

The Common Cause

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

Vol. XI., No. 558.]

FRIDAY, DECEMBER 19, 1919.

[PRICE 2D.
Registered as a Newspaper.

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Notes and News.

International Woman Suffrage Alliance.

The news that a full Convention of the International Woman Suffrage Alliance is to be held in Madrid in April or May, will be received with the deepest interest by all Suffragists. It is nearly seven years since the Convention at Buda Pesth, and so many things have happened since to the Suffrage Movement in particular, and to the women of the world in general, that the whole future of the International Alliance needs to be discussed. Writing in the current number of the *International Woman Suffrage News*, Mrs. Fawcett points out that in the last few years, "a sort of tidal wave has carried the enfranchisement of women to a higher level than it has ever reached before, beyond the highest high-water mark of our dreams." Since 1913 the countries have adopted as a principle on which every Government will, in future, be founded, the political emancipation of women. "In some, the enfranchisement is partial; in others, and among these several whom we formerly considered the most backward, it is absolute and complete. They are, Great Britain and Ireland, Canada, the United States (in process of completion), Germany, Austria, Hungary, Bohemia (Czecho-Slovakia), Belgium (very partial), Italy (promised), Holland and Sweden. Some will think this wonderful list of the triumphs of our cause provides a reason for dissolving our Alliance. I read its lessons quite in another way. It was because the seed was sown, in part at least, by the missionary efforts of the I.W.S.A., that men and women in many of these countries were ready to seize the favourable moment when it arrived for extending the bounds of freedom, so as to take in the female half of the human race. In countries where little or nothing had been done in the way of education, preparation, and organisation, women still remain shut out from all share of political freedom."

The Future of the Alliance.

Speaking of the task of the Alliance in the future, Mrs. Fawcett says: "It is to help on the awakening of women to their national duties and responsibilities in those countries which have not yet entrusted their women with political freedom. Besides Spain, we have also other European countries which we may call 'irredenta,' so far as the political freedom of women is concerned. They are France, Portugal, Greece, and Switzerland. Let us work to get the women of these countries enfranchised before we even think of dissolving."

Women's Suffrage Proposals in Spain.

It is interesting that the invitation to the Convention should have come from Spain. THE COMMON CAUSE has several times referred to the growing Suffrage Movement in that country. The Madrid Society, under the Presidency of the Marquesa del Ter, is increasingly active, and we are not surprised to hear that a Woman Suffrage Bill is likely to be introduced into the Spanish Chamber during the next Parliamentary Session. We understand that this Bill will be presented by the Conservative Party. It will be interesting if, when the Convention meets at Madrid, it finds that Spanish women are already enfranchised.

Sir John Simon's Campaign.

Suffragists are watching with interest for the result of the election in the Spen Valley Division of the West Riding of Yorkshire. As we have already pointed out, the return of Sir John Simon to the House of Commons would be an inestimable advantage to the cause of equal opportunities for women, and from this point of view, many women who do not belong to the same party as Sir John, will yet hope to see him elected. We, who are now enjoying the privileges of citizenship, cannot forget how much we owe to the man whose great abilities did so much to pilot Women's Suffrage through the difficulties of the Speaker's Conference, and all the Parliamentary stages of the Representation of the People Bill. Sir John is one of those true friends of our movement who must receive the earnest support not only of those who agree with him about other questions, but of many whose opinions are in most respects far removed from his. We earnestly wish him success.

Secretary for Scotland on Equal Citizenship.

The Right Hon. Robert Munro, a life-long supporter of women's suffrage, speaking at Edinburgh, congratulated the Society for Equal Citizenship on its programme, remarking that the ink upon it was hardly dry before several of the reforms advocated had been carried out. To have a programme at once comprehensive and capable of being immediately translated into actuality is admittedly an indication of political ability. To demand the millennium is easy but unprofitable; to concentrate one's driving force on a single point is tempting, but develops adroitness rather than statesmanship in adherents and opponents. Suffragists, during their fifty years' campaign, have shown themselves able to take long views, but this power by no means implies that inability to observe the immediate foreground which is the mark of the *doctrinaire* in action.

The Women's Local Government Society.

The Women's Local Government Society has approved the technical changes in its articles of association which will enable it to continue work on its present basis as an Incorporated Society. No conflict of opinion was manifested, and speeches in support of the continuation of the Society as proposed were made by Mrs. Fawcett, Lady Nott-Bower, Mrs. Ogilvie Gordon, and Dr. Octavia Lewin. A discussion following the business meeting had the advantage of opinions from such experts on Housing as Miss Constance Cochrane, a pioneer since 1893 in rural housing, and a member since 1904 of the Advisory Committee on Housing. Mrs. Edward Pease, whose work on the National Land and Home League, and Mrs. Hamilton, Hon. Sec. of the Women's Village Councils, added valuable material to the debate. Lady Emmott presided over both meetings. We are glad to chronicle this landmark in the long and patient work of a valuable society, which has done much itself and furnished much aid to other workers.

Rapid Demobilisation of Women Clerks.

It is abundantly clear that the cry for the wholesale dismissal of women clerks from Government offices is not the voice of economy or regard for disabled or demobilised soldiers, for any reduction of female staff is hailed with joy, while little or no interest is taken in the status or qualifications of those who fill the vacancies, or in the saving effected by the change. Often there is no economy, even apparent, in the process, and the method of the Departments seems to be to sack the lot, whatever the cost to the country, and to replace women by men who have never seen service, who are inexperienced and unqualified, and who draw a higher rate of pay for less and poorer work. The latest figures make it apparent that three Departments are very slow in discharging their female staff, while the War Office and the Admiralty are proceeding rapidly, and the Army Pay Office has this week made up its total to 13,000 discharges. It is clear that Departments differ very much in their haste to dismiss their women. The 13,000 women of the Pay Office can go without hurting any but themselves—their work is done. The Pensions Office, the Labour Ministry, and the Inland Revenue clerks cannot be treated in the same manner unless all regard for the public interest is thrown to the winds. To substitute new staff at the Pensions Ministry, except in the most cautious manner would dislocate its constantly increasing work, and bring hardship into thousands of homes where the soldier's pension or his widow's allowance is the only means of livelihood. The employment of a comparatively small number of discharged men in not very well paid routine work would be poor compensation for hardship inflicted on the large body of pensioners. It would probably increase and certainly not lessen the cost of administration. The Labour Ministry, with work as heavy as ever it was, can ill afford drastic change. Moreover, its main work must be to place women in employment, for men find berths with little difficulty, owing to the large demand and small supply of male labour. In the Inland Revenue any large influx of inexperienced labour would be very costly. Let us recall what was said of the wastefulness of the untrained worker when it was women who had to admit their lack of experience. Women would like to see discharged men reinstated, but they recognise that to offer a returned soldier a job in a rapidly dying department is no kindness to him. Often enough he is wise enough to refuse a temporary job that leads nowhere and only lasts a few weeks. The two injustices, that to the women war-worker and that suffered by the returned soldier, do not cancel out; they multiply each other, and the expense of these unjust and uneconomical changes must be added to them.

Ten Thousand Pounds Spent on a Mistake.

Accustomed as we have become in recent years to the expenditure of large sums of public money for objects which in themselves appear to be undesirable, it will yet be a shock to many people to hear that the Douglas-Pennant Enquiry has cost the State over £10,000. Lord Curzon expressed himself with very great strength on this subject in the House of Lords on December 15th. The setting up of the Select Committee to enquire into the charges was, he said, a grave mistake. What made it worse in his eyes was that their Lordships had three times "rejected the advice offered them by responsible Ministers of the Crown. . . ." They acted, no doubt, in the interests of justice, but they undoubtedly gave the impression that they were doing for one connected with their order what they would have been less eager to do for one of humbler station." He did not say that this was a just impression—he had no doubt that it was utterly false—but it existed. The result was that a large sum of public money had been expended and an immense amount of personal suffering had been caused and most inadequately compensated for by the vindication that had been received, and a precedent had been set up which he, like the Select Committee, hoped would never be followed. The House showed some resentment at Lord Curzon's rebuke which indeed seems to have been delivered in somewhat didactic tones, but he was quite right about the impression which the case has made on the general public.

"Incorrect and therefore Misleading."

Lord Stanhope took the opportunity of the debate on the Report to make a very full and thorough apology for his part in bringing about the enquiry. His statements about grave irregularities were, he said, based on information which he had considered trustworthy, but no longer regarded as justified by fact. He reminded their Lordships that he had never at any time joined in making charges of immorality against the Women's

Royal Air Force. "There were many thousands of women in that force, and such a charge would be as absurd as it was grossly untrue." He apologised to the individuals who were implicated in specific charges, and expressed his regret that on the several occasions in which he had brought the matter before their Lordships, he had "made statements that were incorrect, and therefore misleading." No one could say more. Lord Stanhope was himself misled, and we can only regret that the majority of the House did not give more thought and more enquiry to the matter before they set up the Select Committee to consider the case.

Miss Royden's Lectures.

The Gilchrist Lectures, which were discontinued during the war, have been resumed, and the Trustees have done Miss Maude Royden the honour of choosing her as their first woman lecturer since the foundation of the Trust in 1866. The towns at which the lectures are given are chosen by the trustees from those without modern educational advantages, and it is hoped that the series of four popular lectures on some scientific subject, illustrated with lantern slides, will awaken interest in the fifth lecture of the course, which is always of a more serious character and without lantern. These pioneer courses, in their turn, should lead on to something requiring more serious study. The terms of the grant secure, as a rule, that eighty per cent. of the tickets shall be sold at the prices of sixpence the course, or twopence for a single lecture. Among Miss Royden's colleagues this session are Mr. C. J. Holmes, Director of the National Gallery, Professor John Cox, who lectures on Lightning, and the Colours of a Soap Bubble, and Mr. F. J. Adkins, whose subject is Housing. It is said that the Cinema is a formidable rival to lectures, but there is room for both, as was found by those who educated and amused our soldiers at the front. Popular favour has its ebb and flow, and we may expect lectures to have their turn in the near future.

The India Bill.

The Government of India Bill passed its second reading in the House of Lords last Friday. It is a measure which has gained support as it went through its various stages, and, though not beyond criticism, is a bold and well-considered attempt to confer self-government upon an assembly of peoples in various stages of fitness to manage their own affairs. Though the House was in profound agreement with Lord Carmichael when he said that "the greatest danger was to do nothing," it has not been carried away by its reforming zeal to the neglect of precautions which might safeguard "the greatest and boldest experiment in the history of the British Empire." It is vain to point out that any new form of Government is likely to be less efficient than the present. Eastern peoples do not greatly care for efficiency, and we have more sympathy with their standpoint after five years face to face with the most efficient system on record. The inauguration of a new era in India is in no sense a vote of censure on the old, for it was the faithful and devoted, and often unrecognised work of the Civil Servants which had paved the way for India's new liberties, and she will recognise what she owes to them more and more as, by successive stages, she gathers up into her own hands the reins of Government.

National Solvency.

As the year closes there is a wholesome tendency to review the financial position of the nation, and the ordinary citizen, unlearned in finance, wavers between despair and exhilaration as he reads in one journal that we are on the verge of national bankruptcy, and in another, that an era of astonishing trade prosperity is before us. The position, so far as it can be gathered from official figures seems to warrant us in wishing one another a happy new year, but not in supposing that 1920 will be prosperous unless we work hard to make it so. The National Debt now stands at about seven and a half millions, or something like £150 per head. What exactly does this mean? Not bankruptcy, for the nation's income during the current year is twelve thousand millions. No man in his full strength and able to earn £120 in a year when he was recovering from a terrible illness and reconstructing his whole business would despair of his future. He would, however, certainly try to cut down his expenses and to increase his earnings, and he would discourage any member of his household from spending money wastefully, or eating bread in idleness. The national income is not fixed, like the pre-war housekeeping allowance; it is the reward of mental and physical work. The debt, huge as it appears, is not crushing, but it should steady us to settle down to work.

P.R. and Cost of Elections in Ireland.

It is perfectly true that P.R., at the present moment, in Ireland presents, to quote a recent leader in the *Irish Times*, the one ray of hope in a distracted situation, but there are difficulties in the system. It only works well in large constituencies, therefore, the number of wards in each area has been lessened and the size increased. This fact increases the difficulties of organisation and of canvassing, and also, which is far more important, adds to the cost very materially. The expense of a municipal election is not prohibitive, if candidates will come in on a party ticket, but, as readers of THE COMMON CAUSE fully realise, women are not very willing to do this. The case is especially hard in Dublin city, where the residential suburbs are for the most part outside the city area, and women's organisations find it difficult to put forward many candidates.

Women and Municipal Reform.

Women are careful of money, which has not as a rule been too plentiful with them, and they look to get value for what they spend. It is therefore not surprising that women's organisations in Dublin asked for representation on the newly formed Municipal Reform Committee. The Irish Women Citizens and Local Government Association, at the instance of its veteran leader, was first in this request, and now women are taking an active part in the campaign for economy and efficiency. At first it seemed difficult to persuade the M.R.C. that economy does not consist in the mere refusal to spend money, but it is hoped now the committee will, under pressure from its women members, include such matters as Housing and Health in its efficiency programme. This is an instance of the wise judgment shown by Mrs. Haslam throughout all her work, in pressing women to avail themselves of every opportunity to join mixed committees. Our own special organisations never deserved our support more than they do at present; but there is an important work for women to do on the general committees formed for municipal or Parliamentary purposes, and no opportunity should be lost to gain admission to these.

"What have we Poor Ignorant Bodies to do with all that?"

This remark, often made by working women in Dublin, or elsewhere, during the many meetings organised by the Irish Women Citizens' Association, is a key to one of the greatest difficulties of the present time. These women feel hopeless, and it is hard to rouse them to a sense of the power that the municipal enfranchisement of married women has placed in their hands. The Association is urging formation of Ward Committees, who shall carry on work after the elections, by watching the conduct of the local Councillors, if necessary organising a deputation, or even securing a request for resignation, should the many promises being made at the present moment meet with their proverbial fate. Once these women could realise that, for instance, dental clinics are not impossibilities, but can be had, if the will were there, something might be done. But "sure, its always been so, since I was a slip of a girl," and the speakers spend themselves in the effort to rouse a spirit of divine discontent. In its educational work, the I.W.C.A. is co-operating with the P.R. Association, and model elections are held wherever possible.

The Staff of Life.

The figures of the world's wheat production, given in the Bulletin of the Imperial Institute, are encouraging as to the prospect of an adequate bread supply, even if Russia should not immediately regain her place as a wheat exporting country. Before the war the world's demand of a hundred and ten million tons of wheat a year was met as to a fifth by Russia's surplus. That surplus has for the present vanished, but outside Europe the area under wheat cultivation has been greatly extended, and now that labour is obtainable, much suitable land in Canada, Australia, and South America will be available. The present yield of wheat may also be greatly increased, even without extending the area, by cultivating varieties of grain which can withstand disease and dry seasons. All this is to the good; but while Russian wheat was available by rail, extra European wheat requires sea transport. England, an island, must starve without shipping, and until Russia recovers, the same is true of the Continent of Europe, which is as yet unaccustomed to reckon food in terms of shipping.

Policewomen in Edinburgh.

Edinburgh has now two policewomen. This is largely due to the National Vigilance Association, which paid for two trained and uniformed women, who have patrolled the streets and attended police courts for the past eleven months, and by this means have educated public opinion as to the necessity of this reform. One of these women is continuing in her work, and is to be one of the new municipal policewomen, the other is doing excellent service as propaganda officer on the staff of the Scottish Training School for Policewomen. The Sex Disqualification Bill having lessened the previous difficulties, Edinburgh policewomen intend to hold out for equal pay and status, including being sworn in. The policemen of this town have shown themselves in favour of the employment of women as police, provided that the women do not undercut them by working for less pay.

The War and Peace Library.

People who buy books and magazines are reminded that the War Library, which did so much to supply military hospitals with books and magazines, is not dead, but merely translated. From its headquarters, at Queen's Gardens, Lancaster Gate, it supplies civilian and pensions hospitals, as well as two military hospitals in Constantinople, and others in Mesopotamia and Malta. The Post Office no longer transmits books free to the Library Headquarters. War conditions began the work of breaking down that selfishness in respect to books which is the fault equally of those who love them and those who regard them as furniture; housing difficulties make storage of books increasingly difficult, and domestic servant troubles prompt us to keep our rooms as clear as possible from dust-collecting treasures. Everything points, in fact, to speedy passing on to others of what we can spare ourselves; and if the parting is not without a pang, the gift is by that much the more gracious.

"The Cotton Trade Times."

The *Cotton Trade Times* welcomes Lady Astor's offer of co-operation with the secretaries of some Lancashire cotton trade unions, remarking that the official who could withstand so frank an appeal must be of the hardest type. Lady Astor prefaces her offer of the help which must be needed by unions containing women and her request for information on questions touching women and children with a candid acknowledgement of her adhesion to another party and a recognition that the Secretaries must wish she had not got into Parliament. There is much practical good sense in what old-fashioned people called "agreeing to differ," and women whose tissues are not dyed through and through with party, may be expected to prefer it to either the old plan of insisting upon differences which do not exist, or the newer one of pretending to agree when discordant methods and opinions cry to heaven. The *Cotton Trade Times* suggests that if Lady Astor will watch the Labour Party and vote with them, she will not be far wrong; and no doubt she will support them—when she agrees with them. To say so much is to mark her out as extraordinarily free from party trammels.

New Zealand.

New Zealand is in some respects the most British of the Dominions; she has been the first to follow the English Parliament in making women eligible for the lower house of Parliament, and an Auckland lady, Mrs. Baume, well-known in public affairs, and especially interested in education, is now a candidate for Parliamentary honours. New Zealand will possibly lead the way in admitting women to the Upper House, a Bill for that purpose having been recently introduced. Fortunately, the Dominions do not trouble much about precedent, or they might wonder whether Lady Astor's presence in the House of Commons should be cited in support of the Act of October 17th or of the Bill now in question.

Lady Astor's Question.

Lady Astor has, we understand, put down the following Parliamentary question for Monday next. "To ask the Minister of Food whether the prices fixed by the Government have had the effect of restricting the consumption of milk, whether a substantial quantity of the milk produced fails for this reason to reach the small consumer; and whether, in view of the urgent need of having adequate supplies available for infants, he will state the number of Local Authorities who have availed themselves of the powers given under the Maternity and Child Welfare Act, to provide milk under cost price, and if he would make a full statement on the whole subject to the House before the House rises."

PEACE AND GOOD WILL IN POLITICS.

THE Christmas season naturally turns men's minds to the thought of peace. For four years this thought was rather in the nature of a golden dream, so remote from what was actually happening that we could believe in it only by the exercise of Faith. Then came a Christmas when the slaughter had ceased, but the world was still stunned and dazed. Now, at last, comes one when we can think of peace as the normal condition of mankind, and when we can look to our common future with active hope.

What we see round us is still, however, dreary enough to make courage and faith necessary in order to keep the hope alive. The war has left behind it two evil legacies, which may yet destroy us if we do not meet them with all the energy of real good will. One is the material exhaustion of the nations, resulting from four years in which their strength was turned to destruction instead of production. International bankruptcy is the spectre which some of the newspapers are holding up before us. To most of us it is only vaguely frightening, because we do not, in the least, know what it means. But we do know what famine means, and famine is an actual fact, or an immediate danger in great tracts of Asia Minor and of Eastern and Central Europe. In Armenia, the remnant of people left alive in the lands devastated by the Turks are described as "naked and mad with hunger"; many of them have existed for weeks on wild leaves and roots, or yet more terrible food. The dreadful conditions in Czecho-Slovakia were described in a recent article in THE COMMON CAUSE. The special correspondent of *The Manchester Guardian* in Vienna describes babies of a year old and upwards brought for food to the Friends' Mission Centre.

"Fifty babies are taken to the centre each morning and given a mug of cocoa, supplied by the mission, and very well made with condensed milk. For this their mothers pay a trifling small sum a week. The children are all between the ages of one, when their milk ration stops, and the school age of six, when they come under the American scheme of one meal a day. This warm drink is the only nourishing food which these babies get. Apart from it there is nothing for them but the insufficient and unnutritious rations which maintain a pittance of life in adults. A diet of dried vegetables and brown bread is a very poor thing for a child of twelve months of age, and results almost inevitably in the terrible disease of rickets, which plays so large and menacing a part in the tragedy of Viennese childhood. One baby I saw drinking its cocoa through a feeding bottle, and though cocoa seems a sophisticated beverage for so immature a medium, it is infinitely more suitable than the spinach soups or milkless tea which that bottle would contain in the baby's home. All the suffering and privation of those short lives could be seen in the eagerness with which the comforting drink was received and in the pleasure on the faces of the mothers."

Even in countries less hunger-stricken than Austria and Slovakia, poverty is intense, production is slow, necessaries are scarce; all over Europe the old, and the weak, and the very young are suffering, and often perishing, from the terrible after-effects of the war. Economic exhaustion translated into simple terms means hunger, and nakedness, and disease. Grown-up people sometimes pass through these horrors and recover; under-nourished children rarely recover. They either die or grow up weakened in body and mind. Even if food conditions throughout the world improve more rapidly than seems likely or even possible, the traces of the present suffering will be visible in the coming generation in many lands.

Even worse, however, than the economic exhaustion left behind by the war is the moral exhaustion. It threatens to sap the forces by which the material evils might be met and overcome. The physical conditions of the world would not, in themselves, be enough to cause despair, but when it seems possible that the great nations will refuse their tasks, and will spend their remaining strength in mutual antagonism and internecine strife, it is difficult to hold on to hope. If America really prefers selfish isolation to the glorious path that had been marked out for her, if Italy is led away by grasping ambition, if France lets all her suffering turn to hatred and revenge, then, indeed, a real peace

will be impossible. And we, ourselves, have little need to look abroad to find a reason for sad hearts. Our own country is full of abuses, and oppressions, and unnecessary suffering. The selfishness of the profiteer, and the slacker, the poison of party spirit, and of class hatred are all round us. They are enough to destroy us, if they are not overcome by the forces of good will.

Every citizen can do something to strengthen those forces. Women, who before the war were excluded from citizenship in all the most important nations of Europe, are now gaining their enfranchisement, and their coming into politics ought, we believe, to make a great difference to the amount of good will there is to work with in the reconstruction of the world. Women are not better than men, but the mere fact that they are fresh to politics gives them an advantage at the present time. They do not inherit so many hatreds. They are not tied up by so many evil traditions of class and party feeling. They are, or should be, freer than men. The women who have done political work up till now have almost all undertaken it for disinterested reasons. They have laboured for Causes; they have not been strivers, but helpers.

From this point of view it is interesting to observe how the task of the first woman to take her seat in the British Parliament is viewed, not only by herself, but by the rest of the political world. Lady Astor held a seat for the Coalition Government at a critical moment, and we have no reason to doubt her zeal for Coalition policy. But it is not as a champion of Coalition that she was welcomed into Parliament. No surprise or indignation was expressed by Coalition newspapers when she voted against the Government on a question of women's franchise. No one expects that she will take a leading roll in a party debate. What everyone does expect of her is that she should do a great deal of solid work, sit on a great many committees, and altogether use her position in the House for good construction on non-party lines. Her communications to the Press leave no doubt that this is what she expects of herself. But even had she not said so, her attitude would have been taken for granted. It seems perfectly natural to everyone that a woman Member of Parliament should be free enough from the hampering traditions of partisanship to be able to throw herself with a will into every form of good work.

This is, we think, typical of what women may do in politics. The effect may be greater than we are able to estimate. Two things are, however, necessary in order to bring it to pass. One is that women in politics should preserve a measure of independence, and that they should not allow themselves to be captured by groups representing ready-formed opinions, or corrupted by the bad traditions of political men. The other is that they should look beyond the parish pump and the domestic ash-bin. Women have so often been told that these were their special business, and now they have found so much to do about them, that many of them may be tempted to feel that their work stops there. It does not. It stretches over the hills and over the seas, to the far-off lands whence the war came to us, and to others whence death and destruction may come in the future, if we do not make efforts now. The most urgent problem of international politics at the moment is a problem of perishing babies, and no one will deny that babies come within the scope of women's work. The most efficient instrument for saving the children now, and for preventing war in the future, is the League of Nations. But the League of Nations can only become real if it is built up by the good will and the intelligent thought of the men and women in all the nations of Europe. Men politicians will hardly have enough good will, unless the women come to their assistance, and women will not do that effectively unless they train themselves to think wisely, not about local matters only, but about the distracted world. If they do that they will be a new constructive force in politics, and with their help the great Peace may be won.

Women and Economic Progress.

By B. L. HUTCHINS.

What is the relation of economic progress to the position of women; or, in other words, have women on the whole gained or lost by the vast increase of wealth in modern times? Such questions are too wide and general for any concise and summary answer; and the answer may vary greatly, according to the precise period selected for comparison. No one can doubt, *e.g.*, that the position of wage-earning women has improved since early in the nineteenth century; very few are likely to dispute the fact that women of the professional and middle classes generally have immensely improved in education, status, and opportunity of making a living since the middle of the nineteenth century. But if we take a longer view and go further back into the history the answer is less certain.

In a recent historical study* the author, profoundly impressed with the importance of the reactions of industrial organisation on the position of women and *vice-versa*, has to some extent broken new ground, in that she has not started, as so many do, with machine industry and the factory system, but has boldly grappled with her subject at an earlier stage—*i.e.*, with the rise of capitalism. Here it seems to us that Miss Clark is profoundly and philosophically right. The literature of seventeenth century industry, especially if one goes to sources and does not rest content with text-books, sets up in the mind of any candidly questing student a growing conviction that the industrial revolution, usually supposed to start about 1760 with the introduction of steam-engines and machinery, needs to be traced further back. The growth of capital and its tendency to concentrate in fewer hands had in fact exerted a considerable effect on the position of industrial workers, and especially of women, even before the introduction of those mechanical devices which were destined still further to transform industry later on.

The seventeenth century is thus of especial interest in economic history, because it embraced the transition from the old world to the new. The old world was still alive in the greater part of social and industrial activities. Production was still largely carried on in the family, by the family, for the family's own needs, for at least the earlier half of the century. Even in the case of working for an outside market the family was still to a great extent the unit of production, working either independently or with the aid of a few servants or helpers. Under such a method there is no hard and fast line between those who own capital and those who work with their hands; nor are brain work and hand work sharply distinguished. There were, of course, the aristocracy and a few other rich persons at one end of the scale, and there was a class of miserably poor wage-earners at the other; but the characteristic feature of the age was the persistence of a large class of independent or quasi-independent producers, husbandmen and craftsmen, who held small pieces of land, owned the simple forms of capital necessary for their work, and were thus in a position, within limits, to control their own production. Many of these also worked partly for wages—*e.g.*, at harvest time—but the existence of the family as an economic unit, able to satisfy many of its needs by its own efforts, gave a degree of stability to the position which appears unfortunately to have been lost in later years.

Women took a relatively important share in production under such conditions. The husbandman's wife helped in working on the land and in the care of pigs and cows. No doubt she worked very hard, but the produce of her work went solid into the upkeep of the family. Her life was much in the open air and food was plentiful, save at times of exceptional scarcity.

The spinning industry was entirely in the hands of women, who could, and often did (with the children's help), produce yarn for the whole clothing of the family, while some carried it on as a trade, selling their yarn to dealers or weavers.

Many women also gave important help in various crafts and occupations, as long as these were carried on at home, and

* "The Working Life of Women in the Seventeenth Century." By Alice Clark. (Routledge, 1919, 10s. 6d. net.)

widows often succeeded to their husbands' craft, employing a journeyman and apprentices. Thus the rise and progress of the capitalistic system, which tended to destroy the small independent producer and required wage-work on premises distinct from the homes, had on the whole an unfavourable effect on the position of women by lessening their economic significance in the family.

Even in the upper classes the change is noticeable. In the Middle and Elizabethan ages women of these classes had led active lives, producing and supervising the production of necessaries and comforts for a large household, and assisting in the management of estates. The habits and characters thus formed are seen in incidents of the Civil War, when many women successfully managed estates in their husband's absence, and showed great capacity for affairs in a time of stress and anxiety. Lady Harley during her husband's absence successfully defended Brampton Castle from an attack by the Royalist forces, which besieged her for six weeks. It was not regarded as strange or unusual for a woman to be busied in her husband's affairs, nor was marriage regarded as necessarily involving the assumption of a serious economic burden by men. After the Restoration a change is apparent. The increasing development of business on capitalistic lines took it out of the home. The intimate association of husband and wife in work was broken up, and increasing wealth favoured the growth of a class of women who were both more ignorant and more childish than their predecessors, knowing nothing of the production of wealth and more undisciplined in its consumption.

In the working classes the effect of capitalism has been to take work out of the home to the workshop or factory, thus rendering male workers independent of family assistance. In the skilled trades organisation gradually enabled men to secure wages based on the idea of a family income, but among the labouring classes the position of women was difficult in the extreme. The possibility of productive work on their own account became less and less, wage-work was exceedingly ill-paid. Poverty was further intensified by the custom of fixing maximum rates, and by the practice of giving textile work to paupers at very low rates as a form of relief.

Capitalism, however, is not the whole story of the deterioration in the position of women, though it has a good deal to answer for in the exploitation of poor women and the parasitic position of the rich. Phenomena of a not dissimilar character can be traced in the evolution of such characteristically feminine occupations as nursing, medicine, and midwifery. Miss Clark has done an excellent piece of work in her chapter on this subject, which (speaking under correction) we imagine to be the first original work on the subject from the women's point of view. In these arts women held sway in the Middle Ages, medicine being then to a great extent classed under that very elastic category "home duties." But as the medical profession became more and more specialised, more and more scientific, it passed into the hands of those who could obtain the necessary education, and this was impossible for women until more recent times. Midwifery to a certain extent has shared the fate of medicine, at a later date, and "from being reserved exclusively for women and practised by them on a professional basis from time immemorial, passed in its more lucrative branches into the hands of men, when sources of instruction were opened to them which were closed to women" (Clark, p. 288). Nursing has remained almost wholly a woman's occupation, but except in the private nursing of the rich and well-to-do remains a sadly underpaid one.

Undoubtedly a bird's-eye view of the position induces some degree of pessimism, and one is often inclined to think that on the balance women have lost through the industrial revolution much more than they have gained, especially through the progressive elimination of the small independent producer. As long as the family remains the industrial unit the control of industry, the control of productive power is widely dispersed, and women thus find full scope for their abilities and are important as workers, as well as in their family relations. But when industry becomes more specialised and more capitalistic

control becomes centred in fewer hands. Women suffer some handicap in so far as they are tied to their homes, and a more considerable handicap through the accumulated difficulties which have been placed in the way of training. On the other hand, there are compensations, and we think Miss Clark, in her interesting and important book, gives too little weight to the more cheerful aspects of change. The industrial revolution, whatever its crimes (and these are and have been many), has at least shown the way to economic self-reliance for the young unmarried woman, who is not obliged to remain dependent on her family nor forced into marriage against her will while she can earn wages for self-support. The case of the married woman is much harder; housekeeping is still the most undeveloped of our industries, but we must hope for her consolation that as domestic work becomes standardised the adoption of co-operative methods may bring her relief.

In conclusion, while admiring, as any student of the past must, the amazing energy and resourcefulness possessed by women in days when the manor, and even the cottage, included within their walls several workshops as well as a home, we need not blind ourselves to the fact that possibly the change has not been all bad. The whole subject of the exodus of work from the home to the workshop or office has received less attention from sociologists than it deserves, but we incline to think that moderns, with their highly-strung nerves, would not really enjoy having food and clothes perpetually manufactured by their own fireside; even the weaver's shuttle, with all its interest as the symbol of human culture, might be trying as a constant accompaniment to conversation! The worst feature of modern industry, the most poignant loss through the industrial revolution, is probably the concentration of control, the loss to the hand-workers of the power to plan, contrive, and create, which once belonged to so many, now is vested in so few. Here, however, there is good hope that workers may collectively attain what individually they have lost. It is perhaps the most interesting and important of recent industrial developments that workers are beginning here and there to take part in the internal management of factories, as described in the account of "safety committees" and "works committees," and of the work done by girls appointed to supervise cleanliness and order within the works, in the Factory Inspector's Report for 1918. After all, the essential feature of factory work is associated effort; it is only an historical accident that it has generally been carried on under autocratic control.

The Women's Institutes.

By C. E. FRIPP.

The country woman is sometimes looked at rather slightly by her sister in the town, who speaks of "lack of scope" and other drawbacks to a rural life. But she can point to the Women's Institutes as a purely rural movement, open to her, but not to her town-dwelling friends.

The proud motto of the Women's Institutes is "For Home and Country." During the war the idea was introduced from Canada by Mrs. Alfred Watt, B.A. They owe their existence to the first place to the work of the Agricultural Organisation Society; they passed during the later years of the war into the care of the Board of Agriculture (Women's Branch), but in November, 1919, they became self-governing, as the Board considered them sufficiently "grown up" to manage without its help.

By October, 1919, there were 1,240 Women's Institutes in England and Wales, as against 773 at the end of 1918. They are fully organised with a National Federation and County Federations. And while each Women's Institute is autonomous, the control of the whole is vested in a general meeting, to which each Institute sends a delegate, and which elects an Executive Council. Each Institute also elects a delegate to its County Federation, and these delegates elect the County Executives. This system ensures local freedom, without running the risk of lack of cohesion.

The outcome of such a carefully correlated and yet very flexible organisation is that each Women's Institute inevitably tends to develop along the lines best suited to its own needs. Localities vary so widely, geographically and physically, that without such an elastic system no one organisation could have met the needs of the widely differing conditions of, for example, a scattered mining hamlet in Durham and a thriving little market town in embryo in the South, or a straggling aggregation of cottages in the New Forest.

Many of the Women's Institutes are, now that the war is over, providing themselves with "homes of their own"—often in the shape of ex-Army or Y.M.C.A. huts. Those which have not yet attained to this hold their meetings in schools, village halls, private houses, and, in summer, most delightful of all, in the gardens of members. A regular monthly meeting is held, at which a very usual procedure is roll-call, minutes, business, competition, a lecture or demonstration, followed by a simple tea, and then games, or music by the members. But the many activities of a Women's Institute generally mean that in practice the members do meet one another more often than once a month, in one way or another.

These activities are so varied as to be almost unclassifiable. They are both moral and material, and they affect the members both as individuals and in their corporate capacity. Each individual member is affected in her industrial or domestic aspect, and often in both: and of at least equal importance is the educational and social side of the movement. Lectures, demonstrations, and classes in such subjects as dairying and cheesemaking, basket weaving, soft and hard toy-making (and designing also; several Women's Institutes have produced excellent designs), fur-craft, and glove-making, have given to many members an industrial efficiency which is a great help to them, in these days of high prices. From the domestic point of view members are delighted with the lectures and demonstrations on Labour Saving in the Home, Thrift Garments, Cookery, Dressmaking, Laundry Work, Fruit and Vegetable Bottling and Drying, Hair Cutting, Hay Box Cookery, Cobbling, Gardening, Home Carpentering, Rabbit, Poultry and Bee Keeping, First Aid and Home Nursing, and other useful subjects.

The fact that the Women's Institutes include all sections of the community means that in addition to unexpected stores of knowledge of many domestic and industrial subjects being discovered among members (so that outside teachers have comparatively rarely to be called in); members are often found who have special knowledge of such subjects as general and local history, music, geography, folk-lore, literature, economics, astronomy, botany, civics and child-study. Such special knowledge is invariably placed at the disposal of local Women's Institutes in the same way as is technical skill and craftsmanship. So that the Institute which can send a demonstrator or a lecturer to a neighbouring Institute (as so often happens) is of direct use to the community by bringing together teachers and would-be taught. Outside help is, of course, often asked and most generously given. And the existence of the Central and County headquarters enables local Women's Institutes to get into touch easily with other organisations, such as (to mention only a few at random), the Folk Dance Society, the Rural Housing and Sanitation Association, the Women's Local Government Society, and the Village Clubs' Association, who are glad to place their special knowledge and experience at the disposal of a recognised organisation like the Women's Institutes. But the fact remains that the Women's Institutes, once they have come into being in a village, always unearth a large amount of hitherto unrecognised capacity, whilst the owners of these talents are glad of an opportunity of placing them at the service of their own and neighbouring villages, feeling that, in thus devoting some of their leisure to the service of the community, they are justifying their own existence and also endeavouring to make some small return to the Women's Institutes for all that they have learned from them and all the joy of fellowship which they have gained.

The social side of the Women's Institutes is one of the most valuable. During the war the sense of comradeship and the

new interests brought to many a lonely woman were an untold boon. A most pathetic letter in the December number of the Women's Institute's Journal, *Home and Country*, voices this most strikingly. In too many villages hitherto has it been a mark of approbation to say of any woman "She keeps herself to herself"—regardless of the loss which such proud isolation has meant, both to the woman who held herself aloof, and to the every-day village life to which she failed to give her quota of thought and interest. The Women's Institutes are fast breaking down all this. They make no distinction whatsoever, whether of social, political, or sectarian character. Every woman who will join with others to work for *Home and Country* is welcome, and the one obligation on all members is "to do all the good you can in every way you can to every one you can." The monthly meetings began the thawing process, and their concomitants of whist drives, dances, concerts, garden fêtes, dramatic representations, folk-dancing, exhibitions of work and skill, as well as the common interests of the lectures and demonstrations and classes are completing the work of fusion and of mutual kindness.

Much has been said of the benefit to the individual from this movement. But the national side is never forgotten. Originally fostered in a time of national need and of food scarcity, to assist in vital food economy and production, the value of co-operation could never be unrecognised by the Women's Institutes. On the industrial side, Women's Institute co-operation has often taken the form of fruit canning and jam-making, of pig-keeping, marketing surplus fruit and vegetables, and of co-operative buying of many articles (ranging from fish and poultry food to Government linen, nursing outfits, and chimney sweeping apparatus). From a larger standpoint, many Women's Institutes have successfully "run" women candidates for Parish Council and other local elections, have approached the Ministry of Health and County Councils on such matters as the provision of a resident medical man, and of a parish nurse, have laid their Housing requirements before Rural District Councils, bearded the Board of Trade about their local gas-supplies, and the Fuel Overseers about poor quality coal, have obtained representation on a Village Social Council, on Peace Celebration and War Memorial Committees, entertained returned soldiers, bought recreation grounds, established Infant Welfare Centres, conducted Pure Milk Campaigns—in short, have generally made their influence felt and brought the pressure of their corporate opinion and wishes to bear upon urgent local questions and needs.

It may be thought that, with such many sided interests and activities the expenditure of the Women's Institutes must be enormous. This is not the case. It must be most emphatically stated that no one member contributes more than another, so that the democratic principle is most carefully observed. The subscription, payable annually by each member to her own Women's Institute, is 2s., and of this sum an affiliation fee of 6d. is paid, 3d. going to the County Federation and 3d. to the Central Federation. It is true that the Development Commissioners have recognised the value of the movement by recommending for headquarters a Treasury grant. This is for propaganda and organisation purposes, and it hoped that in the course of time it may be possible for the whole of the funds necessary for the movement (whether for Headquarters, County Federation, or local Women's Institutes) to be earned by the Women's institutes themselves in their corporate capacity. They will take no "charity." Different Women's Institutes tackle this money question in different ways; whist drives and dances, concerts, jumble sales, garden fêtes, sales of work, are some of the methods employed. The work or produce of members is sometimes sold at a fixed commission (generally 2d. in the shilling) which goes to the Women's Institutes. In rural localities there is often no fish shop, and fish and other commodities are often purchased co-operatively and sold to the members at cost price plus a small commission, which goes to the Women's Institute's funds. At local and county exhibitions a commission is sometimes charged on the sale of members' exhibits and "gate-money" goes to swell the total. By these and other means the Women's Institutes manage to make incomes sufficient to pay needful out-of-pocket expenses. It must, however, be remembered that practically the whole work in connection with them is voluntary; the members take pride and joy in their Women's Institutes and in the movement.

Thus, unhastily and quietly, with little fuss and no advertisement, during these years of war, there has grown up among us a great organisation whose fruits will be seen in years to come, in revived village life and a joyful service of the State "for Home and Country."

Perfect Invalid Literature.

By STELLA BENSON.

I thought I was riding a camel at the time, and felt rather adventurous, but now I know that I was only vicariously climbing on a chair, carried by two dejected men up to a high ward in a Californian hospital. Camel or no camel, I was conscious all the time of being five thousand dreadful miles from home. As, with a hot and irritable eye, I surveyed my ward and the somehow grisly expression of welcome on my nurse's face, comfort fell at my feet. The pocket of my coat, long unworn, shed upon the floor—a London 'Bus Ticket. A memory of a Last Ride Together, so to speak, with my dear London as my partner. . . .

Copies of the *Literary Digest*, daily renewed, were reverently laid at my head and my feet by my bereaved friends. I left them unopened, I used them feebly as fly-swatters. For in my 'bus ticket I had found the Perfect Invalid Literature.

It is entitled mysteriously R2043. I cannot pretend that this title conveys much to me, but, after all, the object of a title is to thrill, and at the same time to conceal what the body of the work is about. Down the ticket run two magic columns of print, and the first words are "Royal Oak, Westbne Grve." Royal Oak is the land of pawnshops, and "people of my set" know this neighbourhood very well. Often indeed we dream of it, and rise with set jaws early in the morning in order to get there with some reluctant treasure clutched tightly in the hand before resolution fails. My Perfect Romance, then, is one of buried treasure, stated uniquely with an almost sordid realism. But the mood changes quickly. The next words are a poem in themselves—"Pddngtn Stn. Here we have Springtime and Young Love dancing into the scheme. Paddington Station is to me the gateway of London, through which the Spring comes in. I can never look through that great squat archway without seeing bluebells and lambs framed in it. . . .

"Chapel St.," says my 'bus ticket, and then immediately afterwards adds suggestively "Marylebone." This is distinctly Mrs. Humphry Ward-ish. I skip it. I must say I am inclined to resent this rather Victorian tendency to pull to pieces a perfectly inoffensive and respectable theology. The next words are more promising; "Oxford St."—the first tentative steps towards frivolity—"Bond St."—ah! Bond Street. Every romance ought to mention Bond Street to give the necessary touch of *chic*. But only merely cosmopolitan romances should penetrate further. For Bond Street, of course, is not London, except in the eyes of people who are not Londoners. Stories which have buried their treasure under the Royal Oak do not usually dwell much upon Bond Street. "Oxford Circus"—"Piccadilly Circus."—There is an unexpected high-brow element here. For I remember as I go down Regent Street, the War Office, the Admiralty, and Westminster climb wrangling up my horizon. I remember them always at variance, preaching their opposing gospels at each other from the opposite ends of Whitehall. The Duke of Wellington and Admiral Nelson each perched on his stone stilt, applaud the military and naval aspects of the debate respectively. I am not in a position to say, however, whether Heaven takes the part of Westminster.

"Charing Cross" . . . the "Strand" . . . melodrama. The Strand is the street of melodramatic contrasts, it is the cynosure of all footprints from every land. Indeed there isn't room for all the feet that tread the Strand, everybody there trips over everybody's toes. I and my friends can dine there for fivepence and five guineas respectively, within speaking distance of each other. There stand the two churches, St. Clement's and St. Mary-le-Strand, monuments to two silly saints who apparently made a vow to block up the Strand. The Strand just smiles and goes on both sides of them, leaving them looking sillier and sillier on their twin islands. "Chancery Lne." . . . the Law. No London romance could reach its conclusion without running between the Scylla and Charybdis of the Law Courts and the Temple. My dream-bus, as it dives into Fleet Street, splashes a little flippant mud on the barristers, wigged and robed, lifting their silk skirts in a ladylike way, as they cross the street. . . .

What comes next—what should come, at the end of an orthodox romance? Quite simply—almost tersely—"St. Paul's (West Drs.)" and then "Mansion Hse." . . . They were married, and lived happily ever afterwards." Mansion House, what an optimistic opulent note! But the echo of that note dies, and leaves me, a lost uneasy ghost, in the fading light of an illusion. And I must fly with the return of memory, back to the hard hygienic sunlight of a terribly distant hospital ward, where no dreams ever come true. . . .

My 'Bus Ticket, my page of perfect literature, has fallen from my hand upon the counterpane. On its reverse side is written:—"Nobility visit the Express Rubber Co. Ltd., Oxford Street." Ah well, it seems the nobility have all the luck. . . .

The Passing of the Poor-Law Guardians.

By M. E. B.

On July 19th of this year the *Local Government Chronicle* published an interesting article entitled "The Passing of the Local Government Board."

The Local Government Board, said the writer, "came into existence in 1871, somewhat suddenly as the result of a compromise between the representatives of opposing ideas." It proved itself an effective and useful public department and earned high praise from the various presidents who had an opportunity of forming an opinion of its work, yet without any public enquiry being held, or any opportunity being given to its officers of defending their position its activities were transferred to the Ministry of Health and the Local Government Board as such ceased to exist.

The history of the Local Government Board is closely associated with the Poor Law, whose various activities in the interest of Public Health its first function was to co-ordinate.

The idea seems to be very generally accepted that Boards of Guardians, whose historical antecedents are of considerably older date than those of the Local Government Board will before long also pass out of existence. Public opinion is apathetic, the majority of the guardians are indignant at the summary manner in which they have been treated, while the Government, according to the pamphlet issued by the Ministry of Reconstruction under the title "Poor Law Reform" has "already adopted the Report of the Maclean Committee," which, it is stated, "represents the declared policy of the government upon the question of Poor Law Reform."

The Boards of Guardians as at present constituted "came into existence as the result of the Royal Commission held in 1834. The problem of the "Sturdy Beggar," "the out-of-work," and the "destitute" had been a thorn in the flesh of the governing classes from an early date in our history. Even before the Conquest it was recognised as a principle of common law that the "community cannot suffer its members to perish from want."

The visitation of the Black Death in 1348 rendered the whole question more acute, for the labourers then, for the first time in history, left their villages and roamed about the country in search of work. The dissolution of the monasteries by Henry VIII. aggravated the condition of hardship prevailing amongst the peasant population, and in Elizabeth's reign the unrest caused by poverty and distress became so acute that an act was passed in 1543 which became the foundation on which the English Poor Law system has been built up.

Under this statute it became obligatory on each parish to maintain its destitute inhabitants and overseers were appointed with power to collect monies for this purpose. The aim of the Elizabethan statute was to prevent able-bodied pauperism. This it failed to do, and in spite of various acts passed at intervals during the succeeding centuries, the poor-rate increased enormously, and in 1834 stood at 10s. per head of the population. In consequence of the Report of the Royal Commission of 1834 the Poor Law Amendment Act was passed which was the first step taken towards carrying out the suggested reforms. In due course the whole country was divided up into the present Union Areas, each parish nominating its representatives on the electoral basis, and the Boards of Guardians thus constituted were called upon to carry out as far as practicable the recommendations of the Commissioners.

In many respects the improvement in the general situation soon became apparent. The annual expenditure dropped to about £4,000,000, and a change for the better was noted in the industry and morale of the labouring classes in those districts where demoralisation had been most marked.

From the first the Guardians threw themselves wholeheartedly into the work, but in practice they found it impossible to follow the lines suggested by the Royal Commission in so far as providing separate institutions for the various classes for whom provision had to be made. Indoor relief generally became concentrated in the mixed workhouse, which as the result of inevitable compromise became too comfortable for the able-bodied, while it was too harsh for the sick and aged.

Outdoor relief being left largely to the discretion of individual boards, and in default of an effective system of enquiry was either inadequate or in excess of the needs of the recipient. The primary object of "deterrence" had not been achieved, for while the thrifty and respectable poor would bear anything rather than "go on the Parish," the lazy and vicious took every ad-

vantage of the opportunity afforded them of living from hand to mouth.

In 1905 a Commission was appointed to "enquire into the laws relating to relief . . . and to consider and report whether any, and if so what modification of the Poor Laws or changes in their administration or fresh legislation for dealing with distress are advisable." Four years later the Majority and Minority Reports were issued. They differed very substantially in their recommendations as to the reforms to be secured, though recognising the need of changes in view of the more modern social conditions then obtaining. On one point they were agreed—the Boards of Guardians must be abolished.

In reviewing the work of the Guardians during the interval between the Royal Commission of 1834 and that of 1909, when their voluntary labour, involving a vast amount of time, enthusiasm and unselfish interest, was weighed in the balance and found wanting, because they had failed to effect a satisfactory solution to the crucial problems connected with that section of the community technically described as "destitute," it is only fair to remember that the Guardians were called upon to deal with the situation as they found it, and that their primary duty was to relieve the "necessitous" as such, irrespective of the antecedent cause of poverty. The evils that still existed were inherent in the system of Poor Law administration, and were not in the main due to lack of care or devotion to duty on the part of members of Boards of Guardians, who, however, in the opinion of the members of the Royal Commission should not be allowed to undertake the new "preventive, curative and restorative" methods which were to be adopted in future, and the carrying out of which were to be entrusted to other committees, some already existing, some to be created for special functions. Ten years have passed, and these proposals have not yet been acted upon. The "break-up" of the Poor Law whose roots are embedded in the far distant past, and the side issues of which are far-reaching in their influence on society at large, was not to be lightly undertaken, but the improvements that have taken place within the purview of the Guardians' administration during the past decade are many and important.

Granted a new lease of life they set to work to put their house in order. The series of new Orders, some in accordance with the recommendation of the Royal Commission, others made at the instigation of Guardians themselves, which the Local Government Board issued periodically, have largely been carried into effect.

Though willing to "abdicate" when convinced that it is in the public interest that they should do so the Guardians of the Poor may conscientiously claim recognition of the work they have so far accomplished. The Poor Law Infirmaries have been raised to the level of the public hospital. The efficacy of the various methods of dealing with children is proved by the efficiency of the citizens turned out. Segregation is aimed at, and carried out so far as circumstances permit. The methods of dealing with outdoor relief are still variable and leave much to be desired, but parsimony is becoming less common, and a greater appreciation of the importance of insisting that the relief allowed shall be adequate, not merely on humane but on economic grounds, is becoming more general.

Much remains to be accomplished, and of this the Guardians themselves are fully aware, as anyone who has attended the Conferences of the Poor Law Unions Association in recent years can testify. At the annual meeting held in November, 1918, at which delegates from 584 subscribing Unions attended, the meeting dealt fully with the proposals with regard to Reconstruction as applied to the Poor Law, and an alternative scheme for the administration of "Public Assistance" to that contained in the Report presented by the Local Government Sub-Committee, of which Sir D. Maclean was Chairman, was submitted by the Council and exhaustively discussed by the delegates, who subsequently passed the following resolution:—

"That this Association strongly maintains and will contend for the continuation of Boards of Guardians as such, with the extended powers suggested from time to time by the Association."

On November 20th and 21st of this year the Association held its twenty-first annual conference. There was a large attendance of delegates, and the speakers gave ample evidence they were not lacking in a shrewd appreciation of the immense importance of the social topics under discussion. These included Reconstruction, Lump Sum Payments and Infant Protection, Care of the Blind, Mental Defectives and Old Age Pensions. On the last named question the conference expressed the opinion that the means of qualification should be removed, and the matter was referred back to the Council for further consideration.

A Fortnight in Morocco.

By ALYS RUSSELL.

GIBRALTAR TO FEZ.

Like all those who have read Pierre Loti's fascinating book "Au Maroc," I longed to visit Fez—Fez, the infinitely old and infinitely sacred capital of the Cheriffim Empire—but knew that it was practically impossible for Christians to enter the town, and that travelling in Morocco could only be managed by riding in a caravan protected by the French. Even when I heard that Mrs. Edith Wharton had gone there last year, I knew it had only been under the protection of the French Governor, General Lyautey, and with French hospitality. She reported, however, that the French have built excellent roads for motoring, with hotels of a sort, and that Fez, and even the still more sacred city of Moulay Idriss were now open to Europeans. When, therefore, I received a delightful invitation to travel with a friend in North Africa, we at once determined to get to Fez somehow. Our way to the Mediterranean lay through Spain, where we read very disquieting reports of risings of rebel-tribes in the Spanish zone, and of severe fighting with the Spanish troops sent to quell them. Even if we could find a car to traverse the bad road described by Mrs. Wharton in the Spanish zone, we felt we should not be allowed to travel where there was active fighting. With mixed fears and hopes, therefore, we took a boat from Algeciras to Tangiers early one morning, after the most beautiful sunrise over Gibraltar, and at Tangiers, we found that though the road to Fez was now considered safe, no reliable motor car was available to carry us south over the Spanish *pisti* of precipices and sand dunes. An eighteen hour French boat, however, took us round the coast to Casablanca, where we found, though with difficulty, a car to take us north to Fez. We were accompanied by an Arab guide from Tangiers, Absalom M'Barek, dressed in a beautiful embroidered robe of prickly-pear-blossom pink, under his white *burnous* with the red fez worn by bachelors. He was too gentle and timid to do much for us except act as an interpreter and look after our seven valises, our rugs, cushions, parasols, coffee machine, condensed milk, jam, bottled water, rubber tubs, etc., etc. His older brother, wearing the turban of a married man, had come to see us off at Tangiers, and after kissing Absalom fervently good-bye, said to me, "Take care of Absalom," and, indeed, I did my best to take care of him, but could not prevent the simple-minded creature from losing his tickets, nor from being cheated by his own countrymen.

Our first journey was northward to the port of Rabat-Salé, fifty miles along the arid Atlantic Coast, through occasional nomad villages of tents and hurdles. Rabat is one of the four *makhzenia* or government towns, where the present Sultan has his new palace, and General Lyautey his headquarters. But we were only interested in the old town with its walls, terraces and minarets, perched on a cliff hanging over the Atlantic, and sloping down to the Bou-Regreg river, and we visited first of all the Moorish *Medersa*, or college. It was just inside the gate of the immense old *Kasbah* (citadel) and though now a museum, was characteristic of Mohammedan colleges everywhere, as also of Moorish domestic architecture. It was an exquisitely beautiful building, with long narrow prayer and study rooms opening by carved cedar doors on to an arcaded and perfectly proportioned courtyard, with a delicious tiled fountain in the middle. Up the narrow stairs were long corridors, from which opened small bedrooms, with tiny latticed windows on the courtyard, each room furnished with two mattresses, and a shelf for cooking materials. Cooking, we were told, was done in the corridors, washing in the fountain. Each student receives free lodging and a loaf of bread a day from the Sultan, having to beg the rest of his food. In addition to free lodging and bread, free instruction is given at the Mosques, principally in the Koran and in grammar and rhetoric, while for mathematics and science, astrology, alchemy and divination are substituted, and history and geography are omitted altogether. We were not allowed to enter the mosques, but drove across the river to picturesque Salé, the little old pirate town where Robinson Crusoe was a prisoner, and we saw at sunset the famous town of Hassan, built in 1173, and one of the most beautiful Moorish towns still standing.

The next day we took the inland road to Meknez, with its famous ruined pleasure city of Moulay Ismail, the Sultan who was a contemporary of Louis XIV., and exchanged magnificent presents with him, while he employed an army of Christian captives on his great palaces, simply building into the walls any who

dropped at their work. In the original old town, we found another beautiful *Medersa*, but in the new French one, only a horrible little hôtel with hard beds and swarms of flies. We were thankful to leave early the next morning to cross the fierce, burning plateau, with its flights of white cranes, to the Zerhoun mountain, where, on an almost inaccessible peak, is hidden away the sacred town of Moulay Idriss. It contains the tomb of Mahomet's grandson, Moulay Idriss I., (d. 793), the founder of the Idrissides, and the most venerated saint of all Morocco, and no Christian had ever been allowed within its walls till a few years ago, and still none may sleep in the town. But we entered quite simply, and were warmly welcomed by a native in the blue *burnous* of the French police, who rushed up to shake our hands, and to offer his services as a guide. We were allowed to look at the entrance to the sacred tomb, and also to peep into the Mosque, where many pilgrims were saying their Friday prayers, and we even saw through a crack the women worshipping in the gallery, where they may come only on Fridays and heavily veiled. Our enthusiastic guide incited us to climb higher and higher in the town, to the Mosque of Moulay's Barber, and heeded not the mid-day sun, nor the uneven and unpaved paths, rather than streets, that threaded the town. We felt really indignant that after 1,100 years, the streets should still be so rough and impassable!

Our picnic lunch was eaten sitting under the columns of neighbouring Volubilis, by the ruins of the old capital of the Roman Mauritania Tingitana, but we could not linger long as we had to reach Fez before dark on account of bandits. So we raced back along our mountain road, into the main highway, and then hurried on by sunset and moonrise through the savagely beautiful country, which Loti calls "tortured," until we drove by moonlight under the vast and monumental walls of Fez.

FEZ AND THE WAY OUT.

For a thousand years Fez has lain, beautiful and remote, a town of pilgrimage for Mohammedans, but too sacred for the eyes of Christians, who were fanatically murdered when they attempted to enter its great gates. Only recently, and especially since the French Protectorate was established in 1912, are Christians admitted, and they still may not enter the mosques, and are abhorred and despised by the *Fasi* inhabitants. It lies in the valley of the river Fez, its houses and gardens creeping up the narrow gorge and along the plateau from which the river descends in a hundred cascades, and seen from the surrounding bare and savage hills, enclosed in high and heavy red-brown crenellated walls, it is a veritable paradise of green gardens and white houses and mosques. Slender and green-tiled minarets and the tiled dome of the sacred tomb of Moulay Idriss II. rise above the flat roofs of the houses, and reflect the brilliant African sun at noonday, and the lovely rose colour of evening when the sun sets behind the distant Atlas mountains.

Seen from outside the city looked to us very spacious, but inside we found it an almost inextricable network of narrow and tortuous streets, which we threaded on our mules between white walls or through the busy *souks* (bazaars). And up and down a crowd was always surging, handsomely dressed *Fasi* men, officials or merchants, negroes driving heavily-laden donkeys, who could more easily pass under the occasional overhanging eaves than we could on our mules, half-clothed Nubian water-sellers, veiled *Fasi* women, their white mantles hiding everything except one eye, and often their bare legs, and unveiled and tattooed country women. It was a miracle how the children in long and uncomfortable garments escaped between the crowds of people and animals by creeping into the low doorways or under the shop ledges. The shops are about four feet above the pavement, and the shopkeepers climb into them with the help of a hanging rope, when they have taken down the shutters, and ensconce themselves among their wares in their tiny rooms, low and about six feet square, awaiting purchasers with Oriental indifference. We found them almost annoyed at our desire to buy some of their stuffs of silk and cotton and gold thread, a speciality of Fez, but when we insisted they gradually unbent, and later even followed us to the hotel, where we found four waiting in my bedroom with new goods to show.

Our passage along the streets was often interrupted by processions of negresses, carrying on their heads great carved bowls of *kouskous* (the national dish of mutton, rice and spices) and other cooked food. These are the engagement presents from a bride-elect to her *fiancé*, after her finger-nails have been dyed with henna, and she has received a jewel from her mother-in-law elect. The fêtes of these marriages, which are arranged by the parents when the girl is fifteen or sixteen and the boy somewhat older, constitute, with certain other family fêtes, the principal social events in the monotonous and reclusive life of the

women, who rarely go out, even veiled, and can only have fresh air on their roofs at sundown. Never taking exercise, they develop the mountains of fat so much admired in the East. The marriage contracts contain many elaborate regulations, often stipulating the number of negresses the bride may employ, and even the number of visits she may receive from her own mother. Polygamy is not common except among the rich, but a husband may keep as many concubines as he likes, and he may divorce his wife at will, only providing her with sustenance for three months.

The Jewish women, whom we met in their own special quarter, the *Mellah*, go about quite freely with faces uncovered under a bright kerchief or handsome green velvet cap, and wearing gay clothes covered with jewellery. The little girls, too, are richly dressed, but generally, alas! their finger-nails, even at five or six, are stained with henna, which means marriage. The narrow streets of the *Mellah* were crowded, too, but largely with French or Spanish soldiers and working-men (there were no tourists of any nationality) searching for the drinks that cannot be found in Mohammedan "dry" Fez. If any Arabs were seated at the Jewish cafés they were only drinking their national drink of elaborately sweetened tea, and seldom smoking. The Jewish community gives a so-called education to its boys by teaching them the Talmud by heart, just as the Moors teach the Koran. When a boy can recite half the Koran, there is a great family fête, with presents and visits of congratulation, and again when he can recite the whole. Often in Fez we peeped into the tiny stuffy schoolrooms, where we could see the boys squatting on the crowded floor, rocking to and fro as they coned their lesson. The small boys of four or five years old were in front for cuffs from the venerable master, while the older boys at the back were within reach of his long rod. All along our walks the hum of their monotonous voices could be heard above the street cries and the noise of the many waters of Fez. At night the gurgling fountains in the streets and the rushing streams under the houses compete with the constant hoarse voices of the *muezzins* specially endowed (by a rich invalid *Fasi* merchant many years ago) to pray in constant succession from midnight till dawn. They are called "the

lonely invalids' companions," and cease when the daylight call to prayer sounds from every minaret.

As the Secretary of the St. Pancras School for Mothers, I noticed the babies and little children with special interest, and was distressed by their unhealthy appearance everywhere. Practically everyone of them seemed to have skin diseases and trouble with its eyes. The babies are generally carried on the mother's back, shut out from all air by her mantle, but are, I imagine, universally breast-fed. Absalom was enthusiastic about an English medical missionary, a Miss (or Dr.?) Mallett, who has a dispensary for women, and who is very popular among them, and one of our French guide books also spoke very warmly of her work, and said the French Government had given her a house in appreciation of her services to women and children. I longed to hear from her the infant mortality figures, &c., and went to call on her, with Absalom to introduce me. But unfortunately she was away at a native marriage in a neighbouring village, and was not returning until after our stay in Fez.

We had to get away to reach Algiers and Tunis before the winter rains, but if it had been difficult to get in from the southwest, it seemed almost impossible to get out through the east. The tribes were in rebellion, the motor road was bad to Taza, 100 miles, and impossible beyond Taza, and the light train from Taza to the frontier was pre-empted for military transport. We finally secured a car, however, to carry us along the Taza road, which was carefully guarded by gaily-dressed native cavalry on white Arabian horses, or by infantry ensconced on hillocks behind sandbags with rifles pointing. Absalom was dreadfully frightened of brigands, and the chauffeur would only stop for our picnic lunch by a soldiers' river encampment, and put on tremendous speed to hurry by some armed natives at a lonely spot of the road. Taza railway station was like a mediæval fortress, with its high-turreted wall and gates closed at sundown, but it provided a plain little hotel, and seats at sunrise in the military *mazère* (a sort of steam tram) running the 200 miles to Oudjda. After twelve hours of jolting and utter discomfort we reached Oudjda, near the Algerian frontier, and found a comfortable train to Algiers and civilisation. Once more in the land of tourists and of books I found Mrs. Edith Wharton's fascinating articles on Morocco in the July, August and September numbers of "Scribner's Magazine," and recommend them most warmly to all my readers.

The Effect of Factory Life on Character.

By PRISCILLA E. MOULDER.

My experience of the inside of factory life and work covered the long period of twenty years. During that time I grew from childhood to womanhood. There is no doubt that factory life fosters independence of character. Of course, it must be understood that my remarks apply solely to the big worsted factories of the West Riding of Yorkshire; I know nothing of Lancashire or the Midlands. The usual formula for securing work in a worsted factory is simply to go and interview the foreman. If he is in want of "hands," he sets you on at once; if he does not require "hands," you try your luck elsewhere. No questions are asked as to character or capabilities. You may never before have seen the inside of a factory, but something will be found for you to do. You may have made a hash of your life in various ways, but you will be given the chance to earn an honest living once again, and no inquiries will be made as to the past.

As a rule parents do not trouble themselves where their children spend their working hours. So long as they bring in a regular weekly wage, the matter usually ends as far as the parents are concerned. "Mother," a boy or girl of fourteen will say, "I'm not going back to work at Smith's to-morrow." "What for?" is the casual inquiry. "Oh, the overlooker grumbled at me, and I'm not going to stand it any longer." "All right. But what are you going to do?" "I shall go and get on at Jones's to-morrow," is the careless answer, and no further questions are asked. This is the usual order of things in factory life, plenty of self-reliance and independence of action. Very good qualities in themselves, no doubt, but the system does not tend to enforce parental discipline.

Then, factory life does not encourage a studious or literary bent of mind. Comparatively speaking, very few factory workers attend evening continuation schools or take to reading. Factory work is very monotonous, and has been described as "the perfection of mechanism, human and metallic." The hours of work, though very much shorter than they were when

Richard Oastler was called the "Factory King," are still quite long enough to exhaust the vitality of the ordinary boy and girl. The results are that an unhealthy craving for excitement is fostered, which shows itself in crowded "picture" houses every night, love of the music hall, a rage for dancing; in short, a general craze for amusement and pleasure in any form. Sometimes this craving for excitement leads to drink, drugs, or gambling.

Naturally, there are many exceptions, and some of them notable. Some boys and girls spend their spare time in serious study and self-improvement generally. They realise that if they are to get on in the world, it will depend entirely on themselves, and they act accordingly. Many, many factory girls lead an exemplary life. They stay at home with widowed mothers, they help to keep invalid brothers or sisters. Perhaps a girl has got into "trouble" as it is phrased in factory circles. Another sister will deny herself cheerfully to help feed and clothe the little—and often unwanted—stranger. As I said before, these are the exceptions. The great bulk of factory workers are neither black nor white, but just grey, and easily influenced for good or bad. In the big manufacturing towns of the West Riding, both the Girls' Friendly Society and the Young Women's Christian Association are doing a valuable work among the girl factory workers. They make allowances for the high spirits and general carelessness of youth. They do not expect girls to be always inclined to attend devotional meetings and Bible classes. Nowadays, these organisations encourage dancing, novel-reading, and theatre-going, in due proportion to more important things.

Someone asks: "Are not factory workers immoral?" Not necessarily so, by any means. The wonder is, not that so many of them are immoral, but that more are not so. Many girls go astray, often through sheer ignorance. Instead of retrieving the first false step, or allowing it to be done for them, they take up the position that everybody is against them. Gradually they go from bad to worse, and eventually disappear from factory circles. Others are made of stronger fibre. They make a mistake, and acknowledge it openly, but they do not let it spoil their lives. So they return to the factory after the birth of the baby, and take up the threads of life again. Such girls as these often make happy marriages. Another evil connected with factory life is that many factory workers get married only a few months before their babies are born. Mothers are largely to blame for this lamentable state of affairs. They very seldom take their daughters into their confidence, and explain things to them. The girls are plunged into factory work and life without any warning or instruction as to the functions of their own bodies. If they come through the ordeal unscathed, well and good. If they get into "trouble," parents do not trouble overmuch about the matter, it is such a common occurrence. The event is largely regarded as being all in the day's work.

Culture, as the word is commonly understood, is certainly not acquired in factory life. When boys and girls leave school at the age of fourteen, they invariably coarsen after a few weeks of factory routine. They are suddenly plunged into another world. There is no discipline, no refining influence of any kind. As long as they do their work quickly and expeditiously, nothing else matters. Young people hear language in factory life which they ought not to hear, and they see things which they ought not to see. It is a hard saying, but in every big factory there are women who are not fit to associate with young girls, just as there are men who never ought to have boys working with them. Such men and women have no respect for innocence or ignorance. In some types of character, factory life seems to bring out all the bad qualities, in others it develops all the good. In the former case there is nothing better at home to counteract the factory influence, and in the latter the parents take an intelligent interest in their children and carefully guide their development. Of course, it often happens that such work is done by some outside agency.

To sum up, when I am asked the question, "Do you think that factory life is good for boys and girls?" I never answer offhand. My reply invariably is: "It would be quite all right if certain things could be altered." I do not for one moment wish to convey the impression that factories are the infernos they were when Mrs. Browning wrote her best-known poem, "The Cry of the Children," and when Lord Shaftesbury and other reformers startled the country with their revelations of child slavery. Undoubtedly it is quite true that all factories have improved since those days. At the same time there is still plenty of room left for reforms in the factory life of to-day.

Christmas Roses.

A LEGEND OF BETHLEHEM.

By LADY LAUGHTON.

The silence of the night was full of mystery—the silent hush of expectation. The radiant starlight of the East flooded the hills of Bethlehem, and the crescent moon hung suspended like a silver lamp in the dark azure of the skies. Soft rustlings came from out the shadows and the wind from the hills seemed to bring on its chill, whispering breath, the sound of faint harmony. In the shelter of the mountain slope stood the hut of Joachim, the shepherd, and with him dwelt Miriam, his child. Long since she had heard her father go forth to keep vigil by his flock on the mountain-side, and the hour was growing late, but still she lay wakeful. At length she rose, and wrapping on her woollen robe, pushed aside the skin hangings of the sleeping alcove. The smouldering wood logs sent out a ruddy glow through the dwelling-room, but Miriam knew not darkness from light. Her large, wide-opened eyes were dark and beautiful, but it was the beauty of the forest pools, which had never reflected the light of day.

"How chill the night wind blows," she murmured, "too chill for thee, my most precious plant"; and, smiling, she moved swiftly towards a recess. There, in a rough-hewn earthenware pot, stood Miriam's only treasure. A rose-plant, dwarfed and meagre, which she had tended all the summer months. Her delicate fingers knew each leaf, and had felt, with wondering touch, the birth of each frail bud. Thrice only had it borne flower and now but one bloom remained—small and pale, but with a faint, sweet perfume. Nearer to the warmth she brought the plant and her lips touched the rosebud—a touch as soft as the dew had it fallen on the pale petals. "Would I could see thy loveliness," she whispered, "for sure I am of thy beauty."

She moved about the familiar room as if sight had not been denied her, but ever and again she would pause and listen—with the hyper-sensitiveness of the blind, she felt the strange influences of the night.

Once she moved to the outer entrance and raised her face to the night breeze and felt it lift her short, dark hair—and again, on the breath of the wind, music seemed to tremble. "Who sings on the mountain-side this night?" she whispered to herself, and then dropped the heavy hangings and came within again. Maybe the sigh which parted her lips was her unconscious tribute to the unseen beauty of the night, which had laid its spell upon her. As again she stood listening the silence was broken, and there came to her the sound of the irregular tap, tap, tap, of a cripple's stick.

"Luke!" she murmured, "abroad at this hour!" From without a voice called, "Miriam, Miriam!" and a boy rushed in, pale and eager-faced.

Playmates and companions, these two, drawn together by misfortune: Luke was ever Miriam's eyes—and, oftentimes, Miriam's arm would be Luke's support.

"Thou hast heard, then," he exclaimed, "thou watchest?" Then, hardly waiting for the girl to make a denial, he hurried on, almost incoherent with eagerness. "Awhile hence, thy father came to mine and their voices wakened me from sleep. They spoke of the marvel of the night, the wondrous radiance in the sky and on the hills, and, oh, Miriam," and his voice lowered in awe, "they spoke of strange signs, of voices, of music—they spoke as if this night might even be the night of long promise." He paused, but her quick touch urged him to continue. "They went forth together to fetch the two choicest lambs of their flocks, to carry as offerings should they find that this wonder had come to pass."

"Where went they?" asked the girl. "Scarce is it believable," Luke replied. "Thou knowest the hut on the mountain-side near by. Often hast thou sat there and sung to me, while I watched the flock by day—even there did they say was the spot."

While he spoke the girl had wrapped on a coat of fleecy lamb's wool; her pale face with its dark eyes and sensitive lips looked out from the close-drawn hood like some sweet, white flower. "We will go also, Luke," she cried, "nor need we go empty-handed: we, too, will take our offering." She turned to her cherished plant, and it was well that she could not see the pity in her comrade's eyes, as he looked on the poor, little plant with its pallid flower. Perhaps his silence spoke to her, for she went on, gently: "Maybe it is not worthy, but, if this great



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wonder has come to pass, what gift could be worthy? This is my all."

"That makes its worth," came the eager reply, "and, indeed, indeed, dear Miriam, it is a sweet bloom." For the moment the boy spoke truly, for he seemed to see the plant with the beauty lent it by the blind girl's ready sacrifice. So clasping her treasure, the two children went forth hand in hand into the night—a night of such marvellous loveliness, that the boy failed, as he strove to find words in which to picture it to his companion. Gently she urged him to silence. "Let us hasten," she said, "my soul can feel the beauty around us," and, once again, for a moment, he lifted her face to the skies. In silence they climbed the hillside, until the pressure of Miriam's hand brought them to a standstill. "Luke, whence comes the music of those voices," she whispered. She could feel him tremble, as he answered: "I scarce know—almost could I think near-by now, Miriam—and, oh, the star—the wordy star!"—his voice died away, as they went forward a little and then again he spoke, in trembling whisper: "We are on the threshold—I can see within."

The hut was such as could be found on many a mountain-side—a stable—a shelter for man or beast from the inclement weather. Within, an ass and an ox had sought cover, and there also, to find refuge, had come a man, of elder years, and with him a woman, of such tender age as to be scarce more than a maiden child. Travellers from Nazareth were they, and had sought room in Bethlehem, the City of David, and had found none. The woman's hour of trial had come upon her, and they had found shelter for her in this hut, with the beasts of the field. In the clean straw of the manger she had lain her new-born, tender Babe wrapped in swaddling clothes. A group of shepherds knelt near by, their lambs held close and in their eyes the light of the faith which moveth mountains.

Something of what he saw would Luke have whispered to his companion, but her gesture silenced him. She freed herself and stood alone. As the boy looked into her face, a low cry escaped his lips—for in Miriam's eyes there was light. And who shall say what they saw, those eyes new-born to light—eyes which had never looked on sin? Holding her plant in outstretched hands she ran forward, and, as she went all about her feet in the trampled straw of the hut—roses bloomed. Roses of heavenly perfume—a pathway of flowers to the manger of the Christ-Child. The poor, pale bloom she carried expanded and its petals grew of wondrous beauty pure and white. Miriam laid her offering down and knelt by the manger. But on the threshold of the hut, with tears on his pale cheeks, Luke stood alone. Then a voice spoke, and the words came to him as some soft, healing zephyr. "Come thou also to the cradle of my Son." With a joyful cry the boy flung his crutch away and bounded forward over the carpet of roses to the manger-throne of the Children's King.

Together, hand in hand, knelt Luke and Miriam amongst the roses—heaven in their hearts and heaven also in that lowly hut on the wind-swept hills of Bethlehem.

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The Woman Guide.

By MRS. STANLEY PRICE.

In travelling over the Continent of to-day where there is so much sight-seeing and pleasure-travelling done, I have been struck with the idea that a very pleasant and fairly lucrative profession is open to women in the position of Guides to tourists and others—work which is not yet undertaken by women in any of the countries I have travelled through—France, Spain, Portugal, Italy, Switzerland.

In the past, perhaps, the difficulties have been too great for such posts to be filled by women; but now that women are gradually coming into their own and their status is improved even in most foreign countries, women guides should be found in every town, and for this I would suggest a head organisation in London where a certain amount of training should be taken. This training would be of an inexpensive nature and of short duration, and would be such that a woman of average intelligence would readily absorb it in two to three months, to be succeeded by a few weeks' residence in the particular locality in which she proposed to act as guide to learn what a guide should know (and many do not!) of local knowledge regarding trains, trams, closing hours of various places of amusement, and, of course, most important of all, the most interesting features and whereabouts and legends of the places she proposes to show. This knowledge, of course, can only be learnt on the spot, and the rapidity with which it would be acquired would be a matter of individual intelligence and application, but with a total training of three months and average and willing intelligence a woman should be proficient to act as guide, and a pleasing guide of efficiency, in her own particular town or neighbourhood.

Take, for instance, a woman who decides that she would like to make an interesting life for herself in one of the Italian towns. The main facts of Roman History should be studied, the names of the Emperors be committed to memory, the battles and dates be clearly impressed on the mind, with as many of the manners and customs of the people as can be gathered through the reading of the many interesting books available on the subject. The training should consist in a thorough mastery of this, with lectures delivered by the student and essays written, and could be acquired in the general headquarters of an Institute of Guides, or if it were decided to start on one's own account independently, could be learnt by private lessons. But this course I do not advise as tending to lower the status of women guides as compared with the position they would have as members of a recognised Union or Institute of Guides.

The local knowledge should be picked up in the third month, and on the spot. For a very large city like Rome another month locally should be added to the training. All museums, places of historical interest, and churches must be visited and studied, much of the information from guide books and local guides being committed carefully and accurately to memory. These guides will be found useful in learning what to avoid as well as in other ways, and it must be remembered that a pleasant manner and an inexhaustible supply of patience will go a long way towards making the life of the woman guide a smooth one and ensures the pleasure of those tourists who are paying to be pleased. In most cases it is only a surface knowledge that is required of the guide, coupled with interest and pleasantness, for she will meet with all sorts and conditions of sightseers; generally a particularly interested and well-behaved class, and a class which probably knows very little or nothing of the subject in hand, because those who know their subject, and, in consequence, are perhaps able to "catch out" a not-very-well-informed guide, have no need of one at all, and do not burden themselves with one.

Of course, all the various local excursions will have to be taken during the local training-time, and specimen days of sight-seeing mapped out to the best advantage as the tourist often puts himself into the hands of a guide to show him the best he can in a given number of days.

As regards remuneration, this should be fixed in the case of a Union of Women Guides for each locality, but in most places it runs from ten shillings to fifteen shillings a day, without

food, but there are so many advantages and perquisites that the guides say nothing about that. A very good living must be made by one who is constantly employed. For instance, the hotel to which the guide takes his clients for lunch on day-excursion days provides him with lunch free or practically free. The shops into which he ushers buyers allow him a percentage on all money spent; the carriage proprietors and cabmen hand something back to him, and the patron in most cases pays more than the stipulated charge. I do not propose that the women guides should follow in these footsteps, for I should like to see their status on a higher level altogether, but I merely point out that life is made easy for the guides in every way.

All good hotels have their own guide attached. Cook has many in each town, and outside every show place there are others waiting to be engaged, these generally of a lower-class than those who are definitely attached.

I do not know whether the hotels would be willing to attach a woman guide, one sees that the situation would have its difficulties, but a Union or Society would have its regulations for the protection of its members, who could at first be solely in attendance on ladies until they were an established and a recognised institution. The position of women on the Continent is, of course, not so good as in England, but in Italy particularly, which is almost the land of tourists, the visitors have spread emancipation, and now that the vote is coming there things are very much changed. Women guides in Italy would not be a nine-days' wonder, and there is no reason why they could not work with equal ease in the towns of Spain, and in France, Switzerland, and Portugal now, with gradually extending area into other countries later.

There are very many tourists who would gladly take a woman guide known to be honest, pleasant, and companionable, where they hesitate to take a man probably speaking broken English, and who becomes master of the situation and generally runs them into unconsidered expense. Travelling with their husbands on business, women left alone for the day would welcome a woman as a guide to take them out. Then there are women travelling together, perhaps snatching a hard-earned holiday from their work and not seeing half the beauties and interests of their visit for lack of an economical and sympathetic guide. Many a mother would be delighted to have a safe and interesting chaperon and guide for her daughter whose legs are younger than her own and whose enthusiasm threatens to wear her out, all these, with numerous others, are the would-be employers—and grateful employers—of the well-trained, well-educated woman guide.

A Heroine for the Holidays.

By E. C. RALEIGH.

Some folks we like for a week-end, some for "a few days," some for the whole of our holidays.

It has been pointed out that after Mr. Thrane's death, his widow and Dr. Johnson did not find the same delight in each other's society, and Mrs. Thrane finally marrying Piozzi, detached herself entirely from the doctor. I think the reason was that these two were more fitted for limited and, as it were, supervised intercourse than for companionship wholesale, and that, like the parents in Rostand's "Romanesques," they were happier when the fence was up between the two gardens.

On turning over in my mind the women out of books one would care for as a companion for the 1919 holidays, I think, for an interesting and comfortable time, one could not do much better than take Jane Eyre.

It does not matter that Jane was plain. Sarah Bernhardt was never beautiful. Jane herself, says she was plain, but Mr. Rochester calls her "this little sunny-faced girl, with the dimpled cheek and rosy lips; the satin-smooth hazel hair, and the radiant, hazel eyes." The really plain women are generally ailing, or indolent. Jane was neither.

She was neat, and although not apparently affluent, like the expensive Miss du Cane, her poverty did not suggest messiness.

She would wear dark frocks suitable for the darker, damper days of our holiday—perhaps, upon occasion, the Sunday best black silk, worn with Miss Temple's pearl brooch, which she put on for tea at Thornfield. She had a pearl-grey silk and also a pale-blue dress, with a gold watch-chain, after she was married. So much for appearances.

Jane would be an agreeable house-mate. Free, straight, and original in her own thoughts, but quite willing to listen patiently to your tale, and not too great a talker. The great talker grows wearisome in a long campaign. And certainly self-control is the most magnificent of the virtues, for it prevents one's boring others. Self-control was Jane's biggest asset.

And she would be comfortable to have at hand in an emergency. She would not have palpitations at the sound of a burglar, swoon at blood, or mind a disturbed night. Not prudish (a prude is the person who gets troubled a quarter of an hour too soon), but with the gift of keeping people in their proper places. In case of domestic difficulties, one has only to remember Moor House, cleaned down, rubbed up, and warmed throughout, with the tea-cakes baking in the kitchen all ready to receive the cousins, and you can understand how welcome she was at desolate Ferndean, and how nice and "womanly" (as the sentimental call it) she would be, were one smitten as regards creature comforts.

Beside, she was good company. A pioneer has generally with her the charm of the unexpected, the lure of mystery; and courage and self-realisation still count.

Read over Jane's declaration to Mr. Rochester, that wonderful night in the orchard, and imagine a nineteenth century governess handing in her notice to a wealthy employer whom she loves, in these terms:

"I tell you I must go!" I retorted, roused to something like passion. "Do you think I can stay to become nothing to you? Do you think I am an automaton?—a machine without feelings? And can bear to have my morsel of bread snatched from my lips, and my drop of living water dashed from my cup? Do you think, because I am poor, obscure, plain and little, I am soulless and heartless? You think wrong—I have as much soul as you—and full as much heart! And if God had gifted me with some beauty and much wealth, I should have made it as hard for you to leave me as it is now for me to leave you. I am not talking to you now through the medium of custom, conventionalities, nor even of mortal flesh;—it is my spirit that addresses your spirit; just as if both had passed through the grave, and we stood at God's feet, equal,—as we are!"

"As we are!" repeated Mr. Rochester. Could he say other? Jane Eyre is the woman that I invite to spend a holiday with me. And if Jane happened to be engaged—which is not unlikely—I would try for Iris, out of Wendell Holmes' "Professor," or possibly, and perhaps, sad little Denise, "la mal peignée," in "Au Bonheur des Dames"—partly out of charity.

Review.

A Childhood in Brittany Eighty Years Ago. By Anne Douglas Sedgwick. (Edward Arnold. 10s. 6d. net.)

Even now the less frequented parts of Brittany will give the traveller glimpses of a mediæval way of life that looks backward to the time when the great gaunt churches were built in its villages and the country houses had warrant for their defensive walls and watch-towers. Eighty years ago when Miss Sedgwick's old friend was a child, the landowners in the Landernean district kept a really feudal state in their various parsonies. Little Sophie saw peasants address her parents kneeling; she heard her mother's friend pity the lunatics who were thrust into a tower by the river and left till death untended except for the food cast among them to be scrambled for; she dined at the long tables where the noble host sat above the salt, served on linen and silver, and the servants below, with rush mats under their platters. She travelled to Paris by road, stopping at inns where salmon too large for a dish were served on planks; her humble friends still wore the scarlet national dress which preceded the now almost universal black, and adorned their *coiffes* with jewels. The old men servants and peasants had their hair in ringlets, as do some old fishermen still in remote hamlets. Seen through the eyes of a child and recollected in old age, Brittany of 1840 seems astonishingly gay and picturesque. At that time England was dull and decorous in the extreme; Sophie, if she had been living in London would have remembered a very different world. But there was, one must suppose, a gloomy and cruel side to the fairy-tale existence as the adored liege lady of kneeling villagers, and sometimes the child was for a moment aware of it, as when her father succoured a dying convict, or a tenant farmer shot himself because his rent was in arrear. *Bon Maman*, Sophie's indulgent grandmother, her proud, beautiful, witty, tempestuous young mother, Tante Rose, and her adoring but tedious husband, the ancient demoiselles who still believed that their Christmas gifts came down straight from heaven, are exquisitely sketched in by the authors, Sophie, grown old, and Miss Sedgwick, who translates her reminiscences for the benefit of another country and another time. The many illustrations are superficially attractive, but do scant justice to what is a true artists' country. Just so would the judicious illustrator skim over the raw newness of a mushroom American village, or underline the pert charms of crude New York girlhood. Brittany and Sophie deserve something better.

Correspondence.

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

THE PLACE AND PROSPECTS OF WOMEN IN HORTICULTURE.

MADAM,—I shall be glad if you will give me space to answer Miss Helen Colt's points *seriatim* :—

(1) "Women gardeners as good as men."
I said and say that, given similar training they may be equal. But at present there are very few women indeed that have had this training. Also, there is a great deal of prejudice against the woman gardener, and very few employers of garden labour would take a woman if they could get a man. Miss Colt should know this well enough. She does know it, for, later on, she laments the fact that there are so many "fully trained men" (the italics are not mine) who are "seeking jobs," and (by inference) is afraid that this does not promise well for the employment of women. It is interesting to note that the issue of "The Gardener's Chronicle" for the week in which she writes contained many advertisements for men and only one for a woman—as an assistant in a florist's shop. The law of supply and demand is soulless and inexorable, and if it were generally believed that women gardeners were as good as men the advertisements would tell a different story.

(2) "Three years' training."
Professional gardeners of both sexes know, of course, that this is not enough, but many of the trainees themselves think it is, as I have learned by sad experience.

(3) "Judicious guidance at school."
Obviously! Does not modern education make a feature of judicious guidance? But perhaps I ought to add that whilst at school the scholar should carefully be taught her alphabet and the multiplication table up to twelve times twelve.

(4) "The delicate, deficient, half-baked type of girl."
I have said nothing about her; Miss Colt drags her in. But I do know delicate girls whose health has been immeasurably improved by an outdoor life. Why should Miss Colt shut the door on her poorer sisters? If women have to work, surely it is better that they should work at a healthy job, instead of an unhealthy one.

(5) "Snug, adequately-paid appointments."
If woman claims equal rights and opportunities with the man, she must accept equal responsibilities. If she cannot get the snug, "adequately paid appointment," she must do as the man does and take a lowlier position, even that of a single-handed gardener. Miss Colt seems to want her horticultural army to be all officers, or perhaps an army in which the men are the rank and file and the women are the officers. Is that fair or reasonable?

(6) "We must be a nation of workers."
That is true, but it is not a truism, as a very little experience of the hard facts of life will prove, and I make no apology for preaching the gospel of the necessity for work. The average citizen may know that he (or she) is poorer now than in 1914, but he (or she) does not believe it, to quote the words of the old cynic.

(7) "Posts in an overcrowded market."
Law of supply and demand again! If woman wants to compete in the market with man she must train as the man has trained. The prospects for women will then be the same as those for men.

(8) "British Gardeners' Association."
This association has done excellent work in bettering the condition of male gardeners. Unfortunately, it represents only a part of the gardeners of the British Isles, and not, I think, even the major part.

(9) "How is woman to get the necessary capital?"
Do as the man has done—work and save. There is no royal road. Cut down luxuries and reduce extravagances, of which I might say a good deal if I cared.

(10) "Gardening in schools."
"Not a new thing," says Miss Colt. Who said it was? We have tinkered for, say, thirty years with school gardening, but only during the last few years has the work been systematically pursued. Now, with the coming of the Fisher Bill, and the lengthening of school life there are going to be developments. But we have to train our teachers first, and we are busy doing it now. What about the developments of the teaching of gardening in day training colleges? What about county classes for certificated teachers? All new, all of them only the beginning of a big development. Miss Colt should be sure of her facts before she makes such sweeping assertions.

Finally, my critic "brings me to book" because I have not solved the problem of a dislocated labour market following a world war. I notice that I am not asked to rectify and rearrange the rates of international exchange, or to plot out the gyrations of Jupiter's moons, and for that I am profoundly grateful. All I set out to do was to state the case for the employment of women in the garden, as I understand it. I have made no mistake as to my facts. My deductions may be wrong, although Miss Colt does not prove them to be so. I expressly stated that the problem bristled with difficulties and it can only be solved by comradeship between the sexes, mutual help, and a real give-and-take policy.

A. S. GALT.
[This correspondence must now cease.—Ed. C.C.]

LABOUR CAMPAIGN FOR THE PUBLIC OWNERSHIP AND CONTROL OF THE LIQUOR TRADE.

MADAM,—The Labour Campaign for the Public Ownership and Control of the Liquor Trade, which is being conducted by a Committee of prominent trade unionists and Labour people, is now well started. Literature has been published and further pamphlets and leaflets are in preparation.

Labour Conferences are being arranged in various parts of the country, and active steps are being taken to oppose the proposed Government Bill unless it conforms to the principles of public ownership and control.

In order that the campaign may not fail through lack of financial support, we are appealing to all sections of the labour movement for assistance. Donations, large and small, will be gratefully received by the Hon. Secretaries of the Campaign, 45, Mecklenburgh Square, London, W.C. 1.

ARTHUR GREENWOOD,
J. J. MALLON.

NATIONALISM AND INDIAN WOMEN.

MADAM,—Your correspondent, "An Indian Woman Enfranchised in England," in her letter of December 5th, which I have just seen, states that the well-known Indian ruler and leader of Indian women, H.H. the Begam of Bhopal, is "entirely against the enfranchisement of women."

As your correspondent makes a powerful plea for accuracy, I think she, and your readers generally, will be interested to know that the Begam of Bhopal is *for*, and not against, the inclusion of women in the franchise of British India. So much is this the case that I received a special letter of thanks from her for promoting the London Memorial to Lord Southborough, which was published in your issue of January 24th.

In this letter, Her Highness went very fully into the reasons why she, "as a Moslem and an Asiatic," and upholding some Purdah customs, yet urged that women should not be excluded from the franchise.

It is in no mere imitation of their Western sisters but, as the Begam points out, to develop their own civilisations in harmony with their age-old, long ideals, that Indian women claim to use the new method of the vote.
C. M. VILLIERS-STUART.

WOMEN AND THE INTERNATIONAL LABOUR CONFERENCE.

MADAM,—The Standing Joint Committee of Industrial Women's Organisations has instructed me to write to you in reference to a report of a meeting of the Women's Industrial League, appearing in your issue of December 5th.

In this account it is reported that Miss Key-Jones, in reviewing the work done by the League since its formation a year ago, made the following statement :—

"Later, Lady Rhondda headed another deputation, representing three hundred thousand women, to Mr. Barnes, asking that a woman delegate might be appointed to the International Labour Conference. As a result it had been agreed that there should be women at the Conference to advise on matters especially concerning them, and that when these subjects came up they should automatically take the place of their delegate and speak and vote."

The statement is inaccurate in more ways than one. In the first place, the International Labour Conference was called in accordance with the proposals included in the Covenant of the Treaty of Peace, which established the League of Nations. These proposals were decided upon, since the Labour Commission had already reported and the Peace Treaty had been settled at Versailles some months before Lady Rhondda's deputation took place in England.

The provisions with regard to the Labour Conference included in the Covenant are that amongst the advisers to the delegates women should be included for those subjects on the agenda which specially deal with their interests, and powers are given by which the delegate may, with the consent of the Conference, ask an adviser to act as his substitute. It is not compulsory for him to do this, and no automatic substitution takes place.

At the time when the Labour Commission was sitting in Paris dealing with these subjects the Chairman of the Standing Joint Committee, Miss Mary MacArthur, and the Vice-Chairman, Miss Llewelyn Davies, seeing that women were not being consulted in the matter both approached the Prime Minister and Mr. George Barnes, and as a result of this intervention Miss Margaret Bondfield was called into consultation later on with other Labour representatives, and the proposals to which we have already referred were inserted in the Covenant.

The appointment of delegates is governed by that clause in the League of Nations Covenant which opens all positions equally to men or women, and it would have been within the power of our Government to appoint women delegates had they desired to do so. What did happen was that the Government appointed two men delegates representing the Government, and on the advice of the employers, one man, on the advice of the workers, one man, thus making up the four to whom they were entitled. One woman (and it is interesting to note that she was the wife of the employers' delegate) was appointed amongst the advisers on the employers' side, but on the advice of the workers two women, Miss Margaret Bondfield and Miss Mary MacArthur, were appointed amongst their representatives. Both of these were nominated to the Parliamentary Committee of the Trades Union Congress by the Standing Joint Committee of Industrial Women's Organisations, and the Parliamentary Committee sent forward their names to the Government.

These appointments affect only the British portion of the delegation, but your readers may be interested to learn that amongst the workers' representatives from other countries there were also women advisers.

MARION PHILLIPS,
Secretary, Standing Joint Committee of Industrial Women's Organisations.

THE SAVE THE CHILDREN FUND.

MADAM,—"Rescue famishing Europe; above all, rescue the children." Such, in effect, is the message which has been addressed to Christendom by its most prominent leaders.

But it is not only to Christendom that this appeal must be made, but to humanity. For the appeal itself is not only Christian but humanitarian. Mankind is suffering; to man as man must go the message that it is for man to fulfil the duties of brotherhood.

December 28th (known as Innocents' Day) has been set apart as the day upon which we are all asked to subscribe generously to funds to succour the innocent little sufferers throughout the famine areas. We feel assured that all will co-operate in the service of a cause that must be sacred alike to all.

- *FREDERICK HANKINSON, Unitarian.
- *PAUL BULL, Anglican.
- H. SNELL, L.L.C., Ethicist.
- *CHARLOTTE DESPARD.
- *THOMAS PHILIPS, Free Church.
- *MICHAEL ADLER, Jewish.
- WALTER WALSH, Free Religious Movement.

*Members of the Church Sub-Committee of the Save the Children Fund.

Reports, Notices, etc.

National Union of Societies for Equal Citizenship

The National Union of Societies for Equal Citizenship.
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Telegraphic Address—Voiceless, Ox, London. Telephone—Museum 2668.

Headquarters Notes.

Council Meeting.

The dates fixed for the Annual Council Meeting of the N.U.S.E.C. are March 10th, 11th, and 12th.

Particulars as to agendas and delegates' tickets will be circulated to societies of the Union as early as possible in the New Year. It is hoped to make the Annual Council particularly interesting this year by means of public discussions, &c.; and societies are strongly urged to arrange to send their full delegation to Council.

Literature Department.

The Literature department greatly regrets that it has been unable to publish the Women Citizens' Diary this year owing to the heavy increase in printers' charges. It recommends as a substitute Christmas present to feminists a leather bound edition of John Stuart Mill, "On Liberty," price 1s. 6d. Now on sale in the department.

Christmas and the £10,000 Appeal.

Supporters of the Union who are intending to subscribe to the £10,000 Appeal before Christmas are urged to forward their cheques as early as possible to avoid the Christmas postal rush.

CARDIFF AND DISTRICT S.E.C.

The Cardiff and District Women's Society for Equal Citizenship held its Annual Sale and Variety Tea on Saturday, December 6th. The proceedings were to have been presided over by the President, Mrs. Henry Lewis, Greenmeadow. Unfortunately, she was away from Cardiff on this date. Her absence was very much deplored as she has always occupied the Chair on these occasions. Miss Colin presided instead, and proposed that a message of congratulation be sent to Lady Astor on her return as the first woman Member of Parliament.

Mrs. Price Williams, the only lady candidate at the recent Municipal Election, in declaring the Sale open, spoke of the need for women to unite regardless of party. The Cardiff City Council was not what it should be because it was run on party lines. Women should use their influence to break down the barrier of party politics, whether they sought representation in Parliament or on local bodies.

Dr. E. Miles Thomas, in a short but pithy address, expressed the hope that women would never be led away by the "party game," which was a game with human lives and souls. There should be a strong representation of women in Parliament on independent lines.

Mrs. Price Williams and Miss Colin were presented with handsome bouquets.

PRIZE STORY COMPETITION.

The awards for this Competition will be published in the next issue of THE COMMON CAUSE.

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Serbia's Need.

The Serbian Government have made special request for the continuance of the Hospital Work, as great distress still prevails.

Donations will be gratefully received by the Hon. Treasurer, Mrs. Laurie, at Headquarters, 2, St. Andrew Square, Edinburgh, or at Red House, Greenock. Cheques and Postal Orders should be crossed "Royal Bank of Scotland."

Forward as per list to October 31st, 1919	£ s. d.	Grant made under the £ for £ scheme, by the Official Committee for Relief in Europe	£ s. d.
Further donations received to November 30th, 1919:—	£429 072 19 6	Colonel James Davidson, V.D., National Bank House, Kiltiernan	£2 12 6
*The Misses Mason, Amisfield Mains, Haddington	2 0 0	*Staff and Pupils, Dollar Academy, per J. M. Calvert	5 0 0
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*Messrs. John Luke, Junr. & Co., Anchor Paper Works, Denny (2 donations, £1 3s. 11d. & £1 5s. 6d.)	2 9 5	*John Rutherford, Esq., W.S., Edinburgh	1 0 0
Further subscriptions from America:—		*Workers, Messrs. McVitie & Price, Ltd., St. Andrew Biscuit Works, Edinburgh	20 0 0
*Per Miss Kathleen Burke, Messrs. Morgan, Greenfell & Co., London, per Messrs. L. P. Morgan & Co., of New York (Elsie Inglis Memorial Hospital)	£1,000 0 0	*Balance of Funds from the Rosehall U. F. Church, Work Party, Edinburgh, per Mrs. Berry (Treasurer), Edinburgh	10 5 4
*Miss E. M. Fletcher, Halcyon Club, London	5 0 0		
*Leicester S.E.C., per Miss E. J. Sloane, Hon. Secretary:—Children at Robert Hall School, Leicester, per Miss Elmer, Headmistress, £2 6s.; Narborough Road Council School (Infant Dept.), per Miss Hurst, Headmistress, £1 10s.	3 16 0	Less—Earmarked subscriptions remitted to Mrs. Wallace Williamson, Hon. Treas., "Elsie Inglis Memorial Fund," per Miss Kathleen Burke, £1,000; Ascot S.E.C., per Miss Forrester, £7 4s. 7d.	£1,007 4 7
*Ascot S.E.C., per Miss P. Forrester, Hon. Treas., Balance of Emergency War Fund (Elsie Inglis Memorial Fund)	7 4 7	Net Total Subscriptions received to 30th November, 1919	£433,876 4 11

IMPORTANT.

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ANNOUNCEMENTS.

MISS ROYDEN will preach at the City Temple, on Sunday, December 28th, at 11 a.m. Subject: "The Slaughter of the Innocents."

INFORMATION BUREAU.

INQUIRIES on subjects of interest to women as citizens will be answered by the Information Bureau of the N.U.S.E.C., which is in co-operation with other expert bodies. Scale of Charges: For individuals, 1s. per inquiry; For Societies of the N.U.S.E.C., no charge; For Societies other than those of the N.U.S.E.C., 10s. 6d. per annum, or 1s. per inquiry.

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