

# Equal Rights

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The Scrubber

## Feminist Notes

### Women Printers Demand Equal Rights

WOMEN employes of the United States Bureau of Engraving and Printing have asked the Personnel Classification Board for a survey of the classification made of women employes of the bureau. They have, through locals of their union consisting of women, instituted test cases to show alleged unfairness of classification.

"Classification as applied to women at the bureau," representatives of the workers say in resolutions sent to the Board, "has resulted in the grouping of the large majority of them in Grade 1 and the lower rate of Grade 2, and in no increase being made above this rate since the original allocation."

Forewomen, the workers charge, are being paid a rate lower than foremen, and clerical employes have been graded lower than similar workers in other departments and chiefs of divisions have not been allocated to the grade provided in the act. The grade for chiefs, they say, has been left out entirely in "the so-called specifications as printed by the Personnel Classification Board for the District of Columbia." The director of the Bureau, also, has asked the Personnel Board to make a thorough survey of the Bureau with a view to obtaining proper allocations and better relations between grades, they add.

The resolutions are signed by Belle A. Trouland, president of Federal Employes' Union No. 105, made up of women employes at the Bureau; Gertrude McNally, secretary of the union and vice-president of the Federation of Federal Employes; Margaret Garry, Rose Brennan, and Mae C. Bergevin.

The Bureau has said that it will welcome the survey.

### Printers Refuse to Bar Married Women

A RESOLUTION intended to discourage married women from retaining their positions in printing shops while their husbands are employed in the same shop was rejected by the International Typographical Union at its convention in Kalamazoo, Michigan. James M. Lynch, president of the International Union, spoke against the resolution.

### Turkish Women May Determine Their Own Dress

THE Government of Turkey has abolished its censorship on fashions, wearing apparel, and coiffures. Thus, on August 10, women of Turkey became free to wear what fancy, convenience, and comfort dictate.

### English Women's Gains and Demands

"WHAT WE HAVE AND WHAT WE WANT" is the title of a booklet issued by the Women's Freedom League of England, written by Muriel Pierotti.

Among the gains already won are listed:

Partial enfranchisement of women. The election of fifteen women to Parliament (some of these being re-elections).

Appointment of women to places in the Government.

The passage of the Sex Disqualification (Removal) Act, which enabled women to be appointed justices of the peace, to sit on juries, and to enter the legal profession, but did not secure women public servants from being dismissed on account of marriage; did not permit peeresses in their own right to sit in the House of Lords; and did not enable women to enter the state church.

The admission of women to the English Bar.

The appointment of women magistrates.

The appointment of policewomen, there being 110 in 1924.

Restoration of the municipal franchise to women.

The election of many women to county, borough, urban and rural councils and boards.

Admission of women to posts in the Civil Service, though not on equal terms with men.

Some abatement of the hostility to women doctors.

Establishment of a married woman's right to her own name.

Some increase in mothers' rights to the guardianship of children, but not Equal Rights.

The appointment of fourteen women to important commissions and committees of inquiry.

Among the demands of the English Feminists are:

Equal franchise.

At least three hundred women in the House of Commons, where now four women represent more than twenty million women.

Peeresses in the House of Lords.

Women judges, barristers and solicitors in larger numbers.

More women justices of the peace and magistrates.

Women in control of women's prisons and women's sections of prisons.

Women on all juries.

The opening of all trades and professions to women with equal pay for equal work.

The married woman's right to choose her own work, and not to lose

her employment because of her marriage.

Separate assessment of the income of married women.

Equal guardianship of children.

Equal inheritance rights.

The married woman's complete right to be regarded as an individual.

More women on local government boards.

### Questions Asked of Senatorial Candidates

"WILL you vote for or against submission to the states of the Equal Rights Amendment?" is one of the ten questions which Frank G. Putnam of Milwaukee says, in a communication to the Milwaukee *Wisconsin News*, should be asked of all candidates for the United States Senate. Mr. Putnam is the husband of Mabel Raef Putnam, who led the campaign which won the Wisconsin Equal Rights Bill.

### Woman Heads Fraternal Body

BINA M. WEST of Port Huron, Michigan, is the first woman to be elected president of the National Fraternal Congress of America, of which eighty-eight benefit societies are members. Miss West is the founder of the Women's Benefit Association, the largest fraternal benefit association of women in the world.

In 1886 Miss West was the first woman to be elected to a seat on the Board of County School Examiners in Michigan. She represented the National Council of Women of the United States at the International Council's meeting in Geneva, Switzerland, in 1908. She was appointed by Governor Sleeper of Michigan as a member of the committee of three to recodify state laws relating to child welfare, and was later chairman of the Child Welfare Division of the Michigan Council of National Defense. The University of Michigan conferred the honorary degree of Master of Arts on her in 1924.

Miss West was an active worker in the National Woman's Party's campaign for suffrage by Federal amendment.

### A Record Holder

KATE GLEASON of Rochester, New York, vice-president of the Gleason Works, is the first woman ever to hold the position of president of a national bank; the only woman to act as trustee in bankruptcy and have something left over after paying one hundred cents on the dollar; and the only woman member of the American Society of Mechanical Engineers.

## A Real Protective Law

### What Women Are Thinking

*From the Kansas Woman's Journal.*

CUSTOM is an inexorable master. Custom demands that a woman do the work of the home whether she has any taste or talent for that sort of calling or not. Labor about the home for so many years has been unskilled. Unskilled, untrained women puttered about the home because their time was supposed to be worth nothing and the work menial.

Domestic science, manual training has helped some to elevate housework, but there is still much to be done. There is no more reason why a girl should be forced into a distasteful job than a boy should be compelled to go into a place for which he is totally unfitted and which he loathes. Self-determination is just as fair for one as another. Let the girl choose her vocation, but impress upon her that if she chooses homemaking, then she should be honest with herself and her husband and abide by her choice.

wages, any agreement to the contrary notwithstanding.

SEC. 2. An employer may not discharge an expectant mother without just cause. A decrease in the woman's efficiency due to her pregnancy shall not be considered as a just cause.

Pregnancy shall be proved by a certificate from a physician, midwife, or a physician of the National Department of Labor.

SEC. 3. Every factory, workshop, industrial, or commercial establishment employing at least 20 women of any age must provide a room equipped in accordance with regulations to be issued for this purpose, for the care during working hours of the employed women's children under one year old.

This law applies to all factories, workshops, industrial or commercial establishments, including those working for charitable purposes or belonging to public organizations.

AN example of a law protecting working mothers which is so planned that it could really achieve its aims, if properly enforced, is that in Chile. We do not mean to imply that this law is not properly enforced; we mean simply that we have little information on its enforcement. We hope that it accomplishes the real protection of working mothers.

Too many laws designed to protect working mothers and prospective mothers merely prohibit the employment of mothers for certain periods before or after childbirth. In most cases no laws are required to prohibit the employment of mothers during these periods—nature enforces her own laws on these matters, although some mothers are able to work much later before confinement and begin much earlier after confinement than others.

Then, while the law prohibits paid employment, no provision is made for the additional care and rest required, and no provision is made for a living during those periods. When America makes laws "protecting" mothers, it blandly shuts its eyes and hopes that the father is able and willing to take care of the mother during maternity.

The law in Chile, as translated from *La Nacion* of March 25, is as follows:

### Statement of Principles

One of the causes of human degeneration is the neglect of the working mother. Overwork of the mother produces suffering and physical misery and the degeneration of the future citizens of the Republic.

In all countries of the world, without exception, child welfare work is accompanied by maternity welfare work.

The Peace Treaty of Versailles which proclaimed the universal principles of social solidarity, emphasized the need for the protection of the working mother. This point was also emphasized in the various international labor conferences held under the auspices of the League of Nations, to which we belong and the decisions of which are mandatory for us because of the international agreement. Moreover, it is the duty of the State to protect the race in every possible way, and one of these is stated in the present law.

### Text of Law

SEC. 1. Working women expecting to become mothers shall be entitled to a rest of 40 days before confinement and 20 days after.

During this time the employer or manager is required to save the place for the woman and to pay her 50 per cent of her

SEC. 4. For the purpose of nursing their infants mothers will be entitled to two free periods daily, together amounting to not more than one hour.

For this time no deduction shall be made from the wages, whatever the form of remuneration, and the right to use that time in the above mentioned manner cannot be renounced or denied in any way.

SEC. 5. The factories employing women must furnish to each woman a booklet containing the text of this law, and must post in each workroom notices containing the provisions of this law.

SEC. 6. Each violation of this law or of the regulations for its administration shall be punished by a fine from 100 to 500 pesos to be deposited into a separate fund at the National treasury. This fund shall be used for aiding working mothers, and the money shall be spent in a manner to be prescribed by the President of the Republic.

Repetition of an offense shall be punished by a fine of from 500 to 1,000 pesos and will give the authorities the right to close the establishment.

SEC. 7. The employees of the National Department of Labor shall have the right to visit any time convenient to them the factories and workshops employing women and shall report to the director-general (of the department) the violations observed.

SEC. 8. Any person in possession of civil rights and having knowledge of any violation of the present law may report the fact to the National Department of Labor.

SEC. 9. Following the above report the Director General of Labor shall present the case in person or through an agent before the corresponding judge.

SEC. 10. After this the judge shall order the person who made the report and the accused person to appear within three days with their evidence; the accused shall deposit in the National treasury as a preliminary measure by order of the judge the amount of the fine prescribed for the offence of which he is accused.

SEC. 11. Following the appearance or non-appearance of the accused the judge must pronounce sentence immediately or the latest within 48 hours.

The remaining sections deal with the method of appeal and other formalities.

SOVIET Russia has a similar law applying to maternity, except that it provides full pay for the mother during her rest periods before and after childbirth, and for an extra month's pay to meet additional expenses, and free hospital care.

# Equal Rights



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### 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. R. ANTHONY.

## Scrubbing Becomes a Man's Job

THE Federated Press reports another example of the real difference between "men's work" and "women's work" in a man-made industrial system. "Man's work" clearly is work that is fairly well paid and work that is not drudgery.

For, with the drudgery removed, scrubbing, that time-honored field for woman's ill-paid labor, is now a "man's job." Here is the story:

"The scrubwomen in the large skyscrapers of New York are being replaced by men who operate an electric scrubbing machine. The machine cleans corridors and main halls where most of the foot traffic tracks in the dirt. The motor-scrub is followed by a rubber squeegee, which draws up the water, and a third man finishes with a dry mop. The scrubwoman still does the hand work in washrooms and tidying up offices. Three men do the work of twenty scrubwomen in the Equitable Building."

Of course, women could do the work as well with the machines as they did with the brush and mop and pail. But higher wages can now be paid, since three workmen can replace twenty, and therefore scrubbing is "a man's job," as is cooking in a large hotel.

Heretofore laws prohibiting women's night work have carefully left scrubbing out of the list of forbidden occupations. Now that this occupation has become well-paid, we may soon see laws proposed forbidding women's engaging in such work at night.

## Equal Rights in Chicago

CHICAGO now enforces Equal Rights in one situation, at least. It is a situation in which comparatively few women, fortunately, ever find themselves, but every recognition of equality helps to break down the tradition that the status of a woman is lower than that of a man.

Dr. Herman Bundesen, city health commissioner of Chicago, now maintains equality in the enforcement of the public morality laws. In a recent case where a man and woman (not a prostitute) were arrested on statutory charges and brought into the Morals Court, Dr. Bundesen required both the man and the woman to take the blood test required of every defendant in the Morals Court.

The Commissioner is said to have declared that he is "through with having a 'double standard' of morals in the health department." Formerly it was customary to examine only the woman arrested in such cases and to put only her through the laboratory tests for venereal diseases, while the man went free on bond and was not required to take the tests.

All these discriminations have rested on the attitude usually held in American treatment of venereal disease that women are the prime spreaders of the disease. The falsity of this assumption was clearly pointed out in EQUAL RIGHTS by Alison Neilans, foremost English authority on morals legislation and enforcement, and a member of the International Council of the National Woman's Party.

Chicago is to be congratulated in setting the example of equality in the enforcement of its morality laws, thus establishing justice.

## Do You Know Your Status In Your City?

- DO you know the status of women in your city?
- Have women teachers equal pay, equal opportunity for appointment and promotion, and an equal right to marry without being discharged?
  - Have women employes of your city equal pay, equal opportunity, and equal right to marry?
  - Are women offenders against city ordinances dealt with on exactly the same basis as are men offenders?
  - Are women physicians given equal opportunity for appointment as internes and physicians in hospitals supported by taxation?
  - Have girls who have had to leave school to become wage-earners an equal opportunity with boys to learn trades in vocational continuation schools?
  - Every member of the National Woman's Party should know the answer to these questions, and should incessantly work for equality in her city where equality does not already exist.

## "Sex-Embitterment"

By Sara M. Algeo,  
State Chairman of the Rhode Island  
Branch of the National Woman's Party.

THREE interesting publications lie in close juxtaposition on my library table ready for perusal at odd moments. They are the *Atlantic Monthly*, the "General Laws of Rhode Island," and Blackstone's "Commentaries." The first, from which I draw my text, is the *Atlantic*, July number, with its more than usually clever article on "Cure-Alls" by Agnes Repplier. As always her style is entrancing, her logic, damnable. The lines in this particular instance which draw down my wrath are the following:

"These varieties of the cure-all doctrine, with which we were once sadly familiar, grow rarer with every year of suffrage and experience. When women have gone one step further, and have secured through legitimate State legislation their Equal Rights, we shall never hear them again. By that time 'sex-embitterment' will have been relegated to the dust-bin."

How beatific if we could all wave the airy wand of Miss Repplier and relegate in reality to the dust-bin that centuries-old problem, the antagonism of the sexes! Alas, the companion pieces of the *Atlantic* give the merry ha-ha to the cheerful insouciance of Miss Repplier, and remind one that Equal Rights are not to be conjured into being by the carefree nonchalance of an easy writer, but, like suffrage, are to be won only through the careful toil of ages by the hard and sacrificial work of generations of women cognizant of and consecrated to the magnitude of their task.

My "Commentaries" of Sir William is the original edition, a good illustration of the time element necessary to "relegate to the dust-bin" Miss Repplier's "sex-embitterment." It comprises four large and musty volumes in frayed brown leather brought out in 1769 at Oxford by the Clarendon Press. It has on the frontis-leaf the bold brave signature of one Patrick Wilkie, March 21, 1774, and in its pages some dried and brittle leaves as though, even in those distant days, Patrick had allowed his mind to wander to more sentimental concepts than those inspired by Sir William. Tall and fierce looking esses greet the eye, and occasional queer spellings remind us that the author was his own authority in this respect as in some others.

IN binding, print and general make-up of the "General Laws of Rhode Island" is quite different from Blackstone, quite up-to-date in fact, 1923. Under the skin, however, they are as alike as the proverbial two peas in a pod. Notwithstanding the antiquity of one and the modernity of the other, their similarity of content, especially in regard to the rights of

women, is most striking. Let us note a few points of this remarkable resemblance. Both agree in fixing the age of consent for marriage at 12 years for girls and 14 for boys. (Why the difference? Is it "sex-embitterment" or sex-slavery?)

To quote Blackstone, "By the common law, if the parties themselves were of the age of consent, there wanted no other concurrence to make the marriage valid," though he goes on to point out that there were some statutes even in those days demanding the consent of parents or guardians before the age of sixteen for the "woman-child." Also the bans must be published and some other forms gone through to show the innate reluctance on the part of the old English common law to consign a child of twelve to the servitude of marriage. Rhode Island laws have actually gone backward in this respect. The father's consent to a premature marriage alone is sufficient.

Girls are still given away or sold into slavery in Rhode Island under the sanction of its general laws as witnesseth the *Warren and Barrington Gazette*, published in Warren, Rhode Island, and dated Friday, July 31, 1925:

"Jennie Santos, giving her address as 230 Water Street, Warren, and her age as 12 years old, applied together with Michael M. Arango of the same address and 23 years of age, for a marriage license at the office of the town clerk this week and it was granted Thursday.

"Town Clerk Smith could not refuse to grant the license, although the bride to be is much younger than usual, because the Rhode Island law says that a marriage license may be granted to girls 12 years of age or over.

"Jennie was, according to her birth certificate, 12 years old on July 10, and therefore had a perfect right to a marriage license, providing her parents gave their consent, which they did.

"When asked when the wedding was to take place it was stated the exact date was not known, but it probably would be Sunday. The groom is employed as a mill operative. The girl is the daughter of Tony Santos."

Four days have elapsed since the doom of little Jennie Santos was sealed and I have heard no objections raised by the male attorney-general and his numerous assistants, the male chief of police, the male clerks, or, in fact, any of the male arbiters of the destiny of little Jennie. A good policewoman would have given Jenny a chance. Not all "sex-embitterment" has been "relegated to the dust-bin."

It might be illuminating to Miss Repplier and others who profess abounding faith in state legislatures to remove the legal disabilities of women to compare the following excerpts from Blackstone with the general laws of today. Only a cataclysm such as adding an amendment to the United States Constitution to enforce Equal Rights for men and women will arouse the nation to a sense of its responsibility in this regard. Legal inequality is inherent in the laws of every nation from the time of Napoleon, Peter the Great, and Justinian. Truly it might be said to be as fixed as the laws of the Medes and the Persians.

Sir William informs us in his kindly considerate though firm manner that:

"By marriage, the husband and wife are one person in law; that is, the very being or legal existence of the woman is suspended during the marriage, or at least is incorporated into that of the husband; under whose wing, protection, and cover she performs every thing; and is therefore called in our law-french a *feme-covert*; is said to be *covert-baron*, or under the protection and influence of her husband, her baron, or lord; and her condition during her marriage is called her *coverture*. Upon this principle, of an union of person in husband and wife depend almost all the legal rights, duties, and disabilities, that either of them acquire by the marriage. I speak not at present of the rights of property, but of such as are merely personal. For this reason, a man cannot grant anything to his wife, or enter into covenant with her; for the grant would be to suppose her separate existence; and to covenant with her, would be only to covenant with himself. \* \* \* \* \* If the wife be injured in her person or property, she can bring no action for redress without her husband's concurrence. \* \* \* \* \* In trials of any sort, they are not allowed to be evidence for or against each other. If witnesses for each other, they would contradict one maxim of law, '*nemo in propria causa testis esse debet*'; and if against each other, they would contradict another maxim, '*nemo tenetur se-ipsam accusare*.'"

Again Sir William expresses himself modestly but still firmly in the following terms:

"But, though our law in general considers man and wife as one person, yet there are some instances in which she is separately considered; as *inferior* to him and acting by his compulsion. And therefore all deeds executed, and acts done, by her, during her *coverture*, are void, or at least voidable. \* \* \* \* \* The husband also (by the old law) might give his wife correction. But, with us, in the politer reign of Charles II, this power of correction began to be doubted. \* \* \* \* \* Yet the lower rank of people, who were always fond of the old common law, still claim and exert their ancient privilege; and the courts of law will still permit a

husband to restrain a wife of her liberty, in case of any gross misbehaviour." [Witness the cases of wife-beating of the present day!]

Sir William closes his peroration with that sentence dear to the heart of every old suffragist:

"These are the chief legal effects of marriage during the coverture; upon which we may observe, that even the disabilities, which the wife lies under, are for the most part intended for her protection and benefit. *So great a favourite is the female sex of the laws of England.*"

It might be well for common folk as well as Governor Ferguson to sit up and take notice of rights and privileges of queens in those days. There is apparently no doubt in the mind of the clear-headed Blackstone about the advantages accruing from legal equality.

"The queen consort is the wife of the reigning king; and she by virtue of her marriage is participant of divers prerogatives above other women. And, first, she is a public person, exempt and distinct from the king; and not, like other mar-

ried women, so closely connected as to have lost all legal or separate existence so long as the marriage continues. For the queen is of ability to purchase lands, and to convey them, to make leases, to grant copyholds, and do other acts of ownership, without the concurrence of her lord; which no other married woman can do. \* \* \* \* \* She is also capable of taking a grant from the king, which no other wife is from her husband. \* \* \* She may also sue and be sued alone, without joining her husband. She may also have a separate property in goods as well as lands, and has a right to dispose of them by will. In short, she is in all legal proceedings looked upon as a *feme sole*, and not as a *feme covert*; as a single, not as a married woman. For which the reason given by Sir Edward Coke is this: because the wisdom of the common law would not have the king (whose continual care and study is for the public, and *circa ardua regni*) to be troubled and disquieted on account of his wife's domestic affairs: and therefore it vests in the queen a power of transacting her own concerns, without the intervention of the king, as if she was an unmarried woman."

In the general law of today we find that though women's legal rights have in-

creased, they still labor under many disadvantages. Since 1844 her property rights are greater: it was necessary to the father's or husband's happiness to have them so. Even so, the wife's settlement follows that of her husband, she cannot make contracts with her husband, her services belong to her husband, and her dower rights are not equal to his rights or curtesy.

To a mere novice like myself, exploring for the first time the intricate by-ways of our present system of law, it would seem that the a-b-c of Equal Rights for men and women has yet to be written. Equal opportunity, equal pay, equal guardianship for all children, equal industrial rights, equal political rights, are still in that nebulous state in which equal suffrage found itself sixty years ago. The same devotion, the same continuity of effort, the same charity toward the deaf and the blind, the same perspicacity in coping with Satan's wiles and poor ignorant human nature, are needed now as then.

riage law drafted by a commission of Scandinavian jurists has been a ground for much rejoicing. It is worth noting that Danish women began to work for this sort of legislation in 1875. Under this law it is established that a wife by her work in the home contributes to the family support just as the husband does by his contribution of money, and legally she is no longer the one supported but is a supporter along with her husband.

The law means equal responsibility and equal right for husband and wife, and, as they point out, its spirit is a great step forward in official recognition of the fact that the husband provides for the home by his work outside, the wife by hers inside.

This law goes into effect in January, 1926. The women of Denmark recognize that the right enforcement of the law lies in their hands and that there is much of the old legal practice to be broken down before it can be really effective.

In Denmark there is no such separation of the church and the State as with us, and appointments to positions filled by the clergy are in the hands of the government. Danish women have for many years been demanding that qualified wom-

en shall be appointed to such positions as they can fill. Now they are asking for the enactment of a law admitting women on exactly the same terms as men to such positions as require ordination. Women theological candidates and students have joined in this demand addressed to the minister of the Church Department and, at the time of making this demand, suggested that if the time was not ripe for the enactment of the law, a woman might at least be appointed as chaplain to the Women's Prison at Christianshavn, a position at that time vacant.

The reply of the minister was that he could see no reason for excluding women from the clergy since they are particularly fitted for this profession. He then asked for the opinion of the bishops and theological faculties and the vestries. The bishops and faculties in general replied that they could raise no objection to the admission of women to the clergy, and particularly to special positions. The replies of the vestries, according to the report, are less encouraging, but still a surprising advance beyond their position in 1921.

There is a need of clergymen in Den-

mark—parishes, hospitals and prisons not being supplied. Under the present law these positions are being filled by laymen without professional training, paid and pensioned just as those who are highly trained, while fully trained women theologians are denied appointment. A bill now before the Riksdag goes so far as to permit the appointment of women as chaplains in women's prisons and institutions or homes for women. This is the third time that the question of women clergymen has been before the Danish Riksdag.

The women of Denmark are hopeful of success. Determined to secure equality in this matter, they say, "Some fine day the opposition will break the way open, and then no one will understand why the opposition was raised at all. Thus it has happened so often, and thus will it surely happen in this case."

In the movement for the appointment of women to higher educational posts, the women of Denmark call attention to the fact that outside of Copenhagen there are about 2,000 women teachers in cities and only three women principals. Recently two women have been named as principals of schools in Copenhagen.

## Danish Women Reject Restrictive Legislation

THE activities of the organized women of Denmark in the cause of Equal Rights are surveyed by the president of the Dansk Kvindesamfund—the Danish Women's Society—in an address before a national meeting in June, 1925. Among the activities included are the agitation for the admission of women to the clergy, for appointment of women to higher educational positions, for independent citizenship for married women, for the right of women to work on the same terms as men, and the work on the new marriage law.

The Dansk Kvindesamfund is strongly opposed to the infringement on the rights of women threatened by the bill before the Riksdag to adhere to the international convention prohibiting night work for women only, as urged by the International Labor Office. On this subject the president says:

"The bill is well-known; indeed, it could almost celebrate a sort of jubilee, since this attack on adult, healthy women's right to labor was first made in 1899. The subject has been up several times, partly in connection with the revision of the factory laws, partly independently in 1921 and now again, on the question of ratifying the international convention.

"Every time it has arisen, the Dansk Kvindesamfund has protested against this restriction of the independence of adult, healthy women. In 1911 a protest meeting was arranged to which were invited the Women's Labor Union, the Copenhagen Branch of the Dansk Kvindesam-

fund, and the women typographical workers. At this meeting a resolution was adopted which in the strongest terms opposed such laws and the bill did not then become a law. In 1921 the same organizations again protested against the measure.

"Now the bill has again been introduced, this time by a Social-Democratic ministry and it was a question how the Women's Labor Union and the women printers would stand.

"But fortunately this time also the three organizations stood together—representing 26,000 women—and so on December 6 we could present the various parties in the Riksdag a written protest exactly as in 1921.

"Since 1921 Sweden has adopted a prohibition against night work and it is possible to begin to judge by the results there how unfortunately the restriction works.

"It is perfectly clear that if an employer must give particular attention to some workers, he will prefer that labor power to which no exceptions attach.

"Now it is beautifully said that the welfare of the children born and unborn demands that women shall be freed from this health destroying work.

"But we see in the prohibition no protection either for women or for the race,—for neither women nor the race can be protected by a restriction on or limitation of woman's right to work. Such restrictions only result in driving her into work worse paid and in no way healthier. The

fact that in those occupations covered by the restriction she now works in sanitary and excellent work places is of great significance. Moreover there has been no evidence that this work has injured the race.

"The Women's Labor Union points out that the prohibition will directly affect about 2,000 women, but it is evident that it will also result in the closing of trades to women. In Sweden, for instance, no more women apprentices are being taken on in the book-printing trade, a particularly well-paid trade.

"We are not supporters of night work, but we wish to see it abolished simultaneously for men and women—according to trades and not according to sex.

"For these reasons we protest against the putting through on international grounds of a law of which we have no need.

"The bill is up for vote and we hope that this time too, it will fail to become law."

THE women of Denmark have succeeded in settling to a degree the right of a married woman to her independent citizenship. An act of April 18, 1925, provides that a Danish woman marrying an alien and continuing to live in Denmark retains her Danish nationality and the rights that go therewith. One who, under the former law, has lost her citizenship by marriage, may regain it by application to the authorities, provided she has continuously resided in the kingdom.

The adoption by Denmark of the mar-

NO member of the Woman's Party but has been accused of sex antagonism at some time. Such accusations have been thrown at me even by those supposedly near and dear to me. The intimation of sex antagonism by a man, however politely couched, is always meant as an insult. At least such has been my experience. It rests in the same category as "unsexed" and "unfeminine," and that woman who is publicly known as possessed of this dangerous quality is to her day as undesirable as the witches of old. The same fire and hatred scorch her trail, for it is agreed that she is a menace.

So it was with a good deal of uneasiness and pain that I learned that my poor little six-year-old daughter had either inherited or acquired the scourge from intimate contact. This was cause for investigation. My maternal instinct inspires me to scientific analysis of that part of my daughter that I find most instructive—the development of her female nature.

Of her father's father's four hounds, given the choice of one, Faith promptly chose Beth. "Why Beth?" I asked. There were others more beautiful and frisky.

"Beth is more gentle," settled that.

I searched further. From the time Faith appeared in the neighborhood as a full-fledged citizen, worthy of attention, the possessor of a velocipede, she showed a leaning toward her own sex. No little

## Sex Antagonism

By Rebecca Hourwich

boy could have the velocipede if a little girl asked for a turn. When she was four her emotions betrayed her into letting a ten-year-old boy, who carried her across marshy stretches, ride at will. He smashed the velocipede, and that, as might be expected, left the marks of her first betrayal. Two years have passed. Most of her little companions of that period have been forgotten, but this one is cherished in a special cloud of fury.

From my study window I have been eavesdropping again. Faith is quarreling with Tess, her present ten-year-old boy friend. In a passionate voice he thunders at my daughter, and with equal passion she resists him. Faith's voice becomes a chant as she intones "I won't, I won't,—" Tess loses his patience and in his manly way asserts his authority. Faith defies him and trouble ensues.

I disclaim responsibility for the trouble. I disapprove of my daughter's undoubted belligerent tendency. If she thinks she is wronged, or that she has a just and righteous cause, she takes a firm stand, and without waiting to be called to arms she launches her attack, often with disastrous results. As a past president of a college chapter of the Woman's Peace Society I appeal to my daughter's war-like tendencies. I explain the shame,

and horror of physical encounter. I try strategy, and suggest that the struggle is to no purpose, as the ends are never gained. Solemn and wide-eyed my daughter listens, and I begin to experience the thrill of a mother's influence on her child. At the close of our educational session Faith sums up the defense:

"If you don't fight them first, they will fight you."

My daughter fights, not from courage, but from desperation. I have heard her choked with tears hitting blindly. This particular time Tess had been teasing her. Faith has a tendency to weep, or show tears far oftener than her mother's pride and vanity can bear. To conquer the habit a reward of three cents is given at the end of each tearless day, the money to be used for a pony fund. Over 40 cents had been gained when Tess decided this was far too easy money, especially since he had to eke out his quarter a week with fishing and substantial chores. Of late Tess has consecrated himself to seeing that the three cents are not gained. A conflict of no small magnitude rages on our industrious premises.

For the sake of quiet I have appealed to Tess's finer nature and indicated that his adversary was only six, and—shame upon me—a little girl. Tess bristled.

"What difference does that make? She hits me, she wants to have as much say

as I do, she never listens to me. She is too darned bossy, and I have decided to give her a lesson." Tess struts off with the ominous threat of, "I'll teach her."

I turn to my own offspring. "Why do you and Tess fight so much?"

"Tess is too bossy. He always wants to have his own way, and tell me what to do." He teases me. When we fight he always hurts me hardest."

Faith's preference for girls, and her allegiance to them, increases. However;

she is always drawn to boys in some mysterious way. She prefers their larger sphere of interest. Competing with the boys she is handicapped by lack of equal strength, and equal status. Any voice she gains in council is only through insistence and battling. Her sweet feminine voice takes on a shrill and tried tone, and her manner contains not one iota of sweetness. A little termagant, she holds her place, her heart seared with that virus—sex antagonism.

## Press Comments

### Equality in Breach of Promise Laws

*Mrs. Walter Ferguson, in the Washington Daily News*

Out on the Pacific Coast recently a certain damsel went to court and tried to get \$20,000 from the lad who had changed his mind about being in love with her.

These are damaging admissions for women to make in the publicity of the court room, and give the men entirely too high an opinion of themselves.

Naturally any man who finds out that his affections are worth \$20,000 to a woman is going to feel that he is a regular devil with the ladies. It is liable to ruin the poor boob for life.

Suing a man for breach of promise is mighty poor sportsmanship anyway. For these are the days when a woman can get any kind of a job. She can vote if she wants to and run for office if she feels like it, and enter any of the professions. She can become anything, from a civil engineer to a jack-leg lawyer, and such being the case there is no good reason why she should continue to prey upon the other sex with these old-fashioned jilted affection suits.

Masculine money still looks good to us, of course, but we do not stand in such dire need of it as we once may have done.

A breach of promise suit is a public admission of failure and is highly degrading to our new brand of womanhood. We can't have everything and we should be generous enough to leave the men a few privileges, and one of them is the right to turn us down if they wish.

They have to let us vote now; they must give us a decent wage when we work for them; and we generally manage to subtract a nice bit of alimony when we divorce them; but as yet there is no law which requires them to marry us unless they choose,

EVERY now and then some woman, even in this free and enlightened age, steps out and sues the man who breaks his engagement to her.

With all their shackles they still have the right of picking out their wives or of remaining in a state of single blessedness.

### Omit the Word "Obey"

*Washington Herald*

It is now proposed by the Protestant Episcopal Church to recommend at the Triennial General Convention of the Church, to be held in New Orleans in October, the omission of the word "obey" from the marriage ceremony.

This is a belated tribute to progress.

The word "obey" was put in the marriage ceremony at the time when it implied that a woman was the property of a man and he could do with her as he pleased; also with her property.

The progress of mankind has gone beyond this. It is now recognized that a woman is mistress of her own property and does not have to subject the control of it to any man.

She should also be the mistress of her own body, and if she vows to be faithful to one man, it is but fair that he should vow the same.

The rights of men and women are equal, and the pledge of a man should be the same as that of a woman.

As Bishop Slattery of Massachusetts, formerly rector of Grace Church on Broadway, said:

"The life which is entered into in marriage is a life of mutual consideration and obedience, and not the submission of one to the other on one side only."

The omission of the word "obey" will go far toward placing the marriage contract upon a sane and sensible basis and toward alleviating the unfortunate condition about the "double standard" at present. The reform should be adopted.

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