

THE WOMAN'S LEADER

AND THE COMMON CAUSE

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CONTENTS.

	PAGE
WOMEN'S VOTES	318
TWO SPRING VISITS TO PALESTINE, 1921, 1922. By Millicent Garrett Fawcett, J.P., LL.D	319
COMPULSORY NOTIFICATION : THE CASE AGAINST. By Mrs. A. D. Lindsay	320
MILITANCY: A REVIEW. BY M. D. S.	321
HUSBAND AND WIFE BEFORE THE LAW. By Albert Lieck	322

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NOTES AND NEWS.

Between the Acts.

Most miserable, indeed, is the weekly paper which goes to press on the day of a General Election; and such is the hard lot of the WOMAN'S LEADER. These words are written at a time when many of our readers will be actually recording their hard-won votes. They will be read in the cold light of Thursday's declared results. Our readers will know what we, as we write, do not know: the broad facts concerning this country's immediate future. They will know, too, something which has a peculiarly intimate concern for us: the fate of those forty-one women candidates to whom we have already wished, and are still wishing, the best of good fortune in this and all future contests. Many of those candidates, for reasons which are indicated below by a correspondent, will fail. And for their failure, without any hesitation, we assign blame to the parties which have squandered their unselfish devotion on the leadership of forlorn hopes. But they will not all fail. And in that faith we take the risk of offering warm greeting and hearty congratulations to the newly elected women M.P.s whose names will be in the minds of our readers by the time this paper sees the light.

The Political Catspaws.

A correspondent writes: "Before the fate of the forty-one women candidates is known, we venture to anticipate the criticism that will be made if, as the facts make probable, the little band of eight women M.P.s receives no fresh recruits, possibly even suffers a diminution. Not only those who are still "Anti-Suffragists in their bones," but many other people who are merely unobservant and thoughtless—will they cry out "Women Candidates are unpopular with the electorate"? They will ignore the figures published in your last two issues, which show that every one of the women who are striving to win seats for the first time is fighting against heavy odds. With the exception of Lady Astor, Mrs. Wintringham, and Mrs. Phillipson, all of whom succeeded at bye-elections to seats previously held by their husbands, and (we think) one other woman candidate, no woman either in this or any of the other three previous General Elections in which women have taken part, has been given the opportunity by her party of standing for a seat previously held by that party. We are not here complaining of the fact, merely stating it. But it is clearly unreasonable of party organizers who feed their women candidates on an exclusive diet of forlorn hopes to complain if the percentage of those who will turn out winners is no higher than that of the men candidates similarly nourished.

Town Council Elections, November 1st.

It is inevitable that the interest in these elections will have been shelved by that of the General Election, and we fear that the number of those who take an active part in the contests and of those who go to the Poll will be even less than usual, owing to the Parliamentary Elections in the same week. A fine body of women is, however, standing, and we hope next week to be able to announce a considerable number of successes. Clearly the result will depend to a very considerable extent on the work that has been put in by women's organizations and others, and by the votes of women. So many of the questions on which the Parliamentary Election is being fought, including the best method of providing houses, the relief of unemployment, etc., are the immediate concern of local authorities, that it is of vital importance that women should be represented in adequate numbers. Our best wishes to the Women Candidates!

"Family First."

Mr. Ramsay MacDonald, addressing the women of his constituency in the course of his recent campaign, was eloquent in praise of Mr. Philip Snowden's Budget. £25,000,000 were, he pointed out, bestowed upon consumers by that beneficent overhaul of our national finance—and not, be it noted, "consumers of beer, but of all things that are necessary for life; the things that you put on your breakfast table for your children, your husbands, and yourselves." "I say," he concluded, "*Family first and luxuries afterwards.*" One campaign recalls another. We have in mind Miss Rathbone's gallant fight in 1922 as independent candidate for the East Toxteth division of Liverpool. Two days before the poll her Conservative opponents deluged the constituency with a leaflet calling unmarried men to vote against Miss Rathbone "in defence of their own interests," on the ground that her well-known Family Endowment proposals would "reduce the bachelor's capacity to spend money on cigarettes, beer, and football." Her printed reply contained a question: "Would they grudge it, if it meant more food, clothing, and house-room for the children?" Well—no doubt Mr. Ramsay MacDonald's is not a name to conjure with in Conservative circles. But at any rate we commend this particular dictum to Miss Rathbone and her fellow advocates of Family Endowment for future use against Labour opponents if any such emerge into the open with arguments similar to those broadcasted among the electors of East Toxteth. "*Family first and luxuries afterwards.*" It is not a bad slogan.

Teachers and their Families.

In the heat of the controversy which is raging round the reopened problem of teachers' salaries, Mr. G. L. Bruce, writing in the *Times Educational Supplement* of 18th October, puts forward the familiar plea for equal pay plus family allowances as the only logical solution. Most of our readers have at one time or another read similar pleas by Miss Rathbone. Indeed, Mr. Bruce speaks throughout of "Miss Rathbone's plan." But what adds peculiar interest to his letter is the fact that he does not himself appear to be a convinced advocate of Family Endowment in general. "Frankly," he writes, "I have always doubted whether this scheme did not demand more intelligence and goodwill than could be reasonably expected of a body of ordinary men and women. But the teachers are not quite an ordinary body; they should have more than ordinary intelligence. They certainly have given repeated proof of more than ordinary goodwill. There could hardly be a better opportunity of trying the experiment, and the experiment is surely worth trying."

The Jubilee Celebrations of the London School of Medicine—The Dinner.

Mrs. Fawcett writes:—

"The holding of the Jubilee Dinner of the Women Doctors in the Guildhall, London, on 24th October, was a remarkable demonstration in many ways. It is believed that never before in the history of London has that great hall, with all its historical associations, been used for the celebration of the progress of women in civic or professional freedom. Those who had never before seen it decorated for a festal occasion could not but have been impressed by its gorgeous character and unparalleled dignity. It is particularly to be noted that though the festival was specially associated with the progress of women in medicine, women doctors saw to it that it was really representative of women's work in the widest possible sense. The chief toast of the evening was "Women's Work," and Dean Inge, to whom it was entrusted, took the opportunity of announcing his own view that it would be a very desirable thing that women should be admitted to the Church. 'Many of them,' he said, 'were admirably fitted for the work.' The Women's Medical School in London was founded in 1874 by Dr. Sophia Jex-Blake, with only 14 students, of whom its foundress was one. This, again, is probably without a parallel in the history of any profession. The School now has over 400 students, and several of the other medical schools, both in London and the provinces, are open to women, who hold their own well in the profession, not only in the classroom and in examinations, but in the practical work of their great profession.

"What a contrast it all is with the time, now half a century distant, when leading physicians were asseverating that they would rather see their own 'beloved daughters in their coffins' than practising their healing art. When we recall these foolish things with a smile let us not omit also to recall how splendidly

WOMEN'S VOTES.

Last week *The Times* published a vigorous letter from Lady Frances Balfour, in reply to the Women's Freedom League's public appeal to women voters on behalf of women candidates. "Women, like men Members of Parliament," she writes, "must vote with their party; and to call on all women to elect a woman regardless of what she stands for is a demand no one would think of making, applying it to men members." We agree with Lady Frances Balfour, that put thus crudely such a demand is rather a tall order, and there are few feminists whose feminism is of so abstract and all-absorbing a quality that it can be ridden roughshod and blinkered through an election involving mighty and immediate national issues. Nevertheless, to the individual woman voter in a given constituency the problem is not quite so simple. She, the woman voter, is not faced with the direct question: do I care so much for my feminist programme that I am ready for its sake to deliver up my country to the chaos of Socialism, or the stagnation of Conservatism—as the case may be? She is far more likely to be faced with the question: would I be glad to see the party whose general programme I detest minutely strengthened by the addition of a woman whose presence in the House will improve the status of women in all parties and give a very much increased percentage of strength to all the non-party questions in which I, as a woman, am interested? And that is a question which many by no means fanatical feminists will be inclined to answer in the affirmative.

Let us suppose our hypothetical woman voter to be a keenly feminist Labour woman resident in the Sutton division of Plymouth; and that done, let us impute to her a piece of hypothetical introspection. "I want to see the Labour Party with its clear majority," she says to herself. "If Lady Astor is beaten—so much the nearer comes that majority. But majorities go by tens, not by ones in the House of Commons. Meanwhile, if Lady Astor is beaten—what do we stand to lose in driving force behind our equal franchise, the moral standard that we want, and a hundred other causes, some of them small causes, none of them mean causes, which our own people are apt to forget about if we leave off being importunate? Again, if Lady Astor is beaten, what sort of effect will her beating have on party agents and selection committees throughout the country—our own included? With what prophetic relief will such gentlemen shrug their shoulders over the chances of potential women candidates—our own candidates included?" How such musings will end we cannot say, for that most merciful of political institutions, the secrecy of the ballot, precludes us from tracing them to their practical conclusion. Meanwhile, we have selected our hypothetical woman voter at random. Let us transfer her

really great men like Sir James Paget and Sir Thomas Smith, the one a great physician, the other a great surgeon, helped and encouraged women from the first." What Mrs. Fawcett does not report, was the particularly magnificent reception accorded to her when she rose to respond to the toast of "Women's Work" coupled with her name.

Service of Thanksgiving.

Perhaps the most impressive of the Jubilee Celebrations of the London (Royal Free Hospital) School of Medicine for Women was the service of thanksgiving for "opportunities of training, work, and service opened to women during the last 50 years." St. Paul's Cathedral was quite full, and included not only Medical Women, but women engaged in other professions and in many branches of social service and public work, including the Arts, Law, Nursing, Teaching, Commerce, Women Police, Social Workers, Girl Guides, Clubs, etc., etc. The Service opened with a Procession from the west door of the Cathedral, which included Dr. Mary Scharlieb (President of the School), Miss Aldrich-Blake (the Dean), Mrs. Fawcett, Dr. Louisa Garrett Anderson, Dr. Jane Walker, Lord Dawson of Penn, Lord Riddell, Lady Barrett, Dr. Janet Campbell, the Hon. Maude Lawrence, Miss Tuke, and Miss Gray. A finely worded tribute to the earlier leaders was read by Dean Inge:—"Through the ages there have been women in spirit born before their time. They had vision and faith, and by their toil and sacrifice, by their persistence and courage, opportunities for women in training, work, and service have been won. Three pioneers opened the doors of medicine to women—Elizabeth Blackwell, Elizabeth Garrett Anderson, and Sophia Jex-Blake. With love and reverence our hearts turn to them."

The Bishop of Lichfield preached from the text, "I beseech you that ye walk worthy of the vocation wherewith ye are called."

domicile and change her party colour, visualizing her as a Conservative inhabitant of Louth or North East Ham. We need not repeat the chain of meditation, which remains, with a trifling alteration of proper names, materially the same.

But, our readers will object, we have considered so far only those constituencies whose women candidates are true and trusty feminists. What will be our hypothetical woman voter's attitude to those actual or potential woman M.P.s whose presence in Parliament adds little or no strength to the causes which feminists have at heart? Transfer her, for example, to Berwick-on-Tweed, and confront her with the candidature of Mrs. Hilton Phillipson. We are sorry to belabour Mrs. Phillipson in this way, from week to week, but her name is necessary to our present argument. Here, indeed, our women voters' chain of meditation may become somewhat difficult. Its first section must be bodily removed, for Mrs. Phillipson's return will add little or nothing to the driving force behind the existing feminist ideals. But the second section remains. Her triumph will be like the triumph of Lady Astor or Mrs. Wintringham or Miss Susan Lawrence, or any of the forty-one women who courageously faced the electors on Wednesday, a vindication of the party machine which was bold enough to put a woman in the field. Her defeat will be (rightly or wrongly) an argument in the mouth of the caviller who mutters that if you want to hold a seat, or win a seat, you had better steer clear of a woman candidate. Indeed, paradoxical as it may seem, the poorer the quality of the woman, the more forcibly will her triumph demonstrate the political value of women *qua* women as Parliamentary candidates. Thus it is that an hypothetical woman voter will not merely be able to find quite a tolerable reason for giving her vote to so weak and unstable a feminist as Mrs. Phillipson. She would even be in a position to use the same argument for the same purpose, if her candidate, instead of having, like Mrs. Phillipson, carved out a distinguished career in a distinguished profession, were a complete nonentity—or worse than a nonentity, a positive disgrace to her sex. But here enters a new and complicatory consideration; for such a one, having demonstrated the capacity of the woman candidate to win a seat, may subsequently demonstrate her incapacity to fill it with any advantage to the community. And, in view of a widespread tendency on the part of men to generalize about women from single instances, such a demonstration might have regrettable consequences. Nevertheless, we have said enough to prove that the problem which confronts the woman voter as we go to press on 29th October, 1924, is not as simple as Lady Frances Balfour would have us believe; perhaps even not as simple as the Women's Freedom League would have us believe.

TWO SPRING VISITS TO PALESTINE, 1921, 1922.¹

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

CHAPTER V.—THE TEMPLE AREA.

Close by the Ecce Homo Arch we enter, near the Tower of Antonia, upon what I feel to be the grandest sight in Jerusalem, the Temple Area. It is an immense open space, thirty-five acres, or nearly one-fifth of the total area of the walled city. It is all the more striking because one comes upon it immediately out of the narrow, densely crowded streets of Jerusalem. The effect is overpowering. Here is the Holy of Holies for Jew, Christian, and Moslem alike. Here stood Solomon's Temple; here, according to tradition, is the top of Mount Moriah where Abraham made ready to sacrifice his son; here Jesus was presented in the court of the Temple by his parents; here he sat when he was twelve years old and disputed with the Doctors and here he was lost by his father and mother, who sought him sorrowing. This area and the whole city were in the hands of the Crusaders for nearly 100 years; this must therefore have been a sacred place to Godfrey and Baldwin I and Baldwin II,² and to Queen Millicent, wife of one Baldwin and mother of another, who, in this land where nothing is forgotten, is still a living memory. Here the Crusaders came near to the creation of a League of Nations, a grand conception which was destroyed by internal jealousies and dissensions, leading to the defeat and the final overthrow of their hopes. And here, much earlier (in A.D. 688) arose, under Mohammedan rule, that wonderful mosque, generally called the Mosque of Omar, but in Arabic, the Haram-esh-Sherif, "the noble sanctuary"; and noble it truly is and entirely unspoiled. The interior of this great building is so surpassingly grand and solemn that its effect is simply overwhelming. No frivolous ornament detracts from its majestic beauty. Thick oriental carpets cover the pavement. A very fine gilded wrought iron grille completely surrounds the inner enclosure, this is said to be French work of the twelfth century; the wall decorations are fine mosaics, apparently of the same period as the most ancient of those in Saint Mark's in Venice, or in the Cathedral of Monreale near Palermo. The subdued scheme of colour of the mosaics is accentuated by the more brilliant hues of the painted glass windows. A more noble building it is impossible to conceive, and it is satisfactory to discover that it originated in the mind of a man of fine generosity of outlook. It is said that when the Caliph Omar took Jerusalem his first inquiry was for the site of the Jewish Temple. It then lay under a mound of filth and rubbish; for, incredible as it may seem, early Christians had conceived and acted upon the un-Christian notion that they were honouring their Master by heaping every sort of dishonour on what had once been His Temple. Omar's feeling was different and better. His first order was to cleanse and purify the place where the Temple had stood. He then erected a wooden mosque upon it, which was replaced some years later by the present magnificent building. But for many years no Jew was allowed on any excuse, to set foot within the Temple area. Even as late as 1853, when Dean Stanley visited Jerusalem, he describes how all Europeans and all non-Moslems were rigidly excluded from the Mosque of Omar. He writes:—

"I for one felt almost disposed to console myself for the exclusion by the additional interest which the sight derives from the knowledge that no European foot, except by stealth or favour, has ever trodden within these precincts since the Crusaders were driven out, and that their deep seclusion was as real as it appeared. It needed no sight of the daggers of the black Dervishes who stand at the gates, to tell you that the mosque was undisturbed and inviolably sacred." (*Sinai and Palestine*, p. 169.)

No black Dervishes armed with daggers stand at the gates now, but courteous smiling attendants welcome in even women belonging to the infidels, and for a few pence supply and fasten on their feet the list slippers which are considered necessary to save the sacred floor from pollution. So one may have a source of consolation different from Dean Stanley's, namely, that even in "the changeless East" things do change, and mainly for the better: they become less unreasonable, more humane.

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

² It is interesting to us to remember that Godfrey of Bouillon and Baldwin I and Baldwin II, the early Crusader kings of Jerusalem, as well as Queen Millicent, sometimes called Melisande, were of the same family as our Angevin kings of England.

There are very interesting architectural fragments scattered over the Temple area, making it almost as entrancing, with its unsolved or half-solved problems, as the Forum in Rome. But besides these there is one other great mosque, El Aksa. It was once a Christian church and was built by the Emperor Justinian. It is now regarded by Moslems with peculiar and fanatical enthusiasm and all kinds of legends are afloat and are current at the present moment concerning the proposed seizure of this Mosque by Christians and the wresting of it from its present possessors. Antiquarian investigation is watched with a jealous eye by the Moslems. Indeed, I think it may be said that the Arab does not believe that archaeologists and excavators, though they may appear to be searching for Greek inscriptions or other antique curios, have any other real object than the discovery of hidden treasure or for means of overthrowing the religion of Mohammed. In excuse for this fundamental misunderstanding, it must be remembered that Jerusalem has been besieged and conquered nineteen times, and often and often the unhappy inhabitants, flying from a victorious enemy, first buried their more portable treasures in the soil, hoping in a happier day, which often never arrived, to be able to return and recover them.

One of the most extraordinary of the sights within the Temple precincts is the place now called Solomon's stables. It is a huge excavated underground area upheld by vast avenues of stone pillars. Whether it was really used by Solomon for his horses is uncertain; but it shows how, whether for Solomon or for Herod, the vast extension which each of them made to the platform of the Temple was upheld and sustained. There seems to be little doubt that the place was used by the Knights Templars as stables, and the holes in the stones may be seen to which the horses were probably attached. On the east side of the wall surrounding the Temple Area is seen the Golden Gate. Tradition says that it was through this that Jesus entered Jerusalem in triumph immediately before his trial and execution. The Golden Gate is now walled up, and it is believed by many, both Jews and Christians, that it will be through this gate that Jesus will re-enter the city when he returns in triumph at his second coming. It is probable that the Gate of the Temple "called beautiful" was approached in direct line from the Golden Gate. It was here that Peter and John restored a lame man to health. It was the first of their miracles of healing: "And all the people saw him walking and praising God; and they knew it was he which sat for alms at the Beautiful Gate of the Temple: and they were filled with wonder and amazement at that which had happened unto him" (Acts iii, 9, 10.) It was then that Peter, seeing the multitude gathered together to marvel, preached his first sermon, setting forth with newly-found courage the faith that was in him. He had become a different man from the Peter who had denied his Master only a few weeks earlier.

Just outside the Temple area, on its eastern borders, are the Valley of Jehosaphat, the Garden of Gethsemane, and the Mount of Olives. All these are well seen from the city walls, which can easily be ascended from within the Temple area at this point. Outside the area adjacent to the point near the Tower of Antonia by which we first entered it, is the Wailing Place of the Jews. It is a huge wall composed of enormous blocks of stone, many of them fifteen feet long and three or four feet high: five or six courses of these huge stones are continued to the top by smaller blocks. The scene is so well known and has been so often illustrated that it is unnecessary to describe it here. However familiar it may become, it can never be other than an intensely moving sight—these old men in shabby velvet and fur, leaning with their foreheads nearly touching the wall, swaying to and fro and wailing out their lamentations for the downfall of their Temple and the subjection of their nation. Cook's *Handbook of Palestine and Syria* gives a portion of the words of a beautiful litany which is sometimes chanted here.

We revisited the Temple area as often as our stay in Jerusalem permitted, and always with increasing wonder and interest. We were greatly helped in understanding the construction of the Temple and its gradual evolution from the simple Tabernacle in the Wilderness, by visiting the models constructed under the guidance of the late Dr. Schick and shown by his daughter in a room quite close to Christ Church, opposite the Tower of David. Dr. Schick was architect to the Turkish Government of Palestine,

and spent years of patient and exact learning over the construction of these models.¹

On our arrival in Jerusalem, while still on the platform of the station, we received invitations to a dinner-party from the High Commissioner and Lady Samuel. Unavoidable circumstances prevented our acceptance of this hospitality, but shortly afterwards we spent a very enjoyable afternoon at Government House and all through our stay we enjoyed opportunities of conversation with Lady Samuel as well as (less frequently) with the High Commissioner. Government House is located in a huge barrack of a building on the top of the Mount of Olives. It had been erected shortly before the war as a gift from the women of Germany to the German Empress. It was intended to be used as a hostel for German visitors and in part as a Sanatorium and resting-place for German residents in Jerusalem. The means of heating and lighting it were defective. We could easily believe that it was cool during the hottest day of summer. It was icy cold in March. But it is in a magnificent situation: the views to the west being towards Jerusalem and those to the east, with the village of Bethany in the foreground, are almost matchless; beyond Bethany in a deep declivity lies the Dead Sea, a deep turquoise blue; and beyond this again the mountains of Moab with their ever-changing hues of opaline colour. It is a wonderful and magnificent view.

It is unnecessary to say that the great building now used as Government House, and many Government offices, is not lacking in portraits of the ex-Kaiser. In the great hall there is a statue of him, sword in hand, dressed, or rather dressed up, as a crusader. On the roof of the Chapel another portrait is found where William Hohenzollern appears in royal panoply and accompanied by the Kaiserin. They are represented with the model of the building in their hands after the fashion of bygone times.

Half-way up the Mount of Olives, possibly on the spot where Jesus saw the city and wept over it, lies an enclosure "which is for ever England." It is the cemetery of our soldiers who perished here in the war. A solemn service of remembrance and of dedication was held in Easter week during the visit of Mr. Winston Churchill to the High Commissioner. I had never liked that very clever gentleman so well as when I heard that he was so much overcome when called upon to speak at the conclusion of this service that he could hardly proceed. The cemetery is beautifully situated and has been carefully laid out and planted. When the trees grow and the flowers flourish, as we know they do in a Palestinian spring, it will become a place of beauty. Every grave at this service had its decoration of flowers, and the identification of each man who sleeps his last sleep there has been completed so far as possible. The reverence and pious care shown here, I know, been greatly appreciated by parents who have come out to see where their son's bodies have been laid.

COMPULSORY NOTIFICATION: THE CASE AGAINST.

By MRS. A. D. LINDSAY.

The Town Council in one of our big cities was not long ago discussing a recommendation of Committee to apply for leave to introduce a scheme of compulsory notification of venereal disease. Several members of the Council were evidently uninformed on the subject. A suggestion was made that the decision should be postponed, because in a few weeks the Conference on the treatment of venereal disease would be held at Wembley. "But that," said a medical member of the Council, who was pressing strongly for compulsory notification, "is a reason why we should make an immediate decision." The remark helps us to understand why Walt Whitman thought it necessary to instance as a mark of a city that is not only big but great, that in it the populace rise at once against the never-ending audacity of elected persons. For the remark is audacious with an audacity that comes not from a want of heart but from a want of patience and of thought; and uninformed indifference is incapable of rising against anything. But as a unit of "the populace" I feel we cannot afford just now to be uninformed or indifferent as to this subject. The remark just quoted sounds even more strange when we read what a man of such great experience and high-standing as Sir George Newman said at Wembley of compulsory notification of venereal disease, i.e. that it would be difficult to conceive a course of action more inequitable or more calculated to damage and restrict the usefulness of the very

¹ These models are shown near the Palestine Pavilion of the Empire Exhibition at Wembley, 1924.

clinics at which arrangements are made by the State for a thorough and complete modern treatment of these diseases. But strange as it is, it is significant of the fact that discussion of compulsory notification is taking place in some quarters with a view to immediate experiment and hoped-for legislation, and that the Scottish Board of Health, for example, if not openly committing itself in any way, is at least supposed to look not altogether unfavourably on such experiments being tried. If those who desire notification are right, Sir George Newman must be very wrong, and since a question of very important public policy and action is at stake it behoves us to try to see as clearly as we can what reasons lie behind the demand and behind the opposition to it.

The 194 treatment centres set up in England and Wales are paid for by Local Authorities (25 per cent.) and Government (75 per cent.). At these and the Scottish centres, run at public cost, the doctors have no means of ensuring the continued attendance of patients save such as depend on their medical and administrative skill and personal weight. A patient makes him or herself known there as a source of public infection and danger, or brings a child patient whose whole future life depends on immediate thorough treatment, and long before a cure is effected that patient may vanish again into the unknown "and nothing to say or do." Doctors are exasperated, local authorities perturbed as to whether the money spent is justified by returns, the public alarmed and indignant at carriers of disease who will not take the trouble to be treated at the public expense. There is no difficulty, then, in understanding the impetus behind people's demand for further action. It is the attempt, in face of the fact that these diseases are generally on the decrease, to direct that impetus towards a demand for powers of compulsion that needs careful consideration. It is so hard for those who have it in their power to apply force as a remedy, to look beyond the immediate relief they themselves feel in applying it, and to face its probable remoter consequences.

It should be noted to begin with that some of the voluntary clinics are far more successful in results than others. A great deal is said to depend on the personnel, the arrangement of premises, and of hours. The enthusiasm expressed by some speakers at Wembley over results achieved by the voluntary system made it seem plain that a great general advance could reasonably be hoped for if there could be a pooling of experience and a levelling up of equipment and staff. In reading the report one was conscious of a sense of doubt as to whether poor results in certain localities had produced pessimism in the administrators, or whether it was pessimism in the administrators that produced the sense of poor results.

It should be noted secondly that a great many people who say they wish for notification have not even begun to think out how little or how much control they are really prepared to ask. Do they want notification by name and address for the purpose of determining the incidence of disease in various localities and for nothing more? The recent circular issued by the Board of Health as to the failures to notify tuberculosis points to the kind of difficulties that will arise even as to this action.

But many people wish for notification by name and address in order to compel treatment. But if you compel A, who has voluntarily come to your clinic to continue treatment against his will, and if some day you have to prosecute him as a sufferer from venereal disease who has failed to continue attendance, what effect will that have upon B, who has not yet come to your clinic but had thought of doing so? In *Light* (Nov.-Dec. 1919) we can read of an example of a large clinic emptying as the result of compulsory reporting on cases.

Some people wish to make it a legal offence for sufferers from venereal disease not to present themselves for treatment. They would not only compel A to continue but compel B to begin. Legislation on these lines was passed in Australia but is inoperative. To make it effective might only too likely involve a system of espionage, and of compulsory examination which bears far more heavily on women than on men.

No one at present seems to believe that the country would be prepared to adopt a general scheme of compulsory notification and treatment. Yet apart from the probable ineffectiveness of an island of notification in a sea of voluntary treatment, it seems unfair to make punishable at X an offence which may be committed with impunity at Y. The arguments, by the by, for introducing the system at towns that are ports lose their force when it is remembered that cases of venereal diseases on board arriving ships are known and reported.

Thirdly, it should be noted that systems of notification and compulsory treatment though they are not framed with the intention of bearing unequally on the sexes seem in practice to bear more heavily on women.

Dr. Douglas White takes official figures covering 3½ years in Toronto that show that—

For every 10 men treated	5 women were treated.
" 10 " notified	8 " notified.
" 10 " punished	20 " punished.

And that whilst private practitioners notified twice as many men as women—

Clinics notified	12% more women than men.
Police "	50% " "
Courts "	85% " "

Taken as they stand these figures are startling, and in reading them it has to be remembered in judging the disproportion of these figures that the incidence of disease is certainly more than double amongst men than it is amongst women. At the Wembley Conference the Australian representative was asked, "Does the Act weigh more heavily on women than on men?" and answered, "Yes, it does weigh more heavily on women."

Fourthly, in the case of children the State already has control sufficient to enable it to ensure detection of disease and treatment and removal if necessary from undesirable surroundings.

But scepticism as to the advisability of compulsory notification and treatment does not involve desire for inaction. There is a very general agreement amongst those who do and those who do not believe in the voluntary system on such points as the following:—

Further education is needed both of the public and often general practitioner.

Facilities for treatment are not widely enough known.

There is much room for improvement of treatment in work-house and prison.

The disease must be fought in part by better housing and a raised moral and social standard.

I should like to discuss in a second article the assumption often made that the medical aspect of these diseases can be treated in isolation.

MILITANCY.

The story of the Militant Suffrage Movement, that curiously complete and isolated incident in the history of British democracy, must always be a story of personalities rather than of policies. It will still be that, when its ideally objective narrator comes along. And one would suspect at the outset that as told by a protagonist in autobiographical form it might become a story of personalities so narrowly concentrated that its reactions upon the Press, the public, Parliament, and the constitutional suffrage movement would find little or no place in it. This is, indeed, the case with Annie Kenney's *Memories of a Militant* (Edward Arnold and Co., 16s.). Here we have the story of her own part in the movement, and her contacts with its other leaders, gaily, vividly, and, we are inclined to think, very honestly told. Historically, and for the reason already given, its value is limited. Nevertheless, it makes a distinct contribution to our knowledge of the militant movement; it explains much that was at the time obscure to outside observers, and into the bargain it tells a story which will recall exciting and cherished memories to those who played an intimate part in the suffrage movement, and unfold an almost unbelievably thrilling chronicle of courage, self-sacrifice, and good-comradeship to those who came too late to play a part.

On one point Annie Kenney is emphatic. From start to finish Christabel Pankhurst was the leader; the master-mind; the unquestionable, uncompromising dictator. Mrs. Pankhurst might appear at times as the figure-head. Looking back on memory, we are inclined to think that among the women of the militant movement the smouldering fires of Mrs. Pankhurst's romantic personality made the profounder and more moving appeal. But it was Christabel who initiated, Christabel who led. From the very first, she would have no committees. Revolutions cannot be worked through committees. Armies cannot be directed by committees. The first London militant group instinctively formed itself into a committee. Christabel broke it up. Later on, in 1907, when a member of the early group, the notable Mrs. Despard, moved for a democratically elected committee for the control of policy; Christabel was again firm. There was no committee, and Mrs. Despard, with her handful of disgruntled democrats were driven forth into the wilderness to pursue their policy elsewhere. Later still, in 1913, when Mr. and Mrs. Pethick Lawrence dared to question that phase of policy which Miss Kenney describes as "extreme militancy", there was a new purging. Christabel "was afraid of, or rather suspected, interference with policy." And so out they went. But as Annie Kenney herself confesses, "the movement, as a movement, lost."

And it lost, if our memory serves, something more than the two "creative geniuses of the constructive side of a world-famed fight." It lost, among its rank and file, a modicum of faith in an autocratic and self-willed dictator.

And, curiously enough, the author herself seems to be aware that during this last phase the movement was going downhill. With Christabel in hiding on the Continent, with Mrs. Pankhurst in and out of prison, with Annie Kenney herself for the first time experiencing "a sense of real responsibility," with no committee, no democratically trained body of women capable of assuming corporate leadership, the thing degenerated into a kind of large-scale "rag" with politicians, police, and public. The difficulty with militancy, and still more with "extreme militancy" and its dangerous weapon of arson and intimidation, is that it cannot go on for ever. It cannot indeed go on for very long. Its value lies in its capacity to surprise and arrest public opinion. Such is the only hope of those who use the form of physical force without its over-riding and compelling substance. It was the form of physical force which the Militant Suffragists set in the forefront of their policy. Its substance, for obvious reasons, they were incapable of using, even had they been prepared to do so. Lenin and Mussolini, organizing their followers upon the same plan, glorying in the same philosophy of political method, were more fortunately placed in this respect than Christabel. We are thus inclined to think that the militant movement was only saved from an ignominious and terrible fate by the coming of the Greater Militancy in August, 1914—into which Greater Militancy it flowed as a river into its sea, losing its purple white and green identity for four long years before the constitutional societies (which, nevertheless, owed it so incalculable a debt) piloted its cause to victory.

And there—so far as suffrage interest is concerned, Annie Kenney's story ends abruptly. Thereafter we find the militant leaders engaged in war propaganda of a kind which became, we believe, somewhat of an embarrassment to the politicians who had encouraged its beginnings. We meet our author in collaboration with Mr. Leo Marx, who "appealed to her most of all." We meet her in Australia as Christabel's emissary to Mr. Hughes, urging that exuberant little politician to return to save his Mother Country. We meet her in a number of guises which suggest exhausted energies and diffused enthusiasms. And we are inclined to think that such was the martyrdom claimed of many by the militant movement. It was not merely a physical martyrdom: the lacerated body of the hunger-striker, the exhaustively cultivated physique of the tireless missionary. It was also a spiritual martyrdom: the poisoning of mental endurance by those quickly moving years of white-hot excitement, the paralysis of intellectual responsibility by willing subjection to a dominant human will. Some of our militant colleagues have survived that double martyrdom and entered actively into the exacting and at times exasperating heritage of a highly developed and somewhat clumsy representative democracy. But the leaders have, for the most part, fallen by the way. And if we have handled their work critically, and with an over-measure of frankness, it is because common sense and the future demand that one should face the implications and count the costs of a given social or political policy—not because we are unaware of our immeasurable debt to Militancy and its martyrs. M. D. S.

OBITUARY.

MADAME DE WITT SCHLUMBERGER.

It is with the greatest regret that the news has been received here of the sudden death of the President of l'Union Française pour le Suffrage des Femmes. Madame Schlumberger was endeared to all of us by numberless acts of kindness and hospitality, and by her unwearying services to the cause of our movement in her own country. She was an active worker not only for Suffrage but also for the equal moral standard for men and women and other allied causes. Herself a happy wife and mother, she felt she owed a debt to those women who were less fortunate. Her work in this direction was generally recognized, and she was appointed as one of the official French Representatives to the Conference on the Traffic in Women and Children, called by the League of Nations in 1921. She was also a very keen worker for the International Woman Suffrage Alliance, of which she was one of the Vice-Presidents. She had a most charming and winning personality, which was nowhere seen to greater advantage than in her country house in Cal Richer, which she had inherited from her grandfather, M. Guizot. Our respectful sympathy is offered to M. Schlumberger and his family in their great loss.

HUSBAND AND WIFE BEFORE THE LAW.

ACTION AND INTENTION.

Most acts from which legal consequences may flow require an intention to make them effective. This is eminently the case with acts affecting the relations of husband and wife.

Thus, as we have already seen, marriage itself, to be valid, must consist of a pronouncement of mutual consent, usually in some formal way, plus an intention, in each party, to give the consent. The pronouncement of consent under duress, and the bare intention to marry, are alike inoperative. Action and state of mind appropriate to one another must, as in the following instances, be combined to effect marriage.

Domicile, a very important matter in matrimonial law, is a course of action, such as residence, coupled with an intention, such as that of making the residence permanent. It is a relation between a person and a locality which can be changed only by some physical act—removal, to take the most obvious instance, based on an alteration of intention.

At first sight the fact that a woman takes, on marriage, her husband's domicile, and thereafter follows his, may seem to be an exception to the principle laid down; but the marriage, itself an act and an intention, also (by the necessary legal presumptions that everyone must be supposed to know the law, and to intend the consequences of his own acts) includes an intention in the woman to change to the husband's domicile, if different from her own, and to accept future possible changes of domicile with him. Subsequent changes of domicile can be looked at as the act and intention of that curious dual unity created by the legal theory that husband and wife are one person. This ancient doctrine still has important consequences for married persons. The partnership gives legal effect to its determinations by the acts and words of the husband; but, though the voice is the voice of Adam, the words are, as often as not, the words of Eve.

Domicile and nationality are by no means one and the same thing; but they frequently coincide; and the former is commonly determined by the latter. In English law the wife's nationality follows the husband's, and here again an Englishwoman's intention to marry a foreigner includes an intention to change her nationality. The law is stated as it is; comments can be furnished according to the sex and opinions of the reader. But it has to be remembered, when the question of giving independent nationality to a married woman is being considered, that a change must react on the law of domicile.

Desertion is the act of leaving, or, by threats or violence, forcing to leave, coupled with an intention to put an end to the matrimonial relationship. A wife does not desert her husband because she goes away for a few days against his wish to nurse a sick mother, even if he hates his mother-in-law for good reason. Both husband and wife may be ignorant of the law, and his utterance of the ancient formula of bitterness that "she shall never darken his door again" is delivered and accepted as a final pronouncement on the situation. On the other hand, an angry man's rudely telling his wife to "clear out," the utterance of momentary passion, is not a justification for her going away and not returning.

There has been a judicial deliverance that to leave and live separate there must be a quitting of the matrimonial home, but later decisions, more in accord with principle, support the proposition that there can be desertion of one spouse by the other, though they are living under one roof, if there is an intention to abandon life in common, accompanied by action breaking it off so far as circumstances permit. This is really the converse of the proposition, legally sound, that a married couple may be cohabiting, though they live in different homes and meet but rarely, provided that the separation is due to the exigencies of their lives, and that they take what opportunities they can of being together and sharing a joint life.

As an extreme illustration of our thesis, adultery, considered by the law the worst of matrimonial offences, is not merely an act. The intention to be unfaithful must be present. No one would be absurd enough to maintain that the unhappy women who in the war years underwent the last outrage that man can inflict, have committed adultery. No lawyer would draw a petition for divorce alleging rape as adultery in the woman.

The necessary concurrence of act and intent to constitute a fact producing legal effects is often overlooked, even by lawyers, the principle being disguised by the constant necessity of inferring the intention from the act itself, and the ease and safety with

which this can usually be done. The result is that rare combinations of circumstances are in danger of misinterpretation, to the hindrance of justice.

Sometimes the inference is an irrefutable presumption. A man will not be heard to deny condonation of his wife's adultery if he admit sexual intercourse with her after her misconduct came to his knowledge. His intention is inferred beyond possibility of denial from his definite act of reinstatement.

Often the inference of intention is to be drawn from a number of acts, the effect of which is cumulative, though it might be dangerous to draw the inference from one of them taken alone. It is a matter of evidence. But questions of proof must never be confounded with questions of fact. Facts may exist though their demonstration is impossible. In any discussion of legal rules and their effects, it is the facts themselves which are of immediate importance, and, for the purpose of argument, they may be assumed. Difficulties of proof may hamper the doing of justice; they cannot alter its nature.

ALBERT LIECK.

NATIONAL UNION OF SOCIETIES FOR EQUAL CITIZENSHIP.

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Offices: 15 Dean's Yard, Westminster, S.W. 1. Telephone: Victoria 6188.

RECEPTION TO MRS. SWANWICK, Caxton Hall, Westminster, Wednesday, 12th November, 3.45 p.m.

The Reception arranged to be given to Mrs. Swanwick on the occasion of her return from the Fifth Assembly of the League of Nations, postponed owing to the General Election, is to take place on Wednesday, 12th November, at 3.45 p.m., at the Caxton Hall, Westminster. Mrs. Swanwick will give an address on the work of the Assembly, and it is hoped that some women Members of the new Parliament will also be present. We hope that all members and friends who intended coming to the Reception on the earlier date will also be free to attend on 12th November. Members will do us service by advertising the meeting widely among their friends. Tickets (price 2s. 6d.) will be sent on application to Headquarters.

THE GENERAL ELECTION—WOMEN CANDIDATES.

We write not knowing the result of the General Election, but with very high hopes with regard to many contests, and in any case we wish to tender our warmest thanks to those who came forward to help women candidates, often at considerable sacrifice to themselves.

WORK DONE BY SOCIETIES.

We shall be publishing shortly a full account of the work undertaken by our Societies. In order that this may be as complete as possible we urge all those Societies who have not yet sent in a report to Headquarters to do so. We are also anxious that copies of the answers to Questionnaires to candidates received by our Societies should be sent to Headquarters as early as possible, so that our records may be up to date before Parliament meets.

RESPONSES TO THE ELECTION FUND.

	£	s.	d.
Total from last list	226	7	8
Miss Clegg	10	0	0
Mrs. Fawcett	5	0	0
Mrs. Goodwin	3	3	0
Mrs. Alice A. Lucas	3	3	0
Miss Chrystal Macmillan	3	3	0
Mrs. Radcliffe Robinson	2	2	0
Miss M. J. Buchanan	2	0	0
Camberley and District S.E.C.	1	0	0
Miss M. E. Davies	1	0	0
Miss E. Finké	1	0	0
Mrs. F. E. Goodey	1	0	0
Miss E. M. Johnson	1	0	0
Miss E. M. Proctor	1	0	0
Miss E. M. Gardner	10	6	
Miss Lupton	10	0	
Mrs. M. K. Richardson	10	0	
The Misses Smith	10	0	
Barnsley S.E.C.	7	0	
Bradford N.C.W.	5	0	
Miss Gibb	5	0	

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OBITUARY—MISS E. I. WESTON, LATE PRESIDENT FOLKESTONE W.C.A.

It is with deep regret that we have to record the death of Miss Edith Weston on 20th October. As President of the local branch of the Women Citizens Association, she did a splendid work inspiring the members by her enthusiasm and fine example. Miss Weston was the first woman councillor for Folkestone; she was also one of the first women magistrates; she had an inexhaustible fund of real human sympathy and was ever ready to assist those who were not so happily placed in life. For war work, into which she threw herself heart and soul, she was made a member of the Order of the British Empire, and received from the Queen of the Belgians "La Médaille de la Reine Elisabeth"; and, indeed, many Belgian refugees had cause to thank her for great services rendered on their behalf. She was possessed of remarkable business capabilities, and took a prominent part in the conduct of the firm of Lambert Weston & Son, the famous photographers.

MISS RATHBONE'S MEETING IN GLASGOW.

Under the auspices of the Glasgow Society for Equal Citizenship and the Glasgow Women Citizens Association a very interesting address on "Pensions for Civilian-Widows with Dependent Children," was given by Miss Eleanor Rathbone, M.A., J.P., in the Central Halls, Bath Street, Glasgow, on Wednesday, 15th October, 1924, at 8 p.m., Councillor Miss M. A. Snodgrass presiding. Miss Rathbone said that, although the question of Widows and Orphans had occupied the minds of charitably minded people from earliest times, it had been left for the women of the country to take the matter up after they had the vote. She also stated that it had now been accepted as part of the political programme of the three parties, and gave details of the working out of several different schemes. Miss Brechin, Glasgow Parish Councillor, then followed with a statement of the work being done in Glasgow for needy widows with dependent children. The meeting, which was smaller than it should have been, owing to the General Election, took a great interest in Miss Rathbone's speech, and subjected her to a lively heckling before giving her a cordial vote of thanks, on the motion of Mrs. D. R. Cunningham.

WOMEN'S INTERNATIONAL LEAGUE.

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

The Women's International League for Peace and Freedom, being a non-party political organization, has issued the following suggestions for the guidance of its members at the General Election:—

Questions to candidates (26):—

International Politics.

1. "Are you in favour of the British Government consenting to submit all judicable disputes that arise with other nations which also agree to this, to the decision of the Permanent Court of International Justice?" (62)

2. "Do you support the principle of arbitration in international disputes?" (73)

Home Politics.

Will you give your support to reforms ensuring:—

1. Equal political voting rights for men and women.

2. Equal pay and opportunities as between men and women in industries, in the Professions, and in the Civil and Local Government Services.

3. Equal status for married women in relation to the guardianship of children, employment, and nationality.

WOMEN MEDICAL STUDENTS AND ST. MARY'S HOSPITAL.

The question of Medical Co-Education in the London Hospitals was discussed on 17th October, at a meeting arranged by the London Society for Women's Service, Marsham Street, Westminster. Mrs. Oliver Strachey presided, and Lady Barrett, in the course of a most interesting and impartial speech, expressed the opinion that Co-Education in Medical Schools was of great value, and that the exclusion of women students from St. Mary's Hospital meant a loss to both men and women students alike. She thought the men and women who could not learn Medicine and Surgery in company would have a difficult time when they came to practice, though she admitted that from the teacher's point of view co-education might at times present difficulties.

She also pointed out that in making an appeal for money, St. Mary's Hospital had utilized the fact that it stood for Co-education.

While Lady Barrett was speaking the regrettable news was received that the Board of Management of St. Mary's had decided to exclude women students. The meeting thereupon passed the following Resolution:—

"That this meeting deeply regrets the decision of the Board of Management of St. Mary's Hospital to exclude women students and feels that the loss of opportunity for co-education is a loss to the Medical Profession. Those present further resolved to redouble their efforts to give support to those teaching Hospitals which provide facilities to women students."

A WOMAN MEDICAL INSPECTOR OF FACTORIES.

Miss Sibyl Overton has been appointed as Medical Inspector of Factories under the Home Office. This is the first time a woman has filled this position which is obviously an important one. We heartily congratulate Miss Overton on her success.

CORRESPONDENCE.

SHOP GIRLS AND UNEMPLOYMENT BENEFIT.

MADAM,—My attention has been called to an article under the heading "Shop Girls and Unemployment Benefit" which appeared in your issue of 17th October.

I am afraid that the writer of the article does not fully understand the case on behalf of women shop assistants, otherwise, I am certain that the statements contained therein would not have been written. Might I be allowed to outline briefly our position in the matter.

In the first place it should be borne in mind that as Shop Assistants women have paid for State Unemployment Benefit, and all that they ask is that they should receive that for which they have paid, on the same conditions as in the case of men. A skilled engineer is not compelled by the Employment Exchange to take a situation as a labourer, and why, therefore, should a woman shop assistant be refused her benefit for which she has paid if she declines to take a situation as a domestic servant—an occupation for which she had no training.

It is undeniable that some of the situations offered to our women members would entirely unsuit them for the positions that they have previously held. Let me give you one or two illustrations. A woman with fifteen years' experience as a shop assistant and manageress was offered a situation as general servant at a wage of 12s. per week. Had she accepted and subsequently applied for a situation as manageress, the fact that her latest reference would be that of a domestic servant, in itself would militate against her chances of getting back into shop life. Another shop assistant was offered a situation as daily hand; in this she was expected to clean doorsteps. One can imagine the effect this would have on a girl who had been used to a first-class drapery establishment as a saleswoman.

We have had quite a number of members who have been offered situations as housemaids, mothers-help, and general servants, as well as nurse probationers in workhouse hospitals.

The Shop Assistants' Union is out to protect the interests of its members, and rightly contends that the same principle which applies in the case of unemployed men, should apply equally in the case of unemployed women.

J. R. LESLIE,

General Secretary National Amalgamated Union of Shop Assistants, etc.

CORRECTION.—We regret that in Mrs. Thoday's letter published last week the word "nation" was printed in the following sentence instead of "native": "Where is the scope for emigrant white workers unless the native is segregated?"; also that Mrs. Thoday was described as at one time President of the W.E.A. of the Union of South Africa instead of Vice-President.

National Union of Societies for Equal Citizenship.

THE PRESIDENT and EXECUTIVE COMMITTEE

are giving a
RECEPTION to meet MRS. SWANWICK

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On **WEDNESDAY, 12th NOVEMBER, at 3.45 p.m.**

It is hoped that women Members of the New House of Commons will also be present and speak.
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Application for membership should be made to Sentinel House, W.C. 1.

COMING EVENTS.

GUILDHOUSE W.C.A.

NOV. 10. 3 p.m. The Guildhouse, Eccleston Square, S.W. Mrs. H. M. Swanwick, M.A., British Substitute Delegate to the League of Nations Assembly, on "The 1924 Assembly at Geneva" (engagements permitting).

LONDON SOCIETY FOR WOMEN'S SERVICE.

NOV. 4. 8 p.m. 35 Marsham Street, S.W. Miss D. Smyth (Hon. Secretary, Federation of Women Civil Servants), on "Civil Service Promises."

NATIONAL UNION OF SOCIETIES FOR EQUAL CITIZENSHIP.

NOV. 12. 3.45 p.m. Caxton Hall, Westminster. Reception to meet Mrs. Swanwick and other women who took part in the Assembly of the League.

EDINBURGH W.C.A. NOV. 7. 8 p.m. U.F. Assembly Hall, Mound. "The League of Nations and International Social Problems." Dame Edith Lytton, J.P., British Substitute Delegate to the Fourth Assembly of the League of Nations. Chairman: The Very Rev. Professor W. P. Paterson, D.D.

CHINGFORD W.C.A. NOV. 10. 3 p.m. Mrs. Wrightson, M.A., on "The Case Against Birth Control."

PETERSFIELD S.E.C. NOV. 4. 7.30 p.m. Miss Beaumont: "Women's Questions and the New Parliament."

ROTHERHITHE G.W.C. NOV. 11. 8 p.m. Miss Picton-Turbervill. Subject to be announced later.

SHANKLIN S.E.C. NOV. 5. 3.15 p.m. Miss Beaumont on "Bills before Parliament especially affecting Women."

SOUTHAMPTON. NOV. 6. 3 p.m. Miss Beaumont on "The Position of Women in England to-day." For further information apply to Mrs. Millard Arnold, 13 Alma Road, Portswood, Southampton.

SIX POINT GROUP.

NOV. 3. 5-7 p.m. The Committee of the Six Point Group At Home, 02 Victoria Street, S.W. 1. Chair: Lady Rhondda. Speaker: Mrs. Hubback on "Family Endowment."

YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

NOV. 5 and 6. Annual Bazaar at Central Hall, Westminster.

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ANNOUNCEMENTS.

LONDON SOCIETY FOR WOMEN'S SERVICE, 35 Marsham Street, Westminster. Secretary, Miss P. Strachey. Weekly "At Homes," Tuesdays in October at 3 p.m. See "Coming Events."

FELLOWSHIP SERVICES, Guildhouse, Eccleston Square, S.W. 1. Sunday, 2nd November. 3.30, Music; Lecture: T. Jesse Jones, Esq., Ph.D., of the Education Commission of East Africa. 6.30, Maude Royden.

NATIONAL UNION OF SOCIETIES FOR EQUAL CITIZENSHIP.

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