

THE WOMAN'S LEADER

AND THE COMMON CAUSE

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NOTES AND NEWS.

Women of the Native Races.

Our readers will remember that in our issue of 20th December we reprinted from Hansard Miss Eleanor Rathbone's speech on the occasion of the debate in the House of Commons on the exploitation of native populations. We print to-day the speech made by the Duchess of Atholl in the course of the same debate concerning the practice of a certain abominable native rite. A conference on the question of the slave status of women in the British Empire will be held in February, under the auspices of the Council for the Representation of Women in the League of Nations. At this conference the Duchess of Atholl and Miss Rathbone, as well as Miss Nina Boyle, whose articles in our columns have already done so much to stir up discussion of the subject, will be among the speakers. We remarked in our annual retrospect of last year that it was no coincidence that two *women* M.P.s had dragged this subject on to the floor of the House: "The year 1929 is the year in which the conscience of feminism overflowed into Imperial Channels." Let us hope that the year 1930 will witness at least a mass attack of enlightened public opinion, and a mobilizing of Colonial Office machinery against this abominable blot on our imperial scutcheon.

Honours.

The Government has been sparing but discriminate in its New Year Honours' List. And "public and political services," though they find a place in the lists, play if anything a less prominent part than is perhaps customary. The name of Sir Willoughby Dickinson among six newly created peers will cause a peculiar thrill of satisfaction to all readers of this paper who are at the same time old campaigners in the suffrage cause. In the dark days of the movement his name stood out as one of that small band of parliamentary friends whom the women's societies could trust through thick and thin. He was a liberal in the widest philosophic sense of the word: a believer in the educative force of representative democracy and in the ultimate good sense and stability of an enfranchised people. And because he was that kind of a liberal, he was at the same time an internationalist. But what he was then, he is now, and we sincerely hope that the shadows of the House of Lords will frequently be dispersed by his fine wisdom. In the Order of

the British Empire, in which women are by an apparently unchangeable custom habitually segregated, they play their usual part. It is satisfactory to see the name of Lady Bailey under the division D.B.E., in recognition of her redoubtable services to imperial aviation. We should prefer, in future, to speak of her as *Dame Mary* rather than as *Lady Bailey*—to address her by her very own title rather than by the title automatically bestowed on her by marriage, but apparently the man-made rules of precedence decree otherwise. It is also satisfactory to note that the small select confraternity of Companions of Honour has been recruited by two very influential and significant figures: Miss Maude Royden and Miss Gertrude Tuckwell. But we would venture to suggest two small obvious amendments to the official description of Miss Royden as "eminent in the religious life of the nation": after the word "religious" add the words "and social" and for the word "nation" substitute the words "English-speaking world."

The Treatment of Mothers.

We have from time to time referred in these columns to the lack of consideration accorded to mothers in maternity wards of hospitals as regards the provision of anaesthetics. To-day we print in our correspondence columns a letter referring to the position at Queen Charlotte's Hospital—the largest voluntary maternity hospital in the country. Here, it appears, considerable progress has been made, thanks largely to the personal efforts of Lady Williams, whose article on the subject published in our issue of 1st March, 1929, will not be easily forgotten by our readers. But considerable progress has yet to be made if adequate provision for all maternity cases in the hospital is to be achieved, and Queen Charlotte's Hospital is appealing to the public for the necessary financial help. So far so good, and we sincerely hope that the requirements of Queen Charlotte's Hospital will be promptly met. We cannot, however, regard such voluntary appeals as an adequate reply to the situation so vividly indicated by Lady Williams. What of the hospitals and infirmaries through the country which are not dependent upon voluntary subscriptions? Are anaesthetics there available for all maternity cases? We know well enough that they are not. And we know well enough why they are not. It is because the dangerous occupation of motherhood has not yet won, in the popular view, a modicum of the practical consideration, or a fraction of the financial support which for national as well as for humanitarian reasons it deserves.

Other Firms Please Copy.

A very satisfactory preliminary to the representative conference on the preservation of rural England, to be opened in Oxford on 8th January, is the decision of J. C. Eno, Ltd. to refrain from exhibiting posters in any place where they are likely to uglify their surroundings. We sincerely hope that this self-denying ordinance may be widely followed, and that it may turn out in the end to be good business for the firms which practise it. It is now up to the public to show practical approval of such action, by giving preference to firms whose names have not been rendered familiar by frequent appearance in incongruous places. The hotels and garages which make hideous the approaches to country towns are perhaps the worst offenders, and here the citizen duty of the touring motorist is clear enough. There is, however, a well-known firm of bicycle manufacturers whose name, in intimate association with yellow paint, stinks

'Keep fit on
cocoa'

BOURNVILLE
SEE THE "Cadbury" ON EVERY PIECE
NAME OF CHOCOLATE

Write
Cadbury, Bournville
about Gift Scheme

in the nostrils of all country lovers from one end of the country to the other. Here, it seems to us, is a clear case for some form of public pressure.

The Liverpool City Council Declares for Women Police.

Our readers will remember that only a few weeks ago a proposal in favour of women police was defeated in the Liverpool Watch Committee by the narrow majority of three votes. Last week the City Council itself reversed this decision and after a long debate begun at the previous Council and continued for an hour and a half on 1st January, declared by 69 votes to 60 in favour of the appointment of "a reasonable number of women police." The whole of the Labour Party threw its weight on the side of the proposal, which was also championed by important members of the other parties, the lead being taken by Miss Margaret Beavan, the late Lord Mayor. A memorial in favour of the proposal was described by several speakers as the most influential ever presented to the Council. It bore the signatures of the Bishop and Roman Catholic Archbishop, the Vice-Chancellor of the University, numerous other clergy and ministers of religion, the principal social workers of the city, and a large number of magistrates. Unfortunately the small group of die-hard opponents included the Chairman of the Watch Committee and the Chief Constable himself, and these have hastened to declare their intention of ignoring the verdict of the Council. The Watch Committee being a statutory body and in certain respects autonomous, may be able successfully to maintain this attitude of resistance for a time but it cannot do so long if the Council is determined. At the latest, the personnel of the Committee can be changed after the November election, and in view of the very narrow majority of opponents within the Committee, it seems not improbable that a surrender of some kind will take place even earlier. Parties are, we understand, as precariously balanced in the Liverpool City Council as in Parliament itself, and no party can afford to ignore the expressed will of the women electors. Fortunately the movement seems to be admirably organized by a special Women Police Propaganda Committee, backed by the whole force of a strong Women Citizens' Association and a large number of organizations.

Aliens and Marriage.

The *Manchester Guardian* pointed out last week a fresh complication produced by our marriage laws. On Christmas Eve a woman charged at Marlborough Street with disobeying a compulsion order claimed that she was no longer an alien, having married a British subject. This legal tangle has been submitted for expert opinion and the decision will be of interest. The *Manchester Guardian* pictures the plight of a Home Secretary if a sudden marriage can rescue a lady, say of Bolshevik tendencies, from his clutches. It suggests jocularly that a possible solution might be to make an expulsion order such an impediment to lawful matrimony as the table of consanguinity or the existence of another wife. Joking apart, there is another side to this picture. What about the British wife of the expelled and undesirable alien who herself, perhaps years before, has become an alien by the act of marriage. This latest matrimonial puzzle is surely another argument for the married women's right to retain her own nationality. Even if she should chose to assume her husband's, it should not be impossible to devise some method to prevent a hasty marriage to escape the law.

Italy.

Many of our readers will by this time have visited the Italian pictures at Burlington House. Few, we surmise, will have seen them. But those who have, will join in a paean of gratitude to those who have made possible such an assemblage of glory: to generous lenders, public and private, and especially to the Italian Government which has lent the most; and not least, perhaps, to Lady Chamberlain, whose exertions have helped to bring this marvel to birth. Nations, like the individuals which compose them, have queer transitory moods, and it is the present mood of Italy to stamp upon that individual freedom of the spirit which makes great artists, great poets, and great reformers. Perhaps among the many devotees who push their way through the galleries of Burlington House will be a few of Italy's own exiled children—Mazzinians of our later age—seeking to renew their faith, if any renewal be needed, in the undying heritage of their nationality and the essential spirit of their eternally lovely country.

Frau and Fräulein.

The Association of Berlin Women's Organizations has petitioned Herr Severing, the Social Democratic Home Secretary

of the German Empire, to abolish the distinction between Mrs. and Miss, and to order that in future all adult women shall be addressed as Mrs. This may sound to English ears a somewhat revolutionary though essentially a logical proposal: for why should a woman, unlike a man, be publicly labelled with the quality of her domestic status? To German ears, however, it is somewhat less revolutionary, for already the custom prevails of addressing eminent women as Frau, whether they may happen to be married or not. It is, of course, a custom which was perfectly familiar to our grandmothers on this side of the North Sea. We wish the Berlin Women's Organizations luck in their attempt to push it to its logical conclusion. It may be that in a little while we shall be following their example.

A Jury of Women.

A correspondent from Ashton-under-Lyne has sent us particulars of an occurrence which so far as we know is unprecedented. The Coroner empanelled a full jury of women only with a forewoman to inquire into the death of a third illegitimate child of unmarried parents, which had taken place in tragic circumstances. The Coroner gave as his reason that the peculiarly sordid circumstances required the services of women. If a coroner has power to empanel a jury of men only, he should, of course, and has the right equally to empanel a jury of women. But while appreciating the motive of his unusual action, we remain of the opinion that, however sordid and whatever the nature of the case, a jury should be composed of members of both sexes.

The League's Tenth Birthday.

A Correspondent writes:—On 10th January, 1930, the League of Nations celebrates its tenth anniversary, for it was on 10th January, 1920, that the Treaty of Versailles, embodying the League Covenant, was ratified. It is impossible in a brief article to summarize the work done in the past ten years, but a few trends may be noted. The first few years were necessarily devoted to dealing with problems that were the direct outcome of the war. The settlement of disputes over frontier changes, the financial reconstruction of semi-bankrupt nations, the return of prisoners of war to their homes and the fight against epidemics arising out of war conditions—these make up the most important chapters of the League's earlier work. During the past few years, however, there has been a distinct change. Europe has ceased to be the sole centre of the League's activity. The latest dispute to be handled by the League, for instance, was that between Bolivia and Paraguay. The establishment of the League's Epidemiological Bureau at Singapore has naturally encouraged the development of the League's health work beyond the confines of Europe, whilst Persia, China, Turkey, and Bolivia have all sought the help of the League in developing their public health services. Similarly, the work done by the League's Advisory Committee on the Traffic in Women and Children is at present being extended to the Far East. Another development is the part played by the United States in the work of the League. When the United States decided not to join the League, pessimists predicted that this would spell the League's death knell. That it has been a serious handicap cannot be denied. Of recent years, however, a marked change has taken place in American policy in regard to the League. From an attitude of complete aloofness, America has come to co-operate wholeheartedly in the work of the League. The Pact of Paris has further served to bridge the gulf between America and the League. Also, by signing three protocols which aim at bringing the U.S.A. into the Permanent Court of International Justice, America (subject to the consent of the American Senate) has taken another step of great importance to the organization of world peace.

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 woman'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.

NOT A FEMINIST TRACT!

"Not a Feminist Tract" say the publishers of Virginia Woolf's latest book. Well, let them go on saying it if they think that the public will thereby be so much the more disposed to purchase and read the work in question. We, for our part, should have felt disposed to stigmatize it not merely as a feminist tract, but as the finest and most significant feminist tract of our contemporary age. *A Vindication of the Rights of Women, The Subjection of Women, Homo Sum, A Room of One's Own*, by such feminist tracts is the stony path of women's emancipation illumined. But let them have it as they will. A rose by any other name . . . or as some would prefer to put it, a skunk by any other name, would smell as rank!

A Room of One's Own reproduces and expands the substance of two papers read during 1928 at Newnham and Girton under the title "Women and Fiction." The result is a small book of 172 pages. Two hours suffice for its careful perusal. Possibly a little more—but certainly no less—for the thought is tightly packed and every sentence has its value. Let us then add here, before plunging into its thesis, that it is a literary gem of the first water, excellent in form as well as significant in content.

Briefly, Mrs. Woolf asks herself the question which was so irrelevantly asked us from time to time in the days of our battle for the vote: why are there no female Shakespeares? But unlike those old irrelevant questions of a bygone age, her query is the prelude to a thoughtful answer. And her answer embraces in its scope not merely that analysis of the material and social background of successful literary endeavour which provokes the title of the book, but also, inextricably bound up with it, a penetrating indication of the masculine and feminine elements in the perception of reality. That is, of course, a dreary resumé of an argument which leaps and dances from page to page of Mrs. Woolf's book. We see her first meditating on her subject by the lazy river of the ancient university town of Oxbridge. She turns to retrace her steps. Instantly a beadle rises before her. She has violated a lawn on which no woman may tread unaccompanied by a college Fellow. Her musings lead her to the doors of an ancient library. Again, the embodiment of masculine exclusiveness bars her way. It is time to lunch with a male friend. The wealth and mellowness of an Oxbridge college kitchen and cellar are spread for her delectation. Talk flows and souls expand under its geniality. The afternoon passes, to be followed at length by dinner with a woman friend at Fernham. Beef, prunes, and custard typify its material background to the life of mind and spirit. After this uncompromising repast our author talks in confidence to her friend. The story of Fernham's early days takes shape between them. "Every penny which could be scraped together was set aside for building, and the amenities had to be postponed," quotes Mrs. Woolf. "For some reason our mothers had mismanaged their affairs very gravely. Not a penny could be spared for 'amenities'; for partridges and wine, beadles and turf, books

EQUALITY—RACE, COLOUR, OR SEX?²

. . . I do not propose to follow either of the hon. Members who have just spoken in the various economic questions into which they entered. I want to bring before the House some reasons why some Members of this House who have been studying conditions amongst women and children in the Crown Colonies—women and girls particularly—feel that there is urgent need for more consideration to be given to the social well-being, health, and education of women and girls in some of our dependencies than sometimes seems to have been the case. This small group of Members of all parties who have been considering this question for some months past, has met missionaries of different churches, of long standing in different Colonies, also laymen and women, among them doctors, and we are one and all deeply concerned at many of the things which we have learned bearing on the status, the health, and the welfare generally of women and girls.

In particular we have been terribly impressed by what we have learned on a subject on which I put a question to-day to the Under-Secretary of State for the Colonies, namely the existence of a pre-marriage rite among young girls among many African tribes, a rite which is frequently referred to as the circumcision of girls. We have heard that this obtains in

¹ *A Room of One's Own*, by Virginia Woolf. (Hogarth Press. 5s. net.)

² A speech of the Duchess of Atholl's during the debate on Colonial Policy and Coloured Races in the House of Commons on 11th December. Miss Rathbone's speech on the same occasion appeared in our issue of 20th December.

and cigars, libraries and leisure. To raise bare walls out of bare earth was the utmost they could do." And so, with the day's musing ended, our author goes home to bed, pondering on why that earlier generation of women had no money to leave; on the effects of poverty—and wealth—on the mind; "on the safety and prosperity of the one sex and of the poverty and insecurity of the other, and of the effect of tradition and of lack of tradition upon the mind of a writer." And it is with these questions suspended as it were, in her consciousness, that Mrs. Woolf surveys, in the pages which follow, the conditions under which women have written—or failed to write—plays, poetry, and fiction, as the case may be. What was the nature of the external pressure cramping at this point, distorting at that point, and at all points harmonizing with that age-long world-wide auto-suggestive chorus which sings continually in the minds of women: *I ought not, I will not, I cannot?*

But this leads her along an interesting new chain of speculation. Where the repressed or un nourished spirit of creation breaks through, what impress does it bear of its difficult birth? Mrs. Woolf finds these scars of adversity writ large enough across the works of Charlotte Brontë—but wholly absent curiously enough, in the clear, unfettered genius of Jane Austen. Somehow she managed, even without the room of her own and five hundred a year which Mrs. Woolf designates as the first condition of unfettered literary endeavour, to produce work unmarked by the consciousness of sex. And that, in our author's view, is what women must do if they are to contribute their full quota to the interpretation of reality. Something of what that quota may be, she tells us in her analysis of a contemporary woman novelist of her own imagining, one Mary Carmichael, from whom "fear and hatred were almost gone" or in whom they survived "only in a slight exaggeration of the joy of freedom." She had, however, "a sensibility that was very wide, eager, and free. It responded to an almost imperceptible touch on it. It feasted like a plant newly stood in the air on every sight and sound that came its way. It ranged, too, very subtly and curiously among almost unknown and unrecorded things; it lighted on small things and showed that perhaps they were not small after all. It brought buried things to light and made one wonder what need there had been to bury them. Awkward though she was and without the unconscious bearing of long descent which makes the least turn of the pen of a Thackeray or a Lamb delightful to the ear, she had—I began to think—mastered the first great lesson; she wrote as a woman, but as a woman who has forgotten that she is a woman. . . ."

She had in fact a standard of values peculiar to herself and rooted in her own peculiar experiences—and so equipped, she was, as it were, running free. But literature is not the whole of life; and it is in the political arena that many of us are called upon to work out the philosophy of Mary Carmichael's new brand of freedom.

Southern Nigeria and among one tribe in Uganda, but we understand that it exists in its worst form among the Kikuyu tribe in Kenya. I am sure it will be realized that this is not an easy subject to deal with publicly. I venture to bring it before the House because none of us can afford to forget the responsibility that has been impressed upon us from the benches opposite—the responsibility for the Colonial Empire which is directly governed from this House. We must at all times be ready to study the conditions in that Colonial Empire, particularly when we remember how little native races may be able to express themselves, and how backward they may be in respect of many of their customs.

I wish to give the House some idea of what this rite means, because I am certain it is not realized by many people in this country. I very much doubt if even apart from missionaries and doctors and perhaps Government officials there are many white people who realize what this rite is, and what it means to the health and well-being of the girls and women. The term applied to it is totally inadequate to give an idea of what it means. Our committee has been assured by medical men and by missionaries who have attended these women in hospital and in their homes that the rite is nothing short of mutilation. It consists of the actual wholesale removal of parts connected with the organs of reproduction. The operation is performed publicly before one or two thousand people by an old woman of the tribe armed with an iron knife. No anæsthetic is given

and no antiseptics are used. The old woman goes with her knife from one girl to another, performing the operation, returning it may be once or twice to each victim. A lady missionary steeled herself to see this operation not long ago and has given a description of it, verified by photographs which she took. She told us that the girl had a whistle put into her mouth so that her screams might not be heard. A medical man told us that the operation leaves great scarring, contraction, and obstruction; natural elementary processes are gravely interfered with, and there is reason to believe that much blood-poisoning results. This obstruction causes terrible suffering at childbirth, and the first child is rarely born alive. It is difficult to ascertain the extent of the mortality, because there is no register of births or deaths, but one missionary who has attended many of these young women in hospitals in their confinements, told me recently that out of 10 cases affecting 20 lives only six lives survived. I have also been told of a boarding house for 60 girls of this tribe, where a death has occurred every year lately from sometimes an apparently trivial cause. A cut finger may turn so septic owing to the poisoning from which the girl has suffered, that that type of injury may cause her death. What is the policy of the Government in regard to this terrible custom? I put a question to the Under-Secretary of State to-day on the subject, and his reply was:—

The policy followed up till now by the Colonial Governments concerned has been to bring persuasion to bear upon the tribes which now practise the rite in its more brutal forms to return to the traditional and less harmful form of it. I am glad to say that a number of local native councils have passed resolutions making illegal the severer forms of the operation.

I will ask the hon. Gentleman how he can ensure that the old women who may receive instructions to practise the less severe form of the operation will in fact carry out the instructions. When the knife is in her hand, what reason is there to believe that she will restrain herself? The committee of which I have spoken has been assured by a medical man of standing in East Africa that while there is the lesser form, which is not so severe a form of mutilation as the one which I have described, it is an operation which he would not sanction by anyone under his control. If we turn to the question of persuasion, surely one of the best ways in which to persuade people is to give them practical demonstrations of other and better ways; and that surely means that every opportunity should be taken to help them to be healthy, and to help women to realize that if they do not go through this operation they can become mothers with much less suffering and danger to the children and to themselves.

When we ask what is being done in Kenya in this matter of care for women in childbirth we find that there are no midwives practising in the reserves; at least that is our information. We are told that though there are several Government hospitals—the hon. Gentleman who moved the Motion I think, was misinformed on the subject of hospitals—there are only two women nurses in two of them. Therefore the majority of these hospitals are not very well equipped for attending women in their confinements. No doubt it may be difficult to find any women to train as midwives, but Uganda shows a splendid example of what can be done in that way. We have been informed that in the Protectorate there are no less than 26 centres for maternity and child welfare, and as a result in the last 10 years the infant mortality rate has dropped from 500 per thousand births—a terrible level—to not more than 130 per thousand in the kingdom of Uganda.

It seems difficult to believe that what has been possible in Uganda cannot be possible in Kenya. Kenya has its mission boarding-houses and boarding-schools maintained by the various missions, where African girls are taken in and given an all-round training for several years, and I have no doubt that this training is the best possible preparation for definite training as midwives. One of these boarding-houses is besieged by girls wanting to come in, and a missionary who has been in charge of it has told us that she has far more applications than she can possibly satisfy—applications from girls, some of least of whom wish to escape from this terrible mutilation. To sum up this policy of advocating the lesser rite, it seems to me that it is impossible first of all to guarantee that the instructions given will be carried out, and in the second place there is room for a great deal more to be done in the way of providing relief and hygienic instruction for these unhappy women. If we turn to what is said in the answer given to me as to the number of local native councils in East Africa which have passed resolutions making this severer operation illegal I believe . . . (Interruption) . . . If the House will allow me I will show that this is a very urgent question. In his reply to-day the Under-Secretary stated that certain

native councils were trying to stop the severer form of this operation. I believe they have passed a rule instituting a punishment of one month's imprisonment, or a fine of 50s., for offenders, but that I am told refers only to the reserves, and is easily evaded elsewhere. I have heard of a case of a Christian girl who wished to avoid being subjected to either operation, but she was seized by her relatives and obliged to submit to the severest form. Where the urgency of the question comes in is this, that an appeal was made to a native court for damages against the operator, but the magistrate ruled that no grievous hurt had been done to the girl. (*Dr. Morgan*: What is the date of that prosecution?) I believe it was in July of this year. I have seen a letter of protest in regard to it in the *East African Standard* of August. The case was carried to the Supreme Court, where the decision of the native court was upheld, so that the woman who inflicted this terrible operation on this girl against her will has a sentence only of 30s. I am quite well aware that no Members of this House must say anything which reflects on the Courts, and so I will only say that we must presume that the Supreme Court of Kenya in giving this decision was carrying out the law. In that case the law must be altered, and it is for the House of Commons to show the Government of Kenya that that sort of law is not good enough. It is intolerable that a native girl who has had the courage to stand out against this custom of her tribe, should be seized and forcibly operated on in this way. The letter from a well-known missionary, to which I have already alluded, referred to the fact that hundreds of young girls were anxious to escape this operation. I must say to hon. Members that I understand the policy of British Governments of all political complexions has been to avoid interference as far as possible with native customs, subject to this qualification that they were not contradictory to justice and humanity. I ask the House what could be more inhuman than the practice which I have described, and what could be more contrary to what we understand as British justice than that a girl endeavouring to escape from this terrible custom should not have the protection of a British Court?

One hon. Member just now referred to the practice of suttee. That is, I believe, the only one of the old practices of India with which we have interfered, and which we have definitely prohibited by law. I would remind the House that that definite and courageous step was taken just one hundred years ago, and I say to the House in all sincerity, and after very careful deliberation, that I regard this custom of the mutilation of girls as practised in Kenya among the Kikuyu as even more injurious to the race than suttee, terrible though suttee was. The suffering it inflicts may not be so hideous as the suffering of suttee, but certainly it is more prolonged; it may follow a girl through life, and it is more injurious to the race because it affects the health and lives of both women and children.

Some of my hon. Friends who have been serving on this committee went with me the other day to ask the Secretary of State if he would set up a Select Committee to inquire into this terrible practice, but he said he could not see his way to do so. Nevertheless, he has assured us that he is going to communicate with the Governors of the Crown Colonies on this subject, and endeavour to secure from them fuller information than he has at present. I submit that, if the information he obtains from official sources confirms the statements that have been made to the committee by several people of experience, every effort should be made to put an end to this terrible abuse. I have only to-day seen a public letter in an East African paper from the Chairman and Secretary of a committee of Kikuyu women protesting against this practice. The native elders of certainly one missionary church in Kenya have for several years taken a very strong line against it, and there are, I believe, many of the younger men among the Kikuyu who deplore it. Are we going to be more backward in our standards, lower in our standards than the Christians, or even some of the non-Christians among the Kikuyu people?

I do not wish to detain the House longer, because there is very little time left, and there are several other speakers, but I would say to the Under-Secretary how terribly concerned this committee feel about this question, and I would appeal to the hon. Gentleman to learn all he can about it, to impress upon the Governors how greatly distressed anyone is who has heard the information provided by those who have had experience of this terrible custom, to urge them to keep in view our trusteeship for the native races, and to allow no difficulties to stand in the way of doing everything that may be possible to end a barbarous custom which causes untold suffering, ill-health, and loss of life.

WOMEN IN MODERN INDIA.¹

The above is a collection of fifteen articles by Indian women on widely different subjects, edited by Miss E. C. Gedge, Warden of the Missionary Settlement for University Women in Bombay. In her preface Miss Gedge states the reasons for publishing the book, "the prevailing ignorance about women's progressive work in India" which she found during a tour in the British Isles in 1927, and the need for the presentation of facts by Indian women writers. The book "does not claim to be an exhaustive account of women's activities in India" and its omissions are acknowledged by Mrs. M. Chokshi in her joint preface note. A brief foreword by Mrs. Sarojini Naidu refers to the Indian woman's "spiritual tradition of sacrificial devotion and dedicated service," and how this ancient ideal is enhanced to-day by her wider outlook and experience. The book includes articles on the general status of women in India; biographical accounts of two women pioneers; a retrospect of achievements by Indian women in educational, medical, social, and literary work; and indicates avenues for further advance, e.g. in painting, music, law, medico-social work, maternity and child welfare, the abolition of purdah, and openings in social work. It is not a reference book of facts and statistics, and there is no uniformity in the method of presentation; but although too much time is spent in the Vedic ages to be in accordance with the title, a great deal of interesting information is to be gleaned from many of the articles. Miss Mithan Tata gives a valuable account of the position of women in Hindu and Mohammedan law, and points out the superior position of women under the latter as regards inheritance, marriage, and guardianship. An outspoken paper is contributed by Dr. Rukhmabai on the abolition of purdah. She advocates a "sweeping change through legislation," and gives vivid descriptions of purdah at its worst amongst the poor, where a woman may be confined in a small house "practically windowless or with openings high up in the walls," and where, in spite of the poverty of her family, she may not fetch water nor do any work except cooking. The difficulties of screened male inspectors in purdah schools is entertainingly described.

The maternity and child welfare movement is referred to by Mrs. Hamid Ali as one of the widest fields for service. She tackles in her paper the thorny problem of training, by means of short courses, the hereditary dai, who "has to start by unlearning all her former practices," and suggests concentration upon the training of the rising generation of dais in the villages. The need of medical women in rural dispensaries is urged by Dr. Hilda Lazarus in her article on Indian women in medical work.

Mrs. Chokshi deals with the much-discussed alteration of the curriculum for women students in her contribution on Women's Colleges. She agrees that a broader basis to suit varied needs may be necessary in High Schools, but doubts that a University can "circumscribe cultural aims" and "equip women as housekeepers, wives, or even mothers. Its great aim should finally be to produce accurate, far-reaching, and critical thought." A call to social workers is made by Miss T. Tilak, of Bombay, who outlines the hard position of the factory women and the need for welfare workers, inspectors, and medical women. Facts about training facilities for social workers are given in an article by Miss Engineer on social work in Bombay. In spite of occasional over-rosy references by certain writers to achievements in social reform, the book as a whole makes a frank acknowledgment of the great problems which confront Indian women, and shows that many of its contributors are themselves tackling the task with much experience and energy.

A. R. CATON.

THE PEOPLE'S POET.

How many of our readers have heard of Wilhelmina Stitch? We dare swear, a very small proportion of them. And if that is really the case, then it is the measure of our failure to appeal widely to the hearts and heads of the citizens who sway general elections—for more people have heard of Wilhelmina Stitch than have heard of *THE WOMAN'S LEADER*, or for that matter of Edith Sitwell, Albert Einstein, and John Keats. We would venture even to surmise that more people have heard of Wilhelmina Stitch than of Ella Wheeler Wilcox or Ethel M. Dell. Every day (no, reader, not every month, or even every week, but every day) a poem by Miss Stitch appears in a popular

national daily paper, to be subsequently reproduced for the benefit of new millions in a widely read provincial daily paper. From one end of our land to the other collected volumes of her works sell like hot cakes: *Joy's Loom* in its 14th thousand, *Where Sunlight Falls* in its 20th thousand, *The Golden Web* in its 28th thousand, *Silver Linings* in its 38th thousand, or *Silken Threads* in its 47th thousand. Then there are *Verses for Children* from which teachers extract "memory gems" for the young—and the single verses, illuminated and framed, which hang in countless homes. At first glance these verses may appear to be not verses at all, but rather small excerpts of prose, owing to Miss Stitch's peculiar mode of presentation; but careful perusal will reveal both rhyme and metre, as for example:—

"There's lots more light than shadow, there's lots more sun than rain; there's lots more good than evil, and lots more joy than pain. There're valleys and there're hill-tops, grim set-backs and success. Though sorrow is a-plenty, there's still some happiness."

We cannot tell whether this is a "silken thread," a "silver lining," a scrap of fallen sunlight, or a shred of the golden web (though to us it will always be a "memory gem") for it is gathered from the little book which lies for review on our editorial table: *The Wilhelmina Stitch Birthday Book* (Methuen and Co., 3s. 6d.), which gives us a small unclassified excerpt for every day of the year. Frankly, it is a very difficult book to review, because with the best will in the world, we cannot persuade ourselves that Miss Wilhelmina Stitch writes really good verse. Have we perhaps based our judgment upon inadequate quotation? Well—here is another specimen picked at random:—

"Don't be sorry for yourself, better smile. Worst of troubles will disperse—in a while. If self-pity mounts up high, you are bound to mope or cry, bound to amplify your trouble, make it grow in size quite double, being sorry for oneself is out of style."

And what about the following?—

"Little grains of cheerfulness, falling on another's pain, make an end of tearfulness; everything comes right again. So through life march gaily on; let your grain fall by the way. So when your own race is run, other lives are green and gay."

Ah—but here is the difficulty: for this third extract is not an extract at all. It is not even by Miss Wilhelmina Stitch. We wrote it ourselves, without the shadow of a mental effort, and having done so we cannot see that our own "prose rhyme" is inferior to her's.

Now this raises a really difficult problem. Let us face up to it boldly. We understand that Mr. Robert Bridge's *Testament of Beauty*, which has experienced popular success beyond the dreams of its author, is now in its 12th thousand, or thereabouts. We ourselves published, round about the same time, a poetical work which (if as many as a thousand copies were printed at the outset) may be said to be in its first thousand. But Miss Stitch's *Silken Threads* is in its 47th thousand. Indeed by the time these words appear in print (the Christmas season having intervened) it may well be on its way through the sixties—or seventies. A few months ago it was our privilege to lecture in a north country provincial city. It had been the privilege of that city to receive a lecture from Miss Stitch during the preceding week. We learned that her auditorium had been packed to the doors (there was plenty of room in ours) and that a crowd gathered round those doors in wind and rain to give her an ovation as she emerged (no one took advantage of the soft, star-lit night of our own lecture to linger in its vicinity). When therefore, we venture to suggest that we too can write verses of equal calibre with those appearing in Miss Wilhelmina Stitch's birthday book, to what charge do we lay ourselves open?

Alas! reader, to a very grave charge indeed. To the suggestion that with the ability to cheer and inspire the lives of millions of fellow citizens we have deliberately refrained from doing so. Or to the suggestion, as ridiculous as the foregoing is wicked, that we do not choose to go into a 47th thousand or care to be cheered in the streets of Bradford—that we could do so if we would, but that we do not choose to do so. But who is going to believe that? And even if there were any prospect of anybody else doing so, can we ask others to believe what we do not believe ourselves?

No—there is something about Miss Wilhelmina Stitch's verse which differentiates it from anything that we can produce. God knows what it is. So, doubtless, do the millions who rise up and call her blessed.

M. D. S.

¹ D. B. Taraporewala Sons & Co., Hornby Road, Bombay, 1929. Rs. 4.

CICELY HAMILTON AGAIN.

All who were lucky enough to see Miss Hamilton's brilliant play of war and peace, "The Old Adam," produced at the Kingsway some years ago, are happy in the knowledge that "The Fairy Prince" now showing at the Embassy is written and produced by her. The Embassy is that pleasant little "converted" theatre close to Swiss Cottage station, one result of the wise movement out of the congested centre, through which theatrical producers are now able to hold their own against the speculative harpy. "The Fairy Prince" is a musical fairy play, and the music is composed and arranged by Kate Coates, who also directs the orchestra. The scenery and effects are of the simplest, but over the whole is thrown the glamour of original poetic fancy. Sybil Arundel (a managing director of "The Embassy") as the Fairy Godmother has a great chance of which she makes the most, both in characterization and in her delightful dancing. The naughty princess, Ananda, who, under some considerable coercion of circumstances repents just in time to leave her beggary behind and regain her princely state, is charmingly presented by Helen Gosse, and the Beggar Prince is quite irresistible as shown by Derek Waterlow. The music is just what fairies would sing and play, and indeed, the woodland scene wherein the godmother in recitative is answered phrase by phrase by the singing elves among the trees is one of the most beautiful little things imaginable. But Cicely Hamilton, as author and producer, makes the play. To call her wit Shavian is a platitude—it is all her own—just exactly like her, and one can see her joy in writing it down. The production is a masterpiece in the effective use of the simplest of lighting and scenery, and in its ludicrously unexpected effects.

Our readers should ponder three things: (a) The play is more than well worth seeing for itself alone. (b) It is written, composed and produced by women, under the management of a woman. (c) It is at one of the outlying theatres which deserve all the support real theatre lovers who hate extortion can give. Having pondered, they must go and go quickly, and arrange with the box office to send a big party of poor children to one of the matinees, for the daily matinees are half-price, and about a fifth part of central prices.

A. H. W.

LONDON AND NATIONAL SOCIETY FOR WOMEN'S SERVICE.

At the annual meeting of the above Society on Tuesday, 17th December, the following elections were made:—

President: The Viscount Cecil of Chelwood (unopposed).
Hon. Treasurer: The Hon. Mrs. Spencer Graves (unopposed).
Committee: Miss Clegg, Miss B. A. Clough, Miss D. J. Collier, M.B., B.Ch., the Lady Emmott, J.P., Mrs. Arnold Glover, Mrs. Kinnell, Miss Honor Lawrence, J.P., Miss E. Russell-Smith, Lady Sprigge, Miss I. Stoney, Mrs. Oliver Strachey, Miss Helen Ward, Miss Ethel Watts.

THE WOMAN'S LEADER

EVERY FRIDAY. TWOPENCE.

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Hon. Treasurer: Mrs. ALFRED HUGHES. *Hon. Secretary:* Mrs. RYLAND.
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CONFERENCE AT ROTHERHAM, 30TH JANUARY.

All members of the National Union of Societies for Equal Citizenship living in the Rotherham area, and all others there interested in the Woman's Movement, are cordially invited to attend a Conference to be held at DAVY'S TUDOR CAFÉ, College Street, Rotherham, on Thursday, 30th January, at 3.30 p.m. Mrs. Corbett Ashby will speak on the "Influence of Modern Women." Questions and discussion will be welcomed, and for the benefit of those able to join the Conference only at tea (which will be served at a charge of 1s. 3d.), Mrs. Corbett Ashby will again address the audience after the tea interval. The Café is reached by a 1d. tram from Rotherham (Masboro'). No tram is needed if arrival is at the Westgate station. Those desirous of attending are asked to inform the Convenor, Mrs. Freeth, 31 Broomfield Grove, of their intention to be present.

CONFERENCE ON SLAVERY, 12TH FEBRUARY, 1930.

We desire to draw the attention of all members of the National Union likely to be in London on Wednesday, 12th February, to the Conference on certain forms of slavery which is to be convened by the Council for the Representation of Women on the League of Nations. The economical, marital, and domestic slavery of women under British administration in the Empire is a subject requiring our most careful study and active interest, and the speakers—The Duchess of Atholl, Miss Eleanor Rathbone, and Miss Nina Boyle—are sure to lead us towards wise and necessary action. The Conference, which is open to all interested, will be in the Caxton Hall, Westminster, from 4 till 6 p.m., on 12th February.

CHILDREN'S RENT ALLOWANCES.

Copies of a pamphlet written by Miss Rathbone entitled "The Goal of our Housing Policy" on this subject have been sent to Secretaries of Societies at the beginning of January, and we shall be glad to supply copies on application at Headquarters, price 2d. each, or 2½d. post free. In view of the promised Housing Bill we would particularly recommend the study of this practical method of solving the difficulty of high rents.

PERSONAL.

MISS MILTON.

Miss Milton's many friends, and a still larger number of National Union members who know her by sight (and by hearing), at Annual Council meetings, will be glad to hear that she is making slow progress after a long and trying illness. We send her our sympathy and our hope that we shall soon see her among us again.

MRS. WALTER LAYTON.

We feel sure that all Members of the National Union will join with us in sending our congratulations and best wishes to Mrs. Layton (until recently a Member of our Executive Committee) on the birth of her son on December 31.

REQUIEM MASS—FLORENCE MARGARET BEAUMONT.

The National Union of Societies for Equal Citizenship was represented by Mrs. Adrian Corbett at the Requiem Mass sung at St. Paul's Church, Kensington, on 9th January, in memory of Miss Beaumont, who worked so unsparringly, both in and out of the National Union, for the Woman's Movement.

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PERSONAL ATTENTION. MODERATE CHARGES.

CORRESPONDENCE.

THE TREATMENT OF MOTHERS.

MADAM,—I have read with much interest your comments on the need for anaesthetics in maternity hospitals. It is very largely due to the efforts of Lady Williams that we have been able to provide one resident anaesthetist at Queen Charlotte's which is the largest voluntary maternity hospital in the country. In order to cope with the heavy demands, we must add a second anaesthetist, for the work is day and night.

When criticizing those hospitals which have not yet instituted this very desirable reform, I think one should in fairness remember that many of them are faced with annual deficits in consequence of the public apathy to the needs of maternity hospitals. To provide anaesthetics is a costly business, though it is easy, and indeed universal, in America, where most hospitals have very profitable private paying wards, the income from which puts the entire institution on a more satisfactory financial basis.

We are at this moment faced with the necessity, as I have already remarked, of providing a second anaesthetist at Queen Charlotte's, and the cost of this is an extra £200 a year, of which £100 will be provided by a private benefactor. The remaining £100 must be obtained from the public, and I am sure that with the powerful advocacy of the Press, we will not have long to wait before every mother in Queen Charlotte's who desires it can receive anaesthetics, and the other maternity hospitals are enabled to do the same for their patients.

W. SEYMOUR LESLIE,
Organizer National Mother-Saving Campaign.

Queen Charlotte's Hospital, N.W. 1

"FOUR AND A HALF INDIAN COLLEGES."

MADAM,—Mrs. Crosskey and Mrs. J. A. Osler send grateful thanks to readers of THE WOMAN'S LEADER who so generously helped the Display of Fashions; and especial thanks to "Octogenarian" whose address we do not know. The show was a success and cleared £100.

I was thrilled to receive a correspondent of the *Daily Mirror* who wanted copy on the subject, as she had seen my letter in THE WOMAN'S LEADER. As I privately despise the *Daily Mirror*, I was thankful to see that one of its staff was sometimes fed on the right stuff! The *Birmingham Gazette* has a "very live" Woman's Page, and they were splendidly helpful. Excuse these random remarks, and accept an old reader's best wishes for a Happy New Year.

ELSIE OSLER.

88 Harborne Road,
Birmingham.

WOMEN IN THE FREE CHURCHES.

MADAM,—May I supply a name omitted in the Rev. C. M. Coltman's interesting article on "Women in the Free Churches"?

The "Church of the New Age," Moss Side, Manchester, may not be a very large one from the numerical standpoint, but the influence of its teaching is widespread and its members are very much alive and active in the support of community service whether local, national, or international.

Its minister is Miss Constance E. Andrews, whose connection with the suffrage movement in old days may be remembered by some of your readers. As she is the kind of unobtrusive, unadvertising Church Pastor who will certainly not write on her own behalf, it seemed only right for me who am her friend to place that Church side by side with the other enlightened churches in our country who admit to their ministry men and women on equal terms.

(Councillor Mrs.) FLORENCE M. LOWE.

Sutton Coldfield,
Near Birmingham.

"HOME ECONOMICS."

MADAM,—The hated words "Domestic Servant" and "Domestic Service" must be abolished, and "Household Work" and "Household Worker" must be substituted for them.

There is no reason why youths should not do "Household Work." Cleaning doorsteps is more suitable for youths than maids, whose skirts lap over on the dirty steps, and who thus carry dirt into the house. If men can be cooks and butlers, there is no reason why men—the unemployed—should not do "Household Work" (which is becoming an almost tragic problem for householders).

M. DALE.

Empress Club,
Dover Street, W.

SLAVERY IN THE BRITISH EMPIRE.

MADAM,—Allow me to join in the congratulations to Miss Rathbone and the Duchess of Atholl for their speeches on the burdens lying on women of less forward races governed under the British flag.

The British Commonwealth League has been trying to draw attention to the premises which underlie the lightening of these burdens in successive conferences. At the last of these, a member of the Colonial Office Advisory Committee on Education explained the present policy of the Colonial Office and other competent speakers added pictures of the terrible conditions in regard to puberty and childbirth which hamper all real advance.

Certain premises emerge:—
(a) The policy of the Colonial Office in regard to education is exceedingly important, little known, and very far-reaching. The only part played by women in shaping this policy is voluntary, outside the actual working of the Colonial Office itself, since two women, outnumbered by men, sit on the Advisory Committee to the Colonial Office on Education. These two women do good work and hard work, but when shall we see funds and internal policy really jointly managed and planned? For some years the educational policy of the Colonial Office was such that clerks for the trading companies and administrative offices were readily available, but the women have only recently received attention. Now, attempts are really made towards the teaching of Hygiene, and towards getting women into the schools, but still not enough is done.

(b) Experts, rulers like Sir Gordon Guggisberg, missionaries, all agree on the absolutely vital importance of education, for a variety of reasons, economic change, social welfare, philanthropy. They all agree that women who are educated, not men, must do most of this work: women doctors, teachers, hygiene workers; women endowed with gifts of patience and perseverance as well as a high degree of training, which require the best women.

In this, as in all other careers, conditions of pay, of security, of pension rights, weigh with other reasons, and perhaps most vitally of all, here the authority of the woman ought to be unquestioned.

A very little questioning brings out the fact that these conditions are not fulfilled; that married women are still often expected, unless they make special application to the contrary, to resign all rights and status, and that unmarried women are still largely under that authority in which St. Paul (whom I often feel to have been the very model of some of our statesmen) so wallowed in rejoicing. There is urgent need for examining the whole question of the policy of the Colonial Office in regard to educational work, the conditions of the separate colonies for women workers, and for considering whether additional facilities for all kinds of women workers are not urgently needed. This examination we are now attempting, and this information is under process of collection.

We need in these darkened lands women teachers of the truth who are free and equal, whether as ministers of the Christian gospel, doctors, educationalists, inspectors, of industrial or home work areas, before the midwife can get access to the tabu ridden home. I have a few copies of the report dealing with the speeches made to our Conference still on hand, 1s. 6d. post free, so far as I know the only attempt made in recent years to try and get at these facts. A further attempt will again be made at our next Conference, but in the meantime I rejoice heartily that other voices are being raised in these directions.

M. CHAVE COLLISON,
Hon. Organizer and Political Secretary.

British Commonwealth League,
17 Buckingham Street, W.C. 2.

Council for the Representation of Women in the League of Nations.

CONFERENCE

On certain forms of Slavery—Economic, Marital, and Domestic—affecting Women under British administration throughout the Empire

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CAXTON HALL, WESTMINSTER, S.W. 1

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Chairman:

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Speakers:

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COMING EVENTS.

B.B.C.

Mondays. 10.45-11 p.m. "The Future of Domestic Service." 13th January. Miss Grace Young: "How a Servant in a Large House Sees It."

Tuesdays. 10.45-11 p.m. "The Countrywoman's Day." 14th January. Dr. Stella Churchill: "How to Deal with Minor Ailments."

Wednesdays. 10.45-11 p.m. "Current Events." 15th January. Mrs. Hubback.

Fridays. 10.45-11 p.m. "The Townswoman's Day" (in the Home). 17th January. Miss Joyce Wedgwood: "Domestic Animals and Birds."

Saturdays. 10.45-11 p.m. "Saving the Countryside." 1st February. Lady Trevelyan: "A Problem for Everyone."

COUNCIL FOR THE REPRESENTATION OF WOMEN IN THE LEAGUE OF NATIONS.

12th February. 4-6 p.m. Caxton Hall, S.W. 1. Conference on certain forms of Slavery affecting Women under British Administration throughout the Empire. Speakers: The Duchess of Atholl, M.P., Miss Eleanor Rathbone, M.P., Miss Nina Boyle. Chair: Mrs. Ogilvie Gordon.

FABIAN SOCIETY (WOMEN'S GROUP).

14th January. 8 p.m. Caxton Hall, S.W. 1. Miss Carol Morrison: "Property, Income, and Inheritance." Chair: Miss Elizabeth Haldane.

GUILDHOUSE W.C.S.

13th January. 3 p.m. Miss Aldridge, "What is the present position of the Working Woman?"

HOWARD LEAGUE FOR PENAL REFORM.

15th January. 6.45 p.m. St. Martin's in the Fields. His Grace the Lord Archbishop of York will deliver the "Howard Anniversary" Sermon.

MORLEY COLLEGE FOR WORKING MEN AND WOMEN.

61 Westminster Bridge Road, S.E.

14th January. 7.30-9.30. "India in the Making" (first of series on Tuesday evenings). By Philip Cox, B.A., B.L. Fees for course of 12 lectures 3s.; College entrance fee 2s. 6d.

14th January and subsequent Tuesdays. 2.30-4 p.m. "Child Psychology," course of lectures by Mrs. Susan Isaacs, M.A. (chairman, Education Section, British Psychological Society).

NATIONAL UNION OF SOCIETIES FOR EQUAL CITIZENSHIP.
Barnsley W.C.A.—29th January. 5.30 p.m. St. Mary's Parish Room. Mrs. E. M. White: "First Things First."

Bingley W.C.A.—15th January. 8 p.m. Ring of Bells. Miss Walker, "Russia."

Edinburgh W.C.A.—15th January. 8 p.m. Gartshore Hall, 116 George Street. Public Discussion, "Should Rating on Income be substituted for rating on Rent for local services of a National Character?" Speakers: Sir Henry Keith, J.P., W. Ninian Stewart, Esq.

Petersfield W.C.A.—28th January. 7.30 p.m. Tea Shop. Annual General Meeting.

Preston W.C.A.—30th January. 7.30 p.m. Reunion in St. John's Ambulance Hall.

Rotherham.—30th January. 2.30 p.m. Davies Tudor Café. Conference. Mrs. Corbett Ashby will speak on "The Influence of the Modern Woman." Convenor: Mrs. Freeth, 31 Broomfield Grove, Rotherham.

ST. JOAN'S SOCIAL AND POLITICAL ALLIANCE.

18th January. Jumble Sale in St. Patrick's School. Goods should be sent to Mrs. Laughton-Matthews, 57 Carlton Hill, N.W. 8.

THE GUILDHOUSE.

16th January. 8 p.m. Lady Bailey, "Is Aviation an Interesting Subject?" Chair: Miss Maude Royden. Tickets: 5s., 3s., 1s., from The Guildhouse, Eccleston Square, S.W. 1.

WEST CENTRAL JEWISH GIRLS' CLUB.

14th January. 3.30. 31 Alfred Place, Store Street, W.C. Miss Martelli, "Parliamentary Procedure."

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HOVE.—"Wendover," 29 Lansdowne Place, Board-residence; minute sea; separate tables; gas fires bedrooms.

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WEST HAMPSTEAD.—To let unfurnished, one or two rooms and kitchenette; quiet private house; good locality.—Box 1,579, THE WOMAN'S LEADER, 4 Tufton Street, Westminster.

RECOMMENDED by L. M. Thompson: Vegetarian Guest House; ¼ hour by tram from centre of Bath; central heating; large garden; fine views; boating and bathing in River Avon.—Misses Tollemache, Batheaston, Bath.

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TO THE ADVENTUROUS. English University Woman, married, British Columbia, wants educated girl (strong) to help with indoor and out-door work.—Full particulars from Miss Taylor, Settrington, Bakeham Lane, Englefield Green.

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RECOMMENDED by I. B. O'Malley, Evening Secretary with Portable Typewriter, knowledge French, Spanish; low terms. Mrs. R. D. Taylor, 12 Greville Place, N.W. 6.

AU PAIR. Russian lady (refugee) studying dentistry would be glad of house-keeping or similar post, with time off for studies. Highly recommended. Her friend (Russian) seeks post in family in order to improve English. Domesticated; fond of children; good languages; excellent references.—Write, Mrs. J. Brants, 32 Russell Square, W.C.

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ANNOUNCEMENTS.

LONDON AND NATIONAL SOCIETY FOR WOMEN'S SERVICE, 35 Marsham Street, Westminster. Secretary, Miss P. Strachey. Bedrooms now available for short periods not exceeding a fortnight, for House Members. Terms, including breakfast, 6s. 6d. per night, £2 2s. per week. Applications by letter only to the Secretary.

EDUCATED HOME HELPS BUREAU, 190 Vauxhall Bridge Road, S.W. 1, requires and supplies educated women for all domestic work. Holiday engagements. Registration: Employers, 2s. 6d.; workers, 1s. Suiting fee: Employers, 10s. 6d.; workers, 2s. 6d. (Victoria 5940.)

FELLOWSHIP SERVICES, Guildhouse Eccleston Square, S.W. 1. Sunday, 12th January, 6.30 p.m. Maude Royden.

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