

Equal Rights

VOL. XII, No. 36
FIVE CENTS

SATURDAY,
OCTOBER 17, 1925



The Queen Mother of Siam

Mother of the present King of Siam and the number one Queen of the late King Chulalongkorn. She is reputed to exercise considerable influence in the government.

Feminist Notes

British Woman Mayor

M. E. NEVILLE, the only woman member of the Lincoln City Council (England), will become the first woman mayor of her city in November. She is an independent.

Equality in One Field

IN administering unemployment benefits in England, extended benefits may be denied to persons out of work who have relatives capable of supporting them. Thus wives out of work who have husbands earning enough to support both, and husbands out of work whose wives are in a position to support them, may not be given extended relief.

Abolitionists' Jubilee

THE International Abolitionist Federation, organized by Josephine Butler in 1875 to abolish state regulation of prostitution, celebrated its jubilee early in September at Geneva, Switzerland. During the past fifty years state regulation of prostitution has been abolished in Great Britain, Czecho-Slovakia, Denmark, Holland, Latvia, Norway, Russia, Sweden, and Switzerland. In Belgium it has been suspended, and it is expected to be abolished soon in Austria, Germany, Italy, and Poland. Alison Neilans, a member of the International Advisory Council of the National Woman's Party, is now secretary of the organization.

Seek to Raise Marriage Age

IT will be startling to many to read that women in India are having to struggle to obtain the passage of a measure raising to 14 the age at which marriage may be consummated for little girls. A bill has been introduced in the Legislative Assembly at Simla raising the age of marriage to 14, and thirty-six women's organizations throughout India have adopted resolutions favoring the measure. A little girl's marriage may now be consummated in India when she is only 13.

Madras Women Demand Rights

WOMEN of Madras, India, recently met and adopted resolutions demanding the right to vote and to stand for election to the Council of State; the raising of the age for the consummation of marriage for girls to at least 14; and the removal of the sex disqualification for women standing for election to the Madras Legislative Council.

Legislation Without Discrimination

A FORTY-FOUR-HOUR week for men and women in industry alike has gone into effect in Queensland.

Women Are Best Students

WOMEN students at the University of Wisconsin received grades which are considerably higher than the men's grades. The academic standing of women was 1.531 and of men 1.299. Sorority women had a slightly higher academic standing than non-sorority women, averaging 1.558 as compared with the non-sorority average of 1.514.

Equality in British Trade Unions

UPON motion of Margaret Bondfield, former member of the Labour Government, the Trades Union Congress at Scarborough recently adopted unanimously a resolution urging equality in privileges, opportunities, and responsibilities between men and women in industry. Miss Bondfield pointed out that of four million women in trades, only 300,000 belong to trade unions, and urged an intensive national organization campaign.

British Women Inventors

NEARLY five hundred women applied for patents in England during 1924.

Woman Fight Manager

ANOTHER unusual occupation is on the list in which women are engaged. Mrs. Stanley Baumgartner, wife of a Philadelphia baseball player, is now manager of a heavy-weight boxer, the first woman to undertake management of a prize fighter.

Equality in Marriage in Russia

REAL equality in marriage is the aim of the new Russian marriage laws, which are now going into effect. Either religious ceremony, civil registration, or permanent marital relations without ceremony constitute valid marriage. Thus responsibility for family support cannot be evaded by omitting ceremony or registration. Husband and wife are equally responsible for supporting each other, if either is incapacitated for self-support. The work of the wife in the home is recognized as a contribution to family support. Divorce is simplified, and obtainable on the same grounds by either husband or wife. The husband and the wife may each keep his own family name; or they may decide on the family name of either the wife or the husband as the name of the new family. The name chosen must be registered at the ceremony. At the registration of birth, the child's last name must be properly registered. It may take the name of either the mother or the father, if their names are not identical.

Advances in Chile

MARRIED women in Chile may now retain any money earned by themselves instead of having to turn it over to their husbands, as was formerly the law. Another article of the same law enables women to serve as witnesses, "thus removing us from the category of 'children, idiots and women,' under which the civil code has placed us for very near a century," writes Della Segen in the *International Woman Suffrage News*. The husband is still the sole administrator of his wife's property as well as his own, however.

Woman Physician in Federal Post

DR. BLANCHE M. HAINES has assumed the duties of director of the Division of Maternal and Infant Hygiene of the United States Children's Bureau. Dr. Haines was one of the first women in the United States to serve as a municipal health officer. She comes from Michigan, where she has been for three years director of the Michigan Bureau of Child Hygiene and Public Health Nursing. She was secretary of the Women's Medical Association last year.

Scottish Woman Advocate

MARGARET KIDD, the only woman advocate practicing in Scotland, is reported to be achieving distinction in her pioneer job.

Woman J. P. in Massachusetts

MARGARET F. MORIARTY of Belchertown, Massachusetts, is the first woman in her State to become a justice of the peace with power to issue warrants and take bail.

Maryland Entertains Mrs. Pethick-Lawrence

THE first of the autumn meetings of the Maryland Branch of the National Woman's Party was held on Thursday, October 1 at the Baltimore Country Club with Mrs. Pethick-Lawrence as the guest of honor. Approximately two hundred members and friends of the Party were present. Mrs. Lawrence emphasized the international aspects of the feminist movement and stressed particularly the relation of Equal Rights and peace. About fifty dollars was raised toward the circularization fund of EQUAL RIGHTS.

On Tuesday, October 6 the regular weekly meetings of the Maryland Branch began for the season. These meetings are held every Tuesday at 3 o'clock at Headquarters, 19 West Chase street.

A Victory for Women

By Sue S. White,

Secretary of the Political Council of the National Woman's Party

one—the woman movement. These varying opinions, of course, have effected varied contacts. These contacts are not political alone, although political affiliations afford the best illustration. The membership of the Woman's Party is composed of women of every kind of political belief, and outside of the Woman's Party each has her political affiliation and such influence as that affiliation affords her. The same is true as to organizations other than the political parties. So, while Miss Dell was in no sense the official candidate of the National Woman's Party, she does enjoy the friendship and confidence of hundreds of its members, and these friends not only endorsed her themselves, but in numerous cases secured the endorsements of others upon their personal recommendations. I would not undertake to measure the extent of this support given her by individual members of the Woman's Party, but because of the very nature of it, it was not confined to the National Woman's Party, but reached as far as each individual could reach, into political parties, to other organizations, and to other individuals. This is "how it was done," in part, at least.

THE political support she received was indeed formidable. I doubt if any one, save President Coolidge, knows the exact number of Senators, Congressmen, Committeemen, and Committeewomen who endorsed her. Every one knows it was not confined to any one political party, and included such men as Senator Pepper of Pennsylvania, Senator Smoot of Utah, Senator Pat Harrison of Mississippi, and Senator McKellar of Tennessee. Miss Dell is a Georgian, and the basis of her campaign was the solid support of her own State. She stood on this as one would stand on one's personal integrity. Other support came to her from other States, but none of it seemed to mean to her what the support of her own people meant. Other support may have seemed of more importance to some of her advisors, but not to Jessie Dell herself. As loyal as she is to women and as sound in her Feminism, I rather suspect that the combined support of American women does not mean as much to her as the confidence of the people of the State in which she was born and where she spent her girlhood. And in spite of my Feminism, I cannot criticize her for this bit of partiality. It only shows how deep are the

roots of the character which has won and held the confidence of people outside of her own Georgia.

Undoubtedly her appointment is a triumph for women. The greatest triumph, in my opinion, since the passage and ratification of the suffrage amendment. There is no exaggeration in this. The United States Government employs more workers than any employer in the country. If a standard of equality between men and women can be reached in the Civil Service, it will be an effective, controlling standard, and Jessie Dell can be trusted as few could be trusted in this respect.

I HAVE had occasion to criticize the Civil Service in the columns of EQUAL RIGHTS. Undoubtedly there has been a discrimination against women. Now I will have to find another subject to write about or stop. By that I do not mean that the end has been reached, but a good beginning has been made, and we can have faith in the instrument appointed. Much more has been accomplished, as I see it, through this appointment than would be accomplished by lobbying for an Equal Rights bill alone. This is my personal opinion, of course, and has nothing to do with the policy of the National Woman's Party or of its official organ, EQUAL RIGHTS, nor is it said to discourage legislative work. Rather, it is said simply to encourage political work. The securing of Equal Rights in written law is important. Not less important, however, is the securing of Equal Rights in fact, through the placing in key positions of women who have lived and worked and struggled against the things we seek to remedy, and who out of these things and clear thinking have developed a sound Feminism.

For a quarter of a century Jessie Dell was a Government clerk. When she had got about as far as a woman starting as a Government clerk could go, she still was not much further than when she started. This is not to her discredit, but it is to the discredit of conditions as they have been and through which conditions only the exceptional women have been able to break. The bare statement is eloquent of the tragedy that women's lives have been as they have encountered frustrations and denials in work they have wanted to do and have had the ability to do.

Jessie Dell has broken through. And I have another suspicion. One who remembers Georgia so tenderly after twenty-five years is not likely to forget the women workers on every side of her whose problems have been her own.

SCORES of times since September 17, I have heard the question, "How was it done?" a *propos* of the appointment of Jessie Dell, Chairman of the Government Workers' Council of the National Woman's Party, to the Civil Service Commission.

I doubt if any one person could answer that question. President Coolidge, if he would speak, might say what were some of the more important factors in his final conclusion to place the commission with her. But probably not even he would single out one of those factors as controlling. Certainly he could not say what brought them forth to be centered upon an individual. No, the question cannot be answered in a word, except as one knowing the circumstances, and Jessie Dell herself might answer it by pointing to her as the best answer that could be given.

But she was not an aggressive candidate. On the contrary, she was about the least aggressive applicant for an appointment I have ever seen. Some of her friends despaired of her for this reason. She was slow to move to her own advantage, slow to speak in her own behalf. But those who had known her longest, knew the strength that lay back of this reserve. Through the process of life and work and daily human contact, she had built up a structure of truth, integrity, and ability in which people could believe.

That is the first answer to the question. However, there are many other true, steadfast, able people who have never been appointed to anything and never will be. So, "How was it done?" might still have something like an answer from the standpoint of practical political work.

AGAIN we may look to the subject. One of her chief characteristics is her sound Feminism. It is a Feminism that is comprehensive of woman's self-expression, and not intolerant. Women who differ in their politics, in their economic and social views, even in their interpretation of Feminism, were found speaking the same good word for Jessie Dell. This general support by women is, I think, largely responsible for bringing her peculiar fitness for the place to the fore, when President Coolidge went into the consideration of the appointment.

In this general support by women the members of the National Woman's Party played no small part. Its membership is composed of women whose opinions vary through every shade on every subject save

Equal Rights



OFFICIAL ORGAN
of the
National Woman's Party
Capitol Hill
Washington, D. C.

Published weekly
at 19 West Chase Street
Baltimore, Md.

Edith Houghton Hooker, Editor
Dora G. Ogle, Business Manager

Associate Editors:

- | | |
|--------------------------|-------------------------|
| Nina E. Allender | Ruth Hale |
| Zoe Beckley | Inez Haynes Irwin |
| Ruby A. Black | Ada Davenport Kendall |
| Elaine Sterne Carrington | Katherine Leckie |
| Lucia Chamberlain | Hazel MacKaye |
| Mabel Potter Daggett | Edna St. Vincent Millay |
| Phyllis Duganne | Ruth Pickering |
| Crystal Eastman | Alice Rohe |
| Ernestine Evans | Maryse Rutledge |
| Rose Feld | Miriam Finn Scott |
| Zona Gale | Doris Stevens |
| Helen Davenport Gibbons | Sophie Treadwell |
| Rebecca Hourwich | Brenda Ueland |

Mary Winsor

Entered as second-class matter at Postoffice,
Baltimore, Md., under Act March 3, 1879.

Subscription, \$2.00 A Year

OFFICERS OF THE WOMAN'S PARTY

Lincoln 1366

- President, Mrs. O. H. P. Belmont, N. Y.
Vice-Presidents,
Margaret Whittemore, Cal.
Doris Stevens, N. Y.
Elizabeth Selden Rogers, N. Y.
Mrs. J. D. Wilkinson, La.
Myrtle Cain, Minn.

- Chairman National Council, Edith Houghton Hooker, Md.
First Vice-Chairman, Gail Laughlin, Cal.
Second Vice-Chairman, Edith Alinge, N. Y.
Secretary, Anita Pollitzer, S. C.
Treasurer, Edith Alinge, N. Y.
Congressional Chairman, Maud Younger, Cal.
Executive Secretary, Mabel Vernon, Del.
Finance Chairman, Sarah Pell, N. Y.
Headquarters Chairman, Evelyn Wainwright, D. C.
Hdqrs. Furnishing Chr'n, Florence Bayard Hilles, Del.
Organization Chairman, Laura Cramer, Mich.
Anne Archbold, Me. Elizabeth T. Kent, Cal.
Florence B. Boeckel, D. C. Sophie G. Meredith, Va.
Mrs. R. J. Caldwell, N. Y. Dora G. Ogle, Md.
Lavinia Egan, La. Alice Paul, N. J.
Emma C. Fox, Mich. Helen E. Scott, Md.
Zona Gale, Wis. Dr. Caroline Spencer, Colo.
Sara Grogan, Ga. Amelia Himes Walker, Md.
Kathleen Hendrie, Mich. Florence B. Whitehouse, Me.
Elsie Hill, Conn. Margery Whittemore, Mich.
Inez Haynes Irwin, N. Y. Mary Winsor, Pa.

MEMBERSHIP OF THE WOMAN'S PARTY

Annual Dues.....	\$10.00
Associate Members.....	\$1.00
Subscribing Members.....	\$3.00
Founders.....	\$100.00
Life Members.....	\$1,000.00
Endowers.....	\$5,000.00
Sustainers.....	\$5,000.00

OBJECT OF THE WOMAN'S PARTY

To remove all forms of the subjection of women.

THE LUCRETIA MOTT AMENDMENT

"Men and women shall have Equal Rights throughout the United States and every place subject to its jurisdiction."

"Congress shall have power to enforce this article by appropriate legislation"

[Senate Joint Resolution Number 21.
House Joint Resolution Number 75.]

Introduced in the Senate, December 10, 1923,
by SENATOR CHARLES E. CURTIS.
Introduced in the House of Representatives,
December 13, 1923,
by REPRESENTATIVE D. E. ANTHONY.

A Natural Corollary

FROM time to time in our columns news has appeared indicating that the women of Turkey were in the vein to break through their ancient subjection and to substitute Equal Rights for the harem. Some have bobbed their hair and put on short skirts, and many have cast their veils into the discard. As a natural corollary to women's increasing emancipation word now comes that a commission of the Grand National Assembly of Angora has framed a new code completely abolishing polygamy. It is said, moreover, that the new code is assured of adoption. Under its provisions marriages to be legal must be performed by civil officials, and no marriage ceremony can be legally performed if either of the parties has a wife or a husband living. A Mohammedan already the husband of plural wives is allowed to maintain them in his harem, but he cannot add a new wife to his seraglio.

For nearly thirteen hundred years, under a male dominant culture, Turkey, with the sanction of the Koran, has allowed each male follower of Mohammed to have four wives. Throughout this long period of time Turkish women have lived in a condition of complete subjection. As a sign of the times, as an indication of the international nature of the Feminist movement, recent events in Turkey are inspiring and enlightening.

The Great Illusion

ONE of the greatest difficulties in the way of Equal Rights today is the erroneous classification which women suffer. The merits and abilities of men are measured by more or less real standards, but the merits and abilities of women are continually overlooked as a result of out-of-date methods of classification.

In the first place womanhood alone is regarded as in some immutable way placing boundaries around the usefulness of women. For example, professional opportunities are open or closed according to the sex of the applicant; the same situation obtains in the Civil Service, in politics, and to an exaggerated degree in the industrial world. Just because a woman is a woman, and not because her abilities are abridged thereby, the upward road to success and self-development is frequently barred against her.

In the second place marriage is supposed in some obscure fashion to serve as a means of classifying women. It makes no difference whether the married woman has a large family, or a small family, or no family; whether she keeps house or not, the mere fact that she is married serves to set her in a class apart from all other persons. No similar standardization applies to men, although being a good husband is just as responsible an affair as being a good wife is.

ESPECIALLY with regard to the financial background of marriage this meaningless method of classification entails much confusion. While it is perfectly true that the childless wife who lives in luxury in the apartment hotel and does nothing the livelong day but preserve her waning beauty may properly be said to be "supported" by her husband, the same case does not apply to the mother of five or six children who does all her own work, including the washing and ironing. Yet both these women, according to current concepts, are equally supposed to be "supported" by their husbands.

W. S. Johnson of Galveston, president of the Laundry Owners' National Association, said recently at a meeting of the association in Chicago that the wives of America would be paid \$17,000,000,000 a year for their services, if they were on salary. Yet these billions of dollars worth of services are overlooked as a result of spurious classification.

The truth of the matter is that humanity still harbors the illusion that sex is the only thing that matters greatly about a woman. While perhaps this was more or less true in an earlier age when survival and not development was the mecca of racial existence, it is certainly not the case today when the problem of population presses downward, not upward, for solution.

A reclassification of women, according to real and not fictitious standards, is obviously worth while, if in one branch of their work alone it involves \$17,000,000,000 worth of services annually.

The Women of Siam

By Edith E. Taussig

THERE is no such magazine as EQUAL RIGHTS in Siam, and those of us who were accustomed to read it regularly at home miss it very much. But one cannot truthfully say that the Siamese women miss it. Indeed, they would simply wonder what you were talking about if you spoke of it to them. In an absolute monarchy there is no such thing as equal rights. Since no one votes at all, there is no reason for the women to feel left out. A National Woman's Party in Siam would be an anachronism—like having Hamlet ride around in an aeroplane or call up Horatius on the telephone. There are aeroplanes and telephones in Siam, but the government and the social conditions remain essentially as they have been for hundreds and hundreds of years.

I think that the women of Siam are more contented than the women at home. Everyone here seems to be happier, more carefree, less worried about things, than the people in Europe and America. Especially is this so of the common people. They live in miserable little huts and they eat very simple foods, most of them quite unpleasant to our palates. They dress in very few clothes; go about barefoot all the year round; take a swim in a klong (drainage canal) or the river if they feel like it; or simply empty a bucket of water over themselves, clothes and all, if they prefer a shower; squat by the roadside, chewing betel nut by the hour, and altogether enjoy themselves in a simple, good-natured, crowded way that to us would be intolerable. But it is ever a pleasure to see how happy they look. The common people certainly do not worry their heads about politics. They love to see the king and his court in all the trappings of royalty, and so long as they get enough to eat and have leisure to sit around gossiping and gambling and playing with their children, they seem perfectly happy. They are a very merry, talkative people, and there is something very gentle and dignified about them. They are not debased by a torturing, caste-system religion, like the Indians, nor have they the hard, get-ahead-by-incessant-work obsession of the Chinese.

THE Siamese call themselves "Thai," which means "free," and they are very proud of their independence and very much at home in their own country. Their religion is Buddhism, a very dignified, cheerful faith, and the chief articles of the creed preached by the priests are that the people should work hard, be kind to one another, and never kill any living thing. Naturally the people do not live

up to all this, but they treat the priests with great respect, go to the temples and put gold leaf on the images and burn candles and incense and look often on the serene, contemplative face of "Phra Buddha" (Lord Buddha).



A wayside washerwoman of Siam with the klong in the background.

IN speaking of the women of Siam, one has to distinguish between the official classes, the nobility and the common people. All high officials are nobles. The women of this class have much less freedom than the common people. At court a different language is spoken from the ordinary Siamese, every word is different, and it is the custom for the princesses to adopt the daughters of the lesser nobility and teach them the language and usages of the court. They learn to dance and sing the ceremonial dances and to conduct themselves properly in court life. Nowadays many of the daughters of the nobility learn English and often French and German as well. They are not encouraged to go abroad and study; the king does not like it. Princes and princesses have to get the royal permission to leave the country, and the king practically never gives it to women. Perhaps he feels that it is money wasted—they go abroad and study and come back and marry just the same, whereas when the men go abroad they come back better equipped to help the country. So that the more restless spirits among the younger noblewomen now feel that they have but two possible outlets—they may become teachers or trained nurses here in Siam and so have some activity beside marriage.

Marriage among the better class Siamese is always arranged by the parents. It is considered extremely immodest for a

young girl to fall in love. Neither the girl nor the man has anything to say about the choice of mate. The parents arrange things, decide how much money and possessions they will exchange, and simply inform the young people. A procession of gifts from the groom to the house of the bride's parents is the feature of the celebration of the engagement. The marriage ceremony is very simple. The man and the girl sit together on a platform, looking modestly at their feet, with a double crown made of string fastened around their heads, and their friends and relatives come and congratulate them and pour "lustral water" (water blessed by a priest) over them. A man stands with a silver or gold basin of the lustral water at their side and dips it out in a conch shell and hands it to each guest. Elderly and much respected guests pour the water directly over the young people's heads; the rest content themselves with pouring it over their outstretched hands. They get very wet. Afterwards they take off the string crowns—the one who gets it off first is supposed to be future ruler of the household—and change to their best apparel. The ceremony takes place in the bride's parents' house, where the young couple are to live, and where the bride's room is all ready decked out with new furniture and ready for them to move into. The next morning priests may be sent for and given rice and gifts in exchange for prayers and chantings, but neither priests nor legal paraphernalia is necessary—the bride is now the number one wife of that man. After the marriage the young couple make the rounds of their friends with incense and candles and collect their wedding presents. If they are a rich and popular pair, this proceeding may go on for two weeks.

A SIAMESE may have as many lesser wives as he likes. But he cannot actually marry a second time unless he gets royal permission or gets a divorce from his first wife. Divorces are not hard to get, but some reasonable cause must be shown and—with the institution of the lesser wife at hand—it is generally the woman who gets a divorce if things do not go well. The lesser wives are practically the servants of the number one wife, and if she has tact and intelligence she generally manages very well. The king alone may marry as often as he likes. The present king has five queens of different ranks, but he has actually married only four of them. And the last one, his present favorite, he has not actually proclaimed queen, so that her rank is inferior to that of the others. Only the present favorite

lives at the king's palace—the others have quarters either in the old palace or in what is called "The House of the Harem," a huge pink-walled compound with a number of dwellings in it where the wives of the former king lived and still live. The discarded queens live a life of pomp and ceremony and seclusion. They are practically royal prisoners. They are not permitted to leave their own houses without special permission from the king, nor may they receive visitors without his permission.

IT is customary for the number one wife to hold the purse strings. She and her husband pool their resources, but she does the actual spending of most of the money. If there is any business to be conducted, it is done by the wife. Officials are not permitted to go into business and very often the trade that the family gets its main income from is run entirely by the wife. The Siamese women are very clever and seem to have more business acumen than the men. Perhaps they think too much of money, but, after all, that and their children and their social lives is all they have to think about. The women get, as a rule, very little general education, the main effort being to teach them to read and write and to acquaint them with court etiquette. While the women of the upper class are hedged around with restrictions that do not worry the lower class women, they are also protected by their position and money from being sold as slaves.

The secondary wives are practically slaves, although technically slavery was abolished by the late king some years ago. According to law, the purchaser of a slave must, after the slave is of age, set aside four ticals (about two dollars) a month, so that presently his or her freedom is bought back. You can buy children of either sex, men or women, or a married couple, in Siam. The parents sell their children because they cannot take care of them or simply because they want the money, and in most cases the slaves suffer no great hardship. Sometimes the owners pay them after a while and they have the status of regular servants. In the big Siamese houses the servant's quarters are

roomy and there are always crowds of women and children of all ages about. One can easily imagine that the number one wife of such a household has her hands full, especially if she is conducting a business as well, and has no leisure to sigh for political liberty!

As usual, it is when the European man appears that things go badly. Anywhere in the East (doubtless in the West, too) a European may buy a girl without difficulty. In Siam, perhaps a procurer comes to him, perhaps he just tells his "Boy" (personal servant) that he wants a girl. He does not get professional prostitutes, chorus girls, pathological types of women, factory hands, nor underpaid shop girls. There is no seduction about it. He is offered a simple little Siamese girl, perhaps fourteen or fifteen years old, whose parents are poor and who, herself, has no say whatever in the matter. No one would think for a moment of consulting her wishes, nor does she expect it. She is brought to his apartments by all her relatives in a body and the haggling usual to any Eastern bargain begins. If he likes the look of her, he may offer one hundred and fifty ticals (\$70.00) against their four hundred and generally some sort of a contract is signed. He promises, perhaps, to give her certain presents after a time and the parents promise to give her up if she runs away too soon. In one case a European contracted to keep the girl on as a servant if he should marry a European wife. In the meanwhile the girl is his property.

Sometimes the women thus bought have a not unhappy life. But it is at the best an unnatural alliance, with a man of different race and language and thoughts and habits. If they have children, the difficulty of their future is a painful one. They may live together all their lives in a monagamous union, or the man, after educating the woman to a different cultural level, may (and generally does) marry or return home and send her back to her parents. It is distinctly an arrangement by which the man gains whatever gain there is, and the woman stands to lose everything. In exceptional cases she may stay with the man only long enough to

accumulate presents enough from him to give her a good dowry.

IT is surely a mistake ever to try to judge other people's lives. Who are we, with our muddled social and sexual relations, with our quantities of repressive laws and statutes and our sordid evasions, to say that polygamy as it is practiced by the Siamese makes for less happy lives than our technical monogamy? Except where the European "butts in" there is no reason to suppose that the Siamese marriage customs are not well suited to the people and the climate. Among the lower classes marriage is a garment lightly worn. The custom of registering marriages in the police court is being attempted, but there is little actual interference with individual freedom, especially in the thousands of cases where there is so little property between the pair that litigation can hardly arise. The Siamese are fond of children and their family life, if it seems a little mixed up to us, is very happy. Among the common people the women are the workers. The men farm and run shops, but the women do a large part of the planning and the actual work as well. One often notices in the little shops of Bangkok the men sitting on the pavement in front playing with the babies while the women attend to the business. The portable shops, the vendors who swing along with cakes or fruit or betel nut suspended in baskets from bamboo poles over their shoulders, are as often women as men. The water-carrying is done chiefly by women. Women run the sampan ferries across the Menam River. They employ men to do the actual "chaoing" of the boats, but the women take in the money and organize the business. Except for the selling of girls into domestic slavery—which, so long as it is kept among the Siamese, has its recognized place in the economic and social development of the people—the women of the lower classes are certainly not treated as inferiors. One has only to observe their swinging, graceful carriage as they stride along in their trouser-like panungs to realize that, if women are inferior to men, the Siamese women, at least, are not conscious of it.

Women Motor Car Drivers

ACCORDING to the Washington *Herald*, the American Automobile Association, after tests by the Institute of Government Research, declares that "there is no basis for the assertion that women drivers are more liable to lose their heads than men."

As a matter of fact the experiments

prove that women are better drivers than members of the male sex.

Dr. F. A. Moss, who conducted the tests, says: "The average reaction time of the ten college women experimented upon was fifty-six seconds, while that of the twenty-five men from the same institution was fifty-nine seconds."

Another myth about the superiority of the male sex seems doomed to death.

Also the American Chemical Society says that women students are twice as proficient as men in the study of chemistry. Of the six prizes offered by the society, consisting of \$500 a year for four years, four went to girls and two to boys.

Equal Rights Before the Interparliamentary Union

THE Equal Rights resolution drafted by the National Woman's Party and introduced into the Interparliamentary Union by the women delegates from the German Reichstag, is now before the Committee on Juridical Study, and will be acted upon by the Council of the Interparliamentary Union at its next meeting, probably at Geneva next spring.

Delegates of more than three-fourths of the parliaments of the world endorsed the Equal Rights resolution, reading:

"Be it Resolved, That this convention of the Interparliamentary Union expresses its belief in the principle that men and women should have Equal Rights everywhere throughout the world, and urges every parliamentary body to take immediate steps to bring the laws of its country into harmony with this principle."

The entire delegations of Belgium, Estonia, Germany, Holland, Haiti, Czechoslovakia, Mexico, Japan, and Roumania signed the petition for the resolution.

A resolute champion of Equal Rights in the Council of the Interparliamentary Union is Dr. Jaroslav Brabec of Czechoslovakia, whose country has already written Equal Rights into its constitution. Senator Henri La Fontaine of Belgium, chairman of the Committee on Juridical Study, before which the Equal Rights resolution now is; Dr. Guiseppe di Stephano, who sponsored the suffrage bill in the Italian Parliament, and all the other foreign members of the Juridical Committee who attended the conference have pledged their support of Equal Rights.

One of the delegates to the Interparliamentary Union was heard to remark that the most striking thing about the conference was the constant untiring work of American women, members of the National Woman's Party, for Equal Rights.

To American women working for Equal Rights, it was inspiring to see there, sitting in the House of Representatives, under the flags of more than two-score nations, members of virtually all of the parliaments of the world, among them seven women, hearing a plea for Equal Rights. It was doubly impressive to hear a woman member of the parliament of a country which has already incorporated Equal Rights in its constitution, speak before these lawmakers of the whole world, asking their support for equality. Antonie Pfülf of the German Reichstag spoke with forthright earnestness for the final achievement of democracy—Equal Rights between men and women.

A beautiful incident of the conference was the simple and dignified ceremony with which the five women members of the Reichstag placed flowers on the statue of the American pioneers in the Feminist

movement—Elizabeth Cady Stanton, Susan B. Anthony, and Lucretia Mott—in the crypt of the Capitol. The Woman's Party took pride in telling the delegates that this monument to the women leaders was given to the United States by the National Woman's Party.

Christine Teusch paid a tribute in German to the American women pioneers as she placed the flowers on the statue, concluding with an expression of the pleasure the women of the Reichstag had in being able to co-operate with American women in the work for world-wide Equal Rights.

At every hour while the Union was in session, members of the Woman's Party were in conference with delegates, urging their support of Equal Rights. When the delegates were at leisure at their hotel, or visiting Mount Vernon, or being entertained by their respective embassies, or at tea at National Woman's Party headquarters, Woman's Party members were there interviewing them on Equal Rights.

Scores of the delegates and visitors were guests at National Woman's Party Headquarters at tea during the conference. Tea was served every afternoon, and many delegates came to discuss Equal Rights and to enjoy the pleasant hospitality of headquarters. The reception on Sunday, at which Mrs. Emmeline Pethick-Lawrence, Frau Pfülf, and Mr. Pethick-Lawrence spoke, was most brilliant. During the entire conference, National Woman's Party Headquarters was the scene of much activity.

At the conclusion of the Conference, members of the Woman's Party bade farewell to the delegates at their special train.

Among the members of the National Woman's Party working for the adoption of the resolution were: Mrs. Jacob Riis, Henriette Hart, Muna Lee (Señora Muñoz), and Edith Ainge of New York; Mrs. Lawrence Lewis, Mary Winsor, and Elizabeth Culbertson of Pennsylvania; Mrs. Cyrus Mead of Ohio; Sara Grogan of Georgia; Maud Younger of California; Nannie King of Kentucky; Anita Politzer of South Carolina; Mabel Vernon and Florence Bayard Hilles of Delaware; Edith Porter, Dr. Nicholai, Sheldon Jackson, Mme. Pasquan, and Katherine Fisher of the District of Columbia; and Alice Paul of New Jersey.

Among the delegates to the Interparliamentary Union, who endorsed the Equal Rights resolution introduced by the National Woman's Party are: Henri La Fontaine of Belgium; Vladimir Molloff, president of the group from Bulgaria; Andrew McMaster, Canada; Antonio José Brebi, J. M. Yepes, R. Botera Saldañarga, and Luis Zea Uribe of Colombia; José Ramoñ Espino of Cuba; Dr.

Jaroslav Brabec, president of the Czechoslovakian group; A. T. Groenborg of Denmark; The Reverend Father Santamaria and Jose Pino of the Dominican Republic; Alex de Vries of Esthonia; Dr. Fernand Merlin, president of the French group, and M. Bibie-Maxence of France; Franz Bartschat, Richard Eickhoff, Reich Eminger, Karl Hildenbrand, Adolf Korell, Thusnelda Lang-Brumann, Paul Löbe, president of the Reichstag, Clara Mende, Antonie Pfülf, Ludwig Quidde, Hans Rauch, Baron Werner von Rheinbaben, former secretary of State, Dr. Kurt Rosenfeld, Dr. Heinrich Schnee, Luise Schroeder, Dr. Walter Schücking, president of the German group, Wilhelm Sollman, Christine Teusch, Dr. Josef Karl Wirth, former chancellor, all of Germany; J. Hugh Edwards, F. W. Pethick-Lawrence, and Thomas Williams, of Great Britain; G. Beauvoir and Emmanuel James Thomas of Haiti; Baron Wittert van Hoogland of Holland, president of the Labor Council of The Hague; Gustave A. Castaneda and Venancio Callejas of Honduras; Gustave Gratz of Hungary, former minister of foreign affairs; Michael Hayes of the Irish Free State, who wrote beside his signature on the petition, "The Irish Free State has already incorporated this principle in its constitution"; Fausto Bianchi, Guiseppe di Stephano, Luigi Luiggi, Giambattista Milani, former minister, Baron Allensandro Sardi, Carlo Tinzl, and Luigi Nuvaloni, of Italy; Mitsuo Hirano, Hisashi Isobe, F. Mayeda, Shigéru Morita, Kaju Nakamura, Daisuké Sakai, Shunkiti Seki, Masutaro Takagi, Junsaku Takatori, Shutaro Tomemas, of Japan; Kazys Ambrozaitis of Lithuania; Dr. Pedro de Alba, Guano V. Vasquez, Gilberto Fabila, Manuel Galván Hernandez, of Mexico; Robert K. Bishop, and Walter S. Monroe, prime minister, of Newfoundland; Johannes Bergersen of Norway; Jephtha B. Duncan of Panama; J. F. Pazos Varela of Peru; Jean Dabski, Bronislas Dembinski, Kurt Graebe, Erwin Hasbach, Otto Kayezryski, Ladislas Kosydarski, Jean Zamorski, Stanislas Czosnowski, and the Rev. S. Sobienowski, of Poland; Constant Georgesco, Jon Mateiu, Prof. V. V. Pella, and Vespasian Pella, who was the first to sponsor woman suffrage in the Roumanian parliament, all of Roumania; J. Bergmann and Oscar Olsson of Sweden; Ismael Cortinas of Uruguay; and L. Nechitch of Yugoslavia.

At the conclusion of the work before this conference of the Interparliamentary Union, Alice Paul announced that the International Advisory Council of the National Woman's Party will bring the subject of Equal Rights before every international assemblage until universal equality is established.

First Steps in Equality

By Lina P. Derecktor

HE boasts just four years of age. She will be one year old in a few weeks. Who would expect, however, to have to face the problem of traditional maleness, sex conflict, when our daughter was but four weeks old?

I heard the young male say, "She can't do that—she is only a *girl*"—with a very definite emphasis on the girl, and no mention of babyhood. This—in spite of guidance having for its inspiration a belief in sex equality!

But we still believe he can grow up without patronizing her for her lesser accomplishments; he must learn to know they are due to a shorter experience and not to a femaleness. He must appreciate that her gifts are due to real and valuable capacities however different from his own. He must join in happy comradeship with her as an equal instead of assuming a guarding protectorship, though a loving one, felt to be his by masculine right. His achievements must be evaluated or praised where necessary for themselves alone, and not in the light of a masculine standard of accomplishment.

And she—she must grow up on a parallel plane with him, where his superior knowledge will be accepted, if it be, as the result of longer experience and maturer knowledge, not the admired result of being a boy-man. Where greater physical strength or finer technical skill may exist, it ought to be considered as a personal accomplishment, and not one confined to the sex. No inferiority, lesser-than-thou complex must trouble her horizon, no restraint must be placed on her activity, in the name of a weakness supposed to be born in the sex, no restriction on her aspirations because of limitations considered native to that sex. To know

and accept as an inherent right the exploration of all paths, inquiry into every by-way, travel on each road to freedom—to consider as a violation of intrinsic truth any denial of equality, any restraint of self-expression or development, any infringement of personal liberty—thus should she be prepared for life.

No less important than guarding our children to train them in an early habit of correct thinking is the necessity of rendering the home atmosphere impregnable against blundering, anciently-minded relatives and friends. We must thrust all shackles of tradition away from us, in order to approximate a real truth, and affect a real justice in the administration of our home. We may perhaps then protect our children from suffering from a sex-antagonism, one of the bug-bears of my own youth and childhood.

Our methods now are simple. When a new tool box is purchased and put into use, we make a reservation that sister will soon use the saw with the blue handle to help brother when he uses the red one. We already have a section of the garden reserved for sister, to adjoin the horticultural efforts of brother. We go into plans for co-operative construction in the sand-box when she will be able to play with him. Though we notice that brother is most eager and creative in planning for that day when they will do things together, his plans for her activity differ from his own schemes. Which means that we have far to go, that the end is not yet. We must constantly undo impressions given by neighbors of different-minded theories. A typical instance is the following:

My neighbor's son of some seven years, in a moment of too strenuous activity, kicked his little girl cousin of four. His reprimand came thus—"Don't kick a little girl." Instead of don't kick anyone, on the ground of general unpleasantness, cruelty, uselessness, etc.

The other day there was a mechanical job to be done. Bobby's birthday automobile arrived, completely dismantled in the crate. He and I put it together, my own hands becoming somewhat mutilated in the process, certainly very greasy. The easier way would have been to leave the job for friend Daddy, whose hands have longer been used to mechanical jobs of various kinds. To have done that, however, would have been an admission somewhat fatal to the child mind (which measures accomplishments actual and not theoretical) that female accomplishments are lesser. In so important a matter as putting together a birthday automobile, I could not fail him and the sex.

In spite of a few setbacks, we may yet succeed in affecting an equal comradeship in the home. To prepare two real believers to meet the world unafraid, to demand justice and truth—that is certainly a privilege. Unrelenting watchfulness, intelligent ways of approach, may help our son to be a free and true man, while our daughter becomes a truly liberated woman, to the end that their agencies may be as free personalities, as effective individuals, free of antagonistic complexes.

If Equal Rights becomes a fact and a reality in every growing household, it will not be long before it is an accepted fact and standard, a fundamental law of universal human conduct.

Press Comment

Equal Rights
in Love

Washington Star.

"SHOULD a woman pursue the man she loves?"

Pola Negri, the famous star, asks the question and expresses her opinion frankly on the tendency of modern women to assume what has been regarded as man's prerogative in courtship heretofore.

"She will do so, anyway, so there is small room for complaint or argument," continues the fair Pola.

Statistics show that leap-year marriages are on the increase. When women were given the ballot they began to gradually exercise Equal Rights in courtship.

"I am sure that the sisterhood of flap-

pers bravely take the privilege of proposals when they feel so inclined. The shy, bashful girl became obsolete with long skirts.

"In the new picture I am making for Paramount, 'Flower of Night,' I portray a California-born daughter of the Spanish dons. And I pursue the man I love all the way through the picture. What is more, I get him.

"Most screen plays, stage plays, and fiction stories show the man in the role of pursuer, which is a generally accepted idea on the conventions of courtship. But Joseph Hergesheimer, in writing 'Flower of Night,' knew that a romantic girl who would dare all for the sake of love and track down the object of her affections

until he surrendered would make a more dramatic character and one bound to win the sympathy of an audience.

"Should a girl who is in love conceal her ardor and sit back weeping her eyes out, or should she frankly display her feelings, facing romance with a brave face?"

"The answer is that a woman's love is her life—and who can gainsay her the right to live?"

DAY PRINTING COMPANY
Printers

LIGHT AND LOMBARD STREETS
Entrance on Balderston Street
BALTIMORE