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Full Account of the Eighth Congress of the I.W.S.A.

JUS SUFFRAGII.

# The International Woman Suffrage News

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HEADQUARTERS :  
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Telephone : 4255 Regent.

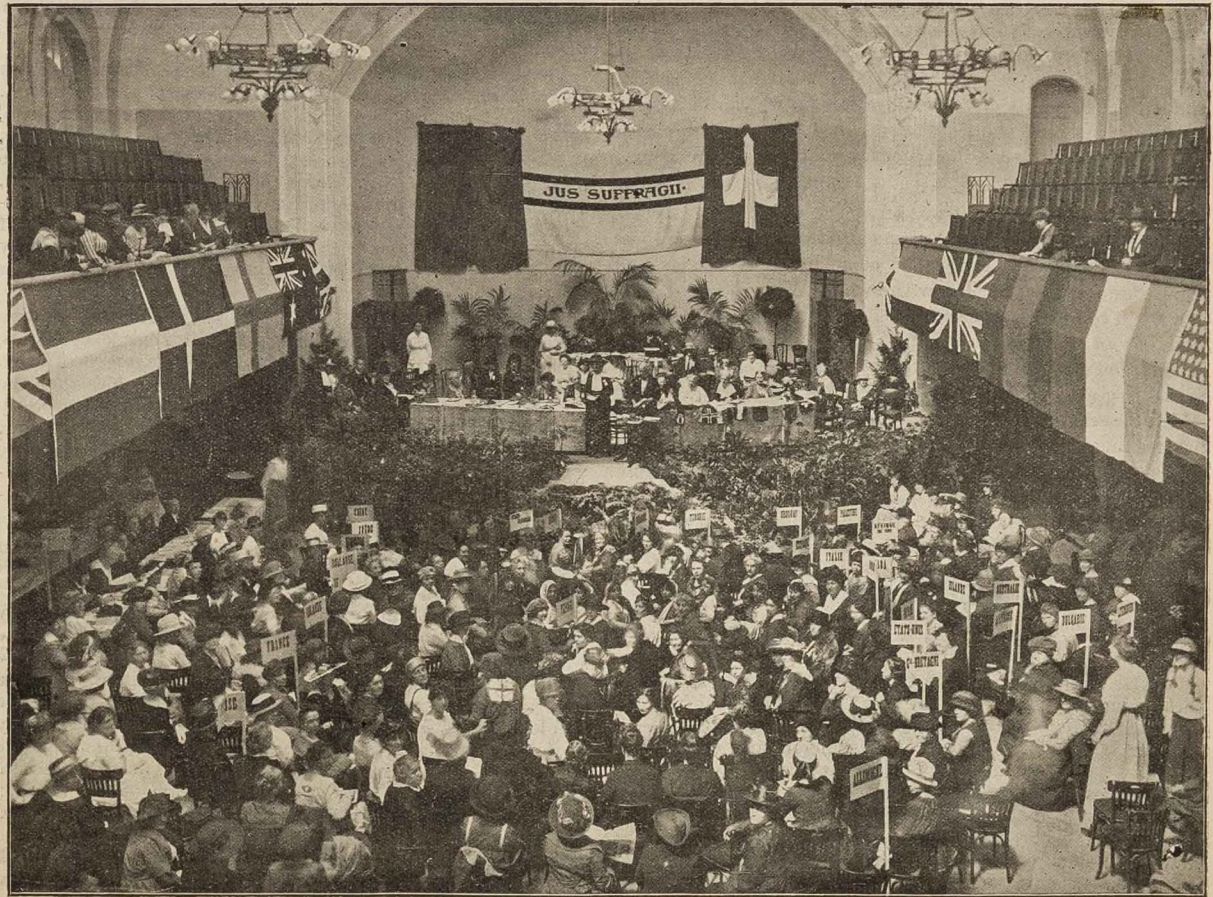
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General View of the First Session of the Congress.

CONTENTS	PAGE
New Board of Officers .....	145
Eighth Congress of the I.W.S.A. ....	146-7
Mrs. Chapman Catt's Address .....	147
Après le Congrès. A. la Maziere .....	148
Resolutions Adopted .....	148-9
Officers, Delegates, etc. ....	150-3
Anna Howard Shaw Memorial. Mrs. H. Fawcett.....	153
Suffrage Position in Newly Enfranchised Countries.....	154
Religious Services in Connection with the Congress .....	154-5
Portrait of Mlle. Emilie Gourd .....	155
Miss Cicely Hamilton and the Press .....	156
U.S.A. ....	156-8
Switzerland .....	158
Pelgium .....	158-61
Spain: Questionnaire .....	161-3
Palestine .....	163
Roumania .....	163
Italy: Article by M. Ancona .....	163-4
Turkey .....	164
Farewell to Geneva .....	165

## The Eighth Congress of the I.W.S.A.

(By permission of *The Woman's Leader*.)

To those who believe that history repeats itself, and that there can be nothing new under the sun, the Congress of women that met in Geneva in June, 1920, is a refutation. For never, in all generations of our world, can there have been such a gathering before, nor will there ever be again.

The Congress was important, not so much for what it did and said, interesting as that was, as for the mere fact of its existence. For it was an actual and visible proof of that sudden development of our civilisation by which the women of all nations have suddenly been called into council, and it marked the first steps of their new international co-operation.

The Conference opened with the roll-call of the Suffrage victories since 1913, and it was an almost unbelievable record. Twenty-one countries have enfranchised their women in these years of war. The change has come in great Powers and small Powers alike, until now the whole Western world, save the Latin countries, demands the help of its women in the rebuilding of its life and hope. Great Britain, Germany, Russia, Denmark, Holland, Hungary, Sweden—these countries make a great block of enfranchisement in Europe, round which the smaller and the newer nations have rallied. Iceland has regained the franchise with its independent constitution. Luxembourg has been swept along in the tide, and the new States of Poland, Esthonia, Lithuania, Lettonia, Czechoslovakia, Ukrania, and even the Mussulman Crimea, have begun their independent life upon the basis of a fully enfranchised people. To this tale of European progress the United States and Canada add an immense volume, which is of incalculable importance, while British East Africa and Rhodesia break new ground.

At the first session of the Congress the representatives of these countries came, one by one, to describe the gaining of the Suffrage, and the terms on which it was held, and the number of women Members of Parliament and City Councillors. The summaries of their reports are given on other pages; the effect of them was intensely dramatic, mingled, as it inevitably was, with the memories of the strange and bitter conditions under which the change has come. In some of the countries that had been at war enfranchisement came in the midst of revolution, riot, and disaster; in others, it came new and fresh with the beginning of their independent national life, without struggle, naturally, and almost as a matter of course. "Our men and women

struggled together for our national freedom," said delegate after delegate from the new States of Europe, "and so when any of us were enfranchised we both were."

The report on the election of women to national or municipal bodies was deeply interesting, and in many respects surprising. Germany easily surpassed other countries in this respect, having had 39 women members in the last National Assembly, 155 in the Parliaments of the Federated States, and 4,000 on local and municipal bodies. In Denmark the record of success that followed the election of women was astonishing. "We have done," said the spokeswoman, "what we set out to do; we have introduced equal pay and equal marriage laws: we have accomplished what we wanted—our equality is a fact." She came as a woman member, and she brought another Suffrage delegate, a male member, with her. Truly the equality must be an accomplished fact.

Mrs. Chapman Catt, President of the Alliance, welcomed each new representative in the name of all the countries, and although the victories had been won in times of stress and war, the rejoicing was without rivalry, for in the Congress, from the first day until the last, no sign or mark of ill-feeling or enmity was to be found. Not that the delegates forgot or disregarded the recent existence of the war. No one who saw them would suppose for a moment that they were meeting in any blind or sentimental paradise of fools. Their differences and their nations' differences were plain in their minds, and they neither forgot, nor wished to forget, the ruined areas, the starving children, and the suffering peoples of the world. But they met, nevertheless, differing perhaps profoundly in their national sentiment, their memories, and their judgments, but determined to agree where agreement was to be found, to understand where understanding could be arrived at, and to co-operate with the very best of their will and their intelligence in assuring the future stability of the world. Resolutions were unanimously and enthusiastically passed in support of the principle of the League of Nations, and calling for help for the famine-stricken children, and for a search for the deported women and children in Asia Minor and the Middle East.

The main business of the Alliance was the discussion of its future scope, its programme, its membership, and its action. Some had hoped to merge it in various existing organisations, others wished to restrict its action to Women's Suffrage alone, to work only in unenfranchised countries, and only there until the vote was won. Both these wishes were frustrated, and the Congress determined to work "to secure the enfranchisement of women of all nations by the promotion of Woman Suffrage, and such other reforms as are necessary to secure a real equality of liberty, status, and opportunities between men and women."

It was further decided to organise the Alliance in two sections for the enfranchised and unenfranchised countries, without in any way separating the common interests of both. This decision reflected one of the main impressions that the Conference left—namely, the impression of the extraordinary difference in the possibilities of development with and without the vote. Divisions and cross-currents of many kinds there were, but nothing was so evident as the fact that enfranchisement entirely alters the point of view and the scope of organised women's societies.

A great part of the time of the Congress was occupied in laying down a charter, or programme of reforms, considered by the delegates to form the minimum statement of their desires. As finally arrived at the resolutions were practically unanimous, though considerable adjustment and compromise was necessary on some of the points. The discussion on the Endowment of Motherhood, apart from the widows' pension question, while rousing the greatest interest, did not in the end lead to the inclusion of resolutions in the Charter. They were held over until the next meeting of the Alliance, so as to allow time for further detailed examination of actual possibilities. The debate on the restriction of night work, and other differences of labour legislation between men and women, was one of the most important that took place in the Conference. While the delegates were agreed that night work should be, as far as possible, avoided for both men and women, there was considerable difference of opinion as to whether the prohibition for women only was or was not a wise first step towards that end. It was interesting to notice

## MRS. CHAPMAN CATT'S PRESIDENTIAL ADDRESS.

"The End of Government by the People is to Fit the People to Control Their Own Affairs."

### DEMOCRACY IN WORLD POLITICS.

Mrs. Catt's address was a bold apologia for democracy, democracy not only in national affairs, but in world politics. She spoke of the happy reunion at the Seventh Congress at Buda Pesth, in 1913. She contrasted the joy of that occasion with the tragedy brought by the world war.

### Order Out of Chaos.

But even out of that tragedy hope must spring again.

"Nothing in human experience has been like this world war. Nothing seems worthy of comparison with it except the earth's cataclysm when the world was made, and mountains and continents were tossed up out of a meaningless, seething, tumbling mass. Order came out of that chaos, and it came with God's directing hand upon it.

"God's order will come again to the world's stricken, unhappy, much-suffering people. It will come because the Divine law of evolution never ceases to operate, and the destiny of the race leads eternally on without pause. So much sacrifice and sorrow as the war has cost the world cannot have been endured in vain. Surely there must be a consequent quickening of the onward forces, and in the midst of present-day disorder mighty powers must be at work bringing, slowly but definitely, the better order to be. Yet believe as we will, none of us may know clearly the nature of that coming order."

### Woman Suffrage a Mountain Tossed Up Out of Chaos.

"For the Suffragists of the world a few facts stand forth with great clarity. The first and greatest is that the political liberation of women was tossed up out of the war chaos like an isolated mountain when the world was in the making. War, the undoubted original cause of the humiliating, age-old subjection of women the world around, war, the combined enemy of their emancipation, war has tendered to the women of many lands their political freedom. Strange, bewildering fact!

"The Latin and Oriental countries still hold out, but that will not be for long. Rumania, the first Latin country to extend the vote to women, has already led the way, the others will follow. We welcome new auxiliaries to our Alliance from many Latin countries: Spain, Argentina, Uruguay and Cuba, and from Greece, and there is now, I believe, no country in Europe except Turkey without a Woman Suffrage Association. To these auxiliaries we not only extend a hearty welcome, but we assure them that their struggle, by comparison with those which have gone before, will be neither long nor difficult, for women will soon vote wherever men do.

"The staggering, overwhelming factor in the present status of Woman Suffrage, is that it has come to many lands where the women have made little effort to secure it, and to some (for example, the Duchy of Luxembourg) where no suffrage organisation ever existed. It has come as a 'by-product' of revolution, and a recognition of women as a war power. In these lands there has been comparatively little education on behalf of self-government, and in some of them such propaganda in 1914 would have been declared treason and made punishable with exile, or even death. Yet while all these old barriers are swept aside in many lands, and men and women enfranchised, the task is not yet completed in the countries where women have laboured hardest, and where the principle of democracy has longest been unchallenged."

### No League of Nations Can Abolish War unless Every Government is Based on Democracy.

"As I view world politics, the only possible hope for the happiness, prosperity, and permanent peace of the world lies in the thorough democratisation of all governments. There can be no democratisation which excludes women, and no safe or sound democracy which is not based upon an educated, intelligent electorate. Nor is it enough to establish democracy in individual nations—democracy must be extended to world politics. The old militarism must go, and with it the old diplomacy, with its secret treaties, distrust, and intrigues. No League of Nations can abolish war unless every government in the world is based on democracy."

### Women Must Foster Every Agency that Reaches Men and Women to Think for Themselves.

"In our home countries we should urge support of every movement for the extension of popular education, foster every agency which helps men and women to think for themselves, promote every endeavour to maintain honest elections, judicially conducted campaigns, and high ideals in parties and parliaments, since democracy succeeds when and where independence and intelligence are greatest."

NOTE.—Mrs. Catt's Presidential Address appears in full in "The Woman Citizen," June 12, 1920. 171, Madison Avenue, New York. 10 cents.

that the whole of the Scandinavian delegation, which came authorised to speak in the name of the organised working women of Norway, Sweden, and Denmark, was opposed to the imposition of special protective legislation for women. France, on the other hand, and the United States, strongly supported the Washington Congress decision, and it was clear that sharp division of opinion existed, not only among delegates to the Conference, but among the organised working women of different parts of the world. The resolution included in the Charter was, however, unanimously adopted, since all could agree that "no special regulations for women's work, different from the regulations for men, should be imposed contrary to the wishes of the women themselves." This resolution does not end the controversy, for the wishes of women themselves remain sharply divided, and it seems clear that the question of protective legislation is really a matter of comparative industrial development which will find its own solution when all nations are fully civilised.

Of the different strains of opinion that made up the united wisdom of the Conference much might be said. The distinction between the enfranchised and the unenfranchised was no more noticeable than the distinction between the Northern and Southern peoples, and the women of the East coming for the first time in numbers to this gathering brought still a third attitude of mind towards the problems under discussion. Added to these were currents of Anglo-American and British and Colonial sympathy, which corresponded to the common sentiment of the new republics of Europe or the fellow-feeling of the representatives of the Central Powers. But all these shifting alliances and permutations, while they added life and interest to the informal discussions and gatherings, were not in any way reflected in the proceedings of the official body, where it was clear that each question was taken on its merits, and voting was uninfluenced by any ulterior consideration.

The public meetings held during the Congress were all of exceptional interest. On the first night seven women M.P.s spoke, telling in English, French, and German how simple a matter the co-operation of men and women in Parliaments really is. They were all able, those women M.P.s, and they obviously knew their business from top to bottom, and though they were as diverse as is possible to conceive, yet it was easy to recognise that each one must bring to her own country, and her own party, a very material and a very refreshing assistance.

One of the great successes of the Congress was the Suffrage speech of Madame Maria Verone to the public of Geneva. The old arguments that we have finished with here found most excellent expression, and Mme. Verone, with her force and fire, called up burning memories and almost forgotten passions in the hearts even of the most enfranchised.

The third great public meeting was addressed by the women from the East, from India, Turkey, and Japan, for whom their different traditions and old civilisations are producing a feminist movement that is both like and unlike to our own. The effort at understanding between the East and West is harder than any other; it is perhaps more urgent, and if the ideas that the audiences gleaned from the most eloquent and moving speeches were a little vague and illusive, the sympathy and goodwill remain tangible and concrete facts.

The immense hospitality of Geneva, and of the Swiss Consulate, the superb weather, and the beautiful excursions by land and lake, were all above praise; the sudden friendships and new interests, the useful facts and fresh comprehensions, these and a thousand other aspects of the International Week must remain unrecorded; but finance at least must be mentioned, since it plays so important a part. Three thousand pounds was raised for the purposes of the Alliance, and it is impossible to record this very satisfactory event without paying a tribute of sincere appreciation to the American delegation, which raised more than two-thirds of the sum. While the exchange is high, the President said it was their business to send over their money.

Taking the Conference as a whole, with its concrete work and its general spirit alike, it is clear that it marks a definite step forward. A new force has come into the politics of almost all the world. It is a force inspired at present with goodwill. It is a humanitarian and an internationalising force, drawing together the thoughtful and disinterested women of all countries. It is a force that the world has need of, and no Government should be so blind as to ignore it.

### APRÈS LE CONGRÈS DE GENÈVE.

Venues de tous les points du monde : de l'Europe et de l'Amérique, de l'Afrique, et de l'Asie, des femmes appartenant à toutes les races, présentant les types les plus dissemblables, les teints et les costumes les plus disparates, parlant les langues les plus diverses, mais poursuivant toutes le même idéal de justice et d'affranchissement, se sont rencontrées à Genève, dans la maison communale de Plainpalais, où elles étaient déléguées au huitième Congrès international pour le suffrage des femmes.

Manifestation émouvante de cette solidarité féminine dont on dit qu'elle est un vain mot !

Inoubliable spectacle que celui offert par cette estrade parée de plantes vertes et de géraniums sur laquelle parurent les filles roses, blondes et un peu lourdes de Scandinavie ; les Américaines robustes, actives et énergiques ; les Italiennes, les Espagnoles, les Hellènes, frêles, brunes et comme ambrées par le soleil de leur patrie ; les Japonaises aux yeux bridés et aux joues de safran ; les Hindoues aux costumes alourdis par de somptueuses broderies, aux cheveux noirs, au teint de bronze clair, qui suscitaient une telle curiosité admirative par leur équipage qu'elles crurent devoir nous dire que, peut-être, leurs âmes méritaient autant que leurs parures d'idoles asiatiques d'être appréciées par nous.

Nous devons d'ailleurs les discerner à l'heure des travaux.

De toutes ces congressistes assemblées, des figures extrêmement curieuses et séduisantes se sont détachées dont nous conserverons un souvenir durable et charmé.

Voici d'abord celle à qui les femmes du monde entier doivent le plus grand respect, la plus vive reconnaissance : Mrs. Carrie Chapman Catt, déléguée d'Amérique, fondatrice de l'Alliance internationale pour le suffrage des femmes, qu'elle ne cesse de présider et qui, pendant toute la durée du Congrès, fournit, sans se départir jamais de la plus impartiale autorité, une somme de travail dont on nous permettra peut-être de dire que bien peu d'hommes eussent été capables.

Mrs. Carrie Chapman Catt s'est présentée à nous comme une femme au visage encore jeune, encadré par de soyeux cheveux blancs, éclairé par des yeux d'un bleu d'azur qui reflètent l'infini et la profondeur des pensées humaines, égayé par un sourire qui fleurit sur sa bouche aux lèvres minces et à la séduction duquel nul ne saurait résister.

Grande, forte, évoquant par sa stature et son teint éclatant une des femmes puissantes que Rubens aimait à peindre, Mme. Munch, députée au Landsting danois, dont l'esprit et la gaieté mettaient la salle en joie, nous fit part des démêlés qu'elle eût avec quelques-uns de ses collègues du Parlement et avec un gendarme suisse lorsqu'elle mit le pied sur le territoire de la République helvétique :

— Quand je suis arrivée à Bâle, le gendarme à qui je soumis mon passeport dit, en voyant mon titre de députée :

— Mais, nous avons ici assez d'hommes imbéciles qui votent !

— C'est précisément pourquoi il est nécessaire d'envoyer au Parlement quelques femmes intelligentes.

Lady Astor, membre de la Chambre des Communes, fut le charme et la grâce de ce Congrès, où elle représentait le gouvernement britannique, et son sourire, le plus jeune, le plus franc, le plus heureux, est de ceux qu'on ne peut regarder sans avoir soi-même envie de sourire.

Lorsqu'elle prit la parole pour la première fois, c'était à la fin d'une séance. Il était fort tard. L'attention générale était lassée. Lady Astor hésitait à délivrer son message à une heure aussi avancée.

Mais, dès que, se levant, face au public, elle lui apparut grande, mince, drapée de satin noir, très long gantée de peau blanche, portant au cou plusieurs rangs de perles magnifiques, tant de beauté, tant d'éclatant conquit l'auditoire qui fit une ovation à cette femme si séduisante, si jeune encore, malgré qu'elle soit mère de six enfants (l'aîné a vingt ans et le plus jeune vingt mois), dont il savait déjà la haute valeur morale, la sagesse, l'agissante bonté.

Cette femme supérieure est la simplicité même. Ses goûts la portent vers la campagne. Elle aime la nature, la chasse et, l'hiver, au coin du feu, le tricot.

Depuis longtemps, elle assiste son mari dans ses campagnes électorales. Quand celui-ci fut élevé à la pairie, elle ne voulut point abandonner Plymouth, où elle avait fait tant de bien, et elle accepta d'être candidate.

Très vive d'esprit, ayant le don des réparties brillantes et pleines d'à-propos, affirmant qu'elle est beaucoup plus à son aise pour haranguer les foules au coin des rues que pour faire un discours académique, lady Astor a trop de bon sens pour supposer que les femmes vont révolutionner le monde.

— Mais, dit-elle, nous ferons bloc sur les questions morales et, ainsi, pourrions-nous servir la cause commune.

Elle espère trop de l'influence de ses sœurs sur la vie publique pour souhaiter qu'elles se contentent d'imiter le sexe fort. Et c'est pourquoi elle dit encore :

— Nous ne voulons pas être de petits hommes mais de grandes femmes.

La déléguée de l'Islande, qui avait fait trente jours de voyage pour venir nous rejoindre, se présenta vêtue du costume ces grandes fêtes : robe de satin blanc, voile de tulle fixé sur la tête à une sorte de hennin d'or.

Si frêle et si pâle, parlant d'une voix si faible qu'elle semblait nous arriver à travers un brouillard, nous l'imaginions plus facilement blonde Ophélie à la chevelure d'or dénouée et flottante sur l'eau d'un étang, que siégeant dans un parlement.

Et ce fut un contraste violent : après cette apparition shakespearienne, nous admirâmes les nobles attitudes de la grande poétesse hindoue Sarajoni Naidu, qui, drapée dans un voile noir tissé à la main, orné d'éclatantes broderies d'or, nous dit, avec un art merveilleux, une éloquence entraînant, une émotion qui allait jusqu'aux larmes et se propageait à l'auditoire, les aspirations de ses sœurs vers la justice et la paix.

De tous les discours prononcés en séances plénières, de toutes les communications faites au sein des commissions, de toutes les discussions qui s'élevèrent entre ces déléguées unies pour faire œuvre commune d'affranchissement, de bonté et de justice, quelle conclusion tirer ?

Malgré les résistances que les femmes rencontrent encore dans certains pays—Espagne, Italie, Suisse, Turquie et France,—car notre patrie, qui fut toujours à la tête des grands mouvements d'émancipation, sera sans doute la dernière à affranchir ses filles ; malgré tant d'incompréhension et de mauvais vouloir, le jour est proche où tous les Parlements nous seront ouverts, où, selon la parole de lady Astor, nous ferons bloc sur les questions morales, où nous pourrions faire entendre notre voix chaque fois qu'il s'agira du sort des femmes et des enfants dans le monde, chaque fois qu'on discutera des programmes d'éducation, chaque fois enfin que paraîtra le spectre de la guerre.

ALICE LA MAZIERE.

(A). From the *Figaro*, Paris.

### Eighth Congress of the International Woman Suffrage Alliance, Geneva, June 6 to 12, 1920.

#### RESOLUTIONS ADOPTED.

##### I. WOMAN SUFFRAGE, SELF-GOVERNMENT, AND PEACE.

1. That this Eighth Congress of the International Woman Suffrage Alliance desires to place on record its profound gratification that since it last met in 1913 women in twenty-one countries of the world have been enfranchised ; that women sit on many legislative bodies of the world ; and that the Council, Assembly, Commissions, and Secretariat of the League of Nations are open equally to women as to men.

2. It further desires to place on record its deep satisfaction that the peoples of many countries have secured their liberty, and that a wide extension of the principle of government by the people has come in many other countries during and since the war ; and it holds further that the free and full self-expression in government of men and women is essential to the highest development of humanity.

3. The Congress calls upon all the women of the world to use their power to prevent future wars, and to educate the children to a greater and truer understanding of all the peoples of the world.

##### II. OBJECT OF THE ALLIANCE AS AMENDED.

The object of this Alliance shall be to secure the enfranchisement of the women of all nations by the promotion of Woman Suffrage, and such other reforms as are necessary to establish a real equality of liberties, status, and opportunities between men and women.

##### III. PROGRAMME OF WOMAN'S RIGHTS.

###### Political Rights.

1. That the suffrage be granted to women, and their equal status with men upon legislative and administrative bodies, both national and international, be recognised.

###### Personal Rights.

2. That women, equally with men, should have the protection of the law against slavery such as still exists in some parts of Eastern Europe, Asia, and Africa.

3. That a married woman should have the same right to retain or change her nationality as a man.

###### Domestic Rights.

4. That on marriage a woman should have full personal and civil rights, including the right to the use and disposal of her own earnings and property, and that she should not be under the tutelage of her husband.

5. That the married mother should have the same rights over her children as the father.

6. That the children of widows, if left without provision, should have the right to maintenance by the State, such maintenance to be paid to the mother as guardian.

7. That research for the father of a child born out of wedlock should be authorised ; that such a child should have the same right to maintenance and education from the father during the period of dependency as a legitimate child, and that an unmarried mother, during the period when she is incapacitated, should also have the right of being maintained by the father of her child.

###### Educational and Economic Rights.

8. That all opportunities of education, general, professional, and technical, should be open to both sexes.

9. That women should have the same opportunity as men for training and for entering industries, professions, civil service, and all administrative and judicial functions.

10. That women should receive the same pay as men for the same work.

11. That the right to work of both married and unmarried women be recognised ; that no special regulations for women's work, different from regulations for men, should be imposed contrary to the wishes of the women themselves ; that laws relative to women as mothers should be so framed as not to handicap them in their economic position, and that all future labour regulations should tend towards equality of men and women.

###### Moral Rights.

12. That a higher moral standard, equal for men and women, should be recognised ; that the traffic in women should be suppressed ; the regulation of vice and all laws and practices differentiating against women, or any class of women, in this matter be abolished.

#### IV. LEAGUE OF NATIONS.

##### League of Nations.

1. That the women of thirty-one nations assembled in Congress at Geneva, convinced that in a strong Society of Nations based on the principles of right and justice, lies the only hope of assuring the future peace of the world, call upon the women of the whole world to direct their will, their intelligence, and their influence towards the development and the consolidation of the Society of Nations on such a basis, and to assist it in every possible way in its work of securing peace and goodwill throughout the world.

##### Women's Conference.

2. That a recommendation be sent to the League of Nations on behalf of this Congress of the International Woman Suffrage Alliance, to the following effect :—

(1) That a conference of women be summoned annually by the League of Nations for the purpose of considering questions relating to the welfare and status of women. The conference to be held at the seat of the League, if possible, and the expenses paid by the League.

(2) That the conference shall be constituted so as to include :—

(a) One or more representatives of the Government of each nation.

(b) One or more representatives of the great internationally organised women's societies, such as the following :—

International Council of Women.  
International Woman Suffrage Alliance.  
International League for Peace and Freedom.  
World's Young Women's Christian Association.

World's Women's Christian Temperance Union.  
International Federation for the Abolition of the State Regulation of Vice.  
International Congress of Working Women.

(c) Two or more representatives of the women of each nation, half of these to represent organisations of women wage earners, and half other organisations of women. These representatives to be chosen by the Government from a list of names submitted to them by the women's organisations.

(d) Advisers or technical experts chosen for their special knowledge of the subjects that are on the agenda of the conference for the year in question.

(e) That power be given to the officers to vary the whole scheme, according to circumstances.

#### V. PROSTITUTION AND VENEREAL DISEASE.

1. This International Congress of Women, being deeply concerned with the protection of the race, urges that a vigorous campaign be undertaken against venereal disease by all means compatible with freedom and justice.

This Congress affirms its belief that :—

(a) A high moral standard equal for men and women should be recognised.

(b) That laws which strike at women without touching men are ineffective and unjust.

(c) That the regulation of prostitution in any form should be abolished.

(d) That education in sexual matters should be extended.

(e) That numerous centres for the free treatment of venereal disease should be established.

2. This Congress notes the resolution of the League of Nations on the question of the traffic in women and children. Since the regulation of prostitution is an important contributing cause of the continuance of this traffic in women, this Congress declares for its abolition, both nationally and internationally. It therefore urges the League of Nations to adopt the following policy :—

(a) To recommend to its constituent states the abolition of the State regulation of prostitution.

(b) To grant mandates for the administration of undeveloped countries, subject to the condition that within the mandatory territory there shall be no regulation, segregation, or official toleration of prostitution.

#### VI. ECONOMIC CRISIS.

In view of the economic crisis which menaces the lives and health of present and future generations, and threatens to undermine the basis of civilisation itself, this Congress declares that, women being the natural custodians of child life, the welfare of children in any country is a matter for which the women of all countries have a special responsibility. This Congress therefore calls upon the women's organisations here represented to use their influence in their respective countries :

(a) To promote measures of relief in the famine areas.

(b) To set the example of frugal living and economy in private expenditure, so long as there is a world shortage of necessities.

(c) To urge their governments to co-operate in the reconstruction of the common economic life of Europe, and thus to restore normal conditions of trade and finance, and with them the possibility of progress and reform.

#### VII. DEPORTED CHILDREN.

That such children as have been deported shall be found and returned to their families, or placed under the guardianship of a committee of the nationality to which they belong.

#### VIII. DEPORTED AND SLAVE WOMEN.

That such women as have been deported or sold into slavery shall be traced and liberated, and given an opportunity of returning to their own country if they shall so desire.

#### IX. ESPERANTO.

1. Le Congrès décide de recommander l'étude de cette langue à tous les déléguées au prochain congrès.

2. D'encourager les associations affiliées à faire introduire l'enseignement de l'espéranto dans les écoles publiques comme un puissant moyen d'entente directe entre les peuples.

## OFFICERS OF THE ALLIANCE.

- President:*  
Mrs. CHAPMAN CATT, 404, Riverside Drive, New York, U.S.A.
- 1st Vice-President:*  
MARGUERITE DE WITT SCHLUMBERGER, 14, Rue Pierre Ier de Serbie, Paris, France.
- 2nd Vice-President:*  
CHRISTAL MACMILLAN, I.W.S.A., 11, Adam Street, Adelphi, London, W.C. 2.
- 3rd Vice-President:*  
ANNE LINDEMANN, Degerloch, Stuttgart, Germany.
- 4th Vice-President:*  
ANNA WICKSELL, Stocksund, Sweden.
- Recording Secretary:*  
MARGERY CORBETT ASHBY, 33, Upper Richmond Road, London, S.W. 15, Great Britain.
- Treasurer:*  
KATHERINE DEXTER McCORMICK, 393, Commonwealth Avenue Boston, Mass., U.S.A.
- Committee Members:*  
ELEANOR RATHBONE, City Council, White Gables, Mossley Hill, Liverpool, Great Britain.  
ANTONIA GIRARDET-VIELLE, 18, Avenue du Léman, Lausanne, Switzerland.  
MARGARITA ANCONA, 8, Via Morigini, Milan, Italy.  
ADELA SCHREIBER-KRIEGER, M.P., Ahornallee 50, Charlottenburg, Berlin, Germany.

## Delegates and Alternates of National Auxiliaries.

- ARGENTINE.*  
*Delegate.*  
Dr. Brunhilda Wien, Buenos Ayres, or Wien II., Grossen Mohrengasse 3.
- AUSTRALIA.*  
*Delegates.*  
Miss Vida Goldstein, 1, Como Avenue, South Yarra, Melbourne.  
Mrs. Nicholls, J.P., North Esplanade, Semaphore, South Australia.  
Miss Harriet C. Newcomb, 15, Temple Fortune Court, Golders Green, London, N.W. 4.  
Lady Holder, J.P., Women New Party Association of South Australia, Kensington Park, South Australia.
- Alternates.*  
Miss Margaret Hodge, 15, Temple Fortune Court, Golders Green, London, N.W. 4.  
Miss Holder.
- AUSTRIA.*  
*Delegate.*  
Frau Eugenie Palitschek, Wien III., Rochusgasse 11.
- BULGARIA.*  
*Delegate.*  
Mme. Lydia Schischmanow, Weissensteinstr. 93, Berne, chez capitaine Schmid.
- CANADA.*  
*Delegates.*  
Mrs. Ch. E. Gordon, Canadian Suffrage Association.  
Mrs. Jennie G. Smillie, Bank of Montreal, 9, Waterloo Place, Pall Mall, London, S.W.
- CZECHO-SLOVAKIA.*  
*Delegates.*  
Miss Franziska Plaminkova, Staromestske 8, Prague.  
Miss Marie Tumova, Frencue (Diwei Skola).
- DENMARK.*  
DANSK LANDSFORBUNDET FOR KVINDERS-VALGRET.  
*Delegates.*  
Fru Elna Munch, M.P., Præsident, 138 III. Osterbrogade, Copenhagen.  
Mr. Ivar Berendsen, M.P., Toldkammerbygning, Copenhagen.  
Mrs. Anna Heilbuth, Scholm, Lyngbyvej, Copenhagen.  
Miss Sarah Maria Orth, 47 II. Pilestrade, Copenhagen.  
Mrs. Julie Stochr, Vodroffslund 3, Copenhagen.  
Miss Camille Kristensen, Kjøge, Denmark.

- Alternates.*  
Mrs. Jenna Neidendam, Hanchsveg 6, Copenhagen.  
DANSK KVINDESAMFUND.  
*Delegates.*  
Fru Julie Arenholt, Præsident, 49, Studiestraede, Copenhagen.  
Miss Helen Clay-Pedersen, Kolding, Denmark.  
Mrs. Inga Nalbandian, Birkerød, Denmark.  
Miss Gudrun Rietbergen, Sortedanskedessering 95, Copenhagen.  
Miss Thora Pedersen, Johnstrups Allé 2, Copenhagen.  
Miss Marie Ruesing-Rasmussen, Odensé, Denmark.  
Miss Ellen Westenholz, Birkerød, Denmark.
- Alternates.*  
Miss Marie Marschall, Kolding, Denmark.
- FINLAND.*  
*Delegates.*  
Miss Lisi Kartunen, 47 via Ulpiano, Rome.  
Mrs. Ingrid af Schulten, Brunnsparcken 13, Helsingfors.
- FRANCE.*  
*Delegates.*  
Mme. Brunshwig, 53, Rue Scheffer, Paris.  
Mme. Cremieux, 2 Rue Scheffer, Paris.  
Mme. Suzanne Grinberg, 17 Rue Nollet, Paris.  
Mme. Alice La Mazière, 10 Cité d'Hauteville, Paris.  
Mme. Max Lazard, 8 Rue Delabordère, Neuilly-sur-Seine.  
Mme. Charles le Verrier, 2 Rue Bernoulli, Paris.  
Mme. Malaterre-Sellier, 1 Place St. Sulpice, Paris.  
Mme. Pichon-Landry, 68 Rue d'Assas, Paris.  
Mme. Puech, 24 Rue Pierre Curie, Paris.  
Mme. Justin Godard, Quai Voltaire 9-10, Paris.  
Mme. Simon, 115 Boulevard St. Germain, Paris.  
Mme. Dr. Thuillier-Landry, 68 Rue d'Assas, Paris.
- Alternates.*  
Mme. Maître Balofy, 4 Avenue Albert Elisabeth, Clermont Ferrand.  
Mlle. J. Furstoss-Bertheau, 9 Rue du Chemin de Fer, Bour-la-Beine, Seine.  
Mme. Dr. Long-Landry, 5 Avenue de l'Observatoire, Petit Vegrier, Genève.  
Mme. Masson, 18 Rue Stractmann, Belfort, Territoire.  
Mlle. Nina Vallette, 19 Bd. de Grenelle, Paris XVe.
- GERMANY.*  
*Delegates.*  
Frau Adele Schreiber-Krieger, M.P., Charlottenburg, Berlin, Ahornallee 50.  
Frl. Thekla Kauffmann, M.P., Schloss-str. 31 Stuttgart.
- GREAT BRITAIN.*  
*Delegates.*  
Mrs. Corbett Ashby, 33, Upper Richmond Road, London, S.W. 15.  
Miss K. D. Courtney, 51, Morpeth Mansions, London, S.W. 1.  
Miss Helen Fraser, 191, Cromwell Road, London, S.W. 5.  
Miss Elizabeth Macadam, 50, Romney Street, London, S.W. 1.  
Miss F. de G. Merrifield, 14, Clifton Terrace, Brighton.  
Mrs. Scott, 8, University Gardens, Glasgow.  
Miss Rosamond Smith, 12, Eaton Place, London, S.W. 1.  
Mrs. E. Stewart Brown, 16, Ullet Road, Liverpool.  
Mrs. Oliver Strachey, 96, South Hill Park, Hampstead, London, N.W. 3.  
Mrs. Edmund Toms, 61, Cecil Street, Hillhead, Glasgow.  
Miss Helen Ward, 4, Barton Street, Westminster, London, S.W. 1.  
Miss I. O. Ford, Adel Grange, Leeds.
- Alternates.*  
Mrs. Elizabeth Abbott (Editor *Jus Suffragii*), 11, Adam Street, Adelphi, London.  
Mrs. Dreschfeld, 69, Wynnstey Gardens, Allen Street, K., London, W. 8.  
Mrs. Fyffe, 79, Victoria Road, Kensington, London, W. 8.  
Miss Maude Royden, 16, Rosslyn Hill, Hampstead, London, N.W. 3.  
Miss Julia Reckitt, 20, Dulwich Wood Park, Upper Norwood, London, S.E. 19.  
Miss Scott, 8, University Gardens, Glasgow.
- GREECE.*  
*Delegates.*  
Mrs. Negropontes, Præsident, 4 Boulev. Amélie, Athènes.  
Mme. Theodoropoulos, Rue Delogiorgi 11 a., Athènes.

- HOLLAND.*  
*Delegates.*  
Mme. de Bordes, 19 Rue Georges Favon, Genève.  
Mrs. E. Coops-Broese van Gruenou, 45 van Hovestraat, Haag.  
Miss Marie van Dijk, van Speykstraat 30, Haag.  
Miss C. Kehrer-Stuart, van Lenneplaan 34, Haag.  
Miss Rosa Manus, 15 Park Laan, Amsterdam.  
Mrs. N. Mansfeldt de Witt Huberts, Driekoningstraat 9, Arnheim.  
Mrs. C. Mulder van de Graaf de Bruyn, Burg. Reigerstraat 60, Utrecht.  
Miss Anna Polak, van Speykstraat 30, Haag.  
Mrs. W. van Italic van Embden, Plantage 12, Leiden.  
Dr. Aletta Jacobs, van Aerssenstraat 46, La Haye.  
Mrs. Thiel, N. Heerengracht 23, Amsterdam.  
Mrs. W. van Wulfften Palthe-Breese van Groenou, Oldezaal, Utrecht.
- Alternates.*  
Mrs. J. M. Hage-Rutgers, Lochem Hollande.  
Mrs. Koechlin-James, Koninginmelaan 6, Rijswijk, Hollande.  
Mrs. Munzert-Judels, Villa Hotel d'Orange, Scheveringue.  
Mrs. Metelerkamp, Pension Fortuna, Paulinen Str. 11, Wiesbaden.  
Mrs. Ramondt Hirschmann, Jacob Maria Str. 94, Amsterdam.  
Miss Agatha Snellen, Utrecht.  
Mrs. Zeeman, c/o Rotterdamse Bank, La Haye, Holland.
- HUNGARY.*  
*Delegates.*  
Eugenie Meller, Wesselenyi utca 6, Budapest.  
Mme Rosika Schimmer, Budapest, Thököly ut 46.
- ICELAND.*  
*Delegate.*  
Miss Laufy-Asmundsson, Reykjavik.
- ITALY.*  
*Delegates.*  
Mme. Dr. Margherita Ancona, 8 Via Morigi, Milano.  
Mme. Marie Valeri-Zanini, Nicolò Ascanio II., Roma IV.  
Mme. Ines Zilli-Gay, Verzuolo (Cuneo).
- NORWAY.*  
*Delegates.*  
Mrs. F. M. Qvam, Gjaevran per Stenkjaer, Norway.  
Miss Louise Gram Qvam, Gjaevran per Stenkjaer, Norway.  
Miss Magululd Linner, Oscarsgd. 18, Kristiania.  
Mrs. Martha Steinsvik, Nordstrandsk. egda, p. Kristiania.
- RUMANIA.*  
*Delegates.*  
Mlle. Veturia Marcovici, Rue Turcului 16, Bukarest.
- SERBIA.*  
*Delegates.*  
Mlle. Christitch, 3 Djusina, Belgrade, Serbia, and Writer's Club, Norfolk Street, Strand, London, W.C.
- SOUTH AFRICA.*  
*Delegates.*  
Mrs. Greenlees, Pretoria.  
Mrs. Stuart.
- SPAIN.*  
*Delegates.*  
Marquesa del Ter, 25 Almagro, Madrid.  
Mme. Graciella de la Puente, Plaza Canalejas 6, Madrid.  
Mme. Magda Donata, Anenida Menendez Pelayo 31, Madrid.  
Mme. Ella Oyarzabal de Palencia, Villamagna, 2, Madrid.  
Mme. Luisa Gorostidi, Rue Zorrilla 9, Madrid.  
Miss Ana Picar, Caballera de Gracia 56, Madrid.
- SWEDEN.*  
*Delegates.*  
Mrs. Anna Wicksell (President's proxy), Stocksund.  
Mrs. Ester Akesson-Beskow, 106 Birger Jarlsgatan, Stockholm.  
Mrs. Gerda Lindblom, 12 Bragevague, Stockholm.  
Miss Signe Jacobsson, 52 Suregatan, Stockholm.  
Miss Ellen Klemm, 59 Valhallavagen, Stockholm.  
Miss Elizabeth Nilsson, Malmö.  
Mrs. Gulli Petrini, 106 Drottninggatan, Stockholm.  
Mrs. Rut Randall-Edstrom, Vesteras.  
Mrs. Hanna Rydh, Mörby, Stocksund.  
Mrs. Gurli Hertzmann-Erierson, Rosunda, Stockholm.  
Miss Ester Roehl, Lidingö, Sweden.  
Miss Naima Sahlbom, Eriksbergsgatan 13, Stockholm.

- Alternates.*  
Miss Vera Fridner, Skelleplea, Sweden.  
Miss Greta Hjorth, Canada, 15 Lidingö, Stockholm.  
Miss Ester Nilsson, Vallingatan 15, Stockholm.

## SWITZERLAND.

- Delegates.*  
Mlle. Marg. Ammann, Breite Str. 30, Winterthur.  
Mme. A. Amsler, Rheinbühl, Schaffhouse.  
Mlle. B. Bunzli, Speicherstr. 36, St. Gall.  
Mlle. Georgine Gerhard, Rennweg 55, Eale.  
Mme. Girardet Vielle, 18 Avenue du Léman, Lausanne.  
Mlle. Emilie Gourd, Pregny, Genève.  
Mlle. K. Honegger, Todistr. 45, Zuerich.  
Mme. A. Leuch, Schanzeneggstr. 11, Berne.  
Mr. Aug. de Morsier, Varembe, Genève.  
Mlle. Emma Porret, Rue de l'Hôpital 3, Neuchatel.  
Mlle. Elisa Strub, Interlaken.  
Mlle. Camille Vidart, Chexbres. (Ct. de Vaud).
- Alternates.*  
Mme. L. von Arx, Veltheim, Winterthur.  
Mme. Duck-Tobler, Rosenheimstr. 7, St. Gall.  
Mlle. Emmy Bloch, Frauenzentrallsekretariat, Talstr. 18, Zurich.  
Mlle. Lucy Duteit, Tourelles Mousquines, Lausanne.  
Mlle. A. Grütter, Schwarztorstrasse 20, Berne.  
Mme. Jomini, La Combe, Nyon (Vaud).  
M. le prof. A. de Maday, Beaux-Arts 16, Neuchatel.  
Mlle. Dr. Mathilde Müller, 5 Neustadtgasse, Zurich.  
Mlle. Rose Rigaud, Côte 34, Neuchatel.  
Mlle. T. Schafner, Byfanweg 10, Bale.  
Mlle. Agnes Vogel, Bonstettenstr. 16, Berne.  
Mme. Vuillicmenet-Challandes, Tete de Ran 29, La Chaux de Fonds.

## UNITED STATES.

- Delegates.*  
Mrs. N. E. Barkley, 1919, D Street, Lincoln, Nebraska.  
Mrs. Jacob Baur, 30, Cedar Street, Chicago.  
Mrs. Desha Breckenridge, 317, Lindenwall Avenue, Lexington, Kentucky.  
Dr. Marion Horton, Windsor, Vermont.  
Miss Julia Lathrop, Children's Bureau, Washington, D.C.  
Mrs. J. Hamilton Lewis, Hotel Virginia, Chicago, Ill.  
Miss Helen Lippincott, Riverton, New Jersey.  
Mrs. J. E. Munro, 90, The Fenway, Boston, Massachusetts.  
Mrs. Maud Nathan, The Belmont, 86th Street, and Broadway, New York.  
Miss Dorothy Rehfield, Aberdeen, South Dakota.  
Senator Helen Ring Robinson, 1441, Pennsylvania Avenue, Denver, Colorado.  
Mrs. Charles T. Spencer, Topeka, Kansas. Paris address: W. A. Spencer, U.S. Shipping Board, 35, Rue Peinet.
- Alternates.*  
Mrs. Sarah Algee, 394, Angell Street, Providence, Rhode Island.  
Miss Florence Halsey, 171, Madison Avenue, New York City, Midland, New Jersey.  
Miss Emma Hast, Louisville, Kentucky.  
Miss Frances Healey, Hampton Falls, New Hampshire.  
Mrs. Robert Kohlhammer, 561, Surf Street, Chicago, Illinois.  
Mrs. Rose Morgan French, San Francisco, California.  
Mrs. Onezima de B. Rocquet, 3218, St. Charles Avenue, La.  
Mrs. Eric Shatford, Lexington Country Club, Lexington, Kentucky.  
Mrs. Elvira Martin Strand, 64, West 15th Street, Chicago Heights, Illinois.  
Dr. Laura Pfeiffer, University of Nebraska, Lincoln, Nebraska.  
Miss Alcyon Robinson, 1441 Pennsylvania Avenue, Denver.  
Mrs. James Henry Darlington, Harrisburg, Pa.
- URUGUAY.*  
*Delegate.*  
Dr. Paulina Luisi, Paraguay 1286, Monte Video. Paris: 30 Rue de Faul, Pcissonnière, Mrs. Tould & Cie (temporary).
- Government Delegates.**  
League of Nations Secretariat: Miss Florence Wilson.
- AUSTRIA.*  
Frau Adelheid Popp, M.P., 5 Miedenerhauptstr. 106, Wien.  
Dr. Burian, M.P., 13 Altes Gasse, Wien.

- CZECHO SLOVAKIA.  
Miss F. Plaminkova, Staromestske 8, Prague.
- FRANCE.  
Mr. Justin Godard, Quai Voltaire 9-10, Paris.
- GERMANY.  
Frau Marie Stritt, 12 Reissigerstr., Dresden-A.
- GREAT BRITAIN.  
Viscountess Astor, M.P., House of Commons, London.
- GREECE.  
Mrs. Negropontes, 4 Boulevard Amélie, Athènes.
- LETTONIA.  
Mrs. Anna Konin, Riga.
- LITHUANIA.  
Mrs. Petkevitchaite, 20 Wildhamweg, Berne.
- LUXEMBOURG.  
Mlle. Elvira Koltz, 9 Avenue Pescatore, Luxembourg.
- MECKLENBURG-STRELITZ.  
Frl. Lise Mueller, Hubertus Allee 25, Berlin, Grunewald.
- NORWAY.  
Mrs. F. M. Qvam, Gjaevran per Stenkjaer.
- POLAND.  
Miss Marie Dolecka, Wiejska 18, Warsaw.
- SERBIA.  
Miss Anna Christitch, 3 Dlusina, Belgrade, and Writer's Club, Norfolk Street, London, W.C. 2.
- SWEDEN.  
Mrs. Gulli Petrini, 106 Drottninggaten, Stockholm.
- TURKEY.  
Mrs. Keibrizli, Maison Keibrizli, Candelli, Iosphore
- UNITED STATES.  
Mrs. Josephus Daniels, 185 Wyoming Avenue, Washington, D.C.
- UKRAINIA.  
Mme. Hanna Tchikalenko-Keller, 39 rue du Marché, Berne.
- URUGUAY.  
Dr. Pauline Luisi, Monte Video, Paraguay, 1286.
- WUERTEMBERG.  
Frau Anna Lindemann, Degerloch, Stuttgart.
- ESTHONIA.  
Madame L. Ibrus-Koestner was appointed Government Delegate, but unfortunately was unable to attend the Congress.
- Adhering Societies.**
- ARGENTINE.  
Asociacio pour le droit des Femmes.  
Ligue pour le droit de la Femme et de l'Enfance.  
Partie Féministe nationale.  
Partie Humaniste.
- JAMAICA.  
The Women's Social Service Club of Kingston.
- NEW ZEALAND.  
The Canterbury Women's Institute, Christchurch.
- PARAGUAY.  
L'association des Femmes de Paraguay.
- SPAIN.  
"Redencion," Valencia.
- Specially Invited Members.**
- CRIMEA.  
Mrs. Hanifé Seidamet, Avenue Grammont 1, Lausanne.
- DENMARK.  
Mrs. Elna Munch, M.P., 138 Osterbrogade, Copenhagen.
- GREAT BRITAIN.  
Dame Lyttelton, O.B.E., 16, Great College Street, London, S.W.  
Miss Maude Royden, 16 Rosslyn Hill, Hampstead, London, N.W. 3.
- HOLLAND.  
Mrs. Dr. J. Rutgers Hotseima, 852 Nieuwe Stad, Lochem.
- HUNGARY.  
Mrs. Rosika Schwimmer, Hotel Bristol, Altes Haus, Wien.

## INDIA.

- Mrinalini Sen.  
Mrs. Herabai Tata.  
Miss Mithibai Tata.  
Mrs. Sarojini Naidu.  
Miss Meenarkshi Devi.  
Mrs. Dharamsy Thacker.  
Mrs. Hameed.  
Mrs. L. Ram.  
Mrs. Roy.  
Miss Hansa Mehta.
- JAPAN.  
Mrs. Edward Gauntlett.  
Miss Michi Kawai.
- SWITZERLAND.  
Mrs. Chaponnière Chaix, Chemin Dumas, Genève.
- WUERTEMBERG.  
Frl. Thekla Kauffmann, M.P., 31 Schlosstr., Stuttgart.

**Fraternal Delegates.****INTERNATIONAL.**

- Women's International League for Peace and Freedom.  
Miss Emily Balch, 6 rue de Vieux Collège, Genève.  
Frl. Gustava Heymann, 12 Kaulbachstr., Muenchen.
- International Working Women's Congress.  
Mme. Gabrielle Duchêne, Avenue de Tokio, Paris.  
Mme. Jeanne Bouvier, c/o Mme. Duchêne, Avenue de Tokio, Paris.
- Union Mondiale de la France.  
Mme. Guthrie D'Arcis, 17 Boulevard Helvétique, Genève.  
Mme. Eugénie Borel, Avenue de l'Hermitage, Chêne Bougeries, Genève.
- Men's International Women Suffrage Alliance.  
J. Prelooker, Esq., Rosiana, Pine Avenue, Hastings.  
Col. W. Mansfeldt, Driekoningensiraad 9, Arnheim, Holland.
- Fédération Abolitionniste Internationale.  
Mr. Alfred de Meuron, Avenue Gare Eaux Vives 10, Genève.  
M. J. D. Reelfs, Fédération Abolitionniste, Genève.
- Union Internationale de Secours aux Enfants.  
6 Rue Charles Bonnet, Genève.

**ARGENTINE.**

- National Council of Women of Argentine.  
Dr. Brunhilda Wien (Buenos Ayres), Wien II. Gr. Mohrengasse 3, B/28.

**AUSTRIA.**

- Reichsorganisation der Hausfrauen Oesterreichs. (Rohoe).  
Frau Stephanie Endlicher, Ungargasse 9, Wien III.  
Allgemeiner Oesterreichischer Frauenverein.  
Frau Lisa M. Goldmann, Goltzgasse 9, Wien XIX.

**AUSTRALIA.**

- The Women's Non-Party Association of South Australia.  
Lady Holder, J.P., Kensington Park, South Australia.  
Mrs. Nicholls, North Esplanade, Semaphore, South Australia.
- The Women's Service Guild of Western Australia.  
Miss Newcomb, 15, Temple Fortune Court, Golders Green.
- Mrs. Nicholls, North Esplanade, Semaphore, South Australia.
- The Feminist Club, Sydney.  
Miss Newcomb, 15, Temple Fortune Court, Golders Green.

**CANADA.**

- National Council of Women.  
Mrs. Jennie E. Smillie, Bank of Montreal, 9, Waterloo Place, Pall Mall, London, S.W.

**DENMARK.**

- Women's Reading Club.  
Miss Alberti, c/o Kvaldiestef Gl Mont, Copenhagen.
- Men's League for W.S.  
N. Joeggen Arenholt, 49 Studiestrade, Copenhagen.

**FRANCE.**

- Conseil National des Femmes Françaises.  
Mme. Avril de St. Croix, 1 Avenue Malakoff, Paris.

## GERMANY.

- Politische Arbeitsgemeinschaft der Frauen vom Gross Berlin.  
Frau Adele Schreiber-Krieger, Ahornallee 50, Charlottenburg, Berlin.

## GREAT BRITAIN.

- Association for Social and Moral Hygiene.  
Miss Alison Neilans, 19, Tothill Street, London, S.W.
- Friends' Women Suffrage Society.  
Mrs. Crossfield Cambridge.
- Independent Labour Party.  
Miss L. O. Ford, Adel Grange, Leeds.
- The Catholic Women's Suffrage Society.  
Miss Leonora de Alberti, 306, Scott Ellis Gardens, St. John's Wood, London, N.W. 8.
- Miss Barry, c/o 55, Berner Street, Oxford Street, London, W. 1.
- British Dominions Women Citizens' Union.  
Miss Margaret Hedge, 13, Temple Fortune Court, Golders Green, London, N.W. 4.
- Fabian Society (Women's Group).  
Dr. Germaine Montreuil Sraus, "Silverplana," Chailly, Lausanne.
- International Women's Franchise Club.  
Mrs. Dreschfield, 69, Wynnstay Garden, Kensington, London, W. 8.
- National Council of Women.  
Mrs. Percy Bigland, 29, Tite Street, Chelsea, London, S.W. 3.
- Mrs. Gotto, c/o 80, Avenue Chambers, Southampton Row, London, W.C. 1.
- Women's Freedom League.  
Mrs. Despard, Women's Freedom League, 144, High Holborn, London, W.C. 1.
- Mrs. Schofield Coates, 144, High Holborn, London.
- Women's Industrial League.  
Miss Sylvia Byron Hodgkinson, Nutford House, Marble Arch, London, W. 1.
- Miss Ada Moore, 153, Elm Park Mansions, Chelsea, London, S.W.
- Women's International League.  
Mrs. Pethick Lawrence, 11, Old Square, Lincoln's Inn, London, W.C. 2.
- Mrs. H. M. Swanwick, 14, Bedford Row, London, W.C. 1
- League of the Church Militant (Anglican).  
Miss Maude Royden, 16, Rosslyn Hill, Hampstead, London, N.W. 3.
- Miss Susan Villiers, South West End Hospital, London Road, London, S.W. 9.
- Women Police Service.  
Inspector Champneys, 6, Eccleston Square, S.W. 1.
- National Council for Combating Venereal Disease.  
Mrs. Gotto, c/o 80, Avenue Chambers, Southampton Road, London, W.C. 1.
- HOLLAND.  
Nederl. Union v. Vronwenbelangen.  
Mme. la Comtesse v. Heerdot tot Eversberg, Casanetta, Bloemendal, Holland.
- Mme. Wynaendts-Francken, 132, Frankenslag, La Haye.
- National Section of the Women's International League for Peace and Freedom.  
Mrs. C. Ramondt-Hirschmann, 94, Jacob Maria Street, Amsterdam.
- HUNGARY.  
L'Union Mondiale des Femmes Hongroises.  
Mme. Emma Dessewffy, 17, Lipot Korut, Budapest, V.  
Mrs. Szegedy-Maszak, Budapest, I. Yolter 5.
- ITALY.  
Associazione Nazionale per la Donna.  
Signora Marie Valeri-Zanini, Nicolo Ascanio II., Roma.
- LITHUANIA.  
Organisation des Femmes Lithuanienne.  
Mlle. Andziulyte, c/o Mission de Lithuanie en Suisse, Wildhainsweg 20, Berne.
- Mlle. Ambraziejute, c/o Mission de Lithuanie en Suisse, Wildhainsweg 20, Berne.
- ROUMANIA.  
Assoc. Roum. pour l'émancipation civile de la Femme.  
Mlle. Hélène Vacaresco.
- SOUTH AFRICA.  
Women's Enfranchisement League, Cape Town.  
Miss Rostowsky, Cape Town.

## SPAIN.

- Fraternidad Civica.  
Madame M. recedes Sarda.
- SWEDEN.  
Union of Liberal Women in Sweden.  
Mrs. Anna Wicksell, Stocksund.
- Frederika Bremer Society.  
Miss Ellen Kleman, 59 Valhallavagen, Stockholm.
- Swedish Women's International League for Peace and Freedom.  
Mrs. Susy Siverbrand, Karl Gustavsgatan 39, Goeteborg.  
Miss Matilda Widegren, 59 Sibyllegatan, Stockholm.
- SWITZERLAND.  
Bund Schweizer Frauenvereine.  
Mme. P. Chaponnière-Chaix, 16 Chemin Dumas, Genève.  
Mlle. Fluhmann, Aarau.
- Schweizer Lehrerinnen-Verein.  
Mlle. Marguerite Sahli, 10 Rubbenstat Treppe, Berne.

## UKRAINIA.

- Swiss Ukrainian Women's Society.  
Mrs. Hanna Tchikalenko-Keller, 39 Rue du Marché, Berne, et 56 Marinska-Blagovichenska, Kiev, Ukraine.

## UNITED STATES.

- Public Health Department of the United States.  
Dr. Robinson, Washington, D.C., U.S.A.

## URUGUAY.

- National Council of Women.  
Dr. Paula Luisi, Paraguay 1286, Monte Video.

**New Auxiliaries to the Alliance.**

## ARGENTINA.

- National Feminist Union.  
(Union Feminista Nacional.)

## GREAT BRITAIN.

- Catholic Women's Suffrage Society.

## GREECE.

- Greek Association of Women's Rights.  
(Ligue Hellénique pour les Droits de la Femme.)

## SPAIN.

- Union of Spanish Women.  
(Union de las Mujeres de España.)
- Supreme Feminist Council of Spain.  
(Consejo Supremo Feminista de España.)

## URUGUAY.

- Uruguay Alliance for Women Suffrage.  
(Alianza Uruguaya para el Sufragio Feminino.)

**CORRESPONDENCE.****The Anna Howard Shaw Memorial.**

To the Editor of *Jus Suffragii*.

Madam,—I have received an appeal from the United States in support of a memorial to our dear Anna Shaw. It is proposed that it should take the form of two scholarships, one to be held at Bryn Mawr College, and one at the Women's Medical College of Pennsylvania; the first is to be connected with the study of politics, and the second with preventive medicine.

Everyone who knew Anna Shaw loved her, and although for many reasons this is an unfavourable time for making an appeal, I feel sure there are many in Great Britain who would wish that their country should take some part in the tribute to one who did so much and so well for the women's cause. This wish will be strengthened by the fact that she died of overwork undertaken on a speaking tour, which involved travelling each night, and speaking repeatedly each day. We shared in America's grief for her loss, now almost exactly a year ago, and we should also wish to share in doing honour to her memory. Moreover, we are able justly to claim her as a countrywoman of our own, for she was born on Tyneside, and continued all her life to love the country of her birth.

The American treasurer for the fund is Mrs. John O. Miller, 1606, Finance Building, Philadelphia, U.S.A. I shall be pleased to transmit to her any gifts for the fund that may be sent to me at 2, Gower Street, London, W.C. 1.—Yours faithfully,

MILlicENT GARRETT FAWCETT.

### SUMMARY OF SUFFRAGE POSITION IN NEWLY ENFRANCHISED COUNTRIES.

#### AUSTRIA.

Women have votes on the same terms as men. Two million women voted in January, 1919. There are eight women M.P.'s, twenty-two city councillors, one deputy mayor, and one hundred and twenty-six municipal councillors.

#### BRITISH EAST AFRICA.

Women got votes and eligibility in 1919, on equal terms for white men and white women. They were enfranchised together.

#### CANADA.

Women have votes on equal terms, but the Federal Amendment is not yet ratified. They have not yet voted in Federal Elections, but only in State Elections, where three women members of State Parliaments have been elected.

#### CRIMEA (the first Mohammedan country to give votes to women).

Women got votes on equal terms in December, 1917. Eighty-three per cent. voted, and five women were elected, one of whom is Vice-President of the Diet.

#### CZECHO-SLOVAKIA.

Women have votes on same terms as men. Thirteen women members are in the Lower House, and three in the Second Chamber.

#### DENMARK.

Municipal vote in 1908 and Parliamentary vote on equal terms in 1915. Women voted in 1918 and 1920, and they have now four women Members in each House. They have passed a law for equal pay, equal admission to all posts, and equal status in marriage.

#### ESTHONIA.

Women have votes on same terms as men, and there are five women Members of Parliament.

#### GERMANY.

Women got votes on equal terms in 1918, eight weeks before the elections. Twenty million women are enfranchised, and 70 to 90 per cent. voted. They had thirty-nine M.P.'s in last National Assembly, 155 in State Parliaments, and 4,000 city and municipal councillors. In the new elections thirty women have been elected to the Reichstag.

#### GREAT BRITAIN.

Women got votes on different terms and at a different age in 1918. They voted in 1918, and have one woman M.P., and many city and municipal councillors.

#### HUNGARY.

Women got votes in November, 1918. All men have it at twenty-one; women, if they can read and write, have it at twenty-four. Having no Constitution they fear they may lose it again. One woman was elected at a by-election. They have not yet got the municipal suffrage, as no municipal government at present exists for men or women.

#### ICELAND.

Women have votes on equal terms, and it is part of the new Constitution. They have had city councillors for a long time, but have no woman member.

#### LETTONIA.

Men and women both got votes on equal terms in 1918. Five women have been elected to Parliament, and many to city councils.

#### LITHUANIA.

Men and women both got votes on equal terms in 1920. Five women have been elected to Parliament.

#### LUXEMBOURG.

Women got votes on equal terms with men (at the age of twenty). They have voted twice, first in the Referendum, and then in the Elections. One woman is a Member of Parliament.

#### NETHERLANDS.

Bill giving women votes on same terms (at twenty-five) passed in May, 1919, and received Royal Assent in September, 1919. One and a half million women are enfranchised. They have not yet voted, but will in 1922. They have, however, been eligible for some years, and both in 1916 and 1918 two women M.P.'s were elected, one in each Chamber. They have eighty-eight women on city councils and some aldermen (elected by men only).

#### POLAND.

Women have votes on equal terms with men, and eligibility.

#### RHODESIA.

Women got votes on equal terms in 1919, and one woman M.P. has been elected.

#### RUSSIA.

Women got votes on equal terms during the first revolution, and several women served in Parliament and in the Cabinet.

#### SWEDEN.

Women got votes on same terms in 1918, but it will not be ratified till after the Autumn elections. It will be through by February, 1921, and they will vote in the following Autumn. There will be about 1,600,000 women voters. At present there are about 400 city and municipal councillors.

#### UKRANIA.

Women and men got votes on equal terms in 1917. They voted in 1919, and nine women were elected to Parliament. Civil Service opened to both, and equal pay given.

#### UNITED STATES.

Federal Amendment giving votes in all States on equal terms has been passed, but is still awaiting ratification. Twenty-five States have ratified; only one more is required. One woman has been a member of Congress. In addition to these National Suffrage victories, several other advances are reported—*Serbia* has granted Municipal Suffrage to women. *Belgium* has granted Municipal Suffrage to women. *Roumania* has granted Municipal Suffrage to women. *Zionists of Palestine* have full equal suffrage and eligibility. *The Commune of Fiume* has granted full equal suffrage and eligibility.

### The Religious Services Held in Connection with the Congress.

Three religious services were held in connection with the Congress, and, had time permitted, others—as, for example, a Jewish service—might profitably have been arranged. We print below an account of each of those held. In the case of Miss Maude Royden at the Cathedral, we give extracts from the Swiss Press showing warm appreciation; in the case of the Mass at Notre Dame and Father Hall's sermon, we give a few words from an officer of the Catholic Women's Suffrage Society of Great Britain; and in the case of the Anglican Church in Geneva, in which Miss Picton Turbervill preached on Sunday, June 13, we give part of a letter received from one present, who writes from the point of view of an outsider. We believe that this method will be of greater interest to our readers than an ordinary report.

#### MISS MAUDE ROYDEN'S SERMON.

Extract from *Journal de Genève du Lundi, 7 Juin, 1920.*

"Dans ce sermon de circonstance, vigoureusement pensé, il fut question des souffrances de la guerre, du pouvoir grandissant de la femme, avec mention des pays entrés dans le mouvement. Ce qui suscite l'effort de la femme en ces pays, c'est l'appel des besoins du monde, et le désir de voir surgir un autre monde que celui qui vient de s'érouler. Allusion à Calvin et à son œuvre profonde, ainsi qu'à Luther et à Knox. . . . Justification des buts féministes: on ne peut construire sur aucun autre fondement que l'amour—et référence à la parabole d'enfant prodigue. Il n'y a de pouvoir créateur que l'amour.

"Ce discours aura donné à tous l'impression la plus favorable du ministère féminin. Tout, en effet, y respirait la simplicité, la modestie, et un profond sérieux moral. Il laissera parmi nous le durable souvenir d'une date historique."

Extracts from *La Semaine Littéraire, 12 Juin, 1920.*

#### "FEMME PREDICATEUR.

"Le dimanche, 6 juin, à l'occasion de l'ouverture du 8me Congrès de l'Alliance internationale pour le Suffrage féminin, une femme a, pour la première fois, occupé la chaire de Calvin dans la cathédrale de St. Pierre. Pour les protestants de Genève, c'est un événement et c'est une date. S'il en était parmi eux qui gardaient au cœur, ce matin-là, une inquiétude en face d'une tentative si nouvelle, ils ont été bien vite rassurés. Par sa modestie, sa parfaite simplicité, par l'élévation de sa pensée, son accent de sincérité, et de piété directe et dépouillée, par le timbre émouvant de sa voix, Miss Maude Royden a exercé aussitôt sur l'immense auditoire qui remplissait le vaste édifice, une action religieuse profonde.

"La prédication de Miss Maude Royden restera pour beaucoup la plus impressionnante manifestation du Congrès qui vient de se tenir à Genève."

Extract from *La Semaine Religieuse, 12 Juin, 1920.*

"Ce qui a frappé dans cette prédication, c'est la clarté des idées, la portée pratique des développements, la simplicité du débit, la modestie du maintien, la sobriété du geste. On se demandait comment une voix de femme parviendrait à se faire entendre dans la cathédrale de St. Pierre. Miss Maude Royden est sortie victorieusement de cette épreuve. Sa voix, chaude et sonore, ferme, bien posée, articulait soigneusement et lentement les mots et les phrases, parvenait sans peine jusque dans la nef et dans les chapelles, tout aussi bien que celle de ses émules masculins.

"Ajoutons que, dans la journée du mardi, Miss Royden a fait une aimable visite au Bureau du Consistoire, désireuse de remercier l'Eglise de Genève qui, par un geste large et fraternel, lui a ouvert la chaire de la cathédrale. On a pu lui répondre qu'elle même a ouvert une voie dans laquelle d'autres s'engageront peut-être, et que le culte qu'elle a si remarquablement présidé laissera un inoubliable souvenir à tous ceux qui ont eu le privilège d'y assister."



Miss EDITH PICTON TURBERVILL, O.B.E.

#### FATHER HALL'S SERMON.

At the request of the Catholic Women's Suffrage Society of Great Britain, Holy Mass was offered on Sunday, June 6, at Notre Dame, Geneva, to beg God's blessing on the Congress. Seats were reserved for members of the Congress. Monsieur le Curé said that before making way for Father Hall, who had been sent by Cardinal Bourne to preach a special sermon in connection with the Congress, he wished to offer a cordial welcome to the Congress in the name of the Catholics of Geneva, for this woman's movement belonged to all creeds. Father Hall chose for his text the words: "A great sign appeared in heaven: A woman clothed with the Sun." The Congress, he said, was to signalise the progress of a great cause. The woman's movement was like a stately ship, fairly launched and well started on her voyage. From the first it had had a Catholic element as part of its equipment. We might regard the great organisation of women of our days as a deep and irresistible current, having its spring in the conviction of noble-hearted women of many lands, widely separated, that the solution of many problems and the checking of crying evils arising out of the circumstances of our time, calls for, and can only be successfully grappled with, by the active, determined, and united effort of women themselves.

Without claiming necessarily for this movement the inspiration of the Divine Spirit, we must, at all events, recognise that it arises from the noblest human instinct of benevolence for those who suffer wrong.

Father Hall dwelt on some of the great women saints who had been the glory of the Church, and alluded to the fact that within the last two years Catholic women had taken up the rôle of the lay apostolate; and, with the blessing and warm approbation of the proper ecclesiastical authorities, might be seen in the London parks teaching the truths of faith to a motley crowd of eager listeners, and doing it with wonderful efficiency and fruit.

Before leaving for London on the Tuesday, Father Hall said Mass at Notre Dame for the benefit of the Catholic delegates, and to beg the Divine blessing on the Congress.

LEONORA D'ALBERTI.

#### MISS PICTON TURBERVILL'S SERMON.

Dear Editor,—I write to give you some of my impressions of the English Church service in Geneva on Sunday afternoon, June 13. To the academically minded feminist the important thing was that

Miss Picton Turbervill was licensed by the Bishop of London, and preached from the pulpit itself, robed in cassock and surplice.

Being a feminist, I am, of course, prejudiced, and could not be expected to feel a thrill of astonishment at seeing a woman enter the church in priestly robes, nor—being an unbeliever—could I be expected to feel awe or gratitude or a "returning of thanks for this great mercy" sort of feeling.

The lesson was chosen by Miss Picton Turbervill, and chosen well. It was a "lesson," in another sense, to those who had ears to hear. I hope it penetrated the ears of any of those present who by chance might be a little hard of hearing in a certain sense. It was that passage where Christ makes pictures of what the Kingdom of Heaven is like. "The Kingdom of Heaven is like unto a man who . . ." "The Kingdom of Heaven is like unto a woman who . . ." The words fell time after time. Did those who are a little hard of hearing feel that afternoon any realisation of the need for women in the building of the Kingdom—even women in the Church?

What particularly interested me, both at Miss Royden's service and, in a greater degree, at Miss Picton Turbervill's (since at the latter, the church being much smaller, the physical aspect of things was much more apparent), was that I felt nothing at all (*i.e.*, the presence of a woman preacher—a woman priest if you like—was so absolutely natural that one took the whole thing as a matter of course). If I felt anything it was that it was far more seemly that a dignified and noble woman should be preaching the message of One who was the friend of women and children, of publicans and sinners, and harlots, and rejected the hypocrite alone, than that some man, sometimes even a godly hypocrite of a man, should be holding forth on God—a God who is nearly always a glorified image of his masculine self. That, however, is probably prejudice on my part. But it suggests another thing to me—the spirit in which both these women preached. Miss Picton Turbervill's text was "The Kingdom of Heaven is at hand," and her interpretation of it was not the time-honoured one of a great change, a second coming, the end of the world, etc., etc., but that just at everyone's hand lay that course of action, that attitude towards things which would quite literally bring the Kingdom of Heaven upon earth. It was to such action and attitude that she called women, to the creation of such a kingdom on earth that she appealed to them to use all their powers. That pleased me very much, as did the same sort of idea in Miss Royden's sermon. I am so very tired of hearing from men preachers about God—what God is, what He has done, what He is doing, what He is going to do, world without end, Amen. It bores me. And it is so unpractical. Why bring God in? I always feel that if there is a God *He will bring Himself in* if people do the best they can here and now.

But this is running away from Miss Picton Turbervill's sermon. But really that was the principal thing—I believe I have forgotten the rest. It was all, as I said before, so very natural that when sermon time came I shook myself, automatically, and prepared to go to sleep—and didn't.

Really, dear Editor, there is something essentially *decent* about a woman preaching the Gospel. And more than once I have felt that it was positively indecent that the man who was preaching should be preaching. . . . I think one of the things in my mind is that a much greater number of men probably reach Christ through the Church, and that women reach the Church, if they reach it, through Christ—they reach Him more direct somehow.

Miss Picton Turbervill really does look magnificently dignified in cassock and surplice!

L.



Miss EMILIE GOURD.

President of the Swiss Society, and Editor of the *Mouvement Féministe* of Geneva. Miss Gourd's devoted and brilliant services to the Woman's Cause are well known to all in the I.W.S.A. Without her courage and without her ceaseless work the success of the Eighth Congress could not have been assured.

## THE UNITED STATES OF AMERICA.

[Mrs. Husted Harper's stirring account of the American situation up to date is just what is needed to encourage us to take up the fight again after the Congress. The struggle in America is the arch-type of women's struggle everywhere, and month by month Mrs. Harper makes it live in the imagination of our readers. Our hearts and minds have been with her as she carried on at her post while most of the leaders were across the water. It was with profound regret that owing to unforeseen difficulties in arranging for the paper to reach Geneva in good time, we were obliged to go to press without several special Congress articles of exceptional interest.—Ed.]

## Delaware Disgraced.

This letter is written during the week of the International Alliance meeting in Geneva, and my mind and heart have been there every minute. I have resented having to remain here and write of the past history of the movement for Woman Suffrage when its leaders from over all the world were assembled to discuss the vital present. Mrs. Chapman Catt urged me to lay aside the book and go to Geneva, but ever since the sudden death of Dr. Shaw, in the midst of her active work and plans for the future, I have felt that I must not take a day, even an hour, from my task. Perhaps at the meeting two years from now I may greet the old friends of the Alliance. We on this side of the water shall be very pleased if they can persuade Mrs. Catt to accept the presidency again, as it makes a close bond between the two continents.

I had not heard of the double May and June number of the *International News* when I sent my last letter, and much of it would be out of date for the July issue. I said in it that the thirty-sixth ratification of our amendment hung in the balance in the Delaware Legislature, that the Senate had ratified it and its fate rested with the Lower House. There it was held. A petition of 20,000 women was presented. President Wilson sent a strong telegram to the Democratic members—there were only three, McNabb, Mulven, and Mulrine—urging them to vote for it. The Republican Governor of the State used his utmost influence with those of his party, and the Chairman of the National Committees of both parties tried to have the amendment ratified. The labour unions appealed for it, but all was in vain, and it was defeated by a vote of 10 to 24 on the last day of the session. The members cared nothing for the amendment, one way or the other; they cared nothing for the opinion of President Wilson or the national leaders, they simply obeyed the orders of their local "bosses" in the Legislature. One of these was formerly a prize-fighter and bar-tender in a saloon, the other boasted that he had led three riots in his town this year. They did not want women in Delaware politics.

## Eight Unrighteous Men.

It can be seen that a change of eight votes would have given the last ratification needed, and ended the fifty years' struggle for the universal enfranchisement of women. The next day after the vote the Secretary of State would have announced that the amendment was a part of the National Constitution, and from that hour all women would have been electors on the same terms as all men. This is now postponed, no one knows how long, by the votes of really eight men, mere accidents in the Lower House of a little State consisting of three counties, and commonly referred to as "the rotten borough of Delaware." To further illustrate the situation which the women of the United States are facing, I will quote from the unpublished letter of last month.

## Connecticut and Vermont Fail.

Every other western and northern State has ratified except Connecticut and Vermont, most of them by calling special sessions. This has to be done by the Governor, and in these two States the Governors have positively refused. The Legislatures are willing to ratify, as both States are overwhelmingly Republican, and this party is pledged to the amendment. In both, the Republican State conventions have demanded special sessions, and the Republican National Committee, which manages the party's affairs over all the

A.H.W.



MISS CICELY HAMILTON.

## THE PRESS AND THE CONGRESS.

## The Pulse of the Machine.

The Press and the Congress have been very good friends. Geneva is an intellectual centre, and its journals led the way in presenting able, impartial, and yet sympathetic reports of the proceedings of the women of the thirty-one countries gathered in the town. But no matter how ready newspapers may be to do justice to an occasion of this kind, they are helpless unless there is efficient machinery, well-oiled, always running, to feed them with matter. The Congress was fortunate in the personnel and the organisation of this department. Hour by hour, all day, and sometimes part of the night, the staff of the Press Room were at work under the direction of Miss Cicely Hamilton, of Great Britain, in co-operation with Mlle. Grütter and Mlle. Porret for Switzerland, and Madame Ella O. de Palencia to deal with all material that needed translation into Spanish, and during the whole time of the Congress, as well as before and after it, Mrs. Abbott, Headquarters Secretary, kept in close touch, as liaison officer, between the Congress Hall and the Press Room. The work done was above praise, and was possible only owing, not to the devotion alone, but also to the exceptional ability of the women named. Mlle. Grütter and Porret, and Madame de Palencia alike possessed exceptional qualities fitting them for their position, and Mrs. Abbott brought to bear her wide experience of the International Movement as well as her special organising ability. Miss Cicely Hamilton is not only a brilliant journalist, but is possessed of a versatile genius that has made her a name in many spheres. She is an actress of wide repute. She is author of "Diana of Dobson's," a play which is a household word in Great Britain. During the war she was distinguished as Administrator of the Scottish Women's Hospitals (N.U.W.S.S.) at Royaumont from 1914 to 1917. She is the author of "Marriage as a Trade," "Seulis," and other well-known books, and her latest achievement is to win the Prix Féminin, awarded at Paris this year, for her novel, "William, an Englishman." Miss Hamilton, in a word, proves in her own person the contention of the feminists, that women are not only women, but, like men, are fully developed human beings, and that talent—*l'esprit humain*—knows no sex.

country, has urged this action on the Governors. The party leaders in both States have gone in person to them, but they are anti-Suffragists; they are in sympathy with the great money interests, including the liquor interests, which are hostile to Woman Suffrage, and they cannot be moved. Mrs. Chapman Catt, the President, and other national leaders, finally decided to see whether concerted action by women would have any influence. Governor Clement, of Vermont, had said there was no general desire on the part of the women of that State for the ballot, so under the auspices of its Equal Suffrage Association, auxiliary to the national body, a delegation of four hundred women, from all the counties but two, called on him as representatives of the women of the State.

## The Women March for the Cause in Rain and Snow.

It was April 21, when it is winter in Vermont, and they came from mountain and valley, through deep snowdrifts, along almost impassable roads, by belated trains, to the capital. In a drenching rain they marched, four hundred strong, along the streets of Montpelier to the State House, where they were received by the Governor. During the past three days he had had 1,600 letters and telegrams from women over the State, asking him to call a special session. In fourteen five-minute speeches the women answered the many objections which he had urged, and offered reasons why he should give a willing Legislature the chance to ratify. He uttered a few platitudes, and said he would send his formal answer later. When it came it was merely a repetition of what he had been saying: that it was unconstitutional for the Legislature to ratify until the question had been submitted to the voters; that it would require a change in the State constitution, and this could not be made without their consent. He had not one shred of authority for this decision. The Federal Constitution provides for its own amendment by vote of the Legislatures, and the United States Supreme Court has decided that a Federal amendment nullifies anything in a State constitution that conflicts with it, and thirty-five Legislatures had just recognised the constitutionality of this ratification. On May 26 the Vermont State Republican Convention met, and, amid the cheers of eight hundred delegates, adopted a resolution calling upon the Governor to "summon a special session to ratify the Federal Suffrage Amendment." Governor Clement sat on the platform and saw and heard it all, and was not moved by it. The Governor of this little State, which, like Delaware, cast only 42,000 votes at the last election, can stand between 15,000,000 women and their suffrage.

Meanwhile, Mrs. Catt and leaders throughout the country were preparing for a big "drive" on the Governor of Connecticut who had steadfastly refused to summon the Legislature, which was eager to ratify. The same pressure had been made as in Vermont, and his excuse had been that the State constitution provides only for calling a special session in case of an "emergency," and none existed. It was decided to show him that when the women of nearly half the United States were being kept in a disfranchised condition because Connecticut did not ratify the Federal Amendment, he would have to recognise the "emergency." Therefore, one or more of the most prominent women in every State in the Union assembled in New York on May 2 for a conference with Mrs. Catt, and then, under the guidance of Miss Katharine Ludington, the very capable president of the Connecticut Suffrage Association, made a four days' tour of that State, speaking in all the principal cities and towns to arouse the press and people. They were received by Governor Holcomb, and made their pleas that he would permit Connecticut to grant them their enfranchisement.

## Governor Holcomb Throws Out a Protective Cloud of Sentiment.

He indulged in a little sentimental talk about his wife, who was a Suffragist before her death, and said he would give careful consideration to what they had said. A few days later he sent to Miss Ludington the identical answer that he had been handing out to all who had approached him on the subject: "Your arguments do not prove the existence of any special emergency." This was the answer he also had made to a delegation of eminent men from the Republican State Convention, and it showed that any further effort would be wasted.

Delaware, Vermont, and Connecticut are overwhelmingly Republican. As twenty-nine of the thirty-five States which have ratified are Republican, and as the majority in both Houses of Congress which submitted the amendment to the Legislatures was Republican, that party naturally is claiming the credit; but the Suffragists are saying: "You have done well, now finish your work. Two Republican Legislatures still are standing like the rock of Gibraltar between women and the suffrage." The Republican Party is at this moment holding its convention in Chicago to nominate the candidates for President and Vice-President. A few days before the convention a meeting of its National Committee, whose authority is supposed to be supreme, reaffirmed its "endorsement," and called upon "those Republican States that have not already done so to take such action by their Governors and Legislatures as will assure its ratification at the earliest possible time." The official board of the National American Suffrage Association immediately sent a letter to the convention, expressing appreciation of the action of the Committee, but pointing out that "the present deadlock was due to Republican States, and the party must accept the responsibility. What it had already done was not the essential thing, the thirty-sixth ratification was the essential thing. Women were not convinced that Republican leaders were doing all in their power to secure this, and until it had been done the party could not claim their votes." The "militant" branch of the Suffragists are making their protest in the usual way, and are "picketing" the convention, marching up and down in front of the great hall in Chicago with banners bearing questions which the Republicans find it impossible to answer. The Republican platform includes a call for full ratification. The convention has already adopted its platform, one plank of which says:—

"We welcome women into full participation in the affair of government and the activities of the Republican Party. We urge Republican Governors whose States have not yet acted upon the Suffrage Amendment to immediately call special sessions of their Legislatures for the purpose of ratifying said amendment, to the end that all of the women of the nation of voting age may participate in the election which is so important to the welfare of our country. We urge this in the interest of the nation in this critical hour."

What more the party leaders can do is not evident, but many of the Suffrage leaders, men and women, believe that the two obstinate Governors are acting with the consent of the "inner circle," who do not want the Eastern women to vote in November on the re-election of members of Congress who opposed the amendment. Others think that the Governors having taken their stand are too stubborn to yield. The Republicans can say with much reason: "If the women repudiate our ticket, where will they turn? The majority of the Democratic members were against their amendment in both Houses of Congress, and five Democratic Legislatures have voted against ratification, with Louisiana about to make the sixth." There is no answer to this inquiry, nor can any way be seen to end the present situation. The Democratic Party has an opportunity to make its greatest political *coup*, as the Legislature of Louisiana is in session, and the Suffrage Amendment is before it. It is entirely Democratic, and if it should be the final State to ratify, the Republicans would be utterly confounded. Only a miracle, however, could bring this to pass. Most of its members are opposed to Women Suffrage by any method, and no party advantage would induce them to accept it through a Federal Amendment, but leaders of the party are urging that the States' rights doctrine be thrown to the winds, and this body-blow to the Republicans be given. If it should be done it would be the most remarkable thing that ever happened in the long history of the amendment.

## A Great Victory: The Supreme Court Declares Against Referendum.

In the midst of all the disappointments has come a victory which puts them in the background: the decision given by the United States Supreme Court that "ratification of an amendment to the Federal Constitution by a Legislature cannot be submitted to the voters." This possible referendum has hung over the Suffragists like a heavy cloud, for, should it be allowed, their work would by no means be finished after a Legislature had ratified it, but they might have to go into a campaign to secure the assent of a majority of the

individual voters, just as they had been obliged to do in the States that had granted the franchise. It was to avoid this that they had worked for the Federal Amendment, which required only the consent of the Legislatures. Nearly half of the States have what is called the Initiative and Referendum, by which laws enacted by the Legislature can, by petition, be submitted to the voters, to accept or repeal, but it never was dreamed of applying this privilege to the ratification of a Federal Amendment by a Legislature until that for Prohibition was adopted. Its enemies at once prepared to get a referendum on it in many States. In Ohio they even secured a special law requiring such a referendum, and the voters by a small majority nullified the ratification. The opponents of Woman Suffrage in that State had already prepared to have its ratification held up until after it had been voted on next November. This would have made it necessary for the Suffragists to obtain thirty-seven States instead of thirty-six, which would have been impossible. The National Association engaged a lawyer, and carried the case through the Lower Courts up to the Supreme Court of the United States. On June 1 it rendered a decision that such a referendum was absolutely unconstitutional: that the Federal Constitution provides for its own amending through Congress and the Legislatures, and that "it is not the function of courts or legislative bodies to alter the method which the Constitution has fixed." If the Suffragists had had to choose between the gaining of the thirty-sixth State and this decision, they would have chosen the latter, for now, when they obtain this State, their work is finished for all time.

One week later, on June 8, there came another splendid decision by the Supreme Court, the highest legal authority, that the Federal Prohibition Amendment, and the so-called Volstead Law for its rigid enforcement, were constitutional in every particular, and that all action by Courts or Legislatures intended to weaken them was null and void. Comment on this decision must be reserved for next month's letter.

IDA HUSTED HARPER.

New York, June 11, 1920.

### SWITZERLAND. RAPPORT

#### SUR LA SITUATION ACTUELLE, MAI, 1920.

Politique, Sociale, Economique, Legale, etc., de la Femme.  
I.—SUFFRAGE POLITIQUE.

Les droits politiques des femmes suisses ne s'exercent que dans des domaines très restreints.

Dans quelques cantons, elles ont le droit de vote sans éligibilité en matière ecclésiastique. Ce sont premièrement Vaud depuis 1908, puis Genève, Neuchâtel, Bâle-Ville, Berne. Inversement elles sont éligibles aux commissions scolaires, sans posséder le droit de vote, dans les trois cantons romans, et dans trois cantons suisses allemands: Bâle-Ville, Berne, Genève, Vaud, Neuchâtel, et Zurich.

Elles sont éligibles aux tribunaux de prud'hommes du canton de Zurich depuis 1911. Le seul domaine où elles possèdent à la fois le droit de vote et l'éligibilité, c'est celui des tribunaux de prud'hommes dans les deux seuls cantons de Neuchâtel (1916) et de Bâle (1917).

Ces droits leur ont été conférés par les Grands Conseils (autorité législative) de leurs cantons respectifs. Ils sont considérés comme définitifs.

Les femmes suisses ne peuvent faire partie d'aucune autorité législative, ni cantonale, ni fédérale.

#### II.—EMPLOIS PUBLICS: GOUVERNEMENT ET SERVICES MUNICIPALS.

Il n'y a pas d'objection légale à ce que les femmes soient admises à toutes les fonctions publiques. Cependant, sauf en ce qui concerne l'enseignement public elle ne les exerce qu'exceptionnellement. Par exemple, à St. Gall une femme juriste est substitut du greffier. Quelques villes ont des assistances de police, ou des femmes employées dans des chambres de tutelle, ou comme inspectrices de fabriques. Elles sont dans le service des téléphones (service fédéral); par contre, depuis une dizaine d'années elles sont exclues des Postes, et, depuis 1888, on ne leur accorde plus le brevet de télégraphiste. Il n'y a pas de femmes notaires, ni juges; sauf quelques exceptions, elles ne travaillent pas dans les bureaux officiels de l'Etat.

Elles n'ont pas davantage accès aux services gouvernementaux et municipaux. Dans les emplois inférieurs où elles sont admises, elles sont presque partout moins payées que les hommes.

Dans plusieurs cantons, une institutrice qui se marie doit quitter l'enseignement public.

#### III.—EDUCATION ET PROFESSIONS.

Les femmes peuvent faire les mêmes études que les hommes: presque toutes les écoles supérieures leur sont ouvertes. Mais il est très rare qu'elles pratiquent l'enseignement universitaire. Sauf dans les postes élevés, leur traitement est presque toujours inférieur à celui des hommes, cependant les institutrices primaires de Genève viennent d'obtenir l'égalité de traitement. L'égalité de retraite est obtenue à Berne. Le canton de Neuchâtel étudie un projet de fonds de retraite pour le corps enseignant supérieur, basé sur l'égalité. A part cela, l'inégalité de retraite est de règle.

La plupart des professions libérales sont ouvertes aux femmes, du moins tacitement. Il y a un certain nombre d'avocates et plus encore de femmes médecins. Jusqu'à présent elles se sont tenues à l'écart du pastorat. On cite des femmes qui ont prêché à St. Gall aux Grisons, à Zurich; mais la question des femmes pasteurs ne sera réglée qu'au fur et à mesure qu'il se présentera des cas concrets.

Les seules interdictions formelles qui aient été prononcées sont les suivantes: Berne et Zurich interdisent aux femmes d'être juges et pasteurs; Vaud n'admet pas les avocates, et à St. Gall il faut à celles-ci une autorisation spéciale.

#### IV.—INDUSTRIE, COMMERCE, SYNDICAT.

Il existe deux lois fédérales qui réglementent les conditions du travail; ce sont la "Loi sur la durée du travail de l'exploitation des entreprises de transport," du 19 décembre, 1902, et surtout la "Loi fédérale sur les Fabriques," du 18 juin, 1914. La première interdit, sauf quelques exceptions, d'occuper des femmes dans le service de nuit. Elle limite les heures de présence pour les gardes-barrières (12 heures; hommes, 14 et 17 heures).

La Loi fédérale sur les Fabriques d'une portée plus générale donne au Conseil fédéral la compétence de désigner les branches de fabrication et les travaux auxquels il est interdit d'employer les femmes; disposition dangereuse, qui laisse la porte largement ouverte aux mesures les plus arbitraires. Pour le moment, et en vertu de cet article 65 de la loi, 11 branches d'industrie ont été interdites aux femmes, comme trop pénibles ou malsaines, par l'ordonnance du Conseil fédéral concernant l'exécution de la loi du 3 Oct., 1919.

La Loi sur les Fabriques dispense les ouvrières chargées d'un ménage des travaux accessoires qui prolongeraient la journée normale. A partir de 1925, elles pourront chômer le samedi après-midi. Les ouvrières doivent jouir d'un repos de 11 heures au moins.

Plusieurs cantons ont établi des lois spéciales pour la protection des ouvrières. Toutes interdisent le travail de nuit. Ces lois prescrivent entre autres que les ménagères doivent avoir 1 h.  $\frac{1}{4}$  de repos au milieu du jour; en Argovie elles peuvent être libres dès 4 h. le samedi et la veille des jours fériés. Sauf dans les hôtels et les auberges, les ouvrières ne doivent pas travailler le dimanche. La loi bernoise interdit d'employer les femmes à des travaux souterrains. A Berne et à St. Gall, où l'industrie textile est très développée, les ouvrières au dessous de 17 ans ne doivent pas être employées plus de trois heures consécutives à des machines à pédales. La plupart des lois cantonales ordonnent de mettre des sièges à la disposition des vendeuses.

Le principe, "à travail égal, salaire égal," était inscrit dans une loi fédérale sur les conditions du travail; mais celle-ci a été repoussée par les électeurs à une faible majorité (mars, 1920).

Les femmes sont exclues du travail dans les fabriques pendant les 6 semaines qui suivent l'accouchement; sur leur demande, cette période doit être portée à 8 semaines. Elles ne peuvent être congédiées pendant cette période, ni pour un terme tombant dans cette période. Sur simple avis, elles peuvent momentanément quitter leur travail ou ne pas se présenter au travail. Elles ne peuvent pas être congédiées de ce fait.

Malheureusement le complément nécessaire de ces mesures: L'assurance-maladie obligatoire—fait défaut; ainsi souvent on défend le travail à des femmes qui manquent d'autres

ressources. Les caisses d'assurances sont facultatives. Elles sont subventionnées par l'Etat à condition que la Caisse ne fasse aucune différence entre les sexes, et qu'elle assimile les couches à une maladie.

Les employeurs ne sont pas tenus par la loi à donner aux mères la possibilité d'allaiter leurs enfants.

Parmi les industries dont les femmes sont exclues par les associations professionnelles, il faut mentionner l'imprimerie. La Convention professionnelle pour l'imprimerie en Suisse, du 10 novembre, 1917, valable de 1918 à 1922, déclare que "le personnel féminin n'est admis ni à l'apprentissage, ni à l'exercice des fonctions de compositeur ou de conducteur dans l'imprimerie." Les associations de relieurs, moins fortement organisées, emboîtent le pas aux typographes, et excluent les femmes de l'apprentissage et de la profession. Quand à l'Horlogerie, dans le canton de Neuchâtel, par exemple, la Convention conclue en novembre, 1919, entre l'Association patronale horlogère et la F.O.M.H. (Fédération des Ouvriers) et valable jusqu'au 31 décembre, 1920, n'admet les femmes dans toutes les parties de la fabrication qu'à raison d'une ouvrière seulement pour chaque groupe de 4 ouvriers, et en appliquant le principe: A travail égal, salaire égal. A Berne, dans la fabrication des montres, les travailleurs organisés laissent aux femmes le travail mal payé et se réservent les parties fines et bien payées de la montre.

#### V.—MARIAGE, DIVORCE, VEUVE.

Les dispositions du Code civil suisse du 1er janvier, 1912, sont les suivantes: Le mari est chef de l'union conjugale, il choisit la demeure commune; la femme perd son nom, elle perd l'administration et la jouissance de ses biens si elle ne se constitue pas de réserve ou ne demande pas la séparation de biens.

Cependant ses apports restent sa propriété, et elle les reprend au décès de son mari, de même qu'en cas de divorce.

Le mari pouvait convenablement à l'entretien de sa femme et de ses enfants.

La femme a le droit d'exercer une profession ou une industrie, mais seulement avec le consentement exprès ou tacite du mari. Dans ce cas, les biens de la femme qui servent à l'exercice de sa profession ou de son industrie lui sont réservés, ainsi que le produit de son travail en dehors de son activité domestique.

Elle peut ester en justice sauf pour ses apports.

Elle ne peut avoir une autre nationalité que son mari.

Un époux peut avoir une demeure séparée, aussi longtemps que sa santé, sa réputation ou la prospérité de ses affaires sont gravement menacés par la vie en commun. Chacun des époux a le droit, après l'introduction d'une demande en divorce ou en séparation de corps, de cesser la vie commune pendant la durée du procès.

Les parents exercent en commun la puissance paternelle. A défaut d'entente, le père décide. En cas de mort de l'un des époux, la puissance paternelle appartient au survivant.

Chacun des époux peut demander le divorce; il y a six causes de divorce: l'adultère, l'attentat à la vie, les sévices et injures graves, les délits et atteintes à l'honneur, l'abandon, une maladie mentale, et la désunion telle, que la vie en commun est devenue insupportable.

Pour l'action en divorce, les pauvres bénéficient de l'assistance judiciaire gratuite.

L'époux innocent a droit à une équitable indemnité de la part du conjoint coupable. Il peut aussi lui être alloué une somme d'argent à titre de réparation morale. S'il tombe dans le dénuement par suite de la dissolution du mariage, il a droit à une pension alimentaire.

Au décès du mari, la femme reprend ses apports. Le conjoint survivant a droit à la moitié en usufruit ou au quart en propriété de la fortune de son conjoint s'il y a des descendants, à davantage s'il n'y en a pas.

Le bénéfice réalisé pendant la durée du mariage appartient pour 1/3 à la veuve.

Les assurances aux mères et aux veuves rentrent dans l'assistance publique, et varient donc de canton à canton.

#### VI.—ENFANTS ILLÉGITIMES.

A l'égard de la mère, l'enfant illégitime est sur le même pied qu'un enfant légitime. La mère peut rechercher en justice le père de son enfant. L'enfant à la même action. Celui-ci peut aussi être reconnu, sauf s'il est né d'un commerce adultérin ou incestueux.

Dès que l'autorité tutélaire est informée de la naissance d'un enfant illégitime, ou que la mère lui a donné avis de la grossesse, cette autorité nomme un curateur chargé de veiller aux intérêts de l'enfant. Une fois le procès terminé, le curateur est remplacé par la mère, le père, ou un tuteur.

Si l'enfant est reconnu, ou si l'action en paternité a abouti, le père lui doit une pension alimentaire, en rapport avec la position sociale de la mère et du père, jusqu'à ce que l'enfant ait atteint l'âge de 18 ans. En cas de non paiement, il s'expose à la poursuite pour dettes. Le projet de code pénal fédéral prévoit la prison.

L'enfant reconnu ou déclaré prend le nom de son père.

Il hérite de sa mère comme un enfant légitime. Il hérite de son père s'il est reconnu ou déclaré; dans ce cas il hérite comme un enfant légitime, s'il n'est pas en concours avec des enfants légitimes; sinon sa portion est réduite à la moitié de celle d'un enfant légitime.

#### VII.—LEGISLATION MORALE.

Le Code pénal fédéral n'est encore qu'à l'état de projet. Les lois et codes cantonaux ne se placent généralement pas sur le terrain de l'égalité morale des sexes. L'égalité est admise par toutes les législations, sauf à Genève, en matière administrative.

L'âge de consentement pour les jeunes filles oscille entre 11 ans à St. Gall et 16 ans à Berne. Dans la majorité des cantons il est de 14 ans. Le projet de Code pénal fédéral prévoit 16 ans.

L'âge de consentement pour les garçons n'est pas prévu dans toutes les législations. Il est le même que pour les jeunes filles dans les cantons de Vaud et de Neuchâtel, ainsi que dans le projet du Code pénal fédéral.

En ce qui concerne les délits en général, le prévenu peut, suivant le projet de Code pénal fédéral, invoquer l'erreur de faits dont on tiendra compte, "si elle lui est favorable," cette disposition est dangereuse, et affaiblit la protection des mineurs.

La Prostitution n'est réglementée qu'à Genève; ce n'est que dans cette ville que les prostituées sont soumises à la visite. Elles ne sont pas obligées de vivre en maison. Les maisons patentées y sont seules autorisées.

Il n'existe nulle part en Suisse de loi ou de mesure prophylactique officielle contre les maladies vénériennes.

Le racolage n'est pas puni comme tel dans la généralité des cantons; il est rarement interdit pour l'homme; le code neuchâtelois et le projet de Code fédéral ne font pas de différence entre les sexes à cet égard. Toutefois ce dernier code prévoit une procédure différente selon que l'auteur du délit est un homme ou une femme.

#### SITUATION ACTUELLE ET ACTIVITE.

##### DE L'ASSOCIATION SUISSE.

L'Association suisse pour le Suffrage féminin est bien loin de pouvoir considérer sa tâche comme accomplie. Elle n'est qu'au début de ses efforts. Elle continue de travailler conformément à ses statuts, à obtenir pour les femmes le droit de suffrage intégral (électorat et éligibilité) et à étudier toute question concernant la situation légale, sociale, et économique de la femme.

Elle se compose actuellement de 18 sections. Elle compte plus que jamais sur l'appui qu'elle trouve dans l'Alliance Internationale pour faire triompher ses revendications.

EMMA PORRET.

#### BELGIUM.

#### Fédération Belge pour le Suffrage des Femmes.

##### A. La Situation Actuelle de la Femme Belge.

##### I.—SUFFRAGE ADMINISTRATIF ET POLITIQUE.

La situation de la femme belge a reçu une notable amélioration par l'obtention du suffrage universel pour les élections communales. Cette réforme a été accomplie le 14 avril, 1920; elle donne le droit de vote à toutes les femmes ayant 21 ans d'âge et six mois de résidence, soit environ à deux millions d'électrices, qui en useront avant la fin de cette année. L'éligibilité comme conseillère communale sera très probablement acquise d'ici lors.

Ce seront nos premiers droits de suffrage stables. Environ 20,000 femmes ont participé aux élections législatives du 16 novembre, 1919, mais dans des conditions exceptionnelles. Par mesure de transaction entre la droite, qui voulait établir le





1. How many women are qualified to vote at parliamentary elections?  
2. How many men?
1. Are women eligible to be elected to the legislature?  
2. How many have been elected to the present legislature?

## II. PUBLIC OFFICES, GOVERNMENT, AND MUNICIPAL SERVICES.

- What public offices are open to women?  
Can they become judges, magistrates, police, members of Royal Commissions?  
To what offices are they not admitted?
- (d) 1. Are women admitted to the government and municipal services on the same terms as men?  
(e) 2. Are they admitted to the same entrance examinations?  
3. Are they promoted to the higher posts?  
4. Do they have equal pay for equal work?  
5. Are they allowed to retain their posts after marriage?

## III. EDUCATION AND PROFESSIONS.

- (a) What opportunities of education are open to women and girls?  
(b) Are girls admitted to the same schools, universities, and technical institutions as boys?  
(c) 1. Are women appointed to the highest posts in schools and universities?  
2. Are they appointed to the governing bodies?  
3. Are women paid at the same rate and given the same pensions as men?  
(d) What professions are not open to women?  
(e) Can they be doctors, lawyers, clergymen, etc.?

## IV. INDUSTRY, TRADES AND TRADE UNIONS.

- (a) 1. Are there any special laws applicable to women which are not applicable to men?  
For example:—  
2. Are certain kinds of work forbidden for women?  
3. Is night work forbidden in factories?  
4. Are women's legal hours of work different to those of men?  
5. Are there any special restrictions on the conditions of women's work?  
(b) 6. If you have wages boards for fixing legal rates of minimum wages, do they fix the women's rates at the same as the men's?  
(c) 1. Are there any special restrictions on the right of married women to work, either before or after childbirth?  
2. Are there restrictions applicable only to factories or to any kind of wage earning?  
3. If she is forbidden, is any State allowance provided for her?  
4. Does the law require employers to give time to nursing mothers to suckle their children?  
(d) 1. Are there any trades from which women are excluded, or which they find it difficult to enter because of the action of men's trade unions?  
2. Do the trade union rules ever forbid the apprenticeship of women, or do any unions make agreements with the employers against the employment of women?

## W. MARRIAGE AND DIVORCE AND WIDECWOOD.

- To what disabilities is a woman subject because of her marriage?
- (b) 1. Has the husband marital authority over her?  
2. Has she the right to the use and disposal during lifetime, and in a will, of her own earnings and property?  
3. Can she practise a trade or profession without the consent of her husband?  
4. Can she sue and be sued in courts of law?  
(c) Can she have a domicile or nationality different from that of her husband?  
(d) Are a father and a mother equal joint guardians of their legitimate children?  
(e) Has a wife any legal right to any portion of her husband's income?  
(f) 1. Does divorce exist?  
2. What are the grounds of divorce?  
3. Are they the same for men and for women?  
4. Is divorce accessible to the poor as well as to the rich?  
(g) 5. After divorce is the husband required to provide maintenance for his wife if he divorced her, or she divorced him?  
(h) Has a widow a legal claim to a portion of her husband's estate?  
(i) Is any provision made out of public funds (State or municipal) for regular weekly allowances as mothers' or widows' pensions?

## VI. THE CHILDREN OF UNMARRIED PARENTS.

- (a) What is the position of unmarried parents in relation to their children?  
(b) 1. Is the recherche de la paternité allowed in every case?  
2. Is the father required to contribute to the maintenance of the child?  
3. At what rate?  
4. Is it according to his financial position?  
5. Is there any means of enforcing this payment?  
6. Is it the business of the State or of the mother to raise the action seeking to have the name of the father declared?  
(c) Who is the guardian of such a child?  
(d) Does such a child inherit from its parents as if legitimate?  
(e) May such a child take the name either of its father or of its mother?

## VII. MORALS LEGISLATION.

- (a) Is the law equal between the sexes, and is it administered equally?  
(b) 1. What is the age of consent for girls?  
2. Is there an age of consent for boys?  
3. Is the girl absolutely protected to that age, or is it possible for the man to plead that he believed the girl to be older?  
(c) 1. Are prostitutes registered?  
2. Are they required to be physically examined for venereal disease regularly?  
3. Are they required to live in licensed houses?

- (d) Have any new laws or customs with respect to venereal disease been brought into practice recently which you consider are working unequally between men and women?  
(e) Is there compulsory notification and compulsory treatment for venereal disease?  
(f) Is solicitation in the streets for immoral purposes illegal for both men and women, and is the law equally applied to both?
- (d) A year ago a board was formed to study the means of fighting these diseases.  
(e) Only for prostitutes.  
(f) It is considered immoral, but the law is not applied.

## PALESTINE.

PALESTINIAN JEWISH WOMEN.  
Equal Rights Association.

Mrs. Carrie Chapman Catt,  
President International Woman Suffrage Alliance,  
171, Madison Avenue, New York City.  
April 26, 1920.

Dear Mrs. Catt,

Before leaving New York, in March of last year, I received a letter from you, in which you suggested that I attempt to organise the women of Palestine, and that they join the International Alliance.

As women's political societies existed all over the country, it was very easy to unify them. I enclose a copy of our constitution, the first to be sent out of this country. Our organisation has branches in Jerusalem, Haifa, Jaffa, Tiberias, and in many colonies.

About a year ago the women obtained equal suffrage. Strong opposition, however, persisted in orthodox quarters. In fact, an Anti-Suffrage Society was organised, which worked along lines so well known to us in the United States. Progressive men and women, however, carried the day. Several women have been elected in Jaffa to the National Assembly. In Jerusalem the women of our society have joined their respective parties, and have every prospect of being elected on election day the day after to-morrow. I enclose several election tickets, where the names of the leading men and women appear together. Our women try to make the people here understand that the right to vote does not mean equal rights. In fact, we are very far removed from that ideal as far as the law is concerned.

There are also women in the City Council of Haifa, and some of the colonies. Recently a woman has been appointed a member of the Board of Education in Jerusalem.

I speak here of the Jewish women, and the Jewish women only. The Moslem and Christian Arab women are politically unborn, and are, especially among the Moslem population, treated as slaves and beasts of burden. There are about 90 per cent. illiterates among their males, and nearly 100 per cent. among their females, whereas among the Jewish population the males are 100 per cent. literate and the women over 80 per cent. I understand, however, that these poor Arab sisters of ours are taking courage from their Jewish compatriots, and I hear that many an Arab woman refuses to put up with the treatment handed down through countless generations to her husband, father and brothers, and looks to the Jewish women for inspiration.

And the Jewish women mean to live up to the task God has given us in our home land.

Our association wants to join the International Alliance.—  
Very sincerely yours,

(Signed) ROSA WELT STRAUS, *President*.  
V. M. NEUFAM, *Secretary*.

## ROUMANIA.

## Report Presented to the Congress.

Madame la Présidente, mesdames et messieurs.—Comme secrétaire-générale et déléguée de la Ligue, pour les droits et les devoirs de la femme "de Roumanie, je vous apporte de la part de ma Ligue, ses chaleureuses salutations.

Je viens d'un pays à peu près inconnu et s'il est connu quelque fois, il est très mal connu. Je viens d'un pays plein de contrastes, de ce pays où la femme en étant un peu dédaignée est en même temps adorée partout. On ne la juge digne que de l'amour.

C'est en ce pays où nos revendications féministes sont encore ridiculisées sans être étudiées, que le féminisme devient quand même de jour en jour plus à la mode. Notre ligue, qui est dans sa neuvième année d'existence, malgré son activité et sa propagande, ne peut enregistrer des véritables succès, que pendant ces dernières années.

Au point de vue politique et civile la femme roumaine se trouve dans la même entendue que la femme française. Pourtant en 1916 on a accordé à la femme d'être professeur à l'École des Beaux Arts. En 1917-1918, en Bessarabie, une femme, Mme. Dr. Elena Alistar, a soussigné en qualité de députée, l'acte de l'Union à la patrie mère, mais la Bessarabie en s'unissant sans aucune condition à la patrie mère, les femmes de Bessarabie ont perdu tous les droits politiques obtenus sous la révolution russe.

En Transylvanie la même chose. L'assemblée nationale qui a proclamé l'union à la patrie mère à Alba Julia, a proclamé aussi l'affranchissement complet de la femme roumaine, mais plus tard l'union sans condition a fait les hommes d'Etats de Transylvanie rétracter toutes leurs promesses de l'assemblée d'Alba Julia.

En 1919 un "décret-loi" accorde aux femmes le droit d'être nommées, mais pas élues, comme membres dans les conseils communaux.

Toujours en cette année, les femmes ont obtenu le droit d'être ingénieures, architectes, médecins, vétérinaires, fonctionnaires aux chemins de fer et de suivre l'école d'agriculture. La pharmacienne a obtenu le droit d'avoir une pharmacie inscrite à son nom.

En 1920 on accorde aux femmes le droit d'être professeurs titulaires aux universités.

Sous forme de décision judiciaire, on a accordé aussi aux femmes licenciées en droit le droit de plaider.

D'ailleurs, tous les partis politiques ont inscrit dans leurs programmes, le vote et l'élection de la femme à la commune et le parti nationaliste démocrate, dont le chef est le savant professeur universitaire, Mr. Nicolae Torga, promet aussi les droits politiques; tandis que les socialistes ne comprennent pas le suffrage des femmes dans la future société socialiste.

En Roumanie la grande masse féminine, étant un peu trop indifférente à la cause féministe, c'est au bon sens des hommes politiques que nous devons en grande partie, les derniers succès.

Tout récemment, des hommes d'état ont proposé la candidature pour deux chaises en Transylvanie et une dans l'ancien royaume, à notre grande poète Mme. Hélène Vacărescu.

Les politiciens roumains, pressentant que l'évolution du mouvement féministe du monde entier aura sa répercussion aussi dans notre pays, ont pensé de gagner un jour plus tôt, les sympathies des femmes roumaines qui ont eu toujours cette intelligence native de saisir l'esprit du temps et de s'adapter merveilleusement aux grands courants progressistes.

(Signed) VETURIA MILEVA MARCOVIOL.

## ITALY.

## LA NOUVELLE LOI ITALIENNE DE 1919 SUR LE MARIAGE, L'ACCES AUX PROFESSIONS, ET LA SITUATION CIVILE DE LA FEMME.

Il y a à peine quelques mois nous étions sûres d'une victoire suffragiste complète: la dissolution de la Chambre, en faisant tomber la loi déjà votée par les Députés et dont l'acceptation par le Sénat était tout à fait sûre, nous a ôté ce que nous croyions avoir déjà conquis, et notre déception a été si grande que nous ne pouvons plus apprécier ce que nous avons obtenu, c'est à dire cette loi Sacchi pour laquelle les suffragistes italiennes ont travaillé pendant des dizaines d'années et qui nous aurait remplies de joie si elle nous avait été donnée lorsqu'elle nous avait été promise, il y a six ou sept ans.

Je tâcherai tout de même d'expliquer aussi clairement que possible la nouvelle condition de la femme italienne, condition que nous croyons tout à fait provisoire puisqu'elle devra changer aussi tôt que nous aurons le vote.

La loi fondamentale du Royaume d'Italie (le Statut de Charles Albert) ne fait aucune différence entre les hommes et les femmes: mais l'habitude et l'influence des anciens codes et surtout du code Napoléonien n'ont pas permis aux compilateurs de notre code civil l'application intégrale du principe égalitaire du Statut. En effet tandis que la femme non mariée et majeure était tout à fait libre, la femme mariée

ne pouvait pas déposer de ses biens sans l'autorisation expresse du mari. Cette autorisation maritale pouvait être donnée une fois pour toutes par le mari (c'est le cas des femmes commerçantes qui ont tous les droits des hommes commerçants y compris le droit de vote et l'éligibilité aux chambres de commerce); mais généralement le mari donnait son consentement (ou il ne le donnait pas!) chaque fois que la femme devait acheter, vendre, faire une donation ou une hypothèque, etc.

L'abolition de l'autorisation-maritale est le premier point de la loi Sacchi: elle ne regarde pas la dot, mais seulement les biens de la femme en dehors de la dot.

Il ne faut pas croire pourtant que cette réforme intéresse seulement les femmes mariées et riches, auxquelles elle donne les mêmes droits économiques des femmes non mariées: l'incapacité économique des femmes mariées avait des conséquences bien fâcheuses pour toutes les femmes. En effet l'on disait que si une femme mariée ne peut pas administrer ses biens, elle ne peut pas s'occuper des biens des autres; si elle est mariée, parce qu'elle l'est, si elle n'est pas mariée parce qu'elle pourrait bien se marier. Pour cette raison il y avait un grand nombre d'emplois et de carrières qui étaient défendues aux femmes; par exemple, elles ne pouvaient pas être archivistes en chef parce qu'elles ne pouvaient pas faire d'essai de documents, ce qui est unes des charges des Directeurs des archives de l'état.

L'interprétation du principe de l'incapacité de la femme mariée est allée si loin qu'il y avait un hôpital dans une très grande ville d'Italie où les chirurgiens ne croyaient pas pouvoir couper une jambe à une femme sans la permission écrite du mari.

Les professions auxquelles les femmes n'étaient pas admises (toujours pour la raison de l'autorisation maritale) étaient celles d'avoué, d'avocat et de notaire. Maintenant toutes les professions leurs sont ouvertes.

La question des emplois est plus compliquée: la loi Sacchi telle qu'elle a été votée par le Parlement dit que tous les emplois sont accessibles aux femmes, à l'exception de ceux qui comportent le *ius imperii* ou l'usage des droits politiques ou qui ont relation avec la défense militaire du pays. Un règlement public il y a quelques mois par une commission dont faisaient partie deux femmes, nous donne la liste des emplois qui ne sont pas ouverts aux femmes. On a dit beaucoup de mal du règlement et de la Commission; je crois que, étant donnée la loi le règlement ne pouvait pas être beaucoup meilleur. Il s'agissait de voir quels emplois ont le *ius imperii*, ce qui n'est pas toujours facile à déterminer, et la commission avait une tâche qui n'était pas féministe, mais seulement juridique.

Par ce règlement les femmes ne peuvent pas être capitaine de la marine marchande; ni directeur des banques de Sicile et de Naples, de l'Institut National des assurances, des compagnies hydrauliques de Venise et de Mantoue, du Consortium du Port de Gènes; elles ne peuvent être préfet, ni directeur général d'une des grandes branches de l'administration publique; elles sont exclues de tous les emplois militaires ou qui nécessitent l'usage des armes (y compris la police, la garde des prisons, etc.), et de ceux qui dépendent du conseil de l'état du ministère de l'émigration. De même elles ne peuvent être appointées aux charges supérieures du ministère de l'intérieur, à la direction de la police et de l'administration politique.

Cette énumération est assez longue et l'exclusion des femmes de certains emplois (notamment du commissariat de l'émigration, de la police, de la magistrature) est aussi condamnable au point de vue social qu'au point de vue féministe. Mais il ne faut pas oublier que le nombre des emplois qui ont été ouverts aux femmes est bien grand et que la loi Sacchi devra être changée le jour où nous aurons le vote; ce jour est peut-être très loin, mais il ne serait jamais venu sans cette loi même, puisqu'elle a oté l'autorisation maritale qui était dans l'opinion de nos législateurs le principal (peut-être le seul) empêchement à la concession des droits politiques aux femmes. Ils croyaient en effet que la jouissance complète des droits civils est une condition nécessaire pour jouir des droits politiques.

Le dernier point de la loi Sacchi n'a pas besoin d'être expliqué; non seulement les mères, les aïeules et les tantes non mariées qui étaient admises par le code à exercer la tutelle de leurs enfants, ou neveux, mais toutes les femmes ont la complète jouissance des droits de tutelle.

Voici en résumé notre condition civile:—

1. Nous avons toutes les possibilités d'études.
2. Nous avons accès à toutes les professions libérales.
3. Nous pouvons être appointées à presque tous les emplois publics avec les mêmes droits et les mêmes appointements que les hommes.
4. Nous pouvons exercer la tutelle, être témoin, arbitre, etc.
5. Nous pouvons disposer librement de notre argent à l'exception de la dot.

Il va sans dire que nous ne sommes pas contentes: ce que nous voulons c'est l'application intégrale du principe égalitaire du statut de Charles Albert en commençant par le droit de vote. Et je suis bien heureuse de pouvoir faire ici la proposition dont je suis chargée par M. Gasparotto, le relateur du projet de loi suffragiste approuvé par la Chambre italienne l'année passée, et auteur d'un nouveau projet qu'il a déposé à la Chambre il y a quelques semaines.

Cette proposition c'est que le Congrès veuille bien faire une protestation solennelle contre les Assemblées politiques qui après avoir promis des réformes suffragistes sont si promptes à les oublier. (Signed) MARGHERITA ANCONA,  
Déléguée pour l'Italie.

#### TURKEY.

Report Presented to the Congress by the Government Delegate.

Mesdames.—Je viens vous présenter, en qualité de membre de la Société des Dames Turques, l'humble hommage de mes sœurs de l'Orient musulman. Permettez-moi de m'exprimer ici, devant votre très honorable assemblée, réunie pour la noble cause qui doit nous guider sur la route lumineuse conduisant au bonheur et à la sécurité. La femme turque est aujourd'hui bien digne de votre sympathie et de votre considération. Devant les dernières années de la guerre mondiale si fatale pour l'humanité entière, la femme turque a pu manifester des qualités remarquables qui prouvent qu'elle pourra dorénavant accomplir avec autant de conscience que de dignité, son devoir de citoyen éclairé, même dans les conditions politiques et sociales exceptionnellement malheureuses.

On pourrait même dire que ces malheureuses circonstances fournirent à la femme turque l'occasion de révéler toutes les aptitudes qu'elle possédait virtuellement et qu'on ne lui avait guère soupçonnées jusqu'alors! Depuis un quart de siècle déjà, nos institutions scolaires avaient subi un changement dans les conceptions fondamentales de l'éducation sociale qu'on devait donner à la jeune fille turque, afin qu'elle puisse contribuer aussi librement que possible à l'œuvre sociale et à l'accomplissement de la tâche dévolue à la femme par la nature même de sa situation dans la société humaine.

Un tel changement dans les idées répondait certainement à des nécessités impérieuses qui avaient déjà modifié les conditions de la vie intime de la femme turque, en moulant l'ancienne famille chez nous, sur le modèle de la famille européenne, et nos aspirations libérales avaient depuis assez longtemps préparé le chemin pour un progrès social qui devait forcément ouvrir des horizons nouveaux à l'activité de la femme turque. Pendant toute une période d'incubation—si je puis bien m'exprimer ainsi—nos filles se sont préparées par tous les moyens possibles à se mettre au même niveau que nos fils, mais c'est surtout la guerre sinistre qui vint avec tout son cortège de malheurs, ébranler l'âme noble et vaillante de la femme turque et révéla en elle des qualités morales supérieures. Livrées presque à leur malheureux sort, les femmes turques s'organisèrent pour faire face à toutes les difficultés qui assaillirent le pays de tous côtés, fondèrent des institutions pour venir en aide aux orphelins innocents et à leurs sœurs indigentes, victimes de la grande guerre. T. KEIBRIZIL, Condelli, Bosphore, Constantinople.

#### NOTES.

KNOXVILLE, June 24.—Governor Roberts has announced his compliance with the request of President Wilson that he should call a special Session of the Tennessee Legislature for the purpose of attempting to ratify the Women Suffrage Amendment to the Federal Constitution in time to permit women to vote at the forthcoming Presidential election.

Representatives of many countries meet in London on July 12, when the first annual conference of the International Federation of University Women opens with a reception at Bedford College. At this inauguration Lord Grey and the women founders of the Federation, Professor Caroline Spurgeon, of Bedford College, Dean Virginia Gildersleeve, of Barnard College, New York, and Professor Winifred Cullis, of the London School of Medicine for Women, will speak.

## A Farewell to Geneva and to its Kind Hosts and Hostesses.

BY A DELEGATE.

An International-Congress depends for its success as much on its social side as on the conduct of discussion and debate. At Geneva the delightful spirit of hospitality which animated the Swiss Woman Suffrage Society manifested itself also in the welcome extended by civil and religious authorities; in the invitations from M. Jacques Dalerose to an exhibition by students of his famous school of eurythmics; from Mme. Eugène Borel, of l'Union Mondiale de la Femme, to tea at Villa Marguerite; and from the "Save the Children Fund" to an evening reception. Both the municipality of Plain Palais, within whose bounds our Congress met, and the State Council of the Republic and Canton of Geneva, together with the Administrative Council of the town of Geneva, gave receptions at which delegates were gathered together amid ideal surroundings. The building which harboured our discussions was itself well adapted to the furtherance also of informal intercourse. Its galleries, its shady garden, its sunny terrace, were the scene of many social gatherings, large and small. Very well attended was the reception given by the British delegation to two from every other body of delegates;

the waiters, as they cleared away the ices, collected autographs ranging from America to Japan, from Finland to India, and to Spain. Among other opportunities enjoyed by British delegates for forging links of friendship were the dinner party at which Lady Astor gathered British and Americans round the table of the Beau Rivage Hotel, a motor car excursion on the invitation of Mrs. McCormick and the American delegation, a tea given by the French delegation, and the garden party near the foot of Mt. Salève, at which our hosts were the married doctors, M. and Mme. Thuillier-Landry.

Then there were the walks about Geneva, the visits to museum and municipal school and park, the longer excursions to La Grange and Coppet, arranged for us by our indefatigable hosts. And there was the opening reception given by Mme. Gourd and Mlle. Emilie Gourd to the Executive Committee of the I.W.S.A. and the President of each auxiliary society. "Practice makes perfect." Our friends in Geneva have had much practice in welcoming the stranger, and they do it a merveille.

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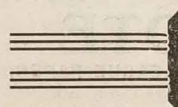
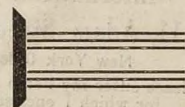
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