

# THE CHURCH LEAGUE FOR WOMEN'S SUFFRAGE



ONE PENNY.

No. 8.

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### Notes and News.

#### Changes in Staff.

The rapid growth of the C.L.W.S. and the increasing variety of its activities have made it necessary to appoint an Organizer who can give her whole time to the League. Our cordial thanks must be given to Mrs. Llewellyn Smith, who has helped us through a time of transition, and a welcome to Miss Louisa Corben, who is now beginning her work at headquarters. Miss Corben is well known as a pioneer of Suffrage work in the country of Bristol and Monmouth, and we are not unmindful of the fact that we now have on the official staff a foundation-member of the League, who recognized its value and importance in days when we were not "respectable."

#### Church Congress Campaign.

This year the Church Congress will be held at Middlesbrough, Yorks, from September 30th to October 4th. The C.L.W.S. will be very much in evidence, as usual. We shall have our stall in the Ecclesiastical Exhibition, our Committee Rooms, and our big Meeting. More important than all, however, is the opportunity given us for corporate worship and prayer in St. Peter's Church by the Vicar, Mr. Hare. At the moment we can only announce a Corporate Communion on Wednesday, October 2nd, and an Evensong the same day. After the Celebration there will be a Breakfast with speeches, and the Rev. Canon Hopkinson will preach at the Evening Service. We hope to be able to arrange a Procession, and secure the attendance of all local Suffrage Societies. The Public Meeting will be on the Thursday afternoon (October 3rd). It will probably be part of our work to arrange meetings, &c., at Redcar and Saltburn on the coast, near Middlesbrough. The success of our Stoke-on-Trent campaign last year was due to the generous help given by friends, chiefly from London; and although we can rely for material assistance upon our Northern branches, we shall need workers from the South who know our ways. Our Organizer, Miss Corben, will be grateful if friends will communicate with her as to Congress plans as soon as possible.

#### White Slave Traffic Bill.

The fair hopes inspired by the announcement that the Government would give facilities for the Criminal Law Amendment Bill are all but dead. The arrest of the White Slave trafficker on suspicion could have been effected by any policeman under the Bill as originally drafted. Under the Bill as amended (save the mark!) only a sergeant specially detailed for that purpose will be able to make such an arrest. It is important to realize what "on suspicion" means. Cases constantly occur in the streets and at the termini of our railway stations in which vigilance workers or constables have occasion to warn girls that efforts are being made to entrap them; but the scoundrels engaged in the attempt cannot be touched. It is no offence in itself to offer to any one a seat in your "taxi." Where, however, a man of known evil character is found endeavouring to persuade a girl to accept his escort and services, he is liable under the present Bill to arrest "on suspicion"; just as a known thief may be arrested for doing what would bring no suspicion on a man of good character. But, whilst any member of the force can arrest "on suspicion" where a crime against property is in question, only an officer of superior rank, set apart for that duty, can, under the Bill as amended, arrest the White Slave trafficker. This provision means practical immunity for such clever scoundrels as those engaged in this vile trade. We feel that the Bill is practically rendered futile by this change. At their last meeting the Executive Committee of the C.L.W.S. passed the following resolution, which has been communicated to the Press and forwarded to the Minister in charge of the Bill:—

"The Executive Committee of the Church League for Women's Suffrage urges the Government to secure the passing of the Criminal Law Amendment (White Slave Traffic) Bill in its original form, and expresses its conviction that the serious modifications introduced into the Bill during its committee stage will, unless rejected upon report, render it so ineffectual that it would be preferable that the Bill should be altogether withdrawn."

#### 'Anti-Suffrage Review.'

We advise our readers to secure a copy of the July issue of *The Anti-Suffrage Review*. It is a most remarkable production. It devotes several paragraphs to criticism of our June number. One of its criticisms is dealt with in our leading article, 'The Voteless Woman.' Others are too disingenuous or too grossly ignorant for serious notice. Thus the Hon. W. A. Cecil is convicted of deliberate lying by the simple expedient of attributing to him an intention which is plainly inconsistent with the statement which he made. When a writer is at pains to distinguish three classes of Anti-Suffragists, and to comment upon their incongruous association, how can his strictures upon one only of those classes be "intended to be an argument against the general Anti-Suffragist position"? We should feel some honest indignation at such criticism did not the hopeless ignorance of the critic make itself so plainly apparent. What are we to think of a writer who describes "blocking" as "a parliamentary method of obtaining discussion on a Bill." *Solventur risu tabule*. When the laugh is over, perhaps some grateful Suffragist will forward to the Editor of *The Anti-Suffrage Review* a sixpenny handbook of Parliamentary procedure. Meanwhile, may we explain that a Bill that is blocked cannot be discussed—that blocking is a Parliamentary method of refusing discussion to a Bill.

#### Holiday Campaign.

We shall be glad to send fifty copies of our Monthly Paper to any address in the British Isles on receipt of 6d. to pay the cost of postage, on the understanding that the papers will be sold or distributed freely with a view to securing fresh subscribers, and thereby opening up new fields of work. Any profits on sales would, of course, be sent to headquarters. We hope during the coming months to publish lists of the names of those who take part in this holiday effort, together with such particulars as they can give us of the successes which they achieve. If only our members will take up this effort with enthusiasm, every considerable seaside town should have its Branch of the C.L.W.S. before the year is out. Application for copies should be sent at once to the Organizer, the envelope being inscribed with the words "Holiday Campaign." The remarkable increase in the circulation of our Paper, with the consequent relative cheapening of the cost of production, enables us to make this offer for the holiday months. (A word of advice: Make friends with the local Suffrage organizations.)

#### Advertisements.

We ask our readers to show their practical appreciation of the assistance we receive from those who advertise in our pages by according to them their custom.

#### Sales of Monthly Paper.

Our hearty thanks are due to many Branches for their splendid help in increasing the circulation of our Monthly Paper. Islington Branch purchased 250 copies for sale or distribution last month; whilst 100 copies or more were purchased by the following Branches: Anerley, Barnes, Birmingham, Brighton and Hove, Bromley, Chorley Wood, Greenwich and Lewisham, Hendon, Ilford, Manchester, Oxford, Paddington, Richmond and Kew, Southport, and Wimbledon. Other branches also gave valuable help. We are very anxious, however, that all branches should do their utmost to increase the circulation. Success only makes us eager to do still better.

### The General Council.

The half-yearly General Council assembled at St. George's, Bloomsbury, W.C., on July 3rd, the church and vestry being lent for service and meetings respectively by the Rector, the Rev. C. O. Baumgarten, who has, from the early days of the League's existence, shown us abundant hospitality. At 8 A.M. there was a service of the Holy Communion for delegates at the Royal Chapel of the Savoy, the celebrant being the Rev. C. Hinscliff, Founder and Secretary of the C.L.W.S. Sessions of the Council were held during the morning and afternoon. At evensong the preacher was the Rev. A. H. G. Creed, Vicar of

Ewshot, Farnham, who re-inspired his congregation with a sense of the righteousness of our cause.

"That this Meeting condemns in emphatic terms the action of the Government in the unequal treatment it has accorded to Suffragist prisoners, which has led to the hunger strike and the attendant horror of forcible feeding, and calls upon this Government to accord to all Suffragist prisoners, men and women, during their imprisonment that treatment which they have already accorded to the leaders of the militant movement, and to the Dublin Suffragists who have been imprisoned for damage to property."

These Branches were represented at the Council:—Anerley (S.E.), Bedford Park (W.), Birmingham, Brighton and Hove, Bromley (Kent), Cambridge, Central, Central Sussex, Greenwich and Lewisham, Hackney (N.E.), Hampstead (N.W.), Hendon (N.W.), Ilford, Islington (N.), Kensington (W.), Manchester, Newcastle-on-Tyne, Oxford, Paddington (W.), Portsmouth, Redhill, Regent's Park (N.W.), Richmond and Kew, Shrewsbury, Warwick and Leamington, Watford, Wimbledon.

The Report of the Executive Committee showed an increase of 900 members and 13 new Branches since the end of 1911. The Treasurer's Report showed that the financial position of the League was on a far sounder basis than in July of last year.

1. "That the Archbishops of Canterbury and York be approached as to setting forth a Prayer for optional use in Church for the righteous settlement of the Women's Question."

2. "That Branches, and Members in localities where there is no Branch, be urged to elect a Member who will deal in the local Press with adverse criticisms on the Suffrage Movement, and also use this public medium for propaganda purposes."

3. "That the Executive Committee and Branches be urged to consider the advisability of joining in any Suffrage Meetings and Processions to which they are invited, whether by a militant or non-militant Society."

4. "That the Dignitaries of the Church be urged to realize the growing discontent among Church-women, and without delay to seek the root cause of the righteous unrest among this large and ever-growing portion of its members."

5. "That in view of the fact that women have ever given loyal service in the Church, and now stand in sore need of the great religious and political help that the Church can give to enable them to obtain justice, such help in all its fullness should be accorded them, and that Diocesan and Ruridecanal Conferences should be invited to discuss in what way this assistance can best be given."

6. "That a Meeting of the Secretaries, or Representatives, of the London and district Branches of the C.L.W.S. be held at Headquarters once a month to discuss matters of common interest, and that Secretaries of country Branches be welcomed if they are in London."

7. "That the Prayers of the League be revised."

8. "That the Petition to Convocation decided on at the last Council Meeting be again circulated for at least three months (to include the Church Congress), and presented to the Northern Houses of Convocation through the proctors and lay representatives in the Dioceses where there exists a Branch of the Church League, and the same apply to the Representative Church Councils in Scotland."

9. "That this Council congratulates the Government upon having given facilities for passing into law the Criminal Law Amendment Bill, and urges that its provisions should be strengthened in order the more effectively to deal with the White Slave Traffic, and that it should be passed into law this Session."

10. "That the Branches be asked to communicate with known Debating Societies in order to obtain their discussion of the question of Women's Suffrage."

11. "That for the further development of the spiritual work of the League a short list of subjects for Thanksgiving and Intercessions connected with the Church League's work should be published monthly in the paper as a guide to members."

It was further directed that copies of resolution No. 4 should be sent to the Archbishops and Bishops, and that resolution No. 5 should be communicated to rural deans and to the Ecclesiastical Press.

The Report of the Marriage Service Revision Committee was referred back to committee for completion. It was agreed that sub-committees should appoint their own conveners.

C. H.

The Treasury.

Money Received (June 15-July 15).

Table with columns for ANNUAL SUBSCRIPTIONS (Central Branch), DONATIONS (General Fund), NEW MEMBERS (Central Branch), and SPECIAL PROPAGANDA. Includes names and amounts in £ s. d.

TOTAL

The Religious Aspect of the Women's Movement.

A Speech by the Bishop of Oxford in the Queen's Hall, London, on June 19th, 1912.

It is no doubt a formidable thing to speak on so large a subject as "The Religious Aspect of the Women's Movement." When you speak of the women's movement, as when you speak of any other movement, you speak of something large, and, what is more to the point for me at the moment, with vague and indefinite edgings.

And then I find myself on the other side face to face with the argument about the thin end of the wedge. I am quite sure the devil invented many things, but there is nothing I am more certain about than that the devil invented the argument about the thin end of the wedge.

When I look back and ask myself what I mean by the Women's Movement, broadly I understand quite well. I look back over the time covered by my own memory, and a little while beyond it, and I see along a great number of lines a movement which has led to the opening up for women of a vast number of new fields of activity.

Well, now, there is something undeniable which has characterized the period during which I have grown from infancy to old age. I have known it and have seen it. Looking back over that period, I do not suppose that now, however many things to the disadvantage of this movement I have heard said at different times by my grandmother Lois and my mother Eunice—I do not suppose that now, as we sit in this hall or as we walk about our streets, there would be anybody to dispute the legitimacy of this movement of emancipation.

any way asked whether I was an advocate or an opponent of Women's Suffrage. But I am going to make a statement.

As it presents itself to me, the entrance of the Women's movement into the strictly political area, and the demand for the suffrage, as being part of the movement in its essence has been necessary for the securing of that ground which individual initiative has always taken the first part in securing, but which demands something which at the last can only be secured by legal and formal action.

Now I come to ask, What is the relation of religion to this movement? and so far I have not a doubt about my answer. I am quite sure that the fundamental principle of the morality of our Lord, His ethical view, the ethical view He would have us take, is that every human being separately and equally is an end—an end to realize itself, and that, legitimately, it can in no case be made the means to another man's end, merely.

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**THE POSITION OF MEDICAL WOMEN IN INDIA.**  
By Mrs. Slater, L.R.C.P.

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THE "DUNOTTAR CASTLE," which made the voyage to India in connexion with the Durbar, will leave for a long Cruise to the Far East about the middle of October, and will be away until March 1st. The Cruise embraces all that is most worth seeing in China, Japan, and India, and affords excellent opportunities for those who wish to avoid an English winter. The Cruising Co., Ltd. (5, Endsleigh Gardens, N.W.), have already arranged two very interesting cruises for the early autumn; one leaving on September 17th to Spain and Tangier, followed by a cruise to Morocco, Algeria, Malta, Sicily, &c.

In connexion with the forthcoming Archaeological Congress at Rome, special Tours to Italy have been arranged for next October, by Dr. Henry S. LUNN, Ltd. (5, Endsleigh Gardens, N.W.) This firm are sole booking agents for the delightful Hotel des Alpes, Mürren, and Palace Hotel, Montana-sur-Sierre. Particulars of these hotels, and of Tours in Switzerland for the Summer may be had from the office at Endsleigh Gardens.

the greatest advocate. I claim in St. Paul's words—and they are central to Christianity—that in Christ Jesus there is neither barbarian, Scythian, bond nor free, male nor female, but Christ all and in all. Of course, this principle of the right and duty of every one to realize himself or herself, the equal right and privilege of every one, has corresponding obligations in the way of self-control and of the obligation to fill our part in the whole body politic, in the whole body of Christ; and I have no doubt that in this, like every other movement which has exhibited revolutionary qualities, there have been examples of lack of this self-control, as there have been in every other popular movement. But the justice of the central claim is not thereby in the least affected.

When I go further, to ask what are the vocations which I see opening out before women, what do I say to this or that or the other particular claim or particular aspiration? I will try to answer very briefly. I will say, first of all, that I speak as one who is a quite unmitigated and unashamed Christian, and there is nothing I am more certain of than that the divine principle of indissoluble marriage and the unquestionable supremacy and dignity of motherhood remains forever in this question central and determinative. I read a letter in *The Times* this morning which said a great many things about what has been said in the name of the Women's Movement. I have not read the things myself, but I dare say they are said. That does not trouble me at all. I really know no movement with regard to which things have not been said with which I most violently disagree; but it does not affect my feeling towards the movement, if I believe it to be fundamentally just. But I want to say as plainly and articulately as I can in this and every other audience that I desire to be, to the end of my days, a foe, with every form of legitimate hostility, to anything which from any point of view seeks to derogate from the supreme dignity of motherhood, or to alter or mitigate the inflexible severity and glory of the law of indissoluble marriage.

And for the rest, there are a great many questions asked about what the Women's Movement is going to attain to, and where the Movement is going to get in respect to this claim, or that, or the other. My answer is, that I desire in almost all respects to wait and watch and to learn by experience. There is a physiological difference between man and woman, and I do not doubt that physiological difference carries with it enormous other differences. For my own part, as I read history and seek to take in its lessons, it does not seem to me that the fundamental, psychological, moral, and intellectual differences between men and women diminish on one's view. It is certainly extraordinary—and now I am going to say something that I dare say will be very distasteful to a great many people here—how, in the region of music, poetry, and art—regions in which the education of women has, over a great area of society and for very many generations, been superior on the whole to, and more assiduous than, that of men—I think it is extraordinary how few first-rate artists and poets and musicians and composers there have been among women. I wonder whether that has not a deep and constant meaning. But with regard to these things, I see no question of principle involved at all. I am content entirely to wait for the leadings of experience, because we have plenty of people to watch us, plenty of people to note dangers, in women's education and women's movements as in men's. On the whole, I believe, we are a sane society, and I do not see any greater tendencies to neglect the teaching of experience now than heretofore. I am content—I do not see that I have any other expedient—to leave this large region an open question to be determined by experience.

Now I come to a matter which is one of detail and one which it would be impossible for me to sit down without attempting to deal with, because it has been to me often a stumbling-block and difficulty—I mean the specific attitude, not of the New Testament writers in general, but of St. Paul in particular, towards this question; and about that I want to say a word. I do not mind that St. Paul should say,

speaking with regard to the marriage relation, that, as the head of every man is Christ, so the head of the woman is the man, and the head of Christ is God. In an indissoluble partnership, I conceive there must always be ultimate headship, and when St. Paul ends his sentence by saying that the head of Christ is God, it is plain he speaks of a headship which, to a Christian, involves no inferiority whatever in nature or essence, but only difference of function. But there are other sentences in St. Paul of a rather different kind, and I wish to draw a difference, a distinction, between St. Paul's principle and the details of St. Paul's legislation. St. Paul laid it down, I have no doubt—I think, too, any other opinion represents a simple evasion—he laid it down that clergymen were not to be twice married. A great many of my friends in the clerical profession have married twice, and I have seen no deterioration in their moral character. Quite seriously, I am not in the least prepared to maintain that the particular legislation of St. Paul, or the particular legislation of the Christian Church at any period, is to fix us for ever. Principles are eternal. I think marriage and the indissolubility of marriage is a principle, but when St. Paul says that women are to be veiled in the Christian assembly, I recognize in that no principle at all. St. Paul would not have been in the least propitiated by any one coming in a little hat or with a little bow on. He wanted women to be veiled in the Oriental manner. St. Paul was dealing with a great revolutionary movement, and he was doubtless very anxious that it should cause no unnecessary obstacles or scandals. But I am quite sure that those kinds of legislative enactments in detail are not necessarily permanent. You have got to get to the root of Christian principles, and then we must be content to apply the particular enactments from time to time.

Looking at the whole Christian movement, I am not prepared to say that civilization at any particular moment represents Christian finality. I am quite sure that neither the early Church, embedded in a pagan society and bound not to do anything which would shock pagan society, nor the early middle ages, nor the later middle ages, nor the Renaissance period, nor the modern Roman Catholic Church, nor modern Protestantism, nor the Anglican Communion, represents finality. That is not a brilliant paradox, but a truism; but it is a truism of which, I think, people don't always take the full measure. We have got to try to get deeply at the great principles which lie at the heart of Christian society, and having got those principles, we have got, I believe, in the power of the Christian society, to make our own rules with a divine authority.

I cannot attempt to go further in this matter. I have not the least doubt that in this, as in every other great movement which stirs human life to its depths, we shall be hard put to it to solve the questions which arise. But I wish to say again, in ending, what I said at the beginning—that, however many particular questions may arise hard to solve, I am quite sure about the fundamental question. We cannot determine offhand or rapidly what are or what are not the particular kinds of human activity in which women can safely and rightly advance. Experience will be our guide in this. But in principle I am quite sure that Christ our Master requires of us that we should assent to, and not shake our heads at, the claim of women towards self-realization. I am quite sure that the women's movement is needed, and I am quite sure that at present the arrangements of our society, and the legislation of our country, have at the root of them, here and there, in many places, the demand of man to count with regard to woman for more than half. I am quite sure, therefore, that the Women's Movement must enter into politics, and must demand and obtain its place in legislation; that is, must make the woman's voice and the woman's point of view heard in moulding the legislation of the country. And I am also quite sure that the Master of woman, as of man, is Jesus Christ the Son of Man, and that He has laid down with regard to marriage and in regard to human life as a whole, certain great and difficult claims upon self-control and self-denial, which neither man nor woman, individually or in large movements, can ignore or violate without disaster.

## The C.L.W.S.

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### OBJECTS, METHODS, AND MEMBERSHIP.

The objects are to band together, on a non-party basis, Suffragists of every shade of opinion who are Churchpeople in order to

1. Secure for women the Parliamentary Vote as it is or may be granted to men.
2. Use the power thus obtained to establish equality of rights and opportunities between the sexes.
3. Promote the moral, social, and industrial well-being of the community.

The methods used are

- (a) Corporate Devotions, both public and private.
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## The Voteless Woman.

"In the first article the Bishop of Lincoln writes on 'The Reasonableness of Enfranchising Women,' and delivers himself of these two statements: (1) Woman's social service is impeded at every turn by her want of a vote. (2) The voteless woman is an all but negligible quantity in legislation. We do not know what evidence the Bishop of Lincoln is prepared to adduce for the first of these statements; but, with regard to the second, we are obliged to say—though we regret the necessity—that the statement is altogether incorrect." Thus *The Anti-Suffrage Review*, commenting upon the June number of our Monthly Paper, "Altogether incorrect"—a phrase which the writer emphasizes with italics—is delightful. As we read the exordium to this condemnation we almost feared that our contemporary was about to give the Bishop "quite a hard knock"—that the accusation of deliberate falsity, which the writer does not scruple to bring against the Hon. William Cecil in a subsequent para-

graph, might have been launched against a member of the Episcopal Bench. Happily, however, the regrettable necessity of saying anything so unkind was not felt to have arisen. It is no doubt "a serious matter for the public morality of this country when a highly placed dignitary of the Church of England makes a statement of this nature that is palpably short of the truth"; but the Bishop is acknowledged to be a "busy" man. Apparently he cannot be expected on all occasions to guide his words with discretion.

His Lordship's incorrectness is, however, much to be deplored. It might so easily have been avoided. "If the Bishop of Lincoln had paused for a single moment to think or to make enquiries, he would have realized that his 'voteless woman' is consulted by the framers of legislation in regard to every single Bill that has to do with woman." *The Anti-Suffrage Review* says it, so, of course, it must be true. "I am Sir Oracle, and when I ope my lips let no dog bark."

We are amazed at the colossal impudence and ignorance of these assertions.

In the first place we would point out that there are no Bills introduced into the House of Commons which have not to do with women. We are all, men and women alike, members of a single community; we are linked together by ties so numerous, by interests so far common—nay, so absolutely identical, if rightly understood—that what concerns one concerns all. We challenge *The Anti-Suffrage Review* to point to a single Bill which ever has been, or ever can be, introduced into the House of Commons which concerns men alone.

We will illustrate our position. The Eight Hours Bill regulating the work of miners, which was recently passed into law, might have been superficially regarded as a matter with which women had no concern. They do not work underground in the mines. Yet the practical result of the enactment of this measure has been to place an enormously increased domestic burden upon the wives and mothers of those thus employed. This does not necessarily prove that the Bill was a bad Bill. It does prove that it was a Bill in which women had a direct and personal concern. And in other Bills their concern if less apparent is not less real.

We will not ask whether the "voteless woman" was consulted by the framers of legislation with reference to the Miners' Bill, but we will ask what machinery exists for consulting voteless women at all. There are more than 10,000,000 adult women in this realm, all without votes. How are they consulted? When are they consulted? Through what channels is their will expressed? No doubt our legislators in their expansive moments talk over their embryo Bills with their privileged lady friends. "Very pleasant," perhaps, as Mrs. Merdle would have said, "but not professional." The influence of individual Society women in politics, the part they play in political intrigue, is not in dispute. It is, for the most part, gravely to be deplored. No doubt, also, on certain technical points the advice of women experts is from time to time considered. But voteless woman, generically, is not merely negligible; she is actually neglected.

It is sheer impudence to affirm the contrary in face of the legislation which disgraces our statute book. Is it by woman's will that our Divorce Law regards an adulterous husband as good enough for any wife, however pure and sensitive, and an adulterous wife as unworthy of almost any husband? Is it by woman's will that in the eyes of the law for many purposes her husband only is the parent of her child? Is it by woman's will that a girl can dispose of her person in fornication before she can dispose of her property? Is it by woman's will that a child of thirteen years can "consent" to be indecently assaulted? Is it by woman's will that the machinery whereby a man can be compelled to support his child born out of wedlock is so cumbrous and inefficient that it is practically worthless? Is it by woman's will that a wife has no claim for maintenance for herself or her young children against the earnings of her husband unless she and they enter the workhouse and become a charge upon the rates? Is it by woman's will that, as we write, the White Slave Traffic Bill is being amended out of all useful existence?

Our contemporary makes one criticism of the Bishop of Lincoln's article to which we give verbal assent. His statement of the case "is palpably short of the truth"—short, so we would interpret the phrase, of the full truth. Had he had unlimited space and leisure at his disposal, had he been less concerned to write with studied moderation, he might have said more. For the full truth is this, that voteless woman is not merely negligible, not merely neglected, but, in a Democracy such as ours, is bound to be neglected in legislation. The measures which are introduced into the House of Commons with any prospect of becoming law are either introduced in response to a clear demand in the constituencies or in the hope of winning support there. They must commend themselves to a male electorate. An electorate fully enlightened would recognize that the best, the only real interests of men were inseparably united to the best interests of women; but no such electorate exists. Is it strange that truth which is hidden from *The Anti-Suffrage Review* should be unfamiliar to the average elector? Consequently, the demand of the electors is for measures conducing directly and obviously to their supposed advantage, and the bids of successive Governments for support are similarly determined. A Cabinet of idealists would find it well-nigh impossible to pass a series of measures to remedy the wrongs from which women suffer; for pressure from the electors, making itself apparent through their representatives in the House, and more especially on the Government side of the House, would constantly be exerted in other directions. A Cabinet of politicians eager to retain office must, in obedience to the law of political existence, ignore those demands the granting of which would win no popularity, must construct its programmes to win support from those on whose support it depends. The statement, "The voteless woman is an all but negligible quantity in legislation" "is palpably short of the full truth"; but, so far as it goes, it is altogether correct.

## Our Lord's Teaching about Women.

By the Right Rev. the Bishop of Hull.

THE coming of Jesus Christ wrought many great changes in the world, but none greater than the uplifting of woman. A new reverence for woman was a natural result of the Incarnation. When the Son of God became man that the children of men should become sons and daughters of God, it was the outcome of the love of God; but He chose, in His inscrutable wisdom, to fulfil His purpose through the co-operation of her who said, "Behold the handmaid of the Lord: be it unto me according to Thy word." "Twice," it has been said, "the destiny of our race hung upon a woman's answer: the serpent spoke to Eve, and through her answer sin and death came into the world; the angel spoke to Mary, and through her answer new life was given."

But my subject has to do, not so much with the stupendous fact of the Incarnation as with the message of the Incarnate. Let me say at once that I assume that the Nicene Creed is true, and that the Four Gospels give us a trustworthy account of our Lord's life and teaching.

In order to bring a very large subject into manageable compass, I will lay down three clear and obvious propositions:—

I. Our Lord regards each personality, whether man or woman, as of equal value.

II. Our Lord reverences woman: He believes in her capacity: He has for her a ministry and mission.

III. Our Lord loves the home. He safeguards it by a strict marriage law. He regards the law of purity as binding both man and woman.

I. It is a truism that each man, woman, and child is of equal value. It was not a truism before Christ came. The inferiority of woman was almost universally assumed in the old days. The Roman matron might win high respect in the best period of the Republic; but she had lost it before Christ was born. Among the chosen people a Deborah, a Huldah, or an Esther might be pre-eminent in good, a Jezebel or an Athaliah in evil, but these are notable exceptions. Women do not

count for much in the Old Testament. But when the Son of God took upon Him our human nature, and was born of a pure virgin, a new hope came into being. It was a hope of close personal relationship between each individual child of God and their eternal Father. This hope knows no distinction between the sons and daughters of God. All may see Him, and be brought near to Him, in Jesus Christ. A Mary of Nazareth as well as a John rejoices in "God my Saviour"; a Mary of Magdala as well as a crucified robber is led, through repentance, to personal devotion.

Yet the Gospel is not a system of bare individualism. It speaks of fellowship. Those who are in union with Christ are in union one with another. And this fellowship transcends all limitations, not only of race and of class, but also of sex. St. Paul was making an inevitable inference from the teaching and example of Christ when he wrote, "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are all one man in Christ Jesus."

The great Sacraments which Christ ordained give striking evidence of the double truth that God desires each of His children to be in close personal touch with Himself, and all to be united in a fellowship at once human and divine. Children of either sex receive an equal gift in Baptism; men and women are partakers of the same living Bread, and are strengthened for the same battle of life, and equipped each for their appointed vocation and ministry, by the same indwelling Christ.

II. This leads to my second proposition. *Our Lord reverences woman: He believes in her capacity: He appoints to her a vocation and ministry.* Our Lord's respect for the intellectual and spiritual capacity of women is shown by the wonderful revelations of truth which He made to them. To the woman of Samaria He declared the true character of worship: to Martha He revealed Himself as the Resurrection and the Life: Mary of Magdala was the first to see Him after He had risen from the dead. With the one exception of the centurion of Capernaum, the highest praise for victorious faith was gained by the woman who was cured of her twelve years' sickness, and the Syro-phenician mother whose humility and perseverance in Intercession won deliverance for her daughter. On the day of His Cross four women had courage and faith to draw near—four women and one man.

If we turn from inner faith to outward activity, we note that He gladly accepted the ministry of the women who followed Him. She who first saw the risen Christ was commissioned to give the first message of His Resurrection. The ministry of women, which had an important place in the early Church, was in accordance with the mind of Christ, even if it was not supported by His direct authority.

In a word, the idea of any rivalry between man and woman is inconceivable. The ministry of woman is different from that of man, but there is no question of superiority or inferiority. Both are needed by Christ.

III. While it is evident that our Lord was very far from narrowing the ministry of women or confining it to the duties of the home, it is equally clear that He had the highest possible reverence for home life. With regard to vocation, there is no question of higher or lower: that vocation is the highest which is appointed by God. Yet the vocation to the ministry of the home was specially dear to Christ. We remember that the greatest part of His life on earth was spent in the home at Nazareth: He opened His ministry by giving His Blessing to the opening of a new home life in the marriage at Cana. He would allow no hindrance to the mothers who placed their children in His arms.

It is, therefore, not surprising that He safeguards the home by insisting on a strict marriage law. There is the more reason to lay stress on this, inasmuch as His usual practice was to lay down moral principles and leave His followers to form their moral precepts for themselves. Our Lord's teaching on divorce, as given by St. Mark (x. ii.), is as follows: "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if she herself shall put away her husband and marry another she committeth adultery." Such teaching is in the

boldest contrast to the teaching of the Old Testament and of the Rabbis. They permitted remarriage after separation: our Lord forbids it. They made a wide difference between husband and wife: our Lord gives one law for both. It is plainly not my business to deal with the whole subject of divorce, or to give my judgment on the one difficult and doubtful exception mentioned in St. Matthew's Gospel. I will only express my strong conviction that our Lord insists on equality between husband and wife, not by allowing to both an equal licence, but in requiring from both an equally strict regard for the indissoluble tie of marriage. Separation, alas! may sometimes be necessary, remarriage never.

This, unhappily, is a matter of controversy. There is no controversy as to our Lord's teaching about that sin which wrecks the home. He regards the law of purity as equally binding on man and woman. Here, as elsewhere, He succeeds, as no other has succeeded, in combining an uncompromising loyalty to the standard of righteousness with the tenderest compassion for those who have transgressed. He stands for the purity of the home, but He uplifts the fallen. When he was on the Cross there stood beneath Him Mary His mother, the type of perfect purity, and Mary of Magdala, the woman (so I believe) who had been a sinner. His arms are outstretched to protect the home and the homeless.

The Woman's Movement is a larger matter than a claim for the Suffrage. Yet many of you may fairly ask me what I consider to be the teaching of Christ on that contested question. I must answer that, in my judgment, any proposition with regard to our Lord's attitude towards the political status of women must be made by way of inference. If we say that every follower of Christ is bound to be a supporter of Women's Suffrage, we shall uphold a good cause by a bad argument, and a good cause can suffer no greater injury! If there are some who hold that a woman may best attain without the Suffrage the high status which Christ intended, it is very probably their conception of representative government which (in our view) is at fault, rather than their interpretation of the doctrine of Christ.

This seems to me to be the soundest line for us to follow. We hold that all who share our Lord's reverence for women are bound to find the best available means for protecting women from wrong, for abolishing those crimes which are crimes against womanhood, and for enabling women to fulfil without let or hindrance their full mission in the world. It is impossible at this time of day to deny the supremely important part that legislation and civic administration must play in achieving these results: and if representative government means anything at all, one cannot see why woman should not take her direct and immediate place in those activities of the State which affect women's welfare. Only, seeing that Christianity deals with duties rather than rights, it will be natural for Christian women to lay their greatest stress on the claim for reasonable opportunity to fulfil their mission and do their duty.

I hope I have said enough to show that there is the closest possible relation between the teaching of Christ and the Women's Movement. It will be a bad day for that Movement if (which may God forbid) it is ever divorced from the Christian Faith. That Faith does not provide an armoury of argument for Women's Suffrage, but it gives the salt which preserves any great cause from corruption, and it offers the one inspiration and power which will enable the right to triumph.

### Co-Education and the Moral Outlook.

By ENNIS RICHMOND,

Author of 'A Natural Education,' &c.

ONE could wish for no greater proof that the sane, the upright, and the sound are the normal than the fact that if one puts modern boys and girls together in their school-life, they at once tend to get the best from each other, and that the immediate result is that they realize, quite articulately, the advantage of living their lives in each others' society.

One would have supposed, even those who favour such a

system might have supposed that the modern boy or girl, product as he and she would be of a system presupposing a danger in the mutual society of boys and girls, would bring to their association a shyness, a prejudice, a reluctance which would influence and stultify their relationships one with another.

But nothing of the kind is the result, and in those schools (few at present) where complete freedom—as complete as between boys and boys and girls and girls—has been achieved, the outlook of the boys and girls upon each other has at once justified the step of putting them together.

Not only this, but in a world where an atmosphere obtains which presupposes this danger, an atmosphere which the boy or girl enters whenever school is temporarily left, they still retain their sense of proportion, and it is left to those educated in separate schools to display the very qualities which the average person would expect to find in the boy or girl doing an unusual thing.

I want to point out, and to do so with emphasis, that co-educational schools are often saddled with blame for faults which belong to school education in general, and which have nothing to do with co-education as such. Size is the curse of our system of education; you can keep a school of moderate size decent even when boys and girls are separated; you cannot keep a school numbering hundreds, or even, I would say, numbering over a hundred, decent even when boys and girls are together.

But if anything goes wrong in a co-educational school, even though the wrongness may be a trifle to that which always and inevitably goes on in the big separate schools, the mischief is at once put down to the system of co-education. The average, prejudiced person (and every average person is prejudiced) can only look at one thing at a time, and when he looks at a co-educational school he looks at nothing but the "co."

We who care that our boys and girls should grow up into sound, well-balanced men and women have to fight two evils—I do not know which is the worse—the prevalence of size and the prevalence of separation. The first is due to money-grubbing, the second is due to prejudice. It must have been avarice in the first instance that induced growth in numbers in our schools. Whenever a head-master—as did Edward Thring—has tried to limit his numbers, he has been almost forced by house-masters, simply for financial reasons, to enlarge his borders beyond the danger zone. But megalomania has also a good deal to say to it; we are such fools that we think (if one can call it thinking) that a big thing is better than a little thing because it is big.

The reason why a school beyond the numbers of, say, seventy or eighty enters the danger zone is because there is a percentage (a very small one) of corrupt children, and when in a society of children you get, say, eight or ten of these children, the society is lost; they form a party large enough to infect an enormous circle. One corrupt child can do an immensity of harm (though the harm may be very much less where boys and girls are together); half a dozen can ruin a community. That is one reason; the other is that the larger your school, once you are beyond a number which admits an individual, personal interchange between those governing and those governed, you evolve a standard of mediocrity, because it is a standard which depends on the average.

I am obliged to say a few words here on this question of size, because it is our worship of size that is answerable for most of the faults of our school-system, and because those faults, when they arise in a co-educational school, are always laid to the credit of co-education.

And now I want to say that all the faults of our present school-system are modified and exist in far less degree where boys and girls are together than where they are separated. I have worked this point out in detail in what I have written at other times on the subject of co-education, and would not therefore, even if I had the space, repeat here what I have said elsewhere.\* But on this matter, as it touches the point on which we are, as readers of the Church League paper, specially interested, the enfranchisement of women, I want to say something as to the moral outlook on sex matters engendered, on the one hand, by separation and, on the other, by co-education.

\* 'Lectures on Co-Education'; issued by the Women's Printing Society, Brick Street, W.

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I cannot put this more forcibly than it was put to me by a young man of four and twenty a year or so ago. If this meets the eye of this gentleman, I am sure he will forgive me.

This young man called upon me quite unexpectedly on a summer morning. I was summoned to him in my sitting-room, and found him almost breathless with eager interest. Without introduction he began, "I have just been reading this, Mrs. Richmond," holding out a small book recently published in which I had dealt with some aspects of co-education, "and I felt I must come up right away and see you, and get a talk." Oddly enough, as we sat, my windows looked out, over a lovely view, to the towers of the fine old buildings which held the school where he had been educated. I will not go into all he told me. He was in a communicative and confidential mood, and there was much of sadness and a good deal of contrition in the recital; but one sentence I may quote, it has often recurred to me: "In that place," pointing out of my window, "I learnt a lesson which meant my ruin at Oxford. I learnt to despise women of whom I knew nothing, and when I got to Oxford I was too strange and too shy to make acquaintance with good women, and so bad women made acquaintance with me."

Now this, to my mind, puts the whole thing in a nutshell. Boys do, at school, learn to despise women as a sex, while they know nothing of them as individuals. Later on, when they go to the University or into business, they find an atmosphere redolent of the same perverted sense of sex, and devoid of any opportunity for a higher and better experience; all the time there is close at hand, playing on their untrained desire, a class of women whose trade it is to foster a wrong opinion of their own sex. The fall is the easiest thing in the world—indeed, the wonder is that any escape. Where one does here and there (and by escape I mean something far different to what the ordinary person calls "going straight"), it is either because of some fine friendship with a woman living outside the boy's ordinary school or business life, or because there is an innate refinement and love of orderliness and beauty which cannot admit the kind of thought and act which leads to ruin.

Now I want to say—and say it with no fear of contradiction from any one with experience of a well-ordered co-educational school—that where boys are brought up with and educated with girls this degradation does not take place. I say it with a little fear of contradiction from those who know the results of co-education as I say what I have said earlier without fear of contradiction from those who know the results of separated education. The man who knows girls and has associated with them in his growing years is a different creature, in every respect that we think of in this question of the enfranchisement of women, from the man brought up in the ordinary way.

His moral outlook is different; that is the whole point. And because his moral outlook is different, his whole outlook on the rights of humanity is different. He does not look down, he looks along. He is not on one level, women on another; he thinks of women as he has thought of girls, as human creatures.

And when the time comes for the one woman to stand out, there is no confusion of ideals, no silly pedestals or transient angelizing—he meets her as a comrade of comrades.

I write, and cannot help writing, of this matter, chiefly from the aspect of it which affects men and boys. I cannot help it, because it is, as I pointed out in my paper last month, much more a question for men and boys than for women and girls; they are far more astray in the matter; it is they who have got to get into line. Women are bad enough in their outlook on sex matters, but where they are wrong they are so because they have slavishly and lazily accepted a standard not natural to them. Their fault in doing this is no less than that of those who have manufactured and imposed this standard, but it is different; and in this one matter, of realizing what is the true equality as between men and women, they have far less distance to travel in order to get on the right lines again.

The men who have come into line over this question have done so in spite of their training, or else because—like the lad who keeps his ideas of humanity clean—they have had some strong, sound, sane influence in their lives which has enabled

them to transcend the evil in their upbringing; or else they are men who have had the inimitable advantage of a natural education side by side with girls. Such men realize the justice of the women's cry for freedom. They realize that the cry for political freedom is the least part of that vast demand for freedom to live a life without shame and without fear. Women, being creatures with wills and desires and capacity to gratify these, have in the past lived lives of fear and strategy where they have not lived lives of subjection. Where a woman has got her way, she has got it dishonestly. It is freedom from this that women are fighting for—freedom to tell the truth and shame the devil.

The fight is a possible one now because physical force is no longer an element of importance. Our anti-friends would have us believe that it is, but we know that it is not. This fight for freedom to live honestly and in the light of day has come with the opening of the eyes of those women and of those men who begin to realize the new era, one in which the call to the spiritual is louder and more insistent than the call to the material.

And this demand for Woman Suffrage, which is the key of the present crisis, is a very different demand from that for the franchise in the past. In the first place, in the past men have demanded the vote *as men*, not as human beings; this has bred selfishness. In the second place, to-day men and women are, perhaps for the first time, standing side by side, hand in hand, working and fighting on terms of absolute equality. This fact heightens and purifies the motives for the demand and ennobles the demand itself.

### Correspondence.

SIR,—May I crave your courtesy for the insertion in your paper of a brief appeal to speakers of the C.L.W.S.?

The C.L.W.S. is a league which embraces adherents of every branch of the Woman's Suffrage agitation, and although its methods are purely devotional and educational, it counts among its members many militant, as well as constitutional Suffragists.

I will not attempt to state here what proportion of its members belong also to militant leagues, but I think I may safely say that a very large number of the most hard-working and enthusiastic are militants.

Why, therefore, at C.L.W.S. meetings do speakers who happen to be constitutionalists rarely miss an opportunity of censuring or reproving militant methods? It is not only that it is unnecessary and creates feelings of bitterness and resentment, but it is also unfair, the C.L.W.S. being pledged to neither side.

How would the constitutional section feel if the speakers who happen to be militant reproved them for their cowardice or lack of enthusiasm in not adopting militant methods?

Surely a religious league, which looks to the Christ as its example, might put into practice His last command of Charity, which stands, at least, for courtesy, consideration, and tolerance towards those from whom we differ.

We cannot expect to sympathize entirely with the methods and aims of others, for our minds are too narrow to comprehend all, but surely we can remember that "Unity is strength," and on points of difference keep silence, "till the minds of men grow wider with the progress of the sun."

A MEMBER OF THE CHURCH MILITANT HERE ON EARTH.

DEAR SIR,—In the July number you inserted a letter drawing attention to the advantages of living in the various new garden suburbs and cities now being developed. May I say a word on the other side? This advice has already been preached so long that—in connexion with the week-end habit—our churches are practically deserted on Sundays, and all church work languishes for want of workers. All this time, good, roomy, well-built houses are to be had for a mere song, in comparison with their former rents, in neighbourhoods which were quite as rural 40 or 50 years ago, with well-stocked and matured gardens, every bit as healthy and more convenient than places from which an early nerve-destroying morning rush is necessary by train. I am thinking especially of Islington, of which the medical officer wrote in a recent report, drawing attention to this very subject, and of Lewisham, and no doubt residents in similar localities would confirm what I say. Why do not well-bred and refined people take advantage of these houses while they

are to be had so cheaply, and so save fine old districts from deterioration and strengthen the hands of those who faithfully remain at their posts? Like Sir Roger de Coverley, you must own "much might be said on both sides." Faithfully yours,

N. W.

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#### Brighton and Hove.

New Members: Miss A. M. Pool, Miss Louie Rowland, Mrs. Trotter, Miss V. A. G. Trotter, Miss Dora Cox.

The first C.L.W.S. bicycle ride took place on June 26th to Shoreham. Eleven people took part—members and friends. The speakers were Mrs. Beesley and Miss Kate Close.

The open-air meeting was held at the railway crossing. Some C.L.W.S. papers were sold, but no collection was taken.

On July 9th an open-air meeting was held on the sea front, Brighton, which was a success. Mrs. Browning took the chair, and the Rev. T. Hampden Thompson spoke. Both are excellent speakers, and the crowd listened to them with great attention. Questions were asked. C.L.W.S. papers were sold and a good collection taken. Both these meetings began with a hymn and prayers.

On July 11th a Drawing-room Meeting was held at 17, The Drive, Hove. Miss E. M. White took the chair, introducing the speaker, Dr. Helen Boyle, M.D. with a few well-chosen words. The meeting, as usual, began with prayers, and then Dr. Boyle gave us a most instructive and interesting lecture on the 'Feeble Minded,' with special reference to the Bill now before Parliament. Fifty people were present and more C.L.W.S. papers were sold.

More bicycle rides are in process of arrangement, and every one will be welcome. (MISS) KATE CLOSE.

#### Chelmsford.

New member: Mrs. Steele. (MISS) MILDRED HAY.

#### Edinburgh.

New members: The Rev. J. M. Herford, Mrs. Herford, Miss S. R. Macdonald, Mrs. Mears, Mrs. Andrew Murray, Miss Pringle, Mrs. Pringle.

On Thursday afternoon, June 27th, a most successful "At Home" of the Branch and friends was held by the kindness and hospitality of Miss Robertson Macdonald at her house. After tea the chair was taken by Miss S. E. S. Mair, who made a few remarks. The Hon. Secretary and Hon. Treasurer made a statement about the work of the Branch since the last General Meeting. The Secretary also laid the claims of the Monthly Paper before the members, and urged on them the necessity of making it known. Several additional subscribers to the Paper were secured.

An admirable and thoughtful paper on 'The Church League and its Aims' was read by Miss Guyer. After discussion and votes of thanks the meeting, which was very interesting and successful, came to an end. Six new members joined that afternoon.

(MRS.) S. PURVES.

#### Greenwich and Lewisham.

New Members: Miss Edith New, Miss Maud Whitley, Miss Magdalen Murray, Miss Clara Robinson, Miss Helena Collins.

We welcome as transferred member Miss Jarvis, who is giving practical and ready help with the distribution of the extra 100 copies of the Paper that this Branch has undertaken to deliver every month. Five more annual subscribers have been secured to the C.L.W.S. Monthly Paper, bringing up the total to 77. Our total membership is 105.

A very good Garden Meeting was held at 43, Clarendon Road, Lewisham, on June 20th, by kind permission of Mrs. Chandler. Dr. Helen Hanson and Miss S. Villiers were the speakers, and the Archdeacon of Lewisham, President of the Branch, was in the chair. As a result of the fine and stirring speeches five new members were enrolled.

The delegates to the General Council Meeting on July 3rd were Miss Henderson, Miss Jarman, Rev. A. E. Green, and the Rev. F. H. Jeayes. (MRS.) M. CLOSE SHIPHAM.

#### Hampstead.

Our thanks are due to Miss H. C. Ward, this Branch's delegate to the General Council. In the Annual Report just issued our report was cut down considerably, many important points being omitted for want of space. For our Branch, 1911 was a troubled

year. Mrs. Lucy Henderson, upon whose shoulders the whole of the work had devolved, found herself compelled to resign the Secretaryship. This necessitated a complete reorganization of Committee work, and in the autumn a Committee was appointed. Unfortunately, the work was somewhat hampered by several unavoidable changes of officers. Miss Beacall consented to act as Secretary *pro tem.* in order to relieve Mrs. Henderson at once; but, owing to pressure of work, she found herself unable to retain the office for long. Miss Jansson, our present Secretary, then undertook the duty, and though she has now been forbidden by the doctor to do very much work at present, she has consented to remain Secretary if some one will act as Assistant Secretary, to relieve her of most of the work. As Miss Jansson has been on the Committee since its formation, and is thoroughly conversant with the secretarial work, it would obviously be a very serious loss to the Branch if, through no help being forthcoming, she was forced to resign. No offer of help has yet been received. The Balance Sheet in the Annual Report does not cover quite the whole of the year. We are glad to say that Mrs. Henderson recently consented to be re-elected to the Committee. (MR.) R. H. KIDD.

#### Hendon and Golders' Green.

New Members: Mrs. Moore, Mrs. Waterfield, Mrs. Duncan, Mrs. Herbert.

The first Quarterly Special Day of the Branch was kept on July 2nd. Unfortunately, a drenchingly wet afternoon limited the attendance at the 3.30 service to some dozen of the members. The subject of the Vicar's Address was 'The Position of Women in the early days of Jewish, Greek, and Roman History.' An "At Home" was held after the Service, when the Hon. Secretary spoke on 'Co-operation and Joint Responsibility.'

The design, kindly given by K. Duff, Esq., for the new banner was displayed and much admired.

On July 4th a Meeting for Working Women was held from 2.30 to 4, and an address given on 'What We Want and Why We Want It.' Owing to unavoidably short notice, the meeting was small, but the women were keenly interested, and three new members joined. It is hoped after the summer holidays to hold these meetings once a month. (MISS) EMILY C. GROWSE.

#### Ilford.

New members: Mrs. Hooper, Mrs. Pettitt. Transferred: Miss Briggs (from Watford).

In spite of a very wet evening our Monthly Meeting, which was held at the Cecil Hall on Tuesday, July 2nd, was quite successful. The chair was taken at 8 p.m. by Mrs. Whitten, and the Hon. Mrs. Haverfield addressed the meeting. In an eloquent and earnest speech she showed the necessity of the enfranchisement of women, in order that the condition of our industrially employed sisters may be improved and their lives brightened.

Our thanks are due to all members who have helped with the circulation of the July number of the Church League Monthly Paper.

(MISS) MAUD HAWLEY.

#### Manchester.

We had our first Quarterly Meeting on Monday evening, July 15th, in the Sacred Trinity Church and Mission Room. We opened our evening with a service in Church, when the Rev. C. E. Douglas of the Society of the Faith preached the sermon. The subject he took was the right and wrong influence of women, and his text was from the first chapter of the Book of Esther. We were also given another address by Mr. Douglas in the Mission Room, and this part of our meeting was thrown open to friends. Canon Peter Green has become President of our Branch, and eight new members have joined. (MISS) H. M. NORBURY.

#### Newcastle-on-Tyne.

New members: Mrs. F. T. Marshall, Miss Heron, Miss Fletcher, Miss L. M. Gurney, Miss F. E. Dickinson, Miss Huggup, Miss Hick.

On July 5th the Quarterly Intercession Service was held in Jesmond Parish Church. The service was taken by the Chaplain of the Newcastle Branch of the C.L.W.S., the Rev. J. T. Inskip, who gave a most inspiring and interesting address.

On July 6th the C.L.W.S. took part in a Joint Demonstration on the Town Moor. The speakers on our platform were the Rev. Cyril Hopher, Mr. Ascel F. Erricson, J.P., and Mr. Robert Watson, Secretary to the Newcastle and Gateshead Vigilance Society.

The London banner was much admired, and our thanks are due to the Central Branch for lending it to us.

Since our last magazine was published we have lost one of our most devoted Suffragists through death, the first link in our chain to be broken. Mrs. Mein of Horton Grange passed away on June 17th, and throughout her long illness she never ceased to try and convert her many nurses to the cause. We can never forget the time and energy she gave to Suffrage work.

(MISS) ETHEL SHARP.

**Oxford.**

New members: Miss Edith Evetts, Miss E. M. Taylor, Rev. R. Hartley, Miss Cole.

On June 6th a Meeting of over 1,000, largely organized by C.L.W.S. Members, was held in the Town Hall in support of the White Slave Traffic Bill. The Bishop of Oxford, Canon Scott-Holland, D.D., and C. Nye, Esq., of the National Vigilance Association, spoke. £90 were collected for vigilance work and the expense of the meeting.

On June 7th Miss A. Maude Royden gave a beautiful and inspired address on 'The Need for Religious Leagues in Support of the Women's Suffrage Movement' to members of the Branch and others.

The Rev. F. A. M. Spencer much regrets having to resign the Secretaryship of the Branch, in view of probable departure from Oxford. Miss Cecil Hardman (100, Kingston Road) has kindly consented to take the office. She will commence her duties on August 1st. (REV.) F. A. M. SPENCER.

**Parkstone.**

A Garden Meeting was held at St. Anne's, Surrey Road, Bournemouth, by kind permission of Mrs. Hanbury-Rowe, on Wednesday, July 17th, from 4 to 6.30 p.m. The Rev. G. D. Rosenthal was the speaker, and the chair was taken by the President of the Branch, the Rev. the Hon. R. E. Adderley. (MRS.) A. GAMAN.

**Redhill and Reigate.**

New member: Mrs. Gafford. (MISS) MABEL DAY.

**Richmond and Kew.**

On Wednesday, June 26th, a very successful Meeting was held at the Central Hall, Parkshot, Richmond. Sir Eustace F. Piers, Bt., presided. Miss Abadam and the Rev. J. Cartmel Robinson, Vicar of St. Michael and All Angels', Bedford Park, gave most inspiring addresses to a large and enthusiastic audience. Our grateful thanks are due to our members and friends who worked so hard in selling tickets for the meeting.

The Members of this Branch of the League on July 7th made their Corporate Communion at Holy Trinity Church, Richmond. (MISS) FAITH CLAYTON.

**Shanklin.**

A deputation, consisting of Eleanor, Viscountess Gort, Miss Palliser, Executary of the N.U.W.S.S., Miss Mercer, Miss Aston, Mr. Aston, and Mr. John Marsh, C.L.W.S., waited upon Mr. Douglas Hall, M.P. for the Isle of Wight, at the House of Commons, on Tuesday, July 16th, to ascertain his views with regard to the inclusion of Votes for Women in the provisions of the Reform Bill.

Mr. Douglas Hall said he was inclined to vote for the amendments suggested by the deputation, so as to allow of their free discussion in the House, but he could not promise at this stage to fall in with all the suggestions made. (MISS) MARGARET MARSH.

**Southport and Birkdale.**

New members: Miss Atkinson, Miss J. H. Grundy.

Southport is not greatly beloved by the residents during July and August, and so many of them having taken flight to make room for visitors from the big Lancashire towns, it is impossible to organize much work among the members. The street sales of our Monthly Magazine, *Votes for Women*, and *The Common Cause* still flourish, however, and the tripper meets the paper seller on very friendly terms, and pays his penny with the remark that he is glad Southport keeps the flag flying! May I say here how valuable we find this street sale of literature, and ask other branches which have not yet made their appearance in the gutter to take a pitch and sell there at least once a week? The police may raise objections to begin with, but if the seller keeps on the move, she cannot be accused of causing an obstruction, and she will find that splendid propaganda can be done among many who would never dream of attending a meeting. The work is well worth the few inward pangs which you experience on finding yourself for the first time really doing business beside the flower seller, and the boy who flaunts his daily paper and displays his superior vocal accomplishments for your benefit; but such pangs quickly wear off in the satisfaction of knowing that you are really doing something for the cause!

A corporate communion service was held on St. Peter's Day at Holy Trinity Church, and the Vicar, the Rev. S. Lindon Parkyn, has kindly promised to arrange a special service for the League at any time.

The members of the Committee are very grateful to Miss Evelyn Glover for her most generous gift of a bicycle to assist the work of the Branch. It will be the very greatest help. (MISS) PHYLLIS LOVELL.

**Sunderland and District.**

New members: Mrs. Shortt, Mrs. Hutchinson, Miss McLaren, Miss McKenzie.

There was a Service for members of the League in the Parish Church, Whitburn, on June 1st, when the Rector preached.

The Church League Prayer will be used on the second Sunday of each month at the 8 o'clock Celebration in Cleadon Church. (MISS) DOROTHY HOPKINSON.

**Wimbledon.**

New members: Mrs. Barrister, Mrs. Dowden, Miss Groom, Miss Shoberl.

An "At Home" for members and friends was held at 5, Elm Grove on July 2nd. Miss Cross, Miss Webster, and Mrs. Beatty laid before the meeting the seriousness of the present position as regards the Suffrage and the White Slave Traffic Bill, and made a special appeal to the members to help the Committee to dispose of the monthly papers as requested from headquarters. Several of those present agreed to take a certain number monthly for sale or distribution. Donations amounting to £1 6s. 3d. were also made towards the materials for a banner. (MRS.) M. BEATTY.

**Woodford.**

New members: Mrs. Huett, Mr. Huett, Mrs. Foster, Mrs. Smart, Mrs. Whitmore, Mrs. Macdonald, Miss Murry, Mrs. Harnet, Mrs. Dykes, Mrs. Passmore.

An inaugural meeting of the Branch was held on July 4th at 8 p.m. in the small Lecture Hall. The speaker was the Rev. F. M. Green, who explained the objects and methods of the League, and gave a most interesting address on Suffrage in general. At the close of the meeting eight new members joined. (MISS) I. PASSMORE.

**The Calendar.**

Aug. 1, Thurs. Finance Committee meets at Offices, 7 p.m. Executive at 8 p.m.  
,, 4, Sun. Corporate Communion Day.

**Branch Secretaries.**

Anerley (S.E.)—Miss Ethel Fennings, 149, Croydon Road.  
Bedford Park (W.)—Miss H. C. Martindale, 90A, Fielding Road.  
Camberwell (S.E.)—Miss I. L. Biddle, 35, Calnington Road.  
East Ham—Miss C. E. Heanley, 396, High Street, Manor Park.  
Greenwich and Lewisham (S.E.)—Mrs. Close Shipham, 84, Embleton Road.  
Hackney (N.E.)—Miss S. F. Barlow, 88, Dalston Lane.  
Hampstead (N.W.)—Miss Jansson, 63, King Henry's Road.  
Harlesden (N.W.)—Miss Brown, 219, Willesden Road.  
Hendon (N.W.)—Miss E. Growse, St. Ursula's.  
Ilford—Miss M. Hawley, 51, Grosvenor Road.  
Islington (N.)—Mrs. A. D. Green, St. Mark's Vicarage, Tollington Park.  
Kensington (S.W.)—Miss Lina Ross, 22, Earl's Court Square.  
Kew—Mrs. Shewell Cooper, 8, Warwick Avenue.  
Regent's Park (N.W.)—Mrs. Seal, 11, St. George's Terrace.

Bath—Miss M. Morris, 11, Marlborough Street.  
Barnes—Mrs. Hills, Bank House, 102, Church Road.  
Birmingham—Miss E. M. Griffiths, 34, Harborne Road, Edgbaston.  
Brighton and Hove—Miss Kate Close, 48, Rutland Gardens.  
Bromley (Kent)—Miss D. W. Beddome, "Sheringham," Sundridge Park.  
Burton-on-Trent—Mrs. A. Tomlinson, 52, Outwoods Street.  
Cambridge—Rev. W. F. Buttle, Downing Coll.  
Central Sussex—  
Chelmsford—Mrs. Hatcher, Windmill Cottage, Roxwell.  
Chorley Wood—Mrs. K. M. Warren, Rosemary, Heronsgate.  
Croydon—Miss Mills, Vale Cottage, Old Town.  
Edinburgh—Mrs. Purves, 24, Howard Place.  
Ipswich—Miss J. B. Steward, Graham House.  
Manchester—Misses Norbury, West Leigh, Broad Oak Park, Worsley.  
Newcastle-on-Tyne—Miss Ethel Sharp, 82, St. George's Terrace.  
Oxford—Rev. F. A. M. Spencer, 38, Beaumont Street.  
Parkstone—Mrs. Gaman, West Grange.  
Portsmouth—Miss M. E. Long, 37, Nightingale Road, Southsea.  
Redhill—Miss Mabel Day, Gershorn, Reigate.  
Richmond and Kew—Miss Clayton, "Glengariff," Kew Road.  
Shanklin, I. of Wight—Miss M. Marsh, St. Margaret's Dene.  
Sheffield—Miss M. V. Palmer, Education Office.  
Shrewsbury—Mrs. Stamer, Battlefield Vicarage.  
Sittingbourne—Miss Agnes Watts, 102, Park Road.  
Southport and Birkdale—Miss Phyllis Lovell, White Cottage, Lord Street.  
Sunderland—Miss Dorothy Hopkinson, Whitburn Rectory, Sunderland.  
Warwick and Leamington—Miss D. Seville, Lothians, Leam Terrace, Leamington.  
Watford—Miss Janet Archer, St. George's, Chalk Hill.  
Wimbledon—Mrs. Beatty, 5, Elm Grove.  
Windsor—Mrs. Bernard Everett, "The Cloisters," Windsor Castle.  
Woodford—Miss J. Passmore, "Rosemont," Snakeislane, Woodford Green.  
Worcester—Mrs. Hesketh Williams, The White House, Red Hill.  
Worthing—Miss Collyer, "Espero," Chantry Road, W. Tarring.

**Varia.**

At this season of the year it is worth while to learn of a truly delightful spot in which to enjoy a restful holiday, and that is—The South Devon Health Resort: "Huntly," Bishop's Teignton, Teignmouth. This well-known establishment stands some 200 ft. above the Teign, one of the loveliest rivers of South Devon. It is within half an hour's drive of Teignmouth on the Great Western main line, and the journey from London is rapid and comfortable. Huntly faces full south, and is sheltered from the north and east, while its height above the river and the breadth of the valley prevent any sense of relaxation in summer. The scenery is of typical Devonshire beauty, and the view from the Terrace of Huntly is famous.

Behind and above the house are the long-stretching Halden Moors, 800 ft. above the sea-level, and commanding extensive views of the sea coast, the Exe and Teign valleys, and the Tors of Dartmoor. Many excursions upon Dartmoor, the sea, and the River Dart can be made within a day. Golf links are reached under an hour, and lawn tennis is played in the beautiful grounds of the house.

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Those who are seeking a restful holiday will here find it under ideal conditions, and they cannot do better than to write to Mr. C. F. Carpenter, "Huntly," Bishop's Teignton, Teignmouth, who will send them full particulars and illustrated booklet of the spot.

Those who do their shopping by post will do well to remember that old-established firm of glovers and hosiers, Mr. J. S. Gregg, of 91, New Bond Street, W. Here they will find their wishes carefully followed and instructions carried out with absolutely the same accuracy as if they were on the spot to select for themselves, every order having Mr. Gregg's own individual attention. His prices are exceptionally moderate. For country wear his "Tandem Chevrete" and Biarritz kid Sax at 2s. 6d. per pair can be recommended; also his waterproof tan cape for driving, &c., which are at 4s. 11d. and stand the hardest wear. There is also every description of glacé and Suède to be found in stock, and washing gloves of all kinds. Mr. Gregg has also a large selection of ladies' lingerie, veils, scarves, lace goods, feather boas, hand-made flowers, &c. In all these departments Mr. Gregg always has the newest and smartest designs obtainable, and would, moreover, be pleased to send a selection of any of his goods to customers living at a distance "on approval" if desired, without their feeling in any way constrained to purchase. The new illustrated catalogue, which contains a complete guide to all prices and descriptions of gloves, hose, &c., is now ready, and will be sent immediately on application to Mr. J. S. Gregg, 91, New Bond Street, W. (Tel.: Mayfair 3242).

READERS of this paper who are Needlecraft workers will be interested to learn that Miss Ruth Cross is having a prize competition on November 12th for decorative needlework. Miss Ruth Cross has made three designs this year, from which intending competitors may choose according to their taste. The patterns are traced on squares of Linen 20 in. square, and are to be used for cushion cover, screen, chair seat, or part of bedspread.

1st Prize—Eight similar squares and insertion to complete bedspread or £1 in cash.

2nd Prize—Good White Irish linen tea-cloth traced for embroidery.

Miss Blanche Fitzmaurice has kindly consented to judge the work. Further particulars and conditions of the competition can be obtained from Miss R. Cross, 1, Moscow Road, Bayswater, W.

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