

I do not agree with the people who say it was none of the business of the Christian Churches to interfere. I wish to God they had interfered in 1914.

David Lloyd George.



Let us be sure of our ideal. We shall always fail to realise it, but we shall never cease to strive for it.

Mahatma Gandhi.

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DANGER SPOTS TO WATCH

War or Peace in Nicaragua?

The intervention of the United States in Nicaragua is creating a serious situation. There are two distinct groups in that country. One is represented by President Diaz, a Conservative and friend of the United States, the other by the Liberal leader, Dr. Sacasa, who has set up an alternative administration with the assistance of the liberal Mexican Government. Says the American Nation of January 19th:

"The U.S. landed marines in the capital of the Sacasa Government of Nicaragua, ordered the Sacasa army to disarm or get out, censored its communications, blockaded its ports, ordered business firms in its territory not to pay customs duties or internal taxes to its agents. On the other hand, we have landed troops in the rival (Diaz) capital to protect the rival President, and announced that we will give him every facility to buy munitions in the United States and elsewhere. A score of American warships now watch the Nicaraguan coast; thousands of marines stand on guard; American fliers in American airplanes, in the service of the Nicaraguan Government, patrol the Nicaraguan air. At last Mr. Coolidge admits that it is

intervention, and offers his complete assortment of excuses."

Nicaragua and Mexico are closely allied. The powerful oil interests in the United States which oppose the Mexican mine laws see in the frustration of the Nicaraguan Liberals a blow against the radical Mexican Government. But the intervention of the United States has caused great feeling in the other South American states which have shown their intention of supporting Mexico and Nicaragua and have declined to have commercial dealings with the United States.

Dr. de la Salba, in the Christian Science Monitor of January 8th, says:

"Central America is a continuation of Mexico... We are trying to do in Nicaragua today what Mexico did yesterday... People in the United States feel they have a clear conscience because they are protecting their investors in our land... They do not realize their investors here are grabbing the wealth of the land and leaving us only the poverty."

GLAD TIDINGS FOR PACIFISTS

American University Abolishes

Military Training.

Daniel L. Marsh, President of Boston University, has come out strongly for abolishing compulsory military training in that university. His reasons are as follows:

1. Because I am American and believe in America. Compulsory military drill is foreign to the genius of America.

2. Because I stand shoulder to shoulder with all good Americans in their opposition to war. Some feel that a high state of military preparedness is the best guarantee against war. I do not agree with them. Preparedness creates the will to war instead of the will to peace.

3. Because I believe in Boston University. It was not founded to train men to fight but to "promote virtue and piety and learning in the languages and the liberal arts and sciences." In sticking to its business of education, the university serves the nation best.

4. Because I try to be a Christian. If I understand the spirit of Christianity, it is opposed to war.

Franco-German Understanding.

Recently the French playwright, M. Tristan Bernard, one of whose plays is being produced in Berlin, went to that

city to be present at the twenty-fifth anniversary of the debut of Max Reinhardt. Also during his stay M. Bernard was the guest of Gerhart Hauptmann who greeted in him "pacifist France, pacifist Europe, the European soul waking after a night of dark, troubled and bloody dreams". In reply M. Tristan Bernard spoke of his host, as the exemplification of German thought.

British Quakers Stand by China.

The following is portions of a statement made by a British Society of Friends in West China. Although this statement was made by a group in Chengtu it is undoubtedly correct to say this attitude is shared by British Friends in other centres.

"In view of recent political disturbances, and international questions which bear on foreigners resident in China we feel we cannot remain silent..."

"The present agitation springs from the treaties made years ago, which were not true agreements, but were imposed by military force. We recognise these as a fundamental error, from which have sprung international misunderstanding and ill-will. We desire to state frankly to our Chinese friends, that we do not willingly avail ourselves of the powers and privileges conferred by these treaties: we desire our residence and service to be only by the goodwill of our Chinese friends. We desire, moreover, earnestly to renounce every special status, except such as may be willingly given to us by our Chinese friends. We are unwilling to receive military protection, and will use every endeavour in the direction of achieving the recall of foreign soldiers and gunboats from China."

Italy Fights the Drug Traffic.

The Opium Committee of the League of Nations has been sitting this last month in Geneva. The Italian representative, Signor Cabazoni, advocated the limitation of the manufacture of drugs to the quantity necessary for medical and scientific purposes. He formulated his suggestions in a draft resolution in which the Opium Committee was invited first to study the measures necessary for the reduction of drugs and second, causes producing illicit traffic. The resolution culminated in a proposal to the League Council to convoke an extraordinary session of the Opium Committee. After a long discussion the Italian resolution was rejected by 7 votes to 2, Germany abstaining.

VISIT TO HULL HOUSE

Emma Thomas

Those of us who went to the summer school at Gland last year and came to know and love Emma Thomas will be very sorry to hear of the accident that befell her while she was in America. She had gone to the U.S. to get support and aid for her school. While travelling in a motor bus, the vehicle overturned and everyone was injured, Miss Thomas the most seriously of all for she had her collar bone and both wrists broken. However, she is now well on the road to recovery. The Motor Bus Co. is paying her expenses in the hospital and will also give her compensation for her injuries. Miss Thomas, with her usual beautiful philosophy, says of the accident: "Good comes out of everything. The compensation money will supply me with funds for my school."

The following article consists of extracts from an article of Emma Thomas printed in "The Friend" of January 7th, 1927 and gives a vivid picture of Jane Addams' home.

Many years ago I renounced of necessity a secret longing to become a resident of Toynbee Hall. Now I am a temporary guest-resident of Hull House and I want to tell Friends about it...

The main entrance introduces you at once to a large hall-lounge-office-reception room. It has a staircase leading to the residents' rooms and many open doors and odd passages; and it is most invitingly furnished with carpets, rocking-chairs, miscellaneous quaintly-shaped settees and pleasant pictures. It is the living room of the house. Here every evening at seven o'clock an odd crowd assembles: swarthy Mexicans and Italians curiously indistinguishable, Negroes and Negresses, bearded professors, hospitable residents and laughing boys and girls of many nations, all full of energy and purpose. Many of the students come to learn English, but art, handicraft, music, literature, the drama, and citizenship are also well appreciated. As a "supply" teacher I have been privileged to come into close touch with several of the classes and have found much inspiration in their unusual friendliness and keenness. . . .

But I have altogether too much to tell. There is a perfectly charming nursery where little ones of many colors and up to seven years of age lead an ideal baby life for eight or nine hours a day. There is a pottery work shop which is now going to supply a business need of Chicago while keeping itself pure and unspotted from the world in its artistic ideals. There is an efficient and active Hull House dramatic society which has a fine theatre on the premises... There are seventy-five residents: men and women, young and old, of many interests and callings, uniting in devoted service to the handicapped dwellers in the neighbourhood and rejoicing in the progress which inevitably rewards perseverance and industry in this prosperous and generous country.

But above and around and permeating all is the beloved personality of Jane Addams, a personality which has its focus here but spreads its beams to the far ends of this great city. No one can be in its circle without being inspired by its "nobleness, enkindling nobleness."

My business here takes me to interview many widely different folk, but all are alike in their deep devotion for and pride in Jane Addams: "everybody's sweetheart" and "the first woman in the world". A dear old Irish lawyer talked to me with delightful rhetoric for half an hour about her, and said if he had to find a niche for her statue it should be on the top of Mont Blanc. I understood his hyperbole and was grateful for it. I have never met anyone with so enlightening a grasp of world problems and yet so calmly and intimately at leisure for the smallest details as this dear and great woman. The presence, even the thought of her, always sets ringing in my mind Wordsworth's lines about Milton:

"Thy soul was like a star and dwelt apart..."

So did'st thou travel on life's common way

In cheerful godliness, and yet thy heart
The lowliest duties on herself did lay."

IMPRESSIONS OF INDIA

Emmeline Pethick-Lawrence

For three months Mrs. Pethick-Lawrence and her husband have been travelling in India. The following article is made up of extracts from letters she has sent back.

The All Indian Congress

We have been spending Christmas at Ganharti in Assam, the meeting place this year of the All Indian National Congress. Ganharti is a little town of 16,000 people and preparation had to be made for a week or more ahead for lodging and accomodating of 10,000 delegates from all over India.

A great area of the jungle was cleared, temporary roads made and hundreds of canvas and cane huts erected, water from the Erahmaputra laid in, and lighting installed and tents erected, the largest of which seats 10,000 people.

Mahatma Gandhi is here and with a beautiful ceremony of worship, he unfurled the National flag and opened the Congress. We had a long talk with him afterwards in his tent.

He has withdrawn now from all direct participation in the political movement.

This I feel to be entirely right. His lofty teaching of self-renunciation, self-discipline, non-violence and love can only be carried out when men and women individually have reached his level...

There are many wonderful people here both men and women. The youth and students are simply beautiful in their spirit of enthusiasm and devotion...

The language of the Congress is English, for every province of India has its own language or dialect and English is the only common speech which all can understand. The problem here is broadly the same as that presented by the Suffrage Question and analogous to that presented by the young men and women revolting from parental tutelage. The British say with truth and reason what the father might say in broad effect in reference to his son. "We have created India, have unified it with railroads, have introduced education, health, culture, and have brought to it all the amenities of Western civilization. You owe us all you are." But fact and reason and logic have to give way before the blind forces of Nature — growth and evolution. The Truth says: "You have done all this but I cannot pay for it by

remaining under your tutelage." The son it denied his freedom and his manhood, begins to deny that any good gift has been bestowed... Self-government will have to come and the people be left to work out their own salvation.

A Visit to Tagore.

We spent a day at Rabindranath Tagore's home, which is also the school and university founded by his father 40 years ago, and developed by the poet recently into an International Centre of research work. The various students there are specially seeking the secret of the unity of Asiatic culture, and are translating manuscripts hitherto lost to memory. They will seek ultimately the union of all that is fundamental in the culture of the East and the West...

The Tagore estate includes 700 acres in its area; the Guest House called Sauti Niketan i.e. the Home of Peace has been built over the spot where many years ago the Poet's father came, having retired from the affairs of life. Here on this broad plateau, removed from sights or sounds of the world, he pitched his little hut, and gave himself up to meditation. The spirit of peace and of loving gracious hospitality pervades the place.

According to the ancient Indian tradition still living in the Indian heart, the guest is "Atithi devatobhava" the "guest divine" or the symbol of divine visitation.

The Poet Tagore has written "The guest brings to our house the great ideal of the spiritual unity of all human beings. It is not the guest who is under obligation but the householder..."

We were at once shown to the little suite of rooms set aside for us and after we had shaken off the dust of the journey we were served with tea. Then we were taken round the School, Library, Art and Music Departments by a very gracious young Professor, and were brought back to our rooms for an hour of rest. After that we were taken to the Poet who received us with warmest and kindest welcome, taking both our hands in his two hands. We talked awhile, and then were taken to the staff and students who had assembled on the wide roof for a talk from the Labour M.P. (Mr. Pethick-Lawrence). After an interesting talk we came back to "Guru-daio", Spiritual Guide or Divine Teacher, as Tagore is called by his students. We were perfectly charmed with him. He is a very beautiful and lovely person, his aristocratic face and his abundant silky white hair combed back from his forehead, and his young eyes and delicate sensitive hands, all these make a most worshipful presence. He is very simple and gentle and childlike and warmly gracious, and his mind is open to all beings and things. He is full of humour and he has sympathy for certain modern ideas which I found surprising. He is a keen Feminist and related with much quiet fun how he had written at the request of the women students a drama without a solitary male character in it.

...His delightful talk was full of the spirit of youth. He is deeply alive to the unimaginative character of all bureaucracies, and deeply grieved over circumstances in India that I cannot enter into here, but even in his criticism is humorous and full of understanding. Indeed he seemed to us, the incarnation of deep ripe wisdom, and we bathed in it as in the light of a tropical full moon.

A Confession of Faith.

Marcelle Capy

The following article by Marcelle Capy which is in reality the introduction to her new book, *L'Eternelle Naissance*, has appeared recently as a separate article in a little magazine called "The Message of Evolution". This journal makes an appeal for a new religious synthesis, a universal religion, based on evolution, and because it does Marcelle Capy has given to it her Confession of Faith. Says Monsieur Saby, the editor of "Le Messager d'Evolution", and the founder of La Religion Universelle:

"Evolution, that is our cult, that is our dogma. It is our law. It is our ultimate end towards which all steps converge."

They asked me: Are you a novelist, a poet or an essayist?

I said: I am a human being. I look at all things and listen to the voice within me. I am true to myself.

They asked me: Are you a spiritualist, a materialist, an atheist, Pantheist, Catholic or Protestant?

I said: Why do you wish to shut me up in a compartment, and label me?

They asked me: Do you not fear to mix ideas, beliefs and faiths, which are considered as distinct?

I said: I am not afraid to live. I look at life as a necklace made of many kinds of beads reflecting light and shadow and bound together by a central thread.

I utter the prayer in my heart, while my fingers feel the beads and my eyes are fixed on the central thread.

They asked me: In what class shall we put you?

I said: Among the living.

To live is to feel, to see and to hear in perfect simplicity. Nothing is greater or more unknown than a human being. To live is to descend to the heart of one's inner being and there find the heart of the eternal. To live is to find oneself and create. To express one's own truth and to affirm it in action. To be creative, indissoluble from the creative activity everywhere — indissoluble from universal creation.

Movement within. Movement without. Movement everywhere. Miracle of life which gathers itself together to spring forward — triumphant.

They asked me: Who will teach us these things?

And I said: Sorrow and necessity. Both will force you to see that there is always new work to do, a new man arising in you, the hunger for resurrection in your soul.

They said to me: And what of Humanity?

I said: There are two kinds. The humanity that is dead and the humanity that lives. Humanity arrested. Humanity moving. Humanity which disobeys the law of eternal creation, which creates nothing within itself, serves no purpose. The dead seed which rots.

And humanity which obeys consciously or unconsciously, which creates, which serves life. The living seed which grows.

That is above morality, philosophy, theories, formulas, and reasons.

It is life itself advancing in spite of everything, which nothing can stop.

It is living renewal jumping from seed to seed indefinitely; the inevitable law in all things, the divine urge in the heart of man. Its work gives evidence of life.

They asked me: Are you not afraid that there is a great deal that is not true, is obscure, in this living humanity?

I said: Wherever there is a pure heart, there is a star, for one must not confuse the glass of the lantern with the flame inside. Just as the child discovers its mother at birth, so humanity will find new light and new power when it breaks through the frontiers which imprison it.

Eternal marriage. Eternal birth.

They said to me: Some will call you a revolutionist, others will call you a mystic.

I answered: What does it matter? I am searching for truth. The law of evolution and revolution both belong to the law of movement and change, which governs all things. Each thing in developing begets in itself a new form which renews the old and replaces it. Birth is revolution; development is evolution. Development and birth express the progressive march of life in time and space.

As to the word mystic: if one considers as mystic the belief in a direct exchange between that which is most secret in man and that which is most secret in life, I am a mystic. That which is most secret in man is as unknown as that which is most secret in the Universal Life.

And it is the same thing in both which is unknown. Our human spirit expresses the divine spirit. The penetration of the Infinite into the finite, and indefinite expansion.

And that which renews us is also that which delivers us. The thirst that cries out in us for heaven stirs us to rush forth and conquer heaven.

Our works are our confession to mankind of what we are. Our soul is our confession to God.

The law of movement and growth is in all things. The law of movement and growth is in all souls. To wish to fix it, limit it, divide it, that is to err. One does not stop the creative urge which pushes up in all things. One does not impede the invisible creative urge in the soul.

To say to that which marches forward both within and without us, "Stop", is to behave like the rich miser who did not know that the successful cultivation of the land is bound up with the laws of nature.

One day he came to his lands and commanded: "Mow the pasture."

The meadow lay on the border of a river and the river was rising because of the heavy rains. "Monsieur", said the farmer, "the river threatens us."

The master answered: "Mow the pasture."

They reaped the land.

Two days later the river flowed over the pasture, and one could see the rich miser jumping desperately from one haystack to another. But the river did not heed his defiance. Intrepid, vast, rapid, it carried off the hay, one stack after another.

So Life, fair weather or foul, in spite of all, flows on. So the spirit, in calmness or tempest, in spite of all, breathes forth inspiration.

But blind pride and egoistic misunderstanding, busy chopping off the buds in the garden of the earth and in the gardens of the soul, kill more than hate. They are those who betray life.

I am asked: But is not man as nothing before nature? Are we not children when confronted with the immensity of the ocean and the mountains?

I answer: That is a confession of defeat and of decadence of a humanity dead and buried beneath its own ashes.

Let us cast aside the old rusty tools, the old formulas which have lost their meaning; despairing pride which weeps because it sees nothing but its shadow!

Let us glorify the clean and healthy body, glorify clear intelligence, glorify warmth of heart; glorify that holy simplicity which has cast away dogmas and sick sensualities, the sneering short-sightedness of octogenarians who reduce life to nothing but the bedroom and dining-room. Let us open doors and windows to pure air and sun, leaving immovable men and things where they are and for what they are worth. I sing of roads without limits and marches without halts.

My body is my carriage and my ship. It carries me.

My heart is my church where sobs, laughter, prayers and fervent hymns of praise resound. The immensity of ocean, mountains and sky, the verdure of the land blossoming in springtime, the fruits, the animals, the tillage of the land, the crops, all these are pictures in the stained glass windows of my church.

I gather to me the great universal beat of life in the blood, in the sap, in the tides, in the souls of men; the divine pulse-beat of life divine; I cry:

Man is greater than nature. The eternal Messiah is in him. Open all the doors, all the doors towards roads without limits. Let the divine child which is growing up in human nature grow big and progress and become the Conqueror of Heaven.

Women and Pacifism Before and After the World War.

A summary of a lecture by Anna Kéthly, Hungarian M. P. and member of W. I. L.

I want to consider pacifism in general, pre-war pacifism, and the psychology of women in relation to the question of war.

Pacifism is as old as humanity itself. The first apostles of peace were women who had not dwelt wholly in their own clan but who had seen something of the world. They realized that there were people in other places who both spiritually and physically were the equals of their own clan.

If we follow history, we find that everywhere the apostles of peace were the people who had come in contact with foreign peoples.

The Jewish people were a trading people; they traveled and brought home not only merchandise but ideas.

In the Middle Ages war took on a religious rather than a national character.

As far as my historical knowledge goes, there was no organized or conscious pacifist movement at that time. However, the unconscious, instinctive fear of the mother of the danger that her sons or her husband ran through the horrors of war, was a form of pacifism in the Middle Ages.

The pacifist idea found shelter in the oppressed religions and sects. This pacifism, however, was the pacifism of the weak, the pacifism of vassals, who sought peace because war meant for them ruin, devastation and annihilation.

At the beginning of modern times it was again the strong people who were imperialists and the weak pacifists.

The pacifists of the modern capitalistic era before the war can be divided into two groups:

- 1) the pacifists in those states which had mercenaries;
- 2) the pacifists in those states which had the questionable blessing of compulsory military service.

The pacifists of both groups were almost identical.

The women of the first group had no real pacifist influence on their country because soldiery was considered a profession. The soldiers were recruited from among those classes of the people whose horizon was limited and, in a country where the danger of war menaces only one group of people, pacifism can never have the strength that it gains in a country with general military service.

Mercenaries are considered a great expense. They use up too much of the economic strength of the people, they produce a class of idlers and they increase the danger of war. Consequently this system appears wrong to the economists. Curiously enough these men never think of abolishing mercenaries by disarmament but instead institute compulsory military service.

A new element now appears upon the stage of world history. This is organized labor and the socialists. They feel instinctively that war is the tool of capitalism. They look upon soldiers as their arch enemies, not because they carry arms but simply because they use these weapons in the interests of those in power and against the interests of the working people.

The workers, however, were led astray in their opposition to war by the distinction between offensive and defensive war. They believed with fanatical naivety that the militia system is a guarantee of peace.

The idea that preparedness was no real guarantee for peace, grew up only after the war and then only among the industrial workers with the best minds.

In the countries with compulsory military service it is almost the same groups who fight militarism. Women, however, have much more importance in the countries where there is military service than in the countries where mercenaries are employed.

In countries with compulsory military service every woman knows what the period of service means for the men of her family. She is in constant fear of the disaster that war will bring to her home.

In Austria-Hungary before the war, there was a special group of politicians who were in earnest about decreasing the army. These were the representatives of Minority groups who belonged ethnically to another state and they were not in fact real pacifists or anti-militarists. They fought the armaments of the country they were governed by and supported those of the land that they considered they belonged to.

Besides the pacifist groups, there were individuals who fought militarism by word and deed. I want to mention Bertha von Suttner, whose pioneer work will be of permanent importance; Morel who lives even after death because of his example of willingness to sacrifice his own life. I think of the Nazarenes, the conscientious objectors of Central Europe, who in spite of danger and hardship refused military service even in peace times.

But in spite of these individuals, the insufficient spiritual preparation of the pacifists as a whole was to blame for the catastrophe of the 4 years world war and the economic war that has now lasted 12 years.

If we wish to consider women's duties in the post-war pacifist movement, we must first realize the difficulties of this movement and its possibilities.

The war meant comparatively small sacrifice for America. A continent, or better a federation of states, that has never waged but one serious war — the Civil War — cannot be as vitally concerned with pacifism as the countries of blood-soaked Europe.

I will therefore confine myself to European woman in this discussion of post-war pacifism, for the American woman today is rather the type of the pre-war European woman.

What is post-war pacifism? My definition is that it is a "Weltanschauung" which seeks to turn all political power against militarism and armament, and which seeks at the same time to establish such economic and social conditions as will make war unnecessary or impossible.

If we wish, therefore, as post-war pacifists to seize political power, we must first bring about economic changes which will make it possible for the progressive parties to function.

It is not enough to belong to a progressive party: one must cooperate in working out its economic program. Some of the most important economic problems are taxes, agricultural and land reform. A country whose agricultural problems have not been solved appears to have a surplus population in continual revolt. Reactionary politicians try to solve this

problem by means of wars of conquests, a large portion of the population is thus either slaughtered or settled in new territory.

Protective tariffs are another economic problem facing Europe.

Bureaucracy is also a great danger.

In every direction pacifism has great obstacles to overcome. Two perhaps stand out before all others: narrow-minded nationalism which seeks expansion, and the fear of the professional soldier that disarmament would endanger his very existence. There are many ways of overcoming these obstacles.

One of the first is to revise the peace treaties and so destroy the nourishment that imperialistic nationalism derives from these treaties.

Next education is of the utmost importance. The child's narrow horizon can be broadened and deepened. There should be international exchange of children from one country to another. Pacifist education must not be confined to the family. The school and the family must cooperate.

The church is another influence but one which is unfortunately often militaristic with a veiled militarism which is nothing but assimilation of the state's opinions.

But the question of supreme importance for the women who have come to this lecture is: What is woman's rôle in peace work? Every woman who has come to this lecture must carry back a lesson to the women of her country; she must explain to them the aims of the progressive parties and the nature of war.

She must see that the education given to children is anti-militaristic and pacific.

Above all women must use their votes to support the progressive, pacifist parties. I believe in real parliamentarism and believe that real changes can only be brought about peacefully by this means.

It must not be forgotten for one minute that the vote is not a privilege but a duty and that the fight for equal suffrage can only be justified in history if the vote is used by women in the interests of the general welfare and of peace.

Practical work for peace can be expressed in a few words: each one must work in his own circle so that the present economic order will be more healthy, more just and more pacifistic.

The great German writer Immanuel Kant wrote in his "Perpetual Peace" that peace can only be permanent when the terms of peace do not lay the seeds of new wars.

The present economic distribution of wealth among different classes in Europe, resembles, because of its injustices, terms of peace which are likely to engender new wars. From my point of view, permanent peace can only be secured by a different distribution of wealth.

Before the war we set apart one day each year to thoughts of peace and to demonstrating for peace. Such demonstrations are not enough. Systematic work must be undertaken not only on one day, but every day. The life work of the peoples, and especially of women, must be dedicated to peace.

WORK OF THE W. I. L. NATIONAL SECTIONS United States Section

This section has a large amount of ground to cover. To spread W. I. L. propaganda from the Atlantic to the Pacific coast is no small task and this section has gone at the matter bravely. The National Secretary, Dorothy Detzer, during November made a month's tour. She visited and spoke extensively in Michigan, Illinois, Wisconsin, Minnesota, Iowa and Indiana. She also spoke before large gatherings in Pennsylvania and New Jersey. Dorothy Detzer estimates that she spoke to many thousands of people during her trip, and she raised enough money at her meetings to cover the cost of the journey.

But besides this speaking trip of Dorothy Detzer, Anne Martin has also been doing intensive propaganda for the U. S. Section. Those who went to the Dublin Congress will remember Anne Martin as one of the delegates from the U. S. Others may also have met her during her visit to the Maison Internationale. She has recently become Organising Secretary of the U. S. Section and is doing valuable work in the Far West. Through her activities a group has been started in New Mexico which is growing and has now joined the sisterhood of organized states. Mrs. Knox Taylor of Santa Fé is Chairman of the new branch.

The U. S. Section reports that it now has a model draft arbitration treaty. This section is working for an All-in-Arbitration Treaty between the U. S. and Great Britain. It adopted the following petition to be used at all meetings which reads as follows:

"To the President of the United States:

"The undersigned respectfully and earnestly petition you to take the initiative in outlawing war between Great Britain and the United States by a treaty as one of a series of treaties with all countries pledging the peaceful settlement of every kind of dispute between them."

The U. S. Section has been very concerned over the situation in Mexico. Dorothy Detzer in a letter says: "There are two sides to the question, one is the oil companies and the Mexican Government which will no doubt adjust itself as it is a practical matter and it is expedient for Mexico as well as for the oil companies to come to terms. But in the meantime the State Department is as rigid as ever in its stand against Mexico which involves something deeper and thicker than oil and that is the whole policy of private property. Mexico, of course, is no more Bolshevik in the actual Marxian interpretation of the word than the U. S., but if one interprets Bolshevism as meaning a change in a country's attitude towards property the Central American countries are developing a very different conception from that of the U. S."

The U. S. Section sent letters to the President, Senator Borah and the State Department requesting that the Mexican situation be taken to the World Court for settlement. Later on, when the situation in Mexico became further complicated by the attitude of the U. S. towards Nicaragua, it sent the following letter to the Department of State:

"My dear Mr. Secretary:

The habitual interference of the United States in Central American affairs would seem to have set a most unfor-

tunate precedent for the alleged action now taken by Mexico with regard to Nicaragua. The President and other governmental officials are continually assuring the citizens of the United States that our military and naval forces exist solely for the defense of this country and not for aggressive warfare nor for the pursuit of empire. May we, therefore, respectfully request the answers to the following questions which are puzzling many American citizens?

(1) On what legal ground can the Department of State threaten to risk the lives of American soldiers because of reported or actual interference by one Latin-American country in the affairs of another?

(2) How can the "warning" to Mexico by the State Department as reported in the press be interpreted in terms of "national defense"?

(3) If the United States Government holds a warship in Nicaraguan waters what is the explanation for the State Department's refusal to countenance the alleged or actual military presence or activities of another nation there?

(4) To what extent does the reported loan by American bankers to the present government of Nicaragua influence the "warnings" of the Department of State?

(5) Finally, with regard to the crisis over the Mexican land laws, which your note of October 30th to the Mexican Government indicates is approaching, may we ask that you soon assure the citizens of this country that in the event of an unsatisfactory outcome of these difficulties you will do all in your power to have the matter submitted to the Permanent Court of International Justice?"

The U. S. also took up the matter of the protocol introduced into the U. S. Senate against the use of poison gas. The National Board of the section telegraphed to the President asking him to make public his statement against poison gas hoping this might help secure the ratification of the protocol.

A letter from Ella Boynton, Chairman of the Chicago Branch, reports: "We had a tea to welcome home Jane Addams after her return which was a brilliant success and the tales given by Miss Addams and returning delegates of Dublin, Geneva and Gland have given us a renewed faith and enthusiasm."

The Pennsylvania Branch reports that it has held on five successive Mondays a Current Events Course by Norman Angell. Five hundred people attended the course paying \$ 5. each.

Czecho-Slovakian Section

Both the German and the Czech groups in Czecho-Slovakia have been very much stirred by the situation in Mexico and the intervention of the United States. They have sent a resolution to International Headquarters concerning the matter which reads as follows:

"The European women who have felt trust and confidence in the peace messages from America are deeply distressed by the news of the armed intervention of the United States in Mexico.

"We urgently request the Geneva office to urge the American Section of the W. I. L. to do their utmost to prevent military complications and to unite the voices of American wives and mothers in a protest against bloodshed."

The German and the Czech groups in Czecho-Slovakia sent a series of resolutions to their President, all their ministers of State and all the political clubs

at Christmas time. The resolutions were in part as follows:

"The W. I. L. of which we are members and which has women in nearly all countries who oppose war, exploitation and oppression, demands at this Christmas season that you do all you can to promote a spirit of brotherhood, understanding and international cooperation so that social, political and economic justice may prevail in the Czecho-Slovakian Republic.

"We demand that the Government further all movements towards understanding between nations, especially that of the League of Nations; that it cooperate in working for universal disarmament and that it support the peaceful solution of all international disputes; that the home policy of the Czecho-Slovakian State be just to all citizens without distinction of class, nationality, sex, political conviction or religion in accordance with the Constitution of our State... We are of the opinion that preferential tariffs and customs and all regulations that hinder trade cause economic distress and we would welcome any measures which would lead to free international trade.

"The W. I. L. takes the liberty of enclosing the English text of the resolutions of the W. I. L. passed at the Dublin Congress which contains these demands in detail. We urgently request the responsible authorities of the Czecho-Slovakian Republic to give it their attention."

Polish Section

This section through Marie Jagmin gives an account of the German students' visit to Poland. Friendship between German and Polish students was begun first by correspondence and later an excursion was arranged. Marie Jagmin says:

"It would not be just to attribute the success of the visit solely to the W. I. L. though their members worked eagerly for the reception of the German visitors. Great services were rendered by the work of the Quakers and our guests were welcomed by a committee for International Friendship.

"In our work we met universal sympathy and assistance which disproved the prevailing opinion of mutual hatred between the two nations. In order to encourage mutual acquaintance we got in close touch with many Polish students' organizations and discovered to our joy that many of them had peace aims in their programs. These students were constant companions of the Germans during their sojourn and after their departure a union of peace lovers was formed between the students of both countries.

"German students made our task easy by emphasizing in their letters that they did not want to discuss politics but only to get acquainted with Poland through lectures and excursions and their visit left the best impression. There was no friction, a spirit of great sincerity prevailing.

"In compliance with the request of the German students we organized lectures about Poland, its history, literature, national resources and social problems. Hospitality was furnished by one of the oldest private high schools in Warsaw and the students and teachers in this school led by the old director himself welcomed the Germans with spontaneous sympathy.

"This will give you an idea of the development of Polish-German relations."

German and Austrian Sections

Some weeks ago the Political Group in Austria combined with the German Section and issued a manifesto against the union of Austria with Germany. The Social Group in Austria did not sign this document and they do not agree with the stand which the Political Group is taking. Extracts from the Manifesto read as follows:

"The Austrian and German Sections of the W.I.L. are convinced that, in spite of the deep friendship between the two peoples, the union of Austria with Germany would at present have more disadvantages than advantages for both parties, and that the propaganda made for the union, has an unhealthy effect on foreign policy.

"They consider it their duty to state their reasons for opposing the union and feel especially impelled to do so, because they do not believe that the union is desired by all the people as the political organizations make it appear...

"The chief reason given in favour of the union, is that Austria needs union with a large state in order to assure its existence.

"But we maintain that the industrial circles in both countries raise serious objection to the union. In Austria, the industrialists fear competition with Germany, while the Germans dislike the idea of the added burden of a country which has not a solid financial foundation. Both countries could be helped economically by treaties and agreements without political union. This method would not involve either Austria or Germany in the foreign policy or wars of the other country.

"We are heartily in accord with the attempt to bring about a European Custom's Union, which is really the first step in a United States of Europe. This would do away with tariff barriers and establish economic unity in Europe. We believe that this is the way for the future and that Austria's economic difficulties can be solved in a much greater degree in this way.

"Above all else there are cultural reasons why Austria and Germany should not unite. Great centralised States lose their culture. Between a large centralised State and a small land of culture there is the same difference as

that which exists between factory and hand-made products. The former are standardised and machine-made, the latter possess character and individuality.

"The states in the North and South of Germany lying outside the Prussian area feel the pressure of the machine-made civilization, of a big State harmful to their development culturally and nationally. Now that Munich (Bavaria) has lost its character as the outlying post of German culture, Vienna (Austria) is the last hope. The union would take away its individuality and render it bureaucratic, militaristic and mechanise it as is the case with everything the Prussian Government touches. The whole of Germany has been thus sacrificed: Austria alone still has character and individuality. Before the war Munich was the intellectual home of all German culture. Today Vienna holds this place.

"Stated briefly:

"Austria's economic needs do not call for the union while the interests of German culture forbid it.

"Let us work for an intellectual and economic exchange among the Central European States, but not for the domination and political centralization of Germany-Austria."

INTERNATIONAL SUMMER SCHOOL OF THE W.I.L. FOR 1927.

Place: Fellowship School at Gland on Lake of Geneva.

Time: Last ten days of August and beginning of September.

The 1927 summer school which is being organised by the French Section will have quite a different character from the schools of preceding years. The subject for study has a wide scope and touches the most vital problems of the day.

Subject: Inter-Racial Problems.

Director of Studies: M. Félicien Chalaye, well-known in France for his interest in this question.

The French Section is happy and proud to announce that Romain Rolland, great friend of the W.I.L. is to be one of the collaborators. It is also pleased to state that among others who have promised their help and cooperation are M. William Rappard, Member of the Mandates

Commission of the League of Nations and M. de Madariaga, Director of the Disarmament Section of the League.

The general aim of the School may be stated as follows:

To study the problems raised by modern colonisation and to determine if possible how far the claims of various native populations are just;

To show the native races that their claims are sympathetically and fairly considered at any rate by one section of the peoples; and that they have friends who are prepared to bring pressure to bear upon their Governments to effect reforms.

The School should be of special interest to:

(1) Those from Great Britain, Belgium, France, U.S.A., Holland, Germany, etc., who are interested (whether they have special knowledge of the subject or not) in the relations between their country and its colonies;

(2) Natives of countries at present ruled by white races; such as West Africa, South Africa, Congo, Egypt, Hawaii, Indo-China, Madagascar, etc., etc.

Accommodation and Cost:

At the kind invitation of Miss Emma Thomas, the Summer School will again be held at the Fellowship School at Gland near Geneva.

The cost will be from 5 Swiss Francs a day up.

Sixty beds are available in rooms for 2, 3 or 4 people in various huts and chalets in the grounds of the School. Tents are also available.

Those who would prefer to stay at a hotel in Gland or Geneva should make their own arrangements.

Registration fee, which includes all lectures and discussions, for those from Great Britain and the U.S.:

(25 Swiss Francs to the £1.-)

100 Swiss francs for the fortnight.

60 Swiss francs for a week.

10 Swiss francs for a day.

5 Swiss francs for a single lecture or conference.

The French Section will be glad to hear from friends who would contribute as in former years, to a fund for assisting to attend the School students of various nationalities who could not otherwise do so.

All inquiries, registration fees, etc., should be sent to: Mlle Yvonne Garreau, 2, rue Gaston de St. Paul, Paris, 16.

Women's International League for Peace and Freedom

Jane Addams, International President

International Headquarters 12, rue du Vieux-Collège, Geneva

Secretary: Madeleine Z. Doty

WHAT THE W. I. L. P. F. STANDS FOR:

It aims at uniting women in all countries who are opposed to every kind of war, exploitation and oppression, and who work for universal disarmament and for the solution of conflicts by the recognition of human solidarity, by conciliation and arbitration, by world co-operation, and by the establishment of social, political and economic justice for all, without distinction of sex, race, class or creed.

The work of all the National Sections is based upon the statements adopted and the Resolutions passed by the International Congresses of the League.

International Dues \$ 5.00 or £ 1.00 a year

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