

the domestic government of her home and receive moral support for the strengthening of the family unity based on equality and freedom. "La Recherche de la Paternité" (the search for the father) is now legalized, which was not the case under the Monarchy. In cases of disagreement between parents, it is the mother's consent a child must obtain to get married. The husband cannot legally force his wife to reinstate conjugal cohabitation, whilst the law obliges him to receive his wife if it is he who has forsaken her.

Together with these laws we have now got the best divorce law of any European State. Divorce may be granted by mutual consent, and the parties may marry again. Amongst other causes for divorce we must mention contagious diseases and gambling.

But the Republic has now already yielded to the influence of tradition; so that in future it will become increasingly difficult for us to obtain further progressive measures.

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Austria

The most amusing instance of the inconsistency often created by the uneven development of the rights of women comes from South Austria. There, in common with the greater part of feudal Europe, women owners of estates have long been permitted to vote by proxy. In most countries this right merely meant that the woman's property gave her husband or nearest male relative more votes. It is doubtful if this custom was ever considered as a right of any consequence so far as women were concerned. In 1910 the Local Government of Wiener-Neustadt and Waidhofen gave women taxpayers the direct vote and that vote was made compulsory. In one of these cities there is an old, rich and highly conservative Catholic convent. Behind high walls and barred doors the nuns have lived their quiet uneventful lives, presumably with no other thoughts than that of religion. When necessity compels them to go out on errands they go in carriages and are never seen walking in the street. Suddenly, with-

out warning, the pious ladies were converted into compulsory voters, and found themselves caught by a three-horned dilemma. Should they refuse to vote they were punishable by the law of their Commune, but should they obey that local law, they would disobey the law of their Church which bade them not to concern themselves with the affairs of this world. Further, should they undertake to vote as by law they must, and with the wish to do so intelligently should they lay aside their reserve and attend a political meeting, they would disobey the Imperial Law of Austria, which in paragraph 30 forbids women to have aught to do with politics. They appealed to the Pope to extricate them from this embarrassing position, and it is most significant that he gave them a special dispensation to use their voting rights. They were next convinced that it was wiser to obey the law nearest home, and to pay no attention to the Imperial taboo. Election day arrived and in their carriages the nuns proceeded to the polling place, but a still further obstacle presented itself in the hostile attitude of a portion of the protestant public, which neither believed in woman suffrage in general, nor in that of nuns in particular. They were set upon en route by this element, but were gallantly rescued before any harm was done, and sedately deposited their compulsory votes. One may easily imagine the day to be the most eventful in their lives, and that their feelings were sadly bewildered when it was over. A testimonial from the Mother Superior containing her views on woman suffrage would be exceedingly interesting, but whatever they may be, one thing is certain, and that is that a woman suffrage agitation has been conducted in a most unexpected quarter.

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Vancouver

For the first time in its history the Progress Club entertained a body of ladies (and a baby) at its weekly luncheon yesterday, when Mrs. Bryan and Mrs. Ralph Smith spoke to the members upon the reasons why the