whole subject are of the opinion that it is wisest for the moment to concentrate on the illicit drug traffic. It has been found that where the use of opium has been prohibited vendors of illicit drugs, worse in their effect than opium, almost immediately come on the scene, foisting their wares on the people as "Family Pills" or, more often, as a cure for the craving for the forbidden opium. This has been the experience of China since her National Government has forbidden the use of opium for other than medicinal purposes and has put a stop to the growing of the opium poppy.

India is gradually reducing the area under poppy growing and has entirely stopped exporting to China. She is also gradually reducing her exports to the Malay States and other parts of the Far East. There are however some "black spots" in India, especially in the industrial areas where the consumption of opium is very high. A report on these "black spots" is expected soon.

The whole question of opium smoking in the Far East is the subject of enquiry by a Commission appointed by the League of Nations, which is at the moment investigating conditions on the spot. When this Commission reports, much valuable information will be available which will enable both the Advisory Committee of the League and also the general public to come to some conclusion as to the measures to be taken to put an end to this evil.

E. M. ALCOCK.

ANÆSTHETICS AND MATERNITY.

The science of Medicine has made great advances recently, opening fresh avenues of hope to sufferers who would formerly have been condemned as incurable, and yet there are many vitally important members of the community who seem to have less, rather than more, hope in their sufferings.

Maternal mortality in spite of all our scientific progress, is increasing. Undoubtedly the danger is being realized; in Great Britain, the Ministry of Health

appointed a commission to enquire into the subject. Medical research is taking place, and public opinion is being roused to demand that steps be taken to check this wastage, not only of existing but of potential life. One of the latest signs of this crystallization of public opinion is the Appeal Fund, sponsored by Mrs. Stanley Baldwin, Lady Dawson of Penn, and others, for the provision of anaesthetics during child-birth to mothers in hospitals and institutions.

In a country like great Britain, which is justly proud of its Voluntary Hospital system, it is our boast that the latest treatment is available to all. The poorest person, suffering from cancer, can obtain treatment where advisable. Why then should it be that only those mothers who can afford it, obtain the relief of anaesthetics during confinement?

The cause is largely apathy and the spirit of laissez-faire; child-birth has always been associated with pain, and people are inclined, although they may deplore it, to accept it unquestioningly as one of the penalties of being a woman.—"the price of motherhood." This attitude is endorsed by the feeling, conscious or subconscious, that Providence demands pain in labour,— "in sorrow shalt thou bring forth children."

When woman's social and economic position was lower than it is to-day, the sufferings, then inseparable from bearing children, were used to emphasize her worth, and to diminish her pain would have been to lessen the value which attached to her only recognised service to mankind. Now, when women must be counted as individuals who are capable of contributing to the community in many ways other than or in addition to bearing children, the official sentiment towards motherhood has shifted in a way which still does not concern itself with lightening the burden of child-birth. The final argument of all who are in favour of protective legislation for women, in industry is based, (unless they support it for reasons connected with party politics), on what they maintain is the most reverent respect for potential motherhood and the welfare of the next generation, and hampering laws are passed and restrictions framed which apparently satisfy this feeling so completely that nothing of it remains over to inspire work for improvement in the lot of actual mother and her child.

It has been argued that labour, being a physiological process, should not be accompanied by pain; a view supported by the fact that among primitive peoples, child-birth seems to cause comparatively little suffering. Ludovici states, in one of his books, that he watched a cat bearing kittens, and that the animal appeared to enjoy the process, and proceeds to argue that, under completely natural conditions, the act of giving birth should not only be free of pain, but actually pleasurable. Be that as it may, we have to deal with circumstances as they are; we are not cats, (and many other observers will know that even cats can suffer during parturition), neither are we primitive people. The general opinion now is that labour "is the only physiological function accompanied by pain;" that is, that pain is a normal accompaniment.

Amongst savages, the untrammelled mode of life leads to easier labours, also, they are less sensitive to pain and better able to bear it; but the more highly developed an organism, the more highly developed is its nervous sensory system, so the more civilised and intellectual races have a heightened sensibility to pain, and a diminished capacity to bear it.

Since the discovery of anaesthetics has been permitted to us, it should surely be employed to relieve suffering in every possible case; it seems illogical to administer an anaesthetic to a patient undergoing a surgical operation, but to refuse this solace to a mother undergoing the equally grave and more prolonged operation of child-birth. How many of those who oppose the use of analgesics during labour on religious grounds would

part with even a tooth without an anaesthetic of some kind? Before the rib was taken to form Eve "a deep sleep fell upon Adam." Why should Eve in her labour to form a new Adam be less privileged?

The argument that the use of analgesics for labour-pain is "against nature" is thoughtless; the greater part of civilised life is unnatural, and surely the very mark of civilisation is the power to control Nature, restraining her here, encouraging her there, in short, to interfere with her as much as possible for the benefit of humanity.

Prolonged and severe pain leads to exhaustion, which may cause "shock, syncope, haemorrhage and perhaps sepsis." (McIlroy.) The intensity of the suffering may necessitate shortening the labour by artificial delivery, with consequent risk to the mother and child; indeed, in many cases, the pain is a cause of prolonged labour, because of the exhaustion entailed. By lessening the suffering, this exhaustion and its evil consequences are reduced, and the recovery will be more rapid with less risk of complications.

There are, of course, difficulties to be met. Any analgesic used during labour requires skilled administration; most of the methods in use give excellent results in the hands of experts, but in unskilled hands they may be dangerous to both mother and child. The process of labour is so prolonged that it is impossible, at present to remove all pain throughout; but alleviation can be obtained, and even abolition of pain, during the worst stage immediately before the actual birth of the infant.

To accomplish this end, the presence of a doctor is required, because, so far, we have no method which can safely be used as a routine by midwives, many of whom are not trained nurses. It has been stated that "75% of the women of Great Britain are attended [in their confinements] by midwives only" (Blomfield), and hence obtain no relief.

However, at the Mothers' Hospital at Clapton, they are trying to establish a method for the routine use of ether by midwives without medical supervision; a resident obstetrical anaesthetist has been appointed at both Queen Charlotte's and University College Hospital, and if Mrs. Baldwin's scheme has the success it deserves, we can hope that soon no maternity hospital will be without its resident anaesthetist, so that all mothers who desire alleviation during labour may obtain it.

Demand, as always, creates supply; and the luxuries of one generation often become the necessities of the next. If people can be brought to the view that excessive pain during labour is not natural, but a penalty of civilisation, and that, as such, means of relief should be afforded the mother if she desires, research will be further stimulated, until a method is found capable of safe general application and available to all.

D. M. ANNING, M.B.

WOMEN IN INDIA.

Some Personal Impressions.

The grade attained by any nation in the scale of civilization may be estimated with fair safety by noting its treatment of women, the fulness or emptiness, the dignity or degradation, of its women's lives.

It was my lot to spend half a year in India in 1927-8 and to travel over the land from Lahore in the Punjab to Colombo in Ceylon, lecturing to colleges and universities, and to audiences of educated Indians of, I think, eleven different religions. Before lightening the picture by dealing with the improvements which are being made, let me describe the general lot of women as I observed it.

Most Indians, about nine out of ten, are peasants,

living in houses of one room and a verandah. There can be no seclusion here, and the women work in the little fields with the men. But they have generally become wives at thirteen—the law has now raised it to fourteen. They have a baby about once a year, under horribly dirty and cruel conditions of midwifery, for the whole process is religiously counted unclean. The children creep about on the floor, which is made of hardened cow-dung. There is no sanitation of any kind. Dirt gets into their eyes, and eye diseases and blindness are terribly common. The average age of death for women is 22½ years, for men 25 years. This includes, of course, the children, and the figure must be taken as only approximate. Weddings, arranged by parents on business lines, are very costly under Hinduism. A peasant will spend a year's income on the festivity, and so come into the moneylender's clutches, and have to pay 75 per cent. per annum interest on his loan. Women grow prematurely old. I never met a woman in the streets who was not overworked, wizened and worn.

The wives of people better off, are worse off. The sign of respectability is to have back rooms in your house where the women are kept out of sight, behind the purdah or curtain. Their lives are indeed dull. They have nothing to talk about but husbands and babies, clothes and sex. They are the despair, poor creatures, of Indian reformers. Only one woman in fifty can read. They have big composite family houses, where two or three generations live together; the oldest woman rules the house and has complete power to tyrannise over the younger women. A husband does what his mother or grandmother wishes, not what his wife desires. Mother and son represent the closest and most beautiful relationship among Indians. When a wife has a son, she can hold up her head indeed. If she has only daughters or has no children, she can be put away. At Lucknow I was told by a Zenana lady missionary of a bride she knew, refused by her husband on his first sight of her, and sent back to her father, with a slur upon her so that she would not be likely to get another husband. In another case the husband was found to have a concubine already, so the bride's father took her home again, and she spent half a century "sitting" there lonely. With such exceptions as these it is said by those who know that Indian homes are generally run kindly and happily, and the wives are amiable if subservient, and treated with consideration. The family bond is close.

But the lot of widows is terrible. If a husband dies, it is counted as his wife's fault, due to her sins in a previous incarnation, under the doctrine of Karma. She remains, in her own eyes and every one else's, a despised sinner. She wears white, is shaven, never goes to festivals, and does the household drudgery. It is well for her if she goes back to her own mother, for her mother-in-law thinks her a curse on the family. Suttee (or Sati), the burning of a widow alive on her husband's pyre, that he may have her in the next life, was stopped by Lord William Bentinck and Ram Mohan Roy nearly a century ago, but it still happens occasionally in remote places.

The Government has legalised the re-marriage of widows, but I read that only 300 had been re-married. They often, not unnaturally, become prostitutes. This class is terribly numerous. I found myself in their quarters at Amritsar. They looked down from the open first floor windows of every house, on show, with painted faces and most unhappy expressions. In large cities like Calcutta there are prostitutes to suit every caste—the Indian is nothing if not religious, even in this.

Let me now let in some light. As Western influence grows, the emancipation of women grows, and there are Indians trying to reform all the abuses, not without a promising measure of success.

My most delightful experiences were in lecturing to women's colleges, and to one or two co-educational ones. There were a crowd of girls as free and bright as girls at Newnham, having the life they deserved, many beautiful, and some remarkably so. Many, but not all, were Christian colleges. I addressed a Government College, as well as a Christian College, at Madras, and the Maharajah's College at Trivandrum in Travancore, and Rabindranath Tagore's College at Santinidetan, which is co-educational. It is little use training Indian men in England unless there are like-minded girls at home for them to marry.

There is also in India a small class of entirely emancipated ladies. When I dined with the Finance Minister of the Nizam at Hyderabad, a Moslem, his wife sat at the head of the table like an Englishwoman. I had an interview with the Maharane or Queen Regent of Travancore, a young lady with whom I had half an hour's sensible conversation. The Parsi ladies of the younger generation are entirely emancipated and well educated. So are they at the Court of Bhopal, to some extent. Bhopal is a Moslem state, ruled till lately by the Begum, an intelligent old lady; but, on the whole, the Moslem are behind the Hindus in their treatment of women.

Purdah is the great bar to social intercourse between Englishmen and Indians. We are frequently blamed for standing aloof socially from them, but it is not quite simple to invite an Indian gentleman to dinner, where he meets your womenkind, and to know that he would not allow you to meet his wife and daughters. If you go to his house you dine with him alone. I have done it at times. At one house, that of a Syrian Christian whose son I knew well as a student in England, after a lonely time with the old gentleman, I asked if I might see my student's mother. She came in and stood very uncomfortably listening to my chatter, but, as I departed, there was a flutter and a rush—the daughters of the family coming to see the Englishman as he drove off. So human nature triumphed after all.

JOHN W. GRAHAM.

FIFTH CONFERENCE ON THE CAUSE AND CURE OF WAR.

The Fifth Conference on the Cause and Cure of War, held in Washington, appeared, both to the speakers and to the delegates who came from all parts of the United States, as a distinct advance over previous ones. If one divides the whole into its parts, it is possible to consider the occasion under several heads.

In respect to leadership, Mrs. Catt, to whom the Conference owes its existence, was notably better in health, and the climax of the Conference was her own speech, which stated to the delegates that they had discovered both the Causes of war and its Cures; that all the 238 causes listed at the first Conference five years ago, had been discovered to be but one; that these 238 causes of friction and rivalry would exist so long as man existed, but that they should continue to be settled by force and violence—namely, by war—was not inevitable. Therefore, the use of the institution of war for such settlement was in reality the cause of war, and its cure was equally simple. The gradual substitution of peaceful means of settlement—courts, arbitration treaties, conciliation commissions on the one hand, and the gradual reduction of war strength to genuine terms of defence—would prove in the end to be the cure. Mrs. Catt was no optimist in the sense that because the task was simple it was also easy. She realized its immense difficulty, but was, nevertheless, persuaded that in this century the cause of war having been discovered, its cure would be accomplished.

After the leadership of the Conference, one might

reasonably describe the make-up of the Conference itself. There were more delegates from every organization and more visitors from the outside public—in fact, upon several occasions admission was refused, and on one occasion the capacity of the hotel was overtaxed. But more arresting than the number of the delegates was their intellectual capacity. This was demonstrated not only in the greater intelligence in discussion on the floor of the Convention, but most notably in the debates, where women experts furnished by the Conference itself, and delegates, keenly alert to challenge them, took an active part.

The third feature was the visit of four foreign ladies—Madame Marie-Louise Puech, of France; Frau Dorothee von Velsen, of Germany; Miss Kathleen D. Courtney, of Great Britain; Mrs. Tsune Gauntlett, of Japan—who brought to the Conference colour and variety, and demonstrated a courageous combination of national devotion and international ideals for peace. Mrs. Tsune Gauntlett, of Japan, brought with her an enormous Japanese basket, containing 180,000 petitions signed by as many Japanese women, intended for the delegates to the London Conference for the reduction of armaments, to be conveyed there by Mrs. Gauntlett and Miss Hyashi.

The fourth feature of this Conference was the distinction of the speakers on the programme, beginning with General Jan C. Smuts, who unfolded clearly the importance of the League of Nations in world affairs and the necessity for effective American co-operation with it. The presentation of General Smuts varied from the stereotyped partisan description, where the question "Are you for the League of Nations or are you against it?" had appeared at past conventions as the invariable approach.

On the programme also appeared a debate on Disarmament, in which naval experts took part. These gentlemanly differences of opinion were somewhat shattered by the appearance of Raymond Leslie Buell, Research Director of the Foreign Policy Association, who, impersonating the Chicago business man, well informed by the reading of the "Chicago Tribune," was still eager to ask a few plain questions. The other experts were genuinely challenged by this appearance, as it is to be feared they had not been as apprehensive of the questions to be put by the lady delegates.

The foreign ladies also debated with eloquence and conviction. The German representative, Frau von Velsen, naturally awakened a particular interest, and her intelligence and her eloquence won many sympathizers for the plight of her country. Miss Courtney, like in speech and in mind to her American sisters, almost gave colour to the idea of an Anglo-American entente. Madame Puech, by her knowledge and discretion, brought solid values to the discussions in which she participated. Mrs. Tsune Gauntlett personified the awakening of the Orient.

The fatal question which dogs all human affairs cannot be escaped by conventions—namely, "Have we altered the course of any individual or group thinking by anything that has been said or done?" This can easily be answered by the statement that all will be much the same in a hundred years; but it was interesting to note that the intention to be effective in the present was strong.

The delegates visited their Senators on behalf of the World Court, carrying many thousands of resolutions in its favour. They were received by President Hoover and presented him, not only with a resolution of the Conference on the World Court, but also a copy of the Memorial in favour of reduction of naval armaments which had been prepared for the delegates to the London Conference, about to go into session. Moreover, the eleven national organizations composing the Conference had, at the suggestion of Mrs. Catt, gathered thousands of resolutions of this kind; and the delegates of the

Convention voted to send Miss Josephine Schein, Mrs. Edgerton Parsons, Mrs. Percy V. Pennybacker, Mrs. Caspar Whitney and Dr. Izora Scott to present them to the assembled delegates in Great Britain. It is certain that a careful informed record of public opinion as represented by women was expressed on two points of international policy now before the United States.

RUTH MORGAN.

A VISIT TO THE STATES.

Most certainly a visit to America is full of the strangest sensations. Landing at New York, after a passage which at this time of year must needs be unpleasant, one is snatched up into the whirl of this strangest of all cities—sixty-storied houses going up into the air, subway undermining subway, bridge leading over bridge—a buzz and commotion filling every spot, full speed given to every occupation. No wonder Europe feels very far away, London seeming a dear, quiet place, ruins on the Rhine a thing unreal and incredible.

It was more or less in this frame of mind that the European speakers to the Conference on the Cause and Cure of War (Miss Courtney, England, Mme. Puech, Franch; Frau von Velsen, Germany) met on January 9th in New York, Mrs. Tsune Gauntlett, the Japanese delegate, having gone straight to Washington. The International Federation of University Women had undertaken to play hostess to us and a very good time they gave us. Teas, receptions and a visit to Brooks-College and International House, where 400 students of both sexes and, at the moment, of 64 nations, reside, were most pleasant and instructive. A grand public banquet in honour of General Smuts was followed by stirring speeches with the object of increasing American interest in the League of Nations.

The Washington Conference on the Cause and Cure of War was attended by nearly 500 delegates and many guests. Between speeches by experts on questions of disarmament, the economic causes of war and the existing machinery to promote peace, the assembly worked in sections, endeavouring to trace the chief reasons leading to war. As the President, Mrs. Chapman Catt, pointed out in her closing speech, there is one supreme cause: preparation for war. Suppress that and you suppress war. On the last day the four foreign delegates gave an account of peace work in their own countries, its outlook and obstacles. In this friendly atmosphere it was possible to speak frankly and to exchange views on subjects otherwise likely to be painful.

The Conference over, the foreign guests set out on a lecture tour on the same topics, visiting Philadelphia and Bryn Mawr, Waterbury (Conn.), where a local conference was being held and where we had the opportunity of addressing large girls'—and boys'—schools; Boston and its surroundings; winding up with a big public luncheon in New York where we had the honour of speaking with Mrs. Chapman Catt.

Here we were to part, Miss Courtney prolonging her trip through the States well into March, visiting the South and the West to get into touch with her co-workers in the Peace movement; Mme. Puech spending a week with branches of the University Women; Mrs. Tsune Gauntlett starting for London in order to present to the Naval Conference the Japanese women's petition in favour of disarmament; and myself going on to the Middle West, then back to New England, partly for lectures on Peace and its outlook in Germany, partly on studies of my own, connected with American college life. I shall get back to the Old World in time to attend the Alliance Board Meeting at the Hague.

Our pleasure at meeting many friends, our gratitude for the never failing and infinitely kind hospitality

arranged by Miss Ruth Morgan and Miss Belle Sherwin, our interest in the many things we were shown, were very great.

DOROTHEE VON VELSEN.

NEWS FROM WOMEN M.P.'s.

Number One: Great Britain.

When Parliament re-assembled after the General Election in May, we surveyed a landscape of high hopes and deep apprehensions, hopes among those who had much to gain (for themselves or for others) from reforms, - apprehensions among those who had much of the world's goods to lose and feared what they call "predatory" legislation from a "Socialist" Government. Now, after a few months' experience, our minds are on the levels, having recognised once more that where Governments are concerned in this least revolutionary of countries, "plus ça change, plus c'est la même chose."

Yet we have already some achievements to contemplate and some moderate hopes and fears. First, there is the achievement of fourteen women M.P.s, nearly twice as many as have ever sat simultaneously before; among them our first woman Cabinet Minister, Margaret Bondfield, Minister of Labour; our first woman Under Secretary for Health, Susan Lawrence; and our first woman University representative, the unworthy writer of these lines, whose constituency embraces eight Universities, seven of them modern, and one (Durham) very ancient, and who is also the first University representative of either sex to sit as "Independent," i.e., attached to no political party.

Secondly, the structure of pensions for widows, orphans and old persons, erected by the last Parliament, has received an addition. It now includes those widows if over 55 years old, who were shut out before because their husbands had died too soon to qualify them by paying the necessary contributions out of their wages, and also certain elderly wives previously excluded from old age pensions. In carrying through this useful but expensive and therefore hotly fought measure, Susan Lawrence established still more firmly the reputation she had already won as a first-class debater and mistress of Parliamentary technique, especially on financial matters. Margaret Bondfield has had an even more difficult and conspicuous part to play as chief protagonist of a measure for extending and amending Unemployment Insurance. Unemployment is still the blackest cloud that overhangs the sky of Great Britain, and everything affecting it is consequently the subject of burning controversy. The new Act includes boys and girls from 15 instead of 16 as before, raises slightly the scale and relaxes the condition of benefit. Women used to be charged with loquacity and sentimentality, but in defending these difficult and controversial measures, Margaret Bondfield almost fell into the opposite extreme. Her brief, clear, business-like speeches, utterly bare of the rhetoric she can employ so effectively on platforms outside Parliament, quite took aback a House accustomed to the circumlocutions and redundancies of masculine oratory. But perhaps the accomplished fact of the session which has so far brought most satisfaction to women has been the signing by Great Britain of the Optional Clause of the Covenant, pledging our country to submit all justiciable disputes to the Court of International Justice at the Hague. Women are now waiting eagerly to see what further definite steps in the direction of assured peace will come out of the Naval Conference, and have meantime derived much pleasure from the opportunities of intercourse with the women who have come from other countries to further its end.

In the way of further legislation, we are in the middle

Continued on page 85.

JUS CARTOONS: NUMBER TWO.



The Customer: Tiens, Madame, so you have caused the fall of the French Cabinet and Great Britain, America, Italy and Japan are waiting!

The Shop-keeper's Wife: Eh, Monsieur, I have waited longer, for my salary—and my vote!

(Continued from page 82).

of a Bill for the re-organisation of one of our most hardly hit industries—Coal-mining. We are expecting the early introduction of a Bill to facilitate the provision of houses for those of the working-class population who are still living in over-crowded or insanitary slums. We are also promised a Bill to raise the age of compulsory school attendance from 14 (as at present) to 15. Curiously enough, all these three measures raise in different forms the principle of Family Allowances, of which the I.W.S.A. has expressed its approval in two successive Conferences. We are able to point out that the Coal-mining industry of nearly every European country except our own gives children's allowances to the miners in addition to their wages and thus raises the standard of family well-being at a relatively small cost. In relation to housing, we urge that part of the money already spent on housing subsidies should be used to reduce the rents of parents in proportion to the number of their dependent children, since it is while the children are too young to earn that the parents most need and can least afford a healthy house. As to the school leaving age, the Government has already recognised the impossibility of leaving parents to bear the full cost of an extra year of child dependency and have promised children's allowances "when needed," to meet this difficulty.

Lastly, a group of M.P.s of all political parties are making a very careful study of the condition of native women in many parts of Africa and we have been horrified at the conditions of domestic slavery which the enquiry has already revealed. This has strengthened our desire for the re-appointment of the Slavery Commission of the League of Nations, with full powers to consider slavery in all its forms, domestic as well as commercial. Some of us are also giving close attention to the question of the conditions of women in India, with a special view to considering how these may be affected by changes in the relation between India and this country.

While actual progress in the first session of a new Parliament must be slow, we have good hopes that its close will bring us at least a few steps nearer to the goal of equal citizenship, not only for ourselves but throughout the great commonwealth of the British Empire.

ELEANOR RATHBONE, M.P.

THE MOVEMENT IN SOUTH AMERICA.

The Suffrage movement is making strides in South America. Last month a public meeting was held in Montevideo (Uruguay), under the presidency of Dr. Paulina Luisi. The great Hall of the University was taken for the meeting and active preliminary propaganda resulted in an audience which filled it to overflowing. Among the speakers were Dr. Paulina Luisi, Signorita Carmen Duetti, Delegate of the National Council of Women, Signorita Leonor Horticon, Signorita Cristina Doufrechou, the first woman Inspector of Schools in Uruguay; the authoress, Laura Cortinas, Professor Barbitta Colombo, and Dr. Maria Ines Navarra. At the end of the meeting, the President read a petition to be presented to the Chambers when they re-open, and asked those present to sign it. Great enthusiasm was shown by the audience and the Daily Press gave a large amount of space to a full and sympathetic record of the proceedings. The Uruguayan Minister profited by the occasion to make a speech to the Brazilian Society affiliated to the Alliance, of which Dr. Berthe Lutz is President, and this also was widely reported in the Press.

The fourth Pan American Feminist Congress will be held at Bogota (Colombia) this year; the third was held at Buenos Aires last year with great success.

Senorita Dr. Rodriguez Cabo, who was recently sent by the Mexican Government to Russia to study and report on the work being done there for the welfare of women and children, has been appointed as the medical representative to the Council of Five (the other members consisting of a celebrated anthropologist and three lawyers) to advise the Mexican Supreme Council, in connection with the new Penal Code, on the subject of the Prevention of Social Evils.

REVIEWS.

The Open Door and the Mandates System, by Benjamin Gerig. (Allen & Unwin. 10s.).

The Mandates System is based upon two principles: regard for native welfare, and the provision of equal economic opportunities to all members of the League. It is the application in good faith of the latter principle which has been the most doubted; cynics who argue that the system has been used as a specious cloak for annexation, point to the alleged failure of the League to ensure that the Mandatories do not make the territories which have been entrusted to them a source of commercial advantage to themselves, to the exclusion of their neighbours. It is a difficult point to answer, for the facts are scattered among Reports to the Mandates Commission—some of which are hard to come by—and Minutes of its discussions, which, though available, are not easily understood without the text of the Report under examination. Even a casual study of the proceedings of the Commission is sufficient to show that it is fully alive to the need of upholding the principle of trusteeship on this point, but to obtain coherent information on the work which has been done has, up to now, not been easy.

The purpose of Mr. Gerig's book is to provide a complete survey of this work, built up from the scattered references in the Reports to the Commissions. His study of the influence of the Mandates System on colonial commercial policy is made the more valuable by the contrasts which he draws with commercial policies in ordinary colonies, and with the fate of those territories where in pre-war days the "Open Door" principle was supposed to have been established by international agreement. In general, as he points out, there has been a swing of the pendulum from the absolute monopolies of the early colonies to real free trade in the nineteenth century, and back again in our own time to the artificial encouragement of trade between the colony and the mother-country. (Even Great Britain, the Free Trade country *par excellence*, now has Imperial Preference). This tendency was supposed to be counteracted in Africa by the conclusion of a number of "Open Door" agreements covering the most of tropical Africa.

But the difficulty has been to define the "Open Door." Attempts were made in the Berlin and Brussels Acts, and repeated in the terms of the various Mandates, to define exactly the most important rights which are covered by the term 'economic equality.' These lists, however, only state principles, they do not, and could not have been made, to cover the hundred and one ways in which nationals of another country might find themselves at a disadvantage in competition with nationals of the Mandatory Power, and so consider, rightly or wrongly, that they were being unfairly treated. This is where the Mandates Commission comes in; it examines with the utmost care any enactment or policy which seems unduly to favour the nationals of the Mandatory, or to discriminate against those of another country; sometimes its action is called for as the result of complaints, but for the most part it acts on its own initiative.

Mr. Gerig has collected its pronouncements under a few main heads. Customs discrimination is the obvious means of securing an advantage against trade competitors; a number of cases of this kind have been severely commented on with regard to French territories. Where customs unions are established—this is permitted by the terms of the Mandates—the Commission has been insistent that a fair share of the receipts shall go to the Mandated territory. Then there is the difficult question as to what guarantees a Mandatory is justified in taking as security for the loans which are always a first necessity in the development of backward territories. The development of some Mandates was seriously retarded at first, owing to the anxiety of investors on this point, and the discussions of the Commissions, touching as they do on the wider question of the actual possibility and method of a transfer or termination of a Mandate, are of special interest. Should development loans include a condition that the goods which are to be purchased must come from the lending country? This happens as a matter of course in British colonies, where all supplies for public works are obtained through the Crown Agents in Great Britain, but the Commission is now discussing whether we are justified in extending this system to our Mandates. The latest question to have been raised is that of postal rates. British Mandates, like colonies, pay lower postal rates on parcels for Great Britain than for foreign countries; does not this give an unfair advantage to merchants who trade with Great Britain?

Mr. Gerig sums up a number of points in regard to which the Mandates Commission has already established a standard of conduct in conformity with the "Open Door" principle, and mentions others in which this has still to be done. His book illustrates very clearly the way in which the League, through the Mandates System, may arrive at the solution of one of the economic problems which, unless solved, will dangerously block the way to world peace. It should be read by all who wish to take an intelligent interest in what is one of the most important activities of the League of Nations.

LUCY MAIR.

Woman and Flying by Lady Heath and Stella Wolfe Murray. (John Long. 12s. 6d.)

This book is a composite effort rather than a collaboration; Lady Heath and Miss Stella Wolfe Murray write in separate chapters, and Lady Bailey contributes a brief account of her flight to the Cape and back. The final result is certainly effective; the strong enthusiasm of all three writers is authentic, and one recognises again the atmosphere of controlled excitement and uncontrolled enjoyment which pervaded the early meetings of Light Aeroplane Clubs at Lympne, so that to read it is to re-live an exhilarating experience.

But it means more than that; even those who are unlearned in aviation, or who have not so far given it much attention, will be, besides infected by the enthusiasm of Miss Wolfe Murray, impressed by this record of women's achievement in the air. In Part One a brief account is given of the difficulties with which women pilots, both in Great Britain and in France, were faced by the official banning of their sex by the International Commission for Air Navigation, which drafts the laws for international flying, and of the successful attempts of Lady Heath (then Mrs. Elliott Lynn), Miss Wolfe Murray and Lady Astor to have it removed. (How many people know that an American woman, Miss Marjorie Stinson, "taught no less than eighty-three men how to fly, and British ones at that?")

Miss Wolfe Murray gives a graphic account of her experiences as a passenger in flights over Europe, America and Africa and Asia, and illustrates it with good photographs. It is interesting, by the way, and

surprising, to see that Lulworth Cove, from the air, makes a more astonishingly effective photograph than even the mountains of the Persian Gulf.

In Part Two, Lady Heath takes the pen and describes in detail her famous flight from the Cape to Croydon, and very well she does it. One wishes she would not use slang so constantly to describe events and emotions which are worthy of a more dignified dress, but for sincerity and sustained interest her account could not be bettered. The most exciting chapter is the one describing an attack of sunstroke when flying solo over Central Africa:—"Suddenly I began to feel the pain in the back of the head, neck and shoulders, which hints at the beginning of sunstroke. . . . I realised that the sun was worrying me, so I tried to reach my topee and failed. Then I pulled off part of my underclothing and wrapped it round my head and shoulders. But the mischief was done. The pains in my head and neck got worse, and black blobs began to dance and float before me. It was not very long before the black blobs had grown into black feathers, that moved back and forwards. I remember fighting with myself to keep them down and peering at the horizon and at my instruments between them. . . . It was now six hours since I started and I saw Fort Usher directly ahead before my sight went completely. My memory became hazy. I was afraid of going straight on and the last thing I coherently remember is turning to the north-east, where I remember having seen some open ground." The description of her awakening, after four hours of unconsciousness, having apparently made a good landing, surrounded by laughing native girls who had rendered first aid, is extremely well told, and indeed the whole story is a definite contribution to the growing library of heroic adventure in the air.

Outlines of Central Government, by John J. Clarke, M.A., F.S.S. (Pitman. 5s.)

Mr. Clarke is well known as a reliable authority on the evolution and ramifications of public administration, and in this useful little book he explains, among other things, the different functions of the State Departments, Local Government and Public Utility Departments.

In the introduction to his brief but comprehensive exposition of the work and methods of the League of Nations, he reminds us that the idea of a League of Perpetual Peace has been in existence for three hundred years, and one hopes that the increasing international power of women may prove to be the stimulus which is needed to make the ideal a practical realisation.

The section dealing with Public Finance is well arranged and clearly written; one might suggest perhaps that in future editions an explanation of the powers and position of the Bank of England might be included.

Although, as is suggested by this sub-title—"Including the Judicial System of England"—Mr. Clarke has taken England and the British Empire as his specific province, there is much in his book which will be of interest and value to those who are studying the constitutions of other countries, and the foreign reader is well catered for in an excellent bibliography.

The publisher is to be congratulated on producing a book of this type, with very good print, at a low price.

J.M.P.

The Spirit of Geneva, by Ethel L. Jones. (Williams & Norgate, 38, Great Ormonde St., W.C.1. 1s.)

How to interest the uninterested—that is the problem. This first sentence of the foreword introduces an account of Geneva day by day, which gives a vivid impression of life during the weeks of the Assembly of 1923. No other account brought to my notice has given so intimate and arresting a picture of the meetings of Assembly and Commissions; indeed, it is difficult to

put it down once it has been begun, and it should be read by all who contemplate visiting Geneva for the Assembly of 1930.

MARGERY CORBETT ASHBEY

A BOOK FOR LADIES, 1694.

"The Ladies Dictionary; being a General Entertainment For the Fair Sex," was published in 1694, fifteen years before the appearance of the first number of the Tatler. At this time the great ladies of the Court no longer learnt Latin and Greek as they had done in Tudor times. Under the Stuart Kings French had become the fashionable language, and earnest women of the upper classes had philosophy as well as romance open to them. At the same time English trade and manufactures were rapidly expanding, and an increasing number of women of the new middle class were to some extent influenced by the seriousness that had followed the cynicism of the Restoration. These women, although they could read their own language, had little enough on which to practise this art, and but a poor chance of satisfying their mental curiosity, their love of a well told tale, or of finding guidance in the difficulties of life. The eager moralist and the pushing bookmaker saw their opportunity, and the "Ladies Dictionary" is only one of the many books of the kind that were published in the half century before the appearance of the Tatler and the Spectator.

These specialised books have gone on ever since. Countless magazines like *Home Chat*, the *Woman's World* and even the "Home Page" in our *Evening Standard* are their direct descendants. But to-day these papers confine themselves to dress and house-keeping, to etiquette and social gossip, while in the 17th century no subject was too serious to be treated in the special manner that was thought suited to the weakness of the female mind, and we find in the same volume detailed instructions on how to make a scented bracelet, and articles on such matters as religion, marriage and divorce. If, in the twentieth century, a young girl or married woman finds in a magazine instructions for remodelling a last season's hat or cooking her husband's porridge, she can also take down from the shelf of the free library, as the young man beside her can do, the essays of Dean Inge or some fascinating exposition of the discoveries of modern science, and she may go home both more efficient practically and with an awakened desire to read further and get some real knowledge. It is difficult for us to realise how different were the lives of the women who pored earnestly over "The Ladies' Dictionary." For most of those whose husbands or fathers bought them this book, it would constitute, with a Bible and Prayer-book and perhaps a manual of religious reflections, the whole of their library. We learn from the author, or rather the compiler, that it has been composed in the interests of religion and morality. But on turning over its pages, I felt that its popularity may in part have rested on vivid descriptions of temptations that we are exhorted to resist.

The book is a strange medley of advice on household management and exhortations to practice the virtues, especially those of obedience and chastity. There is a good deal of mythology, a subject which up to Victorian days was thought especially suited to young women, even when it included accounts of the amours of the gods. From A to Z we find the lives of famous women of all times; but they are very short. Anne Askew, for instance, is given seven lines, while an article on 'Affability' has many columns devoted to it. Whether the life is of Anna Schurmann, whose intellectual achievement was comparatively near their own times and material abundant, or of Zenobia, there is the same absence of dates, references and even facts.

Zenobia's life is typical. We learn that she "marched on foot at the head of her army in heat and cold, going completely armed with a flowing plume of feathers on a silver helmet; so that she gained many victories whilst her husband rested supinely in his Palace."

But if a lady with a taste for exact knowledge came away from the biographical articles a little unsatisfied, the dedication may have given hope or real help in her own life. In it we are told that from this book "Queens may learn the Arts of Splendour and Magnificence. . . . Wives may read how to demean themselves towards their husbands. Daughters may be taught Examples of Obedience and Chastity. Matrons may find here that Decent Deportment which becomes their gravity, and Widows that Constancy that befits their Solitude."

Serious writers of the day were one and all troubled about the prevailing unhappiness in marriage. The author of the "Ladies' Dictionary" meets or avoids the problem by saying: "Ladies—if Obedience sounds a little harsh to your ears, remember you lost the Charter of Equality in Paradise." The young wife is exhorted to treat her husband's "out wand'rings" with "dissimulation" and while she is reclaiming him in this way she is to make his home a centre of peace. If her children are "many in number" they are to be "none in noise," and she is to "govern them with a nod." In dress she is advised to hit the nice point that will make her apparel gay enough to retain her husband's affection, but not gay enough to attract the attention of any other man.

Another important article is headed "Child. (When Young)." For children, male or female, as for wives, obedience is the first requisite, especially in the matter of marriage, a subject on which the author admits sadly, youth and age rarely agree. "There is usually such a vast disagreement between Parents and Children in this Case, that there's no hope of ever reconciling them." There follows a disconcerting account of the amount of labour the child when grown up will have to undergo to keep his parents from want and repay their care of him in infancy. But God, we are told, will give him his reward, either by "long life in this world" or by withdrawing him young and letting him enter "the Heavenly Canaan." This, the author seems to think, and the reader is inclined to agree with him, may be the best thing for the poor over-worked youth. It is cheering to know that sometimes the 'Child (When Good)' is promised blessings which, I am sure, were more attractive to youth. The author tells us that even "ravenous Beasts of the Forest, forgetting their hunger and natural fierceness, have been kind and assisting" to such children. It is difficult for us to imagine an occasion in the life of the dutiful child when, for example, a ravenous tiger in an assisting mood could have been of use to him. Alas, no examples are given. The child is vaguely referred to the many books of examples of such cases. I do not know them, but I hope that the boy had them within reach, for he must have needed encouragement.

I have given an inadequate idea of the hotch-potch of moral advice and domestic instruction of which such books were composed. Even Hannah Wooley's are in some measure made up of this kind of reading matter, but they are saved by her energy and talent and genuine desire to help other women. Steele himself had a favourite project of a Ladies' Library, and gave his name to a wearying collection of unacknowledged extracts of conventional piety and moral advice. The books themselves are dead to-day; but some knowledge of them helps us to understand the immense change that was coming, and to realise what the publication of the Tatler and Spectator meant to the young men and women of that generation. We can rejoice with Addison at the letters he received when there was a question of the Spectator being discontinued and then of its price

being raised to twopence. Among them is one from a man who writes that his "large family of daughters had drawn up a very handsome remonstrance, in which they set forth that their father having refused to take in the Spectator since the additional Price was set upon it they offered him unanimously to bate him the article of bread and butter in the tea-table account, provided that the Spectator might be served up to them every morning as usual. Upon this the old Gentleman, being pleased, it seems, with their desire of improving themselves, has granted the continuance both of the Spectator and their bread and butter."

In another fifty years the novels of Richardson and Fielding, with characters and scenes drawn from contemporary life, were the talk of the town, and the first subscription Library had been founded. Lady Mary Wortley Montague in her exile was weeping over *Clarissa*, and sending home from abroad for every new book that was published. To quote her own words to her daughter, she had become, as many a man and woman has become since, a "rake for reading."

ADA WALLAS.

A NEGLECTED TOPIC IN FICTION.

C'est l'amour, l'amour, l'amour
Qui fait le monde à la ronde"—or so the novelists would persuade us. Love is their constant theme, and this in spite of the fact that, in real life, love is not allowed to take up much of either their own time or that of their readers. Or is it perhaps, not in spite of, but because of this? Admitting the absorbing nature of the emotion for small fractions of time in our own experience, we are all-too-willing, perhaps, to believe in these extraordinary people who have nothing else to do—ever. And yet, in the long run, the constant false emphasis becomes a little irritating, especially when one reflects that the magnificent alternative subject of money, a preoccupation of the human race of almost as burning and of more enduring interest is being shamefully neglected by those who should be holding up the mirror in which we see ourselves.

Consider the case of the City man who falls in love and marries happily. He settles down in his house, and there for him, that adventure has ended, and there, for the novelist, unless he can introduce some unexpected complications, his interest has ended also. But in reality that man continues to live a rich, full life. His wife and children form his background, and money is his adventure, his torment, his inspiration and his object. Every day he sets out afresh to pursue it, and spends in all a third of his actual time and three-quarters of his thoughts on that object—and where could you find a man who would spend a third of his time, eight hours a day, in pursuit of love? Nor can this preoccupation of his be said to be sordid, when we think in terms of real life and not in novels, or at least, if it is we are condemning the back-bone of the community. Money, again, is the strongest force in the daily life of the working woman who cannot pay a twopenny bus fare without considering its effect on the weekly budget, and it ceaselessly nudges the consciousness of the middle classes who have appearances to keep up, or who aspire to a higher rung in the social ladder. As to the very rich, it is difficult to believe that they ever think of anything else.

If the normal aspect of the pursuit of money offers such a wide field and has such far-reaching effects, even more fruitful for discussion and dissection are the abnormalities to which it gives rise. Misers have always commanded a good deal of attention in literature, but there are many other sides to the question. The presence or absence of wealth can have the most extraordinary effects on character, and cause the most improbable changes. It seems as if, on the whole, human nature is better able to cope with the sudden loss of money than its sudden acquisition. Some ruined

financiers commit suicide, but the ordinary man seems to draw from somewhere enough courage and fortitude to enable him to build again. It is when the ordinary man is suddenly fortunate that he seems to be thrown off his balance and turned out of his course into a new and often strange and unexpected frame of mind.

Several types occur naturally in thinking of this question. For example, there is the well-to-do self-made man, inclining to meanness, so strangely inconsistent that it is easier to borrow ten pounds from him than it is to borrow five shillings. Or take the brisk and efficient business woman, who, marrying money, is slowly but surely changed from her former self to a consciously charming but ineffective and neurotic ornament. Or the sodden drunkard in the cafés of Madrid, a reality, I assure you, who, drawing a winning ticket in the State Lottery, disappointed his friends by not only refraining from celebrating his good fortune, but by investing his newly-acquired wealth wisely and signing the pledge.

These and many other cases offer an almost unlimited scope for elaboration and embroidery, and then there is that interesting and instructive human aberration to be explored, which holds—subconsciously at first, but gradually consciously—that wealth is the reward of virtue, and hence that wealth in itself is virtue, giving its owner unquestioned authority to sit in judgment on any subject under the sun.

It is not for me to plunge more deeply into the subject, but I do maintain that it has been too continually passed over and slighted by both the high-brow and the low-brow novelists in favour of what is known in the film world as "a strong love-interest." The acquisitive instinct is at least as old as any other, and it is an instinct as necessary, less disturbing and more enduring than that of love, with all its upheavals. It is, inevitably, ever-present in the minds of most of us, and for that reason, if for no other, the novelist has a duty to present it.

It may be love that makes the world go round, but it is on the desire of property that the foundations of civilisation have been built, and if, as the preachers tell us, wealth and its pursuit are of the devil, at least let us be honest and give the devil his due.

FRIEDE HARRIS.

NEWS IN BRIEF.

Madame Fanny Marjorati (Belgium) has been elected a member of the Forced Labour Committee of the International Labour Office.

The Italian Delegation to the Naval Conference is accompanied by a woman official interpreter, Signorita Olivia Rossetti Agresti, who served in the same capacity at the Peace Conference at Versailles.

Miss D. Peto, O.B.E., who is at present Director of the Liverpool Women's Police Patrols, has been appointed to a temporary post at Scotland Yard to advise the Commissioner of Police on the organisation and training of women police officers.

Mr. Baldwin will unveil a statue of Mrs. Pankhurst in the Victoria Tower Gardens (near the Houses of Parliament) on March 6th.

The Quebec legislature has refused, by 37 to 29 votes, to allow women to enter the legal profession in the Province.

General Hertzog, Prime Minister of the Union of South Africa, has undertaken to introduce a Bill for the Enfranchisement of Women. South Africa is the only British Dominion where women do not possess the parliamentary vote.

The Annual Council Meeting of the National Union of Societies for Equal Citizenship opens at King George's Hall, the Y.M.C.A. Headquarters, on March 5th.

REPORTS FROM AUXILIARIES.

FINLAND.

Miss Elisabeth Lisitzin, who has served some time in the Department of Foreign Affairs (Foreign Office), has been made an Attachée. Miss Lisitzin, who is a young woman of twenty-six, is a distinguished linguist. She is the first woman in Finland to be admitted to the Diplomatic Service. The news of her appointment has aroused great interest and has been the subject of widespread comment and publicity. The women's organisations are well pleased that the Law of 1926 giving women access to posts in the Government Service on the same terms as men has been applied.

ANNIE FURUHJELM.

GREAT BRITAIN.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE.

The Alliance is organising a meeting in Kensington Town Hall on Friday, April 4th, to inaugurate a campaign to abolish in statutes dealing with Police and Licensing any reference to "Prostitutes."

It is not generally realised, though it has been brought home very definitely to those women whose professional or public work detains them until evening, that many restaurants, cafés, and coffee stalls refuse to allow women, unaccompanied by men, to enter their premises. This action is apparently due to fear of police interference involving fine, imprisonment or even the loss of livelihood. If any license-holder knowingly allows women of bad character to enter and remain in his premises for longer than is necessary to obtain refreshment he is in danger of prosecution and, as it is apparently not necessary for the police to prove that the women concerned have ever been convicted as prostitutes, licensees prefer to run no risks, and so they exclude all women. These enactments bear very hardly, especially on professional and working women, who not only deeply resent being considered potential prostitutes, but are also prevented from obtaining food at the end of a long day. A solution of the problem is not difficult. All that is needed is an addition to the already existing laws of a section, which will include among the things a licensee "shall not permit to take place on his premises," a provision that he shall not suffer the molestation or annoyance of any persons lawfully enjoying the use of his premises. Licensees already have the right to refuse to admit into, or to turn out of their premises "drunken, violent, quarrelsome and disorderly persons," and to complicate the issue by reference to prostitution (which in this country is not even forbidden by law) is unnecessary and futile.

During recent years many barriers have been removed and many myths been given their death blow. It is now time to abolish the suggestion that a woman out by herself or in company with other women has an immoral purpose in view.

THE WOMEN'S FREEDOM LEAGUE.

Our President, Mrs. Pethick-Lawrence, is now in South Africa, but she will be back again in London in time to be present at our Twenty-third Annual Conference, which takes place Saturday, May 24th. We hope that evening to arrange a Dinner and Reception to her, and we shall be very pleased indeed if any members of the Alliance from other countries who then happen to be in London will join us in our welcome to her.

We are supporting Captain Cazalet's Nationality of

Married Women Bill, and we are hoping to send a representative to the Demonstration at The Hague to urge that women shall have the same right as men to change or retain their nationality.

The Women's Freedom League is taking an active part against the *mui tsai* (child slavery) system in Hong Kong, and against the marital and domestic slavery of women of backward races. We are also agitating for the appointment of a woman within our Colonial Office, whose special business will be to look after the status and welfare of women in our Colonies.

In this country we are working for the appointment of policewomen as an integral part of the police force; for medical women to be appointed as Commissioners and Inspectors of the new Board of Control, which is to deal with mental illness; and for an adequate number of women on all Commissions and Departmental Committees appointed by the Government. We are associated with the Women Peers Committee, and working for women's membership of the House of Lords.

F. A. UNDERWOOD.

GREECE.

On the 30th of January, the Minister of the Interior finally signed the decree giving the municipal and communal vote to all Greek women who are at least 30 years of age and can read and write. This puts into force the decision of Parliament, taken as long ago as 1926, that the Government should have the right to accord this franchise to women, and implements a promise given by the Prime Minister just one year ago. So that even this limited measure has meant no little persevering work by the women's organisations. Now they are faced with an arduous campaign among the women themselves in order to get them to register, and after that they will begin a further agitation to remove the disabilities of the high voting age and the educational qualification. Beyond that again, lies the campaign for the Parliamentary vote.

HUNGARY.

(We have received the following extracts from a speech made by Miss Ann Kéthley, the only Hungarian woman M.P. and a member of the Social Democratic Party, to the Feministak Egyesulete at their Jubilee meeting.)

If we wish to classify the work of the Feministak Egyesulete struggle, we can distinguish three periods of activity: first—struggle for the acknowledgment of the principle. This period in every country has been the time of suffering, even when public liberty and civil rights were traditional, and all the more in our country, where the demand for the extension of such rights has always been met with obstinate opposition. This was the period of misunderstanding, mockery, and the time when feminism was the target for cheap journalism and music-hall wit. In these days not only moral but physical courage also was necessary to confess oneself a fighter in the cause of women's rights. Nevertheless, I call this period fertile. The advance guard of the Feministak Egyesulete did pioneer work against terrible odds.

The second period was that in which Feminism was fashionable. When the political power of Hungary was freed from its century-old swathings, when everyone discovered his own power and sought a platform from which he could display it to the world, then Feminism became in theory, but, unfortunately, not in fact, an acknowledged movement.

That a great part of the crowd which drifted towards Feminism in those times was merely moving with the

fashionable tide is proved by the situation in which we now find ourselves in this, the third period. Feminism like all other progressive ideas, stagnates in Hungary to-day. Woman stands outside the public life, although economic conditions force her to work. She works not merely from principle but also to earn her bread. The reactionary forces have been obliged to take notice of this fact. Women's work is admitted, but only as part of a transitory situation, and women are told: "You may work but not think, take part in production but not meddle with public affairs, undertake exhausting duties but not demand any rights!"

Like all other progressive ideas, Feminism is now persecuted; therefore, to confess we hold these ideas is dangerous, risky, and, which is the most unpardonable disadvantage in the atmosphere of to-day, unprofitable. The danger and the risks are taken, however. Those who expiate the liberal opinions they once held by immersing themselves in profitable business undertakings may be cheerfully given up, but to those who left the work for other reasons, to them we say: "Come back, because we need your goodwill and readiness to work." Some may be apt to say that the movement for the awakening of the middle-class woman has achieved its aim, and that energy should no longer be directed to this, when it is needed in a thousand other places.

They base their argument on the fact that woman suffrage exists already and that there is no object in fighting any longer. We know well that this statement is not true, for two reasons. In the first place there is no real woman suffrage! The unjust conditions laid down for the right to a parliamentary vote has made this right illusory . . . and even if women were fully enfranchised, there would still be work for Feminism in the education of the mass of women. The suffrage is only a tool for the creation of a civilised state, and for the restraint of the powers of destruction. . . .

To-day, when times are no longer favourable to popular liberties in Hungary, when the political activity of the middle-class women is for the most part going in a reactionary direction, the masses of the organised working women greet with special affection the army of middle-class women in the Feministak Egyesulete who stand for progress.

As a greeting I give you this message: "Believe in the future! Do not despair because you are not numerous, nor that the fate of your institution to-day is to meet persecution or apathy. An historic mission awaits you, because you are the standard-bearers of a middle-class democracy which is not yet realised in Hungary. . . ." I believe I shall see the day when the flags of that democracy will wave over the forum. Then we—now partners in the fight—may become political opponents, but we shall never become enemies, because your first twenty-five years have taught all who serve the cause of progress to esteem and honour you.

IRELAND.

Mr. McGilligan, Free State Minister for External Affairs, received a deputation from the National Council of Women of Ireland, introduced by Senator Mrs. Wyse Power, and consisting of Miss Story, hon. secretary; Miss Mellone, and Miss Dodd, Irish representative for the International Committee.

The deputation was arranged in consequence of the forthcoming Conference on the Codification of International Law at The Hague arranged by the League of Nations. Among the questions to be considered is the nationality of married women.

The deputation asked the Government—

- (1) That they should put forward through their delegates to the Codification Conference the

policy that "a woman, whether married or unmarried, should have the same right as a man to retain as to change her nationality."

- (2) That they should include in their delegations well-qualified women who support the above resolution either as delegates or technical advisers.
- (3) That they should propose through their respective delegates that the International Council of Women and the International Alliance of Women for Suffrage and Equal Citizenship should each be invited to appoint a consultative delegate (that is, without a vote) to the Conference.
- (4) That the proposed rules of the Codification Conference should be amended so that the Committee on Nationality of the Conference should be held in public and not in private.

It was pointed out that a number of countries had adopted reforms on these lines.

After giving consideration to the views of the deputation, Mr. McGilligan replied that steps would probably be taken to prevent the possibility of a woman becoming "stateless." He was not, however, in a position at this stage to define the attitude of the Government on the remaining points. The whole question was still under consideration by the Government.

AN INTERNATIONAL SCHOLARSHIP SCHEME.

Every year the Graduate School of Bryn Mawr College, Pennsylvania, U.S.A., offers five resident scholarships of \$1,000 to foreign women who wish to pursue advanced work in America, after three or four years of university training elsewhere. Courses are offered in many subjects and run from September, 1930, to June, 1931. Applicants must understand and speak English, and should send in their applications to the Dean if possible before April 1st, 1930. We shall be glad to give further information on application to the Headquarters Secretary of the Alliance, 190, Vauxhall Bridge Road, London, S.W.1.

MRS. McFETRIDGE BUYS NEW CLOTHES.

I looked up as the office door opened. "Mrs. McFetridge," I exclaimed, "what brought you to Belfast?"

"It's well I *am* in Belfast and not lyin' on the road this minute. I should have been here long since, but them two buses has been racin' each other for weeks past, and they must take this day to do it more than ever, and Samyel, he was that frightened when he seen the way the first bus took the corner goin' into Kilkeel that nothin' would serve him but I must go by the train, and that's what had me late. Then I spoke in at Maggie's and nothin' would do her but I must have a cup of tea and toast cake. I seen in the paper that folks in Belfast were badly off for want of work, but such a house as Maggie has, you never seen the like, with a piano—not that the girls play it, for Maggie said the stick on the roof was an aerial, and they have the wireless, no less, 'Cock them up with wireless!' says I to Maggie."

"But what brought you to Belfast," I interrupted.

"Well, Samyel was readin' the paper, and, says he, 'Wumman dear, why haven't you a gown like that?' pointin' to a picture of a young lassie with a skirt up to her knees. 'You might have come out of Noah's Ark with your dress nearly touchin' the ground and

stuff enough to make six of yon. I'm quare and vexed to see my wife such a show."

"Weel," says I, "I doubt you'd be worse vexed if you seen me in thon rig out, like them wee lasses with the pink legs that the minister's son seen on the road in Belfast and he couldna thole it and had to get into the tram, and the poor fellow was worse off there, for it was full of ladies, old and young, settin' with their legs crossed. But it's middlin' long since I got a new dress, so I'll go and see Maggie and she'll take me where I'll get a bargain. But Samyel," says I, "I'm not goin' to make a show of mesel, wearin' any of them clothes in the pictures. I don't care much for auld McCluskey, but I was sorry for him last Sunday at meetin', with his wife in skirts to her knees. And I'm feared Maggie will be runnin' me into expense when my skirt is as good as new, me only wearin' it to meetin' or an odd social, but her and you would be makin' me put it past, just for capers." Well, at long last, I got to Maggie's and, says she, "Mary, you're just like a scarecrow."

"Well," says I, "you and your girls is far too fond of fashionable clothes and spendin' good money on goin' to the pictures and the like." "Now, Mary," says she, "times has changed since you and me was young. I might as well tell my girls to sit at home, spinnin' yarn for tablecloths when no one thinks of using a tablecloth, or tell them to knit stockings, when they wouldn't look at a knit stocking. Don't you mind how mother used to set us down to hem all them weary long sheets, and we just longing to dance, and the evening we slipped off to the dance at Ballykeel and mother came back from market before we were looking for her, and found us gone?"

"Aye, but Maggie, it was quare good fun," says I. "Samyel was there, and I danced with him, and indeed, it's the truth I'm tellin' you, but no longer ago than last Saturday, he was talkin' of it and how he said to himsel, 'Boys, there's the girl for me.'"

"There you are now," says Maggie, laughin', "can't you tell the young things now have a bit of fun and not be scoldin' at them the way we were scolded. Here's Minnie in her new frock. Doesn't she look nice?"

"She'd be none the worse," says I, "if her dress wasn't the very picture of a shimmy and if she had a good strong pair of boots that would bear walking along the road. But, as you say, Maggie, young folks will be young."

"Come," says Maggie, "take off your skirt and try one of mine." "Nothin' would do her but I should put on one of her frocks as she called them, and when I seen masel in the glass, "Well," says I, "it's no sae bad; I might wear that same; it's better than Mrs. McCluskey's, anyway."

"So off we went to the shop, and here's the dress and coat in this box."

"That's splendid," I said. "But why didn't you wear them for me to see?"

"Dear help you," said Mrs. McFetridge, pityingly. "Is it wearin' a new dress in them dirty trains I'd be? No, no. I'll just keep that for meetin' or helpin' the minister's wife at the soiree." "And it'll be long enough," she added, darkly, "before Samyel gets me talked over into buyin' another new dress, though its quare and pleased he'll be," she added, with her hand on the door knob, smiling almost cooly, "when he sees me in it."

DORA MELLONE.

Registration of Prostitution.

Readers who have written to us in appreciation of the article on this subject by Dr. Anning, in our February number, are advised to apply for further information to the Association for Moral and Social Hygiene, Livingstone House, Broadway, Westminster, S.W.1.

SECTION FRANCAISE.

UNE NOUVELLE ENTENTE INTERNATIONALE DANS L'ORDRE ECONOMIQUE.

Conférence de la "Trêve douanière"

Si le mois de janvier à la S.d.N. a vu le début de la session de la Commission consultative de l'Opium, qui dure encore au moment où ces lignes sont écrites, et qui soulève des problèmes sur lesquels on a pu lire plus haut un intéressant article, le mois de février sera celui de la "Conférence de la Trêve douanière." C'est le 17 février en effet que s'ouvre cette Conférence dont l'importance ne saurait être sous-estimée, et sur laquelle nous pensons intéressant de fournir quelques renseignements aux lecteurs de JUS. Car les questions de cet ordre touchent de trop près les femmes, que ce soient des économistes et des femmes politiques qui les étudient en général, ou que ce soient de modestes acheteurs et de simples ménagères qui en subissent le contre-coup dans le détail, pour qu'une place ne leur soit pas faite dans ce journal. Certes, quand ces lignes paraîtront, cette Conférence aura vu se dérouler ses travaux et s'orienter son activité d'une façon que nous ne pouvons pas prévoir maintenant; mais il sera d'autant plus nécessaire pour comprendre et suivre son développement de connaître les quelques précisions de base que nous fournissons ci-après, les empruntant à une des excellentes notes de presse de la Section d'Information de la S.d.N.

E.G.D.

Origines de la Conférence.

La réunion de cette Conférence est le résultat des délibérations et des résolutions de la Dixième Assemblée. Au mois de septembre 1929, l'Assemblée manifesta clairement son désir de voir la Société des Nations, ses différents organes et les Gouvernements des Etats qui la composent faire tout le nécessaire pour porter remède à une situation que les recommandations de la Conférence Economique de 1927 n'ont point suffisamment améliorée faute d'une application rigoureuse et générale. Tandis que le Premier Ministre de Grande-Bretagne, M. Ramsay MacDonald, soulignait la nécessité d'aboutir à des accords tendant à la liberté économique, le Président du Conseil des Ministres Français, M. Briand, mettait en lumière les aspects les plus frappants du problème européen. De son côté, le Ministre des Affaires Etrangères du Reich, le Dr. Stresemann, insistait fortement sur les inconvénients de l'organisation économique actuelle de l'Europe et sa contradiction avec le développement du monde moderne. Enfin, le Premier Délégué de la Belgique, M. Hymans, soulevait l'idée d'une trêve douanière de deux ou trois ans qui fut immédiatement reprise et précisée par le Ministre du Commerce de Grande-Bretagne, M. Graham.

Les délibérations de l'Assemblée sur ces différents points aboutirent, sur le rapport de M. Breitscheid, Délégué de l'Allemagne, à l'adoption d'un programme de travail dont les grandes lignes sont les suivantes:

(a) Invitation à tous les Etats Membres et Etats non Membres de la Société des Nations à faire savoir, avant le 31 décembre 1929, s'ils désirent ou non participer à une Conférence diplomatique ayant pour objet de conclure une "trêve douanière" et, s'il y a lieu, de fixer le programme de négociations ultérieures en vue de la conclusion d'accords collectifs tendant à faciliter les relations économiques par tous les moyens qui sembleront praticables, notamment par la réduction des entraves au commerce.

(b) Sur la base des réponses reçues à l'invitation ci-dessus, le Conseil de la Société des Nations décidera, en tenant compte du nombre et du caractère des Etats ayant répondu affirmativement, s'il y a lieu de convoquer la Conférence diplomatique visée au paragraphe (a).

Cette Conférence devrait être réunie à une date aussi rapprochée que possible de la fin du mois de janvier 1930.

(c) Conférence diplomatique entre les Etats ayant

répondit affirmativement à l'invitation visée au paragraphe (a).

(d) Négociations visées au paragraphe (a) s'étendant sur une assez longue période entre les Etats ayant conclu la trêve douanière. Ceux-ci pourront, d'un commun accord, inviter à prendre part à ces négociations tout autre Etat qui en exprimerait le désir.

(e) Conférence diplomatique finale devant prendre acte des résultats des négociations visées ci-dessus, les examiner et les compléter s'il y a lieu.

Ce programme de travail est le résultat d'une résolution déposée en commun par les Délégations de Belgique, de France et de Grande-Bretagne et adoptée à l'unanimité.

Travaux préparatoires.

Le Conseil confia au Comité Economique et au Secrétaire Général de la Société des Nations le soin de prendre les premières mesures nécessaires à la mise en oeuvre de cette résolution de l'Assemblée.

C'est ainsi que le Comité Economique prépara un avant-projet de convention pour la conclusion d'une trêve douanière. Aux termes de cet avant-projet les Etats contractants s'engagent à conclure une "trêve douanière" pour mettre fin au relèvement des tarifs et pour prévenir de nouvelles entraves au commerce. A cet effet, ils s'engagent à maintenir leur régime actuel en consolidant les droits d'entrée et de sortie et en échangeant des garanties effectives au sujet de ce qui touche les taxes intérieures, les prohibitions et toute entrave au commerce.

Cet engagement général comporte certaines dérogations éventuelles dont les unes étant imprévisibles—comme une crise économique grave—seraient sujettes à recours devant une juridiction arbitrale, et dont les autres étant réclamées dès l'origine seraient soumises à l'agrément préalable des parties.

Le projet de convention prévoit que celle-ci ne sera pas opposable ni aux accords bilatéraux qui comportent un régime plus favorable, ni aux droits et obligations qui résultent, pour les parties contractantes, du Pacte de la Société des Nations.

Il comporte par ailleurs certaines clauses d'ordre juridictionnel ou protocolaire autorisant notamment les Etats à faire dépendre leur ratification de celles de certains autres et dans le cas où ces conditions ne seraient pas réalisées à se consulter à nouveau sur le sort de la convention.

Le projet n'indique pas de date précise pour le point de départ de la période de stabilisation des tarifs; il n'indique pas non plus la durée de cette période. Cette date et cette durée devront être déterminées par la Conférence.

Le Secrétaire Général de son côté invita les Gouvernements à faire savoir s'ils avaient l'intention de se faire représenter à la Conférence projetée. Les réponses parvenues ayant été considérées, tant par leur nature que par leur nombre, suffisantes pour justifier la réunion d'une Conférence. Le Conseil de la Société des Nations décide de la convoquer pour le 17 février. Il en confia la présidence à M. de Moltke, ancien Ministre des Affaires étrangères du Danemark, ancien Délégué à la Conférence économique internationale de 1927.

Composition de la Conférence.

La composition de la Conférence se caractérise par deux traits essentiels. D'une part, ce sont surtout les Etats européens qui y participeront; d'autre part, un grand nombre de ces Etats se feront représenter par un Membre du Gouvernement.

Tous Etats européens, membres de la Société des Nations (sauf l'Albanie) ont fait savoir qu'ils prendraient part à la Conférence.

A part quelques exceptions, les Etats extra-européens s'abstiennent de participer ou se bornent à envoyer un observateur. C'est ainsi que le Brésil et la Chine

seront représentés par des observateurs. Quant aux Etats-Unis d'Amérique, le Département d'Etat à Washington, tout en déclarant qu'il suivrait avec un intérêt sympathique toute action qui pourrait être prise par la Conférence en vue d'améliorer les relations économiques internationales, n'a pas cru pouvoir s'y faire représenter par un Délégué. Il a toutefois fait savoir au Secrétaire Général de la Société des Nations que le Premier Secrétaire de l'Ambassade des Etats-Unis à Paris avait reçu pour instructions de se joindre au Consul américain à Genève pour obtenir des informations sur les travaux de la Conférence.

La composition de la Conférence telle qu'elle vient d'être décrite ci-dessus, dans ses grandes lignes, s'explique par le fait qu'au cours des délibérations de la dixième Assemblée un certain nombre d'Etats extra-européens avaient laissé entendre qu'il leur serait impossible de prendre part aux négociations prévues. Les raisons qui ont dicté cette attitude sont, dans certains cas, dues aux circonstances particulières imposées par la situation géographique des pays respectifs et, dans d'autres cas, au fait que leur développement industriel n'est pas suffisamment avancé.

Il faut faire remarquer également à ce sujet que l'Assemblée avait recommandé qu'afin d'obtenir des résultats pratiques seuls prissent part aux négociations les Etats qui, tenant compte de leur situation économique particulière, penseraient pouvoir trouver dans les mesures envisagées un juste équilibre entre les sacrifices qu'ils seraient prêts à consentir et les avantages qu'ils pourraient en retirer.

Comme il a été dit plus haut, un grand nombre des Etats européens qui prendront part à la Conférence ont décidé de s'y faire représenter par un ou plusieurs Membres du Gouvernement. Il y a dès à présent plus de vingt Ministres (des Affaires Etrangères, de l'Agriculture, du Commerce, des Finances ou de l'Industrie) en fonctions qui sont annoncés. En agissant ainsi, ils ont tenu compte de la remarque faite par la dixième Assemblée selon laquelle "aucune action efficace ne saurait être entreprise dans l'avenir sans que les Gouvernements soient appelés à étudier à leur tour les questions qui sont demeurées en suspens."

Section d'Information de la Société des Nations.

ROUMANIE.

Dans le numéro de décembre à l'article Roumanie (page 54, à la ligne 24), il faut lire "Budapest," à la place de "Bukarest." Complétant le compte-rendu du progrès suffragiste, Madame Reuss Jancoulescu nous écrit à propos des députés Etienne Ticeo Pop et Alexandre Voevod:

Jusqu'à l'année 1918, la Transylvanie faisait partie intégrante du royaume hongrois, et lorsqu'en 1907 les députés Ticeo Pop et Alexandre Vaida Voevod présentèrent au parlement de Budapest une pétition pour le vote des femmes ils firent preuve d'un grand courage.

Ce fut également une preuve d'une parfaite communion d'idées et de constance dans la lutte que la proclamation de Monsieur Jules Maniu chef du parti national transylvain à Alba Julia, lorsqu'il déclara à l'occasion de l'union de la Transylvanie à la Patrie-mère Roumanie que la femme aurait des droits égaux à ceux de l'homme. Parvenu au pouvoir Monsieur Maniu tint sa promesse: Nous avons acquis certains droits et espérons sous peu avoir le suffrage intégral.

Nous nous réjouissons d'annoncer un autre succès féministe roumain: Madame Eugénie de Reuss Jancoulescu, pionnière du mouvement suffragiste et présidente de la Ligue pour les Droits et les Devoirs de la Femme, a été élue au suffrage universel Conseillère départementale d'Igov, et le Premier Ministre lui a envoyé le télégramme suivant: "Félicitations à la première femme élue au suffrage universel. Recon-

naissances pour votre lutte menée avec tant d'enthousiasme et d'intelligence. Espérances pour le progrès national et social de votre œuvre dans l'avenir Jules Maniu."

LA DAME DU HAREM.

Si la femme des campagnes, la Berbère, va et vient librement, à visage découvert, sa cousine, de la bourgeoisie ou de la noblesse, l'Arabe, assujettie à tous les préjugés de caste, ne peut ni risquer un pas dans la rue, ni montrer son visage, ni se trouver en présence d'un autre homme que son mari, son frère ou son fils.

La *caïda*, la coutume, qu'elle supporte sans trop protester, l'enserme de mille règles impérieuses qui la différencient des femmes du commun et sont précisément la rançon de sa grandeur.

Etre une "dame", cela se paye cher au pays d'Islam. Cela se paye au prix fort: celui de la liberté.

La dame du harem—qu'Allah la prenne en pitié!—est une emmurée vivante. Sa maison, qu'elle partage avec les co-épouses (le Coran permet au mari quatre femmes légitimes, sans parler des concubines), sa maison est son univers. Maison sans fenêtre sur la rue, où aucun bruit de la ville, jamais, ne pénètre. Maison silencieuse et secrète, que rien ne relierait au monde extérieur, si elle n'était pourvue d'une terrasse. Maison dont l'habitante ne peut sortir que strictement voilée, jamais seule, et pour des raisons bien déterminées: se rendre au *hammam*, (le bain), une ou deux fois par mois, visiter famille ou amies à l'occasion des grandes fêtes, comme la célébration d'un mariage.

Le patio, heureusement, est à ciel ouvert. Sans cela la dame du harem ne connaîtrait point la couleur du ciel marocain et ce serait grand dommage, car il est le plus beau du monde.

Lorsque le soleil se couche, que le *muezzin*, du haut des minarets, appelle les fidèles à la prière, *Allah Akbar*, *Allah Akbar*, elle prend possession de son domaine aérien.

En belle robe chatoyante, les cheveux recouverts d'une soie aux couleurs vives, le visage nu, elle monte, en compagnie de ses esclaves, sur la terrasse, dont l'accès est rigoureusement interdit aux hommes. D'une main soigneuse elle arrose les plantes fleuries: tubéreuses, jasmains d'Espagne, volubilis qui parent de quelque grâce la nudité de la pierre, aspire l'air pur et doux de la nuit commençant, jouit des derniers reflets du couchant et guette, sur les terrasses voisines qui, l'une après l'autre, se peuplent, l'apparition de figures amies.

A cette heure apaisée, qui est vraiment la sienne, loin de la terre et tout près du ciel, elle jouit librement de ses privilèges. Et c'est bientôt, de terrasse en terrasse, qu'aucun lien ne relie entre elles, un échange incessant de propos, et même de visites.

Comment cette belle jeune femme aux pieds nus dans ses babouches de cuir brodé a-t-elle pu, sans échelle, sans escabeau, sans corde, sans aucun moyen matériel, franchir l'espace qui sépare la terrasse de sa maison de celle de la maison voisine? C'est le secret de la vie nocturne de Fès, Marrakech ou Rabat.

Le moment du repas est venu. Le mari a-t-il convié des Nazaréens, comme on appelle là-bas les chrétiens, à sa table? Elle ne prendra pas part au festin dont elle aura toutefois surveillé les préparatifs.

L'hôte, attentif à ce que chacun soit bien traité, surveille l'ordonnance du repas. Les invités, accroupis sur des divans, autour d'une table ronde et basse, mangent avec leurs doigts. Quand ils auront terminé, la plus jolie des esclaves fera couler sur leurs mains l'eau d'une grande aiguière de cuivre, et pendant que, devisant, ils boiront du thé parfumé à la menthe fraîche, le maître, en compagnie de quelques amis, s'attablera devant les mets entamés.

Après qu'il sera rassasié, les domestiques mâles

festoieront à leur tour. Puis, quand de la *pastilla* il ne demeurera que quelques débris, bien peu de chair sur les côtes du mouton, de la sauce seulement au fond des tagines, alors seront servies les femmes légitimes. Derrière elles, s'il en reste, viendront les animaux.

Et pendant que, dans la grande cour d'honneur, auprès du jet d'eau chantant dans une vasque, se déroule la fête, les épouses, enfermées dans le harem, regardent sans être vues par les fenêtres grillagées, regardent sans rien dire.

Sans doute l'indépendance dont jouit l'Européenne les étonne et les charme. Mais une inquiétude se devine dans leur esprit.

A nous voir mises avec tant de simplicité, sans bijoux somptueux, sans robes faites de tissus éclatants, soies damassées, brocarts aux ornements d'or et d'argent, elles se demandent si nous n'avons point, pour obtenir notre liberté, payé, comme rançon, tout ce luxe de la parure dont elles n'envisagent point pouvoir se passer. Et sans doute, leur paraissent-nous trop *meskine*, pour qu'elles songent à nous envier.

ALICE LA MAZIÈRE.

FRANCE.

Si les femmes ne peuvent pas contrôler l'impôt, elles doivent en être exonérées!

Nos adversaires du Sénat se sont servis, pour s'opposer au vote des femmes, d'arguments si creux, si mal fondés, qu'il suffit d'en faire une légère étude pour les voir s'évanouir et se retourner contre ceux qui en usent. Parmi eux brillent au premier plan: l'infériorité de la femme, son manque d'éducation politique, son cléricanisme, son bellicisme, son anti-républicanisme, etc., etc.

Tous ces esprits prudents et avisés, qui reculent devant le moindre pas en avant, n'ont certainement jamais réfléchi que ces mineures, ces ignorantes, ces incapables étaient égales de même que les citoyens majeurs, devant les devoirs, c'est-à-dire devant l'impôt. Oui, le Sénat, qui vote allégrement, tous les ans le budget, vote avec autant d'allégresse le rejet de la discussion du suffrage féminin. Ses membres remplis de sollicitude envers les faibles femmes, au point de les considérer incapables de mettre un bulletin dans une urne, ont fait payer aux femmes les plus lourdement chargées: aux veuves, aux célibataires, et cela en 1926, l'ironique *taxe civique*!

Ces partisans d'un régime périmé pour la moitié du genre humain ont-ils pris la peine de lire *L'Esprit des Lois* de Montesquieu? Si oui, ils ont dû de lire d'un œil distrait. Cela est fort dommage, car certain passage aurait pu leur suggérer d'utiles réflexions. Ce passage par exemple: "Règle générale: on peut lever des tributs plus forts à proportion de la liberté des sujets, et l'on est forcé de se modérer à mesure que la servitude augmente." Et l'écrivain ajoute: "La raison est celle-ci: on peut augmenter les tributs de la plupart des républiques, parce que le citoyen, qui est censé payer à lui-même, a la volonté de payer!"

Or, la femme, mariée ou non, paie les impôts sous toutes ses formes, les impôts directs comme les impôts indirects: l'ouvrière, l'employée, la fonctionnaire se voient imposer l'impôt sur les salaires; la commerçante, l'industrielle: l'impôt sur le chiffre d'affaires, les bénéfices, le revenu, les patentes. Les femmes des professions libérales n'échappent pas à la patente, ni à l'impôt sur les bénéfices. La propriétaire d'immeubles, la rentière doivent acquitter toutes taxes qu'il plait au percepteur de leur octroyer.

J'entends d'ici ce que l'on répond: Oui, mais la femme qui est dans son intérieur n'en paye pas. Et tous les achats qu'elle fait pour elle et les siens: l'alimentation,

les vêtements, les combustibles, l'entretien, croyez-vous qu'ils ne comportent pas l'impôt? C'est donc sur tous ces objets qu'elle le paie, ces objets qui sont peut-être plus encore que d'autres alourdis des taxes de toute nature.

Or, la femme n'est nullement représentée ni à la Chambre, ni au Sénat, et elle ne possède aucun moyen de discuter la note qu'on l'oblige à acquitter!

Cette façon d'agir est-elle juste, est-elle équitable, est-elle démocratique? Non, elle est tout simplement inique et révoltante!

Nous en appelons à l'Histoire que nos farouches adversaires veulent oublier, et nous venons leur rappeler que l'Assemblée Constituante à "l'époque de sa réunion avait déclaré que les contributions qui se percevaient alors dans le royaume n'ayant point été consenties par la Nation étaient *illegales* et par conséquent nulles dans leur création, leur extension, leur prorogation."

Pas un de ceux qui prétendent que les femmes, "si elles votaient, feraient tomber la République," n'a songé à l'article 14 de la Déclaration des Droits de l'Homme, avant de leur appliquer l'impôt: "Tous les citoyens ont le devoir de constater *par eux-mêmes*, ou par leurs représentants, la nécessité de la contribution publique, de la *consentir librement*, d'en suivre l'emploi et d'en déterminer la quotité, l'assiette, le recouvrement et la durée."

Pouvons-nous supporter plus longtemps semblable situation? Déjà, en 1880, notre ardente pionnière, Hubertine Auclert, avait refusé de payer ses impôts. Lors des élections législatives de 1928, j'envoyai une lettre ouverte au ministre de l'Intérieur et je lui rappelai les paroles de notre célèbre devancière: "Je proteste contre cette anomalie qui fait un sexe incapable de voter et capable de payer!" Les élections municipales passèrent et, comme toujours, les femmes n'eurent point droit de cité. Je pensai qu'il fallait provoquer une réaction salutaire et je soumis à notre ami de toujours, Bracke, député du Nord, l'idée de demander pour nous l'exonération des impôts, puisque nous ne pouvions les contrôler. Le Parti socialiste a depuis longtemps et cela, encore, grâce à Hubertine Auclert, admis dans son programme l'égalité politique et civile des deux sexes. Aussi, sûr de l'aide qui lui serait apportée, Bracke déposa sur le bureau de la Chambre un amendement tendant à insérer, dans le projet de loi fixant le budget de 1930, un article 34 *bis* ainsi conçu: "L'autorisation de percevoir les divers impôts et contributions est suspendue en ce qui concerne les contribuables du sexe féminin françaises ou étrangères appartenant à des Etats où l'égalité des droits politiques n'est pas assurée aux deux sexes, c'est-à-dire qui instituent pour les femmes une *incapacité légale de gérer et contrôler les deniers publics*."

M. Vincent Auriol, député de la Haute-Garonne, s'est chargé de défendre ce texte à la Commission des Finances.

Voilà, cette fois-ci, la question posée à nos adversaires, il va falloir y répondre. Il ne pourront plus s'enfermer dans une attitude dédaigneuse ou détachée, invoquer des questions de sentimentalisme ou nébuleuses. "Payez et vous serez considérées," dit notre vieux proverbe populaire. Or, rien de toute cela dans la manière de traiter les femmes. L'heure n'est plus aux tergiversations. Il faudra donner une solution. Je gage que lorsque nos ennemis de la Haute-Assemblée se rendront compte que les femmes paient au moins le tiers des impôts, si ce n'est plus, ils se livreront à des méditations salutaires dont nous attendons calmement la conclusion!

MARTHE BRAY,

de la Ligue d'action Féminine pour le Suffrage des Femmes.

NOUVELLES INTERNATIONALES. CINQUIÈME CONFÉRENCE SUR LES CAUSES DES GUERRES ET LEUR PREVENTION.

Cette conférence tenue à Washington et présidée par Mrs. Catt réunit des déléguées de toutes les parties du monde—"On adressa une liste des causes de guerre" dit Mrs. Catt "qui en comprend 238, mais toutes ces causes se ramènent à une seule: c'est que la guerre est actuellement le seul moyen définitif de réduire les rivalités entre états." Donc la cause de la guerre est dans l'institution de la guerre elle-même, qu'il faut supprimer. Cette suppression ne peut être que graduelle et la difficulté est formidable, mais le nombre des déléguées, leur foi, et l'adhésion des hommes à cette même foi nous fait espérer que la guerre en tant qu'institution ne survivra pas à ce siècle. Les déléguées étrangères; Madame Marie Louise Puech, Miss Courtney, Frau von Velsen, Madame Tsune Gauntlett (qui apporta dans un énorme panier japonais les 180,000 pétitions des femmes de son pays) firent toutes des discours remarquables où leur information des questions les plus techniques, et l'expression de leur point de vue national, s'allia heureusement à l'idéal d'entente internationale qui anime aujourd'hui toutes les femmes. Les déléguées visitèrent les Sénateurs et le président Hoover, et leur présentèrent les milliers de motions émanant de leurs diverses sociétés—pour la constitution d'une Cour internationale de Justice.

IRLANDE.

Une députation de femmes irlandaises présentées par Madame Wyse Power elle-même Sénateur a été reçue par Mr. McGilligan, Ministre des Affaires étrangères.

Cette députation demanda au Gouvernement (1) D'affirmer à la prochaine conférence internationale sur le code "La droit de la femme de garder ou de changer sa nationalité sur le même pied égalité que l'homme." (2) D'appuyer la demande des groupements féminins internationaux pour être représentés à la conférence par des déléguées auditrices.

FINLANDE.

Mademoiselle Elizabeth Lisitzin vient d'être nommée attachée au ministère des affaires étrangères. C'est une jeune fille de 26 ans, parfaite linguiste et la première femme admise dans les services diplomatiques.

GRECE.

Le Ministre de l'Intérieur a finalement signé le 30 janvier un décret donnant le vote municipal et communal à toutes les femmes d'au moins 30 ans, sachant lire et écrire. Le premier ministre a donc tenu la promesse faite il y a juste un an et donné force de loi à la décision du Parlement de 1926. Il nous reste maintenant à éduquer les femmes et à surveiller leur inscription sur les listes électorales.

AMERIQUE DU SUD.

Le mouvement suffragiste fait de grands progrès en Amérique du Sud. Dr. Paulina Luisi, présida le mois dernier une réunion publique imposante qui dépassa les limites du vaste Hall de l'Université de Montevideo. La presse ouvrit largement les colonnes à cette propagande suffragiste qui se prépare à envoyer une pétition à l'ouverture des Chambres. Le quatrième congrès pan américain se tiendra cette année à Bogota, Colombie. Signalons que le gouvernement mexicain a envoyé en Russie Senorita Dr. Cabo pour un rapport sur les oeuvres d'assistance.

HONGRIE.

La seule femme membre du Parlement Hongrois Mademoiselle Ann Kéthly a fait au Jubilé de la Féministak Egyesulete un discours remarquable dont on nous envoie des extraits:

Dans la lutte de notre association pour la conquête du suffrage, dit elle, nous pouvons distinguer trois périodes: d'abord lutte pour la reconnaissance du principe; époque héroïque du suffrage où la femme est en butte aux moqueries, aux sarcasmes, à la haine de la presse masculine.

Puis le féminisme devient à la mode, chacun en parle, prononce des discours: la théorie fait son chemin mais le mouvement n'est pas organisé. La femme hongroise est tenue trop en dehors de la vie publique bien que les conditions de la vie économique réclament son travail. "Travaillez, mais ne Pensez pas," tel est le mot d'ordre qu'on lui impose.

Comme toutes les autres idées progressive le Féminisme est aujourd'hui persécuté. On ne gagne rien à sa propagande que des ennemis et des ennuis. Et puis nous dit-on le suffrage des femmes étant désormais acquis, il ne nous reste plus rien à faire. Mais hélas! tant que l'esprit démocratique ne règne pas en Hongrie notre droit de vote est illusoire, et malheureusement trop de femmes de la classe moyenne s'engagent dans la réaction, c'est pourquoi je remercie les vaillantes et larges d'esprit qui nous restent et qui travaillent pour la cause du progrès au sein de la Féministak Egyesulete.

L'EMPLOI DES ANESTHÉSANTS ET LES SOUFFRANCES DE LA MATERNITÉ.

La Médecine a fait récemment de grands progrès et apporte l'espoir à nombre de malades qui se croyaient incurables. Dans bien des cas elle a diminué la souffrance des opérations ou arrêté l'intervention chirurgicale. Comment se fait-il donc qu'elle reste à peu près impuissante à diminuer la mortalité maternelle? Pourquoi alors que les anesthésiants sont employés dans le traitement de toutes les autres opérations et que le plus pauvre malade de nos hôpitaux s'il est, par exemple atteint de cancer, bénéficie des plus coûteuses découvertes de la médecine, pourquoi refuse-t-on aux malheureuses accouchées, le secours d'un anesthésiant que les femmes plus fortunées peuvent se procurer?

Sans doute il est des cas—qui en dépit de Mr. Ludovici se font de plus en plus rares—où l'accouchement se fait sans trop de souffrance. Mais il est admis—trop facilement admis—que cette souffrance est inévitable: C'est le rançon de la maternité. Rappelons-nous ce passage de la Bible où il est écrit que, avant que la côte du premier homme fut extraite pour former la première femme—"un profond sommeil s'abattit sur Adam." Justification millénaire de notre insistance à demander pour l'Eve qui forme un nouvel Adam, le même privilège dont jouit Adam lorsqu'il forma la première Eve. L'argument que l'emploi d'un analgésique est contre nature est infirmé par des autorités médicales telles que Dr. McLroy qui déclare: "Une souffrance prolongée entraîne une fatigue telle que la syncope, l'hémorragie et la sepsie peuvent s'ensuivre." Naturellement des difficultés se présentent lorsqu'il s'agit d'un emploi commun des anesthésiants que seules peuvent manier des mains exercées. Il n'est pas question de les confier à des sage-femmes ignorantes et la présence d'un médecin sera toujours nécessaire; cependant à la Maternité de Clapton on enseigne aux infirmières sage-femmes l'emploi habituel de l'éther—et il n'est pas de maternité qui n'ait son "médecin anesthésiste résident." (d'après D. M. Anning, M.B.)

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THE Y.W.C.A. AND WOMEN IN DOMESTIC SERVICE.

The emancipation of women which is taking place slowly but steadily in practically all the countries of the world has created and continues to create a situation fraught with difficulty, owing to the fact that the modern girl is so desirous of climbing the ladder of social and financial improvement that she is becoming more and more unwilling to take up the profession which has been hers throughout the ages, namely, being a home-maker—helping the housewife and the mother to run the home in such a way as to make it the centre of attraction for all the members of the family.

Why does the fact of being engaged in domestic work seem to prevent a girl from following her legitimate desire to improve herself? This is a question which to-day is occupying the minds of many.

The Y.W.C.A., having always had among its membership a large number of girls employed in domestic work, and being recognised as one of the agencies trying to befriend them, ought to be in a position to throw some light on this question, and the proposal, made by some members of the World's Y.W.C.A. Social and Industrial Committee, to launch an enquiry among the National Associations for the purpose of finding out some of the reasons for this difficulty, has been hailed as a very appropriate one. In order to carry out this suggestion a questionnaire was sent out last autumn, and the information received up to date has been embodied in a paper very kindly compiled by Miss Rose E. Squire, of the Household Service Sectional Committee (National Council of Women of Great Britain). This paper (Occasional Paper No. 3) is being circulated among the Y.W.C.A., and copies of it may be obtained from the Headquarters of the World's Y.W.C.A., 13, Grosvenor Crescent, London, S.W.1.

For the purpose of sharing with the readers of the International Woman Suffrage News the information that has been gathered together on the status of domestic workers and on the ways and means in which the Association has tried to tackle the problem, the following paragraphs are printed in these columns.

The questionnaire sent out enquired chiefly into the social status of the domestic worker, facilities for training in domestic work, and ways and means employed for meeting the difficulties with which domestic workers have to contend. It is interesting to note that though nearly all the answers received report the social status of domestic workers to be lower than that of other professional women, there is a tendency in some countries for conditions to improve. The Scandinavian countries, notably Norway, are foremost in that respect. Here domestic work is re-

garded as a real profession, and it often happens in a family that one daughter is occupied in clerical work and the other in domestic work, without any social opprobrium falling on the latter. In most countries, however, much remains to be done in the matter of raising the social position of domestic workers, and no doubt this social inferiority is answerable to a large extent for a girl's unwillingness to enter the profession. Economically, the domestic worker in many countries is in a better position than other women workers, especially in early youth, when she already earns a good salary while others occupy junior positions. Germany reports that unless she goes in for definite professional training, it is difficult for a domestic worker of more than thirty-five years of age to find a good situation.

This opens up the question of training for domestic service. It is not proposed to enter here on the question of household economy classes as taught in primary schools and continuation schools in many countries, but on the question of real professional training. The answers show that broadly speaking household work is still looked upon as an unskilled trade and that private enterprise is responsible for much of the training which actually takes place. In some countries charitable organisations, convent schools, and similar institutions undertake the training of girls to a certain extent for domestic service. Some countries report private schools supported by the state, but there are few countries where either the state or the municipality follows the policy of giving full training for domestic service. Where such training takes place it generally takes the form of short courses lasting from three to six months. Such courses turn out partially trained workers who still need a good deal of supervision when they take a situation. Norway seems, according to the information received, to have a clear cut policy for domestic training. The State provides, both in the cities and as far as possible in the country, well equipped domestic science schools where full training courses of longer or shorter duration can be taken, by any woman, sometimes entirely free, sometimes in return for very low fees. Scholarships are easily available. An inspector appointed by the State pays yearly visits of supervision to these State Schools as well as to a few private schools which also exist. The organised Domestic Workers' Association, in co-operation with the Homemakers' Association, has also started training courses especially planned for professional house assistants. These are still in an experimental stage. In the United States of America no State and very little Municipal training for domestic work is reported, and the field is left free for voluntary organisations. Those

of the countries of the Near and Far East which have answered the questionnaire give the same report.

The enquiry seems, therefore, to show that speaking generally little is being done by State or Municipality for the domestic worker, either in the way of providing facilities for training or for raising the social standing of the profession. The Y.W.C.A., however, in many countries has definitely tried to take up the cause of house assistants in various ways.

Most Associations report that something is being done, independently or in co-operation with other organisations, either in providing social, recreational, and religious meetings for domestic workers, organising holiday camps, etc., or by tackling the problem in a more definite way. In Germany, for example, pressure is exercised on the authorities for providing training courses for senior domestic workers, and the Association itself arranges for such courses. An old age pension

ticeship are carefully watched by the offices for vocational training and by commissions on domestic work.

In Great Britain the Y.W.C.A. started the Blue Triangle Home Service Corps after the War, to encourage girls who had been engaged in munition work to take up domestic service professions. These girls live together in a hostel and go out to work by the day in houses in the neighbourhood. Many find domestic work pleasanter than they anticipated, and later take up resident posts. The Y.C.W.A. is also represented on several organisations which aim at raising the standard and status of domestic work and at fostering better relations between employers and employed.

In Czechoslovakia, the Y.W.C.A. has in the two largest cities of the country, Praha and Bratislava, employment offices which fill 1500 situations a year. The Bratislava hostel has a special department where unemployed girls are admitted as boarders. Graded



A Class of Lapp Girls: in connection with the Travelling Domestic Training Course organised by the Y.W.C.A. (K.F.U.K.) of Norway.

fund has also been started, to supplement the State pension, which is quite insufficient. Moreover, the professional organisation of Evangelical Domestic Workers, now counting 35,000 members, was formed in 1926 by the Y.W.C.A. This aims at becoming a Trade Union for all Protestant domestic workers in Germany. Since 1927 a special periodical for domestic workers, entitled "Our House," has been published by the Y.W.C.A., with the aim of raising the professional, economic, social and moral standards of the domestic worker.

In several other countries the Association is interested in providing training facilities for domestic workers. In Sweden and Norway there are special Y.W.C.A. schools for training in domestic science. The most interesting experiment in that line, which has been carried out by the Association of Norway for a number of years, with the help of a government grant, is the "Travelling School for Domestic Science." This is run for the benefit of girls belonging to the nomadic tribes of the Lapps. These tribes inhabit the northern provinces of Norway and move along in search of pastures for their large herds of reindeer. The School arranges courses adapted to these peculiar conditions, lasting from three to four months, but which can be extended to six months if the tribe remains stationary long enough. They are being very much appreciated.

In China, classes for *amahs* and house servants for training in domestic work are sometimes arranged, and study outlines on the relations of servants and employers are prepared and strongly recommended for study.

The Y.W.C.A. of Switzerland upholds the practical method of training young girls by placing them in private houses for a period of from one to two years according to contract. The apprentices are required to attend theoretical instruction in industrial schools for a few hours every week, and the conditions of their appren-

classes in sewing are organised, and not only does the payment the girls receive for the work done cover their board and lodging, but if they attend for a sufficiently long period they are able to find permanent employment as seamstresses.

In the United States, the Y.W.C.A. organises groups of domestic employees, not for recreation only, but for the study of working conditions in their profession. The Association is also represented on the National Committee on Employer-Employee Relationships in the Home, and is stimulating co-operation with other organisations. One of the dreams as yet unfulfilled is to maintain inexpensive boarding houses, where recently arrived immigrants may live during the most difficult period of their adjustment to American life, while they learn the language and find work as domestic helpers. The Y.W.C.A., having a large membership of household assistants of all races, has also special clubs for American Indians and for coloured employees.

In Bulgaria the custom still survives of hiring country girls in the market place twice a year as domestic servants for a period of six months. These girls have no previous training and little general education, and if dissatisfied with a situation sometimes run away and cannot be traced. The Y.W.C.A. has begun in a small way to get into touch with them by having Sunday afternoon social and religious meetings and educational classes in elementary subjects.

As the need for domestic helpers and the difficulty of securing them is growing year by year, there is legitimate hope that the efforts mentioned in this article will be supplemented by more thoroughgoing and efficacious ones, on the part of both governments and private organisations, and that these will bring about the solution of some of the burning social problems of the domestic worker.