

LOCAL OPTION IN SCOTLAND.

THE
WOMAN'S LEADER
AND
THE COMMON CAUSE

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NOTES AND NEWS

Bonar Law.

It is with profound regret that we hear of the death of Mr. Bonar Law. He was a peculiarly honest and unpretentious statesman, balanced in his judgment, and full of human wisdom. Consistently a good friend not only of Women's Suffrage but also of many other of the causes for which this paper stands, it was largely owing to his approval of the principle of an equal moral standard in marriage that the Matrimonial Clauses Act received such a warm welcome this summer. Personally, he was loved better, perhaps, than any man in public life—as well by his political enemies as by his political friends. Those who worked with him had for some time past faced up to the inevitably approaching end. To the outside public it brings with it a sharp consciousness of almost personal sadness.

Plymouth Conference : Widows' Pensions and Education.

We would like to congratulate both Lady Selborne and Lady Astor on the resolutions moved by them at the National Unionist Association last week. Lady Selborne's resolution—"That as soon as the financial condition of this country permits it is desirable to grant pensions to widows left with young children"—was not only carried, but was amended so as to delete the proviso "as soon as the financial condition of the country permits", which, of course, would have weakened the force of the original resolution. We are delighted that the need for this reform, which has for so long been ardently desired by many women's organizations and others, and by the Labour Party, has now been accepted by the party in power. This brings its achievement definitely nearer.

Lady Astor moved the following resolution, and supported it in a brilliant speech: "In view of the disastrous effects of unemployment on juveniles; of the overcrowding of the labour market; and of the desirability of promoting the efficiency of the future generation, this Conference urges the Government to consider the gradual raising of the school-leaving age to sixteen years."

Unfortunately there were delegates present, even women delegates, who were still of the opinion that child labour was

a great asset to industry, and that it is necessary for the industrial population to be broken into work young, and Lady Astor's resolution was lost. We feel sure that she will move it again next year and, we hope, with greater success.

Domestic Service Report.—Ministry of Labour.

The Report of the Committee appointed to inquire into the present condition as to the supply of Female Domestic Servants, which was published on Monday, was a tribute to the careful work of the Committee, and especially of its able Chairman, Mrs. E. M. Wood. Our readers will remember the outcry raised by certain of our contemporaries when the Committee was receiving evidence. It is true enough that much of the evidence given was of a somewhat extreme character. In the Report, however, such wild suggestions or unfounded allegations have been put in their proper perspective, and the recommendations are sound, balanced, and form an admirable summary of what many of those interested in improving both the conditions of Domestic Service and the supply of Domestic Labour have long united in demanding.

The insistence upon training, on improved standards of efficiency, and on recognized conditions of employment, including adequate time for recreation, is essential. We are particularly glad that the need for Women Domestic Workers, who have attained the statutory age, to be entitled to the Parliamentary vote on the same residential qualifications as men is included among the recommendations; at present the difference of status between men and women domestic servants in this respect is marked. In order to enfranchise the majority of women domestic servants, it will, however, be necessary to extend the franchise to women at the same age as men.

In view of the almost universal outcry on the part of those unfamiliar with the administration of unemployment insurance, it is useful to have it specifically stated in the report that the payment of the unemployment benefit to women has very little to do with the shortage of domestic workers, and that most of the charges made as to the abuse of the benefit were unfounded. We include in another column fuller comments on the report.

Health of the School Child.

Sir George Newman's Annual Report for 1922 to the Board of Education on "The Health of the School Child" will, it is anticipated, be published (price 1s. 6d.) towards the end of next week, and will contain a very full review of the ever-widening sphere of the School Medical Service, which is so profoundly altering the life and health of schoolchildren. Special chapters are devoted to the findings of medical inspection, medical research work in the school, medical treatment, the school clinic, methods of dealing with the abnormal child, physical training, juvenile employment, and lastly orthopaedics and the child, which has been considered in detail.

The National Milk Conference.

This Conference, which is to be held in the Guildhall, will be followed with interest by the women of the country. Lord Astor and Lord Dawson of Penn will preside, and scientific as well as financial and commercial experts of the milk trade will be dealt with. The charge has been made against the public that it will not support the milk trade in its effort to provide pure milk; this important Conference should throw light on the many matters which affect the plentiful and cheap supply of milk to the public. It will take place on 21st November.

London Society for Women's Service.

The London Society for Women's Service is holding a series of weekly conferences from 4.30 to 7 p.m. at Wellington House, Buckingham Gate, Westminster. These conferences or at homes, known as the Women's Service Tuesdays, are based on a new method as, in addition to speeches and lectures by experts on set subjects announced beforehand, there is to be also a speech and discussion on the "Topic of the Week," namely on any news or comments appearing in the Press of the previous seven days bearing on the economic position of women, both married and single.

THE LISTENING PUBLIC.

Seldom has a political speech evoked a more pronounced and wide response from the public opinion of a nation than the speech made by General Smuts to the South African Luncheon Club a fortnight ago. This was no doubt partly due to the fact that it was an extraordinarily fine speech—fine beyond the common run of political utterances, and hardly measurable by their standards. But it was partly due to the fact that General Smuts spoke not merely to the gentlemen who sat round his table, not merely to that minority of citizens who take the trouble to read political speeches in the certain knowledge that an unmentionably high percentage of them will be dull, but to all the wireless receivers in the country, into whose ears the words of General Smuts trickled and soaked, with less effort on their part than is required to follow the letterpress of a cinema film. Straight into their ears it went, unsifted and uncriticized by the minions of Lords Rothermere and Beaverbrook. And if our readers require some imaginative stimulus to comprehend the size of this "listening-in" public, we suggest that they may occupy their next railway journey through the suburbs of London by observing, mile after mile, the rapidly thickening forest of wireless masts which adorns the rooftops of that wilderness of little streets which surrounds our Metropolis. It was a big public, and in all probability a fairly unpolitical public, that General Smuts addressed from his place at a luncheon table a fortnight ago.

But, curiously enough, Mr. Baldwin was refused access to this same public last week, when he made his eagerly expected declaration of policy at Plymouth; and since that great refusal discussion has been hot on its pros and cons. It was not the fault of the British Broadcasting Co. They, it appears, were anxious to broadcast the Premier's speech as "an event of national importance," on the ground that "he was speaking to the nation and not to a party." The refusal was due to the Postmaster-General's veto on the broadcasting of party speeches. In the case of General Smuts, it was explained, the occasion was social and not political. On this principle the B.B.C. will be permitted to broadcast the Premier's forthcoming speech at the Lord Mayor's banquet, also his Armistice Day speech in Trafalgar Square.

Now, at first blush we were inclined to deprecate the Postmaster-General's decision in the matter, both on the ground that it was wrong in principle to block up any channel of communication between the Prime Minister and the people, and on

Further particulars with regard to this interesting series of conferences will be found in the N.U.S.E.C. Notes.

"Love, Honour and Obey."

We understand that the vexed question of the Marriage Service will be discussed at the National Assembly of the Church of England on 14th November, and that further attacks will be made on the oath of obedience which the present liturgy imposes upon the bride. Our profound sympathy is with the attackers. There are some among us, good feminists many of them, who are left quite cold by this particular symptom of male dominance. After all, it is agreed, most people pay very little attention to the words spoken as part of a time-honoured and largely symbolical liturgy, and to those who object strongly there remains the alternative of a civil marriage. We, however, are not left cold by the matter. It is precisely those people who attach most meaning to the verbal content of oaths sworn before an altar who could least easily find refuge in a purely civil ceremony. And since the whole question of Prayer Book revision is under consideration, we consider that the time is most opportune for active revolt against this particular grievance. For this reason we have opened our columns to a discussion of the problem. In our "Burning Question" this week Mrs. Paget argues the case against retention of the "obey" clause and Mrs. Boustead defends its existence. Finally, we would like to call the attention of our readers to a meeting at Central Hall, Westminster, on the subject, on 12th November, organized by the National Union of Societies for Equal Citizenship, at which Miss Maude Royden, Lady Selborne, and Lady Barrett will be the speakers.

ERRATA.—In our paragraph on the *Woman's Year Book* last week "Woman Citizens Year Book" should read "Woman's Year Book" and "Women's Publishing Company" should read "Women Publishers, Ltd." Although the Year Book will be on sale at the Headquarters of the N.U.S.E.C., 15 Dean's Yard, S.W., and at the publishers, 170 Strand, W.C., on 9th November, it will not be on sale at the shops until the 15th.

the ground that a principle of this sort, even if acknowledged as sound, is almost impossible to apply faithfully. Second thoughts have, however, caused us to modify our view on the first point. It is true that a Government in office represents the whole nation, including those persons who have voted against it. Once in the saddle we are all responsible for it, and it becomes "the Government that we deserve." If we are not conscious of that responsibility here at home, where we may be engaged in conducting a running fight against it, we are conscious enough of it whenever we go abroad. Who, therefore, has a right to stand between us and the voices of our acting representatives? Nevertheless, if a party in the saddle of Government is to find itself armed with the power of addressing in its own words and at its own times this vast public, much of which is inaccessible to other methods of communication, we open up the possibility that it may become very difficult to get any Government out of office. Under such circumstances the party, which happens at any given time to command a majority in the country, acquires powers of resistance only comparable to those secured to the Italian Majority by Signor Mussolini's franchise law. Therefore, we believe that on balance the Postmaster-General was right in treating Mr. Baldwin's Plymouth speech as a party utterance and placing it under the same ban as a party speech by Mr. Asquith or Mr. Ramsay Macdonald. Whether or no it will be possible to differentiate effectively between a "social occasion" and a "party occasion" we very gravely doubt. Those who have followed M. Poincaré's recent series of war memorial speeches will be aware that the most social, not to say religious, occasions may be utilized for the dissemination of very frankly political views. But, indeed, the whole question of the uses and abuses of broadcasting opens up possibilities for good and evil so vast as to baffle contemplation. After all, the British Broadcasting Company is a mere joint stock company. Suppose Lord Rothermere were to acquire 51 per cent. of its shares, or Horatio Bottomley to return to power from Wormwood Scrubs. . . .

And now they are talking of broadcasting Parliamentary debates. Well, well! Though our field of choice may be restricted, at least we know our preferences. If this should ever happen, regretfully we could at least readjust our wavelength and bend our ears to the lovely voice of Miss Tottie Sparks in her famous rendering of "Your mouth is a rose in my garden of love."

LOCAL OPTION AT WORK IN SCOTLAND.¹

By HENRY CARTER

(Joint Hon. Sec. Temperance Council of the Christian Churches of England and Wales.)

The Temperance Council of the Christian Churches federates the Temperance Executives of the main Christian denominations in England and Wales. Its work is educational and legislative. I write now of its legislative aims, and chiefly of its claim for Local Option.

The First Point of the Council's Four-Point legislative programmes has already been won. Lady Astor's Bill, promoted by the united Churches and the teachers, is the law of the land. It is no longer legal to sell intoxicating drink to children under 18 in a drinking bar, for their own consumption, nor is it legal to treat them to intoxicants in a bar. This is a splendid success, and a prophecy of the passage into law, step by step, of the Council's full legislative programme.

The Council now presents "Three Points" to the electors: Sunday closing of drinking bars in England; a firm and fair control of the drink traffic in clubs; and Local Option for England and Wales. Local Option is defined in the Council's literature in these words:—

"It is the power vested in the electorate in a defined locality to determine, by the exercise of the vote, questions affecting the local liquor traffic, and, in particular, the question of the continuance or extent of the retail sale and supply of intoxicating liquors within that locality."

The principle of Local Option can be applied in many ways. As it exists in Scotland, Local Option gives the people the power to vote in their local areas every third year on these three options or choices: No Change; Reduction of retail liquor licences by one-fourth; No Licence. The first Scottish Local Option Polls took place in 1920. As a result of the pollings of three years ago about 40 parishes, wards, and small towns carried Limitation, and about the same number carried No Licence. Accordingly, in a considerable number of places, in consequence of the No-Licence Vote of 1920, the inhabitants have given a fair test to that remarkable local decision. I have just returned from Scotland, where I visited a number of places which have, for more than two years, existed without a drink shop. The gains to family life have been astonishing. At Kilsyth, for example, a little colliery town near Glasgow, more than a dozen new businesses have been established—a dress-maker carries on her business in what used to be a public-house; Liptons have opened a flourishing branch; the Co-operative Stores report enormous increases in the sale of tea, sugar, butter, potatoes, eggs, and, indeed, practically all household commodities.

The health and welfare of the children is substantially improved. Or, to cite another town, the fishing port of Wick, away in the far North, which had an unenviable reputation for drunkenness, has witnessed an almost complete disappearance of convictions for drunkenness.

The Liquor Trade in Scotland is trying to scare Women Electors with an assertion that if drink is diminished or banished the cost of living will increase. Licensed grocers are sending out their goods in paper bags, printed on one side with this statement:—

PROHIBITION will INCREASE the cost of living. Bread, Tea, Coffee, Cocoa, Sugar, and Butter must be dearer because the Chancellor of the Exchequer will lose nearly £200,000,000 of Revenue from Alcoholic beverages. Therefore every vote for No-licence is a vote making existence harder.

WOMEN OF SCOTLAND, VOTE NO CHANGE.

A shrewd woman told me that these paper bags are not going out to all customers, but that purchasers who are known to hold temperance views do not receive these bags from their grocers!

The Trade's assertion that if Scotland voted for No-licence the National Exchequer would lose £200,000,000 is ludicrous. To begin with it is not true. The National Exchequer receives from Scotland, in liquor taxes, about £16,000,000 per annum, only about one-twelfth of the figure which the Trade name.

¹ "Local Option; shall we support it?" Id., can be obtained from The Temperance Council of the Christian Churches of England and Wales, Abbey House, Westminster, S.W. 1.

They have deliberately used the highest figure of recent years for the whole of the United Kingdom as though it applied to Scotland.

This is only a part of the answer. America has decided to do without a liquor traffic. So far from suffering in prosperity her prosperity has increased. There is hardly any unemployment in the United States to-day, and there is a surplus in the National Exchequer of that country. The truth is that, when money is not spent in drink it is spent on other things which make life healthier and happier, and increases employment.

I finish with an illustration from Inverness. When the No-Licence fight in Inverness was proceeding three years ago, Temperance women hired a shop window in a main street of the town. In the front of the window a quart bottle of whisky was placed, priced 12s. 6d. Behind the whisky were grouped groceries, etc., of equal value. I was given the list, and have it before me as I write. Here it is:—

These household goods were displayed in a shop window in Inverness in 1920, in contrast with a bottle of whisky of the same value:—

	s.	d.
½ lb. Tea	1	5
2 lb. Sugar	2	4
1 lb. Margarine	1	1
1 pot Syrup		11
1 pot Pear Jam	1	0
¼ st. Oatmeal	1	4½
½ lb. Cheese		10
1 lb. Barley		6
1 lb. Lentils		7
Bar Hustler Soap		11
Packet Creamola		7
Packet Rinso		3½
2 boxes Matches		2
Box of Boot Polish		3
Salt		1
2 lb. Washing Soda		2

12 6

The Inverness Temperance women saw the truth. No big industry employs so few people in proportion to the capital invested in it as do the beer and spirit trades. Three and four times as many workers are engaged in the other industries employed in the production of distribution of the goods mentioned in the above list. It is work that makes wealth. We need have no fear of the prosperity of our country if there is work for all who are willing to toil, and one way of increasing employment is to transfer purchasing power from wasteful expenditure on strong drink to household commodities which increase work and so create wealth and well-being.

OUR NEXT ISSUE.

Next week's number will contain an Armistice Day Message from Professor Gilbert Murray; an article by Mrs. Hubback on Women's Legislation in the Autumn Session; and an article by our Special Correspondent at Geneva on the International Labour Conference.

DEMONSTRATION

ON
Abolition of Vow to Obey and other Inequalities in the Marriage Service

CENTRAL HALL, WESTMINSTER**Monday, 12th November, 8 p.m.**

SPEAKERS:

THE COUNTESS OF SELBORNE, J.P., LADY BARRETT, C.B.E., M.D., The Rev. Canon W. HAY AITKEN, M.A., MISS MAUDE ROYDEN.

ADMISSION FREE

Single Numbered and Reserved Seats, 5/-, 2/6, and 1/-. Blocks of not fewer than six seats will be reserved for Societies in different parts of the Hall at 2/6, 1/-, and 6d. each according to numbers required. Tickets can be obtained from N.U.S.E.C. Offices, 15 Dean's Yard, S.W. 1. Applications for Seats for Societies must be made before 8th Nov. Seats will be allotted in order of application.

WHAT I REMEMBER.¹ VIII.

By MILLICENT GARRETT FAWCETT, J.P., LL.D.

THE SCHOOL AT BLACKHEATH AND WHAT GREW OUT OF IT (continued).

One of my great joys while at Blackheath was to come up for an occasional week-end with my sister Louie, then living in Manchester Square. She was thirteen years older than myself and was almost as much a mother to me as a sister. It was she who first opened to me the beauty and wisdom of Wordsworth's poetry, beginning with the Tintern Abbey poem, The Happy Warrior, and the Ode on the Intimations of Immortality. There are some lines from these which I always associate with her and with our walks together in Kensington Gardens. On these week-end visits Louie and her husband usually took me to some fascinating entertainment on Saturday afternoon or evening, and on Sunday to hear the Rev. F. D. Maurice preach at St. Peter's, Vere Street. On Monday morning early I was escorted to an omnibus at the Marble Arch, which deposited me at London Bridge Station for the train to Greenwich, whence I walked to my school at Blackheath. My reason for recalling these small excursions now is that many times as my omnibus passed Newgate on Monday morning I saw the huge crowd of evil-looking people assembled outside the prison in order to enjoy the recreation of seeing a man hanged. These executions were then carried out in public and I cannot imagine a more degrading exhibition. Boys whom we knew at St. Paul's School (then situated close to Newgate) told us that nothing was done by the school authorities to prevent the lads witnessing the executions. They themselves, they said, thought nothing of going to see them. Public executions were not abolished until 1867. "Sporting" young men of quite good position used to look upon attendance at an execution as quite a legitimate way of enjoying themselves, and I remember one of my Leiston cousins driving himself the 40 odd miles to Norwich to see a notorious murderer hanged. These things measure in some degree the distance between 1860 and 1923.

Another feature of my week-ends, in strange contrast with the Newgate horrors, was hearing a great leader of religious thought deliver his soul on the theological problems which were then agitating men's minds. It was the period just preceding the publication of Essays and Reviews and the prosecution of Bishop Colenso for heresy; and masses of devoutly religious people were clinging tenaciously to the theory that every word in the Bible was verbally inspired by God himself and therefore must be true, while modern science, even modern common sense showed plainly that this could not be so. For instance, though the Pentateuch says that the hare chews the cud, it is common knowledge now that the hare does not chew the cud. It was Maurice's intense conviction which penetrated all his teaching that the spirit of man seeking approach to his Maker was not to be deterred by the proven fact that human error in matters of science formed part of the Bible. It would have been a miracle had it been otherwise. It mattered not an iota to a seeker after the Spirit of God whether the hare chewed the cud or not. The spirit answers to the spirit and the flesh to the flesh. This is not the place to discuss such problems as these, but I hold myself fortunate to have heard Maurice repeatedly at a time when my own mind was in process of formation. He had the voice, the look, the inspiration of a prophet; and spiritual things were to him the greatest realities in the universe.

At Aldeburgh and at Snape, where I had "sat under" Mr. Dowler, a pure formalist and a dull one at that, and Mr. Baker, a most amusing Irishman, I had never heard a word bearing on these problems. Mr. Dowler was platitudinous to the last degree: he never failed on each first Sunday of the month to say "but as we must be brief on this our Sacrament morning." We hailed the brevity and escaped out of church glad to have got it over in a shorter time than usual. At Snape Church we were continuously on the watch for Mr. Baker's amusing eccentricities. He had a way of interpolating little remarks of his own into the lessons or Psalms of the day, or indeed in any other part of the service. For instance, he would read in his rich rolling Irish voice, "The People who sat in darkness (that was their state) sora great light (that was a better state)": to the words "King of Kings, Lord of Lords" he once added "there's a many sort of Lords: Lord Rendlesnam! What is he? Nothing but a poor, earthly worrum; that's not the Lord we have here." Once well in the middle of the Nicene Creed he paused and exclaimed "Stop, stop, stop! I've forgot the Holy Gospel"—this in his ordinary secular voice—and

¹ This article is the eighth of a series which will extend over several months.

then without an instant's pause adding in his clerical voice: "The Holy Gospel is written in the 9th chapter of that according to Saint Matthew, beginning at the 14th verse."

As these are actual literal transcripts from the pastors and masters who had represented the Church of England to my childhood, it is no wonder that both heart and mind were arrested and impressed by F. D. Maurice, who seemed to me to be a modern Isaiah. He awakened in me new thoughts and I hope, partially at all events, new reverences.

It is only fair to add here that Canon Thompson, who succeeded Mr. Dowler as Vicar of Aldeburgh, was a type of the very best kind of clergyman, devout, thoughtful, and original both in his thoughts and in his method of expressing them; but he did not come to Aldeburgh until long after the time of which I am now writing.

When I went back to school without my sister Agnes I might have felt very lonely and bereft if it had not been that now for the first time I had as chief friend and companion my cousin, several times removed according to genealogy but most closely allied in friendship,² Rhoda Garrett. Rhoda's father, the Rev. John Fisher Garrett, rector of Elton in Derbyshire, was grandson of the Richard Garrett, already mentioned, who died in 1787 leaving ten sons; my father being his great-grandson. Therefore the relationship was not very close. But that is the best of cousins, you can make much or little of the relationship, according to your taste and fancy; in Rhoda's case it meant much, especially to Agnes and myself. Rhoda was a little older than we were, of brilliant capacity and great personal attractiveness, witty and very ready with her wit. Her mother had died in her early childhood, and after several years' widowhood her father had married again, and a fairly rapid succession of babies appeared once more in the Elton Rectory. The three children of the first marriage were almost by force of circumstances pushed out of the parent nest. One son went to New Zealand and stayed there; one was in an office in London; and it became a question what should Rhoda do. At that time governessing was practically the only professional career open to a woman. My eldest sister, Louie (Mrs. Smith), determined that if Rhoda had to be a governess she should at least have some preparation for her work, and sent her to Gebweiler, in Alsace, where she could learn both French and German; after a course of instruction there she came for further tuition in English subjects to Miss Browning's school at Blackheath. She immediately became my guide, philosopher and friend, and more particularly my protector, if she thought there was anything in the school management that was not satisfactory so far as I was concerned. She was far more ready than I was to perceive occasions for her active intervention. I might even have resented her aid if it had not been that she had such a pleasant way with her that it was impossible to take offence or to withstand her.

Our school friendship, and especially that which Rhoda formed with Agnes, almost at the same time had important consequences. After my marriage, in 1867, Rhoda and Agnes determined to live together and get themselves trained as house-decorators, a thing quite as unprecedented then as women becoming doctors. Rhoda also took an active part in the agitation led by Mrs. Butler against the Contagious Diseases Acts of 1866 and 1868 and in working for Women's Suffrage. She became a speaker of extraordinary power and eloquence. Many of her hearers declared her to be quite unequalled for her combination of humour with logic and closely reasoned argument. Sometimes the newspaper comments were very droll. One which sticks in my memory ran thus: "The lecturer, who wore no hat, was youthful but composed, feminine but intelligent."

One of the Elton Rectory babies, Fydel Edmund Garrett, Rhoda's half-brother, distinguished himself greatly in after life, becoming a real power in the troubled political waters of South Africa, Member of the Cape Parliament, and the very brilliant editor of the *Cape Times*. His life was written by his friend, the late Sir Edward Cook, so I will dwell no further upon it here, except to say that he possessed from his childhood the gifts of personal charm and personal beauty. He was greatly loved by us all, and one of the things we like to remember is that Rhodes on one occasion when he was reckoning up the assets of South Africa said: "Well, you see, there's myself and Milner and Garrett."

² Vivid personal recollections of Rhoda are given in Dame Ethel Smyth's *Impressions that Remained*.

BURNING QUESTIONS.

THE WORD OBEY AND THE MARRIAGE SERVICE.

FOR.

AGAINST.

In opening this short article on the Marriage pledge, I must at the outset state in the actual words I used in the National Assembly that in the Marriage Service of the Church we are considering the founding of a new *Christian* home, where the head shall be the husband and father, and where the "mutual society, help and comfort that the one ought to have of the other" shall be the rule. "Ideal," we are told, but dare we take to the solemn consecration of the most sacred bond of human life anything but the highest ideal, just as we do for every great juncture of human experience for which our Church provides her blessing? The pledge is mutual—of love, honour, and support—further, the man pledges comfort, and protection; the woman service and obedience. No slavish obedience—that is neither demanded nor given—but the natural free recognition of the headship of the husband.

The woman was always under special care and protection from earliest days, her purity guarded, her safety secured, for obvious and natural reasons. And is there indeed nothing beautiful and significant in that part of the service wherein those who have been the guardians of her childhood give her as a solemn trust to the husband she has chosen?

This whole point of view is the very spirit of the New Testament. "It asserts for woman a complete spiritual and social equality, yet confirms what Nature itself suggests—the free subordination of the woman, and the corresponding duty of the man to bear the larger share of the burden of life." My critics call this "sentiment." If it be, I am unashamedly content to abide by it. It is easy to brush aside with a contemptuous word of that kind the deep primæval instincts of the mutual relations of husband and wife which must for ever remain the same, for they are the ordinance of the Creator.

The word obedience itself is so strangely misunderstood. In this matter, as in others, it is so often taken to mean a kind of servile submission, even to imply almost mental or moral inferiority. This is, of course, an absolute misconception. Carlyle says: "Obedience is our universal duty and destiny, wherein whoso will not bend must break." The principle of subordination rules every department in life, and has its root and origin in Divine authority. I am convinced we dare not lose this aspect of obedience in homes made sacred by Christian marriage, when it is a matter of daily experience to us what manifold difficulties are resulting from the general lessening of authority in the homes of our country. In all associations there must be a head, and in the united life the husband naturally leads. Who does not feel—and express—scorn, or, at least, contempt, for a married home where the wife and not the husband is the ruler? But in the obedience of a blest and happy married life, the husband and wife take counsel together: each reigns supreme in his or her own sphere, each respects the wishes, pursuits, and opinions of the other. It has been well said that the Marriage Service of the Church strikes at the root of selfish individualism—its ideal is that man and woman should live for each other's sake.

This movement for the deletion of the word "obey" comes from a section of women largely influenced by the great wave of freedom which has spread so rapidly over the world of women to-day. Naturally, those who are carried along on the crest of the wave and feel the excitement of so great a movement seize upon every point, such as this, which seems to them to menace their "freedom." Some of them even go so far as to put before us the repellent suggestion that "obey" includes a power given to the husband to insist on physical rights, even against the wishes of his wife. Believe me, a suggestion of that kind does far more harm to the cause that advances it, in the eyes of upright men and women, than can be imagined.

Certain of the younger followers follow somewhat unthinkingly and with light objections lightly given. But I would ask the type of "young thinking women," who really matter, to realize that the vast majority of those who come to seek Christian marriage, whether they be educated or uneducated, do not think on the lines of revolt at all, but seek the blessing of the Church on a relationship founded on the natural deep and abiding human experience of the long generations past.

"No man doth safely rule, but he that is glad to be ruled. No man doth safely rule, but he that hath learned gladly to obey." Thos. à Kempis.

KATHLEEN L. BOUSTEAD.

The widespread opposition to the word "obey" in the bridal troth is no mere blind and ignorant revolt against the preaching of St. Paul. It is rather a refusal to stereotype the Apostle's words to Ephesian and Colossian society in the first century and to make them into a hard and fast vow binding upon English women of the twentieth. For this would be against the whole spirit of the Gospel, which does not lay down a series of codes and regulations, but gives instead a seed of life from which we are to expect growth and development. Hence slavery, never specifically condemned, was to perish through the gospel of the fatherhood of God and the motherhood of man. It is therefore no less loyal to St. Paul if we claim that his teaching on mutual responsibility was not only revolutionary (compared with the marriage standards then obtaining) but bound to be a living and expanding force. This is plainly shown by the fact that *obedience* and the relationship that is suggested by the word is not to be found in a normal Christian marriage of companionship, self-sacrifice, and mutual respect; that it would be a dead letter in an unhappy one goes without saying. And this has happened, not because men and women are in revolt against the Gospel, but because of it. In every human relationship at the present time, men and women alike are growing out of the child period of obedience, of inequalities, material and spiritual, into the co-operation and dignity of the full-grown life. We have moved forward towards the freedom of the Sons of God, which state is well described as the Fulfilling of Personality. Women have been constantly told that the supremacy of man is natural, resting on fundamental distinctions. This argument from Nature is a dangerous one, and, on close inspection, is apt to be narrowed down to physical strength alone.

But there are certain insuperable obstacles to literal obedience, because the two main spheres of human activity—the religious and the political—are necessarily closed to it. No honest person can believe "to order," or even worship "to order," and if a religious ceremony insists on that which is impossible in matters of religion there must be something wrong. It would also stultify anything that was intended by the enfranchisement of women if we were under obedience when we record our vote. Indeed, the difficulties are manifest in the political and civic sphere, for a husband might exact obedience from a wife who was a Member of Parliament, Justice of the Peace, or City Councillor.

There are other points in the marriage service that are still unsatisfactory in the suggested revision. The Tudors, with their passion for explanation, gave us the unhappy preface which has thrown such ugly expressions as "fornication" and "brute beasts" in the faces of God's innocent children when they come to ask His blessing. These are now softened away, but procreation is still left as the primary cause for marriage—and well did Tudor wives realize this, for the doctrine was driven home by the axe. Yet our Scriptures tell us that Eve was created for companionship, thus lifting the human race on to an intelligent and spiritual plane and safeguarding a woman's own personality. The preface in Confirmation is to be relegated to a rubric; may we not ask the same for the preface in the Marriage Service, with some further instruction as to the permanence of the marriage bond.

It may seem ridiculous to worry over the small ceremony of "giving away," doubtless a picturesque survival, but signifying nothing at the present time. However, a quotation from Blunt's Annotated Book of Common Prayer will show the reality of a woman's objection to it: "The words (of giving away) and the accompanying ceremony . . . have a striking Christian significance. In the ceremony of betrothal it will be observed that woman is recognized throughout as still subject to the law of dependence under which she was originally placed by the Creator . . . She is given up from one state of dependence to another through the intermediate agency of the Church."

We are not struck by the "striking Christian significance," for marriage is now the free act of a free man and a free woman. It were better, therefore, that there should be the interchange of rings as well as the interchange of troth as an outward and visible sign of this.

Let me end with a platitude. It takes two to make a marriage, and the well-being of the home depends on mutual love, mutual responsibilities, mutual self-sacrifice, and for this we need reciprocal vows. For, after all, marriage is a very human affair, and not, as in the old fables, a god wedding a mortal; and when conscientious women ask for the deletion of a word that they cannot conscientiously say they are more rather than less loyal to the Christian tradition and the Christian home. ELMA K. PAGET.

NEWS FROM IRELAND.

Mrs. McFETRIDGE AND THE NEW EDUCATION ACT.

I looked in at Mrs. McFetridge's cottage, in "kindly Mourn," and found her baking fadge on the griddle. "Dear oh, but I'm glad to see you, miss. Just sit down, have a wee bit of fadge and a cup of tea, and tell me what you're at now." "Well, did you read the letter from the Advisory Council about the new Education Act in the *Whig*?" "Ay, indeed, and it's terrible grand writin'. But sure most of the things are what you call 'permissive.' If the Committee men voted to drive the weans to school over the mountainy roads, the way the Act says they might, the rates would go up, and they would be turned out, hot-foot. And how is a child to be kep' at school when he may stay away, if there's work for him to do at home? And you would hardly credit it, but that mean ould McCluskey yonder made his wee boy do all the ploughin' on the little farm to save payin' a man. You'd be vexed to see the wee chap strugglin' with the horse. An' I heard tell, when they had the big strike in Belfast, the folks was gropin' about in the dark (Belfast's a dark place anny way), and no trams and had to walk miles to their work, because the men wanted to work only forty-four hours, and the poor childer may work three hours a day and on Sundays, too, besides going to school on five days." I nodded, I knew the "discretionary powers" gave a loophole to this sort of thing. "But the Education Committee will be able to look after that boy who did the ploughing. Aren't the teachers pleased with the salaries?" "Yes, miss, but the lady at the school says she'll no get the same pay as the men for the same work, and she with her wakely ould mother to keep; God help her. You used to say in the old times, before we got the vote, there wouldn't be any more of that sort of thing." "Mrs. McFetridge, if you tell me any more of the things I used to say when I was trying to get you to work for the Suffrage Society, I'll just go back home this instant minute, though we get no fadge like this in Dublin. Besides, I always told you that you would have to worry your M.P.s. Of course, the Ministry of Education fixes the salaries differently for men and women, because nobody except the women teachers really cares about that. When the men come round, asking for votes, tell them you won't vote for them till they promise to press for equal pay. That Act about the assaults on children went through because they knew the women were determined to have it. It's a good Act. The children will really have to be sent to school, and if the Education Committee could be got to do it, you could have a dinner for them in the middle of the day." "Ay, that would make a quare differ to the childer that goes all day w' nawthin' but a piece in their hand, and the school that cold; enough to shiver the life out of them, and the poor teacher strivin' to get it claned up, and whiles payin' for it herself. You were sayin', miss, that the Education Committee in Belfast could start a nursery school there, if they wanted to. My poor sister, Maggie, there, would be quare and glad of that, with her man out of work this long time, and her goin' out for a day's work and no one to look after the weans and she that fretted, poor wumman, for they won't take them in school under six. Poor and all as she is, she'd be glad to pay for a dinner for the big ones, she doesna want it for nawthin', like the paupers." "That'll be all right. The Act says the parents may pay for the meals, when they can." "What about that medical inspection, miss? Mrs. Ramsay went to live in, and her eldest boy has a cough these years, and the doctor say he can do nawthin' for it now, it should have been taken in time."

"Well, now the Education Committee must provide the school doctors and the dentists and all the rest. I told you the Act made it the business of the Education Committee to look after the health of the children, and that's more than we ever had in Ulster before. As for the lighting and heating and cleaning, get women on your Committees, they surely know all about that sort of thing." I walked away thinking. The Act provides real compulsory education, does something towards the construction of an educational ladder, recognizes that the health of the child is the business of the State. These things are all new in Northern Ireland. It is a beginning, and a sound one. Will the women voters, on whom so much rests, see to it that an educational system is built on this foundation worthy of the province of which they are so proud?

DORA MELLONE.

HOUSEHOLD ECONOMICS.

[This column is under the direction of Ann Pope, who will be pleased to receive contributions in the form of letters, not exceeding 300 words; or short articles, not exceeding 600 words.]

THE DOMESTIC SERVICE REPORT.

The Report of the much criticized Committee appointed to enquire into the present conditions as to the supply of female domestic servants was published last Monday, and as all the daily papers have given it considerable space its general import must be pretty widely known. The conclusions and recommendations are classified under Training, Status, Psychological Aspects, Conditions of Employment, Registry Offices, References, and the Effect of Unemployment Insurance, and readers of the *WOMAN'S LEADER* will be pleased to see that the reforms advocated in these pages during the present year have all found a place in the Committee's recommendations.

TRAINING.

It is true that in the Summary stress is laid on instruction in Domestic Science in all Elementary Schools for every girl between the ages of 12 and 14, such instruction to be carried to a further point for all girls in Central and Secondary Schools—and we have always advocated training for every girl whatever her position in life—but in the body of the Report (p. 10) in the very first paragraph the following words occur: "All witnesses who had really studied the question agreed that domestic work is a highly skilled occupation, in which training of a practical kind is essential. We are strongly of opinion that training in Domestic Science should form an integral part of the education of every young girl, no matter what her station in life, and that the inability of many employers to instruct untrained or semi-skilled workers, to organize the work, or to take any real share in it, has a definite and disastrous influence."

This is eminently satisfactory. What right have we to train other girls and women to do things we will not do for ourselves? It is quite true we may have other work to do, and are glad and grateful to have the help of both cook and typist, but not because their work is less important, frequently it is because they can cook and type so much better than we can. The justice of the Report is admirable, and we only wish the point of the advisability of general training had been brought out in the Summary of Conclusions and Recommendations.

RAISING THE STATUS.

Examinations, certificates, and diplomas for efficiency in Domestic Work are recommended even for girls who have been privately trained. In this connection it is perhaps hardly necessary to remind readers that the League of Skilled Housecraft has an excellent scheme in full working order. Girls can be examined all over the country, and full particulars can be obtained from the Headquarters of the League, 39 Victoria Street, London, S.W. 1. Another help is the recommendation: "That female domestic workers who have attained the statutory age should be entitled to the Parliamentary vote on the same residence qualification as men."

EFFECT OF UNEMPLOYMENT INSURANCE.

One of the points brought out by the evidence was the widespread misunderstanding as to the conditions governing the payment of Unemployment Benefit; and another that the payment of Unemployment Benefit to women has very little to do with the shortage of domestic workers. At the same time, in order that the artificial distinction between various types of workers should be obliterated as far as possible, it is recommended that all female domestic workers, wherever employed, be brought under a scheme of insurance in addition to National Health Insurance; but that in the case of women and girls in private domestic employment there should be an alternative to Unemployment Benefit: a scheme whereby a pension of 15s. a week should be obtainable at 55, with the option of a cash payment on marriage in lieu of pension.

This again is a great gain. Next week or the week after I shall hope to discuss the Committee's observations on the vexed question of References and Registry Offices.

ANN POPE.

NATIONAL UNION OF SOCIETIES FOR EQUAL CITIZENSHIP.

Offices: 15 Dean's Yard, Westminster, S.W. 1.
Telephone: Victoria 6188.

DEMONSTRATION ON ABOLITION OF THE VOW TO OBEY AND OTHER INEQUALITIES IN THE MARRIAGE SERVICE.
Central Hall, Westminster, 12th November, 8 p.m., doors open 7 p.m.

The following is the formal resolution which will be moved at the above demonstration:—

"That this meeting of men and women, including representatives of (number) Women's Organizations, calls upon the National Assembly to revise the Marriage Service of the Established Church of England in accordance with the principle implicit in the teaching of the Gospels based on equality of position and obligation between husband and wife."

It will be moved by Miss Maude Royden, seconded by the Countess of Selborne, J.P., and supported by Lady Barrett, C.B.E., M.D., and the Rev. Canon Hay Aitken, M.A. Members are reminded that admission is free. Single numbered and reserved seats can be obtained for 5s., 2s. 6d., and 1s. Blocks of not fewer than six seats will be reserved for Societies in different parts of the hall at 2s. 6d., 1s., and 6d. each, according to the numbers required. Applications for seats for Societies must be made before 8th November. Seats will be allotted in order of application.

MATINÉE ENTERTAINMENT, 4th DECEMBER, 2.30—5 p.m.

A most attractive programme for the entertainment at Sir Philip Sassoon's house in aid of our funds is rapidly taking shape. The following have already promised to recite or act: Miss Lillah McCarthy, Mr. Nelson Keyes, Miss Gertrude Kington, Miss Athene Seyler and Mr. Nicholas Hannen, Mr. Ben Webster and Dame May Whitty and their daughter. It has been decided to hold the proposed Sale of Work on another occasion, to be announced later. Tickets for the entertainment will be 10s. 6d., and we hope that members will not only keep this date free and come, but will also sell tickets to their friends.

WARWICK AND LEAMINGTON BY-ELECTION.

The Leamington Group for Equal Citizenship has asked the Leamington Branch of the National Council of Women to organize a deputation to the three Candidates in order to put our questions to them. The Honorary Secretary of the Group for Equal Citizenship writes: "Lady Warwick, without committing herself, definitely replied to my question at Saturday's meeting with proper sympathy. She said she believed in men and women working together as comrades, and declared herself a member of Women's Freedom League. She answered all the questions exceedingly well, with good humour and substance, but never with a definiteness to hurt anyone with convictions in another direction. She had a splendid reception, and promises to be a real help to the Party, one can believe, if only she goes on to the finish."

NEXT MONTH'S CONFERENCES.

Conference on the Separate Taxation of the Incomes of Married Persons.

12th November, at 2.30 p.m., at the Caxton Hall, Westminster. In the chair: Miss Chrystal Macmillan.

Conference on Widows' Pensions.

12th November, at 4.30 p.m., at the Caxton Hall, Westminster. In the chair: Miss Eleanor Rathbone, J.P., C.C.

Officers' Conference.

13th November, at 10.30 p.m., at 15 Dean's Yard, Westminster. In the chair: Miss Elizabeth Macadam.

In addition to representatives of our Societies we shall be glad to welcome to any of these Conferences any members specially interested in the subjects to be discussed. Visitors may speak but not vote. Visitors' tickets will be sent on application.

THE LONDON SOCIETY FOR WOMEN'S SERVICE.

We congratulate our London Society on its interesting series of Women's Service Tuesdays, which have been referred to in another column. On each Tuesday a discussion on the topic of the week will be opened by Miss Helen Ward, and will deal with events recorded in the newspaper during the preceding several days. Mrs. Oliver Strachey, Mr. Robert Cholmeley, and Mrs. Corbett Ashby will be the speakers during November.

CORRESPONDENCE.

THE TRUE TEMPERANCE ASSOCIATION.

MADAM,—The attention of my Committee has been called to a paragraph in your issue of 26th October, in which you refer to an article in a contemporary which alleges that certain persons or associations are trying to keep women out of Parliament. You then go on to name among the impugned societies the True Temperance Association. You doubtless have been led into this by inadvertence, but my Committee wish me to point out that the True Temperance Association has taken no action whatever in the matter of women's candidatures for Parliament; such proceeding would be entirely outside its function, and I must request you on behalf of the Committee of the Association to publish this correction of a serious mis-statement.

M. M. WHITON, Secretary.

[We invite our readers to read the editorial note which gave rise to this letter.—ED.]

WOMEN'S INTERNATIONAL LEAGUE.

55 Gower Street, W.C.1.

WHAT TO DO ABOUT THE RUHR.

The question that all Europe and America are asking and for which so many solutions are proposed will be treated by speakers with first-hand knowledge of conditions at the meeting at Essex Hall on Friday, November 2, at 8 p.m.

Dr. Hilda Clark, well known for her hospital work in France during the war, will preside. Speakers include: Lady Clare Annesley, who will come over from the Ruhr in order to speak; Herr Dabringhaus, leader of the Workers' Council at Krupp's, Essen; Mr. Heatley, late chairman of the Essen Inter-allied Reparation Authority; and Miss Edith Pye, Chevalier of the Legion d'Honneur and relief worker in the war zone in France, who has also visited the Ruhr. In view of the silence or misrepresentation by a large section of the Press as to actual conditions in Germany this first-hand evidence will be welcomed by many.

It is expected that an overflow meeting will be necessary, and this will be held in the Memorial Hall.

LEAGUE OF THE CHURCH MILITANT.

DEBATE ON THE MINISTRY OF WOMEN.

Although opportunities for service by women are everywhere offering themselves, the demand of women for wider fields of service in the Church is still looked upon as unfitting, almost shocking, in fact. The subject of the Ministry of Women certainly does present many initial difficulties—chiefly that of ingrained prejudice on the part of both men and women—and it is all the good that the question is to be discussed very comprehensively at the Church House on Thursday next, 8th November, when Miss Pictou-Turbervill will propose and Canon Goudge, Regius Professor of Oxford, will oppose the following resolution: "That the admission of women to Holy Orders would make for the moral and spiritual welfare of the nation." The Chair will be taken by Canon Barnes, and questions and discussion are invited, speeches not to exceed five minutes. Both supporters and opposers will be welcome.

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COMING EVENTS.

N.U.S.E.C.

NOV. 7. 3 p.m. Exeter and District S.E.C., Kellerton. N.U.S.E.C. Parliamentary Programme. Speaker: Mrs. Hubback.
NOV. 8. 3 p.m. Hornsey Group. "Equal Guardianship." Speaker: Mrs. Wrightson.
NOV. 12. 2.30 p.m. Caxton Hall, Westminster. Conference on "The Separate Taxation of the Incomes of Married Persons."
NOV. 12. 4.30 p.m. Caxton Hall. Conference on "Pensions for Civilian Widows with Dependent Children."
NOV. 12. 8 p.m. Central Hall, Westminster. Demonstration on "Abolition of Vow to Obey and other Inequalities in the Marriage Service."
NOV. 13. 2.30. Caxton Hall. Conference of Officers of N.U.S.E.C.

EDINBURGH W.C.A.

NOV. 14. 8 p.m. Royal Society of Arts Hall, 117 St. George's Street. "The Public Ownership of the Liquor Traffic, with special reference to the Carlisle Experiment." Speaker: Mrs. Boyd Dawson.

GUILDHOUSE W.C.S.

NOV. 5. 3 p.m. The Guildhouse, Eccleston Square, S.W. 1. "How can grown up people educate themselves?" Speaker: Miss Dorothy Braithwaite.

INTERNATIONAL HOUSE CLUB, 55 GOWER STREET, W.C.1.

NOV. 8. The International Youth Movement: A discussion between many different organizations of young people on "The Ideals which shall unite Youth." To be opened by Miss Florence Seward and Miss Moya Jowitt. Special supper party at 7 p.m., 1s. 6d.
NOV. 9 and 10. From 12 noon till 10.30 p.m. each day. International House Fête: Recitals, entertainments, sale of Christmas presents, etc.

INTERNATIONAL FRANCHISE CLUB, 9 GRAFTON STREET, W.1.

NOV. 7. 8.15 p.m. "Shakespearian Recital." Miss Grace Bumpstead.

LEAGUE OF THE CHURCH MILITANT.

NOV. 8. 8 p.m. Church House, Westminster. Debate: "That the Admission of Women to Holy Orders would make for the Moral and Spiritual Welfare of the Nation." Proposer: Miss Picton-Turbervill, O.B.E. Opposer: Rev. Canon Goudge, D.D.

LONDON LABOUR PARTY.

NOV. 9. At King George's Hall, Y.M.C.A., Tottenham Court Road. Women's Demonstration on Unemployment.

LONDON SOCIETY FOR WOMEN'S SERVICE.

NOV. 6. 4.30. Wellington House, Buckingham Gate. "American Women and the American Civil Service." Speaker: Mrs. Oliver Strachey.

NATIONAL WOMEN CITIZENS ASSOCIATION.

NOV. 13. 4 p.m. Reception to the ladies accompanying the Dominion Delegations to the Imperial Conference at Hyde Park Hotel.

SAVE THE CHILDREN FUND.

NOV. 9. 8 p.m. Central (Small) Hall, Westminster. "Child Life in Germany To-day." Speakers: Miss Margaret Bondfield and Rev. H. R. L. Sheppard. Chair: The Lady Mary Murray.

SIX POINT GROUP.

NOV. 14. 8 p.m. Kingsway Hall. Meeting on "Child Assault."

WOMEN'S LOCAL GOVERNMENT SOCIETY.

DEC. 5 and 6. Board Room of Metropolitan Asylums Board, Victoria Embankment, E.C. 4. Conference of Women Councillors, Guardians and Magistrates.

WEMBLEY WOMEN'S LIBERAL ASSOCIATION.

NOV. 7. 3 p.m. The Programme of the N.U.S.E.C. Speaker: Mrs. Western.

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SECOND-HAND CLOTHING wanted to buy for cash; costumes, skirts, boots, underclothes, curtains, lounge suits, trousers, and children's clothing of every description; parcels sent will be valued and cash sent by return.—Mrs. Russell, 100 Raby Street, Newcastle-on-Tyne.

DRESS.

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THE HAT DOCTOR, removed to 52 James Street, Oxford Street, W. 1, cleans, reblocks and copies hats at lowest possible price. Renovates furs. Covers satin or canvas shoes or think kid with brocade or velvet. Materials and post, 13s. 6d.; toe-caps, 8s. 6d.; your own materials, work and post, 8s. 6d., in three days.

ANNOUNCEMENTS.

LONDON SOCIETY FOR WOMEN'S SERVICE.—Conferences every Tuesday, 4.30 to 7 p.m. Admission free; Tea 6d.—Wellington House, Buckingham Gate, Westminster.

THE PIONEER CLUB has reopened at 12 Cavendish Place. Town Members £5 5s.; Country and Professional Members £4 4s. Entrance fee in abeyance (pro. tem.).

THE FELLOWSHIP SERVICES, Eccleston Guild House, Eccleston Square, S.W. 1: Sunday, 4th November, 6.30. Miss Maude Royden.

LONELY? Then send stamped addressed envelope to Secretary, U.C.C., 16L, Cambridge Street, S.W. 1.

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INTERNATIONAL FRANCHISE CLUB, LTD., 9 Grafton Street, Piccadilly, W. 1.—Subscription: London Members, £3 3s.; Country Members, £1 5s. (Irish, Scottish, and Foreign Members, 10s. 6d.). No Entrance Fee till January, 1924. Excellent catering; Luncheons and Dinners à la Carte. All particulars, Secretary. Tel.: Mayfair 3932.

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