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THE CHURCH LEAGUE FOR WOMEN'S SUFFRAGE





MONTHLY PAPER

ONE PENNY.

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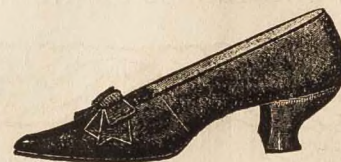
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Notes and News.

Branch Activities.

We earnestly hope that all our Branches will prepare in good time for a strenuous Winter Campaign. Sunderland leads the way with a three days' effort in the beginning of October, undertaken in conjunction with the N.U.W.S.S., particulars of which may be gathered from the Monthly Calendar and from our advertisement pages. We wish their Autumn Market every success. Miss Royden's Lectures are bound to prove attractive and permanently useful.

Bishop of Oxford's Speech.

Some of our readers may not know that the speech delivered by the Bishop of Oxford at the Queen's Hall last June has been published in pamphlet form by *The Christian Commonwealth* at the modest price of one penny. It should prove most useful for distribution.

Women's Work.

An attempt is being made by Scottish miners to promote legislation to forbid women to work at the pithead in connexion with the coal-mining industry. The ostensible reason for this action is that the work is injurious to women, physically and morally. The real reason is that the work on which the women are engaged would be very welcome to those men who, by reason of age or infirmity, are no longer able to work underground. We comment, in passing, upon the tragic pathos of a condition of society which makes this poorly paid work a matter of inter-necine strife. But we refer to the fact as showing how vitally the interests of industrial women are affected by their lack of voting power. When we protest, as protest we do, against any restriction upon the work of women pending their enfranchisement, it is not because we do not believe many restrictions to be necessary. We cannot, however, trust a Parliament responsible to male electors alone to meddle with such a matter. We note that the solicitude of the miners for the health and morals of their female comrades does not extend to the suggestion of suitable employment for the women thus displaced.

Holiday Campaign.

Our hearty thanks are due to those who have taken part in our Holiday Campaign to extend the circulation of our paper—with gratifying results. We are encouraged to repeat our offer of last month. Fifty copies of this number will be sent free (save for 6d. towards postage) to any member who will use them for propaganda purposes and endeavour to secure new readers. The papers may be sold or given away. Any money realized by sales should, of course, be transmitted to headquarters.

Next Month's Issue.

Our Monthly Paper for October will include, amongst other matters of special interest, an article by Miss Bertha Mason on 'Women's Suffrage and Temperance,' upon which she will write with peculiar authority.

Branch News.

The duties of the Editor would be materially lessened if Branch Secretaries would send up their reports in such form that they could go direct to the printer without being altered or re-copied. Such reports should begin with the name of the Branch. A list of new Members should be given first, followed by an account of work done or other matters of interest. At the end should come the name of the Secretary. These reports should be written on one side of the paper only, and should not form part of any other communication to the office, though they need not be sent in a separate envelope. Proper names should be written very legibly.

Advertisements.

May we once more remind our readers that the financial success of our Paper can only be maintained if it is found to be a good medium for advertisement. It is not every firm which will advertise in a Suffrage organ. Those which do so are worthy of our most careful consideration when placing orders for goods.

Church Congress Campaign.

We are now able to give fuller information as to our plans for the Middlesborough Campaign:—

MONDAY, SEPT. 30TH.—Devotional Service at St. Peter's Church, 8 P.M., for C.L.W.S. Workers.

TUESDAY, OCT. 1ST.—Meetings at Redcar, Saltburn, &c.

WEDNESDAY, OCT. 2ND.—Corporate Communion at St. Peter's Church at 8 A.M. Celebrant, the Right Rev. the Lord Bishop of Hull, who will also preside at the Breakfast after the Service at 8.45, and will be supported by other eminent speakers.

Evensong will be held at St. Peter's Church at 3 P.M. Preacher, Canon Hopkinson.

THURSDAY, OCT. 3RD.—Public Meeting at St. Barnabas's Hall, 3 P.M. The Mayor of Middlesborough has most kindly promised to preside, and we are fortunate in securing as speakers Miss A. Maude Royden, ex-Alderman Harry Phillips, and the Rev. C. Hinscliff. Other names will be announced in due course, but, being holiday time, correspondence is carried on under difficulties.

FRIDAY, OCT. 4TH.—Instead of Procession, &c., as at first suggested, we hope to consolidate the forces of the C.L.W.S. in the neighbourhood by holding an inaugural Branch Meeting at 3 P.M., followed by Tea.

At 5.30 we adjourn to St. Peter's Church, and bring our Campaign to its close with a united Thanksgiving Service. Preacher, the Rev. C. Hinscliff.

We cordially appeal to all Suffragists in the neighbourhood to support us in every way they can. Will all friends who intend to help communicate with our Organizer, Miss L. Corben (11, St. Mark's Crescent, Regent's Park, London), as soon as possible, saying what they are prepared to do and what days and hours they can give? There is work for all. Our wants are numerous:

Speakers for indoor and outdoor meetings.

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Finally, one very big WANT! Will every member of the C.L.W.S. realize that this Campaign is only a part of a very heavy demand on our resources. The work in front of us is enormous, and we want so to replenish our Treasury that we can rise to the calls made upon us.

Remember what splendid sacrifices are made by members of the secular Societies, and how nobly they respond to appeals for money. Surely we, as a religious League, will not be behind in our devotion. Let us show our faith by our works, and give, both in service and money, "as we are able."

The Church and Politics.

By the Rev. J. F. BETHUNE BAKER,

Lady Margaret Professor of Divinity, Cambridge.

AMONG those who are anxious to do all that they can "for women," there are still some who ask why there should be a Church League for Women's Suffrage. It is, they say, a political question, and the Church should have nothing to do with politics. It is not the Church's business. The Church and the Gospel stand high above the arena in which politicians contend, and they must never come down to that sordid level. No doubt this is true, so far as "politics" means the strife of parties, conducted often by unscrupulous methods, for the control of the Parliamentary machine. But in the wider sense of the term "politics" means all that has to do with the polity, with the good order of the society of which we all are members, and, as such, politics must always be a primary concern of the Church. For what does the Church exist for, but to carry on the work which

C.L.W.S.

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the deposition and murder of Edward II., proposals were laid before Parliament for the marriage of the young king with one of the daughters of the Flemish count, there was no doubt in Edward's mind as to which of the four it should be, though Philippa's name was not expressly mentioned until nearly the close of the negotiations. Preliminaries were duly carried out, and in December, 1327, under the escort of her uncle, John of Hainault, and with a suitable retinue, the girl entered London—a child-bride of fifteen summers, facing the new life before her, half-shrinking, one fancies, from all that it must involve, and yet happy that she was spared the hard lot of so many in her station, and that the choice of her heart was gratified.

The marriage was celebrated with full pomp in York Minster in the January of 1328, and then for eighteen months the young sovereigns lived in comparative seclusion at Woodstock; happy in their love, but with ever-deepening dissatisfaction at the condition of the kingdom under the government of the Queen-Mother, Isabella of France, and her shameless favourite, Roger Mortimer.

On June 15th, 1330, joy bells pealed throughout the land at the happy news of the birth of a Prince of Wales, the famous Black Prince of days to come. The proud young mother nursed her son herself, and the gracious figure of the Queen, with her splendid babe at her breast, was the original of various pictures of the period of the Madonna and Child. Gladness was nearly turned to grief, for, at a tournament given in honour of the Prince's birth, the wooden building in which the Queen and her ladies were seated collapsed—mercifully without serious harm to those within. The King would have punished the wretched carpenters with the utmost severity, but Philippa interceded and the men were spared.

With their delight in their firstborn, the King and Queen also experienced a graver sense of responsibility, which from this time never lessened. Edward roused himself to prompt action; Mortimer was seized, tried, and condemned to death; and Isabella was rendered powerless for further mischief by a lifelong confinement in Rising Castle, Norfolk. Cheerfully and willingly the young sovereigns—even now but in their nineteenth year—took up the burden of statecraft. Philippa concerning herself specially with the welfare of the middle classes, and in promoting the peaceful arts of which her mother, Jeanne de Valois, was an ardent supporter. In 1331 the Countess of Hainault visited the English Court, and, after earnest consultation, an invitation was sent to a noted Flemish cloth-weaver, John Kempe, to come to Norfolk, bringing his "goods and chattels," and accompanied by "any fullers and dyers who would come beyond the seas to exercise their mysteries," with the result that by 1335 the cloth manufacture was fairly established in our Eastern counties. "Blessed be the memory of Queen Philippa, who first invented clothes" (i.e., cloth), writes a quaint chronicler of somewhat later date.

The coal industry of the Tyne district was some years later also successfully set on foot by the enterprise and energy of the Queen.

In 1333 war broke out with Scotland, and Philippa, ever associating herself closely with all that concerned her husband, accompanied him to the North, and herself sustained a siege in Bamborough Castle while Edward was attacking Berwick. Infuriated at her unexpected danger, Edward put to death the two sons of the Governor of Berwick, his hostages, thus sully the glory of his subsequent capture of the town and the victory of Halidon Hill. This time there was no Philippa at his side to plead for mercy.

Swiftly the years sped by, bringing their joys and sorrows, widening and deepening the woman's powers of sympathy. Sons and daughters were born to her, and she knew the mother's grief of one little life dawning but to die. In 1339 the Count of Hainault died, and, in addition to the sorrow of a daughter, Philippa knew the anxiety of impoverished resources for her husband's revenue. Bravely the difficulties were faced and met, and the Queen's crown put in pawn till more prosperous days, which came when the great naval victory over the French at Sluys established England's special claims to the wool trade with Flanders. On St. George's Day, 1344, the first Chapter of the famous Order of the Garter was held at Windsor with

mediaeval magnificence, the ladies accompanying their knights, and wearing the garter and badge on their arms. Two years later it was Philippa's lot to stay at home as Regent of the kingdom while Edward invaded France. With him was the Black Prince, now sixteen years of age, eager to win his spurs. Soon to the anxious wife and mother came the news of Crecy and the glory of her boy, filling her heart with thankfulness and pride. A brief fortnight, and she too was summoned to action. David of Scotland, hoping to make a diversion in favour of the French, poured his troops over the Border and threatened Newcastle. Hastily Philippa summoned the country's remaining forces, and, marching North, received the challenge of the Scottish king to battle. Mounting a white charger, she rode from line to line, urging the men to fight bravely for the love of God and the honour of their king. Then she left them to strike the actual blows while she took the woman's part of earnest intercession and prayer.

Glorious for England was the outcome of that day at Neville's Cross, and though the capturer of King David refused to give him up to a woman, preferring to hold him in safe durance until he had reported himself to the King, it must have been with a thankful sense of a great danger averted that Philippa re-entered London amidst the welcoming shouts of its loyal citizens. Edward's command was that the captive king should at once be surrendered to the Queen's keeping, and with wise forethought Philippa ordered that he should ride in procession through the streets of London, that his face might be familiar to the people. In case of any attempt at escape from the Tower during her own absence in France. State affairs thus arranged, she crossed to Calais, and was present at the surrender of the heroic town after its long endurance of the siege. How the Queen saved the six devoted citizens from death and the King from a deed of shame which would have dimmed the brightness of his glory is one of the best-known incidents of English history. "Madame, I can refuse you nothing, but I would you had been elsewhere," were the words of Edward's half-humorous submission to his wife's nobler will.

England welcomed the sovereigns' return with boundless enthusiasm, and the country's prosperity seemed at its height. A few brief months, and throughout the length and breadth of the land swept the destroying angel—the terrible Black Death which devastated all Europe in 1348. The eldest daughter of the King and Queen was betrothed to the Infant of Spain, and sailed for Bordeaux that summer. She was met at Bayonne by the King of Castille, but that very evening was attacked by the dire disease and died in a few hours. She was buried in Bayonne Cathedral, where the wedding was to have been celebrated.

Crushing as was the blow, Philippa was true to her motto, "I labour much," and traces of her activities are constantly met in the State records of the time. At one time she orders close inquiry into the payment of the "Queen's Gold," that she may be sure to what sum she is duly entitled and what "should cease, for the relief of our people." At another she undertakes the guardianship of the wealthy Irish heiress, Elizabeth de Burgh, with her lands and lordships, till such time as "Lionel, yet in tender years, shall take the young Elizabeth to wife." Again, after the glories of Poitiers, we find her subscribing 50,000 crowns, the half of the ransom named for the famous Du Guesclin, saying that "the man who is famed for his courteous protection of our sex deserves the assistance of every woman." In the French Campaign of 1359 the Queen embarked with her husband and sons, four of whom were serving in the Army. The Peace of Bretigny, which was signed in 1360, was greatly due to Philippa's influence. Nearly ten more years of life remained to her, years still of much work and happiness, and when the closing hour drew near, she could say to her husband that they had "enjoyed their long union in peace, happiness, and prosperity." Her only anxieties were that any promises made to the Church or to the merchants by her should be fulfilled, and that when the King too came to die, he should be buried at her side. "So," says Froissart, "she gave up her spirit to God, which I firmly believe was caught up by angels to the glory of Heaven, for she had never done anything by thought or deed to endanger her soul."

The C.L.W.S.

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OBJECTS, METHODS, AND MEMBERSHIP.

The objects are to band together, on a non-party basis, Suffragists of every shade of opinion who are Churchpeople in order to

1. Secure for women the Parliamentary Vote as it is or may be granted to men.
2. Use the power thus obtained to establish equality of rights and opportunities between the sexes.
3. Promote the moral, social, and industrial well-being of the community.

The methods used are

- (a) Corporate Devotions, both public and private.
- (b) Conferences, Meetings, and the distribution of Literature.

Men and women are eligible for membership who

- (a) are members of the Church of England, or of Churches in full communion therewith; (b) approve of the Rules of the League; (c) pay an annual subscription as fixed by the Branch to which the member belongs.

The minimum Annual Subscription to the Central Branch is 1s.

MONTHLY PAPER.

All communications respecting Advertisements should be addressed to the Advt. Manager, Miss Fuller, 20, Brook Street, Bond Street, W.

All other communications should be sent to the Editor, 11, St. Mark's Crescent, Regent's Park, N.W.

The insertion of Letters or of Signed Articles in this paper implies that their contents are thought likely to prove of interest; but the League is not responsible for the opinions thus expressed.

For Subscription Rates see Front Cover.

Let Us Pray.

WHILST other Suffrage Societies are calling their members to "militant action," or seeking to develop election policies which shall strike terror into the hearts of their opponents, it is for us, even beyond others, to remember and to enforce the need of prayer. Cabinet Ministers and Labour Members are doubtless alike important personages; but, after all, it is the Most High who rules in the kingdom of men; and, if God be for us, who can be against us? That God is for us no faithful Suffragist can for a moment doubt. Hence is our absolute certainty as to the ultimate triumph of our cause. But divine power only becomes operative in response to the cry of human necessity; and it is our part to take upon our lips the cry of the Saints of God in every age, as they waited for the fuller manifestation of His sovereignty—"How long, O Lord, how long?"

If we ask and have not, it is because we ask amiss. Not all prayer is prevailing prayer. Holy Scripture contains much for our guidance as to the conditions under which alone prayer can prevail; but there is no one of its lessons which should be more often in our minds, as we approach the Throne of Grace, than that which is taught us by the solemn reflection of the Psalmist of old—"If I regard iniquity in my heart, the Lord will not hear me."

They regard iniquity in their hearts who yield to cowardice in their advocacy of this cause; who allow the criticism, or the anticipated criticism, of those with whom they live, or, it may be, the fear of a wider public opinion, to influence their actions or modify their utterances in such wise that they are not wholly true to the best and highest that they know. The temptations to do so are often great; the more so that those who wholeheartedly espouse the Suffrage Cause must be prepared to be accused of sympathy with much that is utterly repugnant to them. Often, too, the temptation assumes an altruistic form. We will be silent, not for our own sake, but for the sake of others; because the special work we have to do in the world will be hindered if our true opinions are fearlessly proclaimed. To yield to such temptation is to make our prayers futile. Courage is an essential Christian virtue—often the supreme Christian virtue. The boldness of the first disciples was proof to all men of their fellowship with Jesus. The fearful are coupled with the false and faithless in the solemn warnings of the Apocalypse.

A selfish attitude upon this question will hinder our prayers. It is indisputable that the movement as a whole is singularly free from such selfishness. Happy wives and mothers advocate this reform because they know that our unequal laws work untold misery in the lives of women who are unhappily married. Women who are well-to-do are stirred with passionate pity for the lot of those who toil for starvation wages without that power to secure redress for their wrongs which the franchise would give. Those who are far removed from peril are determined for the sake of others to win the Suffrage that they may make an end of the White Slave Traffic and kindred evils. The more such motives inspire our actions, the less we dwell upon any material advantage which may accrue to ourselves through what must follow when the Vote is won, the more shall we be able to pray in the Spirit of our Master.

Without charity prayer profiteth nothing. Bitterness is hard to be avoided. It is hard to place the best construction, rather than the worst, upon the attitude of our opponents; to make allowance for the forces of prejudice, the tyranny of established use and wont; to realize that in one respect or another we are all "fools and slow of heart"; that the apathy which we deplore springs from a lack of intelligence and sympathy which, in other respects, is manifest in our own lives. Yes, charity is hard to come by, but it is essential. "Forgiving if we have aught against any" is the condition upon which alone our prayers are heard on high.

Prayer is our weapon—the prayer of brave, unselfish, loving hearts. Others have their own armoury. We do not affect to despise them. But this we say, that if in the past we had used our weapon as selflessly, as persistently, as fearlessly, as other weapons have been used by other hands, the victory had been won ere now. Let us pray.

Blame to Whom Blame.

Two English Suffragists have been sentenced at Dublin to five years' penal servitude for attempted arson. They had tried to set fire to the Theatre Royal at a time when the audience had all but dispersed, yet when sufficient persons were present to witness the attempt, to quench the conflagration, and to arrest the offenders. The Press, as a whole, has been loud in condemnation of their conduct. That is not surprising. Women who do these things are making war upon society as it is at present constituted, and society naturally resents their attack. The aggressors would doubtless plead that such war is justifiable; would advance the ancient maxim *Justa bella quibus necessaria* ("Wars are just when they are necessary"). This,

however, is a question for the combatants themselves—a question, more over, upon which posterity alone will pronounce a final verdict.

Meanwhile, it seems to us that the imperative need of the moment is to take care that the blame for happenings which are a scandal to our civilization and a menace to all order and security should be laid to the charge of those who are primarily responsible for them. And we have no hesitation in saying that the real culprits in this matter are the members of the present Government.

No more disgraceful page will be found in the history of any Government of recent years in this country than that which will tell of the treatment which the Government since 1906 has accorded to the demand of women for enfranchisement. The demand at that date was not new. It had been formulated for over forty years. Its justice had been acknowledged by the leaders of both great political parties. It had secured a steady majority in the House of Commons. But since 1906 it has been made with a passionate earnestness which has made it imperative for any Government in office in this country to have some policy concerning it. We doubt whether the question of Woman's Suffrage ever received an hour's serious consideration at the Cabinet meetings of the last Conservative Government. We are sure that it has occupied many hours in the deliberations of Cabinets since 1906. Some policy was inevitable. Any honest policy would not have lacked some sort of justification, but the policy adopted has been a policy of trickery and evasion. Promises kept to the ear and broken to the hope; Bills read a second time and shelved; facilities granted and "torpedoed"; the Nationalist vote cast against Woman's Suffrage as part of the price for Home Rule, to save the Prime Minister from embarrassment; "militant" Suffragists taunted with their "policy of pin-pricks," and incited to serious violence by a Cabinet Minister; Manhood Suffrage, for which no one had asked, promised in order to "dish" votes for women—it is a miserable record. We cannot think of any policy more false to the traditions of good government, whether by Liberals or Conservatives, more disgraceful to its originators, more calculated to provoke disorder amongst the victims of such injustice and chicanery.

Provocation is no justification of violence. If "militancy" is to be justified at all—and we do not seek to justify it—it must be justified on other grounds. But in the eyes of the law provocation is held to mitigate the offence which it provokes; and, *in foro conscientiae*, he who is guilty of provocation, in proportion as his provocation is wanton and extreme, is guilty of the offence which results. We doubt whether any high-minded, peace-loving section of the community has ever been exposed to such gross provocation by responsible statesmen as that which has been offered to all adherents of Woman's Suffrage by the present Government; and our wonder is, not that it has led to lawless and defiant action on the part of some, but that it has been so long tolerated by a community which boasts its love of freedom and fair play; which detests civil disorder, and might be thought to have the wit to trace the present disorder to its true source.

A Shameless Slander.

READERS of *The Morning Post* will have noticed with amazement an attack made by Earl Percy upon the Church League for Women's Suffrage in a correspondence which he initiated under the title 'The Suffrage Movement and its Literature.' The correspondence will be found in the issue of July 24th and of subsequent days.

Earl Percy originally chose two grounds of attack, to which he subsequently added a third: (1) That the Church League encourages "literature purporting to show the injustice of the generally accepted view of the respective moral standards for men and women"; (2) that the Church League welcomed the publication of *The Freewoman*; (3) that the Church League has acquiesced in militancy.

With regard to the first of these charges we cannot do better than quote the words in which the Secretary made reply: "We plead guilty. We think there should be only one moral standard,

and that the highest. We demand from Earl Percy, and from those men who think with him, the same purity of life which they demand, and rightly demand, from women. But we are not singular in our demand. It is the demand of the Church of Christ." Our readers will not be surprised to learn that Earl Percy found it convenient to ignore this part of his accusation in subsequent letters.

The second charge was peculiarly scandalous. *The Freewoman* is not the organ of any Suffrage Society. After the first few numbers had appeared, it has been ignored or repudiated by every publication which has any title to speak for Suffragists. It has never been mentioned in these pages. It has never been referred to at any public meeting of the Church League. In our private conferences its existence has been deplored. Its doctrines are utterly at variance with all that to us, as members of Christ's Church, must ever remain sacred and inviolable. Yet the charge was made and persisted in, despite emphatic repudiation, on the sole ground that two letters, in which Earl Percy could find nothing to condemn, had appeared in the pages of *The Freewoman* from the pen of one of our members!

The third charge was introduced when it was found that little credit could accrue to Earl Percy from his original accusations. It is, of course, a charge which is true or false according to the meaning given to the words. Once more we cannot do better than quote the words of Mr. Hinscliff's reply: "If he (Earl Percy) means that the Church League refuses to exclude militant Suffragists from its ranks, that statement is true. If he means that members of the Church League are committed to approval of militancy, his statement is false. Our bond is to be found in the fundamental religious convictions which we share in common. It has proved strong enough to withstand the strain of strong differences of opinion as to the policy whereby the Vote may be secured for women, and their status changed from political serfdom to citizenship. It will not be weakened by any calumnies which Earl Percy wishes to utter."

Our object in drawing attention to this correspondence is twofold. (1) We see in this attack a tribute to the growing influence and importance of our League. It is no doubt peculiarly galling to those who would fain represent the whole Suffrage Movement as immoral, as a revolt, not only against certain human customs, but against divine law, that the Church League should exist at all, and more especially that it should be able to make its existence known and its influence felt. In this respect we may fairly claim to have spiked the guns of the enemy. It will be difficult to persuade the most credulous to believe that a movement to which hundreds of devout Church-people—we might truthfully write thousands, but we would avoid the appearance of exaggeration—have, as such, given their allegiance exists to destroy the institution of Christian marriage, and let loose the flood-tide of immorality through the land. Our opponents are naturally angry; and angry controversialists are prone to be unscrupulous. But we can afford to smile. (2) The accusation has failed to harm us. Mud of this particular quality sticks—but only to the hands of those who fling it. But we will do well to remember that we have other opponents to deal with, equally unscrupulous, but more astute. Earl Percy would have fared better if his charges had not been so violent, so obviously incredible. Others will take warning from his example. The attack will be made more subtly. It will be suggested that we are not "quite sound" upon the question of Holy Matrimony; that, with the best intentions in the world, we are drifting whither we know not; that the only logical outcome of our principles—but, indeed, the line of argument is already familiar. Therefore, it becomes our imperative duty, alike to our Church and to the Suffrage Cause, to keep our absolute loyalty in will and purpose to the law of Christ constantly in evidence; to give no possible occasion to the enemy to blaspheme; to emphasize in every way the weighty words of Mr. Hinscliff's reply, to which we may again recur: "When we united in our League to promote what we account a just and holy cause we did not cast off our allegiance to the Church and to the Church's Divine Head. We submit ourselves humbly in all things to the authority of Christ. For us matrimony is a Holy Estate; its bond is indissoluble; and any other union is degrading and sinful."

Co-Education and the Spiritual Outlook.

By ENNIS RICHMOND,

Author of 'A Natural Education,' &c.

I SAID last month that we had reached a stage in our human development when the call to the spiritual was more insistent than the call to the material. I think that many would feel that this statement needs justification.

We look round on our world as we see it—at our places of amusement, at the worship of money and position, at the luxury, the self-indulgence, at the apathy and narrow-mindedness—and we may well doubt.

But what we have to realize is that under and behind all the whirl and clatter of commercial and society life there lie, hitherto deep hidden, forces that we are only now beginning to appreciate. It is here that we find the answer to the great call that continually goes up to those who will listen.

The call is from the helpless—those who are helpless simply because of the cruelty of what we call "civilization"; and the answer now being given is from women.

Women are saying now that they cannot and will not stand certain conditions which they have "stood" with equanimity for generations.

Why is this? Why has this awakening come? Surely because the call has become louder at the very moment that the ear has become more sensitive.

The cry for the Vote, voiced at first by the few great workers, has roused in women who really care, or who have it in them to care, a realization of the sufferings of their helpless sister-women. One says that one is a Suffragist because one cares for the helpless, but it is equally true to say that one has learnt to care for the helpless through becoming a Suffragist. The broad injustice of women's position has attracted our attention once the cry for the Vote sounded in our ears, and as soon as we got into contact with the movement, and discovered why the cry had become a passionate and not-to-be-denied demand, we realized what was our own individual responsibility.

The spiritual call was insistent. Thank God, we have made answer.

And what has this to do with co-Education? What has it even to do, directly, with the political vote?

I want, if I can, in this paper to get my readers to realize how infinitely much the spiritual outlook of women is endangered by the system of separating them from boys in their growing years.

In my last paper I spoke largely from the point of view as it affects boys; I want now to speak of it largely as it affects girls. For women are more spiritually alive than men. The mischief has, in the case of boys, been done. I plead for co-Education on the chance of saving the girls.

Hitherto girls have kept their spiritual nature alive by their contact with home and all that home brings. It is only through contact with humanity in its broadest sense that the spirit can find real expression; the wider our touch on humanity, the deeper our conception of God.

Men are less spiritually-minded than women because their lives from early boyhood are so narrow and so one-sided. Religion to them means so little because so little opportunity is given to them to give it expression in their lives. The rules of any community composed entirely of boys or of girls, of men or of women—narrowed down to the interests which affect only themselves—loses by degrees all sympathy with anything outside themselves. Duty becomes, not duty to my neighbour—as Christ spoke of our neighbour—but duty to my neighbour as one who touches me and my interests personally. Boys have lived in this cheap, poor atmosphere for so many generations that, to men, religion and duty do not mean one thing, but two.

With women this is not so, and any one who watches life at its source, who passes much time among children in their homes, can see at once why this is so. One has little chance of doing this in regard to what one calls the upper classes, for the boys are all at school, and, if we go on as we are doing now, the girls will soon be all there too. But it is my present lot to

spend a good deal of time in a rural village, and there I see every Saturday the boys of the village amusing themselves while the girls work. One sees everything in the place arranged for the boys and lads: the scouting parties, the athletic games, the evening institute; and one sees the girls patiently and cheerfully helping to keep the homes, to do the shopping, to carry the family burden. What wonder that women are more spiritually-minded than men!

And in our own class, though the girls are gradually leaving home, there is still a very large proportion who get the great advantage of contact with a wide humanity.

As I say, the call for help comes to us from the helpless, and the answer is being made by women. There can be only one reason for this—that women are more spiritually-minded than men; and the reason for this is that to women, from childhood, religion means duty. To a girl as to a woman, *to give* means to give service.

I maintain that the reason why women are thus constituted—or, rather, why men are not thus constituted—is simply this: that girls touch humanity, and that boys do not. No one knows who has not experienced it, the enormous difference it makes when men and women work together on equal terms and when they work separated from each other. It is not a question of improvement, it is a question of transformation. Littlethings disappear, great things come forward; that is the difference. Life becomes life—a living thing; and humanity is realized. This is true, in an abounding sense, in the case of boys and girls.

As I have said before, I have gone in detail into the reasons for, and the results of, co-Education as it works out in school life, and in writing here I feel that I am continually leaving holes in my argument through reaching a point which I cannot elaborate; but I hope I have said enough to raise a doubt as to the wisdom of giving our girls the same narrow spiritual outlook that the education of our boys has bestowed upon men, by separating them from those with whom God meant them to dwell. If it were possible to continue this separation, one might sit down and consider whether men alone could plan out their lives, and women alone could plan out theirs better in separation.

But sex-relationship in some form is inevitable. What Bernard Shaw calls the Life-Force brings this about, and our one and only chance of keeping this Life-Force in its proper place is by giving full and absolute scope to our spiritual natures.

I maintain this can never be done or even approached while men and women live on different planes. If the women were up and the men down on the material plane, and the women down and the men up on the spiritual plane, things would be just as bad.

We cannot separate the two. We cannot say, Men shall have it their own way physically and materially, and women shall be equal with them, or—if it works out so—superior to them on the spiritual plane. God will not have it so. He built this material world, and put us into it in order that the spiritual nature—the Divine nature—should work itself out in each individual human creature through, and only through, the material and the physical.

It is just in the proportion that we carry our spiritual vision into the affairs of our everyday life that we have any chance of leading a sane and ordered life.

Women do this more than men. They carry duty as a standard. There are exceptions in plenty. There are plenty of selfish, lazy, undutious women; but my point is that our ideal woman is a dutious creature—one who gives service willingly and cheerfully, one who carries her religion into her life.

I do not say that women do not often carry their sense of duty a great deal too far, even to the point of enervating and stultifying the moral standard of others, becoming cowards and shufflers themselves in the process. But that, again, is another matter, and does not belong to our present argument.

My point is this: we are at this stage as regards men and women—and many causes, too many to go into now, have contributed to this state of things—women are supposed to be spiritually-minded, men are not.

And, as I said above, I maintain that the reason lies in their separation, and is a factor of that separation; and it would be

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as true of women as of men if their separation were carried out as completely.

And as regards the Vote itself: it has this to do with my present argument, that it is in the process of answering this call to our spiritual nature that we realize that the Vote must be had. Nearly fifty years ago Mazzini wrote to Josephine Butler: "You can do nothing permanent, or at least nothing that can be established without constant fighting, until you women can control legislation equally with men." This is what all women realize *directly* they answer the spiritual call from the helpless: we realize that we must get our hand on to the wheel of government. Laws which ought never to be passed are made without a quiver of shame; laws which the barest sense of justice or even decency cry aloud for are allowed to be blocked and tossed aside, or whittled down in the parliamentary process till they are worse than useless. Mazzini's message to Josephine Butler has been proved true up to the hilt. Women, and men too, are giving their lives to work in connexion with social evils which ought to be absolutely and entirely unnecessary. Money is poured out and useful time wasted on fighting evils which simply ought not to exist, which simply would not exist if legislation had behind it an opinion which even approached decency. We are, as regards actual legislation, where Josephine Butler left us; we are, as regards social conditions, infinitely further back. The law which she lived and died to repeal is still repealed, but the administration of such protection as the laws afford the unprotected is so scandalously neglected or maladministered that the helpless are more helpless than ever.

Women must come in as an effective public opinion if this is to be altered. As a force for good, even apart from actual action, they are—without political value—exactly in the same position as any other class of people would be. Women have just as much value in the eyes of the Government when they want a thing done or altered which affects their interests as, for instance, doctors would have if they wanted hospital legislation altered while they were, as a class, voteless. You simply don't count, and there is an end of it.

Can any one suppose for a moment that if the Vote were useless there would have been all this outcry against women having it? People have not fought and died in the past for a toy. An extension of the franchise marks every step in the progress of humanity.

We have seemed to step a good deal aside from my appeal on behalf of co-Education, of the keeping together of men and women in their growing years. But, as I have said before, the two things are one, and my present argument is that women have responded to the call of the helpless just in proportion to the alertness of their spiritual nature. And as a Churchwoman, writing to Church-people, I want to emphasize our spiritual and religious duty to our girls.

We accept the fact (without taking any trouble to inquire into the cause) that women are, as we say, more religious than men.

By this we are apt to mean that women go to Church and attend to religious duties more than men.

We, as followers of Christ, should recognize that "going to Church"—that is to say, joining in public worship, is not a testimony that we are religious, but a means by which we keep our religion alive. If testimony that we are religious people is required, we must depend on our actions outside Church.

Women go to Church much more than men do. Are they, therefore, more religious? Do their lives bear closer inspection?

Yes, they do. I say it boldly. Women have a far higher sense of duty than men. Duty as an abstract quality makes an appeal to them that it does not make to men.

Why is this? For a simple reason; duty is woman's religion, and she goes to Church to keep her religion alive.

I know that there are many "irreligious" women—I daresay as many as men: freethinkers, agnostics, and so forth; but these are not in the argument—this fact has nothing to do with sex. I am speaking of the plain Churchmen and women; those who can say the Creed and the Lord's Prayer with confidence; and of these none will deny that women go to Church and perform their religious duties in infinitely greater numbers than men.

I maintain again that this is because women are more duteous than men. Girls have been brought up in an atmosphere of service—that most Christ-like offering; boys are brought up in an atmosphere of materialism. A boy from his early childhood lives without ideals, because he lives by a standard formed from the average. The sacred average: that is the boy's God. To be peculiar, this is the sin of sins.

In spiritual matters only, mind you. A boy may shine as a scholar (so long, that is, as he gives a material reason for his "getting on"), he may break records, and do "the hat-trick," but woe betide him if he give any reason but a purely materialistic one for any single one of his actions or thoughts. The non-spiritual attitude is not peculiar to boys as a sex, it is peculiar to them as a society; it would be—it will be, if we do not alter things—as peculiar to a society of girls, as it infallibly must be to any society with a narrow and limited touch on humanity.

At present girls' schools—the large ones—are still a novelty; they are still fed from homes where the girl is a natural inmate, and, therefore, they are still largely peopled by young creatures with a sense of personal duty. If the system of big girls' schools increases, so gradually will the girl become even as the boy, and the sacred average, as regards spiritual affairs, will become her god also. She, like the boy, will be allowed to shine in matters physical and material; she, like the boy, will be held down and forced by public opinion into mediocrity on all matters that affect the spirit.

Correspondence.

SIR,—I have had several letters from readers of your paper asking me to give in my paper this month more particulars as to the practical working of co-Education in the lives of children.

I could not do this without going far beyond the bounds of a magazine article, and I may mention that I have already dealt in detail with the practical side of co-Education in the series of lectures which I mention in the August number.

Perhaps I may add that I am sure my son (Kenneth Richmond), who is headmaster of a co-Educational School at Hampstead (West Heath School), would be at any time glad to give practical details, or to let any one see the system at work.

ENNIS RICHMOND.

DEAR SIR,—I want, through the medium of our paper, to thank all those who have given me such a kind welcome on the Staff as Organizer for the C.L.W.S. I have always felt the keenest interest in the League from its earliest days, and mean to devote myself wholeheartedly to the work. May I give a message of encouragement to those who, not being able to come up to headquarters, do not, perhaps, fully realize our position? Our membership is increasing fast. The circulation of our paper is widening daily. New Branches are in process of formation in the near future. Sympathy is being extended to us in every direction, as our devotional and educational activities are being better understood. Subscriptions and donations are coming in. So, with this measure of success to spur us on to greater things, let us all "thank God, and work hard."

Yours in the Cause,

LOUISA CORBEN

(Organizer, C.L.W.S.)

SIR,—The letter which you published last month from "A Member of the Church Militant here on Earth" sets forth one side of a difficulty which is inevitable in a League constituted as ours is, *i.e.*, including both "militant" and "anti-militant" suffragists. The difficulty has, be it remembered, another side. If your correspondent dislikes to hear militancy denounced, there are those of us who are not less aggrieved when we hear militant women lauded as though they possessed a monopoly of courage and self-sacrifice.

Speakers will sometimes err in this direction or in that. Let us who hear them sympathise with the difficulty which confronts them, and cherish ever more carefully those vital religious convictions which constitute the true bond of our League.

IGNOTUS.

Woman's Suffrage in Connexion with Public Health.

By Miss GLADYS TATHAM, A.R.S.I.

To the casual observer the above two subjects probably seem very far apart, but to those who by their work (or by their interest in human nature) are brought into contact with the victims of what is politely called "the social evil," the two are seen to be vitally connected. It is quite time that the conspiracy of silence which is allowed to shroud in kindly vagueness the results of impure living was broken down. We want to let light into the dark corners of the earth. As long as (so-called) respectable women are kept in ignorance of the terrible existences (one cannot call them "lives") dragged out by their sisters in the underworld of sin and suffering, just so long will vice and cruelty flourish and the unfortunates perish.

There are few people to-day who would dare *openly* to deny that women have a right to lead healthy, pure lives, but whilst women are sweated in the labour market as they are to-day, it is sheer cant to speak of their free will and right to lead a straight life. Ignorance of the elementary facts of life is another factor which makes for the success of the unscrupulous exploiter of young girls. How often do we not hear of a young country girl going to "a place" in London as a general drudge. Brought up in ignorance of the perils surrounding her, she falls an easy prey to the seduction of some cowardly blackguard—there are many of them waiting to take advantage of her girlish ignorance and, possibly, recklessness. Too late comes the knowledge which might have saved her. She cannot rewrite the past, and our remorseless social code of ethics drives her lower still. She is regarded as an outcast, a thing of shame. No matter if she repent with the penitence of a Magdalene, "respectable" people draw aside their cloaks as she passes. To the woman fall the misery, the social degradation, the suffering of an act which after all she could not commit alone. Her partner loses no self-esteem, no meed of social scorn and loathing is for him. For her there is little enough to lose—and so we have another woman "walking the streets." Tainted with disease she becomes a menace to all around her. Innocent wives are infected by men who have contracted venereal disease; unborn babes are doomed; children are blinded and deformed.

This hideous state of things can be stamped out, or at least reduced to comparatively negligible proportions, in the same way as small-pox has been. With all our sanitation, with our health visitors, lectures on eugenics, and infant mortality, &c., we yet blind ourselves to the awful Black Plague which is devastating *all classes of society*. Women must be given a share in the national life; they must no longer be shut off from the duties and responsibilities of their citizenship; in short, they must have the power of the vote—must possess the symbol of equal citizenship. As long as women are regarded as inferior (or superior even) to men we shall have a double moral standard—one code of honour for men, another for women. This will not do! We claim no superiority, but we ask for, and mean to have, justice and equality—that men and women side by side, and shoulder to shoulder, may work out their own salvation. When women have the vote we shall no longer witness the absurdity of male politicians sitting down to discuss infant mortality, the milk supply, ophthalmia of the newly born, schools for mothers, the work and supervising of midwives, &c., without enlisting the valuable first-hand knowledge of the women who are affected by laws dealing with all these matters.

If the situation were not so serious, it would be farcical to a degree. Mr. John Burns and his friends are never tired of telling us "Woman's place is the home." So it is (if we have one!); but when we try to set our house in order we are told to leave our interests to be guarded by the chivalry of a Government composed of and elected by men only—a Government which refuses to allow the age of protection for young girls to be raised even to eighteen years—a Government which sweats its employées worse than any private employer—a Government which seeks to

terrorize those who, like John Hampden of old, break an unjust law rather than see the constitution violated.

What does the average Member of Parliament know about ophthalmia neonatorum and its causes, or about breast-fed and bottle-fed infants, and the effect of each method of feeding on the infant death-rate? The co-operation of women is needed in political life at every turn, but particularly in connexion with the White Slave Traffic. A future article will attempt, though very inadequately, to deal with this awful trading in human flesh—and the consequences.

From the Branches.

New Members 263

Anerley and Crystal Palace.

Members are asked to note that in future the only intimation of branch meetings will be their announcement in the magazine. Next branch meeting on Tuesday, Sept. 24th, at 8 P.M. It is hoped all members will make a special effort to attend. We would also urge them to take in the magazine. Our branch has undertaken to sell 100 copies every month. We do hope each member will realize her or his responsibility in the matter, and will undertake at least two copies; the Hon. Sec. will be glad to receive 1s. from each member, which would cover cost of two copies and postage to the end of the year. We are arranging a drawing-room meeting with the Ladies' National Association early in October. (Miss) ETHEL M. FENNINGS.

Birmingham.

New Members: Miss W. M. Farrar, Miss J. T. Crombie.

(Miss) E. M. GRIFFITHS.

Brighton and Hove.

On July 23rd, at 6 P.M., another Open-Air Meeting was held on Brighton sea front. The Rev. Vicars Boyle was the speaker, and began, as usual, with a hymn, in which many of the bystanders joined. Mrs. Browning took the chair again, and made an enthusiastic, interesting speech. The Rev. Vicars Boyle gave all the Anti-Suffrage arguments, and refuted them with unanswerable eloquence. A good crowd collected. A very fair collection was taken and some C.L.W.S. papers were sold. (Miss) KATE CLOSE.

Bromley.

New Members: Miss Ethel Cronk, Mr. William Betts and Miss E. Betts, Miss Summer Chartres, Miss F. A. Hayward, Mrs. Hulbert, Miss E. Williams, Mrs. Williams, Miss E. Medwin, Mrs. Whitehead, Mrs. Bernard Hill, Mrs. Kay.

Our first Annual Meeting was held at Hazeldene, Bromley, on Monday, July 1st, by kind invitation of Mrs. Mann. There was not a very large attendance, owing to very bad weather. Four new members joined the League. The Rev. F. M. Green gave a short address, speaking chiefly on the scheme for enlarging the circulation of the C. L. W. S. paper. In answer to his appeal the branch undertook to have 100 copies per month.

Mrs. Adams and Miss D. Beddome represented the branch at the General Council Meeting on July 3rd.

Chelmsford.

New Members: Mr. Alfred Knight, Mrs. Ada Knight.

(Mrs.) A. L. HATCHER.

Chorleywood and Heronsgate.

New Member: Mrs. Werry.

A Suffrage Tea Party was held at Rosemary, Heronsgate, on Friday, July 26th. An interesting address was given by the Rev. C. Hinscliff, who very kindly answered questions and joined in the social chat which followed, much to the enjoyment of members and friends. (Mrs.) K. WARREN.

Edinburgh.

New Members: Miss Minnie Stephen, Miss E. S. Wrighter.

Hendon and Golder's Green.

New Members: Mrs. Browett, Mrs. Pavitt, Mrs. J. Henley, Mrs. C. Waterfield, Mrs. McDougal, Miss McDougal. Transferred (from Bournemouth), Miss Palmer.

The last two meetings before the general holidays were held on July 24th and 25th. That on the 24th was for working women, and, by the kindness of a member—Miss Wragge—was a garden gathering. It was well attended, and much interest was shown in the subject of the address: "Some of the Objections Usually Urged against Women's Suffrage." Four new members joined.

On the following evening a public meeting was held, at which Mr. Reginald Pott and Miss W. Fairfield were the speakers. Mr. Graham Mould took the chair.

Our number of regular subscribers to the C.L.W.S. monthly paper increases steadily. No great difficulty has been found in disposing of the 100 copies, by far the greater part being sold. Our Branch now numbers 72 members.

(Miss) EMILY C. GROWSE.

Newcastle-on-Tyne.

There is little to report this month, as all our members seem to be away for their holidays.

Miss Sharp is giving up the Secretaryship this month, owing to a long absence from home this winter.

We have been very fortunate in securing such a good Suffragist and keen worker as Miss Moberly to fill the vacancy.

We hope all members will come home full of renewed vigour to help the Church League at the Church Congress at Middlesbrough from Sept. 30th to Oct. 5th.

(Miss) ETHEL SHARP.

Oxford.

New Member: Mrs. Cole. (Miss) CECIL HARDMAN.

Parkstone.

New Members: Mrs. Arnold, Mrs. Berry, Miss Berry, Mrs. Chapman, Miss Ada Dawes, Mrs. Fitzgerald, Miss Fisher, Mrs. Hamilton Thompson, Miss Keen, Miss Langford, Mrs. MacDermott, Miss MacDermott, Miss Neville, Miss Peach, Mrs. Jeremy, Miss Proctor, Mrs. Phillips Keilley.

A very successful meeting was held last month. Besides our President, the Rev. the Hon. R. E. Adderley, the other speakers included the Rev. G. D. Rosenthal from Birmingham, our Vice-President (the Rev. Canon Selwyn Blackett, rector of Wareham), Miss M. E. Jeremy, M.B., Miss Kemp Furner, and Mr. Hamilton Thompson. Mrs. Hanbury Rowe, who kindly lent her garden for the meeting, also gave a short address. The Chairman read a telegram received by Mrs. Hanbury Rowe from the Bishop of Southwark expressing his sympathy with the movement. Seventeen new members joined the Parkstone Branch of the League that afternoon.

(MRS.) A. R. GAMAN.

Redhill.

New Member: Mrs. Frederic Green. (Miss) M. DAY.

Richmond and Kew.

New Member: Mrs. Mary Jane Burt. (Miss) FAITH CLAYTON.

Southport and Birkdale.

As Southport still continues to be besieged by holiday-making visitors, and as the residents are endeavouring to enjoy out-door life elsewhere, the work amongst the members of our Branch is at a standstill; but the weekly sale of literature in our principal street still proves to be most successful, and many kind and encouraging words are said to the "Newspaper Lady" by sympathetic buyers as they take a paper and refuse to wait for change. After all "Only the brave deserve the vote," and when the first five minutes are over the interest of doing good business takes away much of the feeling of timidity with which a novice at the art of street-selling commences.

(Miss) PHYLLIS LOVELL.

Sunderland.

The Sunderland branches of the N.U.W.S.S. and C.L.W.S. are making a combined effort to raise money for an active winter campaign by holding an Autumn Market in the Y.M.C.A. Hall on Wednesday, October 2nd. It is hoped that all members of our Society will do their utmost to assist.

Household stores, housewife's stores, children's clothing, artistic hand-wrought goods, dairy produce, cakes, game, &c., should be sent either to me at the Y.M.C.A., on October 2nd, or, if the goods are not perishable, to Miss Mitchell, 10, Holmside, Sunderland. Members are also asked to urge their friends, especially their non-Suffragist friends, to come to Miss Royden's meetings.

(Miss) D. HOPKINSON.

Worthing.

New Members: Miss F. Atfield, Mrs. Barnes, and Miss G. Hyde.

On July 19th a meeting took place, by kind permission of the Misses Nicholls, at the Manor House, Broadwater. The Rev. E. J. Elliott, the Rector of Broadwater (although not in full sympathy with the Women's Suffrage Cause), presided, Miss Maude Royden giving a beautiful and most helpful address. She dealt mainly with the following points: the relation of religion to politics, and particularly to the Women's Suffrage Movement, and the much-to-be-desired distinction between St. Paul's principles and St. Paul's details of legislation. Literature was sold, and two new members joined.

During the month of July the C.L.W.S. monthly paper has been sold in the Worthing streets.

(Miss) LILIAN COLLYER.

The Calendar.

September	1, Sun.	Corporate Communion Day.
	3, Tues.	Executive Committee meets at Offices, 8 P.M. Finance Committee, 7 P.M.
	5, Thurs.	Woodford Branch Meeting at the Lecture Hall, Woodford Green, 8 P.M. Speakers: Rev. F. M. Green and others. Chair: Right Rev. Bishop Powell of Poplar.
	19, "	Islington Branch, C.L.W.S. Intercession Service in St. Mark's Church, Tollington Park, N., at 8 P.M. Public Meeting in St. Mark's Church Room at 8.30 P.M. Speaker: Lady Stout. Chair: Rev. F. M. Green, B.D.
	20, Fri.	Brighton and Hove Branch, "At Home," at 55, Buckingham Place, Brighton, to meet the New Organizer and to hear the Delegates' Report on General Council.
	24, Tues.	Anerley Branch Meeting at 149, Croydon Road, Anerley, 8 P.M.
	30, Mon.	Sunderland and District Branch, Lecture at Mothers' Union, Whitburn, on "Women's Suffrage and the Cause of Purity," by Miss A. Maude Royden, 3.30 P.M. Sunderland and District Branch, Lecture at The Institute, Marsden Colliery, on "What the Vote has Done for Workers," by Miss A. Maude Royden, 8 P.M. Opening of the Congress Campaign at Middlesbrough: Devotional Service at St. Peter's Church, 8 P.M.
October	1, Tues.	Sunderland and District Branch, Lecture at The Subscription Library, Sunderland, by Miss A. Maude Royden, on "Joan of Arc," with Lantern-Slides, 8 P.M.
	2, Wed.	Sunderland and District Branch: Autumn Market, at Y.M.C.A., Sunderland, will be opened by Viscountess Howick. Chair: Miss A. Maude Royden, afternoon and evening.
	4, Fri.	Sunderland and District Branch, Lecture at Silks-worth on "Votes and Wages," by Miss A. Maude Royden, 7.30 P.M.

Branch Secretaries.

Anerley (S.E.)—Miss Ethel Fennings, 149, Croydon Road.
Bedford Park (W.)—Miss H. C. Martindale, 90A, Fielding Road.
Camberwell (S.E.)—Miss I. L. Biddle, 35, Calmington Road.
East Ham—Miss Brice, 351, High Street North, Manor Park.
Greenwich and Lewisham (S.E.)—Mrs. Close Shipman, 84, Embleton Road.
Hackney (N.E.)—Miss S. F. Barlow, 88, Dalston Lane.
Hampstead (N.W.)—Miss Jansson, 63, King Henry's Road.
Harlesden (N.W.)—Miss Brown, 219, Willesden Road.
Hendon (N.W.)—Miss E. Growse, St. Ursula's.
Ilford—Miss M. Hawley, 51, Grosvenor Road.
Islington (N.)—Mrs. A. D. Green, St. Mark's Vicarage, Tollington Park.
Kensington (S.W.)—Miss Lina Ross, 22, Earl's Court Square.
Paddington (W.)—Mrs. Shewell Cooper, 8, Warwick Avenue.
Regent's Park (N.W.)—Mrs. Seal, 11, St. George's Terrace.

Bath—Miss M. Morris, 11, Marlborough Street.
Barnes—Mrs. Hills, Bank House, 102, Church Road.
Birmingham—Miss E. M. Griffiths, 34, Harborne Road, Edgbaston.
Brighton and Hove—Miss Kate Close, 48, Rutland Gardens.
Bromley (Kent)—Miss D. W. Beddome, "Sheringham," Sundridge Park.
Burton-on-Trent—Mrs. A. Tomlinson, 52, Outwoods Street.
Cambridge—Rev. W. F. Buttle, Downing College.
Central Sussex—
Chelmsford—Mrs. Hatcher, Windmill Cottage, Roxwell.
Chorley Wood—Mrs. K. M. Warren, Rosemary, Heronsgate.
Croydon—Miss Mills, Vale Cottage, Old Town.
Edinburgh—Mrs. Purves, 24, Howard Place.
Ipswich—Miss J. R. Steward, Graham House.
Manchester—Misses Norbury, West Leigh, Broad Oak Park, Worsley.
Newcastle-on-Tyne—Miss Molesey, 31, Croquet Terrace.
Nottingham—Miss N. Stevenson-Holmden, Clipstone Avenue, Mapperley Plains.

Oxford—Miss Cecil Hardman, 100, Kingstone Road.
Parkstone—Mrs. Gaman, West Grange.
Portsmouth—Miss M. E. Long, 37, Nightingale Road, Southsea.
Redhill—Miss Mabel Day, Gershom, Reigate.
Richmond and Kew—Miss Clayton, "Glengariff," Kew Road.
Shanklin, I. of Wight—Miss M. Marsh, St. Margaret's Dene.
Sheffield—Miss M. V. Palmer, Education Office.
Shrewsbury—Mrs. Stamer, Baschurch, Vicarage.
Sittingbourne—Miss Agnes Watts, 162, Park Road.
Southport and Birkdale—Miss Phyllis Lovell, White Cottage, Lord Street.
Sunderland—Miss Dorothy Hopkinson, Whitburn Rectory.
Warwick and Leamington—Miss D. Seville, Lothians, Leam Terrace, Leamington.

Watford—Miss Janet Archer, St. George's, Chalk Hill.
Wimbledon—Mrs. Beatty, 5, Elm Grove.
Windsor—Mrs. Bernard Everett, "The Cloisters," Windsor Castle.
Woodford—Miss J. Passmore, "Rosemont," Snakeslane, Woodford Green.
Worcester—Mrs. Hesketh Williams, The White House, Red Hill.
Worthing—Miss Collyer, "Espero," Chantry Road, W. Tarring.

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WE hope some of our readers may be able to give friendly assistance (however small) to the Autumn Market which is being held at the Y.M.C.A. Hall, Sunderland, on Wednesday, Oct. 2nd. It will be opened by Viscountess Howick, and Miss A. Maude Royden will be in the chair. Gifts of game, poultry, or any kind of country produce would be very suitable to send, and there are many other small gifts which would be very welcome, such as could be easily forwarded through the post. Please address Hon. Sec., Miss D. Hopkinson, Whitburn Rectory, Sunderland.

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