

THE
WOMAN'S LEADER

IN POLITICS
IN THE HOME
IN INDUSTRY

IN LITERATURE AND ART
IN LOCAL GOVERNMENT
IN THE PROFESSIONS

AND
THE COMMON CAUSE

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

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THE WOMAN'S LEADER

AND
COMMON CAUSE.

NOTES AND NEWS

Equal Guardianship.

The Bill for the Maintenance and Custody of Infants passed its second reading without a division on May 6th. In the forty months since women were enfranchised, there have been many debates in which women's opinions have been referred to, and many occasions on which the House has sought to be fair to the women voters; but never before has there been an occasion when the political influence of women has been so clearly shown. Nothing, of course, could be more appropriate or right; but it is not often that things so completely satisfactory come to pass. We are writing as if the passage of the second reading implies the ultimate passage of the Bill, and, in fact, we believe that it is so. Only one Member, Sir Bertram Falls, found courage to oppose it, and the thing is so reasonable and right that probably he is as solitary in his opposition as he seems to be. The debate was exceedingly interesting, and Lady Astor's speech, which was reported in the Press as a series of audacious fireworks, was really a very acute and able summary of the existing state of the law. Col. Grieg, the mover of the Bill, gave it a splendid introduction, and we strongly recommend our readers to secure the Hansard of May 6th (Vol. 141, No. 55), and to study the debate in full. Several detailed criticisms of the various technical provisions were made during the debate, and they will be thrashed out in the Committee stage. We trust that when Members come to look into it they will see the solid reasons for the whole Bill as it stands. In spite of the "persecution" which some members complain that they have suffered on this matter at the hands of women's organisations, it will be well not to lose sight of them until the Bill is law.

Skilled Women and Domestic Service.

Attention was drawn in the House last week to the fact that at Macclesfield highly skilled industrial workwomen have been disqualified for unemployment benefit on the ground that they have refused offers of employment in domestic service. It was pointed out that the women, whose hands would be ruined by rough domestic work, would be unfit to return to their own occupation, and that, by transferring them from an insured trade to an uninsured one, they would be obliged to requalify on re-entering their trade. Dr. Macnamara answered that the question whether domestic service is "suitable employment" must depend on the circumstances of the particular case. It was necessary to take into account the length of time for which unemployment has lasted, and the prospect, or lack of prospect, of an early opportunity of return to the previous trade. The worker, he said, was fully protected by the right which she, or her association, has to appeal to a Court of Referees against disallowance of benefit. This sounds all very well; but we should like to hear what Dr. Macnamara would say of an ex-Service man trained as an engineer who was disallowed benefit because he refused to become a footman.

The Plumage Bill.

We congratulate the supporters of the Bill on the agreement which was reached at the last meeting of the Standing Committee. There is every hope now that the Bill will pass into law without further opposition. The terms of the agreement are that the Act is to come into operation nine, instead of six, months after it passes; and that within four months after the passing of the Act, the Board of Trade shall appoint a Joint Advisory Committee, which shall advise the Board of Trade as to additions to, and removals from, the existing schedule of birds whose plumage may be imported. Everybody seems to be satisfied by this compromise.

Employers and Trade Board Rates.

In one direction, at any rate, we hope that the Government will put a stop to its present reductions. An increase in the number of Inspectors under the Trade Boards is badly needed, for from many sources come rumours that employers are defying the Trade Boards in the matter of wages. Attention was drawn to the latest case in the House last week. In Belfast a minimum basic rate of 9d. an hour has been fixed for pieceworkers by the Linen and Cotton Handkerchief Trade Board, but employers are discharging workers who earn less. It seems that the piece-rates are so low that an average worker cannot earn more than 7½d. an hour, and only exceptional workers reach the Trade Board minimum time-rate. The employers are also threatening to close their works if other rates, which have been decided on, are brought into effect. The matter is "receiving the careful attention" of the Minister of Labour, and we hope something will be done to stop this sort of sweating, which is growing far too frequent.

Unemployed Women.

The Central Committee on Women's Training and Employment is killing two birds with one stone, by offering unemployed women maintenance at the rate of a pound a week, and a training in household crafts which will fit them either for domestic service or for home-making. Cookery, laundry, housewifery, needlework, and domestic hygiene will be taught, with singing and physical exercises by way of recreation. The training must be taken seriously by candidates, as material deductions will be made from the maintenance allowance in case of unpunctuality and irregular attendance. Women drawing unemployment benefit may join the classes, but will not receive benefit in addition to maintenance. The difficulty of entering domestic service for those who have not a suitable outfit is met by a grant for the purchase of suitable clothing, which is obtainable at Labour Exchanges by candidates who can satisfy the Committee that they have the offer of situations. The £150,000 which is to be spent on this scheme should not only tide many young women over temporary difficulties, but smooth the path of their future life.

Characters.

In connection with the increased attention now given to the conditions of domestic workers, Mr. Myers's Bill for making the giving of a "character" to an employee compulsory, is interesting. It is aimed at redressing the injustice of the present state of things, where the employee has no remedy if a character is refused and finds new employment difficult on this account. We believe that characters are seldom refused, and are, as a rule, untruthful, if at all, by omission of shortcomings; but it is well that the employee should be protected by law, as well as by custom. Statutory characters should deal as much as possible with facts; when they enter the realm of opinion the employer will take the line of least resistance by being vaguely eulogistic, and his testimony will be of small value except for those who can read between the lines. A continuous record, like the German *Dienstbuch* is at the present time common in Ireland, and is extremely useful. In it is entered the date of entering and leaving every paid employment; the wage taken, and the reason for leaving are added or appended, and gaps in the working life are often accounted for by signed chits from hospitals or medical attendants. In Germany these books must be signed up in the presence of the police; in our own country a declaration before a magistrate might be substituted, since Labour Exchanges are too few in country districts to make attendance at them for signature an easy matter. A continuous record of service will tell a reasonable employer all he wants to know, and will do more justice to the good worker than much written praise.

The Cambridge Conflict.

Cambridge University moved a stage further forward last week, when the Council of the Senate published the two alternative schemes which are to be put to the vote. Scheme II. may be regarded as otiose, since it embodies the proposal, already refused by the women's colleges, to give women merely "titular" degrees. It is Scheme I. alone to which attention need be directed. This scheme, framed in the form of two proposed Statutes, gives legal shape to the recommendations set forth in the "Memorandum" quoted in THE WOMAN'S LEADER of May 6th. Ignoring the principle of the Sex Disqualification (Removal) Act, it proposes to place women under three kinds of disability. It states that "No woman . . . shall be a member of the Electoral Roll or shall be eligible as a member of the Council of the Senate," and that only certain persons, "not being women," shall have the right of voting in the Senate. The artificial enactment of inequalities always leads to complications; and there is a peculiarly fantastic arrangement which has been devised for admitting two women to the Council of the Senate as "Assessors," but not as actual voting members.

New Disqualifications for Old.

Many of the old sex disqualifications had gained through their sheer antiquity a sort of popular sanction. They had come to be regarded almost as laws of Nature. But now in the twentieth century we find a body of ostensibly intelligent men trying to create a disqualification as though it were something real, and then trying to get round a difficulty which they have just made. A fair specimen of this procedure is the clause in which the Council solemnly say:—"That no woman shall have the right of voting in the Senate, but that a woman disqualified therefrom only by reason of sex shall be eligible for membership of the Financial Board, of the General Board of Studies, and other Boards and Syndicates as if she were a member of the Senate." The University has placed itself in a ludicrous position; and women cannot help laughing.

The Van-and-Rear Men.

The friends of women should, when the time comes, vote for Grace I. The Statutes embodied in this Grace do not, as we have shown, consistently recognise the principle of equality; but they remove much of the present inequality, and they admit women partially to membership of the University. And (as opponents publicly lament) it will become impossible to exclude women for long from membership of the Senate, Electoral Roll, and Council. If Grace I. is carried, young men and women will, in the undergraduate stage, be on terms of equality and, as students, all alike will be regarded as members of the University and can be accorded degrees on similar terms. But a woman M.A. is to be forbidden to exercise certain rights which a male M.A. possesses. She may be appointed to a professorship or lectureship, and, as a member of a board or syndicate, may help to shape the educational policy of the University. The removal of old disqualifications, combined with the imposition of new ones, is not explicable on any reasonable theory. The only explanation is that this new compound of concessions and prohibitions happens to take the fancy of certain members of the University who voted in December against Scheme A and shortly afterwards voted likewise against Scheme B. There are politicians of a certain type who strive to march in the van and the rear at the same time. With such Cambridge appears to be rather liberally endowed. To meet the locomotory difficulties of these gentlemen, and at the same time "get a move on" before the Commission intervenes, the present scheme has been contrived. Already a good many of the van-and-rear party have promised to vote for Grace I., and, accordingly, its passage is confidently expected. The whole question was to be discussed in the Senate House on Thursday of this week; but the vote may possibly not be taken before the middle of June.

Hospitals and Infirmaries.

The difficulties of the voluntary hospitals, which, when they first became prominent seemed to demand solution by an increase of subscriptions from the rich, or by support from State funds, are now regarded from another angle. The gift of £127,000 by the National Deposit Friendly Society as part payment for hospital and nursing treatment received by its members is a generous and promising effort on the part of the beneficiaries of hospitals to shoulder their own burden. The pressure on hospital space would be relieved were beds in Poor Law Infirmaries available for persons able to pay for the whole or part of their maintenance and treatment. A deputation from the British Medical Association to the Ministry of Health stated

that the medical profession welcomed this system, already followed by some Guardians, but desired some regulations in the interests of medical men. Members of the deputation held that the fact that these infirmaries had been used as military hospitals would dissipate the prejudice now existing against every institution connected with the Poor Law. The Minister of Health was friendly, but cautious, in his reception of the deputation. It is obviously not an easy matter to cater in one establishment for private and for State patients without friction as to the disposal of beds, and book-keeping difficulties as to the allocation of costs to the paying patient or the taxpayer; but these are difficulties which may be surmounted. Until they are, the best medical attention is always within the reach of the very rich and the very poor, but will be unattainable by a large proportion of self-supporting citizens and their families.

Women as Elders.

Last week the General Assembly of the Presbyterian Church of England resolved to admit women to the Eldership and Deacons, and authorised their ordination as such office-bearers. There was a long discussion on the Committee's report, which declared that, on principle, there was no barrier to the admission of women to the ministry, and recommended ministers to invite women "of gifts and consecration" to give addresses in Church. Finally, the resolution was passed by 156 votes to 124, but the curious provision was inserted that women, if admitted to the ministry, are to resign on marriage. A celibate clergy was, we have always understood, one of the things the Presbyterian Church of England did not uphold. It is strange that it should be introduced now.

"Social Attachés."

The announcement by the International Labour Office that the German Government has appointed a "social attaché" at the German Embassy in Brussels, calls attention to an interesting development in the modern diplomatic service. Several Governments, including the Government of Norway, have come to the conclusion that it is desirable to strengthen their embassies and legations by attaching to them officials whose chief business would be to keep in touch with industrial and social conditions and movements, both in their own countries and in those to which they are attached, and it was recently reported that the Storting had sanctioned an increase in the staffs of certain legations by the creation of such posts. The first function of the social attaché is to follow the state of employment, in his own country and that to which he is accredited, in order to regulate the migration of labour according to the varying conditions of the Labour market. He is also required to keep himself informed about labour legislation and labour conditions in both countries, so as to be able to supply information which may be sought from either. Further, he has certain administrative duties, including the care of the interests of workers of his own nationality, who are resident in the country to which he is appointed. The initiative in this experiment is attributed to the International Federation of Trade Unions, which decided, a year or two ago, to approach Governments on the subject. The claim was made that trade unions should be given a voice in the nomination of attachés, but there is no evidence so far to show whether this claim has been granted, either in Germany or in Norway. The experiment is one of great interest as an attempt to keep Embassies up to date.

THE LEAGUE OF NATIONS UNION.

ARRANGEMENTS FOR DEMONSTRATIONS AND PROCESSIONS.

We learn with great satisfaction that, although the National Pilgrimage has been postponed owing to the present industrial and transport difficulties, the celebration of League of Nations Day is to be kept on a large scale all over the country. In many places local processions will take place, so considerable in some cases as to be Pilgrimages on their own account. We understand that many of the towns within 100 miles of London propose to march in order to take part in the great Hyde Park Rally, and that at a greater radius enormous numbers of simultaneous meetings will be held. Alterations in plan are necessarily disturbing, but we trust that all those of our readers who are able to take part in any of the demonstrations will do so. Exact details of the present arrangements can be obtained from the Pilgrimage Secretary, League of Nations Union, 15, Grosvenor Crescent, London, and we hope to publish fuller particulars in this column every week.

"LEAVE THEM ALONE."

A considerable controversy raged in the *Times*, a couple of weeks ago, on the subject of the future treatment of women. Many distinguished people pointed out that their position had changed with amazing rapidity within the last ten years; that the world was now a different place altogether for the female sex, and that no one knew what they would be up to next. Some said they were clearly going to run down the better path to ruin by becoming exactly like men. Others foresaw a reaction; and others, again, the wisest and most sensible of the lot, asserted that there was no telling what course they were going to take, but that the thing to do was to leave them alone to work out their own adjustments.

There is no doubt that this is good advice. We have had enough self-consciousness over sex differences and sex peculiarities, and the subject would be all the better for a rest. It is perhaps odd, and a little rash, to say this in these pages, which are devoted mainly to women's concerns, and to advocating the removal of those artificial sex limitations which still disgrace our State. But there is no contradiction in the matter. If women are to work out their own new position in the world, and to adjust themselves to it, they must be able to do it according to their wishes. They must be able, for instance, to initiate and to influence such legislation as the Equal Guardianship Bill, and to take their share in controlling the course of education. A paper, therefore, which promotes these special reforms, which abuses Cambridge University for its churlishness, and struggles with the other arbitrary sex inequalities of our social system, is not keeping alive the sex consciousness of women, but is endeavouring to help them to work out their own salvation without the interference of unjust conditions.

It is our profound belief that the foundation of all the adjustments still to come in the lives of women, is to be found in the home. We do not pretend to say whether any alteration in our existing ideal of home life is desirable, or whether the best will be got by living nearer to that ideal in ordinary life. We do not know whether the present economic basis will continue, or whether family endowment is at hand; nor can we foresee whether, if it came, it would effect any spiritual alteration. We do not know whether the marriage laws will be changed by our children or grandchildren, nor whether the Englishman's home will ever cease to be his castle. But this we do know, that the foundation of human happiness lies in the intimate relationships of life, and that for normal women, as for normal men, the home and the family are the central points. If, therefore, women are left alone to deal with their own future problems, this matter of the home will rightly be their main preoccupation. Nothing in their position in the world will be really satisfactory if that is out of gear, and nothing, we think, will be wholesome in the State if that is wrong.

The Solicitor-General, speaking last Friday on the Equal Guardianship Bill, expressed the view that it must be judged not in its aspect of giving equal rights to fathers and mothers, but in its effect upon the home as a unit. The Solicitor-General has long been our friend; but this unnecessary observation reveals a fundamental confusion in his ideas upon homes and women and children alike. For if the home is not an equal partnership what is it? The present ideal, as we see it, is the lasting union of a man and a woman who take up joint responsibilities and accept a common duty, agreeing to share the joys and the trials of life together. This is what makes the real home; and surely everything which detracts from the sincerity of that partnership

detracts from the welfare of that home. We cannot conceive that an equilibrium which depends upon injustice and inequality between husband and wife is stable, nor that the welfare of the home can be secured by the oppression or suppression of the woman in it. We think, therefore, that Sir Ernest Pollock's scrutiny is quite unneeded. In so far as the Bill does give equal rights to the father and the mother, so far it must be for the good of the home. The things are synonymous.

When we say, however, that women, if left to themselves, will now turn their attention to the home, we mean much more even than that they will demand and secure equal legal rights. This they will do; but we are confident that they will do more besides. Women will examine, and re-examine, marriage and sex relations in this and the next generation. The problems of prostitution, and of venereal disease, are very close to the doors of every home; the woman of to-day, and to-morrow, will not rest content to leave them an unknown and unmentionable horror which no one does anything to cure. They will make the obvious connection between these sordid social problems and their own domestic lives, and no one can prophesy what the result may be. Leave them alone; but their own salvation will be not only their own affair.

No doubt the opposition to women's freedom which has been so familiar in the past, and which still lurks in the back of the minds of many honest men, is founded upon this very thing. You cannot give to women power of any sort with any certainty that they will not attempt to make changes. They will certainly do it, and with their peculiar interest in home things it may be just there that they will begin. And when they start upsetting the customary order of domestic control, where may it all lead to? We venture to believe that this is a familiar line of thought to our opponents, and that it even arises sometimes to disturb the serenity of our friends. The matter is so fundamental, almost so sacred, no one likes to touch it, and the thought of letting women loose into that region is full of alarm.

For our part, however, we believe that there is no need to fear. It is true enough that home life, and, indeed, a social existence of any sort, is made up of self-sacrifice. Children, above all, exact a heavy toll of unselfishness from the community, and nothing will go on if women, or men either, throw over all thought but the thought of pleasing themselves. But why should we imagine that women, in any new freedom or equality that may come to them, will do this? They are not monsters of iniquity only held in check by the severe and repressive customs of the ages, and the ever-present fear of the authority of their husbands and the stick no thicker than his thumb. They are half the reasonable inhabitants of the earth, and we see no reason to suppose that they are the most selfish half. But, after all, there is no need to harp forever upon sacrifice and unselfishness. Life ought to be a vigorous, cheerful thing, and we do not believe that the race can only go on if it is fed by a perpetual human sacrifice of captive females. We do not believe that motherhood and home-making are callings to which people must be subdued by force. We do not believe that free women will make worse homes than their ancestors, and we are sure that their children are safe in their hands. They are the mothers of the race, after all, and their instincts are natural. Let them alone, then, even if they do discuss all sorts of changes, and bring some of them about. Let them alone. It is their world as much as anyone's. And the young women of to-day know what they are about.

NEWS FROM WESTMINSTER.

BY OUR PARLIAMENTARY CORRESPONDENT.

The week has been overshadowed by Coal at home and Reparations abroad. In neither does the situation grow any lighter. There are no signs of a coal settlement. In fact, by all accounts, the situation is hardening, while, as we go to press, the question of Reparations seems no nearer solution. At the same time, the country is most remarkably unmoved by either crisis.

On Monday, May 2nd, the Budget was considered, and hardy annuals, such as the reduction of tea and sugar duties, made another of their doleful attempts to blossom. They found the atmosphere more frosty even than usual; for what Government could possibly remit taxation? and the debate resolved itself into stock arguments and stock answers. More interesting was the next day, Tuesday, May 3rd, when the House launched into the railway dispute. On the whole, Sir Eric Geddes's speech was surprisingly satisfactory, for he was able both to announce the settlement of the railway claim at sixty millions, a sum which apparently satisfies everybody, and also an agreement with the Railway Unions on the vexed question of management. We are not out of the wood, but the trees are visibly thinning. The debate on the Railway Bill itself will be taken soon after Whitsuntide.

The new Housing Bill also got a Second Reading, as did the Bill preventing the Shooting of Captive Birds, which, by the way, has passed in record time and with scarcely a protest.

On Wednesday, May 4th, there was a full dress debate on the Emergency Powers. The Speaker limited the discussion pretty strictly to the powers themselves, and would not allow roving reviews of the coal dispute, with the result that, as a debate, it was dull, and as a contribution to settlement, barren. At night the Scottish Members had a field day, and discussed each other's educational deficiencies. Many Members, however, took advantage of the off night to attend Lady Astor's reception, where they found one of those gatherings which apparently she alone has the power to produce. She manages to get together women of the most diverse interests and occupations, the only common bond being that they must be those who have worked for the cause of women. The result was not only an invaluable meeting for practical results, but also a most entertaining evening.

On Thursday, May 5th, the House discussed the Ultimatum to Germany, and the Prime Minister explained its nature. Members find themselves in two minds, that is to say, while there is little opposition most of his hearers were conscious of two currents of thought. No one objects to getting 6,600 million pounds out of Germany; quite the contrary, but Members find it difficult to understand how such a complicated method of payment, extending over a long period of years, exposed to the vicissitudes of affairs and frailties of purpose which are unavoidable in human undertakings, can have any reasonable chance of success. Perhaps the best way to put the feeling on this point of view is this:—It is felt that the 6,600 million pounds consists of two sums, of which 2,500 millions will probably be paid, while 4,100 millions is a bad debt. Fate may decree that even this estimate is too sanguine.

Dealing with the debate itself, the Prime Minister was admirable, and indeed has seldom spoken better. Lord Robert Cecil was also at his best, and, of the other speakers, Sir Samuel Hoare most caught the attention, for he really did tackle the inherent difficulty; which is that we do not want to quarrel with France, and yet our interests in reparations, and hers, are fundamentally opposite. Sir Samuel Hoare's proposal to meet this difficulty by a defensive alliance with France has, of course, obvious objections, but it has the merit that it gets right down to facts and enables us, once this mighty step is taken, to follow our own line on reparations.

On Friday, May 6th, the Guardianship of Infants Bill passed its second reading without a division. The significance of this victory is great. It is, perhaps, the turning point in the reaction which set in after the passing of the Sex Disqualification (Removal) Act. We shall see. Incidentally, Lady Astor made another good speech. The opposition to the Bill, with a bad case and an indifferent pleader to state it, was extraordinarily ineffective.

The House adjourns on Friday, May 13th, until Tuesday week, May 24th.

[The views expressed in this column are those of our Parliamentary correspondent, and are not our editorial opinion. Like so many other things in this paper they are expressly controversial, and comment upon them will be welcomed.—Ed.]

A DIARY OF WORK.

THE CONDITIONS OF INDUSTRIAL PEACE.

By SIR LEO CHIOZZA MONEY.

After all, it is the woman who bears the brunt of industrial depression or industrial unrest. I do not so much refer to the woman who goes out to work, or to seek work, as to the wife of the worker—that marvellous mother, manufacturer, mender, cook, cleaner, furnisher, general manager and chancellor of the lean exchequer, whose work is never done because it is only limited by human endurance and the number of hours in the day. I often wonder whether the merry gentlemen, who in the most dilatory fashion tackle the negotiation of industrial disputes, at Downing Street or the Board of Trade, ever realise what the fortieth or sixtieth day of a stoppage of work means to the working mother. For her it means not the stoppage of labour, but the stoppage of supplies. She can neither "strike" nor be "locked out." Who can consider her case without longing for the conditions of industrial peace?

Sooner or later it will appear to all parties that the government of industry, like the government of peoples, must be by consent of the governed. The work of an intelligent and educated people must become a matter of trust and responsibility if it is to proceed happily and peaceably to achieve good results. We may not be able yet to invent or to imagine the precise form and details of the arrangements, but we can safely predict that, whatever they are, they will embody the principle of co-operation. Indeed, the details may vary—will almost certainly vary considerably—as between trade and trade, nation and nation, city and city. Different processes, different places, different temperaments, will call for, and evolve, different forms of association and grouping. But through them all, we may be sure, will run the principle of combination for the common good. We can already witness this principle actually at work in every trade and in every department of life. All human activities are grouping themselves into self-governing Unions, Societies, Committees, Companies, Leagues, Federations.

The individual is not less important on this account. Indeed, the individual gets his true and best chance only when he is entrusted by consent with the leadership of a great association of people. Only the congenital mugwump will repine at this, and we need not worry ourselves with the gentleman who holds aloof to play a lone hand. He has his day and his uses. The general case will be served, and well served, by societies of men, in many different forms, performing great functions with responsibility, and naturally throwing up men and women who have the gifts of leadership. There will always be captains of industry, but the leaders of the future will be the democratic heads of economically free societies.

In such associations Capital will get its proper chance. It will be no longer suspect because handled by a privileged class. It will be no longer wasted in individual promotions, and compelled to offer big bribes to get good things done. It will be a trust committed to the care of those who practically employ it. In such circumstances, the labour-saving device, or the means of securing a better outlook, will be welcomed as a true aid to wealth and welfare.

We have good need to apply, in some practical fashion, the principle of co-operation to the coal industry. By coal we stand or fall, and the average citizen does not realise that everything is now at stake in this issue. With their wives and children the miners must represent some four millions of the population of Great Britain, or about one in eleven of our people. Their work is the basis of the nation's wealth, and it is futile to imagine that it can ever be done satisfactorily save with goodwill. Goodwill is the more necessary in the matter because our coal is so much poorer than that of America. We need all the good work and all the science and all the organisation we can muster to continue to win big imports by virtue of exports of coal and coal-based goods, and by coal-based shipping. It is not enough to "settle" the coal stoppage, for the national fabric is in danger from the consequences of the war. Why not try, in this great industry, the principle of co-operation? Is it possible that it could fail as badly as the present methods have done?

AN ANGLO-JEWISH SCHOOL IN JERUSALEM.

By MILLICENT GARRETT FAWCETT.

Some time ago we paid a visit to one of the most interesting schools I have ever seen. Its name is the Evelina de Rothschild Anglo-Jewish School. The approach to it can hardly be called a road. It is a quagmire of semi-liquid, clay mud, some feet deep, mixed with stone boulders at irregular intervals. We wondered how a day school could be carried on which had such an unspeakable approach!

In reply to our inquiries Miss Landau, the headmistress, said that the roads in Jerusalem are controlled by the municipality, and the municipality has no money. One little, tiny kindergarten child of four years old had been nearly drowned by falling into a hole in the street which had been filled with water during the winter rains. Miss Landau went on to describe how difficult it was to get anything attended to. Writing and telegraphing were useless, as no answers were ever received. In the old Turkish days, she explained, things were managed differently. For instance, before the war she had had a dead camel left outside her school, and no one made any attempt to remove it. It was, of course, most offensive, and dangerous to the health of the children; so Miss Landau, who is a woman of resource, took the matter into her own hands. She wrote to the Turkish Governor of the town a very respectful letter, to the effect that, unless the dead camel were removed by the next morning, she would have it removed, at her own expense, to a spot as close as possible to his Excellency's official residence. This letter produced an immediate effect, but, as Miss Landau remarked, "one cannot do this sort of thing to-day."

Miss Landau is a very decided anti-Zionist and, at the same time, an orthodox and enthusiastic believer in Judaism. She does not believe in bringing up the 500 children in her school to speak no language but Hebrew. They belong to the poorest classes in Jerusalem and pay no school fees whatever, the whole expense of the upkeep of the school being defrayed by the Evelina de Rothschild Committee. Miss Landau brings up the children under her control to acknowledge a double loyalty, first to their Hebrew race and religion, and, secondly, to the country which has given them full citizenship and justice, *viz.*, Great Britain. Moreover, she feels that to bring them up to speak Hebrew only would be a great handicap against them all their lives, narrowing to their outlook, and cramping to their mental and moral development. She therefore brings the children up to speak English and Hebrew alternately, and as they come to her quite young they easily pick up the two languages.

Before the war there were 700 children in the school, but quite 200 died of starvation during the war. All the work of the house is done by the children, and Miss Landau opens her doors, and also her heart, to feeble-minded girls. We saw one who had acquired dexterity in folding and ironing the overalls worn by all the girls. She was happy and contented in the constant repetition of this simple task, and it was probably the best work she was capable of doing.

We visited several classes, one on citizenship and its duties; in another a debate was going on in a mock parliament. In another class a lesson was given on what the newspaper Press meant, how every important newspaper must have correspondents and representatives all over the world, writing or telegraphing news to their editors: accompanying the lecture was a picture of a newspaper printing machine. The children seemed particularly interested in this subject, and I told them that I was at the moment acting as volunteer correspondent for THE WOMAN'S LEADER, and should send an account of what I had been seeing that morning. In the next class we were taken to the children who were having a debate on the right principles of punishment. One very bright, intelligent little girl maintained with vigour that no one was ever any better for going to prison, and that some more rational system of dealing with crime ought to be devised. This little girl seems to me a sort of Palestine edition of Miss Margery Fry, and it was particularly interesting to me to see how these questions of the proper way of dealing with delinquency was occupying their attention. Miss Landau wound up this discussion by referring briefly to the Levitical law. She did this with great reverence, and we came away feeling she was a really great woman dealing with one of the most important of national tasks in a manner worthy of the best traditions of her profession. I can hardly imagine that rich English or American Jews would ever let such a great work as this school represents fail for lack of funds.

ON THE STATUS OF ILLEGITIMATE CHILDREN IN AUSTRIA.

By A. S. LEVETUS.

To-day in Austria, to all intents and purposes, illegitimate children have the same rights in the eyes of the law as legitimate ones, the sole exception being that they have no claim to inheritance through the father, not even to the *Pflichtteil* or inalienable part. This is a retrograde step, for in ancient times the German law saw no distinction between children born in or out of wedlock. It was not till the Catholic Church attained to enormous power and strength that things were altered.

The interference of the Church caused boundless misery to countless mothers and children, but in no way did it diminish the evil. The twentieth century brought a change for the better. The first step taken in Austria was to guard against the fact of a child's illegitimacy becoming known. In 1910 it was decreed that, in future, registration forms, when filled up, should be handed to the police in sealed covers instead of open as hitherto; for even in pre-war times a list was kept by the local police of all persons residing within the district. The forms, when filled in, were handed over to the house porter, whose duty it was to take them to the district police office. Consequently, he knew "everything," and more often than not was not slow in making it public. Other important laws were introduced in 1912. The chief work was done by a Commission, of which Professor Schey was President. This is all the more remarkable, as it did not emanate directly from the people. Before these laws could be put into practice, the war broke out. But they were recognised to be of such immense importance that they were included in the famous "supplementary laws," where they were placed at the head of the list. When Parliament met in 1916, every clause was passed without debate.

They are as follows:—The child is to remain in the care of his mother; eventually a guardian may be appointed by law. Since 1914 any woman may be appointed guardian; previously only the mother or grandmother of the child might become its guardian. The father is bound to provide for his illegitimate child according to his own standard of life. His natural child must have the same advantages of education as his legitimate one. Moreover, he is bound to pay the expenses of the mother's confinement during a period of six weeks, and this may be claimed in advance; eventually, it must be deposited in Court—for obvious reasons. If he is not in a position to provide for his child, the duty devolves on the mother or her parents. If the mother marries the father of her child, it becomes legitimate on the father making a declaration to this effect before a magistrate; it has then exactly the same rights as his children born after marriage. If the mother marries another man, he may legally bestow his name on the child, but it is not entitled to any share of his property. The adoptive father has absolutely no responsibilities for its upbringing.

If the father of the illegitimate child acknowledges the child and takes it to live with him, and dies while it is under age, the child may claim the same maintenance as the legitimate children until such time as it is able to earn a living for itself. The age is not fixed. This would depend upon what trade or profession was chosen. The laws as to inheritance are also favourable towards illegitimate children.

They inherit through the mother. The parents cannot disinherit their daughter simply because she has had an illegitimate child or lives with a man in concubinage, but they can if a child leads an immoral life, *i.e.*, one of prostitution, or if a son or daughter has committed some crime resulting in more than twenty years' penal servitude. A certain portion called the *Pflichtteil* must fall to them, if the mother of an illegitimate child or children should die before her parents. This falls to her children in equal parts, legitimate or illegitimate, irrespective of sex. In former times she could only inherit a *Pflichtteil* through her mother, now she inherits from both the parents, and from relations who die intestate.

On the whole, therefore, the legal status of the Austrian illegitimate child is a far more humane and better one in all respects than in other civilised countries, and these beneficial laws were planned long before there was any thought of war, or of Austria becoming a Republic.

BURNING QUESTIONS.

In reopening the discussion on marriage and sex relations in our controversial columns, we wish to emphasise the fact that we are not preaching any modernist doctrine or upholding any revolutionary point of view. Our object is to offer a platform for frank discussion of different aspects of this very complex subject. It is one of the utmost importance to men and women alike, and the interchange of serious thought upon it is too often avoided or repressed. The world's attitude towards sex relations is wrong. The double standard of morality and the calm acceptance of prostitution which have hitherto prevailed are proof that something is wrong. However difficult it may be, plain speaking and free discussion should be encouraged, and we hope that our readers, even when they disagree with the articles we print, will think that we are right to discuss these matters.

WOMEN AND NEO-MALTHUSIANISM.

By FRANCES PREWETT.

It was fitting that Mr. Harold Cox should have opened up the "burning question" of birth control in a woman's paper, for the cause he champions is an essentially masculine one, and his advocacy of it is naively one-sided, even when he is supposed to be arguing for woman's liberty. The truth is that Neo-Malthusianism is a man's solution for a man's problem. Men were frankly egoistic when they, as Mr. Cox asserts, "compelled tens of thousands of women, against their will, to produce babies." They are egoistic still, but with the addition of hypocrisy, when they declare that birth control gives the woman "the right to the control of her own body." Woman is still bound—bound by man's unrestrained exercise of his passions. It is man, not woman, who is set free by this misapplication of science.

The immense popularity and widespread use of Neo-Malthusian methods is a symptom of the low level to which we have descended. The virility and idealism of the people are sapped by the pressure of the economic system, which grows ever more burdensome. At the bidding of the lords of finance who determine the conditions under which we shall live, people are so servile and poor-spirited that they are content to render themselves neuter instead of making a stand against a degrading environment.

But leaving on one side the more general aspects of the question, I want to deal with it from a woman's point of view. "That conception should be avoided by abstinence from the basic relationship of married life is to mock at human nature," says Mr. Cox, and he is justified in thinking so, for, being a man, he identifies human nature with masculinity, and the women do not correct him. The truths of woman's nature are obscured, because existing women are almost wholly the creatures of the civilisation defined, moulded, and stamped by the energies, intellect, and passions of men. With such an audience Mr. Harold Cox may continue to dogmatise on human nature and never suspect that he is not uttering a universal truth. Amongst the multitude of contemporary writings upholding his point of view, the dignified protest of Dr. Mary Scharlieb, in a recent issue of THE WOMAN'S LEADER is as refreshing as an isolated spring in a desert, carrying such relief to the soul as prevents its death from drought. Her noble words, though they may not stem the popular tide which is setting so strongly in the direction of these debasing practices, cannot fail to find an echo in all who now suffer so keenly at the spectacle of humanity divesting itself of idealism. She expresses what every woman who has not yet strayed from her instincts feels, and what man himself denies only to his own hurt.

Fortunately, in the later stages of evolution, a few women have become articulate. Such a woman, clear-eyed and conscious, was Eliza Farnham, who put into words what all experienced women feel, though they cannot intelligently express it. "After marriage, a new passion, a new knowledge, is awakened in the woman, for the husband brings her into the external where he is. But she does not remain in it. Left to herself, she immediately returns into her internal, and is only kept in the external by the constant presence and solicitation of her husband—who is there all the time, so far as he regards himself as superior to his wife, and his passions as the gauge and criterion of hers, to which hers are to be squared and adjusted. Permitted to dwell in her internal, it grows and expands, and the pure spirit that she is, and the temple that she inhabits, grow and expand together. When she comes into the external, it is to purify and refine, bless and sanctify it, and all that comes within the sphere of its influence. But if the fair Psyche be made the slave of man, be taught to believe that she is the body that is to obey, and he the head that is to govern, to regard herself as and to be the minister

to his base passions, and the instrument for the gratification of his fleshly lusts, she is turned into a Venus, she becomes all external and gross, her interior self shrivels up and contracts, and her individuality, her psychic self dies out, so that she can no longer benefit man, but becomes the most effectual means by which he may degrade himself."

The contrast between the Venus and the Psyche indicated above was never more marked than to-day, when women are so far hypnotised by the masculine reading of life that they applaud the use of contraceptives, and institute Mothers' Clinics to disseminate knowledge of such means. Few see it truly as the negation of womanhood in woman, and the seal of her subordination to man. At least let us be frank and have the courage to call our vices by their right names. Neo-Malthusianism is necessary, say Dr. Marie Stopes and Mr. Harold Cox. This is a debatable point, but grant it. At best it is but an expedient. Let it be frankly admitted as such, and not glorified as the charter of woman's freedom. To prate of woman's liberty in such a connection is to say the thing that is not. No man would submit himself to a similar abuse to suit another's gratification and consider himself still a free man.

I share Dr. Scharlieb's sentiment when she says, "it is strange that the use of preventives should be approved and advised by women." Woman, unvisited and following her natural instincts, finds her chief delight in the super-sensual love-life, but the man, by his repeated demands upon his wife, changes the pure maiden into a woman as sensual as himself. This alone can explain why women are found to belie the fundamental truth of their nature, and declare that they are of like passions to men. Such a statement is contradicted by the diverse evolution of the maiden and the youth. And while women may repeat the assertion in good faith, men are conscious that the sexual needs of woman are different from their own. They pay tribute to her innate purity, and owe her instinctive reverence. In her, sense and spirit are so subtly blended that there is "no war between the members," and through her influence rightly used, the powers of his manhood can be rendered divine. Unfortunately, the love that should ennoble and refine is too often evanescent, and in many cases is extinguished by excessive sexual indulgence. The women, instead of stimulating their husbands to rise to the highest of which they are capable, capitulate to the lowest. Love fades away, and the "dull, stale, tired" union replaces the rich emotional life to which every girl aspires.

Woman is not only an individual. She is also the trunk of the human race. And any injury to her is a double injury, reacting on posterity. All her faculties—physical, emotional, and intellectual—should be preserved in their integrity if her child is to inherit from her its birthright of a full, richly endowed nature, capable of working for noble ends and for the true and lasting happiness of mankind. But men rifle for themselves the precious stores which should be reserved for the child, and pointing at the impoverished nature that results, declare that to hold up a high ideal of conduct is "to mock at human nature." Those who support the use of contraceptives should face a plain question—Would they themselves choose for a mother a woman who had subjected herself to such practices? Their answer reveals their character, for "man aspires toward the being who bore him, if he is a lover of woman, not of himself; of Nature, not of monstrosity; of maternity, and not of sensual gratification." This plea is based on no theological prohibitions or supernatural sanctions which, to my mind, have long lost any efficacy they might have once possessed. I take my stand on something as permanent as humanity itself—the maternal nature of woman. This truth of woman's nature is never completely dimmed, even in the most abandoned, and it gloriously lights up the world in those women who have embodied it in their lives, and thus point the way to a happier age.

WELFARE WORK IN THE FACTORY.

By B. SEEBOHM ROWNTREE.

The growth of large scale manufacture, with the emphasis it lays upon the mechanical side of industry, has often made us forget industry's human side. We have sometimes been tempted to regard human beings as merely so many units of labour power, to be bought in the labour market just as electricity, or steam, or raw material are brought in other markets. Again, the heads of great firms are very busy people, and it is quite impossible for them to keep personally in touch with, perhaps, thousands of employees. Therefore, in an increasing number of factories, special officers have been appointed to deal with the human side of the business, and, by every possible means, to promote the welfare of the employees. They are often called "welfare workers," and the department with which they are associated is known as the welfare department. But the name really does not matter, so long as the activities which it denotes are carried on. The aim of "Welfare" is to restore the human link between the management and the rank and file, and to ensure the treatment of each member of the latter as a distinct personality, with his own ambitions, his own physical and mental characteristics, with, moreover, the natural human longing for happiness, and the sympathy of his fellows.

Even from the financial point of view, it obviously "pays" us to do our best for the workers, so far as their bodies are concerned. Labour is, after all, as essential as machinery or materials, and equal care should be taken to keep it in good condition. Of course, someone may here argue: "Yes, but labour can be scrapped when exhausted, without incurring fresh expense; and that is not the case with material or machinery!"

But what about the wasted training that a continual labour turnover involves? What about the constant leakage through physical inefficiency that has not reached a point at which the most ruthless employer would elect to "scrap" a worker, since complete physical efficiency is so rare? The fact is that good material conditions are desirable from the lowest standpoint. But they are also desirable because they react on the attitude of the workers as human beings.

It is essential to have workrooms that are airy, clean, pleasant, and well-lighted, cool in summer and warm in winter. It is almost as essential to have arrangements for obtaining well-cooked food at reasonable prices, which can be eaten in restful surroundings. It is essential, to the greatest possible extent to banish noise, and disagreeable fumes, and all that makes for nerve exhaustion or fatigue. It is essential to introduce all the amenities of civilised life—up-to-date lavatories, cloakrooms, &c., with facilities for drying wet garments. It is also essential, in any large works, to have some kind of efficient medical service, not only to deal with accidents, but to look after the general health of the workers. This should include the services of an optician, and a dental surgeon.

But these things are not only essential from the physical point of view. They are essential just because "human nature is human nature." And human beings will never do their best in surroundings that are uncomfortable and distasteful—unless, as in the trenches, they feel that they have some ideal to fight for, in common with their officers, and that both share the same inevitable peril and discomfort. They do not feel that in the factory. And they will not do their best solely for the sake of a company's balance-sheet. If they have others dependent on them, they will do enough to secure their regular wage, or to earn good money if they are on piecework, but no more. They never will, and never can, on such a footing, identify themselves with the interests of the employer. Why should they? Human nature does not yet instinctively return good for evil! If we want them to play the game, we must play the game ourselves. And here, before I pass on to the workers' material conditions, I may say that no scheme of welfare work can be satisfactory in a business where the most fundamental condition of welfare—a reasonable wage—is ignored.

Not less important, however, than a worker's material environment, are what I may call his mental environment, and his reaction to it—his relation to his fellow-workers, and to the management, and their relation to him. I have no hesitation in saying that the keynote of this human relationship should be co-operation. Employers and workers, it is true, exchange certain services. They are, in a sense, buyers and sellers of labour-power, or buyers and sellers of purchasing power itself, in the form of wages. But unless they are something more, unless they feel that they are partners in the performance of a

necessary public function, there will never be the right atmosphere within a factory. The fact is, that we must give up regarding industry as merely a huge grindstone for our individual axes. Industry is a vast communal service, without which the nation would perish, and the faithful rendering of which, by all who are concerned in it, is in itself enough to give their lives value and dignity. In industry, as in the army, there must always be commanding officers—generals and subalterns, as well as privates. But these should be concerned with a common end. Commissions should represent real capacity for leadership, in reference to that end, and privates and generals alike should be conscious of their comradeship. This is the new ideal, which, I believe, is destined not only to raise the status of the worker, but to put our whole industrial policy upon a higher level.

It is for the welfare worker to advocate the above conception of industry in the factory. We need officers definitely trained and set apart to promote "welfare" in all its aspects, and to arrange for the proper ventilation of a work-room and the proper ventilation of a grievance. Needless to say, welfare workers, as someone has remarked, should really be supermen and superwomen. They need shrewdness, impartial judgment, and an unlimited supply of tact. They need sympathetic insight in a very high degree. They need the faculty for patient and accurate observation of facts, and they also need disinterested courage. They must be able, on occasion, to tell the truth quite frankly, and only fearless and genuine goodwill can carry them through successfully.

Their propaganda should begin with the first entrance of a new worker to the factory, and it is of especial importance in the case of girls or boys fresh from school, and launched into an alien, alarming world, bristling with difficulties which those about them are probably far too busy to explain. It is the part of the welfare worker to ease the initial stage, to see, for example, that a new girl is properly introduced to her overlooker, and perhaps to a couple of older girls, who will show her the ropes and make her feel at home. At the factory with which I am connected, we do not set the girls to work at once, when they are engaged. For the first week they attend a school. Lectures are given on the factory organisation: lantern slides are shown of the estates where cocoa and other raw materials are grown, and the history of the latter up to the time of their entry into the works is related. Talks are given on hygiene, and on the recreational activities connected with the works, and each girl is shown the part her own especial work plays in the manufacture of the finished product. The girls are shown round the factory, and the different processes are explained to them. Every day a part of the time is spent in games, and the week finishes with a tea. Later on, when the girls enter the works, they do not do so as strangers. They have made friends with their colleagues, and feel much more at home. I may add that they are paid while attending the school.

That, however, is but the first step. I cannot here enumerate the various branches of Welfare Work. It is concerned, directly or indirectly, with all the social, educational, and recreational activities of the factory. But—and this is very important—the welfare worker should never try to "dump" recreational or other facilities upon the employees. Whether it be a cricket club, a library, or a system of allotments, they should be encouraged to organise, and, if possible, to initiate, for themselves. Workers are demanding, quite rightly, a larger share of control, and the sooner they learn to exercise control efficiently and wisely, the better. Even clubs or societies involving what some call "mere recreation," may help to mould and instruct the democracy of the future. Here, as elsewhere, however, we must bear in mind that, when we look upon co-operation as our guiding principle, we do not in the least exclude the element of leadership, a leadership based upon capacity and character, which is the other great need in our industrial life. With whatever department of industry we are concerned, welfare work, in one of its most important aspects, means the development of the art of leadership, and the discovery and training of good leaders. We must look for them in all ranks, for the true leader is born, although we may contribute a good deal to his making. And, when we find our leaders, we must not be content until they are convinced that the real goal of leadership is co-operation, not merely within the limits of the individual factory, but for some great human end.

EFFICIENT HOUSEKEEPING.

THE EXPERIENCES OF A "LADY SERVANT."—II.

By ANN POPE.

It was distinctly cheering to find I had a choice of situations as a general servant. I only went to two registry offices, and in the end took the first place that was offered, although the lady who kept the office looked at me doubtfully whilst giving several addresses. It was that look of hers that sent me to the second registry.

Here, I regret to say, the lady audibly chuckled when I went in and said:

"I want a place, if you please, as general servant; I wear uniform, can cook, and wish to be called Ann. Wages not so much an object as a comfortable home."

We had a nice friendly talk, and she gave me some addresses of places and mistresses she recommended most highly; I went and looked at the outside of one house, but thought the number of steps leading up to the front door rather formidable for an old person who had never scrubbed a floor, so wrote off to an address given me at my first registry office, that of a clergyman living in a busy seaport town, who wanted a working housekeeper; he was unmarried, but had two curates living with him, and the housekeeper had a girl to help. I applied because it seemed better, as I was middle-aged and had not been out before, to take a place first of all where I could have a young servant; and I thought a man would be more likely to be lenient to my deficiencies than a lady, especially if I sent him up nicely served, well-cooked meals.

A friend who had known me upwards of twenty years gave me "a character," and I was engaged.

The next day I set off, and after a short train journey, arrived at my destination.

A bright and smiling little maid-servant answered the door; the cabman helped her in with my luggage; she took me into the dining-room and fetched "the master."

The first interview went off all right, and I was handed over to the little servant, who ran up the stairs to show me the way. I heard her say something to someone on the top landing, and a strident voice replied, "She can bring her luggage up herself." The next moment a pert-looking servant of the parlour-maid type was before me: she had been doing the housekeeping temporarily for a month, was going to the munition factory in a few days, and was busy clearing her clothes out of the bedroom that was to be mine. It was my first intimation that I had "come down in the world," and it bucked me up, because I knew I hadn't!

"Of course, Lizzie," I said, "I'll bring up my own boxes if you will help me. I never dreamt of asking anyone else."

This mollified the smart young woman, and she said, "I'll come down and make you a cup of tea."

The kitchen was not of the basement variety, but it was dark, wanted painting and whitewashing, and was a long way from the front door. It was a long way also from the scullery and coal shed, as the house was old and the back premises scattered and rambling, but the kitchen window looked on an old-fashioned stone-flagged yard, in the midst of which were flower beds. It was like an old convent court-yard, the further wall covered with a magnificent Virginia creeper, fresh and lovely in early summer and glorious in autumn.

Altogether, I felt my lines had fallen in pleasant places, and never had reason to think otherwise: my master was kind and wise, just and good, more than that, he was saintly. I once heard a popular preacher say, "If a man's wife and children call a man a saint, you may be sure he is one." This applies still more to a housekeeper. If a man's housekeeper says he's a saint, you may bet your bottom dollar he is. Well, during my years of domestic service it has been my happiness to serve three employers, all of whom were saints; they happened also to be clergymen, but I never came across anyone better than my first master.

I stayed with him over fifteen months, and only left because the idea occurred to me to take up Municipal Kitchen work.

As it happened, I did nothing of the sort, but took odd jobs of domestic work in various places for six months, until I fell in with the other two masters who were saints. I stayed with them

for eighteen months, during which time one died of old age and the home was broken up. It is, of course, out of the question to relate the story of my various situations; to do so would be to give away other people's private affairs, but I want to show where an educated woman may fail as a servant, and how she may be a great success. I should like also to show how the conditions of domestic service may be improved for both mistress and maid.

* * * * *

Those kitchen forks and spoons! It was a long time before I got used to them. At first I used those belonging to the dining-room, until it occurred to me that I was "giving myself airs" in the eyes of my fellow-servant. "Swanking" she would call it. Then I made up my mind to conquer my fastidiousness, and now I don't mind what I use as long as it is clean; but it was months before the distaste was conquered.

Other things that went against the grain were to see tea poured into a saucer, anyone's teaspoon dipped into the sugar basin and jam pot, or the knife put in someone's mouth and then in the salt cellar. Neither tea nor cocoa seem as nice out of thick earthenware cups and saucers as from thin china ones.

Altogether, kitchen surroundings and manners were a hardship. My sensibilities became a bit blunted as time went on, but after three years I came to the conclusion that I would rather do any amount of rough work and have the kitchen to myself; at the same time, I realised that I was probably as great a trial as a companion to a maid-servant as she might be to me.

Apart from kitchen surroundings and manners, my greatest shock was waiting at table. When I first had to fetch and carry for three men who sat still and coolly asked me for things, I felt as if I could go round and box their ears; instead of that I went back to the kitchen, sat down, and laughed until the tears came to my eyes, and my little maid thought I had suddenly taken leave of my senses. When I recovered she was looking at me with wide-open eyes and mouth, and her comical expression set me off again.

I soon, however, got used to waiting on my three clergymen, and learnt to look upon them as family friends, and I must say the Rector and the senior curate were jolly decent to me. Once when I was carrying up coal to make a fire the former said, "You know that isn't your work, you should let the girl do that." And another time, when she had gone out and forgotten to clean the senior curate's boots, and I did them, he said to me, "Don't you ever do that again; if the girl can't do them I'll do them myself," which remarks sent them both up sky high in my estimation. But, of course, I carried coal and cleaned boots whenever necessary, and after those two little remarks I never minded waiting on them in any way.

One thing I really enjoyed was answering the door, and I was quite delighted to clean the doorsteps. As a girl I had always been rather pleased to shock conventional people, and probably this occupation stirred up pleasurable reminiscences of youthful mischief. Of course, it was only in my imagination that there was any question of shocking anyone. Other people naturally took it as a matter of course that I should do the work I had undertaken.

A little reflection based on common sense showed me that it is never *infra dig.* to fulfil the duties one has undertaken to do in return for specified remuneration; it is simply carrying out a business engagement to the best of one's ability. Another result of thought was the conviction that the term "lady servant" is tiresome, and makes difficulties in many ways. I therefore concluded my first four years' service by setting my face steadfastly against any such class distinction. This was easy, as I had never used the term personally. In 1920, I took up a definite stand against its use—whether I happened to be a lady or not was my own affair—a personal matter. The important thing was that I should be efficient in my duties, and able to live at peace with my fellow-servants.

(To be continued.)

REVIEWS.

LIFE AND REASON.

"The Logic of the Unconscious Mind." By M. K. Bradby. (Oxford Medical Publications. Henry Frowde. Hodder & Stoughton. 16s.)

In the preface to this delightful book, Miss Bradby expresses a doubt whether an author "who, it must be confessed, cannot even understand most books on philosophy," is justified in entering the lists of philosophical discussion. Many of those who are in like case will be grateful to her for not allowing herself to be checked by this doubt. She has given us a treatise not on formal logic, but on the whole science of reasoning applied to life, and she has illustrated it by examples taken from the world in which we now live.

In doing this she has followed in the footsteps of philosophers who are now "classics," but who were something quite different in their own day.

"We are invited by the author of a current textbook on logic to see in Aristotle and St. Thomas Aquinas 'leaders on whom we can rely,' because, says he, they represent 'not the newly-fangled inventions of the individual, but the traditional authority of centuries.' Now, if ever there was a new-fangled invention of an individual, it was the syllogism invented by Aristotle; and if ever anyone taught his pupils not to look back but forward for the solution of their difficulties, it was each of these two great men and fearless thinkers. Aristotle accepted no teaching as authoritative, neither Plato's nor the Ancients'; while as for St. Thomas Aquinas, it was, above all things, the newness of his doctrines which struck his contemporaries. He refused to rely on any leader, even Aristotle, in his search for truth."

We have, Miss Bradby believes, outgrown the logic of our forefathers; the whole subject has to be given a fresh start, and the means for doing this has been provided by the psychoanalysts' discoveries concerning the unconscious mind. These discoveries give the student a new insight into human motives and, enlightened by them, he can better understand the functions of the conscious mind, in which reason dwells. To those who are inclined to lose interest in reason because they look for a power which transcends it, Miss Bradby says that such a power may best be served by those who develop reason itself to the height of its capacity.

"It is, at any rate, strikingly plain that reason has not yet had its day, and that mankind, far from having outgrown logic, has not yet arrived at the stage of general, explicit reasoning, but still acts largely, as did its primitive forefathers, on purblind intuition or stone-blind instinct."

She therefore attempts to show what the science of reasoning is, how it was born, how developed, and what is likely to be its future. She examines its relation to instinct and to intuition; its actual working, and the flaws in it caused by uneven growth; and, in the last part, she tries to make us see logic as a constructive force in life and to observe its practical bearing on some of the problems of to-day.

It would be difficult to say which part is most interesting. The author has not only read widely, but she has, one must believe, applied her philosophy to life. No reader is likely to agree with all her conclusions, but they are all animated with thought which, though scholarly, is far from being academic. She is one of those who believe in the reality of human progress, which is at once a development of the human will and a search by humanity for truth. "Man fights, on the whole, a winning battle." But progress is hindered by wrong reasoning, the result of motives hidden in the unconscious mind. The development of the will implies that these motives must be brought into consciousness, because consciousness alone is the field of volition. The search for truth is also helped by exploring these secrets. Truth itself is "relative, because it is indestructible and growing."

Looking to the future Miss Bradby holds that the desire "to do the truth," which is fundamental in humanity, will be more successful as people become increasingly aware of their own motives.

History shows that there is not enough deliberate callousness and selfishness in human nature to keep the gross abuses of any social and industrial system going once they become recognised as abuses. They need to be fortified by spurious theory, safeguarded by an ostrich blindness, in order to withstand the assaults of humane desire. A better understanding of the unconscious mind and of the influence it has on the problems of life, will leave 'the forts of folly' and of crime less secure in their defence. To a great extent human sympathy to-day is repressed and dormant, enslaved by the imperfectly mastered acquisitive instinct. But so great is its power that a revolution would logically and inevitably follow in our social system were the rich, for example, to realise how the poor live."

Love, that is, goodwill, is bound to triumph in the end.

"The view of life that thus presents itself is full of hope, for it is seen that the dearest wishes of the heart, whether past or present, primitive or advanced, are those belonging to the dawn. Two things delay their consummation, ignorance and ill-will. The battle is not over, but till the present, enlightenment and goodwill win the day."

So the author finds that the pursuit of logic stimulates a "larger faith." Her book will be a real help to some of those who, knowing little of the technicalities of philosophy, are yet interested in the science of reasoning and the art of life.

SOME TANTALISING GLIMPSES.

"Streaks of Life." By Doctor Ethel Smyth. (Longmans. 10s. 6d.)

"Streaks of Life" is not, as so many of us hoped Dr. Smyth's next book would be, a continuation of her autobiography into Suffrage days. It is rather a surprise to learn that Dr. Smyth thinks this impossible, because of the feelings of living people. "Dealing with modern times," she writes, "continuity is impossible unless you are prepared either to hurt feelings or to dip your pen in the purest solution of rose-coloured amiability. And without wishing to incur the imputation of treachery, I can imagine nothing more tiresome than always to speak of people as if they were listening at the door."

Whatever else she is, Dr. Smyth is never tiresome in her writing. She has a rare gift of making everything she writes about interesting. Partly, perhaps, because she only writes about things or people she is interested in herself, and partly because she wholly disregards people who may be listening at the door. She has escaped the curse of the journalist, who is so often tempted to say things he does not think about subjects he has not thought about, that, as he gains the power of writing, his power of thinking is too apt to disappear.—Nor does she suffer from the opposite curse of the scholar. She thinks and feels and writes it down in a way which communicates the interest, and, if it were not for her own words, one would say that she did so without much regard for anything that other people may think or feel. Not that there is anything harshly critical in this book. Could one imagine any of these ladies doing such a thing, one might say that Mrs. Pankhurst, or the Empress Eugénie, or Queen Victoria herself might safely listen at the door.

Mrs. Pankhurst, to the bitter regret of at least one reader, only appears momentarily, as a visitor to the deposed Empress. The great lady, it appears, was "bowled over" (these are Dr. Smyth's own words) by the militant leader. "The gentle manner, the quiet authority, the immense radical good sense that veils the violence of that fiery spirit, and, I must add, the daintiness and good taste of her clothes, captivated the Empress." After Mrs. Pankhurst had gone, the Empress commented on the folly of our constitutional arrangements which could make no use of such a woman at the Council Board, and when Dr. Smyth spoke of her leader as "anti-compromise incarnate," suggested that responsibility might beget moderation, as Ministers themselves had learned "to mix water in their wine."

This paragraph does but whet one's appetite for a book by Dr. Smyth on the political leaders whom she followed in their prime and her prime, before they were in any sense "Kings in Exile." The Empress Eugénie she, of course, only knew in her banishment, and in what, according to years, was old age. Dr. Smyth evidently had a real devotion for her, and makes us feel what she felt herself, that Eugénie was one of those who never really grow old. Nor did the long, strange, artificial life of exile and silence, which might have been more aging than age and more deadening than death, conquer the Empress. According to Dr. Smyth, her acceptance of it as a discipline did but strengthen her humanity. The portrait takes up the greater part of the book, and is the most interesting thing in it.

Of Queen Victoria Dr. Smyth only had two glimpses, but her record of the impression produced by the Sovereign, and by the atmosphere that surrounded her, are both extraordinarily good and worth preserving. Altogether, though neither so entrancing nor so exasperating as "Impressions that Remained," "Streaks of Life" is a book to read.

I. B. O'MALLEY.

CORRESPONDENCE AND REPORTS.

THE PREVENTION OF VENEREAL DISEASE.

MADAM.—Your correspondent, "Carol Ring," will probably be interested to know that during the War and Armistice periods many, many thousands of prophylactic outfits were issued among the Overseas Forces without any "increase of vice." On the contrary, "vice" was reduced, because the men became better aware of its dangers, and quite convinced that the dangers must be very great, or the Government would not have incurred the expense and odium of providing disinfectants; in fact, many men brought back the outfits after "leave," stating they had refrained from all sexual contact. I issued a good many thousand prophylactic outfits both to men and to women, and I did not hear of one man or one woman being pushed on the downward path by a tube of calomel ointment. The whole suggestion is absurd.

Will you permit me to point out that Mr. George W. Johnson is quite inaccurate in saying that the Birth-Rate Commission evidence was "against these alleged means of prevention." On the contrary, the Birth-Rate Commission recommended the teaching and provision of disinfection. The following short extract from the evidence of Major Chas. F. White, of Rochester Row Military Hospital, can usefully be quoted:—

"I think immediate self-disinfection, properly applied, is the best known method of preventing venereal diseases after exposure to infection."

"You found it so?—We are finding it so. It is used extensively in the Army, and our figures are going down."—P. 159

The following is an extract from the evidence of Mr. George W. Johnson himself:—

"Sir Arbuthnot Lane: I would ask the witness whether the questions and answers are equally reliable and trustworthy. Do you place any value on your answers?—Yes.

"I think you said you were not a medical man?—Yes, that is so.

"What are your qualifications for answering No. 1? I will take that as an example (quoted). I say you know absolutely nothing about it.—Mr. Chairman, may I be protected from such statements?

"Tell me your qualifications.—For the last forty years I have been giving continuous study to the question, I have read many articles by doctors on both sides of the question, and I have discussed these matters with doctors.

"You have no personal knowledge?—No, no personal knowledge. You were merely quoting the opinions of others?—Yes, I imagine that every witness before you has largely done that.

"I say your answers are absolutely and perfectly wrong."—P. 185.

These be thy gods, O Israel!

As to Miss Nora March's statements, may I say that from a wide experience in Australasia, Egypt, France, Belgium, Germany, and England, I can confirm what she has said, and my personal acquaintance with Miss March is sufficient to show that she is an exceedingly careful and thoughtful student of social welfare, as kindhearted as she is high-minded, and above all things—accurate!

ETTIE A. ROUT.
(Late Hon. Sec., New Zealand Volunteer Sisters).

MADAM.—The letters on this subject by Mrs. Carol Ring and Mr. George W. Johnson appearing in your issue of the 6th inst., criticising Miss Nora March's letter of the 15th ult., cannot be permitted to pass unanswered, as they appear to be based almost entirely on supposition and contain statements in opposition to fact.

While Mrs. Carol Ring accepts the indisputable evidence that with immediate self-disinfection "the chances are enormously in favour of impunity," Mr. Johnson makes the extraordinary statement that the finding of the Special Committee on Venereal Disease of the Birth-Rate Commission in favour of immediate self-disinfection, was contrary to the evidence.

Mr. Johnson was one of twenty-three witnesses who gave evidence before this Special Committee, where he represented the Association for Moral and Social Hygiene, and stated: "We are not in favour of early preventive treatment centres, or disinfecting centres being established," although he acknowledged that he had not read Sir Archdall Reid's book "The Prevention of Venereal Disease," where most of the indisputable evidence as to the efficacy of immediate self-disinfection was published.

Mr. Johnson's opinion was not endorsed by this Special Committee, which contained many leaders of religious thought, including the Bishop of Birmingham, Right Rev. Monseigneur W. F. Brown, Rev. F. B. Meyer, Rev. Rabbi Professor Hermann Gollanz, and others.

Mrs. Ring uses the old argument that it is useless to preach morality, and at the same time to offer methods of prevention from diseases in case of a fall from morality. If this argument were carried to its logical conclusion, it would be useless to train individuals as to the care that should be exercised with matches, oil lamps, gas, or fires, and at the same time advise them to have fire extinguishers in the house.

Mr. Johnson considers that venereal disease has decreased of late years, and assumes that such decrease "must surely have been due, in part at least, to moral education, resulting in improved morality amongst both men and women," and he thinks that the statistics of illegitimate births are still further evidence in proof of improved morality.

As venereal diseases are not notifiable, and as has been acknowledged by the General Registrar himself, his returns in regard to venereal disease are entirely unreliable, and as the majority of the medical profession, who are in touch with venereal diseases consider that there has been a very marked increase, and as the comparatively small number of illegitimate births, compared with the large amount of immorality, can be accounted for by a spreading knowledge in contra-ceptives and birth control, Mr. Johnson's conclusions seem based on unsupported surmise.

I need not pursue the argument further, as I think that any of your readers who compare the letters of Miss Nora March, Mrs. Carol Ring, and Mr. George W. Johnson will have little difficulty in sifting fact from theory.

(DR.) JANE LORIMER HAWTHORNE.

BIRTH CONTROL AND WOMAN'S LIBERTY.

MADAM.—With your usual generosity in allowing freedom of opinion to be voiced by all, will you permit me the point of view of the Slum Mother in the matter of Birth Control and Woman's Liberty?

Unfortunately, the Slum Mother is by no means a negligible quantity in this vital question. We have great respect for Dr. Mary Scharlieb's utterances always, but in this does she fully realise the depraved animal instinct belonging to the uncultured, ignorant male and the often painfully over-developed maternal instinct of the female? We doubt it. We cannot here do away with what does not exist—"romance and spontaneity in the sacred intimacy of married life."

It is up to every thinking mother having the privilege of a more exalted position, and who cares for the sacred vocation of motherhood—which we do well to remember is not merely parturition—to help all in her power with such good work as Dr. Marie Stopes and her husband are beginning in Holloway. This at least, we pray, may be the first step to let in the sunshine and the breeze to the dark dwelling place of the Slum Mother, helping her to a chance to learn to captain her own soul; for surely, if we neglect to put our shoulder to the wheel in this the human race will, as ever, reap what it sows.

ADA MALONEY.

MADAM.—I, for one, feel very grateful to you for re-opening the discussion on marriage and sex relations. There is nothing of such importance as the right bringing into the world of a new life. Harold Cox's article is admirable, and his advocacy of Dr. Marie Stopes's "Mothers' Clinic" most opportune. The enlightening of the mother must be for the betterment of the race. I have taken a deep interest in all matters relating to parental responsibility since Dr. Trail published his valuable book early in the '60's, and Henry C. Wright's "Welcome and Unwelcome Child," still earlier, in America.

We feared in the past to discuss these subjects save with bated breath, and then only to a very few trusted friends. Now it is most encouraging to see suitable abstinence, and all that it suggests, openly advocated in the papers. Nothing but good can result from this.

A. M. H.

[Will Mrs. M. E. Anderson kindly send her address to the Editor?]

THE NATIONAL FEDERATION OF WOMEN'S INSTITUTES.

The fifth annual general meeting of the National Federation of Women's Institutes, was held on Tuesday and Wednesday of last week in the Church House, Westminster, The Lady Denman, C.B.E., J.P., being in the chair.

Dull enough it sounds to the uninitiate, to be consigned to speedy oblivion with the host of other notices of general and committee meetings from which one shudders away. But the fourteen hundred country women who came up to London for the event from remote villages scattered over England and Wales, were unsophisticated enough to consider it a matter of interest, an occasion even for excitement.

The Women's Institute movement has been of mushroom growth in this country. The first Women's Institute was formed on the Canadian pattern in 1915, in a little Anglesey village with a name as unspeakable as it is unpronounceable. The idea proved infectious. Institutes began to spring up here, there, and everywhere.

It is curious to realise that, with over sixty years' record of feminist activity, there was as late as 1915 no organisation in existence which had got hold of the country women. Even more curious, there were the country women unique, apparently, in their craving to be organised—so much so that with the war over, with flags folded away, without a grievance to quicken them, or a grain of opposition to stiffen their spirit, the Women's Institutes have multiplied at an increasing rate—now a rate of about 600 a year—to their present total of 2,100. They represent a membership of over 130,000 village women; not merely a nominal membership, but a working, talking, laughing, even *subscribing* membership, which competes for the honour of being elected delegate to the annual meeting.

This year the annual meeting was more representative than ever, for the movement has now penetrated into every corner of England and Wales. Broad-vowelled northerners struggled to follow the slurred inflections of their West-country neighbours. The whole meeting showed a marked improvement in business-like methods, and questions were "now put" and "previous questions" moved, with the best air in the world. As for the agenda, it was much like the agendas of all other annual meetings.

The annual report for 1920 was adopted. The balance sheet for 1920 was received very cheerfully, since it showed an Endowment Fund of £11,000 raised by the Institutes within the year. Financial schemes for the future were discussed, and the resolutions on the agenda proceeded with.

All organisations at all annual meetings always amend their rules. The National Federation of Women's Institutes is unwillingly no exception, but this year it got off rather more lightly than usual. Then—since we are all good suffragists in these dull days—there were the usual emphatic resolutions on women and jury service, and women and Local Government. But by far the keenest interest of the two days' discussion centred round the old problem: How To Be and To Be Non-Party.

Since it grew large enough to attract notice, the National Federation of Women's Institutes has been denounced in Hyde Park as "Tory"; has been shuddered over in country houses as "Bolshevik"; has been mentioned regretfully in the prayers of the Liberals. And, in consequence, its last year's Executive Committee hedged it about with rulings to protect it from such evangelists. This policy was discussed long and keenly at the annual meeting, but the Institute delegates quite firmly

declared themselves able to maintain their non-party character unaided. The protective rulings were therefore abandoned.

In the afternoon of the second day's meeting, Sir Henry Hadow, C.B.E., Vice-Chancellor of the Sheffield University, gave a short address on "Education in relation to Women's Institutes." Sir Henry Hadow is a most charming and attractive speaker, and his hobby-horse being music there was a perilous moment when the meeting might easily have degenerated into a sing-song.

A good, old catch-word for an Institute meeting is "Something to see, something to hear, something to do." The "something to see" was provided in the form of an exhibition of Institute handicraft work, which had passed certain proficiency tests recently held by the Federation. Charming pieces of embroidery, fascinating gloves, and incredibly decorative (though strictly useful) baskets were on view, and demonstrations were given in spinning and rush work.

The meeting broke up at about 4 o'clock on May 4th.

INEZ N. FERGUSON.

BRITISH FEDERATION OF UNIVERSITY WOMEN.

Viscountess Astor, M.P., was the guest of the London Association of the British Federation of University Women at a dinner held at the Holborn Restaurant, on May 3rd. Miss Mercier, M.A., President of the Association, was in the Chair. Lady Barrett, C.B.E., M.D., proposing the health of the guest of the evening, emphasised the unique value of the work done by Lady Astor and the effectiveness of her methods, "both orthodox and unorthodox," of gaining attention for subjects of the highest importance to all women.

Lady Astor, replying to the toast, spoke of the great amount of work done by women and of the value of the University training which the members of the Federation were able to bring to the public service. There was an urgent need for adequate representation in Parliament of the women's point of view, for many more women Members to leaven the present masculine composition of the House, and she hoped that the Federation would do everything it could to secure the election of trained and educated women for this most important service.

Professor Cullis, D.Sc., proposed the health of the British Federation of University Women. She traced the history of the Federation from its beginnings, as one or two isolated groups, to its present position as a Federation of local Associations and one of the earliest constituents of the International Federation, which linked together University women of the whole world in a bond of mutual friendship and service.

WOMEN IN PARLIAMENT.

An interesting meeting on this subject was held at Lady Astor's house last week, which was addressed by speakers from the Joint Committee on Women in Parliament and the Women's Election Committee. The general arguments on the need for more women M.P.s are absolutely irresistible; the difficulty in every case is the application to an individual candidate in a particular constituency. Expense is also one of the great troubles, and the raising of funds was one of the subjects which the speakers had at heart. Obviously the return of Members is a matter which involves many difficulties when it is advocated by a non-party body; but we are glad to learn that marked progress is being made.

WOMEN OF TINTAGEL AND BOSCASTLE.

At a meeting of the women of Tintagel and Boscastle, after a lecture on "Woman and the Ideals of Peace," it was resolved that "only a world-wide movement, organised and sustained by women themselves, can offer hope of deliverance from the horror of future war. . . . They would urge upon those responsible for the conduct and policy of women's organisations the supreme need of such a departure, and that it should be placed in the very forefront of any programme adopted in the immediate future."

Contributions should be addressed to the Editor, who, however, accepts no responsibility for unsolicited matter. MSS. not used will be returned if accompanied by a stamped envelope.

Correspondence should reach the Editor not later than the first post on Monday. The Editor's decision is final.

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The meetings addressed during April were:—

- April 4th—Charlton Women's Co-operative Guild. Miss M. Cotterell.
 April 8th—Paddington Women's Municipal Society. Miss M. Cotterell.
 April 10th—Walthamstow P.S.A. Miss F. L. Carre.
 April 11th—Chiswick Mixed Adult School. Miss M. Cotterell.
 April 12th—Loughton Women's Co-operative Guild. Miss M. Cotterell.
 April 13th—Barking Women's Co-operative Guild. Miss M. Cotterell.
 April 14th—Mothers' Union, Staines. Miss M. Cotterell.
 April 18th—Ashton Women Citizens' Association, Miss Carre. Erith Women's Co-operative Guild. Miss Cotterell.
 April 19th—Salford Women's Co-operative Guild. Mr. Parker. Penge National Council of Women. Miss Cotterell.
 April 20th—Stoke-on-Trent National Council of Women. Mrs. Boyd Dawson. (Debate v. Mrs. Shilston Watkins.) Women's Freedom League, Minerva Café. Miss M. Cotterell.
 April 25th—Tottenham Women's Co-operative Guild. Miss M. Cotterell.
 April 26th—Chelmsford Women's Total Abstinence Union. Miss Carre. Harringay Women's Co-operative Guild. Miss M. Cotterell.
 April 28th—Hounslow Women's Co-operative Guild. Miss M. Cotterell.

All Temperance Parties found a basis of common action in April. This was in the keen opposition to the private Licensing Bill of Colonel Gretton, before the House on April 22nd. The plain object of the Bill was to advance Trade interests, and this was so palpable that even the present House showed its disapproval, and the Bill was withdrawn. The great national problem, however, still remains to be solved. We are no further forward in decreasing the convictions for drunkenness, steadily mounting year by year since the armistice, nor in lessening the public money spent in buying alcohol, of which £469,700,000 went to the Trade last year.

Government is still declining its responsibility. Again and again, as Mr. Asquith pointed out on April 22nd, have they committed themselves to the urgency of Licensing Reform. The initiative lies with them, and—they do nothing. For it is but trifling with the question to suggest a round table conference. There is never, and can never be, any broad, constructive policy on which members of the Temperance Party and members of the Trade would find themselves in agreement. All that a joint conference could arrive at would be some bargaining over restrictions.

No, the Government must redeem its promise. It has promised permanent legislation, which should "embody and conserve the results of war-time experience." What is this but the policy of National Control? The State has had an admirable object-lesson in direct management at Carlisle since 1916. It has decreased drunkenness, it has given the reformed type of public house, and it has been a success financially. Let the same principle be applied to other areas. It is the only solution. Trade in intoxicants must be under disinterested public management.

Speakers can be supplied for women's meetings, and literature will be sent on application to Miss M. Cotterell, O.B.E., Women's National Committee, Parliament Mansions, Victoria Street, S.W. 1.

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OBJECT.

To obtain all such reforms as are necessary to secure a real equality of liberties, status, and opportunities between men and women.

GUARDIANSHIP, MAINTENANCE, AND CUSTODY OF INFANTS BILL.

Our members will have been delighted to see in the Press that this Bill passed its second reading in the House of Commons on Friday, May 6th, without a division. In the whole course of the debate, only two or three voices were raised in opposition. There is reason to believe that the opposition, which it appeared at one time the Home Office was prepared to raise, was silenced by evidence of the weight of public opinion behind the Bill, as shown by the long list of Women's Organisations published last week on this page.

The Committee feels that it owes a deep debt of gratitude to Colonel Greig and Lady Astor for the untiring devotion they have both expended on behalf of this Bill. An account of the debate is given elsewhere in this issue. The progress of the Bill through its Committee stages will be watched with interest.

SUMMER LECTURES.

A course of three lectures on *Parliamentary and Election Work*, will be given at the Women's Institute, 92, Victoria Street, S.W. 1, on Tuesdays, June 14th, 21st and 28th, at 5.30 p.m. The lecturers will be Mrs. Corbett Ashby, Mrs. Oliver Strachey, F. C. Rivers, Esq.

An informal reception will be held before each lecture, when the President and Members of the Executive Committee will be glad to meet men and women interested in the Programme of the Union, and the subjects of the lectures. Tea at 5 p.m.

Admission will be by ticket, and as the space is limited, preference will be given to those taking the complete course.

Tickets, which must be obtained beforehand, may be had at the N.U.S.E.C. office, Evelyn House, 62, Oxford Street, W. 1. Fee for the whole course (including tea), 5s. Fee for single lecture (including tea), 2s.

SUMMER CONFERENCE OF OFFICERS.

Secretaries of Societies are asked, in making their Summer plans, not to forget the Conference of Officers and Workers which will take place on Friday and Saturday, July 14th and 15th. Special attention will be given to the development of Parliamentary work in the constituencies, and industrial societies will be asked to give brief reports on successful experiments which have been tried, or other features of outstanding interest. A reception will be held at the close of the afternoon session on Friday, when Mrs. Fawcett will be present and will give her impressions of the woman's movement in the East.

LEAGUE OF NATIONS PILGRIMAGE.

We print an extract from a letter received at Headquarters in the hope that our Societies will carry out its suggestions, and will do all in their power to make any meetings and demonstrations that may be arranged successful. Plans made at Headquarters for June 25th will be announced later.

"It is with much regret that the Pilgrimage Committee of the Union has reluctantly decided that the Pilgrimage, organised to take place this summer, must be postponed until next year owing to the many calls which the industrial crisis has made upon the time of those organisers and speakers who are working for it, and the great difficulties confronting them in travelling about the country.

"Though this crisis is making it inadvisable to attempt a definite Pilgrimage of fixed routes and dates, it is felt that there is no need to abandon any meetings or demonstrations, and that everyone should proceed to carry out, as far as possible, the original scheme, omitting the enrolling of pilgrims and the organising of hospitality.

"The great Rally in Hyde Park on League of Nations Day, June 25th, will take place as arranged, and it is sincerely hoped that everyone who can possibly be present in London on that day, will join in the processions and take an active part in the demonstrations. All particulars for joining in these processions may be obtained from the Pilgrimage Secretary or from the Secretaries of any of the London Branches of the Union.

"Believe me, yours faithfully,

(Signed) ROBERT CECIL."

WHAT TO READ.

The Industrial State. M. D. Stocks, B.Sc. (Collins. 4s.)

We recommend Societies which are contemplating serious study in study circles, or otherwise, next winter, to consider the use of this delightful little volume as a suitable text-book. A review appeared in the last number of THE WOMAN'S LEADER which warmly commended it for adult citizens who wish some historical background to the economic and industrial problems of the present time. Many members of the N.U.S.E.C. who have heard Mrs. Stocks lecture will welcome the publication of this valuable little book.

PERSONAL.

We congratulate Miss Hopkins, one of our workers in the Yorkshire Council, and last year for a short time a voluntary worker at Headquarters, on her recent appointment as Justice of the Peace. Readers will be interested to hear that at the Presentation of Degrees at London University, on Thursday, May 5th, an M.A. Degree in Philosophy was given to Mrs. Ross, Honorary Secretary to the Women's Local Government Society, now affiliated to the N.U.S.E.C.

NEWS FROM SOCIETIES.*

LIVERPOOL DEPUTATION.

A Deputation of representatives of the Equality Committee of the Liverpool Women Citizens' Association to the Members of Parliament for the Liverpool constituencies, asking for their support for the Guardianship Bill and for Equal Franchise, took place on Thursday, May 5th. Miss Deakin, Mrs. Houston, Miss Macadam, Mrs. Shilston-Watkins, and the Parliamentary Secretary composed the Deputation, and the following Members were interviewed:—Mr. T. P. O'Connor, Capt. J. S. Rankin, Rear-Admiral Sir William R. Hall, Mr. de F. Pennefather.

They were all in favour of the Equal Guardianship Bill, but though Mr. T. P. O'Connor signed the Equal Franchise Memorial, the other Members were not prepared to do so without further consideration.

DUNFERMLINE S.E.C.

We are glad to welcome this new Society. We have received an interesting account of a recent meeting, when Lieut.-Col. Mitchell, O.B.E., presided, and explained the aims and objects of the new Society. Sub. Police Inspector More Nesbitt gave an account of the Woman Police Service to a very appreciative gathering. There was a satisfactory sale of literature sent from Headquarters.

SCARBOROUGH W.C.A.

Scarborough reports active work during the last few months. At its second annual meeting in January, Mrs. Ward Rowe spoke on "Women Citizens of America." In the same month Mrs. Micklethwait gave an address on "The Equal Moral Standard." On March 18th a large public meeting was held, when Miss J. Beatrice Kitson, of Leeds, spoke on "Women Magistrates, Jurors, and Probation Officers." Committees have been formed in the various wards to help local election work, and ward meetings have been organised. Successful money raising schemes are also reported.

* We are sometimes asked to insert notices of interesting meetings or reports of non-affiliated societies. It will readily be understood that limitations of space prevent any notices on this page of any but our own Societies.

COMING EVENTS.

LEAGUE OF NATIONS UNION.

MAY 13.
At Birmingham, Lecture Hall, Y.W.C.A.
Speaker: Frederick Whelen, Esq. 7.30 p.m.

At Dawlish, Y.M.C.A. Hut.
Speaker: Col. The Hon. Aubrey Herbert, M.P. 8 p.m.

MAY 15.
At Slough, Baptist Church.
Speaker: Canon Bickersteth Ottley. 3 p.m.

MAY 17.
At Portsmouth, Rotary Club.
Speaker: J. C. Maxwell Garnett, Esq.

MAY 21.
At Dovercourt, Co-operative Hall.
Speaker: J. F. Green, Esq., M.P. 7.30 p.m.

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

MAY 19.
At Penge, Women's Co-operative Guild.
Subject: "State Purchase of the Liquor Trade."
Speaker: Miss M. Cotterell. 3 p.m.

WOMEN'S FREEDOM LEAGUE.

MAY 17.
At the Minerva Cafe, 144, High Holborn.
Subject: "My Work in the Women Police Service."
Speaker: Sub-Inspector More Nisbet. 8 p.m.

MAY 19.
Subject: "Child Slavery in a British Colony."
Speaker: Mrs. Haslewood.
Chair: Miss F. A. Underwood. 6.30 p.m.

MAY 21.
At Caxton Hall, Westminster.
Fourteenth Annual Conference. 10 a.m.

WOMEN'S INTERNATIONAL LEAGUE (Kensington Branch).

MAY 23.
A Drawing-room Meeting will be held at 9, Lansdowne Road (by kind permission of Mrs. Alan Gardiner), at 5.30 p.m.
Subject: "The League of Nations and the Worker."
Speaker: Mr. J. H. Clynes.
Chair: The Lady Courtney of Penwith.

HENDON WOMEN CITIZENS' CLUB.

MAY 26.
Public Meeting in the Town Hall, Hendon, at 8.30 p.m.
An Address will be given by Mrs. Barrett, C.B.E., followed by a debate.
Subject: "That Family Endowment is one of the solutions for the Problem of Equal Pay for Equal Work."
Proposer: Mrs. Hubback.
Opposer: Miss Rosamond Smith.

PIONEER CLUB.

MAY 17.
Subject: "That our Civilisation is Preponderantly Feminine."
Proposer: Mr. Anthony Ludovici.
Opposer: Miss Edith Hammond.
Chair: Mrs. Schofield.

"CONSTRUCTIVE BIRTH CONTROL."

MAY 31.
Dr. Marie Stopes is convening a meeting in the large Queen's Hall, at 8.30 p.m., when speeches on "Constructive Birth Control" will be given by various distinguished people. Tickets for reserved seats (5s. and 2s. 6d.), from Messrs. Chappell & Co., and all the usual agents. A certain number of seats will be allocated on written application, enclosing a stamped and addressed envelope.

LONDON SOCIETY FOR WOMEN'S SERVICE.

Her Majesty the Queen has graciously consented to give her patronage to the Crisis of London Fête to be held at Princes Galleries, Piccadilly, on June 10th and 11th, in the interests of Women's Service work for the employment of women. The London Society of Women's Service, 58, Victoria Street, S.W.1, will issue full details shortly.

YORKSHIRE COUNCIL FOR EQUAL CITIZENSHIP.

MAY 27-30.
A Week-End School will be held at Cober Hill, Cloughton, near Scarborough.
Lectures by Mrs. Stocks, B.Sc., on (1) The problem of wages in general; (2) Women's wages and the problem of equal pay; (3) The meaning of Socialism, with reference to some of its modern forms; (4) Marx and Lenin; (5) Population.
Mrs. Corbett Ashby will give three lectures on "Historical Reasons for the Present European Situation."

SOCIOLOGICAL SOCIETY.

A course of six lectures on Civics will be given by Professor Geddes, at Le Play House, 65, Belgrave Road, S.W.1, on Tuesdays and Fridays, at 6 p.m., beginning on Tuesday, May 10th, to be followed by a course of six lectures on Sociology, in June.
Fee for each course of six lectures, 5s. Fee for single lecture, 1s.

INTERNATIONAL FRANCHISE CLUB.

MAY 19.
9, Grafton Street, Piccadilly, W.
Subject: "Old London."
Speaker: Mr. William Martin.
Chairman: Mr. J. Wells Thatcher.

THE ANGLO-AMERICAN UNIVERSITY LIBRARY FOR CENTRAL EUROPE.

If any of our readers have superfluous books of any description (except pure fiction), will they send them to the Hon. Sec. of the above Library, which is endeavouring to supply the various University libraries on the Continent with the books and periodicals they so urgently need?

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AYLMER MAUDE, Esq. H. V. ROE, Esq.
Dr. KILLICK MILLARD. A dml. Sir PERCY SCOTT K.C.B.
MARIE CARMICHAEL STOPES, D.Sc., Ph.D.

Tickets (Numbered and Reserved) 5/- and 2/6 from Messrs. Keith Prowse & Co., Ltd., 162, New Bond Street, and all Branches.

Free tickets will be allotted to Secretaries of Societies and individual women who desire them for the use of those who cannot afford to buy them, by sending a stamped and addressed envelope to Dr. Marie Stopes, 61, Marlborough Road, Holloway, N.

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MISCELLANEOUS.

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WILL anyone take gentlewoman (30) to learn gardening or farming? Cannot pay premium or fees, but could afford 21s. a week for board.—Apply by letter, c/o Miss Liddell, Church House, Westminster.

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