

# The Common Cause

The Organ of the National Union of Societies for Equal Citizenship.

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## Notes and News.

### Women's Suffrage in Italy.

We send our heartfelt congratulations to the women of Italy. The Italian Parliament has passed Women's Suffrage. The measure went through both the Chamber and the Senate last week. Our readers will remember that the measure now agreed to is the Martini Bill which gives votes to all adult women, but provides that they shall not vote at the next Parliamentary Elections. The reason for the delay is a purely practical one, the difficulty of making the necessary additions to the Parliamentary Register in time. It will, no doubt, be a disappointment to ardent Suffragists, who have been working for the vote for years and wish to take part in the after-war reconstruction of their country. We hear, however, from Italian correspondents that time is really needed for educating the future voters in their responsibilities. Italian women have been held back by legislative and social custom, and there is a terrible amount of illiteracy among them, especially in the South. The awakening in the last two years has, however, been remarkable. Among the interesting signs of it that reach us in this country are two very excellent weekly women's papers, *Il Cimento* of Rome and *La Voce Nuova* of Milan. Both are full of interesting matter, and both are strongly Suffragist and feminist in their views. As readers of Dr. Margherita Ancona's contributions to our columns will have realised the work of the Suffrage Societies has expanded rapidly in recent years. We wish to join with our congratulations to all Italian women, very special expressions of joyful fellow-feeling to the *Federazione Nazionale pro Suffragio Femile*.

### Women's Suffrage in Africa.

In the Continent of Africa women of British race have not been so quick in obtaining their enfranchisement as in New Zealand, Australia, America, and Europe. But there also the spirit of the age is moving. Rhodesia and British East Africa have now got Women's Suffrage, and in South Africa Suffragists are full of hope. It is only six years since the white men first claimed the vote in the British East Africa Protectorate. Four years later white women began to make the same claim, and the East Africa Women's League was formed. Its work was crowned with success last April. The Governor, Sir Edward Northey, gave his casting vote in favour of the enfranchisement measure, saying that he believed there was a

real mandate for Women's Suffrage. In Rhodesia the Women's Enfranchisement ordinance was promulgated on July 4th. Both these measures make women eligible for the Legislative Councils of their States besides giving them votes. From South Africa, Mrs. Ruxton, Secretary of the Women's Enfranchisement Union, writes: "We are working hard to get the sex disability removed during the short session of Parliament which will take place in October." A Suffrage Memorial will be presented to Parliament, urging that women should be "enfranchised immediately under the existing voting qualifications in the Four Provinces, so that they shall take part in the election of the Parliament which will deal with the problems of the reconstruction, both social and economic, and with any changes in the Constitution of the Union which may be under consideration."

### Norway Takes the Lead.

It is excellent news that Norway has appointed a woman, Fru Betzy Kjelsberg, as one of the delegates to the League of Nations Assembly. We understand that Italy is likely to do the same. Norway was one of the first European countries to enfranchise its women, giving them limited suffrage in 1907, and full adult suffrage in 1913. Italy is just enfranchising her women now. It will be interesting if these two nations, as unlike each other as any two in Europe, share the honour of being the first to give practical effect to the far-reaching clause of the League Covenant, which says that all positions under it are to be open equally to men and women. On other pages of this issue we publish an article on organised women and the League of Nations, and a report of the Conference last week.

### Trade Union Congress.

The Trade Union Congress has been meeting at Glasgow this week, and has taken decisions which must deeply affect the political and industrial future of the nation. In spite of the eloquent defence made by Mr. Stuart Bunning in his Presidential address, and by Mr. Clynes in debate, the action of the Parliamentary Committee in declining to call a Special Conference on the question of direct action has been condemned. The demand of the trade unions for the nationalisation of mines, and their strong objections to the present Government policy in Russia have been re-affirmed. Before these lines are printed more will have been done. At the moment, we wish only to note one decision important to organised women, which was taken on September 9th. On the discussion of the first paragraph of the Parliamentary Committee's report, which recorded the growth of membership of the affiliated trade unions, Mr. H. H. Elvin, Secretary of the National Union of Clerks, objected to the action of the Committee in accepting an application for affiliation from the Association of Women Clerks and Secretaries, which claims to have 2,000 members. Mr. Elvin stated that the Women's Association was not really a trade union, because its contributions were very small, and it was avowedly opposed to the promotion of strikes. He said that the policy of the Congress was to discourage organisation by sex, and that it was against that policy to admit to the Congress an organisation confined to women clerks. Miss C. Maguire, of the Women Clerks and Secretaries, made a spirited reply, and Mr. C. W. Bowerman defended the action of the Committee. The motion to refer the matter back was defeated by an overwhelming majority.

### Shall we "Sack the Lot"?

The decision of the Government to seek for economy in administration has certainly not come too soon. The financial condition of the country is serious, and recent revelations have made it plain that the great necessary expenditure of war was accompanied in many departments by unnecessary and disastrous

waste. It is not surprising that public confidence is shaken, and that, in some quarters, something like a panic reigns. But panic never was and never will show the right way out of any difficult situation, and we do not agree with Lord Fisher that Government offices can be reformed by the simple process of being "ruthless, relentless, remorseless," and "sacking the lot." The adaptation of the departments to war service was a hideously difficult business. It was all the more difficult because even their peace service was not arranged on any logical or clearly thought-out system. Like other parts of our State they grew rather than were made. When they were called on to meet a tremendous emergency and become something quite different from anything they were before, it is not surprising that those responsible fell into many mistakes. Some of these mistakes were plainly the result of self-interest, stupidity, or mere carelessness, and are therefore hard to forgive. But the fact that a certain number of such egregious instances have come to light, is not, it seems to us, a reason for mistrusting and crying out against the whole body of officials. Most of them did their best, and some did devoted service in grappling with problems almost as overwhelming in their nature as those which confronted our generals in the field. It is still more unjust to blame the whole body of subordinate employees, because, in some instances, they were badly chosen for the tasks they were called on to fulfil. In deciding which of them should be kept on, and which should be demobilised, efficiency and suitability should, we believe, be the only test, and of course suitability must be judged in the light of the new conditions, and be for the remodelled machinery of peace and not for the discarded machinery of war. The State cannot afford to be sentimental now, or at any time. But it can always afford to be generous, and the public should demand this, and should not clamour for economy without counting the human cost. Unnecessary service should be dispensed with, whether it is rendered by men or women, young or old; but if time is required in order to adjust machinery to the economic situation, and to avoid injustice to individuals, time should not be refused by public clamour. Neither engaging nor dismissing is best done when it is done in haste, and we shall not get the best peace machine by insisting that it shall be set up under as great pressure as inevitably existed when the war-machine was made.

#### The Numbers Concerned.

Probably few people know the full extent of the problem that has to be faced. A good deal of information can be found in the reports of the Treasury Committee under the chairmanship of Sir John Bradbury, appointed at the instance of the House of Commons, to enquire into the recruitment and staffing of Government offices. Here we find that the total clerical staff employed in Civil offices in April, 1914, was 53,500, of whom 45,000 were men and only 8,500 women. By the beginning of February, 1918, the total number had gone up to 148,000. The proportion of the sexes had also changed, as it consisted of 62,000 men and 86,000 women. The number of women employed in clerical work in these offices alone at the end of the war was therefore more than ten times as great as in pre-war times. In most of the departments investigated the Bradbury Committee did not consider that the numbers working were excessive in proportion to the work done. The work itself had enormously increased—e.g., in the Stock Branch alone of the Post Office Savings Bank the accounts dealt with had increased from 83,000 to over 4,000,000 during the war, with a corresponding increase in correspondence, reports, &c. The total staff had only been increased by 257 persons, although the proportions between the sexes were enormously changed. If additional staff was a necessary consequence of increased work in many of the civil departments, this was, of course, still more the case in the departments that dealt directly with military and naval matters. The War Office had an administrative and clerical staff of about 1,260 at the outbreak of war; in February, 1918, it had a staff of 16,100, not including certain purely military staffs and departments, which were regarded as part of the Army. Corresponding staff in the Admiralty had grown from 2,000 to 10,000. And besides this increase in the old departments, vast new departments had been created, such as the Ministry of Munitions with its staff of close on 17,000, the Ministry of Air, the Ministry of Pensions, the Ministries of Shipping and National Service, and the rest. Some of these departments will go on as part of our regular machinery of government; some will be merged; some transformed, like the Ministry of Munitions, which is being transmuted into the Ministry of Supply; some will be swept away. We have said enough to show that from the point of view of State organisation the problem is an enormous one; it concerns many thousands of human lives. It must be tackled immediately, but not, we repeat, not with haste.

#### French Women In and Out of Industry.

An enquiry made by the Minister of Labour in France has disclosed the fact that only about four per cent. more women are employed in industry and commerce than before the war. The significance of these figures is discussed by M. André Vernières in the *Anglo-French Review*. He begins with the broad generalisation that "La femme sort de l'épreuve de la guerre avec un esprit complètement changé," and the great change is that she no longer loves her work to the point of sacrificing herself to it. As in England, there are too many girls who have taken up clerical work during the war, and now remain unemployed while properly qualified secretaries and typists find positions without difficulty. The women who worked on the trams and railways during the war have been re-engaged, the enforcement of the eight-hour day having made the male staff inadequate in numbers. In some Government services women have succeeded to badly paid posts which men now refuse. But the outstanding feature of the situation is the disinclination of the 200,000 women employed in manual work in the Paris dressmaking industry before the war to return to the calling which was one so popular. It is said that munition work has spoiled the hands of the *conturière*, and that she has lost her knack. There may be some truth in the contention that she does not know that wages have risen to double or treble the pre-war standard. M. Vernières thinks that the chief reason of her distaste is reluctance to return to a seasonal trade with earnings varying from week to week, and exhausting overtime alternating with long periods of unemployment. After the strikes in May, 1919, the industry adapted itself by imposing an eight-hour day and limiting compulsory holidays to forty-eight days per annum, and this is an immense advance on a state of things when the working year might be cut down to four or six months, and short time was a constant menace to the workwoman. The home-worker in lingerie and allied trades has tasted, during the war, the benefits of a limited working day, and of factory canteens and other welfare measures which will not alleviate her home industry, and she is unemployed, despite the enormous demand for hand-sewn clothing of all kinds, till the munition factories where she has worked will re-open as automobile factories. M. Vernières emphasises the need for some such organised advice to workers and facilities of training as are pressed for by the *Conseil National des Femmes* and the French Y.W.C.A. What is above all required is a "professional education" upholding the dignity of skilled manual work, and workshops where women skilled in some trade may rapidly adapt themselves to another in which there is a special demand. The prosperity of France demands the maintenance of a class of skilled women workers; the welfare of women forbids that an ignorant preference for clerical occupations shall crowd offices with ill-paid half-trained girls.

#### Women's Food Requirements.

The lately published proceedings of the Royal Society contains two papers on the food requirements and energy expenditure of female munition workers. The observations on which the figures were founded were made on six workers in the Training School for Munition Workers at King's College, and on a much larger number at a shell factory after the armistice, when it may be supposed that the absence of hurry and strain made the conditions approximate to ordinary factory conditions in peace time. The results as to the amount of food required to keep the worker in health during an eight-hour working day, together with the normal requirements of the remaining sixteen hours spent in sleep, recreation, household tasks, and the journey to and from work was (for a woman of average stature and weight) 2,400-2,800 calories in the King's College experiment, and rather over 3,000 calories for the shell factory experiment. The details given are highly technical, but three conclusions of importance were arrived at. The King's College experiment figures corroborated the figures arrived at by Dr. Leonard Hill in his Health of Munition Workers enquiry. The shell factory data show that ordinary rubbish sweeping is much more exhausting than heavy turning and other processes classed as hard work and less familiar to women, and that the amount of food (measured in calories) required by women doing laborious work is much more than that usually available for them, and not much below that of a man doing the same work. The investigators concluded that if 10s. weekly was the necessary expenditure in food of a woman doing light work, the labouring work, which was less well-paid, would require an expenditure of 13s. Nothing is said about charwomen's work, laundry work, and kindred feminine occupations, but it is clear that they are at least as laborious as "rubbish sweeping," and that the custom which provides for the charwoman a mid-day meal approaching that of the labouring man in volume and quality is a rational one, even if her wage has been generally inadequate.

#### Continuation Classes for Doctors.

Those of us who can choose our own doctors (for in country districts we must shut our eyes and take what chance sends us) have always been aware that by the time wisdom comes to the young theorist fresh from hospital, his "latest methods" and "modern remedies" will be out of date. Our choice has been between the man who imagines that all the world is or might be made a hospital, and his elder, who recognises how often human nature comes creeping in to upset the scientist's most cherished plans or to remedy his worst mistakes. The young doctor has represented science and the experienced man commonsense, and we have had to do without either one or the other. The war brought home this state of things to medical men themselves. Hospitals set up in country districts furnished post-graduate schools for the old-fashioned doctor, and gave the newly-fledged student an insight into the odd persistence of methods which the text-books declared to be dead and buried. The resort at the beginning of the war to antiseptic surgery sent the moderns to school again to the few ancients who remembered what was done before a sepsis was lord of all. Typhus, which no man under middle-age was likely to have met in England, reappeared in hospitals on the various fronts, and, the new jostling old, the psycho-analyst began to practice on shell-shock cases. The result of this chaos has been the realisation that doctors need facilities for re-education. To read the *Lancet* or attend occasional medical meetings is not enough; the reading of monographs on special diseases must be accompanied by opportunities of observing them in hospital. The Fellowship of Medicine last winter carried out a series of demonstrations and lectures in London, which were attended by French and Americans as well as British doctors, and it has organised a course for the coming winter on an international basis. We are glad to see that one of the subjects dealt with is the Causation and Treatment of Rickets, for the recent wave of interest in infant welfare has made it plain that very many doctors know but little of the needs of a healthy baby. They see him or her at birth, and (generally asleep) once or twice subsequently, but after that the child is hardly noticed until it catches measles or some other childish disease. In countries like Germany, where more than 50 per cent. of births are unattended by a medical man, the doctor's acquaintance with the human being in its early stages is left to a comparatively few specialists. One must hope that the post-graduate medical student will be enabled to supplement his hospital visits by some observation of children who are thriving and normal, such as can be made at Kindergartens or infant welfare centres in healthy neighbourhoods. Medical women have a great advantage over their male colleagues in this respect, and are reaping the benefit of much devoted work in *crèches* and Baby Welcomes in the past. But until lately women's opportunities of general hospital experience have been terribly restricted, and most of them would welcome post-graduate facilities, and would benefit from them even more than men. The disinclination of professional people to learn is largely imaginary. Since the war a colonial surgeon, well over sixty, has taken a post-graduate course in London in medicine, returned to a district almost depleted of doctors, and made himself a practice three times as important as that he had in the prime of life. The re-educated doctor should be in great demand, and the hospitals will find that he has something to teach as well as much to learn.

#### Glass.

The women who became skilled workers in optical glass during the war will be less surprised than the users and breakers of the domestic tumbler at the researches of M. Paul Viandot, showing that not only acids, but water, "attacks" glass and causes it to lose weight. Scientific persons have said, rather sensationally, that glass, which appears to us a solid, is really a fluid in constant motion, and the popular idea that glass will break, but not bend, was disproved by the proposer, who put aside on a rack, some long tubes used in a pre-war experiment, to find, when he wanted them again, that they were bent at an appreciable angle. How difficult it is for the unscientific to keep the open mind which will credit these wonders, and yet not fall a victim to the much less surprising manifestations of the oil-dropping vicarage—and how worth while.

#### Art and Morals.

Happily nobody to-day thinks it "not quite respectable" to be an actor or an actress. The art of the drama is recognised for what it is, the supremely human art, containing within itself the grandest potentiality for the uplifting of mankind. We are not therefore surprised to observe the passionate indig-

nation with which the Editor of *The Actor*, the official organ of the Actors' Association, refers to the infamous practices of certain so-called Touring Revue Companies, which, under cover of a claim to represent the lighter side of the dramatic profession, degrade themselves and seek to degrade it by action which is thus characterised by *The Actor*: "From statements made it would seem as if these procurers deliberately connive at forming what is more in the nature of travelling harems than legitimate theatrical touring companies, either for their own vicious ends, or for those of the parasites who cling to them." It is well that the profession itself should deal with this canker in its vitals, and we welcome most heartily the statement that the Actors' Association is convening a special meeting to consider the matter. Most heartily also do we endorse the vigorous call of *The Actor* that those best fitted to deal with this scandal should be "up and doing." Some brilliant dramatic artists have appeared in revue, and, though by no means the highest expression of the drama, it has real, though limited, artistic possibilities. When we reflect that, for good or evil, there are few young people of either sex who are not entertained by it, it appears of the utmost importance to art and morals alike that it should be legitimate in the best sense of that delightfully technicalised theatrical phrase.

#### More about Houses.

The Ministry of Health has now issued a manual on the conversion of houses into flats for working people, chiefly for the guidance of local authorities. It contains two sound commonsense suggestions. One is that there is not much to be gained by turning an odd house into flats here or there in a neighbourhood where large houses let easily as such, and the other is that terraces of houses are specially suitable for conversion. Such terrace houses admit of conversion laterally and a flat in one of them would therefore often be more acceptable to a housewife than a sky-high flat five stories up without a lift. The more the fierce light of public opinion beats upon this question of houses, the less chance there is for the baneful influence of sectional interests to cast their blight upon it. We note that the Agent-General for British Columbia suggests that "mill-cut" houses of Douglas Fir might be imported quickly and cheaply from that country. If this is indeed a practicable proposal it should be carried out, whether British builders and architects like it or not. Far too often some bogey about "danger of fire," or damp, or what-not is set up to draw people off a plain commonsense solution of some crying difficulty, while all the time the real bogey is private interest.

#### The Late Bishop of Lincoln.

The announcement that a Requiem is to be sung at St. George's, Bloomsbury, on September 20th, for the late Bishop of Lincoln, reminds us once again of the irreparable loss which the women's cause has sustained in his death. Dr. Hicks was one of those religious people to whom the whole world seemed kin. As Canon Hicks, of Manchester, he was in touch with most good causes, indifferent whether they were primarily the concern of the clergy or of the laity; as author of the column appearing regularly in *The Manchester Guardian* signed "Quartus" (similar to that, by Canon Green, now appearing under the signature "Artifex"), he kept closely in touch with the spheres of both—and, above all, both as Canon, and later as Bishop, he was at all times the strong and courageous friend of the women's movement, alike in the days when it was despised and in the days when it was popular, and as President of The Church League for Women's Suffrage (now The League of the Church Militant), he gave close personal attention to its fortunes. Canon Hicks's appointment as Bishop of Lincoln caused some surprise, for to place a typical "liberal" Churchman in succession to that High Church saint, Dr. King, was a bold experiment. But at least both Bishops had this in common, that they were fearless and consistent, and humble followers of their Master, and that though the one attached more, and the other less, importance to forms and ceremonies, neither was the slave of these things; both knew that it was the spirit that gave life. It was this spiritual discernment possessed by Bishop Hicks which enabled him at once to welcome, fully and freely, the aspirations of women for a higher ministry in the Church. His attitude towards this question was wholly devoid of the acidity of the ecclesiastical controversialist—it was instinct with the charity and humility of true Christianity. One of his last episcopal acts was to give his sanction to Miss Edith Picton-Turbervill's action in preaching at the liturgical services, morning and evening, in the parish church of Somercotes.

## ORGANISED WOMEN AND THE LEAGUE OF NATIONS.

THE Covenant of the League has been offered to the nations as a kind of framework on which they can build the future of the world. The fact that the principle of equal opportunities is recognised in it is one of the greatest victories our cause has ever won. It lies with us to make that victory effective. As Mrs. Rackham said at a great conference of organised women last week, "the Covenant of the League is a challenge to the nations, Article VII. is a challenge to women."

The Conference showed that in this country at any rate, organised women have already accepted the challenge. It represented ninety-five Societies, including the National Union of Societies for Equal Citizenship, the National Council of Women, and the chief women's Labour organisations. The women present belonged to every group and to every shade of political opinion that has found organised expression at all. They were, it is true, all women who, for one reason or another, care about politics. Lady Selborne spoke of the great mass of ordinary women up and down the country who do not belong to any group and whose wants are constantly overlooked by those in power because they are inarticulate. In her concern for these she seemed to feel that no representation of women on the League which left them out could be of any real use. To most of those there, however, it appeared, that in one sense these women cannot be represented, and that, in another, they are represented by those in the organisations. The unorganised have no machinery for representation and it is impossible to express the political opinion of those who are totally uninterested in politics. In that sense, then, Lady Selborne's "ordinary women" cannot be represented. In another sense, it may be said that the women in the organisations are simply types of ordinary women. Few would agree with Lady Selborne's theory that all those present last Thursday were cranks (a title which, she said, she was proud to claim for herself). It rather seemed that it was just their ordinariness that drew them together. They were women belonging to different political parties, to different social groups, and to different occupations all united by the ordinary human desire to have some share in deciding matters which, they now understand, affect their own lives and the lives of their children. The only real difference between the organised and the unorganised women is that the former have realised that what touches all is the concern of all and have begun to act upon this knowledge, and the latter have not.

The League of Nations, with its vast implications for the future of mankind, is certainly one of the things that touches all, and it concerns women as much as men. There could be no doubt of the unanimous feeling of the Conference on that point. Among the vast and complicated subjects with which the League will have to deal, there is not one, no, nor any bit of one, which does not in the long run affect women as well as men. About all of them, the opinion of women should be sought and they should have equal opportunities of representation with men. Organised British women hold this belief and are determined not to rest till it has been translated into practice. So much was evident at the Conference.

But there are some subjects which seem, primarily at least, to concern women more than men. Ought there to be a special machinery for expressing women's opinion on these subjects; ought women to be organised in the League not only with the men, but separately, as women? This is a more debatable question, and although the Conference did not come to any conclusion about it, both points of view were ably expressed. One opinion is that if women set up a special machinery they

will appear to be claiming a special privilege and will weaken their claim to be included with the men. The supporters of this theory, among whom are Miss Mary MacArthur, Dr. Marion Phillips, and other Labour women, hold that if women could really succeed in obtaining a double representation, by themselves and with men, they would be gaining a most unfair privilege; but this is not in the least likely to happen; what is much more likely is that the women will be pushed away into their separate organisations, and will occupy only a little corner in the affairs of the League; their claim to share all responsibilities with the men will then be hopeless. In support of the opposite opinion (which is that of the National Union of Societies for Equal Citizenship), it is urged that though the ideal to be sought for is the equal representation of women and men in the League, and everywhere else, the present practice is so much the reverse of this ideal that special machinery is still needed in order to redress the balance. Without such machinery, indeed, it is hardly possible to attain the ideal. Women are still so weak politically as compared with men, and their representation for some time to come is certain to be so inadequate, that the few of them who are included with men in the different departments of the League will find it difficult to give weight to their views, unless they are strengthened by a special organisation outside. In the long run, it is true, all human questions concern men as much as women and women as much as men. But men have not realised this, and, in practice, men and women do not feel equal interest in the same questions. Men will not yet admit women's share in the special questions in which they have up till now felt more interest than women; and the questions about which women have up till now felt more interest than men tend to be neglected in practical legislation. The question of military defence, for instance, is one in which men and women are both slow in recognising women's concern; the question of the White Slave Traffic, on the other hand, is one in which women's special interest is recognised, but which will not be dealt with effectively unless women have a special machinery of their own. Just as the Labour movement is everywhere urging its demand for equal representation, and yet feels that a special organisation is necessary in order to enforce its claims against the entrenched interests of those who have hitherto held all the power, so the women's movement believes that a special machinery is necessary in order to enforce its claims in what is still to such a very great extent, a man-made, man-ruled world.

The only other difference of opinion which emerged at the Conference was on the best practical method of proceeding in collecting the names of women suitable for work under the League and in pressing them on the attention of the Government. Agreement was reached on this point, and measures were taken for setting up a provisional Committee to begin the work. This is, of course, most important; it is not enough to press for the inclusion of women, we must find the suitable women and put them forward with zeal. They will be sharing in an immense task; the attainment and preservation of peace without which there can be no happiness, no growth, no continued existence for the human race, and the development of the good life, without which peace itself is merely a negation. The League of Nations is something more than a League to prevent war, it is the beginning of the international polity of the future. It is good to know that women will have a share in building it up from its foundations; the Conference last week was an important step to this end.

## Women and the Church. II.

BY A. MAUDE ROYDEN.

The progress of the Woman's Movement in the educational, political, economic, and social spheres could not leave the Churches untouched. When the Representative Church Council was set up, a timid beginning was made by the Anglican Church, and women who were both communicants and ratepayers were given the vote for the Parochial (the lowest) Councils, as well as all men who were communicants. This ineffably comic distinction has now been removed, and if the Enabling Bill at present before Parliament goes through, women and men alike will vote for all Church Councils and be eligible for election.

On the other side of the matter progress has been much slower. In many of the Free Churches there has been no technical bar to the ministry of women; but as a matter of fact, their admission to office has been exceedingly rare. Nevertheless, "ordained women," "recognised" women preachers, and

women office-bearers exist, and their number is increasing. With regard to preaching, there is no doubt that the high level reached by many women speakers on other platforms, and by members of the Salvation Army in directly evangelistic work, has profoundly influenced public opinion, and prepared the way in the Churches.

But as in some other countries the Roman Catholic, so, in this country, the Anglican Church is at once the most conservative and the most important factor in the situation; has, most important, because, whereas in the Protestant Churches the exclusion, or partial exclusion, of women has been based rather on sheer conservatism, or lack of demand on the part of the women themselves, the Catholic Churches, sharing these difficulties, go further and challenge the women's claim on a question of principle—a principle which implies the permanent subordina-

tion and, logically, the permanent inferiority of women to men in spiritual things.

It was therefore inevitable that the first step forward should evoke a clamour. It was taken by the Council of the National Mission in 1916, when a resolution was passed\* urging the bishops to consider how to use the services of women speakers, in connection with the mission, *whether in church or elsewhere*. On this resolution being published a storm arose, and the two Bishops (London and Chelmsford) who had given an extremely qualified permission to women to speak in churches, hastily withdrew it. This concession was extorted by a threat to wreck the mission; it was acquiesced in by the women who cared too much for the mission to insist on their rights; and the women who thus acquiesced gave all the help they could in halls and school-rooms. This should, I think, be remembered by their critics and their (less scrupulous) opponents.

The mission proceeded to its dreary conclusion, but the women's question has been raised again and again, and presses for solution. The National Mission Council, bequeathing its work to a number of "Commissions," urged that the Woman's Movement should be the subject of one. Their request was ignored. The other Commissions were recommended to make the work, position, and spiritual contribution of women, a subject of special consideration. They obeyed, and in their reports made recommendations which, like those of the National Mission Council have been ignored. A special committee has been appointed to "research" into the status of women in the Church of the past; it has taken over two years to report, and its report is still unobtainable by the public. It is true its recommendations cannot be ignored, but that is because it was not allowed to make any.

"Joint Committees" of both Houses of Convocation (both in Canterbury and York) were appointed to report. They reported. But Convocation had unfortunately no time to consider the reports.

It is possible, of course, that a series of reports may stretch out until the end of time. It is always possible to follow up a report by a committee to report on the report, and another to report on the report on the report. It is also possible that a long course of such treatment may end in destroying or outlasting public interest in the matter. I do not believe that our opponents will achieve success by this means; for side by side with the endless series of reports has gone a practical advance, and a continually growing and intensifying interest in the whole question, which will compel action at last.

The Rev. W. Hudson Shaw, of St. Botolph's, Bishopsgate, has had women preaching in his church every Thursday in this year, 1919, and on two occasions on Sunday evening the Rev. S. Proudfoot, of North Somercotes, Lincolnshire, has, with the permission of his Bishop (the late Dr. Hicks), had a woman preaching at the regular services in his church. Women have preached in many churches in connection with the "Pilgrimage of Prayer."

Of other offices, it should be added that women churchwardens, women in choirs, women reading the lessons, and taking up the collection, are becoming increasingly common, and, so far, neither has the earth swallowed them up quick, nor the congregation been alarmed. One lady, on hearing me eloquently denounced as the modern representative of Korah, Nathan, and Abiram, observed to a member of the congregation that she thought the preacher might have employed his time better: "There are many here who are of your opinion, madam," was the gentleman's reply.

In fact, the lay world is perfectly ready to see the principle of equality it has so largely adopted for itself, applied to church matters. And here, undoubtedly, the more generous attitude of the Free Churches has enormously helped. The ecclesiastic may be "thrown back" by the spectacle of women ministers and preachers in other communions; the layman only wants to be convinced that women *can* preach, *can* make themselves heard, *have* got something to say. I think that I am right in saying that only one woman has been appointed chaplain to the Forces; her appointment was made at the request of the soldiers who could not squeeze into her small and crowded church. The congregation at the City Temple is unmoved by the spectacle of a woman in Dr. Parker's pulpit. That of St. Botolph's, Bishopsgate, signified its approval of its women preachers by a standing vote with only two dissentients. When it was asked by the Bishop of London to draw the line at Good Friday, it failed to understand this distinction between Thursday and Friday (or

\* With only two dissentient votes.

† I was asked to read the lessons in a tiny old-fashioned little country church on Low Sunday, and I could not help chuckling at the aptness of the lesson. But after all the earth did not open and swallow me up.

Sunday either, for that matter) and arrived in larger numbers than ever—only to find that it must worship in a smaller place.\* The logic of a position which affirms that women can speak, are spiritually equal with men, may evangelise the heathen abroad (and at home), and address the congregation of the faithful, but not in a consecrated building, is becoming less and less convincing to the faithful themselves.

It was inevitable that ultimately the question of the priesthood should be raised also. Here is involved the most fundamental principle of all. Did Christ come to break down all "middle walls of partition" and proclaim, as St. Paul affirms, the spiritual equality of races, classes, and sexes? If so, then no spiritual office can be closed to any member of the Church on account of race, or class, or sex. Did He, as St. Paul elsewhere affirms, place women on a definitely lower spiritual plane than men, assigning to them the same position towards men as men have towards God? If so, then it is reasonable to close to them the highest offices of spiritual power. But let us realise that it is a choice. Either position is logical; one must be right. We may be right—we certainly are logical—who affirm the spiritual equality of the sexes and claim their admission to all spiritual offices. But to admit the first claim and deny the second is to affirm an absurdity and to ensure rebellion.

## Industry and Motherhood.

BY RHODA H. B. ADAMSON, M.D., B.S. (LOND.).

It is only during the heart-searchings of the last five years of war that the rulers of the country have acknowledged the fundamental importance to the State of the birth of a numerous and healthy race to succeed the present generation.

The great need of the country has led, in some quarters, to a demand that such respect and consideration should be shown to the mothers of this future race as to make it possible for their offspring to be healthy and numerous. But this academic acknowledgement of the service rendered to the State by the women who bear and rear its children, has not, at the present, materialised into a logical and practical provision for them by individuals who might have it in their power to render help. The condition of expectant motherhood is a thing to be cloaked and hidden as long as it can in any way be managed, and, when the concealment is no longer possible, the prospective mother, from force of public opinion, must needs withdraw herself from a great deal of social intercourse or work, in which she herself is quite physically fit to take part, for the sake of what is generally termed decency. At the present day, therefore, an expectant mother is asked to obey two diametrically opposed rules of life. Her obstetric attendant advises her, during the period of gestation, to follow her normal mode of life, and only vetoes occupations which involve excessive strain or over-fatigue. Public opinion says that she shall disappear from her usual surroundings outside her home, whether at work or recreation, as she will be an eyesore to the community, even though this takes her from her usually healthy occupation, whatever this may be.

There has been much tendering of advice by those in comfortable circumstances, and especially by men, who have the public ear to the women of the country, as to their duty to the State to bear children, more children, and still more children. But this advice has not, up to the present, been coupled with adequate recognition of the hardship entailed by this child-bearing upon women of the working and salary-earning classes—women who can with difficulty afford the actual monetary outlay that child-birth involves, and who may be unable, in many cases, to care for themselves and their children already born without the money earned by some occupation that involves intercourse with others outside the circle of their own family. In the past, it has been shown that, on medical grounds, work to a reasonable amount makes for a healthier gestation and child-birth than idleness, and the exclusion of expectant mothers from various occupations has not been on the grounds of unsuitability of the work, but upon expediency, that is for appearance sake. No one has thought it unsuitable for a woman advanced in her pregnancy to undertake the work of a charwoman, or washerwoman, even though this has involved long hours, overstrain, and the lifting of heavy weights, simply because such work is not usually carried out under the public eye, and, therefore, the appearance of the worker does not give offence.

In many industrial areas the female labour, as well as the male, is absorbed into the industrial machine. The girls, when

\* The Bishop had ordered us out of the church.

they leave school, go to various skilled and unskilled occupations as day workers, outside their homes, and when they marry they frequently retain the work which they carried out as single women. In fact, many marriages are rendered possible at an earlier date than would otherwise be the case, because the prospective wife proposes to continue her work which adds to the family income. In the natural course of events, their marriage should result in the production of children, and the health and prospects of these children depend not only on the home conditions after birth, but also upon the mental and physical health of the mother during gestation.

Now, it is recognised as a truism at the present time, that a child starts in life endowed with certain physical and mental attributes from both its parents—from the mother as well as from the father. Therefore, it is to the advantage of the community that the mental and physical development of both prospective parents should be encouraged in all possible ways. Turning now to the attainment of this requirement for the future mothers of the country, there are certain means which may be looked upon as essential to bring this about. From the physical point of view, good housing and feeding must be given to the girls and young women of the country to allow of satisfactory growth of the body and, from the mental point of view, a satisfactory education for their station in life and mental capacity, followed by suitable interesting occupation and recreation, should be given to procure intelligent mothers for the coming race. If it is looked upon as a right that all the girls and women of the country shall have the opportunity to enjoy these physical and mental advantages, then, in the present state of civilisation, some provision must be made to ensure it to them. At the present day women could not expect to receive all these things as dependants on the bounty of the male wealth and industry, any more than they did at a time when this dependence was their normal condition. Therefore, it follows that they must be acquired as the result of women's work, and the wealth resulting from such work. If this is conceded, it follows theoretically, as well as in actual practice, that the children of homes where the mother is a wage-earner, as well as the father, are usually better housed, clothed, and fed than the children in the homes where the father alone is held responsible for the maintenance of the family. This has actually been demonstrated during the recent great war in the observations made upon the children of women munition workers who have had more money to spend upon their children even if they had not the time for personal care.

If we pass on to the mental training of the girls of the country we find that, under the present system of compulsory national elementary education, they have equal opportunities with their brothers up to their common age for leaving school. But the further education after leaving school depends entirely upon the choice of occupation that is made for them. If the girl drifts into unskilled, brain-dulling work as a household drudge, or into mechanical repetition work in a factory, her mental development ceases when she leaves school, and then surely retrogresses from the height reached at that age. If, on the other hand, she enters any occupation that calls for interest and skill in its performance the mere following of her work increases her mental capacity for still higher efforts, always assuming that there is sufficient leisure for recreation and a sufficient income for a satisfactory standard of living. A certain amount of such interesting work can be supplied by finding domestic occupations for women and girls but additional openings are needed in other directions and are supplied by various industrial positions open to them.

Speaking from experience, I may say that I had found the average northern factory girl engaged upon skilled operations to be a healthy, intelligent example of young womanhood, comparing favourably with her contemporary who has had to stay at home always, in order to undertake the never-ending round of household duties which obtain in colliery houses, where different members of the family return at different times, day and night, for their meals, &c.

If we compare the girl who has interesting occupation and good surroundings with the girl who has neither, it is obvious that she is potentially the better mother for two reasons. She is able to marry the man of her choice, and to refuse the first comer if he is undesirable, as she need not rely on a man for maintenance when she can always earn her own living if she remains unmarried, and, secondly, if she marries and has children her own good physique and mental capacity can be handed on as an inheritance to her children.

Coming now to such a healthy, intelligent young woman of child-bearing age, we find that she tends to retain such health and intelligence only while she is well housed and fed, and has sufficient congenial occupation. A deft, methodical woman frequently has insufficient occupation in her own home when this

is small and with simple requirements, and she is saved from boredom by some outside interest which may take the form of paid industrial work.

Most forms of industrial work open to women are not harmful to them, or to the development of an unborn child, when undertaken under satisfactory conditions of hours and work room. In fact, many women have better health when engaged at paid, regular, suitable work during pregnancy, than if they remained at home without the extra comforts that their earnings could buy, without regular exercise, and without the cheering effects of human intercourse with other women.

I have had the benefit of an experience over a short period of ten months in watching the practical application of this theory to forty factory women employed up to full term of gestation in one factory. These forty women were able to keep the required regular factory time and do the work which was expected of them in return for the wages received, and they unanimously declared that they felt better for the privilege of being allowed to retain their work. Some who had previously borne children stated that their pregnancy while out working in this way was the happiest they had undergone. Those expecting their first baby were relieved from anxiety due to insufficient means to live upon, which would have resulted from losing their work, and were taught the hygiene of pregnancy upon absolutely practical lines. Of the forty women, one had a premature seven months baby after a two weeks washing, undertaken at home, on the top of her factory day. The very thing which the factory arrangement was intended to avoid. One lost her baby as a result of an accident at birth; one had one living and one still-born twin, and two lost their babies from faulty feeding six weeks after birth. The rest had healthy children born at term. Thirty-six living children and five dead children born of forty mothers who may be taken as having had a healthier pregnancy and lying-in period than would have been the case if they had lost the interest of their occupation, and the added comfort that their money could buy.

Passing now to the effect of the engagement of women in industrial pursuits away from home upon the care of children depending on them, we must consider the motives that induce the mothers of young children to undertake such work. I am inclined to believe that the motive, in a large proportion of all cases, is a purely economic one. The mother finds that the household income is insufficient to provide adequate housing, food, and clothing, unless she supplements it by her own earnings. The money so earned is largely spent for the benefit of the children, and is not, as a rule, employed to much advantage of the mother herself. The mother looks upon the industrial work as an additional duty, over and above her ordinary household tasks, and the work at home is carried out at the expense of sleep and leisure in the early morning or at night, at times other than working hours. Therefore, it is seen that in the direction of material comfort for the family the mother's industrial occupation leads to improvement in the standard of living. In the loss of personal attention and discipline, the family suffers from her absence in proportion to the provision she may have been able to make for the services of a "minder" for the children.

Industrial work by itself appears to be beneficial to the health and mental development of women, as well as men. Industrial work, added to the household work entailed by a family, in many cases leads to mental and physical exhaustion, which results in chronic ill-health and premature ageing.

A woman reduced by chronic overwork and loss of rest and leisure is not in a fit condition to bear children in any number. So that the comfort of the children already born is obtained at the expense of the mother's health and the children that may be born after them. It must be recognised that the low birth-rate among women employed in certain industries is probably due to voluntary restriction in response to a wish on the part of the mother to retain her employment and income for the benefit of the family she already possesses.

Therefore, the industrial employment of married women with children must be recognised as a cause of excessive strain upon them, unless the care of the children is taken over by a day nursery, or one of the elder children. The day nursery is really more a necessity for women of this class, who cannot afford to remain unemployed, than the nursemaid is for the care of the children of the leisured classes, in which the mothers undertake no productive work.

Speaking from the point of view of the women who are the mothers of the next generation, I consider that their services are worthy of greater recognition than they have received in the past. The work of child-bearing and child-rearing should be considered as a valuable service, and there should be national provision made that the mothers' services should be rendered under

conditions of comfort to herself, which, at the present day, are so frequently absent. During gestation women need consideration in their employment, so that the given work shall be suitable to their condition, and if they are unable to work it is desirable that they shall receive a money grant with which they may buy suitable food for their own nourishment and the growth of the developing child. After the birth of the child, it is desirable that the mother shall be able to stay at home and nurse it at the breast. But if she is required to do this she needs adequate means to buy sufficient food for herself and to maintain the others dependent upon her. Therefore, a maternity allowance is greatly called for to replace the mother's earnings while she refrains from work for the sake of the last child. If she is unable to nurse the child at the breast, it is not so essential that she shall remain at home provided that the child is suitably cared for by a competent "minder," either at home or in a day nursery. But as long as she stays at home to fulfil the position of "minder" to her own child, she is worthy of some maternity allowance to replace the income she could otherwise earn.

Many women if they were in receipt of a fixed income from the State would be only too glad to remain at home to care for their children themselves. Hand-in-hand with the receipt of such maternity allowance there would inevitably appear the inspector to insure the adequate care of the child for whose sake the allowance was made. So that the application from any woman for such an allowance would involve her agreement to such inspection. As the service of child-bearing is the same to the State whatever the class of mother who bears the child, I would personally make this allowance to any mother of whatever station in life provided she agreed to the principle of maternity inspection.

There are many who would limit such allowance to women themselves insured under the National Insurance Act, or to the wives of men so insured. Such a limit would lead to the home stamping of insurance cards by women not truly employed and to great hardship among the poorer middle classes who do not come under the provision of the National Insurance Act and who suffer great financial strain involved by the bearing and rearing of children.

As a result of such State recognition we may reasonably expect an increase in the birth-rate among the classes who may be considered the most valuable to the community, and also a diminution of the mortality rate among children during the first few months of life when care in feeding and cleanliness is of such essential importance. The money so expended by the State would receive an adequate return in a more numerous, vigorous race, calling for less outlay later on in medical care and treatment, and far more productive of wealth to the nation than the present C<sub>3</sub> manhood and womanhood of the country.

### • Working Women's Colleges.

By ALBERT MANSBRIDGE,\*  
Chairman of the World Association for Adult Education.

THERE may be critics who say that University Colleges for women are modelled too closely upon colleges for men, and that they should develop upon lines projected by themselves out of their own needs and experience. I am not concerned either to rebut or to confirm this criticism. It is sufficient for me to know that the educational development of England would have been greatly retarded, and consequently we should look forward to the future much more anxiously than we do, if the pioneers of higher education for women had not constructed colleges at Oxford, Cambridge, and elsewhere in supreme faith and with prophetic wisdom.

My own experience has been mainly concerned with the education of working men and women. I have often wondered if any reasonable measure of success could have been attained in rural districts if there had not almost always been at hand some devoted woman with a college education who was ready for the sheer joy of it to take a class in some remote village, even though it sometimes meant travelling miles across country.

No work I ever did seemed to me to be more productive than occasional visits to women's colleges. Always I found some keen to teach and ready to make others keen. I pay my tribute of admiration and gratitude to the college-educated women of England and Wales. In Australia it was no different. There comes to my mind the story of a little schoolmistress who was

\* Mr. Mansbridge was, as most of our readers know, the founder of the Worker's Educational Association. We have great pleasure in publishing this article, the first of a special series on Higher Education for Working Women.

sent "out back." Her school house was a poor sort of shack. She decorated it immediately after her arrival with a notice that she was prepared to give lectures on Shakespeare. All the adult members of the settlement went to those lectures. In all these matters, when women are keen and tactful, the results secured are almost miraculous. On one occasion a college girl wrote home to her sister after hearing a description of W.E.A. work. The result was a blaze of persistent effort along the Wiltshire countryside.

The pioneer People's College, founded in 1842 at Sheffield, admitted women, but the Working Men's College, founded in London, which owed its origin to the inspiration of the Sheffield College, decided not to do so, and it has successfully (and, perhaps, wisely, having regard to work consistently accomplished) maintained the decision. Consequently, a Working Women's College was founded in Fitzroy Square, which has accomplished useful, if unnoticed, work.

The Workers' Educational Association has always refused to regard women as having different powers and privileges from those possessed by men so far as its own government and classes are concerned. It has always encouraged women to join its classes because it saw quite clearly how defective would be the result if the women's point of view were not put clearly by themselves in the study of economic and other questions. Women are naturally admitted to such local colleges as it has promoted and to the various Summer Schools run in connection with the Association.

Thus the claim gradually advanced by working men to the facilities and amenities of life for a time at least, in a residential college, whether of ancient or new foundation, was bound to lead to a similar claim on behalf of working women.

I do not propose to discuss here the peculiarly difficult problem of the admission of working women to such University Colleges as exist—that may well be done on another occasion—but rather to discover the steps taken, or proposed, to construct residential colleges specially for them. Such colleges for working men are not numerous. Ruskin College was founded in 1899, and Mrs. Graffin is honoured with Walter Vrooman as co-founder. As the result of a dispute among the students of Ruskin College, based, partly at least, upon a different conception of the meaning and purpose of education, the Central Labour College was founded in 1911. Fircroft was founded at Birmingham some years after Ruskin College, and, like that College, closed down during the war. In 1904, Dean Kitchin, then Chancellor of the University of Durham, endeavoured to found De Bury Hall for working men, but the obstacles were too great. None of these colleges included, or proposed to include, working women, although a Hostel was formed side by side with the Central Labour College which attracted at least some working women students who attended the lectures at the College. Summer Schools for women were held at Fircroft and some working women were in residence at Woodbrooke, a kindred institution, which possessed, however, a powerful and distinctive life of its own.

The only pre-war residential working women's college which I can trace was that at Cheshunt. It struggled against difficulties, doing valuable work under Miss Taylor and Miss Hinder until 1918, when the Browning Settlement disbanded the committee had closed the institution. This record can hardly be termed creditable to England, but the future is happily more promising.

The authorities of Ruskin College have decided to open a Women's Hostel in October, and already several students are enrolled, one of whom won a Yorkshire Scholarship in open competition with men. \*Mrs. Sanderson Furniss, the wife of the Principal, will devote herself especially to this work, which, carried on as it will be under the best possible auspices, and having at its disposal the teaching strength of Ruskin College, should certainly meet with success.\*

It was natural that the Y.W.C.A. should decide to establish a College, although its task will admittedly be difficult. There is great need for a College which will attract working women of all types and which will give them a training on broad lines to prepare them for educated work in the world generally, and not specifically for work in what is technically known as the Labour Movement. There is an abundance of such women who will welcome a College constructed on a religious basis, as a Y.W.C.A. College must necessarily be, although attendance at religious instruction will be voluntary. The educational force at the disposal of the Y.W.C.A. is unique; all that is wanted is money. Fortunately, a generous donor has promised £1,000 if a like amount is raised. Anyone interested in this phase of

\* We shall have the pleasure of publishing next week, an article by Mrs. Sanderson Furniss, dealing with the women's side of Ruskin College.

education could not do better than assist the Y.W.C.A. to solve its financial problem. It will be a calamity if this College is not able to start in a well-equipped manner. Start it must, for the need is pressing.

Co-operators have decided to establish a College and the Annual Congress has approved the allotment of £50,000 for this purpose. All the teaching in this College will have a co-operative bias for the purpose of developing and strengthening the presentation of co-operative principles and the inspiration of co-operative method and practice. Already the Women's Co-operative Guild has established a system of week-end schools, whilst women both teach and study in the several Summer Schools of the movement. Adult school members will be largely served by a women's "Fircroft."

The future of this work is promising, and the proposals indicated are adequate to the need, but they are sure to be supplemented. It is important that these Colleges for Women should all work together, and to this end, their representatives should meet at least annually for conference.

The arguments for the extension of educational facilities to working women are now precisely the same as may be urged in the case of working men, except that in the case of women there is more leeway to make up. If once the women of a country become keen upon education, the men of necessity will have to secure it. If we wish for an educated democracy there is, therefore, at this moment, no better way of achieving it than by concentrating upon the education of working women, and by assisting the provision, not merely of classes near the homes, but of residential Colleges where, for a term at least, free from the cares of everyday life and untrammelled by household or industrial occupations, they may develop their powers of body, mind, and spirit.

### "As You Were!"

#### Can Women Work Backwards?

By Mrs. Margaret Heitland.

LET us assume that women are docile and our lawmakers well-intentioned. There are achievements beyond the power of well-intentioned lawmakers to enact or of docile women to obey. Working backwards is one of these. Time does not move from the present towards the past: no amount of wishing or statute-drafting can make it do so. If the wishes of millions, including the Kaiser, could make the present period of our lives "pre-war," we should be back in 1913 on the instant. Is it much use, then, for a parliamentary Act to say that we are to be "pre-war," even though it be only in some respects and for the modest term of a year? These little things cannot be done, whether by Canutes or Kaisers or quite modern retrogressive-progressives.

The Pre-War Practices Act has been composed by men who were anxious to oblige other men, but too busy to think. These legislators have tried to do the impossible because they had promised to do it at a time when they did not realise it might become impossible, and this impossibility (draped in solemn phrases) is that people should live partly in one age and partly in another. The Act (I am only slightly travesty-ing it) commands the past to return for certain persons and purposes "notwithstanding anything . . . limiting the duration thereof," and to "continue in force so long as may be necessary for the purposes of this Act"; but the past has never been of an oncoming disposition, and all the Faustus of Westminster cannot check its tendency to withdraw. The wording of the Act is extraordinarily timid and nebulous. No mention is made of trade unions, or of women, or of demobilised men. The Act does not even define what a "pre-war practice" is. If some of us were asked to give an instance of "any rule, practice, or custom obtaining before the war in any industry" which "has, during and in consequence of the present war been departed from," we might, in our simplicity, cite the acceptance of relatively low wages by the workers in certain trades. Our simplicity notwithstanding, we know that the past which no wage-earner wishes to restore is the past of poor pay—for himself or herself. Retrogression to poor conditions of pay for other people is sometimes regarded with more philosophy. Can it be, in truth, that the Pre-War Practices Act aims at effecting a backward movement of this kind? My own womanly instinct leads me to think that when law-drafters conceal their meaning they are saying something of which they are ashamed and are trying in secret to perpetrate an injustice.

There is, indeed, a tell-tale sentence where the Act says that it does not "prejudice the position of employers or persons employed after the war," "save as expressly provided" by a

certain section. From which we learn that the position of some persons in the wage-earning world is to be "prejudiced," which is precisely what we were guessing.

The Act does not seriously trouble me because, in the first place, it is so feebly constructed that it would fall into dust before any intelligently conducted attack; and, in the second, because I maintain that no attempt to restore the past can possibly succeed.

But what does trouble me is that it should be thought compatible with the solidarity of labour that a statute should be passed which by its own admission is to "prejudice" in some way—be it little or much—the position of employed men and women. I have myself heard Mr. Henderson say—I do not quote his exact words—that the interest of working men and women were so far identical as to make it unnecessary to have separate women's organisations in the Labour Party. Similar statements have been frequently made from Labour platforms; and though personally I have accepted them as an expression rather of what may be than of what actually is, I have none the less welcomed them as an aspiration. I have assumed that all those of us who treasure the main democratic principle—equality of the right to develop our powers for the general good—could only be united in striving to remove all artificial walls and obstacles. Yet to-day we have a new screen erected—only a temporary paper one, but still a screen—which is to "prejudice the position . . . persons employed after the war" for the greater advantage of other persons. And it is not the spokesmen of Labour solidarity who have opposed the passing of this measure—quite the contrary.

Well, we are all at times illogical and inconsistent when there is a risk of noble principles working out uncomfortably. General Cass of the "Biglow Papers"—"true to one Party, and that is himself"—will never lack for male and female counterparts. We have all of us some drops of his blood in our veins. It would be rash, therefore, for me or anybody else to attack the notion which is huddled away in the Pre-war Practices Act because it is selfish and in discord with the highest platform sentiments. Nor would such an attack accomplish much. Most people are selfish; the injured selfish are in revolt and the others are in possession. We may leave that as known and abstain from lamenting the selfishness which underlies the Pre-War Practices Act.

What may be, I think, more sensible and timely is to point out that the present very widespread endeavour on the part of men to push women out of skilled and well-paid work is unwise even from a selfish point of view. The Pre-War Practices Act is, as I have said, only a temporary paper screen, a flimsy structure of slight protective value. But all over the country men are trying to oust women from decently paid and fairly interesting employments by "making things hot" for them and rendering the social atmosphere of the factory or the workshop intolerable for their female colleagues. "As you were!" they command; or (as a man to his dog) "Go home!" Some women, with feeble, deferential tail-wagging, have gone "home." This course was followed not long ago (but before the Act was passed) by women employed in a newly established wood-working industry producing goods such as were formerly imported from Austria. The women, after being utilised to create a new local industry of national importance, were told by the local "Joint Industrial Council" that they could not be allowed even to finish the contract on which they were engaged, and, under orders, they withdrew. On later occasions the women have proved less yielding; and certain girl window-cleaners, though admonished to return to the "as you were" condition, have retained their ladders and refused quite literally to climb down. In another struggle some of the women are holding their own with difficulty. Employed during the war by a company turning out valuable scientific instruments the women find that there is plenty of good work for them after the pre-war men have all been reinstated. Their work is good, and some of it gives great scope for skill and intelligence. They cannot see why they should be all their lives kept down to the position of "dilutees" and doers of "repetition" jobs. In their determination to retain the good place they have won for themselves in industry, I am particularly glad to learn that the Federation of Women Workers gives them full support.

But I would seriously ask some of the men who are pursuing this internecine conflict with the women whether their policy is likely in the far-sighted, or only in the near-sighted, way, to be successful? What do they chiefly desire? If it is to get a particular job and to hold it for a few months or years, then, no doubt, they cannot do better than eject the present occupant. But is their first object to bring a great multitude of workers of both sexes into the labour movement? Do they wish that all should move together when they do move? Do they wish that

there should be ample funds drawn from many people working at good rates of pay? Or are they willing that their "effectives" should still be drawn from relatively few industries and that they should appeal in vain for co-operation to indifferent and ill-paid workers who will owe them, moreover, no particular gratitude for past dismissals?

The moment for making a choice is approaching quickly, for there is a serious risk of the women workers becoming alienated from the men. Possibly it may be said that the risk of alienation is mutual: I do not deny it. It is certainly time to come to a settlement. That settlement cannot be attained to-day by the suppression of women workers, many of whom have votes, many of whom belong to big industrial organisations of their own, and some of whom will ere long defend the claims of the woman worker in Parliament. But even were there neither women electors nor women trade unionists, the suppression of the woman wage-earner could not be achieved. In the modern world we cannot hold up our heads (until they are bowed with age) unless we pay our way by our labour. For the able-bodied, dependence on another's earnings means humiliation. The rich despise the unemployed poor and the poor retaliate by despising the unemployed rich whom they once spoke of as "independent" gentlemen and ladies. To add to all these changes, women in their "pre-war" trades are earning thirty shillings or more where formerly they took only fifteen or even ten. No! The Pre-War Age and its practices can never be restored.

### On Cows.

By M. LOWNDES.

Cows are really terribly important animals. We realise that, perhaps with a shock, when we see in capital letters on the placards: *Winter Milk One Shilling a Quart*. That old riddle has something in it after all—"Who sat at the head of the table in the Ark?—The cow, because she can carve" (spell it as you please). No wonder she is at the head of the table; milk, butter, cream, cheese, beef, veal—what animal can do the like? Perhaps we haven't attended quite enough to cows—we are not all country people, of course, though most of us—all the lucky ones—have been in the country of late; there we met cows in a sort of familiar way, and some of us didn't quite like it. "What! go through that field of bulls!" exclaimed a London lady of intrepid demeanour, when invited to a walk behind the hotel, in Wales, "I shouldn't think of it."

Herds of bulls, of course, are unusual, to say the least of it, in this country, but even one may be disconcerting. Those who have been taking their holiday in South Cornwall must have met a good many. Every little farm seems to have its bull straying about in the field with the cows, or strolling up the lane to look after them at milking time. Such gentle little bulls really, of such gentle, mild demeanour; it was quite as well to get used to them. I found one standing in front of the post-office when I wanted to post a letter; the postman coming out gave it a thwack with a stick, and sent it lumbering on to me; but it was very apologetic. Perhaps the bulls were hungry, and hunger induces meekness; certainly the cows were. Those beautiful herds of Jersey cows strayed sadly about the fields of dun-coloured sparse herbage, hardly a blade of anything green to be seen anywhere. But they came in to be milked with punctual docility, and lo! there was rich milk in the pails, and cream in the dairies. How did they do it? Each cow seemed an alchemist.

It is when we consider how large a part of our ordinary diet is furnished by the cow that we may begin to reflect, if we are prone to reflection, upon the importance of her health and what may be called her domestic economy. In these matters there is much to seek, and one wonders who is seeking it. The conclusion I have come to is that men are supposed to be attending to it, and that undoubtedly it is a job for women, and new brooms at that, for much clean sweeping is required.

I am not, I regret to say, a very observant person, and certainly I have never thought much about cows, yet this I have seen on summer holidays, and I am convinced that summer visitors from the towns, with observing eyes, must have seen much more. In a herd of beautiful Jersey cows belonging to a small farm in Cornwall, one walked apart, as though in sorrow. Observing it one noticed a sort of ring in her nose, with two curved spikes projecting from it; clearly this apparatus was designed to prevent too familiar approach to other cows. She was full grown—surely she did not suck the milk of others. Walking round her suddenly the situation was revealed; under the jaw on one side and on the neck was some horrible disease. A friend with hospital experience said "undoubtedly cancerous." I doubt if the cow was then in milk, but she certainly had been;

and she was kept with the herd in a pasture where there was not a blade of grass to spare, and where, twice daily, a small portion from a most precious clover field had to be cut for the nourishment of the milkers. Obviously the creature was to live and to be sustained.

On another holiday, in Hampshire, I chanced to stay in a house adjoining a dairy-farm, and there I saw many things. My hostess declared that nothing would induce her to drink milk provided by her neighbours; but, of course, somebody drank it. In the next field to our house was a wretched cow with some enormous tumour distending its body; it could hardly stand, and when I left was lying down unable to rise again. It had been milked as long as possible I learnt, and the farmer wholly declined to destroy it. Then, apart from questions of disease, how often has one seen the dark brown hands of the cow-man of Dorsetshire streaked with pink where the evening milking has washed them!

All these matters, and especially the question of diseased animals, are for the local sanitary inspectors. "Why did you not . . . ?" My dear madame, have you studied the question of inspectors? The cow with the tumour was reported to one, but nothing, of course, happened. The inspector is not a person in evidence in the depths of the country. In a little village in Dorsetshire in the centre of the grazing country, I learnt last month that visits to cow-houses and milk-farms on the part of an inspector seemed to be practically unknown. But such visits would reveal much.

In a recent article in the *Englishwoman* Miss Tuke speaks of the "quick perception and rather over-developed consciences" of educated women. Now, this is exactly what the country wants, and wants urgently. The consciences of men-inspectors are, in a general way, rather under-developed. It would shock many excellent people to think, even, of "crossing their hands with silver and gold"; but, indeed, it is the commonest thing in the world. In this way many a dairy-farm protects itself; but at what a cost to the public!

It is ill bringing accusations without some evidence suggesting accuracy; so it may not come amiss to quote the experience of a friend with an L.C.C. inspector of building. She was building studios and had determined that there should be no illicit tipping of officials, and had told her builder so. When it came to the drains, which had been most carefully considered and arranged for, the inspector was asked to attend and inspect the whole matter—as it is illegal to close up drainage work till it has been passed by the local authority. *Nothing* would make that man come near the place, notwithstanding repeated efforts. At last everything was hung up, and twenty men reported standing idle. My friend gave up her principle in despair, and sent two sovereigns round to Mr. Blank's office. He came at once—but he never inspected the drains, much to her vexation, he merely signed the necessary papers.

Educated women do not take bribes.

I will end this column with a "pre-war" tale of bulls, for we have given *place aux dames*. In certain parts of the Highlands of Scotland there are little village communities living somewhat like the Russian Mir, where everything is common property. Two villages, separated by a mile or two of moorland, each owned a herd of cows, with a bull in attendance. In the mornings, after milking time on the village green, the bull, who had waited patiently, would conduct his herd to the mountains; and there they would remain until it pleased him to bring them down again. Since community of goods does not tend to individual activity I have known the village dames wait about till ten at night, in the long twilight of the north, before the bull condescended to come down to the village, leading his cows to the milking.

Now the bull of Plockton was not as Cornish bulls, but large, and of doubtful temper. The village was proud of him. On a certain morning he decided to set forth alone to Durinish to make war upon the bull of that place. The village green of Durinish is long and narrow, with a little row of houses on either side. There grazed the village bull, and towards him hastened, with angry roars, the larger and more powerful fellow who ruled at Plockton. They engaged, with sounds of fury, and the one or two men of Durinish standing on the green, fled with haste to cover, and refused to come forth. The women, however, looked from their doors, and beheld their own bull getting the worst of it. It was unendurable. The now raging antagonists lurched up against the houses in their fury, and the women, craftily leaning from doorways in their rear contrived, first one, then another, to seize a tail and shut it in the door. The effect was instantaneous. Each bull, leaving the enemy in his front, turned, or fain would have turned, to meet the new attack in flank, or rather in rear; the roarings of rage turned to bellows

of pain. The women in the citadels held on, while others ran to turn out the men to the rescue. Durinsh bull was secured and led away to safety, and not until his disappearance was the tail of the bull of Plockton restored to its owner. This fine animal hastily beat a retreat, and hurried back by the road across the moor to his cows, having gained experience.

### Feminism and Motherhood.

**The Whole Armour of Man.** By C. W. Saleeby, M.D. F.Z.S., F.R.S., Edin. With an Introduction by Lord Willoughby de Broke. (Grant Richards Ltd. Pp. 397. Price 7s. 6d.)

It is not every reader of this collection of essays that will agree with all Dr. Saleeby's opinions—intensely stimulating as these chapters are, they will probably stimulate some to disagreement, while many others will feel that they can agree with the views set forth, and find reinforcement for opinions already held. Hardly anyone will deny, however, that this work possesses the virtues essential to what we may call controversial, scientific literature for the layman. The ideas are presented in a very vivid and arresting form, so that the least scientifically-minded is impelled to read on. There is a complete absence of such unexplained scientific terms as would baffle the ordinary reader, and, above all, the author has that incomparable gift of not only depicting his views clearly, but of thinking clearly about them. So many controversialists convey that uncomfortable impression that they have made up their minds first and produced reasons for their decision afterwards. It is, of course, sometimes difficult to produce reasons for a conviction which appear valid to someone who thinks differently. Most suffragists, probably, were, at one stage or another, convinced of the justice of suffrage without being able to reason adequately with an opponent on the subject—and it is the same with other opinions. But, at all events, in a teacher (and Dr. Saleeby is avowedly such) it is invigorating to feel that reasoning has led up to conclusions. Take, for instance, Dr. Saleeby's advocacy of the Ministry of Health. It is obvious from all that he writes that long and painful experience of the complete inadequacy of past public health administration led him to his passionate demand for a Ministry which would co-ordinate and control all the various authorities that, till quite recently, were responsible for the physical well-being of the race. Similarly, actual study of the appalling infantile death-rate in this country, and of the varying rates in different localities and under different conditions, has led him to the conclusions he sets forth, and to his advocacy, not of breast-feeding alone, but of mothering as the best protection for infant life. In short, Dr. Saleeby was a student before he attempted to be a teacher, and what is better still, he recognises that scientists, being human, must keep ever before them, lest they should "wince like a galled jade" when reminded of it, Tyndall's great phrase in his Belfast address: "There is in the true man of science a desire stronger than the wish to have his beliefs upheld—namely, the desire to have them true" (page 383). Dr. Saleeby, however, while remembering this ideal, is not paralysed by the fear of expressing—nay, of preaching an opinion, or pressing for a reform—which may possibly be proved partly fallacious, or unnecessary. He is a practical man in the best sense of that word, and he is a patriot. What is, perhaps, even better, he is a merciful man, and the only thing more painful to him than wasted energy or national muddling is the spectacle of suffering humanity. The sum of wasted agony and misery endured, which is represented statistically by our infantile mortality figures, is more terrible to him even than the national loss and consequent handicap in the struggle of nations implied by those same figures. He realises fully, moreover, that this very struggle is in itself a destroyer of infant life. In the essay entitled "Seven Circles Round Childhood" (page 122), the defences round childhood are described as the mother, the father, the home, the local authority, the Ministry of Health, the State, and the League of Nations, and it is pointed out that the first and most important cannot exist without the last. "We proclaim that nothing can replace mother's milk. But Dr. Caroline Hedger, of Chicago, working under Mr. Hoover, in Antwerp, found that Belgian mothers could not nurse their babies when war exercised its baleful influence" (page 126). Much terrible evidence, besides results of air raids quoted by Dr. Saleeby, can now be produced from Central Europe as to the direct effect of war and its horrors on pregnant mothers, and on the sucklings they cannot feed.

The whole of this volume is fascinating, not least the various short chapters on great doctors and scientists, and those men and women who have laboured to "extend the frontiers of life," but for many readers of THE COMMON CAUSE the most interesting, because the most challenging, pages will be those

dealing with the need of its mother by the infant. In spite of all the (often very tedious) modern talk about "child-culture" and the (often extremely tiresome) products of the Montessori and kindred methods, there undoubtedly exists in the minds of large numbers of modern mothers, more particularly among the well-educated and intelligent, an idea that cow's milk is quite as good, and often much better, for their children than mother's milk, and that small children are too fatiguing for the intellectual adult, and are, therefore, best left to less highly developed domestics. Now it is, of course, perfectly true (the great Dr. Still is our authority) that in some cases a child that wastes away on mother's milk miraculously recovers on cow's milk. Again, everybody knows of children whose mothers have, in spite of every effort, failed to nurse them, and who have, nevertheless, grown up perfectly strong and healthy. It is equally true that children are tiring, and that the fatigue they cause is often in direct ratio to their own intelligence and mental activity; no one who has to do with children, even for a few weeks at a time, will deny that. When so much has been admitted, however, can we altogether overlook the evidence produced by Dr. Saleeby in the volume under review, or that given to the public by Dr. Still in his great work on the "Diseases of Childhood"? In "Factors of Infant Mortality" (page 88), Dr. Saleeby compares the infant mortality rate of Bradford, where £40,000 a year is spent on infant welfare work, and where the death rate was 132 per thousand in 1917, to that of County Roscommon, in Ireland, where the infantile death-rate was thirty-five per thousand in 1916. Of the conditions in Ireland the author says: "Though the material environment is as wrong as it can be in almost every particular, the maternal environment is right, . . . the babies have healthy mothers, with an extreme minimum of syphilis, who stay at home and feed them as no science can feed them, and the babies live. . . True, the mothers are ignorant; if they were not, the infant mortality would be practically nil, I suppose, as it is amongst Quakers in England." Of Bradford he says: ". . . practically all the mothers go out to work; . . . nearer ninety per cent. than eighty per cent. now. That is the fundamental sin against the laws of life. I do not use the word in a theological sense, for I am not a theologian; but here it suffices to be a biologist and a mammal" (page 99). Be it observed that Dr. Saleeby is full of sympathy with the intense and growing difficulties that face the working-class and poorer middle-class mother to-day. He says clearly (page 55), "The simple truth that if the nation wants children it must pay for them, is upon us, but we will not admit it." His advocacy of National Kitchens is based largely on the enormous labour-saving possibilities of communal cooking, and he constantly condemns the attitude of neglect of the mother and her health, which is expressed in bad housing, inadequate provision of maternity hospitals, and much modern legislation. At the same time, we are bound to admit that the right of women to work where and how they like is one of the main planks of the feminist platform, and any attempt to deal with the problem of infant mortality by legislation limiting this right would be fiercely opposed by most readers of THE COMMON CAUSE. We believe, however, that there is a possible meeting-ground for Dr. Saleeby and the feminists of this way of thinking. Women are now voters, and they can, therefore, no longer be coerced. On the other hand, they are more than ever responsible citizens with a duty to the nation. If it can be proved that factory work for mothers kills infants that would otherwise flourish, then all that is needed is education and propaganda, and the proper provision for all mothers who are asked to give up the "privilege" of working in a factory. Dr. Saleeby is a great teacher, and if the idea of coercion by legislation has ever crossed his mind, we would appeal to him to rely rather on his own eminently successful methods of propaganda. No feminist could object to the mothers of the nation voluntarily denying themselves a "right" they would probably, for the most part, gladly be rid of, if sufficient money was forthcoming, in other ways, for the support of their children.

There is one other request we would make of Dr. Saleeby. He mentions the controversy on the subject of the effect of education on the power of lactation (page 111). Will he some time soon give us one of his stimulating essays on Dr. Truby King's methods of treating cases where mothers cannot, to all appearance, suckle their children? Is there not a possible way out of the difficulties of mothers genuinely anxious to provide milk for their infants in the truly marvellous system which has brought the infantile mortality rate down with a run in New Zealand, and which is now being introduced into England by Dr. Truby King, and the Babies of the Empire League?

Meanwhile, everyone must read "The Whole Armour of Man." All readers will enjoy it, whether they agree with Dr. Saleeby or not.

M.G.C.G.

### Spiritual Equality?

**Christ and the Woman's Movement.** By Rev. C. Broughton-Thompson, with a foreword by the Bishop of Lichfield. (1919. Robert Scott, Paternoster-Row, E.C. 2s.)

Rev. C. Broughton-Thompson is full of sympathy for women, and is anxious to meet their claims so far as they seem to him reasonable. He believes that their claim for political freedom, for a better economic status is reasonable; he himself gives expression to it in fine phrase: "What we see in the Woman's Movement is precisely a revolt against the cramping of life. Its aim is the removal of whatever hinders or prevents the full and proper use of the powers of human beings, and especially of women. This is the driving power behind it. It rightly seemed intolerable that the capacities of women should be denied scope. There was no answer to the question: why should the life of women be held less sacred than that of men? If it is right for the one to find means of self-expression, how can it be wrong for the other? 'The Gate to the King's Highway of Life' lay open to men. The aim of the Woman's Movement was to get it opened to women also. It is thus plainly in line with the aims of Christ. It is an application or extension of His purpose, a growth of the seed He came to sow. . . ." Nothing could be better than this—it is a fine conception—the Gate to the King's Highway of Life opening to men and women alike in so far as they fulfil the purpose of Christ. And the author works out more fully in other parts of his little book the idea of the ever new unfolding of truth implicit in Christ's teaching. "To the prophetic type truth is something in front of them, something to be opened up and explored, something calling for the spirit of adventure, something the spirit will guide them into." He shows how this conception of Christ's brought him into direct collision with the Pharisees—the Jewish traditionalists. "To them religion consisted in a blind obedience to the network of tedious rules and burdensome regulations by means of which the tradition of the elders had hedged about the commands of God," therefore, "there must have been few things more startling in our Lord than the way His estimate and treatment of women broke through the established and ponderous conventions and prejudices of His contemporaries," and, finally, "the Spirit must have women spokesmen as well as men."

As we have said, Mr. Broughton-Thompson's presentation of the women's claim is admirable, and so much does he appear to identify himself with it, that we were almost deceived. But a careful collation of the Bishop of Lichfield's "Foreword" with a certain sentence in the body of the work, reveals the rift. The Bishop quotes with hearty approval the Bishop of Oxford's dogma, "I think Christianity accepts the principle of an essential and permanent headship of man over woman . . . and the Church has embodied it in the limitation of the priesthood to men." In the light of this, it is easy to interpret Mr. Thompson's somewhat ambiguous sentence, "There will be no need to ask that the priestly function should be exercised by any and every member, or by any and every class of member." The whole point at issue in the Woman's Movement is this dogma of the natural headship of the man—the feminist claim is quite definitely that every human being bears his or her own responsibilities, and that no Maker of the Universe has delegated His authority over woman to man. For this reason, though we recognise much that is excellent in *Christ and the Woman's Movement*, we cannot accept its conclusions.

A. H. W.

### Tamarisk Town.

**Tamarisk Town.** By Sheila Kaye-Smith. (Cassell & Co. 6s. net.)

The conflict between a man's love and a man's life work as it is sometimes waged in a passionate and industrious nature is a theme which most serious novelists essay at some time or other in their careers. As a rule, a man choosing to portray this conflict, makes of it a tragedy in which Woman ruins Work, and no subject has been dearer to the sentimental novelist of both sexes than that of the adoring woman who weeps to find herself neglected for an office, an exploration, or a political career.

Miss Sheila Kaye-Smith has amalgamated both these results of this battle between rival passions in a strong-minded man. Edward Moneypenny lives a celibate and strenuous life of devotion to Marlingate, the little Sussex fishing village which his genius converted into an elegant and refined watering-place, with Assembly Rooms and a Parade, but no pier, to which rank and fashion flock in the eighteen-sixties. Moneypenny of Marlingate is one of the proudest and most successful men of

his age when he falls in love with the little governess employed by Beckett, a financier interested in the development of the town, and a widower. But it will not suit young Mr. Moneypenny to throw himself away on Miss Morgan Wells, the illegitimate relation of several of Marlingate's most titled patronesses and life work triumphs, Edward crushes his feelings, Morgan is snubbed, and leaves the town, to return some years later the triumphant, polished, and dizzyingly beautiful second wife of Beckett. Rich and fashionable, and generally dressed like a poppy, she is more than Moneypenny can resist. He is now Mayor of Marlingate, and, ambition satisfied, is freer to yield to the excitement of illicit love. But Morgan, who with considerable generosity has forgiven him for jilting her, grows weary of sharing a guarded and furtive flame and urges him to leave Marlingate with her. This Moneypenny still cannot do. The town he has made must be protected from the popularising vulgarities of its bourgeois, even at the cost, for the second time, of Morgan's happiness and his own. So Morgan throws herself from the cliffs by what everyone except Edward believes to be an unfortunate accident, and is buried handsomely at Marlingate, leaving behind her an unsuspecting and broken-hearted husband and an infant daughter of such precocity that before she was three years old her mother was able to hold her attention by reading Hans Andersen's story of the Little Sea-Maiden aloud to her.

Here most novelists would have stopped, leaving Moneypenny miserably a Mayor to enjoy the victory of Work, but Miss Kaye-Smith has not done with the conflict so soon. Morgan dead is more deadly than Morgan living. Moneypenny having driven her to death to save his Marlingate from the vulgarising from which he alone can defend it, wakes to his loss and is inspired by it to a long and dreary revenge. He goes on being Mayor of Marlingate for eighteen times in twenty-four years in order that he may ruin the town to which he has sacrificed the woman who wanted to ruin him. At last he succeeds. Pier, bandstand, cheap lodging houses, and gaudy shops soil the elegance of the once exclusive Marlingate, and Moneypenny, an old embittered man, having killed the older Beckett by telling him the truth about his relations with Morgan, is himself killed by the excitement of reading the Riot Act to a crowd of hooligans who have come to Marlingate for the excursion trains he has insisted on encouraging. The psychological improbabilities of this story are heightened by a love affair which develops in the second part of the book between Morgan Beckett's daughter Lindsay (to whom the fairy tale was read) and Moneypenny's own son, younger than Lindsay, the only child of his marriage with a Marlingate heroine after Morgan's death. The boy has inherited his father's pure passion for the town, and grows up to be his most dangerous opponent in the scheme for revenge in which the elder is taking a more and more lunatic delight. The vacillations of Moneypenny's obsessed mind swing to and fro above his town:—

"He supposed he couldn't stop Ted marrying Lindsay if he wanted to, but at least he should do it at the cost at which his father would have married Morgan. He should not have both his woman and his town; he could not have them; since they were not a double prize but a conflicting choice—Ted should choose between them, as his father had chosen. Then, even if he chose Lindsay, and with her entered the Paradise from which his father was shut out, at least he would not be there to spoil his plans in the wilderness. Moneypenny would once more be alone with Marlingate—its one redoubtable champion would be gone."

And, later, after a conversation with his son:—

"He felt shaken but no longer at the thought of Ted's choice so much as at the thought of how he wanted him to choose. If it held he had felt that he would prefer even the prospect of his continued interference in Marlingate to the sight of him married to Lindsay, with his shadowy love vindicating itself where his father's consuming passion had failed. But now he saw that somehow, during their argument, his base had shifted. He wanted this boy, the inheritor of his life, to be set free from the bondage that had crushed his father. He could not bear to see Marlingate destroy Ted's love as it had destroyed his own."

And he has his wish. The Epilogue tells of the younger Moneypenny's journey down to Marlingate to see his father's statue unveiled in the summer of 1910. "He came only for a day, running down from London where he had left his wife and boy and girl. Lindsay did not want, she said, ever to see Marlingate again."

This tale is very difficult to believe. Miss Kaye-Smith for all the careful pains she spends upon them has not made Moneypenny and Morgan anything but monsters of selfish passion and each incapable of sacrifice or loyalty, swayed towards one another by physical impulses which are in themselves profoundly uninteresting to read of, and in their effect on the movement of the tale of no importance. Their children, more human, are almost less real, and it is almost impossible to believe that they fell in love with one another. In fact, Miss Kaye-Smith in her concentration on the chief protagonist

the personified Marlingate—has wilfully reduced her human cast. If she had given the Money-pennys a wider scope, had let a truer, deeper passion for some other woman than Morgan succeed the elder's first shameful love, and had provided the younger with a more likely bride than the rather mature Lindsay, the tale may perhaps have seemed more probable. As it now stands readers must turn to its rich and scientific Sussex lore, its records of food, fashions, and architecture in the middle of the nineteenth century, its detailed account of town councils and borough intrigues, its successive pictures of wood and cliff and sea, all the treasure of Miss Kaye-Smith's hoarding love of her county which she pours forth here as in her other books in an apparently inexhaustible stream of vivified erudition. But historical accuracy—dramatic reconstruction of the growth and decay of towns in the days of our great grandfathers, rather hamper a tale, and Miss Kaye-Smith's story is not so good that the story of the rise and fall of Marlingate might not have been very much better without it.

ANN JONES.

### The Round Table, September 1919.

(Macmillan &amp; Co. Ltd. Price 2s. 6d. Quarterly.)

The September number of *The Round Table* provides a solid contribution to thought in regard to the national and international problems now confronting us. The first article presents a lucid review of the terms of the Peace Treaty. Three sentences from this suggest food for serious consideration:—

"The conference evidently did not believe that lasting peace could be won by considering appeasement first. They decided that the real road to peace was that of justice. . . . There are . . . certain important features of the peace which rather concern the future. These are all in one form or another designed to prevent war, and are grouped about the League of Nations. . . . The conference seems to have made no attempt to deal with the economic side of the world problem further than to continue an inter-allied organisation to help to adjust economic needs and the world's supplies."

An exceedingly valuable commentary on these sentences is the elaborate analysis which follows the Economic and Financial situation, opening with the words "If all sections of our population saw the chasm in front of us, and made up their minds that it must be bridged, we could easily do so." The appendix to this article is perhaps the most valuable part of an exceedingly valuable number—the "Statement and Analysis" by Mr.

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Hoover, dealing with the economic situation in Europe, is incomparably the best thing we have yet seen, showing in philosophically balanced language, a way for the world to tread back from the edge of the abyss to the smiling table lands of well-being. It is reprinted from the *National Food Journal* (August 13th), issued by the Ministry of Food. We may not agree with all Mr. Hoover's conclusions, but perhaps it is hardly too much to say that no one should claim to be a judge of possibilities until he has at least studied this statement.

Among the other articles in the Review, those most likely to interest readers of THE COMMON CAUSE deal with India, and the Bill now before Parliament for reform in its Government. They tell all about the proposed experiment of dualism—or dyarchy, as it has been named by the important section of Indians who regard it with suspicion; it tells a thousand things of intense interest to all British men and women who are weighed down with the sense of their responsibility to India, but one thing it does not tell. It does not readily suggest that there are any women in India, still less that their well-being is bound up in the well-being of that continent. And this is the amazing thing about *The Round Table*, it deals with Economic Reform in Europe, with Political Reform in India, and in Ireland, with labour problems at home, with Education in the Dominions, and with a dozen other matters; but after a meticulous examination of its pages, we can find only once the word "women" (Mr. Hoover remarks that they are going out of industry since the war). The world, as *The Round Table* presents it, is not a happy or a well-conducted world—may we venture to hint that it is largely a man-made world, and to suggest to the editors of this quite admirable review, that half the human race are women, and that they have faculties like as men have—only, if we may be paradoxical, *different*.

A. H. W.

### Correspondence.

(Letters intended for publication should reach the Editor by first post on Monday.)

#### THE PRICE OF MILK.

MADAM,—I am sorry to see you give currency to the idea that because it is necessary to help very poor mothers to obtain milk for their babies, owing to the high price of that commodity, therefore it is necessary to lower the price to everybody.

You do not specify how this is to be done, but there are only two ways of doing it.

Either the price must be fixed by law lower than that which all our advisers assure us is the economic price; or milk must be subsidised as bread is.

The first plan must ensure our supply of milk being largely reduced. It is easy enough for a farmer to sell his cows, and if it does not pay to produce milk, it is the butcher who will buy them. The second plan means presenting a certain sum of money to a great number of people who do not need it, and encouraging the wasteful use of milk. Owing to the drought milk is really scarce, and to make it artificially cheap is certain to make it more largely used.

It seems to me that the Government have taken the sensible course in offering to help those mothers who cannot afford the extra price to obtain sufficient milk for their children. There is no disgrace in receiving help of this kind from the community. It is on a par with old age pensions. They are only given when they are required. Well-to-do people do not have them. If poor women do really feel a disgrace, it is an untrue view, and should be combated by the press and not encouraged.

I rather doubt the fact—most of them quite realise the spirit in which this assistance is offered. The real objectors are those women who think they are entitled to help, and whom the authorities regard as able to pay for themselves.

MAUD SELBORNE.

#### ST. JEROME AS A FEMINIST.

MADAM,—The learned writer who week by week enriches the *Tablet* with a contribution of "Literary Notes" gives, in the issue for August 30th, some interesting quotations from an old "Life of St. Jerome." He introduces these quotations by remarking that readers who are occupied with modern movements and practical problems of our own time may fancy that there can be little to interest them in the lives and writings of the early Fathers of the Church; but that these are in fact often closely connected with the burning questions of our own day. "We have," he says, "an example of this in the old 'Life of St. Jerome,' which we were discussing in this column the other day." For the author gives special prominence to the fact that so many women shared in the holy doctor's Biblical studies, many of them becoming good Hebrew scholars. And he prints several passages from letters and treatises wherein St. Jerome defends himself and his fair disciples from the attacks of a school which is not yet wholly extinct. The following passages, for example, should be welcome to the readers of our contemporary, the *Catholic Citizen*: "Apollo, an apostolic man and most learned in the law, 'one mighty in the Scriptures,' is taught by Aquila and Priscilla and they expound to him the ways of the Lord. Hence, if it be not an ancient thing, nor undue, in an apostle to allow himself to be taught by women, why should it not be permissible in me, after having taught many men, to teach women also?" And again, "I speak not of Anne, Elizabeth, and other holy women, who are cast into the shade by the greater resplendency of Mary, as the stars pale before the light of the sun. Let us approach the Gentile women, in order that in the age of philosophers they should

learn that difference of body is not what is sought for, but of soul. Plato, in his Dialogues, introduces Aspasia; Sappho is found to have collaborated with Pindar; and in Alcaeus we see Themiste, who philosophises with the most grave men of Greece, and Cornelia of the family of the Gracchi and your own, whom the whole of Rome praises and celebrates. Carneades, a learned philosopher and rhetorician of great elegance, who moved all Greece to applause, did not disdain to dispute on a special case with only one matron. Why speak of Portia, daughter of Cato, wife of Brutus, whose courage is a good reason that we should not be astonished at that of her father and husband? Greek and Roman history is full of all this, and even whole books. It suffices me to say . . . that at the resurrection of our Lord He first appeared to the women, thus making them apostles of His apostles, in order that men should be humbled and ashamed at not seeking for what the women had already found."

The writer of the "Literary Notes" points out an error in the translation of St. Jerome's words with regard to Sappho; the right meaning being not that Sappho "collaborated" with Pindar; but that "Sappho is ranked with Pindar and with Alcaeus.

ISABEL WILLIS.

### Reports, Notices, etc.

#### National Union of Societies for Equal Citizenship

The National Union of Societies for Equal Citizenship.

President: MISS ELEANOR F RATHBONE

Secretaries:

Hon. Secretary:

MRS. A. K. GAMB.

Hon. Treasurer:

MISS ROSAMOND SMITH.

MISS INEZ M. FERGUSON, MRS.

HUBBICK (Information and Parliamentary).

Offices—Evelyn House, 62, Oxford Street, London, W. 1.  
Telegraphic Address—Voiceless, Ox, London. Telephone—Museum 2668.

### Headquarters Notes.

The Executive Committee of the N.U.S.E.C. is meeting again for the first time after the summer holidays on Thursday, September 11th. The important part of its business will be the discussion of arrangements for the Half-Yearly Council, to be held in Glasgow on October 9th, 10th, and 11th. An attractive programme for delegates is under consideration. It is hoped that every Society of the Union, able to do so, will arrange to send at least one delegate to Glasgow. Delegates' tickets should be applied for to this Headquarters as soon as possible.

#### CONFERENCE OF WOMEN'S ORGANISATIONS TO CONSIDER THE REPRESENTATION OF WOMEN IN THE LEAGUE OF NATIONS.

CAXTON HALL, WESTMINSTER, Thursday, September 4th, 1919.

Mrs. Rackham took the chair at an important conference of organised women on September 4th. In her opening remarks she said that the business of the conference was to transform into effective action the words of the League of Nations Covenant which state that all positions under the League shall be open equally to men and women.

A letter was read from the Marchioness of Aberdeen, President of the International Council of Women, regretting that an important engagement prevented her from being present, and stating that she had recently heard that Norway had appointed a woman, Fru Betsy Kjeldsberg, as one of its Delegates to the League of Nations Assembly, and that it was almost certain that Italy would also appoint a woman.

Mrs. Corbett Ashby expressed the feeling of all present that the death of General Botha was an irreparable loss not only to South Africa and to the British Empire, but to the League of Nations and all who cared for its ideals. She was seconded by Mrs. Ross.

Miss Mary Macarthur on behalf of the Joint Committee of Industrial Women's Organisations moved the following resolution:—

"That this Conference of representatives of organised women, desiring that the League of Nations shall carry on its work so as to gain the greatest possible benefit for all peoples, urges the necessity of securing the representation of women on the governing bodies of the League itself and on all bodies constituted by it."

She said she held strongly that no woman should be appointed to any office under the League merely because she was a woman, but that also no woman should be excluded because she was a woman. Suitability was the one test and the question of sex should not come in. She called attention to the fact that for the approaching International Labour Conference at Washington, where the agenda included many subjects which specially touched women, and none in which women were not equally concerned with men, the British Government had appointed as its delegates one man to represent labour, one man to represent capital, and four labour advisers of whom only one was a woman. The resolution was seconded by Miss Allen and carried.

Mrs. Ogilvie Gordon, representing the National Council of Women of Great Britain and Ireland, moved the following resolution:—

"That this Conference of representatives from women's organisations, recognising the urgent need for the united efforts of men and women in safeguarding the peace and well-being of nations, welcomes the Clause in the League of Nations Covenant which declares that 'All positions under, or in connection with, the League, including the Secretariat, shall be open equally to men and women,' and, consistently with this Clause, makes strong appeal to the British Government to put in practice, and in every way support, the appointment of women to serve along with men on the constituent bodies and in the various capacities connected with the League."

She said that, in her opinion, there was no subject concerning women or concerning men, on which the opinion of women should not be sought.

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## Reducing Costs in the New Housing Schemes

WITH the cost of land, materials, labour, etc., at its present height it will be impossible to erect for the people reasonably rented houses which shall also be well designed and constructed, sanitary, labour-saving and comfortable unless every possible and legitimate economy—not the proverbial "ha'porth of tar," of course—is effected in the actual building. Housing authorities should accordingly remember that the installation at the outset of gas fires instead of coal grates, and the substitution of a small flue for the usual chimney shaft, not only reduces capital expenditure on bricks and other materials but considerably increases the floor space available for the tenants

The gas fire, with its light and vaporous products, needs but a small flue outlet—say a shaft 12 ins. by 3 in.—compared with that required by the coal fire with its soot-laden smoke. Again, when the purified essence of coal-gas—is consumed, in, as it were, a specially constructed vessel, there is no danger from fire such as when solid fuel is burned in an ordinary open grate or well fire, involving the provision of chimney breasts and concrete fire-proof hearths, together with other technical and costly details of the "chimney stack." Given built-in gas fires, chimney breasts and chimney stacks may be abolished; and two eminent architects working on the problem have independently arrived at the conclusion that the cost of each house may thereby be reduced by some £30—a fact of prime importance to the promoters of building schemes, governmental, municipal, or private.

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The nations who had taken the lead in forming the League of Nations ought to take the lead in this also, therefore she considered that a strong appeal should be made to our Government.

She was seconded by Mrs. Alan Bright. Lady Shaw and Miss Gibson on behalf of the Women's Local Government Society moved an amendment stating:-

"That this Conference of Delegates of Women's Organisations of Great Britain and Ireland urges the just demand for places in the Assembly of Delegates of the League of Nations and on all Commissions which may be appointed in connection with the League on which civilians may serve."

After some discussion this amendment was lost. Miss Helen Fraser, on behalf of the National Union of Societies for Equal Citizenship, urged that the appeal should be made not only to the British Government but to the League of Nations.

These words were accepted by the movers of the resolution, which was carried.

A long discussion then took place on the best method of securing the representation of women.

The following resolutions were finally carried:- "That in making appointments to all such bodies [i.e. the governing bodies of the League] the Governments of the various countries should consult the most representative bodies of organised women in each nation."

"That this Conference agrees to form a Provisional Committee of fifteen members in addition to the seven members of the Committee which organised the Conference to be elected by a postal vote or nomination, all organisations invited to this Conference being given the opportunity of nominating and voting in accordance with the representation now allotted to us."

"This Committee to act as an Executive Committee and to have the duty of submitting to a public conference proposals for a permanent National Committee."

"That until this Committee has been elected, the Organising Committee of this Conference shall act."

A discussion then took place on the international representation of women. The meeting was unanimous in thinking that women should be represented everywhere and on all bodies in connection with the League, but some difference of opinion arose as to whether a special machinery for representing women's views was required in addition. No vote was taken on this subject, the previous question having been carried.

News having been received that the two Government representatives to the International Labour Conference had been appointed, and that both were men, a resolution demanding that one of them should be a woman was changed to a resolution of protest.

The following resolution, moved by Mrs. Swanwick, on behalf of the Women's International League was carried:-

"That in the selection of members of Commissions, broad culture and an open and impartial mind should be considered qualifications as important as specialised knowledge. Such specialised knowledge should be available in advisers and assessors."

A resolution moved by Dr. Marion Phillips that Mrs. Rackham, the Chairman of the Conference, should be asked to join the Provisional Committee was carried by acclamation, together with a vote of thanks for her chairmanship.

The following are the names of the ladies who organised the Conference, and who, together with Mrs. Rackham form the nucleus of the Provisional Committee:-

Mrs. Corbett Ashby (National Union of Societies for Equal Citizenship), Miss K. D. Courtney (Women's International League), Mrs. Balfe (Catholic Women's League), Mrs. Boyd Dawson (National Women Citizens' Association), Mrs. Ogilvie Gordon (National Council of Women), Dr. Marion Phillips (Joint Committee of Industrial Women's Organisations), Mrs. Ross (Women's Local Government Society).

SAVE THE CHILDREN FUND.

Mr. Hoover has stirred the world by the mastery with which he took in hand the unparelleled problem of food shortage, and has set in motion the enormous scheme of food distribution to millions of children in Europe and Asia Minor. It cannot be the least exaggeration to say that, but for this scheme and the splendid spirit of the man behind it, thousands of babies would have perished. The official American Relief Administration has now concluded its programme, and the curtain falls on the one truly magnificent spectacle in the awful drama of war. But this does not mean that the large areas of Central and Eastern Europe, which have been suffering so severely from shortage of food and which have been receiving the bounty of Mr. Hoover's mission and other help, have now suddenly become self-sufficing. Mr. Hoover is going home for a holiday only, and he makes it clear that he is still to be at Europe's service. The work of the Relief Administration is still to be carried on by private gifts: millions of children are still to be fed, or partly fed.

Lord Robert Cecil, M.P., appeals to English people to take their part; and the Government blesses the work with a subvention not exceeding £200,000, to be spent in doubling such monies as are raised in this country up to that amount. So that every £1 subscribed for approved relief becomes £2. The official benediction does not extend to relief sent to Germany and to large parts of Russia. The Save the Children Fund (32, High Holborn, W.C. 1) of which Lord Robert Cecil is patron and Lord Weardale Chairman, receives donations and allocates help to where help is needed most, or gifts are earmarked for particular areas if desired. The Fund does not itself administer relief, but distributes monies received to the several experienced societies actually at work among the children. In their recent appeal for this Fund, Lord Henry Bentinck, Lord Buckmaster, Mrs. Reginald McKenna, and Miss Mary Macarthur describe its work as perhaps the greatest mission that compassionate men have ever embarked upon. The multitudes of children born into the "foggy" atmosphere of war, and now growing up without proper food for their bodies and with the positive poison of enmity injected into their minds, will have the future of society largely in their hands. All who "believe in the life of the coming age," all who realise that every ideal of peace, truth and liberty are in the keeping of the new generation, are called upon now to contribute what they can to the British effort, which has the support of men and women of all creeds and parties.

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Coming Events.

BRITISH DOMINIONS WOMEN CITIZENS' UNION. A Series of Conferences, private and informal, on various Imperial Problems, will be held at the Office of the British Dominions Women Citizens' Union, 19, Buckingham Street, Strand, W.C.2, on the 3rd Wednesday and 4th Friday of each month during the autumn, from 11 a.m. to 12.30 p.m.

WEDNESDAY, SEPTEMBER 17. Subject: "The League of Nations and the Dominions Overseas." Representation of Women. Speaker: Miss Vida Goldstein, President, Women's Political Association of Victoria, Australia.

FRIDAY, SEPTEMBER 20. Subject: "Condition of Natives in South Africa." Speakers: Mr. Solomon T. Pinaatje, and other members of the South African Native Deputation.

WEDNESDAY, OCTOBER 15. Subject: "Control of Press News Sent Overseas." Speakers: Miss Vida Goldstein, Editor, The Woman Voter, Melbourne, and others to be announced. Members and friends of the B.D.W.C.U. are cordially invited. The Hon. Secretary will be grateful for a reply from those who wish to be present.

INFANT CARE. A Course of Elementary Lectures on Infant Care for Teachers, Infant Welfare Workers, Mothers, &c. will be held at 1, Wimpole Street, W., on Mondays, from 5.30 to 6.30 p.m. from September 29th till December 11th, 1919. This course is in preparation for the elementary certificate of the National Association for the Prevention of Infant Mortality. The examination will be open to all students attending eight out of the twelve lectures. Fees: for the course of twelve lectures, 5s.; for any one of these lectures, 1s.

A Course of Elementary Lectures on Infant Care, for Crèche Nurses and Probationers will be held at Essex Hall, Essex Street, Strand, W.C.2, on Thursdays, from 7.30 to 8.30 p.m., from September 25th till December 11th, 1919. Fees for the course of twelve lectures, 10s.; for any one of these lectures, 1s.

Tickets (which must be applied for in advance), and further particulars may be obtained from Miss Halford, Secretary, National Association for the Prevention of Infant Mortality, 4, Tavistock Square, London, W.C.1.

THE LATE BISHOP OF LINCOLN. A Requiem for the Late Bishop of Lincoln will be sung at St. George's Church (Hart Street, Bloomsbury), on Saturday, September 20th, at 11 a.m.

Forthcoming Meetings. (N.U.S.E.C.)

OCTOBER 29. Lowestoft—Speaker: Major Morrison-Bell, M.P.—Subject: "P. R."

NOVEMBER 19. Lowestoft—Speaker: Miss Alison Neilans.—Subject: "Equal Moral Standard."

DECEMBER 17. Lowestoft—Speaker: Miss K. D. Courtney.—Subject: "Widows' Pensions."

N.U.S.E.C. Scottish Women's Hospitals.

Subscriptions are still urgently needed, and should be sent to Mrs. Laurie, Hon. Treasurer, S.W.H., Red House, Greenock, or to Head quarters, 2, St. Andrew Square, Edinburgh. Peace has now been declared, but the Sick and Wounded are still on our hands, and will require care and attention for some time to come. The Committee therefore urge the necessity of continued and even greater support from the public, to meet the many demands that are constantly coming from Serbia. Cheques and Postal Orders should be crossed "Royal Bank of Scotland."

Table with 2 columns: £ s. d. and £ s. d. It lists various contributions and expenses related to the Scottish Women's Hospitals, including forward payments, deductions from ad-vertisements, and further donations received from individuals and organizations.

\* Denotes further donations. FURTHER LIST OF BEDS NAMED.

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UNION OF JEWISH WOMEN.

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For further particulars apply to:- Miss HALFORD, Secretary, Office, 4, Upper Gloucester Place, London, N.W.1. Telephone: 352 Paddington.

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International Brotherhood Congress. THE CITY TEMPLE, LONDON, September 15th to 17th, 1919.

Sunday, September 14th.—Official Sermons;

St. Paul's Cathedral. Preacher: The Right Rev. the LORD BISHOP OF LONDON.

Westminster Abbey. Preacher: Rev. CANON DE CANDOLE. The City Temple. Preacher: Rev. J. FORT NEWTON, D.Litt., D.D. Special Sermon to Women. Preacher: Miss MAUDE ROYDEN.

CITY TEMPLE.

Monday, September 15th.—Devotional Meeting conducted by Rev. F. B. MEYER, B.A., D.D. Statement by WILLIAM WARD and Introduction of THE PRESIDENT. Inaugural Address by the President, Rev. JOHN CLIFFORD, M.A., D.D. Brotherhood and Religion, Rev. TOM SYKES, Rev. W. J. SOUTHAM, D.D. (Rector of Holy Trinity Church, Winnipeg). Discussion. Brotherhood Among the Nations. Welcome to over-seas Delegates, who will speak on the work of the Brotherhood in Canada, United States of America, South Africa, Egypt and Palestine, France, Serbia, Japan, China, Switzerland, Belgium, Russia, Holland, Liberia, Jamaica, &c. Reception of the Delegates by THE LORD MAYOR, Sir Horace Brooks Marshall, Bart., and THE LADY MAYORESS, at the Mansion House.

Tuesday, September 16th.—Devotional Meeting conducted by the VENERABLE ARCHDEACON DEWDNEY (Canada). Brotherhood and the World Unrest, Right Hon. ARTHUR HENDERSON, Rev. SAMUEL ZANE BATTEN, D.D. (U.S.A.), Discussion. Brotherhood and the Native Races, Sir HARRY H. JOHNSTON, G.C.M.G., BASIL MATHEWS, M.A., Discussion. Brotherhood and the Fight against Venereal Disease, Sir THOMAS BARLOW, Bart., M.D., K.C.V.O. (Physician Extraordinary to H.M. the King), Sir ALFRED PEARCE GOULD, F.R.C.S., K.C.V.O., Discussion. Brotherhood and the Eastern Peoples, HARENDRANATH MAITRA (Editor, "A Voice from India"), Rev. DANJO EBINA, D.D. (Japan), Discussion.

Wednesday, September 17th.—Devotional Meeting conducted by the Rev. CHARLES WOOD, D.D. (U.S.A.) Brotherhood and the League of Nations, Right Hon. LORD ROBERT CECIL, K.C., M.P., Prof. GILBERT MURRAY, LL.D. Brotherhood and the Press, J. A. SPENDER, M.A. (Editor, "The Westminster Gazette"), CONSTITUTIONAL SESSION.

PUBLIC MEETING at the City Temple at 6.30 p.m. Chairman: Rev. JOHN CLIFFORD, M.A., D.D. Speaker: THE PRIME MINISTER, The Right Hon. D. Lloyd George, O.M., M.P.

The Public are admitted to all Sessions of the Congress.

For Full Details apply R. T. HARRY, National Brotherhood Offices, 37, Norfolk Street, W.C.

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**ANNOUNCEMENTS.**

**MISS A. MAUDE ROYDEN** will preach a Special Sermon to Women at the International Brotherhood Congress, City Temple, Holborn Viaduct, on Sunday, September 14th, at the 7 a.m. service.

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For particulars of curricula, fees, scholarships, maintenance grants and hostels, apply to the Secretary.

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**CULTURED WOMAN**, middle aged, agreeable companion, offers light cooking, care of pets, poultry (experienced), or needlework maid.—“Testa,” 46, Wandle-road, Croydon.

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