

THE WOMAN'S LEADER

AND THE COMMON CAUSE

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NOTES AND NEWS.

The Government and Women's Questions.

The last week has produced an unusual number of questions in the House of interest to women. The replies on the whole do not leave us with any great sense of confidence that the present Government will prove sympathetic to the women's point of view. Mr. Baldwin's non-committal reply with regard to equal franchise is far from satisfactory. He definitely promised an inquiry. What need is there, therefore, for further consideration at this stage, other than consideration as to the status and personnel of the committee of inquiry? Sir Arthur Steel-Maitland's reply with regard to Trade Boards, which mean so much to the women workers, also commits the Government to nothing, but leaves the impression that the Government is not likely to be a strong supporter of the Boards. Their general attitude, apart from any question of extending the Act, is of the utmost importance, since the value of the Trade Boards depends so largely on the energy with which the decisions are enforced, and this is entirely a matter of the policy of the Ministry of Labour. Then there is the curious failure of the Home Secretary to produce figures with regard to child assault, though similar figures were given last session. It is incredible that the Home Office could not have collected them again if its chief had evinced any real desire to have them. Finally, there is the whole group of questions dealing with the promotion of women in the Civil Service. Without inside knowledge it is difficult to tell whether the replies were at all adequate, but it is clear that a batch of questions like this points to a very definite sense of grievance, and one is apt to suspect there is some fire to account for this smoke.

Women Police.

We have again received reports of refusals to employ police women in the provinces. The West Riding has recently decided to employ no policewomen; Manchester not to increase their number. At Manchester the Chief Constable expressed the view that plain clothes men could do more effective preventive work than policewomen. We do not imagine Manchester women will quietly agree to differ with their Chief Constable on this point. Already a letter of protest has appeared in the *Manchester Guardian* signed on behalf of twenty-nine leading social organizations by the Chairman and Secretary of the Moral Welfare Conference.

The Birth-rate.

The *Times* of 19th December had a serious leading article on the declining birth-rate and a letter on the danger of over-

population, based on figures given in an article by Mr. Harold Cox in the *Edinburgh Review* for July, 1920, in which it was pointed out that the population of this country doubled in the sixty years between 1851 and 1911. The writer of the letter maintained that space and food supplies made the continuation of such an increase an impossibility. The leading article, on the other hand, gave the estimated birth-rate for 1924 compared with previous years. This year it will probably be 19.4 per 1,000 of the population, compared with 19.7 last year and 20.4 in 1922. It is the lowest birth-rate on record, except for the war years, 1917, 1918, and 1919. There is still an increase of about 300,000 persons per year owing to the fall in the death-rate. But the death-rate cannot decrease indefinitely, and the time when the population will become stationary or actually fall is within a measurable distance. We will not express an opinion whether this is a matter for rejoicing or lamentation, but merely give the facts. It is, of course, a truism that in any case the question is not one of sheer arithmetic: there is the very vital question of the difference in the birth-rate of different types and the comparative decline in the numbers of the upper and middle classes.

Adult Education.

A recent circular issued by the Board of Education deals with the question of Adult Education and shows a wise and liberal spirit. The circular lays it down that "much more adequate facilities of various kinds are to be desired . . . including an extensive and widely distributed provision of courses less advanced in standard than University extra-mural instruction." It makes it clear that such instruction is best given by voluntary societies, but that these societies cannot be expected to pay for public work out of their own resources. "A full development of adult education will not be made unless the main financial responsibility for work of a lower standard is assumed by the Local Education Authority." This point of view is of special importance to women. The difficulty in the past has been that the only grant-earning classes in most localities have been those which comply with certain Board of Education rules with regard to the number of hours a course must occupy and regularity of attendance. But for women with home ties regular attendance at a long course is often an impossibility. What is needed is more lectures and classes of the type organized by the Women's Institutes. It will be a great thing for the working woman if the Local Education Authorities learn to realize their responsibilities towards those adults who need something of a lower standard, and less continuous, than the tutorial classes of the W.E.A., for example. Their attitude in this matter will be determined by the local government election next March. It is a thing for women to bear in mind, lest the elections should result in a policy of false economy.

Questions in Parliament.

ST. MARY'S HOSPITAL—WOMEN STUDENTS.—Mr. Smith asked the Chancellor of the Exchequer whether before any further grants are made from the University Grants Commission to St. Mary's Hospital, representations will be made to the Board of Management with regard to the decision to exclude women. Mr. Churchill, in reply, stated that admission of students to university institutions is essentially a matter for decision by the academic authorities, and that as there is no evidence that the facilities for women medical students in London are inadequate he saw no reason for taking the action suggested.

MATERNITY MORTALITY.—In reply to a question from Lieut.-Col. Fremantle, the Minister of Health circulated the following figures: In 1923 there were 2,892 deaths due to pregnancy and child-bearing, a ratio of 3.81 per thousand births. The average number of deaths so classed thirty years ago (1891-5) were 3.49 per thousand births, but these latter

figures were based on a more restricted classification, the comparable deaths for 1923 being 3.6, a decrease of 34 per cent. Lieut.-Col. Freemantle then asked what steps it was proposed to take to deal with the exceptional maternal mortality in rural, textile, and coal-mining areas. In reply, Sir K. Wood stated that a circular on the need of action in this connexion had been sent to local authorities under the last Government, and it was proposed to await the result of this circular before considering further action.

UNEMPLOYMENT BENEFIT—WOMEN AND DOMESTIC SERVICE.—Mr. Penny asked whether the Minister of Labour would take steps to ensure that payments of unemployment benefit should not be made to women eligible for domestic service. Sir A. Steel-Maitland pointed out that instructions that benefit should not be paid to women who refused suitable offers of domestic work already existed. Miss Wilkinson then asked whether the Minister of Labour was not aware that definite promises had been given that girls would not be forced into domestic service if they were already skilled workers and there was a reasonable opportunity of their getting skilled work.

WOMEN'S FRANCHISE.—In reply to a question from Mr. Thurtle, Mr. Baldwin stated that the subject of equal franchise was receiving attention, but that it was not possible to make a statement at present as to the Government's intentions.

ASSAULTS ON CHILDREN.—In reply to a question from Sir Grattan Doyle as to the number of cases of conviction for child assault, Sir W. Joynson Hicks stated no such figures existed, and that an inquiry was being held into the whole question. It was pointed out that in the last Parliament the figures asked for were given.

WOMEN IN THE CIVIL SERVICE.—During last week questions were asked by Lady Astor, Mrs. Philipson, and Mr. Hayes with regard to the failure of certain departments to give promotion to writing assistants and typists in accordance with the agreement with the Whitley Council. In the Admiralty there were no promotions between 1920, in the Ministry of Labour there were

SAFEGUARDS UNSAFEGUARDED.

We went to press last week a few hours before Mr. Baldwin made his momentous declaration of policy concerning the measure of protection which he contemplates in discharge of his emphatic and somewhat tangled pledges. How curiously tangled those pledges are becomes apparent when we realize that he is pledged to the electors, to refrain from the introduction of food taxes; to the Dominions, to secure for them a measure of economic preference in the home market; to the industrial interests, to provide them with safeguards against "unfair competition"; and to the country at large, to introduce no general tariff such as would fairly entitle Great Britain to be described as a protectionist country. Indeed, at first sight it might appear as though such pledges were wholly incompatible with one another; wholly incompatible even, with Mr. Baldwin's own conviction that a large measure of protection is the only effective cure for unemployment, and with Mr. Churchill's reputed adherence to the principle of Free Trade. And, indeed, it was a sense of this incompatibility which caused us a fortnight ago to ask for light on the question: how is it practicably possible to secure Imperial Preference without taxing food? Now we know; and the knowledge brings, to say the least of it, considerable respect for the Prime Minister's political ingenuity. We are to have no general protective tariff, but instead a more elastic addition of the Safeguarding of Industries Act. Any "efficient" industry which can prove "unfair competition" (any industry, in fact, for we have yet to encounter the industry which believed itself to be inefficient yet the victim of perfectly fair competition), will at the discretion of the Government receive "safeguards." "Protection," say Mr. Baldwin's critics, "Why not use the old word. A skunk by any other name would smell as foul." Not at all. Words have associations for good or evil which transcend their literal connotations. In substituting a new word for one of precisely similar content, which the public has grown to dislike, Mr. Baldwin is only following the honourable precedent of the late Poor Law Commission when it suggested that poor relief should henceforth be known as "public assistance." Thus, in effect, Mr. Baldwin's proposal opens the way to a general tariff. For that is what it would amount to if all industries were to substantiate their plea of unfair competition, as the lower wages and lower taxation

none during 1923, in the Ministry of Agriculture there have been none since December, 1922, and in the Home Office there was one between 1920 and 1924. The replies were that in the Admiralty machinery for the consideration of recommendations for employment has to be set up, and as a result four promotions were made in April last, and further promotions will be shortly considered. In the Ministry of Labour twenty-eight promotions were made in 1921 and 1922, and though none were made in 1923, further promotions are in immediate prospect. In the Home Office the best qualified of the women typists and writing assistants were already employed at the time the examinations for women clerks were held, but none qualified. Mr. Wood, answering for the Ministry of Agriculture, stated that Departmental Whitley machinery exists where the question could be raised.

TRADE BOARDS: GOVERNMENT POLICY.—In reply to a question from Sir A. Shirley Benn, Sir A. Steel-Maitland said the Government adheres to the principle that the grave evil of sweating must be prevented, and endorses the view which was reached unanimously by the Committee of Inquiry presided over by the present Lord Chancellor, that the Trade Boards system is necessary for this purpose. The Government are satisfied that this principle, which is the one contained in the 1909 Act, can be, and should be, enforced under the existing Acts without any further amendment, and they do not propose to introduce new legislation. In reaching this decision, they have it in mind, so far as the existing Boards with minimum rates in operation are concerned, that many of the principal changes advocated by the Cave Committee can be, and in some cases have been, adopted without legislation. As regards the question of the formation of district machinery, this matter is one which must be approached with caution, and is at the moment being carefully considered. It is not a matter which in the main would require new legislation to carry out the Cave Committee's conclusion. So far as the application of the Acts to new trades is concerned, the Government will adopt the principles which were recommended strongly by the Cave Committee.

prevalent in other countries would logically enable them to do. But it also opens the way, if Mr. Baldwin venerates the spirit of past election pledges, to a very limited and discriminating measure of protection in circumstances which really are exceptional. And of this, the electors cannot reasonably complain. For it was made perfectly clear to them at the recent general election that such a measure of protection was contemplated. Nor did Liberal and Labour speakers hesitate to lay before them this particular consequence of returning a Conservative Government to power. So there, if Mr. Baldwin's intentions materialize, the matter will rest—in the hands of a Government entrusted with complete administrative control over tariff affairs, led by a convinced protectionist, yet bound by vague ties of political honour not to let matters go too far.

But it is upon his Imperial Preference solution that Mr. Baldwin's chief claim for ingenuity rests. He has answered our question, "When is a preference not the reduction of a pre-existing tariff?" by the apt reply, "When it's a subsidy." Mr. Baldwin proposes, in brief, to value the revenue cost of his old preference proposals at a million pounds, and to present that million to the Dominion producers in the form of subsidized marketing. That the cost of the scheme will fall eventually on the home consumer, of course, goes without saying. Nevertheless, it will fall on him *qua* taxpayer and not *qua* consumer, and its burden will be proportioned not to his family food requirements, but to the size of his income. And this is as it should be.

But if Mr. Baldwin's safeguarding proposals are vague and uncertain in their operation, so, too, are his preferences. We can only acclaim their potentialities. And, indeed, to a lively imagination these are entrancing. Supposing the Imperial Economic Committee entrusted with the administration of that million were seriously to "develop schemes of marketing"—efficient schemes such as would give us our Empire foodstuffs round about cost price, uncomplicated by the exactions of monopolists, profiteers, and redundant middlemen. It might kill two birds with one beneficent stone. In promoting Imperial trade it might simultaneously solve the prime problem into which a Royal Commission is at the moment delving. Why—the Committee might even become self-supporting, and give us back our million pounds with a dividend on purchase into the bargain!

CHRISTMAS, 1924.

The feast of the Nativity of Christ was doubtless fixed to its present date in order to lay hold of and hallow the mid-winter festival of ancient times. Many of our Christian festivals are grafted on to the festivals of Pagan days. In none of them are the remnants of pre-Christian celebrations so much in evidence as at the festival which celebrates the birth of Christ and the Herald Angels' message of peace to all mankind.

The Christmas season, however, abounds in customs reaching down from Pagan times. The decoration of the Holy Place with holly and mistletoe comes from the days when the Druids, to whom these plants were sacred, decorated their shrines at high festival with holly and mistletoe. In Wales there are many customs from ancient days which still maintain their hold upon the people. Few of the pagan rites are now evident in the other festivals of the Christian Church. The feast of the Epiphany is celebrated in joyful remembrance that there is a star of guidance for all mankind. Little of the Pagan customs which once surrounded the festival are evident to-day. Little, if any, connected with the goddess *Lastre* are evident in the festival of Easter held in sure and certain hope of a new life.

Harmless and delightful as these customs are, there is perhaps something symptomatic in the fact that round the Christmas festival these remnants of Pagan days are with us still. Is the message of Peace on Earth more obscured in the minds of men by pagan thought than are other aspects of the Christian message? It is somehow a sheer impossibility to meditate to-day on the Christmas message, in the same way as we did before 1914. The effort is made, but it cannot be done. Then the message of peace came softly in the mystical sense to the inner life. Outwardly it was thought of domestically rather than universally. Since then we have awakened rudely to the fact that the Christian world is torn between Pagan thoughts and the message of the Herald Angels, and the Herald's song of Peace on earth is but dimly heard. The Prince of Peace has trod our shores, the Perfect Life has been manifested in flesh, and ever since His message of peace His gospel on the mountain side has been

proclaimed throughout the world. Can it become a reality, or is it but a pious dream? If goodwill on earth is to be but a dream, then let the boisterous sounds of Yuletide revelry for ever drown the Angels' song. It is no dream. Yet if ever peace and goodwill become a real and living thing, we need to remember that He Who was the Prince of Peace was Man of Conflict too. Slowly are we realizing that peace apart from conflict will never be attained, and the conflict is hard to wage. It is comparatively easy at solemn seasons for the soul to lose itself in spiritual ecstasy and to be soothed by spiritual comfort. We had thought that peace could be won by passionate desire and by prayer. It is not so. When at long last man has the true will to peace—and the dawn of that is with us to-day—there must be prayer yet with it the call to the best that thought, courage, endless patience and eternal watchfulness can give to wage the conflict with all that raises its head against the peace and harmony of mankind, a conflict waged in another sphere than a field of battle. Situated in a valley in one of the border counties of Wales stands a fortified Priory Church, well loved by the present writer. It was a shrine in days gone by for men amid constant expectation of hostile inroads. Battlemented walls and Norman towers surround the House of Prayer. While from within the Church long ago rose from the monks the voice of prayer and thanksgiving, without was heard the clang of arms and the tramp of the mail-clad sentry. A strange analogy for the Christmas season? Too long have we thought the quest of peace to be free from conflict. Strong walls and watchful sentries are needed in the cause of Peace to protect nations from the inroads of self-interest that has led to almost all the discord the world has ever known. As the millions—and they are not of the Christian Church alone—who would follow in the steps of the child, around whose cradle the Church worships to-day, remember that the life of the Prince of Peace was a life of conflict too, and in remembering dedicate themselves afresh, the day draws near when Peace and Goodwill on Earth cease to be but a happy dream.

E. P. T.

CHRISTMAS HOLIDAYS.

What different ideas the same words can evoke in different minds! Unlimited bliss and rapture, or agonizing anxiety and distress: it all depends upon the point of view.

The chances are that it is safe to write this article from the heart. Probably there are not many children who are regular readers of this paper. The Editors have resisted the temptation to insert Felix the Cat, or Pip and Squeak, and they do not even go in for Acrostics, so that if the real connotation of the Christmas Holidays is revealed in these columns no one whose feelings might be hurt is likely to see it. And surely the readers of this paper will agree that the real connotation of any words is the meaning put upon them by reasonable grown-up women.

Well, then, here it is. Four or five very anxious weeks, made up of very long agitated days, a few lurid nights, with a horrid gaping hole in the purse and pocket for a climax.

Too many Christmas presents to begin with, and each one too expensive and hard to select. Too many sweets, far, far too many, with puddings and pies, cakes and candied fruits in addition. Too many parties (each one with too many excitements), and many, too many, plays, circuses, and cinemas. Day by day, even moment by moment, the grown-up woman watches her charges deteriorate, complaining of indigestion, headache, and boredom, and growing more overexcited, quarrelsome, and pale all the time.

It is a disagreeable picture, all too familiar to the mothers of school-children of the moderately prosperous class, and it really seems as if something ought to be done about it. Now that women have the vote and all that, why do we put up with an arrangement which is at once bad for the children, agonizing for ourselves, and wastefully extravagant? But suppose we tried to put an end to it, what should we be able to do? Presumably, we all of us, readers of this paper, are serious-minded and enlightened people, and presumably we do try to preserve our children from the worst orgies of Christmas. But can we hope to succeed? Outside the rain and the fog closes in on us; inside the insidious hateful newspapers come with their seductive advertisements (and nowadays the young read newspapers).

And then the postman will keep knocking at the door. Our cooks WILL make plum-puddings, and it is useless, and even cruel, to try to stop them; our friends WILL give parties, and it isn't humanely possible to refuse them all; and worse still, our relations WILL give tips, and with money in their pockets the modern young are hard to stop. And so there they are, embarked on a course of dissipation. The days come and come, the children wake and cry o' nights, and still the holidays don't come to an end.

The reasonable thing, as every mother will admit, would be to shorten these holidays down to two weeks, and to put the other two at a better time of year. At Easter, for instance, an extra two weeks would make a trip abroad worth while, or in the summer with all the (comparatively) harmless resources of out of doors, the two weeks could be easily dealt with. But at this time of year they are a sad trial. So much for the mother's point of view.

But look at these same fearful holidays from the children's angle. How different they seem. Christmas trees sparkle, lights glitter, crackers pop, fairies come whirling across the stage, and clowns fall over and over their own toes. Nuts crack and chestnuts roast, and the fire glows red while someone tells stories which give a delicious creepy thrill. Parcels all tied up in brown paper keep coming by every post and new books in paper covers look endlessly attractive. Long afternoons pass in a flash over new toys, and reading aloud sounds nicer than at any other time of year. The holidays are far too short, that is the only trouble. The days fly by, and what is a stomach-ache or two? Nobody minds that; all it means is a hot water bottle, and perhaps a delightful leisurely day in bed. It is undoubtedly the nicest holiday in the year, if only it were longer.

Perhaps after all even the mothers' hearts soften at the thought of it all. One must expect to pay rather a high price for the very essence of romance. But at this time of year it seems hard to understand how anyone can fail to support the Endowment of Motherhood.

R. S.

TWO SPRING VISITS TO PALESTINE, 1921, 1922.¹

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

CHAPTER IX.—THE BALFOUR DECLARATION.

When I was in Palestine a large proportion of the Christian and Moslem population was in a ferment against the Balfour declaration, published on 2nd November, 1917, setting up in Palestine a National Home for the Jewish people. I came up against many representatives of this feeling, chiefly in Haifa, but also in Jerusalem; those I met were mostly Moslems or Christians belonging exclusively to the educated classes, viz., business men, editors, contractors, and so forth. I also met anti-Zionist Jews, devout and orthodox Israelites believing in the spiritual mission of their race but not in sympathy with the political aims of the Zionist Commission. After many conversations with representatives of these groups I felt that their opposition to the Balfour declaration was founded on a misconception of its real nature and in not a few cases on a misconception of the actual facts. For instance, the declaration itself consists of two clauses; the first expresses the desire of the British Government to establish in Palestine a national home for the Jewish people; the second qualifies the first by adding:

"it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

The malcontents emphasize and place their own very highly coloured interpretation on the first half of the declaration and pay no attention at all to the second half. They state in so many words: "We are enslaved in order that our enemies may have a National Home." When I pressed them to show me an actual instance where this had been done, I never once received an answer. Once I thought I was coming up against an instance which might give some colour to this charge; this was from the lips of a highly educated Moslem gentleman. His brother, he said, had not been allowed under the land regulations to buy land in Palestine; but on further investigation it turned out that this had nothing to do with his not belonging to the Jewish faith or race, but because he had become a Syrian subject in French Syria and was therefore under an entirely different government, not Palestinian at all. Again, the statement was repeatedly made that the country was being flooded by huge numbers of Jewish immigrants, who would in a few years outnumber and oust the native Palestinians whose families had dwelt in the land for at least a thousand years. The fact is that the Jewish inhabitants of Palestine are and remain an extremely small proportion of the whole. The estimated population of the whole country is under 750,000, of whom about 76,000 are Jews and 77,000 Christians; the rest, an immense majority, being Moslems. The Jewish immigration, about which so much has been heard, is therefore very moderate in its dimensions. During the period from December, 1919, to June, 1921, the total number of Jewish immigrants into Palestine was only 15,079. (See question and answer in H. of C., 8th August, 1921.) The rate of this immigration is being watched and will not be allowed to grow faster than the economic condition of the country justifies.

Another statement which was made to us was that the Jews, through their unfair influence with the Government, were claiming more than their due share of the public money set aside for education. This again I found on inquiry of the Minister of Education in Jerusalem, Mr. Bowman, to be not only untrue, but the exact reverse of the truth. Up to the date of my inquiry (March, 1921) the Jews had maintained their own schools entirely at their own expense, and had not taken a penny of Government money. Mr. Bowman added that he did not think they would be able to keep this up, because of differences which had arisen between the Zionist Commission in Jerusalem and the Zionist organization in America. I suppose no one, however vehemently anti-Jewish, would deny to the Jews of Palestine the right to benefit in proportion to their numbers by the funds set aside by the Government for education. But up to the date I am speaking of they had voluntarily refrained even from this. I told such representatives of *Judenhass* as I met, about our British experience of Jewish generosity, and how in Whitechapel there was a Jewish Board of Guardians who made it their duty to maintain out of their own funds destitute Jews in the district who would otherwise have become chargeable on the rates. But nothing that I said seemed to produce any effect. I looked,

¹ This is the twelfth of a series of weekly articles which will extend over a period of about six months.

but looked in vain, for evidence of Jewish meanness or exclusiveness in the matter of education. A young American Jewess had lately come over from the United States at Jewish expense, full of a new plan for teaching children the principles of design. Her main work was in the Jewish schools at Jaffa, but in the spring of 1921 she was coming over every Friday to Jerusalem to impart her system to the girls in the Government training school: these were, of course, of divers races and religions, Christian, Moslem, and Jewish, but to whatever religion they belonged, they were equally welcomed by their teacher, and they all seemed equally entranced by her and her method of instruction. It was pointed out to me that it was a particularly satisfactory symptom of good feeling that a considerable proportion of the girls present were Moslems, and the class being held on a Friday, the Moslem Sunday, attendance with these was purely voluntary. There seemed here at any rate no trace of the unreasoning hatred against the Jews, as such, of which I had witnessed signs elsewhere.

CATHERINE C. OSLER: IN MEMORIAM.

Again we have to mourn the loss of one of the staunchest and most beloved of the friends of our movement, Mrs. Osler, of Fallowfield, Birmingham. We never had a firmer or more consistent friend. Birmingham, towards the end of the last century and the beginning of this, became a sort of Mecca of the anti-suffragists. Her own family fully sympathized with her, but the principalities and powers and the rulers of darkness in Birmingham were entirely hostile; but this hostile atmosphere never caused the slightest diminution in Mrs. Osler's devotion to our cause. If leading Liberals in Parliament in this country had been even a little like her in this, I believe we should not have seen the present collapse of the Liberal Party.

She was for many years an active and hardworking member of the executive committee of the National Union of Women's Suffrage Societies. I have no reason to believe that she was born a Suffragist, but she became one when still quite young, largely through the influence of John Stuart Mill and of her relatives, Mr. and Mrs. Peter Taylor. It was Mrs. Taylor, Mrs. Osler's aunt, who founded the first Woman's Suffrage Society in London about the year 1865.

Mrs. Osler was always a delicate woman and, as years increased, her physical weakness grew upon her and her hearing was seriously affected. This was a great privation to her and it caused her withdrawal from many branches of active work in which she delighted. But no weakness or suffering ever diminished in the slightest degree her zeal for our cause. I, personally, shall never forget her loyal and invaluable support during the crisis in our Society in the spring of 1915. Two years ago she wrote to me that her work was done; but she continued to use her pen in support of the good causes she had at heart, and especially for the League of Nations and the Peace of the World.

MILICENT G. FAWCETT.

MR. ERNEST SCHUSTER.

By the death of Mr. Ernest Schuster women have lost a valuable friend. He was the champion of the right of married women to retain their own nationality after marriage, and as he was one of the recognized authorities on international law, and chairman of the Nationality Committee of the International Law Association, his views on that question carried the greatest weight. He was the author of a remarkable treatise, *The Effect of Marriage on Nationality*, which showed it was a largely modern innovation to compel a woman to follow the nationality of her husband. This formed the basis of the International Law Association's Conference in 1922.

OUR NEW YEAR'S ISSUE.

Our New Year's issue of 2nd January will this year take an unusual form. We propose to devote almost the entire paper to a record of women's progress during the year. Industry, the professions, politics, law, the drama, the Church, and the League of Nations will come under our review. We hope that this issue may be of permanent value to our readers, and shall be glad to receive orders for extra copies not later than by first post on 31st December.

THE CHURCH AND WOMAN.¹

Woman is born to be free, and has been everywhere, and always, in chains. With some such paraphrase of the words of an arch anti-feminist, we might summarize Miss Royden's historical account of the position of women in Christendom. She is not among those who encourage themselves in their efforts for freedom by looking back to a prehistoric golden age of matriarchy. Nor is she among those who seek to explain away St. Paul. Since the Reformation a good many religious-minded women have done this; or perhaps it would be fairer to say that they have sought to explain one part of St. Paul's teaching by another, and have felt that he who taught that in Christ "there is neither male nor female," could not have meant that wives were to be in subjection, and that women were to be restrained from speaking because they were women. Miss Royden seems rather to agree with a devout old Scottish lady I once knew, who, when conducting family worship, would stop abruptly in her reading of the Epistle to the Corinthians, saying firmly: "At this point, my dears, the Blessed Apostle was no longer inspired; we will leave out verses one to fifteen."

St. Paul was not consistent because in him, as in his brother Apostles, the new light brought into the world by Christ was struggling against the age-long prepossessions of men, and among these there was none so strong, none whose darkness was so difficult to penetrate, as the belief in the subordination of sex. Writing of this, Miss Royden says: "From the beginning, and in striking contrast to our Lord's very different example, the old Jewish feeling about women is found to inspire the founders of the Christian Church. They, like the pre-Christian Church, regard the female sex as normally and, by the divine constitution of things, subordinate to the male." That was the old darkness. But the Light had come into the world: "It seems nothing short of a miracle that even for a moment women should appear as taking an almost equal position with men in the early Church. They are members of the Church; they receive baptism and Holy Communion; they take part in its deliberations; they were present when the Holy Spirit fell upon the disciples, and were not excluded from its operations; they became prophets and teachers." But this state of things did not endure, and although Miss Royden holds that St. Paul sanctioned the prophesying and missionary work of women, she says of him: "I have no hesitation in stating that in spite of that, in spite of the magnificent claims made by him in a most inspired movement, St. Paul did not really accept the spiritual equality of the sexes."

If St. Paul could not fully receive the new light in this matter, still less could those that followed him. "The acceptance of the subordination of women to men, which was . . . characteristic of the early Church was not broken but accentuated as time went on. The Middle Ages are marked by two great tendencies; the increasing and even fanatical reverence for virginity, resulting in the rise of the great monastic orders both for men and for women, and the growing and not less fanatical contempt for women as a sex. Even the exaltation of the Blessed Virgin Mary to almost divine honours was powerless to arrest this disastrous tendency." In ages when physical force was such a mighty element in human life, it was not surprising that the inferiority of women should be taken for granted; and, by a queer perversion, the reverence for chastity of body and purity of spirit inculcated by Christianity, made men abhor women as a danger to themselves. But still the light struggled against the darkness. . . . The emergence of the great religious orders for women, with its recognition of their spiritual independence and spiritual note, showed that the teaching of Christ was beginning to bear fruit."

Miss Royden's brief survey of the centuries between St. Paul and Luther is so luminous that it makes one long for a book from her on the same subject, but on a much larger scale. In this one, proportion forces her to leave out many episodes of surpassing interest in the history of women and of the Church. It seems almost unfair that Tertullian should only be mentioned as for-bidding women to baptize and depreciating "women of the second degree of modesty who have fallen into wedlock": since Tertullian was the great teacher among the Montanists, and the Montanists, alone in their generation seem definitely to have held that direct illumination by the Holy Spirit was the only thing that mattered in religious life, and that this could come equally to persons of either sex. One would like to know

¹ *The Church and Woman*, by A. Maude Royden; with a chapter on the Evangelical and Free Churches, by Constance M. Coltman, M.A., B.D. ("The Living Church Series," published by James Clarke and Co. 6s. net.)

whether Miss Royden has any fresh lights on those two mysterious married virgins Prisca and Maximilla who, according to Professor Rufus Jones, gained an almost infallible authority in this strange sect. Turning to a later period one would like to have an account of the women preachers among the Waldenses and of the conference of Narbonne, in 1190, which actually laid down that women might give absolution. About forty years later, the Inquisitor Stephen of Barbone described a sect like the Waldenses, in which "all good persons, even women," might be priests. One would like to know whether that word "even" reflected the attitude of the Waldenses themselves, as well as that of the horrified observer, towards their women preachers. It certainly does that of many of the early Quakers towards the wonderful women, spoken of by the Rev. Constance Coltman in her chapter of this book. Here again one would like additional detail, though here it is more easily available in other books. The same may perhaps be said about the omission by Miss Royden of all reference to Susanna Wesley, whose extraordinary life work was mostly carried out when she was still the wife of an Anglican clergyman, and Mary Astell, that High-Church feminist, who must surely have had some kinship with Miss Royden herself. One can learn about them elsewhere (at least more easily than about Prisca and Maximilla) but one would like to have Miss Royden's views of them!

We look for it all in future books. In this one there clearly is not room for it. Its main purpose is not historical. The historical chapters only lead up to the main argument which has to do with the living Church of to-day. I shall not attempt to summarize it. I would rather that all those who care for the Christian religion, and for women, or perhaps, I might say for either, should turn straight to the book. I will only say that here, as always, Miss Royden bases her appeal both on the teaching of Our Lord on earth, and on the teaching of the Holy Spirit now, for to her as to all real religious teachers, God is not a god of the dead but of the living.

I. B. O'MALLEY.

"ORPHAN ISLAND."

In *Orphan Island*¹ Miss Rose Macaulay's lively and irresponsible imagination plays deftly, but perhaps a little inconsequently, with a charming situation of its own creating. The chief ingredients are these. A South Sea Island of exquisite climate and astounding luxuriance, richly provided with all necessary raw materials and free from savage inhabitants; a shipload of English orphans wrecked thereon, with a frivolous Irish doctor, a philanthropic English spinster, and a severe Scottish nurse; the discovery of the island community, after nearly seventy years of complete isolation, by Mr. Thinkwell, a Cambridge anthropologist, and his three grown-up children. The situation is developed in the form of an account of the experiences of the Thinkwells on the island; and the end of the book leaves them still there, with little prospect of return to Europe. It would be both improper and unprofitable to attempt to summarize the curious social phenomena which revealed themselves to Mr. Thinkwell's careful and thoughtful observation. We need only say that the Doctor, after doing his duty by marrying Miss Smith and assisting in the production of a large family, has been disposed of many years ago by a convenient shark; that Miss Smith, now very old, is the sole ruler of the island; that her family constitutes the aristocracy of the island and owns all the land, while the orphans and their descendants form the working classes. The rest should be discovered from the book itself.

It is no doubt a trivial tale. No important truth either of history or of political philosophy is even so much as glanced at. Like most trivial tales, it will please some and disappoint others. But those who like an untamed and unpretentious flight of fancy, and do not ask too many questions as to what it all means, will be well content with *Orphan Island*, and will find their appetite for Miss Macaulay's books encouraged by it. They will accept without examining too closely its alleged flora and fauna; and they will find its bright sun and blue sea an excellent antidote for our December fog. Miss Macaulay admits that her orphans want very much to "see the world, as they call Great Britain." But, as she says, it is by no means certain that if they saw it they would stay in it long. "Why should they? It is cold; it rains; it has large towns; its vegetation is poor; its sea poorer. It has, in short, few advantages over Orphan Island."

J. L. S.

¹ *Orphan Island*, by Rose Macaulay. (Collins, 7s. 6d. net.)

HALF A LIFE ONWARD.

Mr. Aylmer Maude has written a book which will, we venture to prophesy, sell in very great quantities (*The Authorized Life of Marie C. Stopes*, Williams and Norgate, Ltd., 5s.). It is not, judged from a literary point of view, a good biography. Indeed, how could it be? The fact that its subject is still a young woman, the protagonist in a furious controversy whose current development suggests that her biggest battles and sternest tests lie ahead of her, necessarily gives it a lack of balance. That balance is further destroyed by the fact that considerable sections are concerned with matters having comparatively little biographical significance, being clearly devoted to matters which Dr. Stopes wants to have discussed on account of their bearing on her present campaign. Nobody, subject to such limitations, could make an adequate contribution to the literature of biography. Nevertheless, Mr. Aylmer Maude has produced an extraordinarily interesting book, because he has told us, with the assistance of an intimately personal chapter written by Dr. Stopes herself, quite a lot of facts about a very remarkable woman in whose career and personality an immense number of people (we confess ourselves among the number) are interested. He tells us incidentally quite a lot about that aspect of her work, the purely scientific aspect, which the ordinary man and woman in the street knows nothing about. Browning has remarked:—

"I want to know a butcher paints,
A baker rhymes for his pursuit."

Well—we are glad to know that an expert propagandist on the technique of married love writes dissertations on the Xerophytic character of the Gymnosperms, or the Calcareous Concretions in Coal Seams, or the Tent-building habits of the Ant. We are not sure why we are glad, but glad we are—perhaps because it reminds us that Dr. Stopes carries beneath the fervour of her emotional appeal, a very keen intellect and a tradition of scientific method.

Nevertheless, for the bulk of this book's readers, its heroine will continue to stand out pre-eminently as a "hot gospeller" on the subject of sex relations, calling passionately for the more deliberate and informed exploitation of one aspect of human happiness. It is in such a capacity that she has made her most constructive and widely influential contribution to the problem of human conduct. Many people may, and do, regard it as a wholly deplorable contribution. We will not make this review an occasion for arguing the pros and cons of their belief. But we do insist, basing our insistence upon personal knowledge, that Dr. Stopes, by her appeal for the readjustment of sex-relations, has influenced and is influencing the practical conduct and happiness (for good or evil) of a very large number of married people.

But to return to the book itself. We could whet the appetites of our readers by many fascinating extracts. There is the account of how successive editions of *Married Love* were launched upon the receptive world. There is the intriguing incident of *The Times* refusal to publish in its birth, death, and marriage column an unvarnished announcement of the birth of Dr. Stopes' son. There is the story of how Dr. Stopes herself first learned that we were at war in 1914. However, as the book is only 5s. . . .

M. D. S.

THE COTTAGE BY THE COMMON. By O. A. MERRITT HAWKES. Williams and Norgate, 7s. 6d.

Mrs. Merritt Hawkes has produced a light-hearted and altogether pleasing account of her Midland cottage, and the vegetable, animal, and human life which surrounds it. Very quickly does the slight flavour of Chelsea sophistication of Chapter I melt into the primitive humanity of Chapters II to XXIII, and the author's discriminating and restful pen moves affectionately among her disjointed themes—introducing us, as the spirit moves her, to pigs, snowdrops, horse-brasses, old women, home-baked bread, faked furniture, and scallywags of the open road. Very skilfully, too, does she indicate the ominous proximity of the Black Country with its distantly glowing furnaces and its faint reactions on the life of the cottage and the common. But she leaves her readers to speculate on the chances of those reactions, gathering new strength in the not very distant future, and on the civilization which her cottages stand to gain—or the quiet which they stand to lose by the inevitable extension of Industry's great Protectorate.

CATHERINE TISHEM.

"Je crains que ceux qui ont publié des catalogues des femmes savantes n'aient oublié celle-ci un peu trop souvent." This is part of a note to Bayle's *Historical Dictionary*, in the fourth (French) edition by M. des Mazeaux, published in 1730, and refers to Catherine Tishem, the English mother of the scholar Jan Gruter. What we know of her is to be found chiefly in this note, in Balthasar Venator's *Panegyricus Gruteri* (1707), and in the introduction to the *Vita Mors et Opera Jani Gruteri*, by Flayder.

We are told that Greek was so familiar to her that she could read Galen in the original; "which scarcely one in a thousand doctors of medicine is capable of"; that she had a knowledge also of French, Italian, and Latin; that she was the teacher of her little son in grammar, reading, writing, and memorizing, and instructed his stammering tongue in Latin and Greek. She spoke of learning as surpassingly beautiful, of knowledge as bringing great joy, and the more she recognized the good abilities of the child, the more persuasively did she instil and impress upon him that "through learning he should attain wisdom, through wisdom virtues, and through virtue a happy life, and a certain life beyond this life."

Venator says quaintly: "It was customary at that time for families of good birth to instruct in letters that sex also which, in the scheme of education of the most ancient peoples, seems indeed to have been especially dedicated thereto. For the divinity and majesty of erudition were ascribed to one only laurel-crowned youth—Apollo to wit—but to as many as nine maidens. Nor do I think that antiquity would have bestowed the characteristic of wisdom on so many female divinities if the approach to the sacred things of the mind by women had then been held a crime in the way that formerly it was a crime in males to approach the Bonæ Deæ mysteries"—the sacred rites of the Great Goddess.

Catherine and her husband, Walter Gruter, were proscribed during the persecutions in Flanders under Margaret of Parma. It is stated to have been rarely that women were included in the proscriptions, but Catherine had, during her husband's absence, and for that reason unwillingly, given hospitality to a suspect who claimed it of her, and thus laid herself open to calumny. Her loftiness of spirit (*mentis altitudo*) and her indifference to her own fate under such trials is praised. When flight became necessary and all their future was obscure, she could speak of the ship by which they and their child should escape as "home." "Evening has now withdrawn the light of day," she said, "let us go home," using that "word of happiness," whereas most people use language magnifying their misfortunes, lest it should be thought that, after all, they have not suffered greatly.

This particular praise, however, may be misapplied, for the ship was bound from Antwerp to England, and as (according to Flayder) Catherine was English, it appears more likely that it was of England that she thought and spoke as home, and that the hope of a more peaceful existence there and a more favourable atmosphere for her child to grow up in was strong within her strong heart—the heart which the chronicler calls "in nowise womanish!" Elizabeth was reigning, and therefore persecution was the lot rather of those of the old faith, not of the Protestant community, to which she and her husband belonged. But Jan Gruter could claim that in the country of his birth both parents had taught him constancy under trial, while his mother had been mistress of his studies.

F. de G. M.

UNEMPLOYED COTTON OPERATIVES.

According to press reports the number of unemployed women cotton operatives in Rochdale decreased from 1,239 to 40 within ten days as a result of the appointment of a special Investigating Committee, several hundreds of the women signing off the unemployment register the morning after the appointment of the Committee was announced. If this is really an exact statement of the facts one is left wondering how typical it is. It certainly does not tally with the accounts of most of those who have first-hand knowledge of working-class conditions, though individual cases of slacking are certain to exist and might, we suppose, cause an epidemic in a particular locality. But the whole conditions of industry and commerce make it clear that it can only be a very small proportion of the unemployed who have, like the gentlemen in *Punch*, gone on the dole because it is so certain.

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ANNUAL COUNCIL MEETING, MARCH, 1925.

We particularly hope that Societies which have affiliated to the N.U.S.E.C. since the last Council meeting will make a special effort to send their full quota of representatives, and also that Honorary Secretaries and other office-bearers who have taken up their work during the year will be present.

Railway Facilities.—Secretaries of Societies are reminded that it is necessary for Headquarters to know beforehand the number travelling to London for the Council if reduced fares are to be obtained, and for this purpose we should be very glad to receive as soon as possible information as to (1) the number that will come from each Society if fares are reduced, (2) the number if fares are not reduced.

Public Luncheon.—The Annual Public Luncheon will be held at the Holborn Restaurant on Friday, 13th March. The following have already accepted invitations to be present as guests of honour: Lady Astor, Miss Ellen Wilkinson, M.P., Mr. Pethick Lawrence, M.P., and Mr. Isaac Foot (provisionally).

BARNESLEY S.E.C.

A well-attended and representative meeting took place in St. Mary's Parish Room, Barnsley, on 26th November, at 5.30 p.m., when Mr. John Humphreys gave an address on "Proportional Representation." A model election was held, and great interest shown in the subject. The Mayor kindly presided, and was supported by the Mayoress.

CROYDON W.C.A.

Equal Franchise for men and women was the subject of an informative address given by Mrs. Wrightson, M.A., at a well-attended meeting of the Croydon W.C.A. (North Croydon branch) held in the Church Room, on 28th November. Mrs. Wellman presided.

Mrs. Wrightson dealt with two of the chief arguments advanced against the extension of the franchise: (1) That the vote would be disproportionate on account of the majority of women electors; (2) That the present franchise of women was merely experimental. Regarding the first objection, she emphasized the fact that it did not affect the question, for it was obvious that women would not vote as a whole: the divergence of their opinion was as great as that of the men. Dealing with the second argument, she pointed out that Australia had adopted the equal franchise system, and no cataclysm had followed.

The meeting unanimously passed the following resolution, which is to be sent to Colonel G. K. M. Mason, D.S.O., M.P., for North Croydon: "This meeting of women citizens approves the fact of Mr. Baldwin's statement that the Unionist Party stands for equal political rights for men and women, and urges that a Bill for equal franchise fully embodying this principle be promoted immediately by the Government."

CONSULTATIVE COMMITTEE OF WOMEN'S ORGANISATIONS.

Mr. Sims' picture of the introduction of the first woman Member of the House of Commons formed the subject of a protest registered by eleven Societies at the December meeting of the Consultative Committee held yesterday under the chairmanship of Mrs. Corbett Ashby. The resolution deprecated the action of the Government on the ground that the subject was of outstanding importance, and that, if they deemed necessary to remove the picture from its present position, it should be retained in the possession of the Government.

Another interesting reflection of women's opinion was shown in a resolution asking for the immediate appointment of a conference of all parties to consider the question of Equal Franchise, and deploring the fact that Widows' Pensions were mentioned only in connexion with a possible contributory scheme.

A discussion followed on the unsatisfactory regulations by which anyone could pay the fine of a woman detained in prison for non-payment without furnishing evidence of good faith, and thus secure her release for immoral purposes. It was urged that while difficulties should not be placed in the way of speedy release, no girl or woman should be permitted to leave prison unless the name and address, as well as proofs of identity, were supplied by the person paying the fine.

The Committee also considered the revision of the Marriage Service in a resolution asking that the remainder of the service should be brought into harmony with the amended portion, thus expressing in the whole service the highest ideals of the men and women of to-day on the sex relationship. The resolution called upon the Bishops of the Church of England to confirm the decision of the House of Clergy.

UNIONIST WOMEN AND THEIR LEADER.

It is announced that the Unionist Central Office that Dame Caroline Bridgeman is compelled by pressure of other duties to relinquish her position as chairman of the Women's Unionist Organization. Her successor will be Viscountess Elveden.

WOMEN'S INTERNATIONAL LEAGUE.

(British Section: 55 Gower Street, W.C.1.)

It may be that many people will think that the Egyptian question is settled because all the terms laid down in the British ultimatum have been accepted by the Egyptian Government. But we must remember the circumstances under which they have been accepted if we are to understand what may follow in the future. The Prime Minister in power at the time of the assassination of the Sirdar was Zaghul Pasha. He instantly disclaimed all responsibility for the crime and expressed the intention of his Government to search for the criminal and to make reparation. But the British terms went far beyond this, and Zaghul preferred to resign rather than accede to them. The new Government in Egypt which has been set up to carry out our demands does not represent the Egyptian people; Zaghul did this. It follows that, whatever the Egyptian Government may do, they cannot be satisfied that the people will bear them out. So clearly is this recognized, that the Parliament has now been dissolved. Egypt is therefore, in fact, being governed by the British, through a puppet Premier set up to represent them and not the Egyptian people.

It is a situation full of dangerous anomalies, and we hope it may be put an end to at the earliest possible moment. Mr. Chamberlain may be given credit for having acknowledged in the House that the claim to increase the area of irrigation in the Sudan "to an unlimited figure" was a hasty and ill-expressed claim, and for having declared his willingness to have the question referred to a Commission upon which Egypt and the Sudan shall be represented, with a neutral Chairman.

It must be remembered, however, that the Parliament before being dissolved, appealed to the Parliaments of the World and to the League of Nations. This procedure is, of course, without legal validity, but it would have been a fine and courageous act if so strong a Power as Great Britain had resolved that crime of this sort was eminently suitable for reference to the Permanent Court of International Justice and had blazed a trail for others to follow. By the line they have taken they have made more difficult the establishment of friendly relations with Egypt and have, one fears, not diminished the possibility of further anarchical acts of violence.

CROSBY HALL ENDOWMENT FUND.

We learn from the British Federation of University Women that a dinner in aid of the Crosby Hall Endowment Fund has been arranged for 19th February, 1925. His Royal Highness the Prince of Wales has graciously promised to attend. It is hoped that it may then be possible to announce the completion of the Fund; over £18,000 has already been raised towards the £50,000 required to buy Crosby Hall and enlarge it as an International Hall of Residence for Women Graduates.

SIX POINT GROUP LUNCHEON.

The Six Point Group held a very successful luncheon for the M.P.s on their White List at the Hyde Park Hotel last week. Lady Rhondda presided, and among the guests who were received by Lady Balfour of Burleigh and Miss Ada Moore were Lady Astor, M.P., the Rt. Hon. W. Adamson, M.P., Lady Barrett, C.B.E., M.D., Mrs. Brantwaite, and Mrs. Swinford Edwards.

In replying to the Chairman's toast, Lady Astor said she felt it was a good sign that so many M.P.s were qualifying by their interest in women's questions to be put on the White List. For her part she was going to turn over a new leaf, and, using tact and flattery as weapons, would no longer be Lady Astor "The Militant," but Lady Astor "The Sucking Dove of the House." Speeches were also made by Mr. Adamson, M.P., who spoke on Equal Franchise, Capt. Wedgwood Benn, who denounced the rejection of Lady Astor's portrait by the House of Commons, and Miss Ellen Wilkinson, M.P., who stressed the importance of women receiving equal pay for equal work.

DINNER TO MRS. ALLAN.

A dinner to Mrs. Allan, substitute delegate for Australia at this year's Assembly of the League of Nations, was given by the British Overseas Committee of the International Woman Suffrage Alliance at the Forum Club, by kind invitation of the League of Nations section of the club, on Friday, 19th December. Lady Isabel Margesson made a charming speech of welcome; Mrs. Corbett Ashby spoke on behalf of the I.W.S.A.; Miss Collisson for the British Overseas Committee. Mrs. Allan, in a long and interesting speech, gave an account of the work at Geneva, with special reference to the question of the League and International Work for Child Welfare. Among those present were Lady Cook, Mrs. Rischbieth, Lady Emmott, Miss Rathbone, Madame Ada Crossley, Miss Ada Moore, etc.

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FOR SALE, a Carters Royal Convertible Baby Carriage, for baby and child of 4 years. The Carriage is mounted on 3 in. white tyred B.B. wheels. Price when new in August, 1922, £28 10s. No reasonable offer refused. Is in excellent condition.—Apply, Mrs. Young, Boldrewood, Claygate.

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FELLOWSHIP SERVICES, Guildhouse, Eccleston Square, S.W. 1. Sunday, 28th December. 3.30, Music; Lecture: Professor Smithells. 6.30, Maude Royden.

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