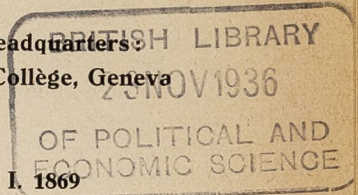


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JANE ADDAMS

September 6, 1860 — May 21, 1935

We, who were inspired or strengthened by the great woman whom we knew as Jane Addams, desire that the spirit of her may remain in us to strengthen and inspire. It was a spirit of pure beneficence, which created peace; a spirit of trust, which put courage into weak hearts; a spirit of courtesy, which made beautiful the relations between human beings. Her judgements were far-sighted, because they were founded on this authentic spirit. Those of us who were happy to know her in the body as she lived among us have a priceless possession. We desire, by our own thoughts and deeds, to share this possession with those who come after.

JANE ADDAMS

Friendship with Jane Addams for some of us began during the early days of the world war. We had met her at various conferences on social work; and known her through her public speaking and her service in behalf of woman's suffrage. When visiting at Hull House, it was an inspiration to watch her as she moved among her groups of neighbours, children's parties, sewing classes, boys' and girls' and mothers' clubs. She always presided over the table at Hull House serving by her own hand. She had a genius for house-keeping and orderliness. The pictures on the walls had to be perfectly straight for her eyes, or would be made so immediately, and she made frequent changes in their arrangement. All these little things, as well as the great ones, impressed one in going about Hull House and one's admiration for her increased with every new experience and with the reading of every new book of hers.

But it was in the deep travail of the World War that we came to know and love her personally.

Her philosophy of peace was the Friends' philosophy of peace, and that of Tolstoy and Gandhi. During the hard years of the World War she drew near to members of the Society of Friends for sympathy and fellowship, and the bond of friendship seemed to strengthen as the later years went by.

Jane Addams was a woman sought by "princes and potentates", but she could enjoy the simplest of folk and allow herself to be enjoyed by them, young and old alike. Her keen sense of wit and humour was ever present and her repartee in conversation was priceless. Patience is one virtue in which she is said not to have excelled, but this alleged defect showed itself only in amusing incidents, or in impatience with great wrongs. She always knew how to put people at their ease, she had great tact and never allowed others to be embarrassed in her presence.

While simple in her taste, she loved beautiful things, and was extravagant only in lavishing them upon others. One of the Hull House residents described her delight in opening Christmas gifts which came to her from all round the world, and her corresponding delight a few days later in planning to whom she would give away all those that she could not put into immediate use. A vivid personal recollection recalls her in her hotel room at The Hague early in December 1922, surrounded by gifts and cards which she was tying up and

addressing by her own hands to friends at Hull House and in its neighbourhood for Christmas cheer. And all this while she was presiding over an international conference!

At the large dinner given recently in Washington by the Women's International League in her honour, beautiful and wonderful tributes were paid to her by outstanding men and women of this country. They were all carefully prepared and read from manuscripts. When finally she was called upon to respond, she arose without a note, and in a simple manner jovially said, "Well, there is no such person as the one you have been describing", and then in her own inimitable way launched upon one of her characteristically informal and exquisite half-hour talks—witty, appreciative, and plainly illustrative of her own delight in the occasion.

Her religious life had not the slightest semblance of formality. The latter part of her life she inclined to Quakerism, the faith of her father. She took steps at one time to join Friends, but was dissuaded by her Hull House colleagues. She was known among her neighbours as undenominational and she was often asked to officiate at weddings and funerals, so that Hull House felt that affiliation in the latter part of her life with another religious group would not be understood in the community. The title of the book which most nearly discloses her inner life is "The Excellent becomes the Permanent".

She understood young people well and was not intolerant of those of this generation.

She presided over meetings in masterly fashion, and always in good humour. When praised for this she said "Well, I have been so long at it, you know". She did not like much praise. One of her outbursts of impatience, I am told, was when a friend who is writing her biography read to her some of this manuscript. She said she could not stand the things he was saying, and asked him to cut this and eliminate that. When he demurred, she said: "Well then I do not want to hear another word of it, ever, I simply can not stand it". The rest of us wait eagerly to hear it all.

Jane Addams had a great deal of sporting blood in her make-up. A young girl said to her "Miss Addams does my driving frighten you?" "Oh no, I love to go fast", was the unexpected reply. And she often told of an experience in Chicago with a taxi driver late one evening. After her companions had been dropped at their residences, and the

wild ride was over, she stepped out of the car at Hull House and ventured the gentle enquiry, "Is this the first time you have driven a taxi?" "No Ma'am", the driver said with pride, "It's the second!"

"Why didn't you ring", asked her devoted friend during an illness, "when you were suffering such pain?" "I thought that bell was to be used in case of a heart attack", she replied, "and this was no heart attack."

The Women's International League is the recipient of many messages lamenting "the loss of our Great Leader", but she is not lost to us or to our cause; rather will the inheritance which she left unite us more firmly; as a cable from the British Section puts it, "in a determination to carry forward her work and her spirit".

Hannah Clothier Hull.

(*"The Friend"*, Philadelphia.)

THE LAST CHAPTER

Jane Addams spent the winter in Phoenix, Arizona. She was extremely well, and devoted most of her time to writing a book on the life of Julia Lathrop which she finished before she returned to Chicago.

While in the West, she had a Degree of LL. D. conferred upon her by the University of California at Berkeley. She returned to Chicago in extremely good health, and soon after went down to Washington to take part in the Twentieth Anniversary of the Women's International League for Peace and Freedom. She had a very good time there, enjoyed her visit immensely, and came home in excellent spirits.

On the 14th of May she was taken ill, but improved during the following two days. It was then found, however, that an immediate operation was necessary and she went to the Passavant Hospital on the 18th of May. The operation was performed on that day but it was found that she had an incurable disease. On the 20th she sank into unconsciousness, and she died very quietly on the evening of the 21st. May 22nd and 23rd Miss Addams lay in state in Bowen Hall at Hull House. She looked very lovely and very natural, and during the twenty-four hours she was there thousands of people passed through the Hall. The Hull House Woman's Club formed a guard of honour and stood on either side of the hall, while the older boys and girls in the Clubs acted as ushers. On either side of the casket were bright-colored tulips, so that it looked as though she were resting on a bed of flowers. The hall was opened at five o'clock in the morning, and working

men on their way to their jobs came in with lunch boxes in their hands, many of them kneeling on a little stool in front of the casket and saying a prayer. Thousands of people — it is not known exactly how many — passed through the Hall. Little children bearing tiny bouquets laid them upon the casket, while groups of school children wearing black or white ribbons around their arms, brought floral tokens to lay beside her. The street outside was crowded and thousands of people from all over the city and from her own neighbourhood thronged to see her, and say a last goodbye.

There were telegrams in hundreds from all over the world — the President of the United States, the Premiers of England and Canada, the President of Czecho-Slovakia and notables from almost every European country and even from Hawaii, Japan and India. In contrast to these telegrams from all over the world were those from the King of the Hoboes, the Lady Garment Workers' Union, the Cooks', the Waiters' and the Waitresses' Unions and even the Bar-Tenders' Union. People poured into Hull House by the thousands before the funeral to say how she had been the inspiration of their lives and how they felt bereft that she was no longer with them.

The morning of the funeral — and it was a beautiful day — she was taken from Bowen Hall and placed upon the terrace in Hull House Court. This Court is surrounded by the various Hull House buildings. The funeral was at 2:30 in the afternoon, Dr. Gilkey of the University of Chicago officiating, and the benediction being pronounced by Dr. Graham Taylor, her lifelong friend. As early as ten o'clock in the morning the Court Yard was crowded with people, one or two thousand standing there all day in order to be present at the services. When the funeral began, the music for which was furnished by the Hull House Music School, every window in the Court was filled with people, there were flowers in every window and wreaths hanging below the windows, while the terrace was banked with lilacs and apple blossoms with bright-colored tulips around the edges. It was a most touching and democratic gathering. Strong men and women with children in their arms all stood weeping for the friend they had lost. The casket was covered with a pall of lilies of the valley given by the residents and they with the pall bearers sat upon the terrace.

Dr. Gilkey, in his opening sentence, spoke of the epitaph to Sir Christopher Wren in St. Paul's cathedral — "If thou seekest a monument, look about

thee", adding that if you would see Jane Addams' monuments you had only to look about you. Those who looked saw the weeping people, for Jane Addams had entered always into the life of the community, advising here and directing there, welcoming with equal cordiality and courtesy a distinguished visitor or some unfortunate who had come to ask for help. They saw the men she had made decent and self-respecting; the women whose burdens she had lifted; the youth she had guided to useful manhood and the little children to whom she had given the opportunity to play.

The people in the Court Yard lingered almost until it was dark. They could not bear to go away. The next morning she was taken to Cedarville, her childhood home, and as the hearse bearing her went through the town of Freeport a few miles from Cedarville, all the bells were tolling, and at the grave the little children formed in lines as the casket was taken between them up to her last resting place, and sang, "America, the Beautiful".

Louise de Koven Bowen.

FROM THE ADDRESS GIVEN BY DR. MAUDE ROYDEN AT THE MEMORIAL SERVICE FOR JANE ADDAMS

At the Church of St. Martin-in-the Fields,
London
June 4th, 1935

I realised then that Jane Addams was greater than any of the things she did and that she counted in the world for what she was even more than for her work. I saw her again and got to know her at a great International Conference of Women at Budapest in 1913.

That was a curious experience. Jane Addams was born of Quaker forebears and both her pacifism and her feminism were in her blood, but she had not been an active worker in the political women's movement. She had too much else on her hands. Just about that time, however, she began to be deeply interested in it and she came therefore to this Conference. She had no official position in the movement. She was not our President or even on the International Board. She was an ordinary delegate—and, although people tried very hard to get her away from her humble position on the floor of the hall and put her on the platform, and although I think, once or twice just to avoid any kind of fuss, she allowed herself to be put there, the next morning found her once more sitting among the other American delegates

on the floor of the hall. And yet everyone realised that among the whole of that conference of women from all over the world, she was the one that was known to the whole world. Others were known in their own nation, or perhaps in one or two others, but Jane Addams was a world figure. While she sat there with the other delegates, spiritually she had a place apart. When my mind goes back to that Conference I always have a feeling that Jane Addams, wherever she sat, was always the heart and soul of it; that she merited and had a place apart.

Then came the war, and all the world went mad; and Jane Addams set out on her strange pilgrimage. As the representative of a neutral country (for this was before America came into the war) she was able to travel freely where others could not go. She went from court to court in Europe, from Chancellery to Chancellery, meeting rulers of all the nations that were in the war, trying to get some sanity into the mad world. She was received—for after all she was a distinguished citizen of a great neutral country—with courtesy and perhaps even with respect. One statesman told her that she was the first person who said any sane thing at all since the war broke out. But her words of sanity fell on deaf ears, and nothing was achieved by that *via crucis*. Then she went home and soon afterwards America came into the war and if Jane Addams' journey through Europe was a *via crucis*, it was in her own nation that she found her Calvary. You may have wondered, some of you, why I used such a word as *popularity* in connection with Jane Addams at any time. I used that word advisedly, for I was in America shortly after the war, and I realised with a shock how apparently complete was the eclipse of her fame. I could not use another word than popularity when I realised how swiftly and how completely that feeling vanished.

America is not alone in that. All countries are the same. All countries disowned their Pacifists. But I think there was no one in the world who was so capable of suffering in consequence of the stand she took, as Jane Addams. How well I remember, when I spoke in America in 1922 and 1923, the silence that greeted the name of Jane Addams! The few faithful who tried to applaud only made the general silence more depressing. What she must have suffered! Most of us when we believe we are in the right, even if all the world is against us, comfort ourselves with the reflection that we *are* right; that other people

are insane or cruel or wicked: or, even if we cannot do that, there comes a time for most of us when we have suffered enough, and even the people we love cannot hurt us very much any more. We put armour on our hearts. And it was the characteristic of Jane Addams that she could not put on armour—not even defensive armour. This is the very soul of peacemaking, when a person's very heart is not defended, and in this sense Jane Addams was the most completely defenceless person in the world. She got no satisfaction out of the thought that she was in the right, because she did not think about herself at all. She was defenceless in the profound sense in which Christ was defenceless. When Jesus Christ opened his arms to all mankind, he left his heart undefended against the spear thrust of man's anger and impatience, and in the same spirit Jane Addams, opening her arms to the suffering of the world, left herself undefended.

And so she was the very soul of peace, and those who like ourselves try to tread in her footsteps, those who dedicate themselves to her great cause, will always live more bravely and love more deeply and suffer more joyfully and hope more magnanimously because Jane Addams lived. Her cause is not yet won, but she has shown us how to win it. No one will dare to associate failure with a life that justifies itself; no one will dare to doubt, any more than she doubted, the ultimate victory of those things for which she strove.

JANE ADDAMS AS AN INDUSTRIAL ARBITRATOR

At the recent celebration in honour of the 20th anniversary of the founding of the W. I. L. and of Jane Addams' 75th year, Sidney Hillman, the well known leader of the great Amalgamated Cloth Workers Association, said: "40,000 workers in the city of Chicago went on strike against intolerable labour conditions. Through her untiring efforts and sympathetic understanding an agreement was reached between the largest firm in the industry and its thousands of employees. The agreement we entered into in 1910, through the efforts of Miss Addams, has not only maintained peaceful and constructive industrial relations but it laid a foundation for industrial peace and cooperation for over a hundred thousand workers in that industry. We are now engaged to establish constructive industrial relations on a national scale."

JANE ADDAMS 1860-1935

Avec Jane Addams, dont nous déplorons la mort, disparaît une figure de femme dont l'individualité remarquable fut aussi l'expression d'une époque.

Née au temps de la guerre de Sécession, elle grandit alors qu'autour d'elle s'éveillait la conscience sociale moderne. Elle subit profondément l'influence de Tolstoï et des apôtres anglais des réformes sociales, particulièrement de ceux qui fondèrent en Angleterre le premier « settlement »: Toynbee Hall. Elle-même fonda le premier « settlement » des Etats-Unis: Hull House, à Chicago. Cette ancienne demeure bourgeoise, devenue par suite des changements apportés dans la ville une agglomération de taudis surpeuplés, fut transformée par Jane Addams en un centre d'enquêtes scientifiques sur les conditions sociales, une source de rayonnement culturel et moral, dans la vaste cité chaotique, et un lieu de rencontre et de contacts entre les différentes classes et nationalités, surtout parmi les immigrants, instruits ou illettrés. Son courage et sa foi en un idéal de libéralisme et d'humanité étaient sans bornes. Quand, après les émeutes de Haymarket, la ville était encore bouleversée de haine et de peur des anarchistes, Jane Addams permit à des meetings anarchistes de se tenir à Hull House, convaincue qu'un mouvement est d'autant plus dangereux qu'on le force à devenir souterrain. La même foi en la liberté et la démocratie fit d'elle une des premières et des plus ardentes combattantes en faveur du suffrage des femmes.

Elle se mêlait activement aux mouvements politiques, et parce qu'elle lutta contre la corruption, elle fut en butte à une campagne de diffamation dans la presse. Elle montra plus d'une fois comment elle comprenait et mettait en pratique ses devoirs de citoyenne, et elle travailla avec Roosevelt à la formation d'un « troisième parti » basé sur la réforme sociale.

Quand la guerre éclata, elle défendit la paix alors que cette cause était la plus impopulaire. En mai 1915, avec quelques 50 autres Américaines, elle traversa l'Océan semé de mines pour aller assister au Congrès International des Femmes pour la Paix à La Haye. Il en résulta la création de la Ligue Internationale de Femmes pour la Paix et la Liberté, dont elle devint et resta présidente (ou présidente d'honneur) jusqu'à sa mort.

Les attaques dont elle fut alors l'objet nous paraissent aujourd'hui presque incompréhensibles. Mais qui, à cette époque, aurait pu prévoir que le Comité Nobel lui décernerait en 1931 le Prix de la Paix!

On a dit que la réputation d'écrivain de Jane Addams aurait été bien plus grande si l'importance de son travail social ne l'avait pas éclipsée. Quoi qu'il en soit, son livre: « *Vingt ans à Hull House* », édité et réédité, traduit en plusieurs langues, sert, sous forme abrégée, de manuel de lecture dans des écoles d'Amérique. Du point de vue littéraire, son meilleur ouvrage est peut-être « *L'esprit de la jeunesse et les rues de la ville* ». Mais l'œuvre la plus intéressante, pour nous autres pacifistes au moins, est « *Le Pain et la Paix en temps de guerre* », parue en 1922, alors que la surexcitation causée par la guerre et existant encore empêcha le grand public de goûter comme il aurait dû cette claire et profonde analyse du dilemme des pacifistes à cette époque, et de la solution qu'y apportait le génie propre de Jane Addams: le secours aux enfants des pays affamés.

Depuis son enfance, Jane Addams ne cessa de souffrir d'une santé précaire, mais la force morale qui était en elle surmontait les obstacles matériels, et elle restait infatigable à côté de ses collègues les plus énergiques et les plus robustes.

Et maintenant, à 74 ans, ce cœur aimant et généreux a cessé de battre. C'est aux jeunes qu'il appartient de poursuivre, sous des formes adaptées aux temps nouveaux, la tâche de toute sa vie, la lutte pour la liberté, la paix et la coopération fraternelle des peuples.

Hélas! ce que nul ne pourra nous rendre, c'est le charme indicible de sa personnalité, simple et subtile à la fois, dont l'irrésistible puissance venait s'ajouter à ses dons intellectuels et à son étonnante faculté d'organisation. Large sympathie, dégagée de tout vain sentimentalisme, sérénité souriante, sachant apprécier la vie, modestie, courage tranquille, humour et solide bon sens, tout cela se mêlait harmonieusement en cet être d'élite dont l'existence même donne à ceux qui l'ont connue une raison d'espérer en l'humanité.

MESSAGE DE ROMAIN ROLLAND

Absent depuis quelques semaines, je viens seulement d'apprendre la mort de Miss Jane Addams. Je tiens à vous exprimer la profonde tristesse que j'en ressens. Je n'avais rencontré qu'une seule fois, à Paris, cette femme éminente, mais j'avais gardé l'impression durable de cette forte et sereine personnalité. J'avais pour elle une respectueuse sympathie. Aussi, je sens le besoin de me joindre, en pensée, à ceux qui, comme vous, ont eu le privilège d'être ses amies, et de prendre part à leur deuil.

JANE ADDAMS ALS TRÄGERIN DES FRIEDENSGEDANKENS

Anfangs Mai feierte die amerikanische Sektion der Internationalen Frauenliga für Frieden und Freiheit in Washington das zwanzigjährige Bestehen dieser Frauen-Friedensorganisation und gestaltete die Feier zugleich zu einer Dankeskundgebung für Jane Addams. Niemand von uns ahnte damals, dass dies die letzte Gelegenheit sei, Jane Addams etwas von dem auszusprechen, was an Dankbarkeit, Bewunderung und Verehrung in unsern Herzen für sie lebte. Nun sind wir doppelt froh, dass uns diese Gelegenheit noch geboten wurde, obgleich wir wissen, dass sie solcher Dankesäusserungen nicht bedurfte. Sie war bei aller Zartheit des Empfindens, bei aller persönlich freundschaftlichen Einstellung auch zum bescheidensten Mitarbeiter ein Mensch, der sich für die Sache, für die er arbeitet und kämpft, so sehr mit seiner ganzen Person einsetzt, dass er über der Sache die eigene Person vergisst und darum auch ohne Anerkennung, ja auch unter Verkenning und Verleumdung, seinen Weg weiterschreitet.

Verkenning und Verleumdung hatte sie schon infolge ihres Eintretens für soziale Gerechtigkeit und politische Freiheit erfahren; aber deswegen war sie doch „Amerikas grösste Bürgerin“. Als sie dann aber 1915 die Einladung zu der Frauen-Friedenskonferenz im Haag (Ende April und Anfang Mai 1915) mitunterzeichnete und diese Konferenz auch präsiidierte, und als sie trotz dem Eintritt der Vereinigten Staaten in den Krieg ihre Zugehörigkeit zu der an der Haager Konferenz gegründeten Frauen-Friedensorganisation nicht aufgab, wurden doch manche von denen an ihr irre, die sie als Sozialarbeiterin und Sozialpolitikerin ausserordentlich geschätzt hatten. Ihr Auftreten gegen Misstände und Ungerechtigkeiten im Innern des Landes liess sich noch mit dem Begriff der treuen Bürgerin verbinden; ja, es mochte aus der tiefen Liebe zu ihrem Volke hervorgehen; aber in der Zeit, wo das eigene Land Krieg führte, den Krieg verurteilen, das hiess, sich in der Zeit der Not von der Politik seines Landes lossagen und kam in den Augen vieler dem Vaterlandsverrat sehr nahe.

Und diejenigen, die die Einstellung von Jane Addams zu Krieg und Frieden sehr wichtig nahmen, hatten durchaus Recht. Dass eine Frau von dem Ansehen und der Bedeutung von Jane Addams sich zu den Frauen im Haag gesellte, dass sie die Tagungen leitete, dass sie enie der Frauendeputationen anführte,

die von der Frauenkonferenz im Haag an die Regierungen der kriegführenden und neutralen Länder Europas gesandt wurden, das gab schon nach aussen hin der ganzen Veranstaltung ein gewisses Gewicht. Von noch viel höherem Wert aber war ihre Gegenwart überhaupt an der Tagung und an der sich daran anschliessenden Friedensmission. Ihre ganze Persönlichkeit war eine Verkörperung dessen, was die Beschlüsse der Haager Frauenkonferenz forderten und was die Frauendeputationen gegenüber den Staatsmännern, die sie aufsuchten, vertraten: *Brüderlichkeit, Gerechtigkeit, Versöhnlichkeit, Menschlichkeit*. Und dies alles war verbunden mit einem durchaus nüchternen, klaren Verstand, mit gründlichen Kenntnissen auf verschiedenen Wissensgebieten, mit einem aus Reisen und aus dem persönlichen Verkehr mit Angehörigen beinahe aller Nationen geschöpften Schatz von Erfahrungen über die Denkweise, die Geschichte, die Wesensart und die Probleme der verschiedenen Völker. So wie sie im Hull House allen Nationalitäten die Tore geöffnet hatte, für alle da war, allen mit mütterlicher Liebe die Daseinsbedingungen zu erleichtern suchte, so war sie jetzt die gütige mütterliche Frau, die nicht mit Zorn oder Verachtung, sondern in ruhig-klarer Auseinandersetzung den Grossen dieser Welt ihre Hilfe, die Hilfe der Frauen, anbot beim Suchen von Auswegen aus dem blutigen Chaos, in das sie die Menschheit hatten hineingleiten lassen. Dabei hatte sie trotz aller echten Bescheidenheit, einem Wesenszug, der ihr ganz besonders eignete, das sichere Auftreten des Menschen, der im Bewusstsein der Grösse seines Auftrages sich auch vor dem Mächtigsten nicht klein vorkommt, — wie sie, umgekehrt, auch den einfachsten Menschen mit der Ehrfurcht dessen behandelte, der im Nebenmenschen die selbständige Persönlichkeit achtet.

In diesem Geist der Achtung und Ehrfurcht vor der Denkweise des Andern leitete sie auch die Internationale Frauenliga für Frieden und Freiheit, die am Zürcher Kongress 1919 aus der Frauenorganisation für den dauernden Frieden hervorging, und deren Präsidentin und Ehrenpräsidentin sie von 1919 bis zu ihrem Lebensende blieb. Die Kongresse von Wien (1921), Washington (1924), Dublin (1926), Prag (1929) fanden unter ihrem persönlichen Präsidium statt: für Grenoble (1932) und den zweiten Zürcher Kongress (1934) reichten ihre körperlichen Kräfte nicht mehr; die Meerreisen erschöpften sie jeweilen sehr, und ihr Herz hatte keine grosse Widerstandskraft mehr. Aber, wenn sie auch

nicht persönlich gegenwärtig war, so war sie doch der Geist, der über den Wassern schwebte, der Stern, an dem man sich orientierte. Es war wohl kaum jemand da, der die Kraft ihrer Persönlichkeit nicht anerkannt und sich vor der überlegenen Güte ihres Urteils nicht gerne gebeugt hätte. Es lag ihr nicht am Herrschen; sie war eine Führerin im besten Sinne des Wortes. Man war sicher, bei ihr nicht vorgefasste Meinungen anzutreffen, sondern den ernstesten Willen, Gründe und Gegenstände gewissenhaft zu prüfen und aus dem Für und Wider womöglich die Synthese herauszuarbeiten, die der gemeinsamen Sache am besten diene.

Als sie 1931 den Nobel-Friedenspreis erhielt, übergab sie den grössten Teil davon der Liga, und es war ihr mit dieser Spende nicht nur darum zu tun, der Liga eine finanzielle Hilfe zu leisten, sondern sie wollte damit auch einen Teil der ihr zugedachten Ehrung auf die Liga übertragen.

Was der Tod dieser mit den reichsten Gaben des Herzens und des Verstandes ausgestatteten Frau für die Liga bedeutet, ist nicht auszusprechen. Aber, dass sie einmal da war und der Frauenfriedensarbeit, der Friedensarbeit überhaupt, ihren Stempel aufgedrückt hat, dass sie die Verbindung von Frieden und Freiheit in ihrem Wesen und in ihrem ganzen Kampfe gegen Krieg und Kriegsgeist verwirklicht hat, war und bleibt ein kostbares Geschenk des Schicksals. Ob wir dieses Geschenkes würdig waren, wird sich zeigen in der Art, wie wir das Werk, das sie begonnen hat, weiterführen.

Clara Ragaz-Nadig.

(«Schweizer Frauenblatt» 31. Mai, 1935.)

AUS EINEM BRIEF EINER DEUTSCHEN MITARBEITERIN

«... Sie besass die Treue zu sich selbst, den Mut und die Selbstverständlichkeit, das zu leben, was in ihr war. Und das, was in ihr war und das sie lebte, fiel zusammen mit dem, was die Welt liebt und die Menschen so bitter nötig haben...»

A SKETCH OF JANE ADDAMS' WORK FOR PEACE

Already in 1907 Miss Addams wrote her book on "Newer Ideals of Peace". Then, as later, her conception of peace was highly realistic—personal and social as much as political.

She was deeply interested in the pre-war efforts toward international arbitration and pleased that President Theodore Roosevelt was the first to submit a case to the World Court of Conciliation and Arbitration, established at The

Hague in 1913. At a great peace convention called at that time in New York she spoke on behalf of that practical internationalism of friendly living together, regardless of all barriers, which was at once the creed and the practice of Hull House.

In 1914 came the war. She speaks of "that basic sense of desolation, of suicide, of anachronism" which it brought. She at once became a leader in the peace movement, and quite especially in the international peace movement of women. In January 1915 she and Mrs. Carrie Chapman Catt called together in Washington a peace convention with a far-reaching programme. In collaboration with Rosika Schwimmer and Mrs. Pethick-Lawrence, the Women's Peace Party was founded, with herself as Chairman.

Some three months later she, with other American delegates, attended the International Congress of Women at The Hague, undeterred by the bitter gibe of her friend Theodore Roosevelt that the undertaking was even more base than silly, by the dangers of the mine-fields of the British Channel or the efforts of British authorities to prevent the meeting. Her presiding over the Congress was a beautiful thing to watch and her subsequent visits with Dr. Aletta Jacobs and others to leading statesmen of both neutral and belligerent countries to present to them the Congress proposal for continuous mediation by neutral governments was one of the most curious and touching episodes of the war. The history of it is told in full in "Women at The Hague".

She returned to report to President Wilson the support that she had found for the plan, but he refused it. Nevertheless, she believed to the end—as many others believe—that had he taken it up the war might have ended sooner and in a better peace.

The Hague Congress set up a skeleton organisation under the name of International Committee of Women for Permanent Peace, with Jane Addams as Chairman. It was decided to hold a second congress when negotiations for peace should begin.

In 1915 and later Jane Addams came into touch with European peace leaders and peace movements; notably, the Organisation Centrale pour une Paix Durable in Holland, the Society for International Friendship through the Churches, the English League for Democratic Control, the Fellowship of Reconciliation—which also started in England—and especially the International Service of the Society of Friends, during and after the war.

On her return from Europe there followed a period of very real martyrdom. A remark in a public lecture was seized upon and twisted and she was overwhelmed both in the press and in letters with an avalanche of reproach and abuse.

Later in 1915 came the Ford Peace Ship with its slogan "Get the Boys out of the Trenches by Christmas". She agreed to go and was about to sail when her life was endangered by a sudden hemorrhage which entailed months of serious illness. It is untrue that she failed to go for any other reason than this, much as she was out of sympathy with some of the methods.

Of her work with the Union against Militarism and the Emergency Peace Federation and in other connections—notably the presentation in different university towns of Euripides' tragedy *The Trojan Women*—I cannot say much from first-hand knowledge, but anyone who reads her own account of this period in her books, "Peace and Bread in Time of War", or "The Second Twenty Years at Hull House" can feel not only the painful and fruitful travail of her mind but her deep understanding of the problems of those dreadful times.

In these pages she describes the release which she found both on the side of philosophy and of action. She was occupied with the idea of an entirely different basis of human, and not least of international relations, expressed in mutual help in supplying the bread upon which life depends. She threw herself into the work of bringing food into the famine-stricken areas, feeling that here was the primal and fundamental significance of the life of woman—provision for the wants of her household.

A deep vein of mysticism in her feeling in regard to the growing of grain and the distribution of food comes out clearly in her "Peace and Bread". She would have liked to see the League of Nations have a practical responsibility in this field and asks: "Did women in failing to insist upon their own rôle deprive a great experiment in international relationships of the fresh human motive power which was so sorely needed and was the League of Nations, unable to utilise these humanitarian motives, inevitably thrown back upon the old political ones?"

In 1919 the so-long deferred second congress which was to continue the work begun at The Hague was called together for May 12. On her way to attend it Jane Addams stopped in Paris where the Peace Conference was working out both the Versailles and other peace treaties, and the Covenant of the League

of Nations. She brought a copy of this still unpublished Covenant with her to Zurich and there it had its first critical public discussion. The Congress was a triumphant success. Miss Addams quotes an American journalist as saying, "The will toward peace and international neighbourliness, so often trampled under since the war, became alive again in that hall. The air was the old free air and the spirit lifted and expressed itself."

The original provisional organisation now took permanent form under the new name of Women's International League for Peace and Freedom. Of this Jane Addams served as president, active or honorary, as long as she lived. As long as her health permitted she presided at its various congresses—Vienna, 1921; The Hague, 1922; Washington, 1924; Dublin, 1926; Prague, 1929.

In the United States she constantly took part in the meetings, public and private, of the U. S. Section. I remember with special interest a discussion in 1933 at a private meeting where many sorts of people—labour leaders, leftwing extremists, Quakers and others—debated the problem of sanctions.

In 1931 the Nobel Peace prize was awarded to her jointly with President Butler of Columbia University. In 1934 she proposed the name of Carl von Ossietzky as candidate for the 1935 award.

In May of this year, less than three weeks before her death, she was the centre of a great celebration in Washington in which members of the Roosevelt Administration took part in honouring her and the twenty years' work for peace of the organisation with which she had always identified herself and which she so loved.

Her relation to her friends and colleagues, drawn together from so many countries to this work in common, was one of deep affection and confidence. Her Hull House experience had enriched her understanding of and liking for people of the most differing temperaments and origins and her power of making herself understood by them. In how many countries in the world will there be those who will miss her personally!

Jane Addams' concern for peace was not something that began when the War forced the issue. It was nothing accidental or external. It had nothing to do with compromise or what people mean by "peace at any price". It was a state of mind, a method of dealing with contentious problems of all sorts. It was a deep part of herself, at once her philosophy and her life.

Emily Greene Balch.

EXTRACTS FROM ARTICLES ON JANE ADDAMS THAT HAVE APPEARED SINCE HER DEATH

The mistaken purpose has been to establish a traditional figure of the St. Francis sort—the figure of a woman who surrendered comfort, ease, all the amenities of life to lose herself in the poverty of Chicago's needy, and to share her crusts as she passed from tenement door to tenement door. The very idea requires a complete misconception of Miss Addams' outlook on life. She had no interest in descending to the poverty level. Her interest was in lifting the level all about her to new heights. For that reason, Hull House under her hand was always a place in which beauty was served, and the emphasis was on the maximum of enjoyment to be extracted from the widest possible spread of human interests and activities. There is a sense in which Miss Addams' career filled a complete era, as she herself recognized. The social settlement movement, opening forty years ago, served to awaken the nation's conscience to the desperate plight of the underprivileged in our cities, and to give an immediate outlet for the philanthropic impulses thus aroused. But the reactionary forces which opposed the founding of Hull House, and others of the early social settlements, were right in their perception that the movement would not for long be content merely to do ambulance work for the victims of an unjust social order. Social work today is at a fork in the roads; it must decide whether it is to remain behind in the area of caring for the victimized or whether it is to press ahead into the dangerous areas of conflict where the struggle must be pressed to bring to pass an order of society with fewer victims. Miss Addams, for all her love of Hull house and her belief in it, had already passed that fork. She was among those who were intent on gaining a social system so intelligently and justly designed that there would be no victims.

("The Christian Century", June 5, 1935.)

Miss Addams proved by active work many of the theories later advanced by scientists who never went nearer the slums than the Public Library. She proved the common humanity of us all—rich, poor, honest and crooked—and the healing effect of better living conditions. She was never afraid of giving outlets to healthy human vitality—it was better to talk things out, at a table, than to suppress views and engage in fisticuffs and threats to ruin society.

In Jane Addams' life action came first; then the case could be talked about. She became garbage inspector in the Nineteenth Ward because she couldn't stand the stinks, and after her example others agreed that things could be cleaned up. She took care of babies of immigrant mothers when there was no nurse at hand. She could overlook trivial slights because her eye was on the great goal.

Jane Addams was too individualistic to become a radical arguing for a collective society. Her collectivism envisaged every individual doing his utmost. Her idea of solving a social issue was to examine it in the concrete. Her faith in humanity was so great that she was willing to work with it under any conditions rather than to despair of the present in the hope of a millennium in which everybody would become proficient by edict. She was one of the greatest Americans who ever lived.

(*Harry Hansen* in the "N. Y. World.")

She advocated the recognition of the Soviet Union because it was "the largest piece of conscious social laboratory experiment that history records". After the Armistice she and Doctor Alice Hamilton were among the first to carry aid to starving Germany. Perhaps the most trying task of Miss Addams' whole life was explaining to the delegates of the Women's International League from foreign countries who came to Washington in 1924 the violent discourtesy with which they were received by ladies whose ancestors had fought in American wars, and by gentlemen of the United States army.

In a career that challenged the bitter partisanship of private property and exclusive nationalism, Miss Addams' success came from her wide intellectual horizon and from her temperamental tolerance. In the post-war hysteria, she remarks, "We used to remind ourselves that when the first biological discoveries were published, they were regarded as indecencies—when the first anthropological discoveries were made, the statements were regarded as blasphemy—when the first efforts were made to open better international relationships between widely separated people, it was perhaps quite natural that such efforts should be regarded as treason". Again she wrote "that if the activities of Hull House were ever misunderstood it would be either because there was not time to explain fully or because our motives had become mixed."

(From the "New Republic", June 5, 1935.)

No one will ever be able to put into words the whole long record of the goodness of Jane Addams. All the world knows that she made of Hull House a citadel of compassion where the dispossessed and the bewildered, the friendless and the forgotten have gone for refuge and refreshment and revival.

Yet if that were all her life has meant, Jane Addams would only stand first in a large company of men and women who in every land and under all conditions are persistently kind to their fellow beings. It is not all. There is something else, which was visible in the beauty of her countenance, was audible in her unaffected voice, is in the style of her writings, and was the special element in her influence. It was the quality within her which made it possible for her to descend into the pits of squalor and meanness and cruelty and evil, and yet never to lose, in fact always to hold clearly, the distinctions that are precious to a maturely civilized being. She had compassion without condescension. She had pity without retreat into vulgarity. She had infinite sympathy for common things without forgetfulness of those that are uncommon.

That, I think, is why those who have known her say that she was not only good but great. For this blend of sympathy with distinction, of common humanity with a noble style is recognizable by those who have eyes to see it as the occasional but authentic issue of the mystic promise of the American democracy. It is the quality which reached its highest expression in Lincoln, when, out of the rudeness of his background and amidst the turmoil of his times, he spoke in accents so pure that his words ring true enduringly. This is the ultimate vindication of the democratic faith, not that men can be brought to a common level, but that without pomp or pride or power or privilege, every man might and some men will achieve again and again the highest possibilities of the human spirit.

It is to renew men's faith, so hard to hold, so easy to lose, that saints are born as witnesses and as examples. Jane Addams was a witness to the ancient American faith that a democracy can be noble, and that serenity and pity and understanding, not merely force and ambition and wilfulness, can pervade the spirit of a strong and of a proud people.

Walter Lippman.

"No wonder that it was said of her 'She is a great statesman without a portfolio'."

PERSONAL TRIBUTES

What was the special quality that brought us to our feet when she came into a room? It wasn't her faculty of organisation though she was a fine organiser. It wasn't the accuracy of her statistics, though she believed in facts, sought them patiently "beneath dogmatism and enthusiasm", and knew how to use them. It wasn't her case-work technique, for she transcended the techniques we labour to perfect. It wasn't her ability to raise money for social work, though she was a rare money-raiser. Was it her vision, her sincerity, her "inner sight", her way of seeing things whole, rather than in parts, her simplicity and her quiet courage? There is no one word to sum these up. Few of us can combine them in one personality. But if, as social workers in this city that she loved, we can keep these qualities alive in our work, we shall continue to build Jane Addams' monument in Chicago.

Perhaps it will comfort us to remember that Jane Addams believed in youth, and change and growth. She would have been the last person to say that hope is gone when an age is ended or a great leader has left us. She would smile at such a suggestion with her infinite patience, touched with humour which could be salty, and say, perhaps, "Don't be absurd". For as most of us know, she could dismiss the irrelevant as abruptly as she could express the eternal verities with beauty and dignity.

(From Letter of the Council of Social Agencies of Chicago.)

Miss Addams had great beauty. Who could look at that mobile, sensitive face, without seeing there the sorrows of the world and the love which alone can master those sorrows? To me, as to countless others, she was in herself the answer to the doubts that beset us — doubts of a human will to achieve worthy ends — doubts of destiny. For she touched life in its most difficult aspects, never stepping aside, always going to the bottom. There was nothing apart in her. Most people — even great people — save something for themselves — some retreat, some private corner, some place apart. Much to the embarrassment of her visiting friends, she would give up to them even her own rooms at Hull House. And this was typical of her interior life which was in a sense the place where all could go — a public place open for all the world. This distinction of public and private did not seem to exist for her.

WORDS WITH WHICH JANE ADDAMS CLOSED THE INTERNATIONAL RADIO PROGRAMME OF MAY 3, 1935

The Women's International League joins a long procession of those who have endeavored for hundreds of years to substitute law for war, political processes for brute force, and we are grateful to our friends from various parts of the world who recognize at least our sincerity in this long effort.

BIBLIOGRAPHICAL NOTE

Besides innumerable articles and addresses and chapters contributed to collections of essays, Jane Addams wrote the following books: *Democracy and Social Ethics* (1902); *Newer Ideals of Peace* (1907); *Twenty Years at Hull House* (1910); *The Spirit of Youth and the City Streets* (1910); *The Long Road of Woman's Memory* (1916); *Women at the Hague* (with Alice Hamilton and E. G. Balch) (1916); *A New Conscience and an Ancient Evil* — on prostitution (1917); *Bread and Peace in Time of War* (1922); *The Second Twenty Years at Hull House* (1930); *The Excellent Becomes the Permanent* (a collection of memorials of friends).

She also contributed to *Philanthropy and Social Progress* (1892); *Hull House Maps and Papers* (1895); *Religion and Social Action* (1913); *Why Wars Must Cease* (1935). The *Second Twenty Years at Hull House* contains a chapter *Efforts for Peace During Five Years of War*. An article on *Exaggerated Nationalism and International Comity* appeared in the *Survey* (N. Y.) for April 1934.

In the above list (which is not quite complete) writings dealing specially with peace are starred.

The W. I. L. P. F. library in Geneva will lend books from this list so far as available, postage both ways should be paid. Those in heavy type are in the library.

*** She had indeed close personal friends, but she drew them out into the great spaces where she was so much at home. Her friendships were constantly going forward and outward.

Miss Addams loved children. Before them lies the unknown. In seeing her with children one instinctively felt the poignancy of her hope for a different world, built on greater generosity and justice than the life of today. For that better world Miss Addams lived day by day, with penetrating insight, with great practical wisdom and with undying hope.

Mary K. Simkhovitch.

TO CONTINUE JANE ADDAMS' WORK

Miss Addams has always advised us not to pursue negative methods; we must think out a better way than the military one and work for it, for only by working for better things can we succeed. The International office at Geneva was very dear to the heart of Jane Addams. Insofar as her spirit has inspired us, we must work to support that office and carry on its mission to spread peace and love over the unhappy and discordant peoples of the world. Her beautiful spirit has led us by its light of wisdom. Now that she is gone, it is for us to consecrate ourselves to be worthy of her leadership and to continue the work so nobly begun by Jane Addams.

(From Radio address by *Katherine Devereux Blake*.)

JANE ADDAMS INTERNATIONAL PEACE FUND

Friends and colleagues of Jane Addams are invited to contribute to this fund to continue and strengthen the work of the organisation to which she gave herself during twenty years and for which she had a sense of personal affection. Checks or postal orders payable to the Women's International League for Peace and Freedom should be sent to Case Postale 286, Rive 3, Geneva.

EDITOR'S NOTE

The brief statement underneath the picture on the first page was drawn up by Helena M. Swanwick, for long Chairman of the British Section of the W. I. L. P. F., and was formally adopted by its Executive Committee on the occasion of the death of our friend and leader.

The drawing is a recent likeness of Jane Addams, by the American artist Violet Oakley, whose best known work, the frescoes illustrating the life of William Penn in the Pennsylvania Capitol, are in themselves a celebration of the state-building quality of the will-to-peace.

If ordered at once, copies of this drawing, printed on glazed paper, can be supplied, not folded, post paid, at the following rates in Swiss francs: per hundred 10.00, singly 0.20; copies of this Memorial Pax: per hundred 15.00, singly 0.30.

Multigraphed copies have been made of the chief messages of sympathy received at the Geneva office: also a list of the main data of Jane Addams' life for use in preparing accounts of her life and writings. These can be supplied at the same price as the Memorial Issue of *Pax*.