

THE
WOMAN'S LEADER

IN POLITICS
IN THE HOME
IN INDUSTRY

IN LITERATURE AND ART
IN LOCAL GOVERNMENT
IN THE PROFESSIONS

AND
THE COMMON CAUSE

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THE WOMAN'S LEADER

AND
COMMON CAUSE.

POLICY—The sole policy of "The Woman's Leader" is to advocate a real equality of liberties, status and opportunities between men and women. So far as space permits, however, it will offer an impartial platform for topics not directly included in the objects of the women's movement, but of special interest to women. Articles on these subjects will always be signed, at least by initials or a pseudonym, and for the opinions expressed in them the Editor accepts no responsibility.

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NOTES AND NEWS.

Women of the World.

This week, representatives of the Suffragist and Feminist movements in all countries of the world are meeting in Geneva to gather together the threads of international action, and to renew the changes that the war has brought to the women of the world. Never, perhaps, has an international gathering had so much need for courage and wisdom, and never has a gathering of women had so important a part to play. For if the women of all countries can but use their newly won freedom and their as yet untried political power to establish real co-operation and good feeling between the mothers of different races the future of the world may yet be saved. That the delegates who meet at Geneva have the will to do this we have no manner of doubt, but the question is whether they can find out the way. International action is always beset with difficulties. In the past the history of its success has been very meagre. Learned, scientific, and artistic co-operation there has been, to the great benefit of the whole world, but political there has not. In that direction the only lasting international action we have seen has been carried on piecemeal by diplomacy, secrecy, and lies, or in the actual conflict of armed war. Nations have met to fight: they have allied themselves against enemies, but they have not yet met in peace for political reconstruction. That task is a task for this generation, and it is very hard. But it is of absolutely fundamental importance, for if it fails civilisation, as we now know it, will not much longer exist.

The I.W.S.A. and the League of Nations.

Amid these two big governing factors the International Suffrage Alliance has taken the bold step of summoning its Conference together. The world has marvelously changed for women since it last met, and its proceedings must, therefore, be of a far more important character than ever before. It will be attended by women who come as the official representatives of their own countries, and by women who sit in their own Parliaments, representing officially and politically their own countrymen. The Government of Great Britain, the United States, Sweden, and Serbia and Uruguay, have appointed women to represent them, and an official representation of the League of Nations will also attend. All these official recognitions alter the standing and increase the weight of the Conference, but they are but the manifestations of the thing that gives real weight to its actions, namely, the actual enfranchisement of the women of so many countries, and the imminent enfranchisement of the rest. The decisions that women take to-day need not be merely pious wishes or vague hopes; they can become hard and tangible realities, pushed through by the organised strength of the women themselves; and in view of this great change the Conference becomes a really important thing. We trust that its decision will be practical and real, and that it will not content itself with words; for the world needs more than vague

words to-day. We cannot look at Europe and believe that the goodwill of our hearts is enough: we cannot look at Russia and believe that things will smooth out if only we have patience; we cannot look at Ireland and find any use for sentiment. What the world needs is prompt international action, through the League of Nations, and support for its authority as will make its healing power a reality. The Conference at Geneva, therefore, must, in our opinion, base its future upon the reality of the League, it can only carry on its special Feminist work in all countries, if it does it the relation to this great work and inspiring possibility. So, and only so, we believe, will it find its greatest usefulness, and we trust that the opportunity will not be lost.

Foreign News.

Many distinguished delegates are attending the Conference from all parts of the world, and the discussions on the future action of the Alliance and on the special position of women in different countries promises to be of great interest. We hope to publish special reports from our own correspondent at Geneva, and to tell our readers much interesting news of the position of women in other parts of the surface of the globe. We publish to-day suffrage news from Greece and the United States, which reaches us direct from these countries.

Women Workers Wanted in Greece.

The movement in support of women's rights in Greece has been much stimulated by the need for women's work which is now recognised by public men. Greece has long possessed a certain number of working women. Women are employed in factories and in agriculture, and in work in connection with mines. Of late years, women of the leisured and professional classes have given their services with increasing devotion to philanthropic and hospital work. But these middle class women have not as a rule received salaries and are still inclined to look on the taking of payment as an indignity. Now they are beginning to be wanted in the professions, and politicians have realised that the best way of getting them to come forward is to encourage the women's movement. The Suffrage Society organised by Madame Negroponis, wife of the Minister of Finance, has therefore received much official support, and has made rapid progress. We understand that a group of Greek Suffragists, led by Madame Negroponis, are going to the International Suffrage Conference at Geneva; it will be a pleasure to the British delegates to meet them there.

The Position of M. Venizelos.

It is no surprise to those of us who met M. Venizelos in Paris or in London last year, to hear that he has been one of the first to encourage it. He said then, and he has since repeated in the Greek Chamber of Deputies, that he believes in equal

opportunities for women, but that he thinks the reform should be brought about gradually, and should be accompanied by such an education of women as will teach them to desire and to use it. Equality before the civil law should, he thinks, be granted first. Speaking on this subject in the Chamber of Deputies, he said:—"I consider that the equality of woman in all that concerns civil law is now a ripe fruit, which woman has the right to pluck. According to our civil law no contract is valid without the presence of two witnesses, but these witnesses must be men, to the exclusion of women. Also, our laws allow only the mother and grandmother to be guardians of children, to the exclusion of other women. Several dispositions of civil law regulate the legal capacity of women, and even their presence at a tribunal is not permitted without the consent of their husbands in questions not concerning their dowry. All these points are blots on our jurisprudence and must disappear." He went on to say that he was also a believer in the political equality of women. "I hold that the grant of the right to vote to women will benefit both the social and the political interests of the community," but added that this could not come about till the women had really shown their wish for it. He now evidently considers that that time has come nearer, for he has recently said that women must be granted the Local Government vote immediately after the next election, and that this will be a step to the Parliamentary vote.

The Suffrage Situation in America.

We grieve to know that American Suffragists are getting their full share of the hope deferred by which our own hearts used to be made sick. Thirty-six States must ratify the Suffrage Amendment to the American Constitution before it can become law, and thirty-five have done so. Thirty-five had done so weeks ago, and day by day we have been hoping and hoping that our comrades in America would be able to tell us that the thirty-five had become thirty-six. The last State that ratified was Washington. Its Legislature met in special session on March 22nd, and both Houses immediately and unanimously ratified the Amendment. The States which have not ratified but might still do so have narrowed down to three—Delaware, Connecticut and Vermont.

Delaware and its "Bosses."

Delaware is a small State, with only fifty-two legislators and forty-two thousand voters, amongst whom are a large percentage of illiterates. Political corruption is, therefore, more rampant than in larger States, and there, as elsewhere, it is opposed to Women's Suffrage. The local party "bosses" are doing all that they can to prevent the ratification of the Suffrage Amendment, and both in the Republican and Democratic parties a struggle is going on between them on the one hand, and the National and State leaders on the other. The "bosses" secured a triumph when the Lower House of the Legislature defeated ratification by a vote of twenty-two to nine on April 1st. The Woman Suffragists, who have done everything that it is possible to do in the way of constitutional agitation, had made a careful poll of the legislators, and found that a majority were pledged to it; but, unhappily, the greater number of them were willing to break their word at the command of the "bosses." It was felt to be a snatched vote, and the leading men of both parties rallied to the support of the Governor, who is in favour of Woman Suffrage, and succeeded in deferring a vote in the Senate. The women redoubled their efforts, and carried on an extensive and picturesque campaign of propaganda, which impressed public opinion. When the Republican State Convention met on April 20th, its Chairman and Delegates in outbursts of impassioned oratory appealed to the Senate to ratify the Amendment, and every reference to it called forth tremendous applause. When the Senate met on May 5th, feeling was strongly in favour of Woman Suffrage. A resolution in slightly different words from that rejected by the Lower House was put, and was passed by two to one. The local "machine bosses" demanded that the resolution should be sent back to the Lower House, but the President of the Senate refused, and the Senate at once voted for another adjournment. This is as far as our news goes; but as it is plain from all we hear that the Suffrage feeling in Delaware is rapidly growing in strength, we hope that we may still have news that the Legislature has ratified the Amendment.

The Situation in Vermont.

In Connecticut and Vermont the situation is rather different. There, the Governors are anti-Suffragist, and have refused to call the Special Sessions of the Legislatures necessary to ratify the Amendment. Both States are overwhelmingly Republican, and in both the Republican State Conventions have demanded special sessions, and have been supported by the Republican National Committee which manages the Party's affairs throughout the country. Unfortunately, however, the local leaders are anti-Suffragist and in sympathy with the great money interests (including the liquor interest), which are hostile to Woman Suffrage. Here, also, the women have been doing all that is humanly possible. As Governor Clement, of Vermont, had said that there was no general desire on the part of Vermont women for the vote, the Equal Suffrage Association arranged a deputation of four hundred women to him, representing all the counties in the State but two. "It was on April 21st," writes our correspondent, "when it is winter in Vermont, that they came from mountain and valley, through deep snow drifts, along almost impassable roads, or by belated trains to the capital. In the drenching rain they marched along the streets of Montpelier to the State House, where they were received by Governor Clement. In the past three days he had received one thousand six hundred letters and telegrams from women all over the State, asking him to call a Special Session. In fourteen five-minute speeches, the women answered the many objections which he had urged, and offered reasons why he should give the Legislature a chance to ratify. He uttered a few platitudes and said he would send his formal answer later. When it came it was merely a repetition of what he had been saying—that it was unconstitutional for the Legislature to ratify until the question had been submitted to the voters. He had not one shred of authority for this decision. The Federal Constitution provides for its own amendment by vote of the Legislatures, and the United States Supreme Court has decided that a Federal Amendment nullifies anything in a State Constitution that conflicts with it. Thirty-five Legislatures have just recognised the constitutionality of this ratification, but the Governor of this little State, which, like Delaware, cast only forty-two thousand votes at the last election, can stand between ten million women and their suffrage."

"No Emergency" in Connecticut.

The Governor of Connecticut is equally hard to move. His excuse is that the State Constitution provides only for calling a Special Session in the case of an "emergency," and none exists. Suffragists feel that when the women of nearly half the United States are being kept in a disfranchised condition until Connecticut does ratify the Federal Amendment, an "emergency" must be recognised. To bring this view before the Governor, distinguished women from every State in the Union united, under the leadership of Miss Katherine Ludington, President of the Connecticut Suffrage Association, and made a four-days' pilgrimage through the State, speaking in all the towns. They were received by the Governor, but he gave them only a little "sentimental talk," and the same reply that he had made before. There is, however, a clause in the Constitution of the State by which the Legislators may agree to meet in Special Session without a call from the Governor. There seems to be a hope that they may do so now; and if they do, perhaps he will recognise that an emergency exists!

Anti-Suffragists' Last Ditch.

Even when the thirty-sixth State is gained, the Suffragists may still not be free from anxiety, because Ohio (one of the thirty-five which have already ratified) has a law by which Federal Amendments ratified by its Legislature have to be submitted to a referendum of electors. There is some doubt whether this law is Constitutional; the matter has been submitted to the Supreme Court of the United States, and until this is decided Ohio cannot be regarded as sure. The question is a general one. It is only in Ohio that the Referendum has been demanded on the Suffrage Amendment; but it has been demanded in several States on the Prohibition Amendment. The National or Federal Constitution has been amended eighteen times by the method of simple legislative ratification, and never by any other. Now, anti-Suffragists and anti-Prohibitionists in America are advocating the Referendum as a forlorn hope, just as anti-Suffragists did in England. It is unthinkable that the Supreme Court will support their contention. If it does, chaos will certainly result.

Our Viennese Visitors.

Five hundred of Vienna's starving children arrived in this country last week; these little Viennese visitors are not the worst cases by any means, for those actually suffering from disease would not be eligible for transportation; nevertheless, they are sad, half-starved little specimens of humanity. The Hospitality Committee of the "Save the Children" Fund hope to get all these little people settled by the middle of June—offers of hospitality have already been received from all classes, rich and poor, but many more are still needed. There are boys whose ages range from six to eleven, and girls from six to fifteen. As a temporary measure, the children are at Stonar Camp, Sandwich, under the direction of the Mayor of Sandwich and the Earl of Richborough. Five hundred children from Budapest are ready to be despatched from their unfortunate country as soon as these little Viennese are settled in their temporary English homes. Surely we do not deceive ourselves in believing that these innocent little victims of cruel circumstance will be offered the same kindly welcome as the suffering people of Belgium experienced six years ago.

Night Work.

The report of the Brussels Conference, which we publish this week, calls attention to the fact that British delegates were unwilling to subscribe to the legal prohibition of night work for women. It is interesting to remember that the British Labour Women's Conference in April felt the same hesitation, and passed a resolution urging the general prohibition of night work for male as well as female workers. The Government has introduced and is about to proceed with a Bill embodying the Washington Labour Conference decisions and prohibiting night work for industrial women, and we trust that the same considerations may weigh with members of Parliament as have weighed with these representative sections of women. No one, of course, supports night work for women, but it is important to remember that no one ought to support night work for men either. If night work is an evil no one should do it, and relaxations of this rule should be based upon the type of work rather than the sex of the worker.

Municipal Authorities and Equal Pay.

In view of the agitation for equal treatment for men and women under the Government and municipal authorities, considerable interest attaches to the position of Women Sanitary Inspectors and Health Visitors. The Association of Women Sanitary Inspectors and Health Visitors has drawn up a scale of salaries which has been approved by the General Council of the Sanitary Inspectors' Association. It affirms the principle of equal pay for men and women officials working side by side in public health departments, and lays down a minimum salary of £250 for Assistant Inspectors and Assistant Health Visitors, rising by ten annual increments to £350. A minimum of £350 for Sanitary Inspectors and Inspectors of Nuisances and Health Visitors, rising by ten annual increments of £15 to £500; and a minimum of £500 for Chief Inspectors and Chief Health Visitors. This scale is not, we believe, actually being paid as yet, but it is interesting to note that seven of the Metropolitan Boroughs, although not paying this actual scale, have adopted the principle of equal pay for men and women. Camberwell, Lambeth, Woolwich, Greenwich, Hackney, Fulham, and Bethnal Green pay identical salaries to their men and women workers. The actual sum in the case of Lambeth and Camberwell being £350 rising to £400 for Sanitary Inspectors. We congratulate the Association upon its good jumping-off ground.

Training of Women in Industry.

The Ministry of Labour informs us that the Central Committee for the Employment and Training of Women is prepared to assist suitable candidates to train for such posts as health visitor, dispensing chemist, laundry manager, secretary, teacher in elementary and continuation schools, and even for such prolonged courses as are required for the practice of medicine. Application forms may be obtained from local employment exchanges. In all the occupations mentioned above, the demand for workers exceeds the supply, and they are unlikely to become quickly overcrowded. It should be noted, however, that most of them require a woman who is prepared to go to seek work, and not to wait till it comes to her.

Women and the Church of Scotland.

The Church of Scotland, which has under consideration a practical scheme for the recognition of women's part in religious life consonant with her new position in the State, has of late years approached this question from a different angle from those reformers who desire to see a ministry of women in the Church of England. As long ago as 1884 the Church of Scotland Women's Guild and the revised Order of Deaconesses had made the organisation of women's work a branch of the general organisation of the Church, but at that day, and till the present time, the work and duties of a deaconess were exclusively such as can be undertaken by any lay woman. The United Free Church has admitted women as members of its deacon's court since 1916; last year the General Assembly of the Church of Scotland authorised the presence of women representatives on the Foreign Mission Committee, but denied them the right to vote, and the same authority without this hampering restriction was conceded to women sitting on the Committee on the religious instruction of youth. Church government rather than ministry is the direction in which the opening of new doors is to be looked for in the future, and when the right of ministry is conceded, it is likely to come through an extension of the powers of deaconesses. The great importance attached to preaching by the Church of Scotland explains the slower progress made in admitting women to its pulpits, but a desire for this reform is growing. We may expect that the more conservative opinion will be influenced by such action as the invitation to Miss Maude Royden to preach in the Cathedral of Geneva, that Mother of Presbyterianism.

Louth.

The disaster at Louth shows us that a temperate climate and a peaceful civilisation are no protection against some of the terrors of the pioneer, and that the courage and resource which our tame life leaves dormant remain undiminished in women as well as men, to spring to life at need. At Louth, women like men showed primitive virtues and homely skill. The unknown woman who swam the flood and climbed a water-pipe to rescue a laundry girl, but only to die with her; the daughter who stayed and drowned with her mother, though her lover came to rescue her; the two women who helped to pierce a house wall with penknives and fire-irons and won their safety with the rest of the family when the room fell into the flood; the girl who floated in a submerged room and broke an air-passage through the ceiling with her head—all these were partakers of our tame daily life, which must, after all, be less deadly to courage and sacrifice than pessimists believe.

Higher Education of Working Women.

If women are to play a worthy part in public life they must receive a wider and better education than can be found in the elementary schools. This fundamental need is recognised by the Browning Settlement at Walworth, pioneer in so many social causes, and last September they opened The Greenhow at Cheshunt as a college for working women. The aim of the year's training there is to equip young women from working-class homes as good wives, good mothers, and good citizens, and to this end the course is comprehensive. It includes classes in all branches of home-making, such as cookery, housework, gardening, whitewashing, laundry, the care of children (there is a children's home on the premises), upholstery, accounts, and marketing. The training is designed to prove that a woman can run her house well and yet have time for study, and the scholastic element is represented by French, drawing, anatomy, phonetics, and the production of speech. More important than anything else is the general atmosphere, with its almost unconsciously learnt lessons in the art of hospitality, in self-government, in elementary civics, and in the general broadening of outlook, which such girls cannot obtain in their own homes.

The Reassembling of Parliament.

As we go to press, the House of Commons is meeting again after the Whitsuntide break. Members return to the problems that they left, the only important change being the steadily increasing disorder in Ireland. The Government Home Rule Bill will be the immediate business of the House. No doubt ministers will be called upon also to make a statement as to the position with regard to the Russian Trade delegation. One way and another Parliament has plenty of work on its hands. Members must expect to sit well on into August. Even so, they cannot possibly do all that we want; but then, no Government ever does.

THE INTERNATIONAL.

"O glory of years to be,
I, too, will labour to your fashioning."

For more than a hundred years the continent of Europe has been building up its economic life on an international basis. Occasionally, there have been temporary interruptions to the process. Wars and rumours of wars have torn away some of the tissues as they formed, or delayed the formation of new tissues. But on the whole the process has been fairly steady. Year by year the specialisation of men or groups of men, localities or countries, has become more intense. Year by year labour for self provision has given place to labour for exchange, and the multitude of services which our forefathers and foremothers performed for themselves in their homes and farms have become the subject of money transactions, and as such, have come to play their part in the great totals which we call national incomes, and year by year, as the process has worked itself out, men and women, towns and villages, nations and continents, have become increasingly dependent upon one another. The economic life of one man, one locality, one nation, moves to-day like the wheel of a watch, because other wheels move, and in relation to their movement. The dislocation of one may spread dislocation to the others; and the world has yet to produce a craft of skilled watchmakers capable of dealing with the complete organism as a whole.

Perhaps the most curious feature of this development is the fact that it has been evolved for the most part unconsciously. It has been called into being by ingenious men who had no thought beyond the getting and spending of personal incomes, and who never stopped to visualise in their mind's eye the new power or the new menace of the tremendous leviathan to which their material civilisation was giving birth. There were, of course, exceptions—more than we can count on the fingers of both hands. Richard Cobden, who has been described as "the international man," worked with his eyes open when he tilted at the network of customs barriers which hindered the process of specialisation, and more specialisation, and still more specialisation between the nations of the world. He saw the immense possibilities of the new world-wide economic structure, and like the optimist that he was failed to see its menace. Adolf Wagner, too, the modern prophet of German protection, worked with his eyes open when he denounced the creeping industrialism of his age, and visualised an ever-increasing dependence upon armaments for the preservation of its essential communications. Like the political cynic that he was, he felt its brooding menace (he had reason to do so living in Berlin) and failed to see its possibilities.

But to the populations of Europe in general the growing interdependence of localities and countries was evolved unnoticed and unheralded, as the outcome of men's scramble for personal wealth. Millions of individuals entered into economic relations with millions of other individuals irrespective of race or creed, because it suited them, as individuals, to do so. Businesses became national or international for no other reason than that the national or international organisation of production paid better than its domestic or local organisation. Individuals in London, Paris, or Berlin linked themselves together as buyers and sellers, lenders and borrowers, manufacturers and distributors, or co-shareholders in some "waterlandloz" joint stock company.

Unfortunately, however, its absence of self-consciousness, its absurd fortuity, is not the only strange feature of our international economic organisation. Partly as a consequence of this fortuity we have had to face the fact that our efficient, magnificently productive economic organisation has no political organisation behind it. It has no backbone. We have somehow managed to construct our economic life on an international basis without at the same time taking the trouble to secure the stability of the international politics on which it depends. Social relations between individual and individual within the nation

have been reduced to something like law and order; but social relations between nation and nation were as anarchic in 1914 as they were in 1814. It is not the least surprising under the circumstances that when the political crash came in August, 1914, much of the economic structure was brought down with it. It is not in the least surprising that after four and a half years of international conflict the economic life of Central and Eastern Europe was brought to a standstill; that one by one the wheels stopped working, or that dense populations which had become dependent upon twentieth century industrial organisation suffered hideously when they found themselves thrown back upon the industrial organisation of a primitive and barbarous age. What is surprising is that so much of our economic structure survived. In Great Britain we have hardly felt the struggle for existence. Our Treasury notes still have a certain value; our seaports are as busy as ever. In the world at large the Meat Trust, the Imperial Tobacco Company, the Standard Oil Trust, and many other giant interests are still, as Mrs. Price Bell would say, "pink with health."

But on the whole we may say that the economic life of Europe, if not of the civilised world, has been badly shaken. Large sections of it are stricken with what appears to be a creeping paralysis, and the rest, in so far as it works, works precariously enough to draw political enemies to the same green table. For all we know at the moment of going to press, the heads of Krassin and Curzon may be a few inches apart, their four eyes focussed upon the same statistical chart, their two brains concentrated upon the same economic expedient—their joint energies directed upon the task of rebuilding a part of the economic structure, still without its political backbone.

It is when we sweep through such broad and desolating generalisations that the new and overwhelming responsibility of British women looms out upon us like an insistent Providence. The old economic structure was not of our building. In the new we are joint architects and whether or no we do our work properly, whether or no we take the trouble to do it at all, one-half the responsibility is ours. The old rickety economic structure which came to grief in 1914, was, as we have seen, the outcome of individual effort, of many millions of private transactions between individuals who sought for wealth and who were sometimes accidentally led by that quest to behave as though they really believed in the world-wide brotherhood of man. It was not England which entered into economic relations with Germany; it was Mr. Smith, and Mr. Brown, and Mr. Jones who entered into economic relations with Herr Schmidt, and Herr Müller, and Herr Gerlach. While nations in their corporate capacity continued to behave to one another as actual or potential enemies, Smith, Brown, Jones, Schmidt, Müller, and Gerlach, wove tighter and tighter the net which bound them to one another and to the world at large.

And when we speak of the old economic structure as being the work of individual men we use the word "men" in the sense in which it was used for many practical purposes by nineteenth century statesmen—to mean persons of the male sex only. It is true that in many cases, when the specialisation of the nineteenth century drained much of the woman's work out of the home, the woman was able—or obliged—to follow it into the factory. But the part which she played in the process of material production was a menial one. There was still enough non-specialised work left in the home to cripple her as a wealth producer. In the world of business organisation she had no place. The tissues of international economic society were not of her weaving. In so far as she was the owner of inherited property, she might draw an income directly from the operations of large scale business; for the most part, however, she performed her social or domestic duties as the economic dependent of a wage-earning or capitalist wealth-producer. Moreover, it was not merely because the economic structure was the haphazard result of individual building that we find the woman outside the picture.

If England had traded with Germany (and, of course, the policies of Governments played a minor part in the economic life of nations even during the nineteenth century) she would have been every bit as much outside the picture. For throughout Europe there was not one single Government which represented her. She was a political nonentity, in addition to being an economic nonentity. She played as mean a part in the official scramble for African colonies as she played in the unofficial operations of the business men who exploited them. Her hands were clean for they were empty, and her very irresponsibility was glorified as a virtue by her generation.

To-day, when Western Europe stands appalled at the task of mending its broken life, of renewing the vital tissues, and reforming the old relationships, women must face the emergence of two new facts. In the first place the old, haphazard reliance upon individual initiative has gone. It is possible that when the economic mechanism of Europe gets into working order, individuals, as individuals, may come into their own again. But at the moment, the economic mechanism of Europe depends upon the policies of nations, upon indemnity payments, customs agreements, paper currencies, and international loans. It is not individuals, either charitable or profit-making individuals, who are going to pump new life and hope into German-Austria; it is nations acting as nations, through national representatives in command of national resources.

In the second place, at least, at far as Great Britain, Germany, and Russia are concerned, these national representatives who juggle with the life and death of nations, represent women as well as men. We, in this country, may conceivably plead "not guilty" to the war. We cannot plead "not guilty" to the peace. Nor can we bury our faces in the pages of "Home Chat" while our national representatives hammer out, or fail to hammer out, schemes for the economic reconstruction of Europe.

But, alas, how many of us are capable of thinking in terms of international economic reconstruction, or even of understanding the main outlines of any policy that is put before us? How many of us still believe Mr. Lloyd George's election statement that Germany can pay for the war? How many of us would be surprised if we were told that her bill had been fixed at six million pounds, or six hundred million, or six hundred thousand million? How many of us believe that the bill, whatever it may be, will be settled in a day by the dispatch of a truckload of gold or a cheque from Berlin to Paris? It would be an interesting but, we fear, a depressing, experiment to take a plebiscite on these questions among the women voters in any street in any town.

As we write, a handful of the best and keenest women in Europe are gathering in Geneva for the first post-war meeting of the International Woman Suffrage Alliance. They will be very near to the ruined structure, and very vividly conscious of its terrors. The vapourings of those who are left behind will, perhaps, seem rather remote and exasperatingly unreal. But if this issue of our paper should fall into their hands, we hope that it will, at least, tell them of our consciousness of sin—that, we are sometimes told is the first step to conversion. We hope that it will also tell them of our resolve to tackle the new responsibility of world citizenship, not merely with our hearts in the right places, but with our heads on our shoulders. After all, hearts are blind and stupid things without heads.

THE POSITION OF WOMEN IN THE LEAGUE OF NATIONS.

By LADY GLADSTONE.

The Covenant of the League of Nations deserves to be studied by every woman who hopes to see women playing a larger part in the affairs of the world. Not only is the League designed to prevent war, but it aims at securing the co-operation between nations for their mutual benefit, which is one of the greatest factors in the maintenance of peace. Many of the questions in this

connection bear directly on the welfare and happiness of women and children. Thus, as is just and right, the League of Nations has from the very first recognised the claim of woman to her place in the League. In Article 7 of the Covenant we find "all positions under, or in connection with, the League, including the Secretariat, shall be open equally to men and women." I like the ring of the word "equally," and it is no small matter to have the equality of the sexes thus openly and fearlessly laid down in the charter of justice and fair dealing for the nations of the earth.

In Article 23 the members of the League pledge themselves "to secure and maintain fair and humane conditions of Labour for men, women, and children . . . and for that purpose will establish and maintain the necessary international organisations." A very good beginning towards attaining these ends was made at the Washington Conference. In our own Parliament, a Bill giving effect to some of the agreements arrived at by that Conference has already been presented. Women had a very direct share in the deliberations which led to these recommendations.

In the official list of those concerned in the Conference women appear in various capacities. There were expert advisers to the delegates. Women in the Secretariat, the Press, and Publications Department; a woman was in charge of the Information Office, a woman supervised the stenographers, the chief English translator was a woman, and of the two official reporters one was a woman. Miss Constance Smith was Chairman of the Committee which reported to the Conference on the question of Maternity Benefits. Altogether the great value of the work done by women in connection with the Washington Conference has been very widely recognised and appreciated.

In the permanent International Bureau, established under the Labour Treaty as part of the League of Nations, women also have their place and hold important posts. In fact, nearly half the staff in the Bureau are women.

At the headquarters of the League women have also been appointed and are doing valuable work in the Secretariat. There is every reason to suppose that the same policy will be adopted by the Health Bureau, when it is constituted, and that a large number of the posts will be given to women.

It is true to say that women have already more than justified their position in the League. It is idle to pretend that there are as many women as men with the necessary qualifications, training, and experience, and it is no good to expect that women will immediately be appointed to the highest posts in the League. Women have not had the same opportunities as men of fitting themselves for public life. But in potentialities for public work women are not inferior to men. Men have their own qualities and capacities. Similarly, women have their own special intuitions, ideals, and processes of thought. The combination of these sex gifts in joint counsel will bring the right balance to collective judgment, and, in this way, the working out of problems from different, but not opposing, points of view will produce the best service for the affairs of the human race.

The League of Nations seeks to establish mutual understanding and co-operation between nations. The true spirit of the League demands also mutual understanding and co-operation between the sexes. I believe it to be true that women and men do their best work together and that it has been a real drawback to the progress of the world that for so long, custom and prejudice have prevented women from contributing what they alone could bring towards the solving of problems that harass the world.

It has been suggested that a bureau to deal with all subjects of special interest to women should be established within the League of Nations. The proposal is that it should operate in the same way as the Labour and Health Bureaux. The object of such an organisation would be to bring questions affecting women constantly before the League, and by international action to raise the status of women throughout the world.

Is it wise, or even possible, to attempt to draw an arbitrary line between questions which affect one sex and not the other?

At the moment it is uncertain whether the majority of women regard the proposed Women's Bureau as the best method of securing that position of equality within the League that we all hope they will attain. Some see in the proposal dangers and disadvantages. Disadvantages, because even questions of parental responsibility, the White Slave traffic, and Divorce, clearly concern men as well as women, and to exclude men would be to weaken both counsel and action. Dangerous, because the establishment of such a bureau might lead to something like segregation, and militate against the chances of women for appointments within the League generally. It is a question of method which requires much consideration. Women are united in their ardent wish for peace, and will eagerly do all in their power to make the League of Nations a real and dominating influence in the world.

BURNING QUESTIONS.

We call the attention of our readers to the fact that in the heading of "Burning Questions" we endeavour to present the principal aspects of each question held by differing groups of political thinkers. We do not ourselves express an editorial opinion, beyond this, that it is each woman's business first to be well-informed and then to come to her own opinion.

TAXATION OF WAR WEALTH.*

By THE HON. SIDNEY PEEL, M. P.

As the result of the war a very heavy debt hangs about our neck. Part of this debt, about 1,000 millions, is not even funded; that is, payment may be demanded at any moment by the holders. As long as times are good there is perhaps no great danger in this large floating debt. But the world is in a troublous condition, and should new necessities for expenditure arise it is essential that our credit should be good. No borrower's credit can be good, unless he is making great and successful efforts to pay off his floating and also his funded debt. Further, this debt has been contracted during a time when the purchasing power of the pound is low, and if we wait to pay off our debt till money has increased in value owing to fall in prices due to increased production the burden of so great a debt will be greatly increased. It is important, therefore, to make every effort to reduce our debt as much as possible during the next few years.

At the same time national reconstruction demands much money. There is a constant struggle between the need of economy and the need for useful, necessary, and reproductive expenditure. Heavy taxation of some kind is a clearly necessary evil at the present time, but if you tax too heavily you stifle trade and industry, you cripple the plant of national prosperity before it has had time to bear fruit. At the present time there are signs that we are very near, if not beyond, the safe limit of taxation. It is a mistake to suppose that there exist in the country new reservoirs of funds available for taxation. People do not hoard their savings, they put them in banks or invest them. The more saving the more capital available for commerce and industry. The more taxation the less saving. The problem is how to adjust taxation so as to cause as little damage as possible, and as far as possible to avoid injustice as between individual taxpayers.

The excess profits tax is a feature of our present taxation, which is only justified by the fact that we are still in the war period. The further we get from the war the more unjust it becomes. But we must raise the money somehow; the proposed tax on war wealth is a possible alternative.

Although the country, as a whole, is the poorer for the war, a number of individuals possess much more than they did before. If a man has made large profits owing to the exceptional conditions of the war, it is obviously fair that he should bear a special share in meeting the cost of the war. We must not look upon these profits as blame-worthy in the great majority of cases. Many a man who worked hard during the war in the production of munitions or other necessary articles was a public benefactor, and the greater his efforts the richer he inevitably became. But many other men worked as hard and sacrificed more in other spheres of public work and gained no wealth, or even lost it. From the point of view of abstract justice the righteousness of taxation of war wealth cannot be denied.

It is proposed, therefore, that a comparison should be made of the aggregate wealth of individuals taken at two different dates, one in June, 1914, the other in June, 1919, and that, subject to certain allowances, a graduated duty should be charged on increases of wealth shown in the second valuation over the first. This duty would be payable either in cash or by the transfer of certain approved securities (such as War Loan, etc.), and where the payment of a lump sum would involve the taxpayer in difficulties he would be allowed to pay over a term of years. This plan makes no attempt to distinguish between the good and the bad profiteer. Indeed, no scheme for raising large sums by taxation could be successful if it involves passing judgment on the morals of many thousand taxpayers. But many men have increased their wealth by sheer hard work and drastic economy, in response to urgent appeals to invest savings in War Loans, and it would be hard and unjust if a special levy was

made upon such people as these. Some allowance must be made for their case. Further, owing to the decrease in the purchasing power of the pound, a man's property might have greatly increased in nominal money value during the five years, whilst he really possessed no more than he had before, and that in worse condition.

To meet these difficulties it is proposed to make certain allowances. Everyone would add a certain percentage to his pre-war valuation before becoming liable to taxation. Up to £25,000 he would add 100 per cent, and this allowance would be graduated down to thirty per cent. in the case of pre-war fortunes of £500,000 and over. Everyone would be presumed to have started with at least £2,500. From a revenue point of view, the result of taxing persons with less than £5,000 post-war wealth would not be worth the trouble and expense. Wealth inherited during the five years would only count as an increase so far as the inheritance had increased in value since 1914. Increased values of insurances would be omitted. These allowances made, individuals would be taxed on a sliding scale ranging from forty to eighty per cent. A couple of examples will make the taxation clearer. X had nothing before the war and £6,000 after. He is allowed to deduct £2,500 x 2 = £5,000 from his £6,000, and will pay forty per cent. of £1,000 = £400. Y had £100,000 before the war and £500,000 after. He will deduct forty-five per cent. of £100,000 = £45,000 from his increase of £400,000, and will pay eighty per cent. of the remainder, that is, eighty per cent. of £355,000 = £284,000. He will, therefore, still have £116,000 more than he had before the war.

It is calculated by the Inland Revenue that a tax on these lines would affect about 750,000 taxpayers, and produce about £500,000,000, which would be paid roughly as follows:—In war loan securities, £200,000,000; in immediate cash or approved securities to be cashed by the Treasury, £150,000,000; in cash over a period of years, £150,000,000. The whole of these sums will be specially allocated to reduction of debt.

As a choice of evils there is a great deal to be said in favour of such a tax as against excess profits tax to the same amount. It would not fall directly on companies which conduct the greater part of the trade and industry of the country. It would do something to equalise the burdens of the war, and thereby satisfy the general sense of justice. Although it would fall hardly on a number of individuals, many of them would be able to make their payments by the surrender of securities bought with their accumulated profits, without any withdrawal of cash from employment in trade and industry. It would be definitely confined to the five years period of the war. It would improve our credit in the world by cutting off a very considerable slice of debt, but the actual disturbance of business would not be very great when we consider the great sums now actually raised in cash by taxation every year.

There are, of course, many minor objections to the scheme, as there must be to any scheme. But the real objection which accounts for the pronounced hostility to the tax on the part of the representatives of commercial and financial interests is the fact that it is a levy on capital. They feel that the reduction of debt by any other method than by taxation of current profits and income is revolutionary finance; that the establishment of the precedent would discourage thrift, shake confidence, and cause unemployment, panic, and a host of evils.

In strict logic they may be right, but exceptional circumstances may need exceptional measures, and no wise man should follow precedent blindly. Death duties are already a precedent for a partial levy on capital. The ruling fact in the present case is that certain individuals have increased their wealth beyond reasonable limits, at a time when the country, as a whole, had to spend its last drop of blood and its last penny in self-defence. It is right that they should bear the chief burden; if that can be done without general injury to the community. The real safeguard against confiscatory measures in the future is not an absence of precedents, but the general good sense of the nation.

* An article on the "Proposed Tax on War Profits," taking a different point of view, was published in THE WOMAN'S LEADER of April 30th.

AN AMERICAN VIEW OF INDUSTRY.

By B. L. HUTCHINS.

In modern industry brain and hand work tend more and more to be separated. For a long time the implications of this development were not fully perceived. In the nineteenth century we find much controversy over the factory system. Many complaints of long hours, insanitation, and low wages on the one hand, and on the other, repeated demonstrations that in good factories conditions were equal to or better than the corresponding conditions in other industries. More recently, from a time corresponding roughly with the beginning of the present century, there has been perceptible a new feeling that, even where hours, wages, and sanitation are as good as possible, certain features are seen persisting in modern industry which are definitely adverse to human development. This perception appeared first in that wave of interest in and sympathy with the adolescent which is so noticeable in modern social effort. In the writings of Mr. Bray and Mr. Freeman, for instance, to mention two only, industry is arraigned not only for its physical conditions (which, indeed, in the best establishments are greatly improved, whatever they may be in the worst), but for its non-educative character. It seems to become more and more difficult for a boy or girl to learn a skilled trade, easier and easier for them to find work of a mechanical kind which neither prepares them for economic independence in the future, nor does anything to further their mental and spiritual development in the present. This characteristic, whilst especially disastrous in regard to adolescence, is only a feature of large tracts of industrial employment. The tendency is to monopolise the brain work for a select class, hand work meanwhile becoming entirely mechanical, controlled by some aloof and impersonal intelligence. The manual worker's personality finds no expression, his or her creative instinct no satisfaction. "Why is it that men work half-heartedly, giving a minimum of return for their wages? Why are they so commonly dissatisfied, grumbling at petty annoyances, and resentful of efforts to help them? Why do they quit their jobs, apparently without reason? Why do they strike, and why are they so willing to listen to those who are capable of voicing their discontent?" These questions are asked by an experienced works manager in America, and many of us are asking the same questions over here. It is, of course, easy enough to put it all down to the laziness of human nature, or to the demoralisation of high wages earned during the war. Such glib and superficial pronouncements are only too often put forward, especially by members of the professional classes, who ought from their position to be able to see both sides of labour disputes, but who, unfortunately, for some reason it is difficult to fathom, are often more unsympathetic with the claims of labour and more uncomprehending of its difficulties than capitalist employers themselves. But cheap and easy explanations of the present distress do no good and offer no prospect of a remedy. What we need is to try and understand. "It is vital," continues the writer just quoted, "that the employers who are directing the industrial situation use their utmost efforts to get down to fundamentals and cease confusing effects with causes."

Mr. Wolf is, of course, not original in drawing attention to the deadening character of modern industry, and the whole question of industrial control is now exciting interest and discussion. What is special to this writer is that he takes us down into the technical details of the work, and discusses the worker's share in direction, not as something to be reluctantly, if magnanimously, conceded, but as something vitally necessary to the success of industry itself. He has, himself, he tells us, worked for wages in different mills, and thus has firsthand knowledge of the workman's point of view. The work, he says, was not to him uninteresting, because he had the object in view of learning the business, but he perceived that most of the work was done merely by rule of thumb, that the workman in the majority of cases had no intelligent interest in the work, and no means of knowing exactly what he was doing. It is the case not only

in paper-making, but in other industries also, that the worker tends to be less of a mechanic or craftsman. The nature of the work has been so transformed that he performs merely a series of motions, and there can be no pride or joy in it because the motions are only remotely related to the finished product.

The industrial worker does not in fact *make* anything. It is the larger organisation of workers in association who make, and the problem, therefore, is to design the organisation so that the greatest possible number of workers should be conscious of what it, as a whole, does. This is indispensable, for however great production may be, there will be no real gain to society if the mechanical devices are allowed to destroy individuality of the workman. "We cannot get greater enjoyment out of life by simply increasing our possessions, but only by increasing our capacity for self-expression," which reminds us of Mr. Bertrand Russell's saying. "It is not only more material goods that men need, but more freedom, more self-direction, more outlet for creativeness, more opportunity for the joy of life, more voluntary co-operation, and less involuntary subservience to purposes not their own." Mr. Wolf does not hesitate to say that organised efforts to reduce production, as sometimes seen in the industrial world, are the results of an autocratic domination of the wills of the workmen which makes free self-expression an impossibility. The employer who prevents intelligent self-expression in the workman is just as sensible as the engineer who shuts his main steam valve to the engine and then sits on the safety valve of the boiler!

The only way, according to Mr. Wolf, to counteract these undeniable evils, is to arouse interest in work, and to organise society upon the basis of respect for the individual. The industrial environment can be changed from one which repels to one which attracts mankind. The incentive to work must be in the nature of the work itself. The fullest information must be in the hands of workers. With this object "progress records" are employed, which show the workmen exactly what they are doing, e.g., in the sulphite process (papermaking), charts are plotted recording the temperature hour by hour of the "digesters" in which the chips are "cooked." The skill in "cooking" consists in the proper control of the relief valve, i.e., the gas-pressure curve must not drop too rapidly, for that means that the cook is relieving the digester too hard, in which case he must check the opening of the valve; if it drops too slowly, he must open the valve wider. These charts were at first objected to, but were soon appreciated by the men concerned.

The results were almost startlingly favourable. Not only was the percentage yield from the wood increased, and the quality of the pulp made more even, but the men through this means began to see their work in its entirety, and to use their brains to devise improvements. The method, of course, can be applied in divers ways according to the nature of the process.

In answer to a correspondent, Mr. Wolf has given his opinion that, although as yet he has not had experience in employing women, these methods can be used and are likely to yield valuable results where women are employed.

"Women instinctively understand this phase of the problem, and would welcome the idea as applied to their own work. Woman is essentially creative by nature, and my personal feeling is that man's organising tendency has over systematised industry. Industry will be tremendously benefited by the introduction of the woman's point of view."

Those who have given attention to the subject of women's industrial work, must often have felt that even where conditions otherwise are fairly good, the extreme monotony of certain processes must be mentally injurious. It is, therefore, a most welcome idea that such monotony can be remedied or removed on these lines.

Mr. Wolf is perhaps a mystic, as the practical man now and again tends to be; but few can fail to be impressed by the depth of his conviction as to the urgency and seriousness of the present crisis. "For the first time in the history of the white race, we are confronted with the problem of correcting, the repressive or selfish character of civilisation, so that it will serve the mass of humanity. If we fail to accomplish this, it will be destroyed by the same creative power which brought it into existence."

BRUSSELS PUBLIC HEALTH CONGRESS.

BY A SPECIAL CORRESPONDENT.

Perhaps the most striking point about the Women's Section of the Public Health Congress just concluded at Brussels was the difference in the point of view of the British and the Belgian speakers regarding the right of the married woman to work in factories. The British delegates, having won their political freedom after a hard struggle, were all for the liberty of the individual; the Belgian women, perhaps naturally thinking only of the idea of building up a new race, wanted to put all possible obstacles in the way of outside work for married women. In fact at the end of a prolonged discussion on the last day a resolution was passed agreeing to discourage in every possible way except by legal measures the employment of such women, and rather than seem to interfere with the liberty of the woman worker the British delegates abstained from voting.

It was not that our representatives in any way undervalued the needs of the coming generation; indeed Mrs. H. B. Irving's splendid paper on the rights of the working mother to proper treatment and proper conditions, with her plea for a more divine discontent, had made a great impression, while Lady Barrett's pleas for an easier life, communal kitchens and wash-houses and home-helpers, although perhaps rather too ideal, showed how the more fortunate professional woman feels for the great difficulties of the working-class mother. But they and other speakers realised that forcing the mother to stay at home is not the best way always of protecting the infant; that often factory work is easier and healthier than the unending round of heavy domestic toil; that sometimes the money earned means better nutrition for the expectant and the nursing mother, and that, after all, the woman has the same right as the man to decide in what fields she will labour. This view was supported by medical men; Dr. Moore of Huddersfield definitely stated that a Home Office investigation, undertaken to please those who wished to restrict women's labour, had shown no ill-effects to the health of either mother or infant as a result of factory work, while a French physician gave an interesting summary of a discussion on the subject by the French Academy of Medicine which corroborated this view. The French doctors, anxious for the welfare of their depopulated country, had first considered paying every expectant mother a sum of four francs a day to induce her to stay at home; but the suggestion was found to be not only hopelessly expensive but quite impracticable to enforce, and the doctors had agreed that with certain safeguards, such as forbidding dangerous or night work, giving easier tasks as pregnancy advanced, and allowing time off for confinement and for nursing babies, work at factories would not endanger the safety of the young generation.

Another interesting point to us was the revelation made by Mlle. Willems of the terrible conditions prevailing at some Belgian factories. Factory inspectors are few, and some of them are unlike the circle (which, it is said, cannot be squared); the result is that not only comfort but common decency are sometimes lacking; no place to eat except the workshop; no place to wash, sometimes not the smallest lavatory accommodation; these things lead to the dirt, disease, and immorality of which this slender, dark-eyed young girl with the face of a prophet gave her story unflinchingly. And she knew these things from personal experience. One of fifteen children in a poor family, she has since the age of sixteen worked in factories, and she is still doing so, with a view to finding out all the conditions and working for reforms. During the German occupation she was put in prison for her patriotism, and it is said refused in spite of great suffering to give the names of friends who had also worked against the oppressor. Now at twenty-two she has a history behind her, and one cannot help thinking a great future before her.

One other feature of the Congress I may touch on and grumble at. Public health is a sphere intimately connected with women; it concerns vitally women in their homes and their

children, and its agents are largely women—doctors, nurses, midwives, health visitors. Yet the Women's Section was housed in a small and inconvenient hall; neither nurses nor midwives were officially invited to take any part, there was no means of learning when any of the papers announced on the programme would be read—if at all (for many advertised speakers were absent), and there was no time for proper discussion. The absence of nursing representatives was especially deplorable, as several Belgian towns are making efforts to train nurses on English lines and valuable help might have been given to them. Probably the Queen of the Belgians, herself a trained nurse, would have welcomed the opportunity of helping in this way. As it was Her Majesty was gracious enough to invite the women members to her summer palace at Laeken, and to speak to each one of them personally, though there were over 300 girls.

S. B.

HOUSEWIVES' UNIONS.

BY L. H. YATES.

When the cost of living rises, the first thing that occurs is a demand from the workers for an increase in wages to meet this extra cost. This has gone on until at last the very poorest are realising that the chase must end, that such demands defeat their own object. Steps which add to the cost of production are the hardest of all steps to retrace, and many thoughtful people are prophesying that a return to any measure of pre-war abundance and cheapness will never again be practicable. It is greatly to the credit of a certain section of the workers that quite early in the war they realised the inevitable futility of the "bonus" system, and proposed a better method, but that proposal was turned down. The question was again brought up for discussion at the conference of three committees of the Triple Alliance which took place early in May. It was then agreed to approach the Parliamentary Committee of the Trades Union Congress, that of the Co-operative Union, and of the National Labour Party, in order to arrange for an exhaustive enquiry into the whole question and formulate a scheme to lay before the Houses of Parliament.

This is the man's way of tackling a problem—a committee, an enquiry, a scheme to be debated by Government, very probably to be amended out of all recognition.

Meanwhile, a few women, in sheer desperation, have been tackling the same problem in their own way—the woman's way. It may be the usual way of jumping to the conclusion instead of reaching it by the slower, more logical process of reasoning, but it is the effective way!

The housewives of the North, who are amongst the most thrifty and hard-working in the kingdom, have taken action and have met together to form a Union for Mutual Defence. They have held mass meetings under the Presidency of their Mayors, have mapped out the towns into districts, have appointed to each district a supervisor, and arranged for regular gatherings for discussion of prices and to settle the course to be adopted. Briefly stated, the line taken is that of fixing the price of certain essential commodities, a price that makes a just allowance for increased cost of production, transport, tax, &c., with a due allowance for legitimate profit, and when the price has been agreed upon, it is loyally observed by all, those who are able to pay being asked to refrain from buying in order to support the cause of the less well-to-do.

It is recognised that as long as there are some who will pay the unnecessarily high prices asked, a boycott of traders by the few will be ineffective, but where there is union between the housewives of a district and all are willing to suffer personal inconvenience for a time for the sake of ultimate good, the whole community will reap the benefit. In order to obtain united action, the boycott should not be started until the union has been thoroughly organised. The first step is to make it widely known, by circularising all the houses of the district (or ward) which, of course, notifies the tradesmen as well and puts them on the alert for the defence. At the first mass meetings

the plan is outlined and the supervisors of each district or ward are selected, while offers of kitchens or drawing-rooms for ward subsidiary meetings are asked for. A number of voluntary helpers are required for distributing leaflets and recording the names of the housewives who join the unions.

I have before me a plan now being carried out. It has taken more than one mass meeting to bring housewives, who shun publicity and fear the shopkeeper, to the point of realising that while individually they are ineffective, collectively they may be invulnerable, and that once their power is felt they may be irresistible, yet they are at last awake to the fact and have even become enthusiastic! It is essential to have wise and discriminating leadership in order that the boycott shall be just and defensible. The retailer is not always the real profiteer, and the wholesaler is the one on whose head the punishment should fall, but the wholesaler is seldom within reach, and has to be attacked through the retailer. Again, where an article of common consumption, like potatoes, is in question, the price must be fixed after having paid due regard to market supplies and transport charges, but when these have been ascertained the housewives may unitedly refuse to pay more than a just price per stone for what they buy, or—and here the "union" steps in—they refuse to buy them.

But this action is not taken until due warning has been given to local traders. They are notified of the prices which buyers consider will give them a fair and reasonable profit, and are asked to say if they are willing to supply members of the housewives' unions on those terms, and to warn them that if they are not willing to sell members will cease to buy their goods.

A system of intelligence is being organised between unions throughout the country, so that prices in different districts may be compared and the organisers in different localities may be enabled to assist each other.

The Housewives' Unions are forming for mutual defence and for public protest. The mere fact of the existence of such organised bodies representing public opinion must go a long way towards making profiteering unprofitable. Even the wholesale dealer must see the advisability of adapting his methods to suit the demand rather than risk loss in the market. In this unostentatious but very determined way the housewives are bringing their practical good sense to bear on a much debated question with every possibility of success.

THE HOSPITAL PROBATIONER SHORTAGE.

BY F. E. MATHIESON.

Everything which concerns the nursing profession should be of particular interest to all women, since that is one of very few professions which have always been peculiarly theirs. The profession has "come into its kingdom." Congratulatory paragraphs have lately appeared in the Press. At the same time, turning to the advertisement columns, we find great training schools which once had a long "waiting list" advertising for probationers. Those who share the hope that "we shall see a great revival of the nursing spirit" in the near future cannot fail to ask why this should be. What are the causes of the present shortage of hospital probationers?

One very obvious answer suggests itself at once. Nursing was in the past one of very few callings which women were free to enter. Now it is only one of very many. This is true, but it is far from being the only reason, or even the chief one. Modern girls who have a talent for nursing resent a certain attitude of mind taken up towards would-be nurses by those in authority. They are not deterred, as is often supposed, by fear of hard work or long hours. That attitude of mind expresses itself in a long accepted theory, the truth of which is strongly doubted. It is that in order to make a woman a good nurse she must be subjected to a tremendous, rigidly inelastic discipline, and that in no other way can her talent be trained. Discipline in work all expect and acknowledge to be right, but petty tyranny and trifling

rules and restrictions concerning what may be done "off duty" are intolerable. Some training schools even go so far as to regulate which churches probationers may attend on Sundays. This habit of treating probationer nurses on an intellectual level with children in the kindergarten department will do no longer. Yesterday's methods must go, not because they were bad (possibly at one time they were useful), but because they are yesterday's and do not fit the needs of to-day.

When a probationer has successfully completed her one month or three months' trial she is asked to sign an entirely one-sided agreement. She must promise to serve the hospital for three (or in many cases, unless she can pay a premium, four) years, and no matter how her circumstances may alter during that period she cannot regain her freedom. The hospital authorities reserve the right to dismiss her, *without notice*, at any time, should they decide that she is "unsuitable," even though no definite "crime" (to use an Army expression) can be proved against her. This has always been so, and it is unfair. The modern girl knows it. There have been many cases in which it has taken those in authority two years to find out that a probationer is not suitable. She has worked hard during those two years for a wage out of which it is impossible to save anything. She may or may not have a home to which she can return, but most young women to-day have to earn their own living in any case.

Rigid separation between the sexes is bad for everyone. Healthy, sensible, social comradeship between nurses and doctors and students is not permitted. The rule does not apply to women students, and many nurses are of exactly the same social standing as they are. Such companionship has been demonstrated to be perfectly possible. Again, yesterday's methods must go.

These are but a few practical examples of things which have long been taken for granted. Many women have thought it worth while to put up with them. Most of them see no reason why the younger generation should not go through the same mill. They may be right. Everyone is entitled to an opinion, and the modern girl decides that they are wrong.

"Our training either makes or breaks a woman," boasted the matron of a large training school a very short time ago. If it is true is it a risk which she has a right to ask a young woman with her living to earn to take? Is there not a better way? Another matron, one of the world's great women, once said something like this: "A girl has a talent for music or painting, and she goes to an art school that it may be developed to its highest power. Her sister has a gift for nursing, and she goes to a hospital training school for exactly the same purpose, and that too should be a school of art." Students of every other art are universally acknowledged to be entitled to youth's privilege of enjoying youth. The time has come when we should at least try the experiment of granting the same privilege to student-nurses.

A MEMORY.

BY MARION BUCHANAN.

When I am wandering, cold, among the Shades,
Beyond the sheltering walls of Space and Time;
When many a memory flashes forth and fades
Of hearth and home, of flames that glow and climb—
I think I shall remember soft grey fur
(So warm to stroke), our faithful family pet!
The cushion on the fender, and the "purr"
Of infinite contentment! Oh, Regret!
Will you for ever be a clinging ghost?
Whispering of vanished shapes, 'mid shapeless gloom,
Of four dear walls, a cosy curtained room,
Of sounds and sights and touches I have lost?
Of the armchair where I each evening sat,
With smooth paws on my knee?—my old grey cat,
If shades have hearts they'll break at thought of that!

MARRIAGE AND DIVORCE. A PLEA FOR TOLERATION.

By LADY LAWSON-TANCRED.

The vexed question of divorce is before us once again, owing to Lord Buckmaster's Matrimonial Causes Bill, and therefore we are faced with the difficulty of making up our minds upon one of the most difficult problems that has ever confronted mankind.

The responsibility of settling this question will rest with the House of Commons. This body has been elected by the men and women of the country, so with us rests the duty of putting forward our views in order that our representatives may carry out our desires.

First of all, one fact emerges out of chaos, and it is a fact that has been insufficiently recognised, viz., that there are two fundamentally different attitudes towards the whole question of marriage, which are absolutely irreconcilable. The Church upholds the sacramental, indissoluble view of marriage, while the State maintains that it is a civil contract, terminable in a civil court for certain well defined reasons. It is just as illogical to expect the Christian Church in general to accept the view of the civil contract as it would be to ask the State to look upon marriage as a sacrament or as a sacred rite. The two conceptions are poles apart, and any effort to unite them satisfactorily is bound to end in failure. We might just as well try to unite oil and water.

To begin with, the two forms of marriage are totally different. A marriage in a registry office cannot be regarded as indissoluble when no religious vows of constancy are taken. On the other hand, the majority of Christians believe that owing to their marriage ceremonies, and according to the New Testament, Christian marriage is a life-long contract. Some, however, admit the exception referred to in Saint Matthew's Gospel. This is not really relevant now, as this particular cause for divorce cannot be said to include the various causes recommended by the Royal Commission. Therefore, what is to be done? The difficulty arises from the fact that England, like other countries, is not thoroughly Christian. How can we maintain the Christian standard of marriage when thousands of married people do not live up to Christian standards of morality, sobriety, and unselfishness? Is it not a mere mockery to pick out one particular standard and to set it before people who keep few or none of the others? The Christian standard is the ideal one to be aimed at, but it entails Christian living.

It is an open question whether the standard of marriage set by Christ is intended for His followers only, or for humanity in general. The words on the subject of divorce in Matthew, xix., 11: "All men cannot receive this saying, save they to whom it is given," seem to be compatible with a double standard.

What is attempted here is to point out the impossibility of selecting one Christian standard, and a particularly hard one, and then to apply it compulsorily to persons who either do not believe in it or who have not yet learned to live up to the elementary Christian standard of self-denial. The attempt to apply compulsion in this way savours of the religious persecutions of the Middle Ages.

The State, in a democratic country, must abide by the wishes of its inhabitants, and if it appoints a Royal Commission, some notice should be taken of its findings. It so happens that the Royal Commission appointed to consider this question, came to the conclusion, by a large majority, that a considerable change should be made in the existing law, which few people could be found to defend. As we have a divorce law, let it be a just and reasonable one. The total repeal of the divorce law is so impossible that even those who dislike it most do not ask for its abolition.

In any scheme that may be adopted the rights of all must be fully safeguarded. Any body of people who have strong and conscientious views upon any subject have a right to have their opinions respected. During the war, when conscription was enforced, special exemption was often given to men who

appealed upon conscientious grounds. A most valuable principle was thus recognised which could well be applied here. Let us make it possible for the Established Church to decide for herself whether she will or will not conform to the State law of divorce and remarriage. The freedom of choice accorded to individual clergy under the Bill is insufficient, as the principle is vastly too important to be decided individually. If the Church is not given the power to safeguard herself the only alternative will be disestablishment.

Why should not Church and State honestly agree to differ? The divisions between them upon this question are too deep for compromise; let each act according to its convictions, leaving the other in possession of complete freedom. If the State were to advocate much greater laxity the rigid attitude of the Church would probably influence public opinion in favour of moderation, and thus act as a brake against rapid moral degeneration.

The demand for divorce upon the ground of desertion seems to call forth more opposition than the demand for it upon any other ground. The reason for this is hard to find, seeing that it is really one of the least of the innovations. Present day divorces, following decrees for restitution amount in effect to divorces for desertion. In Scotland, desertion as a ground for divorce has been recognised for three centuries.

It is best to be clear on one point. Nobody opposes the separation or divorce of unhappily married persons, the opposition only arises with the demand for remarriage. If this opposition were acceded to, this would mean that the State would be unable to assist a large number of people, both innocent and guilty, who do not recognise the law of the Church and who should not be compelled to do so. Christianity has always failed when compulsorily applied, as its whole strength lies in the voluntary submission of every individual's will, and in full liberty of conscience. The moment that an attempt is made to make people Christian by force, failure immediately ensues.

Those who believe in the high ideal of Christian marriage, should not blindly follow isolated texts from Scripture upon this question, any more than upon others. For example, Christ forbade us to resist those that persecute us, yet only extreme pacifists interpreted this to mean that Germany was not to be resisted in the recent Great War. Our Lord Himself did not carry out His numerous commands of meekness and pacifism when He drove out the money-changers from the Temple. We see thus, that He gave us great principles to live up to, to the greatest extent possible, but that owing to human weakness and error, these cannot be applied universally upon every occasion. It is the application of the letter of the Gospel, rather than the spirit, which has led us astray upon more than one occasion.

It is not intended here to enter into a controversy as to the desirability or undesirability of allowing divorced persons to remarry, except in so far as it effects the point at issue. The proposed plan of a dual system is not an ideal one, and it will doubtless place many people in a very difficult position, but we are in a real dilemma, and the matter presses for solution.

There is some division of opinion about this question among the various Christian churches and the individuals belonging to them, but it is undeniable that the great majority of thinking Christian people in the western branches of the Church, accept some such view about the permanence of marriage as is described here. Those who advocate a middle course will have to bow to the wishes of the majority. The Roman Catholic Church and each of the Free Churches are able to deal with the matter in their own way, and as each thinks best, but the Established Church has no such privilege, even under the Enabling Act of 1919. Let the State see that justice is done, and full liberty allowed, as only on these lines will it be possible to arrive at anything like a satisfactory solution of the difficulty.

The House of Commons has shown itself to be somewhat opposed to divorce reform, but it has been known to change its mind, and the decision of April last will not be its last word. It will be influenced by the opinion that is shown throughout the country; hence the need for clear thinking and definite expression.

HOSTELS FOR THE ELDERLY.

By A. M. MEREDITH.

The problem of housing accommodation for elderly people with very small means has always been difficult. To some extent it was probably less acute during the later stages of the war than before, because the absence of so many men and boys made it easier for room to be found for the old people in their son's or daughter's home, and in many cases the small contribution which they were able to make to the family income was a welcome addition to the separation allowance. But with the return of husbands and sons such an arrangement is often impossible, and seldom answers really well. Yet where are the old people to go?

Perhaps they gave up a nice little house or flat in order to share their daughter's home. Now, even if they could afford to pay the increased rent, they cannot find a suitable dwelling. Even a single room is sometimes beyond their means.

In time, it is to be hoped, there will be a sufficiency of houses and flats for families—at a price. For single women workers special provision will probably be made by means of an increased number of residential clubs and hostels, where they can enjoy a certain amount of privacy and at the same time have the advantages of a communal life when they feel inclined. Some of the hostels already in existence are run by a company whose shareholders are content to receive only a definite small return on their capital, and the charges are therefore much lower than would be possible if the enterprise were conducted on ordinary profit-making lines. Why should not provision be made in the same way for elderly people with small incomes?

Most old people have a little furniture of their own, with which they are very loath to part. Therefore, the needs of the elderly will best be met by establishments in which they can rent one or more unfurnished rooms on moderate terms, and can obtain meals as they require them at the lowest possible price. Some of the occupants would no doubt prefer to cater entirely for themselves, but others, especially the men, would wish to have most of their meals provided.

There should be a general dining room, though it is doubtful whether many of the residents would wish to take meals together and a small room would probably suffice, and a cheerful lounge with a good fire and plenty of papers, where tea can be served. A smoking room would also be needed, and a sheltered veranda, facing south, where the old folk could sit on sunny days. There should also be a few spare rooms, which relatives could rent when they came on visits. A matron should be in charge of the general welfare of the inmates, and in a large establishment it might be necessary also to have a resident nurse, or even several nurses, to look after the sick and infirm, and a small ward, with cubicles, where the really serious cases could be nursed. Such an arrangement would help to solve the problem of nursing chronic cases, for which scarcely any provision is made apart from the workhouse infirmary.

There might be found volunteers who would come regularly to read aloud or play, and no doubt cards and other games would help to make time pass more quickly than it usually does with old people alone in rooms; yet, while having the benefit of one another's society, they would be as free to receive guests in their own rooms as if they were in a separate house.

Such an undertaking could not be very profitable, but if hostels for women workers earning only very small salaries can be made to pay their way, there seems to be no reason why a hostel such as I have described should not become equally self-supporting. Since there is no object, as in the case of establishments for people who need to live near their work, in selecting a central position, one of the cheaper suburbs could be chosen, or a country district, and a saving effected in initial outlay. There would also be a saving in equipment, as most of the rooms would be let unfurnished. An extra charge would, of course, have to be made for any nursing required, but apart

from this the running expenses should not be heavier than those of any other hostel.

The organisation of such an establishment would no doubt be a more difficult task than running a residential club for women and girls who are out all day. The inmates would be much harder to please, being more "set in their ways," some would be fussy and querulous, complaints of this and that and the other would be common, and feuds not infrequent. Great care would also be necessary in selecting applicants for rooms, as it would be no easy matter for a number of elderly people drawn from very different classes to live together. Younger people have to a great extent learnt during the war to rub shoulders happily with others drawn from quite different social spheres, but class consciousness is much more insistent among the elderly, who have lived always among people of their own kind, and any scheme that took no account of this fact would be doomed to failure. It would probably be advisable for the sake of all concerned to reserve at least one hostel for people of the professional classes, and for other hostels also to cater for a particular clientèle, after careful study of their tastes and customs. One cannot expect elderly people to change, and their happiness will be best promoted by giving them as nearly as possible what they have been accustomed to all their lives.

There remains the problem of the old people who cannot afford to pay even for the moderate amount of comfort obtainable under the self-supporting scheme outlined above. For them some kind of subsidised scheme is needed. There are, of course, numerous homes and almshouses already in existence, but there is room for many more, and the drawback to most of them is that the inmates cannot take their own furniture with them. I think it is just as important in the case of the very poor as of those who have always lived in comfort that they should be able, in their old age, to have their own things around them, and should not be forced to give up their cherished goods and chattels as a condition of receiving care and shelter.

Our present system of dealing with the respectable poor in their old age is a disgrace to humanity. The pension cannot provide even the necessities of life at present prices, so poor old folks who have worked hard and "kept themselves to themselves" all their lives are faced with a choice of cold and semi-starvation in a room of their own or of sacrificing their self-respect and entering the workhouse, where they will be provided with warmth and good food, but may be herded with people of most revolting habits and conversation.

Homes should be provided where old-age pensioners of good character can live rent-free, keeping their own furniture if they so desire, and where there are facilities for buying simple food at a low price, instead of having food provided without being given a choice. It will probably be an economy and convenience to have these homes run as branches of the big infirmaries, so that they can be administered by the same staff, and medical and nursing attendance may be readily available. But where possible, they should be in a separate building, for preference close to the infirmary but not actually in the same grounds, and they should be made as home-like as possible.

The inmates should be free to come and go as they please, and to see their friends, but in case of serious abuse of their privileges, notice to leave would have to be given, and the offenders would then have to choose between entering the workhouse or finding other quarters—if they could. In fairness to the residents themselves, it would be necessary to insist on a certain standard of conduct and cleanliness, and no one should be allowed to become a nuisance to neighbours. The policy advocated in some quarters of making no distinction between people of good and bad character, in dealing with applications for relief, is cruel to the well-behaved and of little or no real benefit to the wasters. People who have worked hard and lived respectably all their lives deserve every consideration, and should not be placed on the same footing as the lazy and vicious.

THE LODGE GARDEN.

"Ghosts?" said my uncle, stretching out his legs to the comfortable blaze of the smoking-room fire. "Ghosts? No, I can't say I ever saw one—not a real Christmas apparition, at any rate. I certainly did have one curious experience. . . ."

Of course, we all clamoured for the story.

"But you'd only laugh at me. Well"—as we protested that was impossible—"Well, you shall have your own way. It was a queer enough adventure—too queer for one ever to forget. It happened a good many years ago, and I've never told anyone about it; but I remember every detail as clearly as if I had gone through it yesterday. You needn't look so frightened, Mary; I tell you it's not a ghost story. . . ."

"Some time ago, when I was younger and more active than I am now, I used to spend my summer holidays in walking tours in different parts of England. I generally went alone in order to feel quite independent, and I certainly enjoyed myself a great deal. One year I reached, in my wanderings, a beautiful district—quite secluded and, to me, quite unknown. The country looked so delightful—it was an idyllic July—that I decided to stop the night at one of the picturesque villages through which I had been passing, and towards six in the evening entered the 'Royal George' of the village of—well, I shall call it Chalford. I asked for a glass of beer, and the landlord himself served me. I made some remark on the lovely evening, at which he smiled and agreed.

"But summer's always lovely, these parts," he added.

"Really?" said I, "and by what magic does that happen?"

"Magic?" he answered gently, "well, I don't know. They say its not overwise to talk of such things. But certain it is many folk think these parts are dear to the small people. My grandmother's often said to me you could tell it by the mushrooms and the mistletoe that grow so thick here."

"I was delighted, as you may imagine, to come upon such beliefs flourishing in nineteenth century England.

"Do you know where the fairies mostly go?" I asked. "In the churchyard, or where?"

"Not in the churchyard, sure," he said, and seemed to me a little put out at my having mentioned the word *faery* so boldly.

"Where then?" I pressed him.

"Oh, I hardly know, master," he answered, reluctantly.

"They used to say there were queer doings up at the Lodge, when nobody lived there—granny used to say the Lodge garden was the small people's dancing room—but I don't know. I don't think there's been much doing since its been let."

"Then you've never seen a fairy yourself?"

"No, master, for sure. I'm a Christian." And with that my landlord turned away and left me to finish my beer alone.

"But it so happened that I did *not* finish it alone. My table was in the Inn window, and from my seat I commanded a view of the village street. As I looked out to admire the evening tints, I saw, advancing, Roland Farquharson, an old college friend whom I had not met for several years. I had often wondered what had become of him, and delighted at this unexpected opportunity of renewing our friendship, I rushed out into the street and caught him by the arm. He seemed as much surprised and pleased as I had been.

"Well, Clandon," he cried, "how did you get here? Surely we haven't met since Oxford days?"

"I explained that I was on a walking tour, and had proposed to sleep that night at the 'Royal George.'"

"At the 'George?'" exclaimed Farquharson. "No, no; you must come up to the Lodge and stay with me—it will be far more comfortable."

"But I am afraid such an unexpected visit will be inconvenient. . . ."

"No, no, no. I assure you it will be a kindness—a very great kindness—if you will come." And Farquharson caught hold of my arm and looked earnestly—and, I thought, a little anxiously—into my face.

"It was then that I noticed for the first time how ill he was looking. His face was white and drawn, and his eyes had a strange, hunted look in them, that made me feel uncomfortable. However, I only said that I should be delighted to stay the night with him, and went off to the 'George' to fetch my knapsack and pay my reckoning.

"Well, landlord," I cried gaily, shouldering my knapsack and throwing down a couple of coppers, "I shall not want a bed here to-night, after all. Mr. Farquharson is taking me in."

"The landlord glanced swiftly at me, and then began, silently and slowly, to pick up the money. I was rather surprised at his making no answer, but after a short pause I wished him good-night, and marched off towards the door. Just as my hand was on the door handle he spoke.

"Master, I wouldn't go to the Lodge to-night if I were you."

"Not go?" I exclaimed in surprise, "and why not?"

"Its a bad place to go, nights," was the answer.

"A bad place? In what way? What do you mean?"

"There was a pause; then, in a very low voice, he repeated: 'A bad place.' And no further question elicited any explanation.

"I found Farquharson waiting for me in the street, and in a few minutes we reached his house. It had originally been—as its name implied—the lodge of the great house; and was situated naturally enough at the angle of the road and the carriage drive. The garden was a part of the old park, and through the bushes which marked its boundary one caught sight of hoary old hollies, ancient elms, tall oaks, and beaches clustering thickly round, and stretching away into dense darkness; the park was now a neglected wood. As for the garden itself, no sooner had I seen it than I remembered what the landlord had called it—the small people's dancing room—for, indeed, that was the look it had. The lawn sloped gently down from the French windows of the Lodge drawing-room to a small stream some 100 feet away, beyond which lay the wild park. I suppose it was this stream that gave to the grass a freshness and sweetness that I have never seen equalled. The flowers, too, looked more brilliant and luxuriant than elsewhere, and the perfume of the roses seemed to have a peculiar richness that was especially delightful to me after the heat and dust of my day's walk.

"I could have lingered indefinitely in this pleasant place, but Farquharson called me away to wash and dine. At dinner, again I noticed how ill he was looking—he coughed, too, painfully and frequently. I questioned him about his health, but he waived the subject aside impatiently, and turned the conversation back to me and my affairs. When that topic was exhausted, we fell to more general questions—nothing would make him allude to himself or his own concerns. When dinner was over and we returned to the drawing room, I walked over to the window and looked out on the beautiful garden. It was a perfect summer night, the sky cloudless and alive with stars, the warm air heavy with scent, the stillness only broken by the gentle swishing of the stream over its pebbled bed.

"It is wicked to stay in on such a night as this," I exclaimed. "Come out, Farquharson, and let us smoke in the garden!"

"He hesitated, and the strained look on his face became intensified.

"Are you afraid for your cough?" I suggested, somewhat surprised at his evident reluctance.

"Afraid! Certainly not!" he answered, sharply. "Why should I be afraid? What is there to be afraid of?"

"I only thought you might have some fears for your health," I put in quickly, but he continued muttering under his breath, "Afraid! Afraid!" and looked at me so strangely that I began to think something queer must be the matter.

"Suddenly he walked across the room and snatched up a violin that lay in an open case on the floor. 'Come along out, then,' he cried abruptly and almost rudely. 'Come out and I'll play to you.'

"Of course, I remembered that at Oxford Farquharson used to play a good deal, mostly old folk music—dances and songs that needed no tinkling piano accompaniment—and I was delighted at the suggestion. But either I had forgotten how well he played, or, what is more likely, he had improved enormously since those days. At any rate, the music that he gave me that night I have never heard surpassed, or even equalled. Low, tender lullabies, merry trilling dances, passionate love songs, heartbroken laments, triumphant marches, delicate melodies instinct with pure beauty, despairing dirges full of the horror of death—all these and more flowed unceasingly on into the night, and seemed in the end inextricably interwoven with it. For all the surrounding conditions were perfect. The depth of the brilliant sky above, and of the dusky wood below, were made for the music to be poured into them. The roses, dimly perceived in the faint starlight, danced for happiness or hung their heads in an ecstasy of love, as the melody bade them. The river, chafing gently as it flowed, harmonised in its soft undertone with the songs that streamed above it; and mingled strangely with the feast of sound was the rich scent that rose from the garden and ascended with the music itself through the sweet air to the eternal heavens.

"Suddenly, in the middle of a brilliantly executed bravoura passage, Farquharson was seized with his cough. He stopped abruptly, and said, 'I am going in.' The next moment he had disappeared into the house, and I was alone in the garden. I began to follow him, when, hearing him cough again, and remembering how he had put me off when I had asked after his health, it occurred to me that he might wish to be alone. Besides, it was so delicious out in the garden . . . in short, I decided to stay.

"A large rose was shedding a warm fragrance around me; I bent down and buried my face in its silken petals. When I stood up, it seemed as though a subtle change had come over the garden. I looked quickly behind me; no, there was only a lilac bush—no one else stood on the lawn near me. Suddenly something stirred—rustled; my heart jumped, and I whispered aloud to quiet it: 'Absurd; it's only the wind in that big holly bush.' Then, involuntary as it seemed, I caught my breath, and listened intently, expecting something—I don't know what. As I listened, I heard from the house the sounds of Farquharson's violin beginning 'The Bach Chaconne,' and I said to myself—again aloud, I remember—'The Bach Chaconne—I must hear him play that'; and with a feeling of relief I moved towards the house. And then it came upon me, with a tinge of surprise, that I had been afraid—horribly afraid—of nothing.

"By the time I reached the house my nerves were a little steadier, but they received another shock when I caught sight of Farquharson. On hearing my footstep outside he had put down his violin and was leaning against the wall. His face was ashy white, his knees were shaking, and his eyes were terribly blood-shot. I ran towards him to help him, and though at first he tried to push me away, he was really too ill to do anything but submit to my assistance. I managed to get him upstairs and into bed, and then, quite suddenly as it seemed, he was seized with delirium. I rushed off to the servant, woke him, and despatched him for a doctor, and then returned hurriedly to Farquharson. As I entered the room he was talking in a loud, clear voice, very quickly and unhesitatingly.

"What a fool I was to leave him out there; of course, he won't know what to do—he'll never manage to get in again—never—never. They'll keep him out there now—unless I go for him. But I daren't, I daren't—they'd do for me, too. Oh, I can't go back there—I'm afraid. Afraid? Who said I was afraid? Why should I be afraid? What is there to be afraid of? Here his voice rose to a high, agonised wail, quite terrible to listen to. Suddenly it sank again to a low, decided tone. 'The violin—quick—give it to me. The only thing to stop them—music that flows like water—but how long can I go on?' As he said this he raised his arms as if playing the violin, and a look of comparative calm came into his face. But suddenly he began again: 'Yes, they're outside now; I can feel them. All around, trying to get in—and if they do get in—Oh! let me get away—I'm afraid, I'm afraid.'

"And so he went on through that dreadful night. The doctor came, and shook his head gravely and murmured something about a mental strain; but he evidently could do nothing, and understand nothing about my unfortunate friend's illness. Towards daybreak the violence of the delirium seemed to subside. The doctor went away, promising to return later on.

"The day, though not so alarming as the night, was full of

its own horrors. The atmosphere was oppressively hot, and seemed to threaten a thunderstorm. I only managed to snatch a few moments sleep, for the servant, to my indignation and bewilderment, had never returned, and I was left entirely alone to look after Farquharson. Nor would my anxiety have allowed me much rest, for the delirious attacks, though less severe, came back at intervals throughout the day. The doctor's second visit was as unsatisfactory as his first, and by the evening I was feeling mentally and physically exhausted. Towards sunset, however, there came a distinct improvement. The scorching heat passed and a gentle but very refreshing breeze began to stir. Farquharson fell into a natural sleep, breathing quietly and looking more comfortable. As darkness closed in upon us I decided that I would go out into the garden for half-an-hour to rest myself and prepare for what would in all probability be an arduous night. Farquharson's bedroom looked out on the garden, and with the window open, on such a quiet night, any sound he might make would easily reach and recall me.

"There was, no doubt, a peculiar fascination in that garden. I had hardly crossed the lawn before I felt a delightful sensation of well-being steal over me, dismissing my fatigue and anxiety. The world seemed, behind its veil of darkness and gently waving boughs, a dreamland of poetry and romance. Illness, fatigue, sorrow had all vanished into a remote, intangible past. The little river, which yesterday had accompanied the violin so delicately, was to-night singing a melody of its own, to which the bushes bordering the garden rustled a discreet obligato. The great trees in the wood beyond loomed vaguely up out of the darkness, like friendly towers of strength. And the air was still languorous with summer perfume.

"Then the moon rose. Have you ever noticed what strange tricks the moonlight can play? How it seems to distort even the faces of the most familiar things, and throw a disquieting glamour over the unknown? In the moonlight the trees no longer looked like friendly towers; they had become wicked giants tossing their gnarled limbs in menace to the sky. The leaves on the bushes round the garden still rustled, but no longer, it seemed, blown by the wind; the moonlight made it look as if every leaf was being moved separately, by some queer creature behind it. Slowly an uneasy doubt crept into my mind; was it after all a vision? Could it be only the moonlight? And was it so certain that there was not a crooked finger pulling aside a twig, and again a pointed elbow wedged in among the box leaves, and, worst of all, a bright malevolent eye fixed on me through a hole in the hedge? I shivered, and my heart began to beat furiously. I stood quite still in the middle of the lawn, waiting, I tried to assure myself, for the sensation and the vision to vanish. I waited in this tense silence for about a minute, and then could only convince myself that time had actually passed, by noticing that instead of a few there were now hundreds of bent fingers and gleaming eyes. Now my heart began to bound unsteadily, and as I lost they seemed to gain courage. Arms followed fingers, legs were pushed through, and two or three faces grimaced evilly in the thin blue light. All at once a figure slid right through the box hedge and stood on the lawn not fifteen feet from me. And then the rout began. It was the signal for them all. From every bush they streamed, pushing aside everything in their way—leaves, twigs, flowers, roots, everything. On to the lawn they squeezed their way, with silent, hideously grinning faces, twisted bodies, palsied, violent limbs. And like a cloud of maleficent flies they beset me. At first one or two flicked me gently and whirled by. Then another and another flung themselves at me, with an intolerable malice that petrified every nerve in my body. Then they surged up at me in millions, it seemed—a great wall of wicked, gyrating life, that whirled me off my feet, and flung me half-conscious from bush to bush, and at last broke silence with a laugh that appalled and cowed me. The laugh, horrible as it was, was followed by a shriek, even more horrible, from the house; and at the sound my brain seemed to burst: I fainted.

"I woke next morning, cold, wet, aching in every limb, to find my face turned to a grey cloud-packed sky. I staggered to my feet and looked at the dream garden of yesterday. It was completely wrecked. The storm of the night had passed over it, tearing up the bushes, flinging down the flowers, drowning and battering every shred of life, and pounding the paths and grass into a muddy wilderness. The hedge, which kept the garden from the park, had gone; all signs of care and cultivation had vanished; the lawn had been recaptured by the wood.

"Then I remembered the events of yesterday. With an agony of apprehension I ran into the house, and in a moment my worst fears were justified. Farquharson was lying in the drawing-room, dead, clasping tightly in his left hand his violin."

M. C. S.

"THE WOMAN'S LEADER" IN LITERATURE.

MARCEL PROUST: DIALOGUE*

Last night, after dinner, Jean came down from L'Angélique to bring me "Le Coq et l'Arlequin," for which I had asked him. As he came into the drawing-room, Simon, sitting in his arm-chair by the olive-wood fire, hardly looked up from his book.

"I am reading my Proust," said he, by way of greeting. "Heaven knows with what aversion I began it, and now I can hardly tear myself away from it. I have just come to the place where he describes his railway journey to Balbec. What a pleasure for a painter to read the descriptions of a man who has eyes that see as we do! That part where he watches the dawn, framed in the windows, and the double landscape shifting and changing from side to side, with the turnings of the train, alternately cold and dark on the one hand, where it is still night, and warm and glowing on the other, where the sun is rising . . . what a prodigious visual comprehension it shows!"

"Prodigious indeed!" cried Jean, snatching the book from him. "And this! What painter ever understood our art in all its subtleties and all its complexities better than the man who wrote this?" And he read us one of the wonderful passages, in which the faces of the young girls are drawn, coloured, contrasted, grouped.

"Ah, yes," continued Jean, when he had stopped reading, "prodigiously intelligent . . . but all the same I make my reserves. An intelligence that has an infinite number of tentacles so to speak, and all equally sensitive! But isn't he lacking in 'la grande manière'? And has he got the solidity, the unity, the grasp which make a great master? Has he got, for instance, that controlling power which makes Balzac the master of his creations? Doesn't he merely burrow where Balzac soars? And his accumulation of details, exquisitely beautiful, I grant you, and original and penetrating each one by itself, don't they make a whole that is confused and amorphous?"

"No," said Simon, "I don't think so. The complexity of his details makes me think of a rose window in a cathedral—or rather of the cathedral itself, which in spite of its infinite elaboration impresses us chiefly as a massive whole. Proust's book gives me that same feeling of being a single great weighty block. And detail—detail in itself doesn't detract from unity. Look at Van Eyck! out of all his minutiae there blossoms the simplicity of a flower, its grace, its perfection, and its individuality."

"Ah!" answered Jean, "Van Eyck! Yes, but who can imagine a Van Eyck nowadays? And besides, he has just those qualities that Proust is without—simplicity, as you say, and grace and perfection. . . . Can't we call it style? Why, Proust's style is so laborious, so contorted, so fatiguing to read, that in spite of the pleasure his psychology and observation give one, one is tempted—at least I am—to fling the book away half-a-dozen times in a page. That alone must prevent him from being a great writer."

And then it was I who put in my word. "Oh no!" I said, "it is the newness of Proust's style . . ." but I wasn't allowed to go on.

"Newness, chère amie, there is no newness—and what is the value of newness? Proust's style has no merits in itself; it has become what it is simply as the result of his efforts towards rendering the ramifications of his impressions and sensations as best he can. Simon talked just now of the elaboration of a Gothic cathedral; I should compare his work rather to the curious and lovely accretions of the coral insect; he is merely bent on making a habitation for his thought; it is that

*"Du Cote de Chez Swann." "A L'Ombre des Jeunes Filles en fleur." Marcel Proust. (Nouvelle Revue, Française.)

that interests him; if material beauty results it is accidental and not because it has been one of his aims."

"Oh!" I exclaimed, "I totally disagree with you. He is particularly, he is extraordinarily preoccupied with the technique of writing. You may say what you will, he has something new to express; he is after an expression of complexity which has never been attempted before, and he has to invent, and he has invented, with the most deliberate art as well as with the most diligent labour, a form that shall express it beautifully as well as adequately."

"But there is nothing new in his vocabulary, nothing hermetically sealed in him as in Mallarmé," said Simon; "none of the extraordinary images and juxtapositions and ellipses which you find in Rimbaud, and especially in the new school of his imitators."

"No," said I, "it is not the famous 'alchimie du verbe' that he has attempted, nor even anything fresh in the construction of the sentence . . . it is the *period* that he has rehandled. The convolutions, the parentheses, the phrases within phrases, the added link to link of the period in Proust are unlike anything I know in French prose. And how wonderfully the very intricacy and subtlety of his pattern add to the impression he wants to produce—an impression of the intricacy and subtlety of our memory. Of course his form is more like Henry James' than . . ."

But Jean, who knows nothing about Henry James, interrupted . . . and repeated: "It is his matter that demands that kind of form, and he has produced it in spite of himself."

"Not a bit of it," said I, "it is deliberate. A man who can parody as he can shows that he has made a special and profound study of the form, the technique of prose narration. In that astonishing description of the dance of the three church spires you can recognise . . ."

"I recognise," cried Jean, "the *paysagiste*."

"And I, the writer who finds intense delight in playing with words, in arranging them. . . ."

"In sorting them," went on Simon, "like a mosaicist his bits of stone. Yes, I agree with you, he belongs to the class of conscious artists; if there are things in his work which shock they are there intentionally; it is our business to understand why he puts them there, and not to think that he would have avoided them if he could."

"Well," said Jean, "however great the artist there are certain uglinesses—clumsinesses, which I cannot admire. In Rembrandt, for instance, you'll admit that his *empâtements*, his mixtures, his complications, in a word, the occasional *gachis* of his painting, is there simply because he's thinking of the marvellous vision he wants to express and not of his technique."

"No, no," said Simon, "I'll not admit it. I'll never admit that Rembrandt didn't think of his technique; to my mind where there's a *gachis* it is deliberate, and it enhances the vision."

"But," said Madeleine, "with all this talk of technique, you have neglected to say what really makes the interest and importance of Proust."

"What is it?" we all cried at once.

"Isn't it not only that he has made the profoundest study of the way in which our senses and our mind and our heart work, but that he is the first to give us an impression of their simultaneous working? When we see or feel or think a thing, a thousand other sights and sounds and smells, a thousand other thoughts, a thousand other emotions, come crowding upon us at the same time. Proust unravels all the threads, follows each one out, and then winds them all up again into a single ball."

"Yes," I said, "but perhaps your description sounds a little too philosophical; I remember a passage in which he analyses his passionate observation of objects and the feeling he has that they are always on the point of revealing some enormously important secret, which, if he is attentive enough, he will be able to discover—and then he adds: ' . . . des im-

pressions de ce genre . . . étaient toujours liées à un objet particulier dépourvu de valeur intellectuelle et ne se rapportant à aucune vérité abstraite. . . . This is true too of his psychological observations; they are ' toujours liées à un objet particulier et ne se rapportant à aucune vérité abstraite.' "

"And yet," answered Madeleine, "though his observation always starts from the particular, he is able to convey—how is he able to convey it, for he never that I can remember explicitly refers to it?—such a vague general impression as the slow passage of time."

"True!" said Simon, "and in the same mysterious way he suggests the atmosphere and 'feel' of a period, and the density of the world and the cohesion of society, and its weight and its close enveloping pressure on a man's mind."

"But isn't it one of his faults," I asked, "that he is preoccupied with society to such an extent that sometimes he seems not to satirise its values but to adopt them? In that too he's like James—they are both snobs. But it's probably impossible for a man to be so intimate with the world and not to absorb some of its poison."

"But," said Sybil (she's an American and yet she had said nothing till now), "James has some qualities which your Proust seems to me totally without. James, at any rate, had some room in his mind to be aware of the supernatural. He sometimes ventures on to the borderland of mystery. We are conscious that in his world there are other forces than man's, and that even in man there are forces that observation and sensibility haven't yet gauged—will probably never gauge. There isn't a hint of this in Proust. They are both too analytical, too intellectual, to have passion, but Proust, with all his attempts to be exhaustive, with all his miraculous perceptions, hasn't perceived. . . ."

"What?" we asked, as she hesitated.

"I can't think of any other word but . . . the soul," she answered.

And then we all laughed and Jean got up to go.

D. B.

REVIEWS.

Social Theory. By G. D. H. Cole. (London: Methuen. 5s. net.)

The Sickness of an Acquisitive Society. By R. H. Tawney. (London: Fabian Society and Allen & Unwin. 1s. net.)

It seems to be generally agreed that there is something seriously wrong with the present social order. Many think that there is nothing amiss with our institutions, political or economic, but that the mass of the population—the "working-classes"—are suffering from over-heated imaginations and impracticable ambitions, and are, therefore, reluctant to do the work which alone can save us from destruction. The two books under review come from the other school, from that which restlessly seeks causes and cures, which is prepared to question any assumption, however natural, and any institution, however venerable; they come, in short, from the school of Socialism: both demand fundamental change or revolution.

Mr. Cole sets out to give a general or philosophical account of Society, to analyse and systematise "the content of our social experience." Society, association, in all their forms, are regarded as features in the individual's experience; and the political variety, expressed in the State, is simply a rather important form of association. But it becomes evident when Mr. Cole gets to work that this is not his real aim. What he is really trying to do is to write what old-fashioned people still call the "political" philosophy of Guild Socialism. This means that he is trying to justify, by general sociological principles, the more fundamental changes which he and his friends, the Guild Socialists, wish to bring about. The chief of these changes are the control of production by the producers (a thesis which Mr. Cole has argued at length elsewhere, and rather assumes than expounds here); the destruction of the abuse and superstition of the Sovereign State; and the replacement of those representative assemblies, which are known as Parliaments, by the organs of a "fundamental democracy." "History," says Mr. Cole, "reminds us more and more that the factotum State—the omniscient, omnivorous, omniscient, omnipresent Sovereign State—in so far as it exists at all outside the brain of megalomaniacs, is a thing of yesterday, and that functional association, which is now growing painfully to a fuller stature, is not a young upstart of our days, but has a pedigree to the full as long and as honourable as that of the State itself—and, indeed,

longer and more honourable." The Society of which Mr. Cole writes the theory is that which will arise when "functional association" attains full stature and recognition.

Mr. Cole's thought seems to be based on a new individualism, closely akin to that of Mr. Bertrand Russell. Human thought, it seems, in these matters, must have some cardinal point, relatively fixed, on which to revolve; and previous thinkers, like T. H. Green and Prof. Bosanquet, under the influence of the great Greek and German philosophers, have found it in Society or the State, in which alone the individual had meaning and significance. State Socialism found in this tradition a potent ally against the individualism of nineteenth century Liberalism. But already before the war State Socialism was beginning to fall into disrepute amongst Socialists. The French syndicalist movement brought to the front other possibilities, which eventually took shape in this country as the programme of Guild Socialism. The French had spoken of dispensing with the State altogether. The English school did not quite see their way to this. They required some organisation to co-ordinate the activities of the associations of producers, and some of the other functions of existing States seemed hard to dispense with. As far as we know, the Guild Socialists are not yet in complete agreement as to what the residual State functions will be and by what bodies they will be executed. Meanwhile, the war has brought a reaction against all things German—and among them against the philosophy of Green and Bosanquet. In the political sphere the reaction questions the whole notion of an all-inclusive association, such as the City of the Greeks, or the State of to-day. The individual, protest Mr. Cole and Mr. Russell, with Prof. Hobhouse in close support, gives himself absolutely to no association; but he gives himself partially to many, and the State is just one among the many, with no right whatever to lord it over the rest, or to claim a superior authority over the individual to theirs. So the individual is restored as the alpha and omega of association and the cardinal point of social theory.

Mr. Tawney's vivid and delightful essay offers a curious contrast. The task which he proposed to himself was to determine the conditions of a right organisation of industry in this country at the present time. Thus the problems which are central to Mr. Tawney are only incidental to Mr. Cole and *vice versa*. Mr. Tawney's subject is property and its place in the modern State, not the State itself or its forms of organisation. He agrees with Mr. Cole that industry should be controlled by the producers; and his chapter on "Industry as a Profession" is the best plea for this revolution that we have yet read. But he makes no attack on States or Parliaments. He uses the very same phrase which Mr. Cole uses, "functional democracy," but with a difference of emphasis fully accounted for by the fact that to him the cardinal point is not the individual but the community. The all-inclusive Society to him is no myth, but a fact without which "function" would lose its meaning. For function in his use is social not individual. The ultimate revolution for which he asks is not a change of institutions, but a change of heart. "Militarism, as Englishmen see, plainly enough, is fetish worship. It is the prostration of men's souls before, and the laceration of their bodies to appease, an idol. What they do not see is that their revenue for economic activity and industry and what is called business is also fetish worship, and that in their devotion to that idol they torture themselves as needlessly and indulge in the same meaningless antics as the Prussians did in their worship of militarism." By industrialism industry is elevated from the subordinate place which it should occupy among human interests and activities into being the standard by which all other interests and activities are judged. Mr. Tawney's destructive analysis is confined in the main to the present organisation of industry, to the established rights of property, and to current delusions of thought and perversions of motive arising from these. He would perhaps say that it will be time enough to consider the institution of representative democracy when the obstacles to its effective establishment presented by the existing economic system have been removed.

There is ample material in these two books for any reader of average appetite who wishes to acquaint himself with the tendencies of Socialist thought and effort at the present time. Both are profoundly stimulating. Mr. Cole's cool audacity and easy ingenuity will annoy some readers, while Mr. Tawney's combination of moral fervour and caustic criticism will infuriate others. Both should be read, and read together. It is for that reason, and not because each does not deserve a separate and much longer discussion, that we have put them together at the head of this review. They are truly complementary, and the more so for their differences.

J. L. Stocks.

"THE WOMAN'S LEADER" IN DRAMA.

"Within the Law" at the Kingsway.

So rough has the sea of the public fancy become lately, that theatre managers are shy of putting out in untried vessels. Miss Edyth Goodall herself has no cause for complaint. The success of the "Young Visitors" was phenomenal in these hard times. But she has seen so many new plays founder in other theatres, that Miss Goodall has cautiously chosen to risk nothing—but to set out for the second time in a vessel already known to be seaworthy. She has revived Mr. Bayard Veilles "Within the Law."

The play is one of the old, typical "best sellers"—a crook play pure and simple. The first act is not quite in keeping with the rest of the piece. It is a curious bit of realism, especially interesting at the present moment. Margaret Taylor, an assistant in a large drapery emporium, has been accused of theft. At her own request she is allowed to speak to her employer—old Mr. Gilder—in private. She is innocent, her life is being ruined by the false accusations, the agonising trial, and the unjust imprisonment. Her own case is hopeless. But in order to save other girls from a fate like her own she will speak the truth. She will tell her employer how to prevent thefts on his staff. The remedy is simple—pay the girls wages sufficient to enable them to live a decent life without stealing. She describes the life of a shop girl as it must inevitably be under the present conditions of her employment. The miserable pittance which is allowed to her as wages makes it practically impossible for her to procure either warm clothes, sufficient food, or a comfortable lodging. After long hours of standing in the shop, she must walk back, tired, hungry, as often as not wet through and bitterly cold, to her one room. Here she must cook her meals, wash her clothes, eat, sit, and sleep. Margaret Taylor had endured all this horror rather than be dishonest. But it could hardly be wondered at if the other girls were less heroic. Many of them were almost forced to theft, "and worse," in order to gain food and clothes. It is a pitiful story, and in its essentials all too true. As Miss Goodall tells it it is really moving.

With the end of Margaret Taylor's speech, however, the play ceases to have any connection with real life. The scene is transferred to the strange realms of crookdom. Margaret Taylor, innocent, and swearing vengeance against the house of Gilder, is sent to prison for six years. At the end of this period she comes out, embittered by her experiences, but if anything rather improved in looks, and she was always a good-looking girl. She tries to "run straight" (a very favourite phrase) for a time, but it is useless. Her story always leaks out and leads to her dismissal. She then joins a criminal gang, consisting of Joe Garson, Gentleman Jim, Ginger, and other such original characters. Margaret (now Mary Turner) speedily rises to be the head of this gang. The second act reveals her exquisitely dressed, in an elegantly furnished West—the queen of Joe, Ginger & Co. Mary's gang differs from similar associations in that its activities are illegal in spirit only. They keep carefully within the letter of the law. Their forgeries and blackmail are carried out under the auspices of Mary's solicitor, and the law cannot touch them. As they are careful to explain to the audience, they are "Within the Law."

Concurrently with her blackmailing activities, Mary is pursuing a scheme much nearer to her heart—her revenge on old Gilder. Unrecognised in her fashionable clothes, and under her new name, she captivates Richard, old Gilder's impetuous son. She makes him marry her—then tells her whole story and refuses to live with him.

In the meantime, Joe has been tempted by Gentleman Jim to leave the strictly legal branch of the profession and steal some so-called priceless tapestry from old Gilder's house. Unfortunately, Jim is really no gentleman, but a blackguard put up by Scotland Yard to trap the whole gang. Mary, innocent and ignorant of the whole affair, becomes involved. The gang is caught in Gilder's home. Gentleman Jim is shot by a noiseless revolver. Incidentally, however, Mary and her husband are again thrown together. Mary falls in love with her husband between the noiseless pistol shot and the arrival of the police. At the last moment, she not only falls into his arms, but is reconciled to his father.

Thus the laws of crookdom are fulfilled. The police are duped. The police have not been mentioned above, but they play a considerable part in the action, and are without exception

all mentally defective. But then, as most of the gang with whom they deal are also defective, they are not quite so badly beaten as might have been expected. But on the whole, they are worsted, which is as it should be. The bad crooks are punished and the good crooks rewarded, except Joe Garson, who nobly gives himself up to the police. Most of these crooks are of a very high moral character. An ordinary, respectable citizen would hardly be tolerated in their society owing to his low standard of conduct. Mary herself, though embittered and led astray by circumstances, has really a heart of gold. She will make an excellent wife and mother. Joe Garson is an even more unmistakably noble character. His devotion to Mary Turner would have outshone Sidney Carton. He is a strong, silent forger, tense with suppressed emotion. In the intervals of practising his handwriting he seems to have acted on the cinema stage. He has retained the habit of hunching his shoulders, clenching fists and teeth, and showing the whites of his eyes on any and every occasion. In the end, the noble felon is taken to prison in this attitude. A martyr to his dog-like fidelity to Mary Turner.

The acting of Miss Edyth Goodall lent a certain charm and coherence to the part of Mary Turner which hardly belongs to it by right. Mr. Clarence Blakeston and Mr. Geoffrey Wilmer, as old and young Gilder, were the conventional stage father and son. The most interesting performance was that of Mr. Harold Anstruther as the solicitor Demarest. He won our hearts as Bernard Clark. He keeps it as the shady young solicitor. He carries off the absurdities of the part with a grace and intelligence which never cease to be comic. But where is Mr. John Deverell, the Earl of Clincham? It was a bitter disappointment to see that he has dropped out of Miss Goodall's company. Is he sailing a coroneted yacht in the Mediterranean? Has he been given a responsible post at Buckingham Palace, or is he merely lolling in his luxurious "compartements" at the Crystal Palace. It is not, of course, for mere people to pry into the secrets of the aristocracy. But will nothing induce his lordship to return to the stage?

"Why Marry?" at the Comedy.

This play represents a kind of inferno of married life. The damned writhe under a variety of tortures. There is the couple who, after twenty-five years of married life can live happily neither together nor apart. There is the curate who married for love and now has six children, a consumptive wife, and no money. There is the man with plenty of money but no love, no children, and a discontented wife. There are the young people whose relations are trying to force them to marry for the sake of money, though they do not love each other. There are the young people whom the same relations are trying to keep apart in spite of their love, because they have no money.

These characters cross and recross the stage—endlessly complaining, explaining their wretched situation, their views on life and marriage. It is small wonder that the hero and heroine determine that they will get away from this shocking company as soon as possible, and that nothing will induce them to join the ranks of the married. However, in the end they are accidentally married. They determine to make the best of it.

It is difficult to make the best of the play. As a serious criticism of society or an argumentative play of the Shaw type it is worthless. The author does not appear to have made up his own mind on the question. In his constant shifting from one story to another he falls frequently and heavily to the ground. If the play is not a serious criticism of society, it is nothing else. The wit is negligible or worse (the play is a comedy). "Underbred and overdressed, ha-ha-ha," is a fair specimen. The characters are lay figures. The situation hardly exact. All is obscured in a cloud of endless talk.

Unfortunately the actors do little to help the author's shortcomings. An exception must be made in favour of Mr. Aubrey Smith. He cannot help acting well. It is curious how his personality, his skill carry him through the most fatuous parts, making them appear almost sensible and attractive. Unfortunately he has taken so many silly parts lately. But, like Gogol's governor, he has "always come safely through the most difficult places and even been thanked." But such success does not say much for his morals.

D. H.

NATIONAL UNION OF SOCIETIES FOR EQUAL CITIZENSHIP.

President: MISS ELEANOR F. RATHBONE.

Hon. Secretaries: Miss Macadam. Miss Rosamond Smith. Parliamentary and Information Bureau Secretary: General Secretary: Miss Stack. Mrs. Hubback.

Hon. Treasurer: Miss H. C. Deneke.

Offices: Evelyn House, 62, Oxford Street, London, W. 1.

Telegraphic Address: Voiceless, Westcent, London. Telephone: Museum 2668.

NEWS FROM HEADQUARTERS AND FROM OUR SOCIETIES.

GUARDIANSHIP OF INFANTS BILL.

By the time THE WOMAN'S LEADER is published it will be known whether the Guardianship of Infants Bill, promoted by the N.U.S.E.C. and presented by Colonel Greig, M.P., will have come up for its Second Reading in the House of Commons. In view of the fact that the Government of Ireland Bill will be discussed in Committee on the same date, it now appears unlikely that the Second Reading of this Bill will be taken. Should this be the case, it is imperative that our affiliated societies and individuals should take immediate steps to call upon the Government to give time for further facilities for this Bill. The present state of the law with regard to the guardianship of legitimate infants is, as all our members know, a most glaring case of inequality between fathers and mothers. As the Guardianship of Infants Bill owes its existence directly to the work of the N.U.S.E.C., there is every reason to hope that our members will make a considerable effort to assist its further progress. It is interesting to know that Lady Astor, M.P., is backing this Bill and feels very strongly on the subject.

FINANCE BILL.

The Finance Bill of 1920, which embodies the proposed changes in the Income Tax, does not go very far in remedying the inequalities relating to the taxation of married women's incomes. At the same time, it is cheering to have to report one small but definite improvement with regard to women in this Bill. For the last two years a widower has been entitled to a deduction of £45 "in respect of a female relative of his, or of his deceased wife, who is resident with him for the purpose of having the charge and care of any child of his." Such a deduction was not allowed, however, to a widow in a similar position. The N.U.S.E.C. alone among other witnesses gave evidence before the Royal Commission on the Income Tax last year on this point, and this year's Finance Bill extends the same right to a widow as to a widower of claiming a deduction in respect of her housekeeper. Probably not a very large number of women will be affected by this concession, but it is interesting not only because it establishes equality, but because it gives recognition to the fact that women should be at liberty to choose whether their sphere of action is going to be most useful in their own homes or outside.

INFORMATION CLASSES OF "FIGHT THE FAMINE" COUNCIL.

The "Fight the Famine" Council propose to hold a series of classes in the Fabian Hall at 5.30 p.m. on Wednesdays, June 9th, 16th, 23rd, and 30th, for those who are already able to speak but who wish to gain the special knowledge that will enable them to address meetings on the subject of conditions on the Continent and their world-wide effect. The addresses will probably be given by Mr. Norman Angell, Mr. Wilson Harris, Mr. Arnold Foster, and Sir George Paish. Further particulars will be announced later, but members interested in this work are advised to keep these dates free.

I.W.S.A. CONGRESS.

The Congress of the International Woman Suffrage Alliance opens on Sunday, June 6th, in Geneva, and will continue during the whole of the following week. Most of the delegates representing the N.U.S.E.C. are already in Switzerland, and helping with the preparations for the Congress. In view of the fact that Great Britain is in many respects the most advanced country from the feminist standpoint, our delegates will necessarily have to take a leading part in the discussions. We wish them every success.

EDWARD WRIGHT AND CAVENDISH-BENTINCK LIBRARY.

This Library has decided to dispense with its fiction in view of the fact that it is not possible for reasons of space to keep this section up-to-date. The section consists chiefly of books written by women or dealing with special women's questions. The Library is prepared to sell them, and will give preference to Women's Institutes, Village Libraries, &c. A list of the books and prices can be had on application.

NEWS FROM SOCIETIES.

EALING WOMEN CITIZENS' ASSOCIATION.

A meeting was held on Friday, May 4th, at which Miss Rosamond Smith, Hon. Secretary of the National Union of Societies for Equal Citizenship, spoke on the subject of "Widows' Pensions," and Miss C. Andrews, of the National Children Adoption Association, on "The Adoption of Children." Mrs. Mitchell was in the Chair. Miss Smith quoted the Bishop of Birmingham as saying that the conservation of childhood was the most pressing need of the day. She went on to discuss the position of widows left with very young children to support, and said that the N.U.S.E.C. scheme would give a pension to all widows on the same basis as that for soldiers' widows. Poor Law relief was often inadequate and uncertain. With regard to inspection of the children which is necessary when State aid is granted, the N.U.S.E.C. scheme provides that children should be registered at Infant Welfare Centres, and come automatically under the School Medical Officer and Nurse.

The following resolution was proposed and carried unanimously:—"That this meeting of the E.W.C.A. calls on the Member of Parliament for Ealing to support the Government in making Widows' Pensions a measure of practical politics as soon as possible."

A vote of thanks to Miss Smith for her most lucid and interesting speech was proposed by Mrs. Nicholls and seconded by Miss Storey, and carried.

Miss Andrew then gave a short account of the National Children Adoption Association, which has in two years found adopters for 800 children. There are two hostels on Campden Hill where the children are received awaiting adoption, and where foster parents can see them. Miss Andrew gave most encouraging reports of the devotion of the foster parents to the children. The Association is promoting a Bill to make the status of the children the same as if they were the adopters' own children. A vote of thanks was proposed by Mrs. Morris and seconded by Miss Bloxam to Miss Andrew for her most interesting speech, and carried.

HARROGATE AND EQUAL CITIZENSHIP.

An influential meeting was held at Harrogate last week, at which it was enthusiastically decided to form a Society for Equal Citizenship. Lady Lawson-Tancred, who presided, explained the need for the definite piece of work they were "out for," and Miss Hartop gave an address on the immediate programme of the Union. A strong committee was elected, with Lady Lawson-Tancred as Chairman, Miss Reynard as Hon. Secretary, and Miss Simpson as Hon. Treasurer. A vigorous campaign will be carried on in the autumn, and Mrs. Ray Strachey has promised to pay a visit to Harrogate on the 24th of the present month. Her visit to the North is being looked forward to, as hopes are entertained that she may be induced to contest a Yorkshire constituency.

WOMEN'S NATIONAL COMMITTEE TO SECURE STATE PURCHASE & CONTROL OF THE LIQUOR TRADE.

MEMBERS OF THE COMMITTEE:—
Lady HENRY SOMERSET, *Chairman*.

Miss LENA ASHWELL, O.B.E.	Mrs. HUDSON LYALL, L.C.C.
Viscountess ASTOR, M.P.	Lady ISABEL MARGESSON.
Miss THELMA CAZALET.	Miss A. M. MERCER.
The Lady EMMOTT.	Lady CYNTHIA MOSLEY.
Dame KATHERINE FURSE, G.B.E.	Miss B. PICTON-TURBERVILL.
Mrs. EDWIN GRAY.	Mrs. OLIVER STRACHEY.
Lady HOWARD.	Miss ELIZ. H. STURGE.
Mrs. H. B. IRVING.	Dr. JANE WALKER.
Miss A. M. KINDERSLEY.	Mrs. RUSSELL WALKER.

The meetings addressed during May are as under:—

May 3rd.—Teddington, Mothers' Meeting. Miss A. M. Mercer.

May 3rd.—St. Philip's, Baker Street, Mothers' Meeting. Miss Cotterell.

May 3rd.—St. John's, Notting Hill, Mothers' Meeting. Mr. A. F. Harvey.

May 4th.—Chislehurst Women Citizens' Association. Miss B. Picton-Turbervill.

May 5th.—Forum Club Debate. Miss M. P. Grant v. Miss Nina Boyle.

May 11th.—Carnforth Women Citizens' Association. Mr. R. B. Batty.

May 12th.—Stevenage Women Citizens' Association. Miss A. M. Mercer.

May 12th.—Lyceum Club Debate. Mrs. Oliver Strachey v. Mr. G. B. Wilson.

May 12th.—Women's Institute, Victoria Street. Miss B. Picton-Turbervill.

May 14th.—Birmingham. Community Club Debate. Mrs. Renton.

May 17th.—Winchester Women Citizens' Association. Mr. A. F. Harvey.

May 18th.—Exmouth Women Citizens' Association. Mrs. Renton.

May 26th.—Ashford National Council of Women. Debate. Miss B. Picton-Turbervill v. Lady Horsley.

May 28th.—Hereford. Public Meeting. Mrs. Renton.

May 31st.—Chingford Women Citizens' Association. Miss M. Cotterell.

At Birmingham, and in the debates at the Forum Club and the Lyceum Club, the voting showed a majority for State Purchase.

THE WOMAN'S LEADER for April 16th published an article, "Drink Legislation," by Miss Harriet M. Johnson, a well-known advocate of Prohibition. The article dealt with the sale of drink in Sweden, Norway, and Russia, and its statements were based on such a partial knowledge of the facts and were so liable to mislead those whose information was even less secure, that it has called forth a very full exposure and criticism from the pen of Mr. Arthur Sherwell in the "Monthly Notes" for June, published by the Temperance Legislation League.

As Miss Johnson would argue for adoption of Local Option in England by pointing to the attainments of Norway and Sweden, it may be well to look into the accuracy of her data on this point alone.

What Miss Johnson speaks of as Local Option "Laws" were merely in the case of both Sweden and Norway very limited local option provisions in general licensing laws. To Miss Johnson these laws gave rural parishes, as apart from towns, the right to veto their licences, and she would have us, as Mr. Sherwell puts it, "conjure up the vision of 2,000 licence-ridden parishes, armed with summary powers of popular veto (withheld from the towns) moving by a common impulse to the polling booths and sweeping the spirit traffic from their midst."

The facts are as follows. The local option powers were equally bestowed on town and country parishes alike. The power of veto was vested in the local municipal council or local parochial board, not in the *vox populi*; the licences to be vetoed were new licences not the existing trade. The local option provisions therefore could not possibly have had the immediate and drastic effect suggested. Miss Johnson's dates are wrong too. She has ante-dated an important law and attributed to another law (of which unfortunately she has not been able to obtain firsthand knowledge) results achieved by the misdated law.

Copies of "Monthly Notes" for June, containing Mr. Sherwell's article, and literature on State Purchase, from Miss M. Cotterell, Parliament Mansions, Victoria Street, S.W.1.

WHAT "THE WOMAN'S LEADER" HEARS.

When the Executive Committee of the National Federation of Women's Institutes gave a party at the Forum Club, visitors who were enjoying the delightful hospitality of these two institutions could not help reflecting on the enlightenment given to the occasion by the fact that the Women's Institutes and the Forum Club are in their different ways such marvellous successes. The Women's Institutes have been holding a Council Meeting in London, at which 2,000 delegates were present. The enormous vitality of the movement has been exhibited in concrete form in the exhibition at the Horticultural Hall. The growth of this organisation of village women is one of the democratic wonders of the present time. As for the Forum Club, those who have tasted of its amenities will be delighted to hear that it is about to provide for its growing membership by an extension of premises, and that it has been successful in acquiring another of the spacious and charming houses in Grosvenor Place, in one of which it is already lodged. THE WOMAN'S LEADER hears that when the Governing Body of the Forum Club determined on raising fresh capital for the extension of its premises, a circular letter was sent out to members on Saturday, and that by Tuesday £5,000 had come in! That is rather wonderful in these days, is it not? And it shows that the Forum Club is really well managed: a success which is likely to go on succeeding. We hope it will.

The Pioneer Club is well started on its Summer Session Thursday evening Lectures and Debates. The first evening was devoted to the discussion of the recently formed Liberty League, and the following week Mrs. Sonia Howe lectured on "Bolshevism and the Causes of its Success in Russia." On May 27th, Miss Marian Arkwright, Mus. Doc., gave a musical lecture on "Music in Nature," with vocal and instrumental illustrations.

At a Concert which took place on Tuesday June 1st, 3 p.m., the audience had the pleasure of hearing recitations from Miss Nora Kerin, as well as some good vocal and instrumental solos.

The Pioneer Club is one of the few Women's Clubs which many years ago started a Loan Training Fund, which has helped many gentlewomen to take up professions by loaning them the money necessary to pay their fees for training as nurses, teachers, secretaries, lecturers, &c. Any members subscribing have the privilege of nominating a candidate for a loan, and the sums are repaid in easy instalments when the trainee has finished her course and is receiving a salary.

There is to be a Women's Section at the Imperial War Museum, which is to be opened in June. Among the exhibits will be a roll of honour to those women who laid down their lives during the war—it numbers no fewer than 800—and a bust of Edith Cavell and Dr. Elsie Inglis. Many beautiful pictures will also be shown, among them being a series of studies by Sir John Lavery of the camp life of the W.A.A.C. in France.

Recently a number of Matrons and Nurses presented to Mrs. Bedford Fenwick, at 20, Upper Wimpole Street, W., an Address of Thanks for her life's work for the organisation and higher education of nurses, together with a cheque which they asked her to expend for her own use and pleasure.

The presentation was made by Miss Mildred Heather-Bigg, R.R.C., late Matron of Charing Cross Hospital, who described the occasion as a most inspiring and momentous one. Thirty-two years ago the movement for the State Registration of Nurses was initiated by Mrs. Bedford Fenwick; to-day its triumph was assured by the passing of the Nurses' Registration Acts, and those present were there to rejoice with her in this splendid achievement. In the course of the long campaign there had been innumerable difficulties to overcome, but Mrs. Fenwick had never wavered, and the movement had now, at last, reached its victorious conclusion, on which they cordially congratulated her.

By kind permission of M. le Curé of the Church of Notre Dame, Geneva, the 9 o'clock Mass on Sunday, June 6th, will be offered up, by special request of the Catholic Women's Suffrage Society, to beg Divine guidance on the International Women's Suffrage Congress. All Catholics who are in Geneva for the Conference are asked to attend.

A little play for children has been written specially as a means of appeal for help to children in the Famine Districts. It is called "Magic," though it deals with quite different kinds of magic from that in Mr. G. K. Chesterton's play. The conditions under which it may be acted, and copies of the text, can be obtained from the Author, "Pourquoi Pas," c.o., Messrs. S. Allen & Warner, 15, Devonshire Street, E.C. 2. It costs one shilling, and the whole proceeds go to the Save the Children Fund.

Dumbarton has decided to make a trial of women police for six months, in the hope that they will ultimately be recognised by the authorities. A fund has been raised to make this trial possible, and the new policewomen will probably be chosen from those who have received their training in Edinburgh. The Women's Citizens' Association took a leading part in advocating this reform, but the meeting at which the decision was made was attended by both men and women, Col. John Denny being the principal speaker. Men, it must be recognised, benefit equally with women from an efficient police service, and a wholly male police force must always come short of ideal efficiency.

CORRESPONDENCE.

THE ROYAL SOCIETY OF LITERATURE.

MADAM,—Last year the Committee for the Reconstruction of Serbian Libraries (working under the Entente Committee of the Royal Society of Literature) issued an appeal for gifts of books for the reconstruction of Serbia's ruined libraries, to which you were kind enough to give publicity in your paper. As a consequence of the appeal, local committees have been, or are being, formed in University and other towns in England, Scotland, Ireland, and Wales, and about seven and a-half tons of books are already being shipped to Serbia representing about 6-7,000 volumes. The Natural History Museum (South Kensington) has moreover despatched books to the value of several hundred pounds, and has also promised to send a selection of specimens from the duplicates in store.

Last year we hesitated to appeal for money, owing to the more pressing material needs of Serbia, but the time has come when financial help is absolutely necessary in order to buy volumes that have not been given, but without which a library would not be thoroughly representative, and also to pay for the heavy cost of freightage, which has already reached £80.

May we again ask for the kind help you gave us last year? It is hardly necessary to recall to the minds of the British public the tragedy and the heroism of the Serbs; but we should like to emphasise the peculiar desirability of fostering that mutual understanding between Great Britain and Jugoslavia, in which books are bound to play so large a part, and of keeping up the interest in this country of those Serbian boys who have been educated here.

Cheques should be sent to the Hon. Treasurer, Lord Charnwood, The Royal Society of Literature, 2, Bloomsbury Square, W.C. 1. The Hon. Organising Secretary, Miss L. F. Waring, will be glad to receive lists of books offered, at the same address.

CHARLES OMAN, Chairman.
CHARWOOD, Hon. Treasurer.
HENRY NEWBOLT, Hon. Foreign Sec.

DRINK LEGISLATION.

MADAM,—May I add a few facts in answer to some of your correspondents on this question?

The founders of State vodka shops in Russia certainly hoped to lessen drunkenness as well as to make financial gain, but the elevation of a degraded traffic to the dignity of a State establishment made it far more attractive and popular. When State vodka was sold by State servants in State kabacs, blessed by the priests, more people were tempted to drink, and in a few years more vodka per head was being sold than before nationalisation (though the number of kabacs had been halved). True there was no drunkenness in the State shops, for drinking was not allowed there! The customer had to take off his hat and bow to the ikons and the Tsar's portrait on entering, and after buying his vodka had to carry it away to drink elsewhere. Ladies of drink became barmaids and hosts of schoolmasters became barmen because of the better pay there than in the schools. Promotion to the more highly paid shops depended on activity in selling, so the sales were pushed. A correspondent of the *London Echo* said: "The Imperial revenue from the sale of vodka increased from twenty million pounds in 1894 to thirty-two million in 1898. This statement is a glaring proof of the utter failure of the administration to check the expenditure on drink." The increase in the province of Moscow was nearly 100 per cent.

At the General Medical Congress of Russian Doctors, held in St. Petersburg in 1904, a resolution was passed containing the following:—"The spirit monopoly not only does not check alcoholism in Russia, but it actually favours its growth because of its value in filling the coffers of the State."

The public houses were reformed, but the drinkers were not. Drunkenness became more widespread and by 1911 deaths from alcoholism had reached a million a year.

The Russian Local Option Bill was thrown out by the Government year after year while their vodka monopoly lasted. But as soon as the Government gave up its vodka monopoly it allowed the Local Option Bill to become law. Mr. Sherwell, like other advocates of the liquor traffic, objects to Local Option and has voted against each Local Option Bill that has come before Parliament. Mr. Sherwell thinks that 45,000 liquor shops spread over this country would not be a powerful political influence even if they combined! Experience in this and other lands is against his theory.

By State Control you place everyone in the liquor trade, thus enlarging the number of people who look for dividends and oppose reforms. Dangerous trades must be controlled from outside by men whose hands are clean. To say there is no difference between a tax and a dividend is to ignore facts. A tax is a charge imposed from outside (and tends to curtail a dangerous trade) while a dividend is a share in the profits. Most people wish their taxes to decrease, but all want to see their dividends increase.

HARRIET M. JOHNSON.

STATE PURCHASE OF THE LIQUOR TRAFFIC.

MADAM,—I read with much interest a letter from "Jessie Mackay, New Zealand," in your issue of May 21st. Miss Mackay says, "The Overseas women have often marvelled at the strange silence of the Suffrage papers at home on the liquor problem." They will probably marvel more at the manner in which this silence is at times broken. A journal like *THE WOMAN'S LEADER*, which raises a fine enthusiasm on such a subject as the Plumage Bill, on the other hand gives its countenance to such a reactionary and degrading policy as that supported by the Committee for State Purchase of the Liquor Traffic. It must be difficult for Colonial women to understand the timorousness with which many Suffrage journals in this country touch on the drink traffic, as the Colonies are to a large extent free from the overpowering effects of usage and custom and the mysteriously paralysing influence of vested interests; and how they must stand in amazement before such a pronouncement as that made by

England's first woman M.P. This appeared in the public papers a month or two ago: Lady Astor said she knew by experience that the way to stop people from drinking was not to try and keep drink away from them. We should just say to them: "Very well, drink as much as you like, but you won't feel very nice after it."

There are many poor creatures who feel that drink is likely to be their ruin and who know from their own experience that they don't "feel very nice after it." Some of them struggle valiantly to escape from the morass, but these may indeed feel that every man's hand is against them and that the struggle is hopeless, if the State, and through it every man and woman in the State, is going to undertake to supply them with the drink which is their undoing.

A. P. SALMON, M.B.

THE GIRLS OF VIENNA.

I am concerned about the young girls of this city and, if I may, I should like to explain to your readers the unusual temptations and dangers which many of them have to face and which some of them are not strong enough to resist.

Vienna is a beautiful city designed for joy and social life. Now, the spring flowers are a picture of delight. You may sit by fountains in the Rathaus Park or, in the evening in the Stadt Park, hear the night-ingle sing "his tender song impassioned."

The Viennese have no gardens of their own, but with the lovely public gardens and free seats, do not feel the lack of private enclosures.

There are hundreds of cafés, too, where you pay three kronen for a small cup of milkless "coffee," called so by courtesy, and are then entitled to rest as long as you please in the comfortable place you have chosen—outside or in—amusing yourself by looking at magazines, listening to the music, or by watching the other visitors and passers-by.

Most people have time to spare in Vienna, for even if, after five years of semi-starvation, there is a desire for hard work, there is not a great deal to do in the present state of affairs.

Many girls, however, are debarred from social life because of their poverty. A young woman sadly remarked yesterday, that she could not go into the parks because her clothes were so shabby. Silly, perhaps, but she had been used to good clothes. Many visitors when they pack their smart frocks do not spare a thought for the desires, impossible to gratify, which they keep alive in the hearts of the natives of the city who once dressed with such taste but who have not now been able to afford anything new for years.

There are also the careless "nouveaux riches"—the shops cater for their extravagant tastes—while young girls of the former middle-class remain dully at home, hungry for life, beauty and food, when all nature calls them out.

Sad! I hardly know which is sadder, the stunting of natural instincts, the crushing of the spirit of joy in life or the alternative taken by others. The part that most distresses me is that I do not feel that the choice is fairly put before them.

A young Englishman—there are quite a number of visitors from other countries coming and going—told me how he and a friend invited an Austrian girl to dinner. It was fun! She sat in one of the parks; they did not know her, could not speak her language. She was not the type of girl who looks out for chance acquaintances or she would not have appealed to them.

Now I ask myself the question—if I were young, sitting in the park in broad daylight, and two clean-looking young men essayed a remark in a foreign tongue, would I turn my head in cold disdain, or would I smile? If, after some time spent in amusing attempts at understanding, they invited me to go with them to the restaurant near by, and if I were really hungry (a hundred chances to one that I should not have had a good meal for days, if I were a Viennese middle-class girl), should I say no?

I do hope and believe that one day not too far distant there will be no need for tiresome conventions, but think—the girl enjoys the fun and the good dinner; she is treated with courtesy; she has had an adventure, the love of which is strong in many of us; no harm has come of it. She may or may not meet these young things again, but she will certainly be hungry again; she will need new clothes worse than ever in a few months' time; she will go again to the park. Who will approach her next time, and will she be a little less critical of him and a tiny bit anxious to attract?

I feel so sure that scarcely any girls could deliberately choose the life that many of them lead. If they do, I have no word of condemnation—there are many different ways of learning—but they should have a fair choice and not become hopelessly ensnared in a trap before they realise that it exists. Their very innocence of all wish to do wrong is their peril for they do not suspect others—and they so want to be happy, to have companionship, new clothes just now and again, and a good meal once a day.

If your readers can help to give them the two latter, there will be less, far less danger of the wrong kind of companionship being formed. Things are all in a muddle here. Commissions come and go. No doubt something on a large scale will be done—some day.

In the meantime, the Anglo-American Mission of the Society of Friends, with which I am working, does not receive enough help from home to do anything for these girls. Food supplies are insufficient even for the sick and the little children. Clothing is only sent in sufficient quantities to allow those in the greatest distress to buy one garment each.

Could we not have money for more food and also clothes—not the hateful types of charity garments—how I loathe the sight of them—but clothes which a girl can wear without looking too uncanny, and which she can buy for a price she can afford, for only the very rich can buy new garments from the shops here to-day.

We could save so many from unfair temptation.

Yours faithfully,

E. A. ADCOCK.

Vienna, May 10th, 1920.

Estd. 1830.

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COMING EVENTS.

GREEN CROSS CORPS.

JUNE 5.
The Green Cross Club is to be opened at 68 and 69, Guilford Street, Russell Square, by H.R.H. Princess Mary, at 3.30 p.m.
For invitation card, apply to the Deputy-Commandant-in-Chief, Green Cross Corps, 68, Guilford Street, W.C.1.

LEAGUE OF NATIONS UNION.

The following meetings on League of Nations subjects will be held:-

- JUNE 7.**
At Central Buildings, Westminster, S.W.1.
Speaker: Miss Currey, O.B.E.
At the Royal Sanitary Institute, Buckingham Palace Road, S.W.1.
Speaker: Mrs. Skelton. 6.30 p.m.
In All Saints' Mission Hall.
Speaker: Henry Vivian, Esq., J.P. 3 p.m.
- JUNE 8.**
In the Temperance Hall, Frome.
Speakers: Capt Hoste, Percy Hurd, M.P.
Chair: Rev. Frebendary Randolph. 7.30 p.m.
In the Howard Hall, Letchworth.
Speaker: Frederick Whelan, Esq. 7.30 p.m.
- UILD OF EDUCATION AS NATIONAL SERVICE.**
JUNE 8.
At 11, Tavistock Square, W.C.1.
Speaker: Dr. Constance Long.
Subject: "Discipline and the Teacher." 5.15 p.m.
Admission Free. Collection to defray expenses.

FIGHT THE FAMINE COUNCIL.

JUNE 9, 16, 23 & 30.
In the Fabian Hall, Tothill Street, Westminster, S.W.1.
A series of lectures and speakers and propagandists will be held.
Speakers: Sir George Paish, Mr. Norman Angel, and other experts. 5.30 p.m.
Fee 5s. per course. For any further particulars, apply Fight the Famine Council, Premier House, Southampton Row, W.C.1.

WOMEN'S NATIONAL COMMITTEE TO SECURE STATE PURCHASE AND CONTROL OF THE LIQUOR TRADE.

JUNE 9.
In the Women's Social Club, Hither Green.
Subject: "The Public House of the Future."
Speaker: Miss M. Cotterell, O.B.E. 3 p.m.

WOMEN'S FREEDOM LEAGUE.

JUNE 10.
In the Mortimer Hall, Mortimer Street, W.1.
Speaker: Miss Lella Lewis.
Subject: "Opportunities for Women in the Film Business."
Chair: Miss Helena Normanton. 8 p.m.
Tickets, 5s., 2s. 6d. (reserved and numbered); 1s. (reserved); from the W.F.L., 144, High Holborn, W.C.1.

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INTERNATIONAL WOMEN'S FRANCHISE CLUB.

JUNE 16.
At 9, Grafton Street, Piccadilly, W.1.
Informal Talk by the Rev. Father Bernard Vaughan. 8.15 p.m.
Chair: Mr. J. V. Kennedy.

ROLL OF HONOUR HOSPITAL FOR CHILDREN (688, Harrow Road, W.10.)
JUNE 18 and JULY 2.
At Kensington Town Hall.
A Lantern Lecture will be given in aid of the Building Fund of this Hospital.
Lecturer: Dr. Flora Murray, C.B.E. 3 p.m.
Subject: "Women's Hospitals."
Tickets: 5s. 9d., 3s., 1s. 3d., may be obtained from the Organiser, Miss Forbes, 60, Bedford Gardens, Campden Hill, W.10.

WOMEN'S LOCAL GOVERNMENT SOCIETY.

JUNE 25.
At the Hyde Park Hotel, from 3 to 7 p.m., a smart Thé Dansant will be given under the management of the W.L.G.S. Tickets, 12s. 6d. (including Tea), can be obtained from Dame May Webster, D.B.E., 31, Bedford Street, Strand; Lady Carter, Park Hill, Farnborough; Lady Harmer, 30, Courtfield Gardens, S.W.5; also from the Organiser, Miss Bourne, W.L.G.S., 19, Tothill Street, S.W.1.
NATIONAL UNION OF TRAINED NURSES.
Lectures to members will be given at the Club, 46, Marsham Street, S.W.1, on the third Friday in each month.
JUNE 18.
Speaker: Miss Stewart, A.R.R.C. (Home Sister, South-Western Hospital). 7 p.m.
Subject: "Modern Nursing of Fevers."

A LITTLE BOOK OUR READERS SHOULD READ.

The Woman's Cause needs more and more women able to express themselves in conversation, public speech, and writing. A most helpful little book upon this has been published which tells how the art of self-expression can be cultivated at the smallest possible cost of time and money. Readers who have already read "The Art of Self-Expression," and who are now studying and practising it, are making splendid progress as speakers and writers of power. A limited number of complimentary copies of "The Art of Self-Expression" is to be distributed post free to those of our readers who lose no time in applying for them to Secretary G.T., The School of Self-Expression, 57, Berners St., Oxford St., W.1.

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