

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

The Criminal Law.

Much attention has been given of late to the necessity of amending the Criminal Law with respect to moral offences, and, as our readers know, many different proposals have been brought forward in the three years since women were sure of their voting powers. At the present moment the Bishop of London's Bill holds the field. It has passed through the House of Lords, and needs, we believe, only an allotment of House of Commons' time to become law. There is, undoubtedly, a great force of public pressure behind it, and if this force can be effectively applied the matter ought to move forward before the House rises in the summer. On June 2nd an impressive gathering was held in the House, composed of representatives of the many organisations supporting the Bill, and Members of Parliament. It was convened jointly by the Association for Moral and Social Hygiene and the National Council of Women, the National Union of Societies for Equal Citizenship and the Young Women's Christian Association, and it resolved unanimously to accept the Bill "as a substantial measure of reform," and to abstain from pressing for controversial amendments. This wise decision should do much to end the hesitations of the Government on the matter, though, as yet, the official response has been slight. The Chair was taken by Major Farquharson, and among the Members present were Lady Astor and Mr. Leslie Wilson, the Chief Whip. In answer to the questions of the Chairman whether the policy of the Government could not be made known, Mr. Wilson said that the Leader of the House was not able to pledge himself definitely to allow time for the Bill, but that in view of the fact that the Bill commanded so large a measure of public support, the Government would do what it could to allow time later in this session. This is a clear invitation to the supporters of the Bill to bestir themselves. We commend it to our readers.

Public Health.

An important series of conferences summoned by the Institute of Public Health has been meeting in London, and we propose to give the substance of the discussions in these pages in later issues. This week we are concerned only with the question of the venereal diseases, which formed one of the many subjects discussed. As our readers know, a great controversy has arisen over the subject of self-disinfection. This question, with the kindred subject of licensed houses, has been very freely discussed in our correspondence columns in recent weeks, and it is, of course, a matter of great importance. While we welcome the expression of different views we must make clear that the policy of this paper is to oppose both the State regulation of vice and the State distribution of self-disinfectants. We believe that both these measures are entirely ineffective, if not even actively dangerous in practice, and that they do not promote the physical immunity they are designed to secure. While we believe this on the medical side, we hold even more strongly that they have a most poisonous moral effect upon the young men and young women whom they influence, and that from every point of view they are to the serious disadvantage of the community. We are glad, therefore, to welcome the circular issued by the Ministry of Health at the end of May, in which they state that "they cannot make a system of self-disinfection for the civil community part of their official policy," and reaffirm the plain fact that the best way to avoid the risk of contracting venereal disease is to avoid promiscuous sexual intercourse. The circular does not, however, stop at this negative position, but recommends the increase of centres for early treatment, and the spread of the knowledge of hygiene, and we can only trust that the local authorities to whom it is addressed will act upon it to the fullest extent of their powers. A great deal of publicity has been given to these subjects in the last few

years, and in our judgment this is a very good thing. It does no good to cover up social diseases and to ignore them: neglected and unacknowledged they spread corruption, just as any physical diseases. Prostitution and its attendant horrors is both a physical and a social disease, and it is a healthy thing that we should no longer be afraid to think about it.

The Traffic in Women and Children.

Women who expect great things from international measures to put down the traffic in women and children are becoming anxious about the powers of delegates to the League of Nations who will concert the agreed policy. Lady Astor has put down a question asking the Prime Minister whether the British representative has yet been appointed to the forthcoming Conference under the auspices of the League of Nations, to deal with the traffic in women and children; whether he has considered the advisability of appointing a woman as technical adviser, and whether he can give any indications of the powers to be conferred upon the British delegates, and the policy which they will support. It is time that this traffic, which has no redeeming features and no defenders, should be treated as a crime and punished by heavy penalties. The International Congress of "Les Amis de la Jeune Fille" has reported in this sense, and demands that white slave traffic within a country should be punishable in the same way as international traffic, and that acts conducive to the traffic should be punishable in the same way as the crime itself. We must hope that the answer to Lady Astor's question will be real, and that it will reassure the misgivings of Englishwomen lest their own country should take a half-hearted or timid line in this urgent matter.

"Kindness" to Women Jurors.

Mr. Justice Roche, when about to try a case for assault upon a little girl at Llanely, asked if any of the four women jurors were tired, remarking that if they were they could retire. The women having withdrawn, the judge in his summing up said that this was eminently a case where women ought to sit on the jury. That is undeniable, and there are, one must suppose, few judges who would have invited women jurors to shirk their plain duty, and still fewer who would have reproached them for it afterwards. If he had shown a disposition to release their male colleagues, we wonder if they would have withstood the temptation; but he did not try them so high. Mr. Justice Sharman, at Norwich, called back two women who had been challenged by Counsel defending a prisoner accused of rape, and asked them whether they wished to be excused. Unfortunately, they did, but even if they had been willing to give their help in investigating a painful case the result would have been the same. Counsel who consistently challenge women jurors in these cases display little confidence in their clients' innocence, or their own powers of defending a just cause.

Juvenile Delinquents.

Last week an Order in Council published the names of the places in which the first juvenile courts in separate buildings from police courts are to be set up. The Order will come into force on July 4th, and under the Juvenile Courts (Metropolis) Act, 1920, each court will consist of a Police Magistrate nominated by the Secretary of State, and two Justices of the Peace for the County of London, of whom one will be a woman, and both of whom will be chosen from among a panel of Justices nominated for the purpose by the Secretary of State. These first courts are as follows:—St. Anne's Vestry Hall, Dean Street, Soho, Tuesdays, at 2.30 p.m.; Caxton Hall, Westminster, Wednesdays, 2.30 p.m.; Town Hall, Shoreditch, Wednesdays, 2.30 p.m.; Lambeth Town Hall, Brixton Hill, Mondays, 2.30 p.m. The number of juvenile delinquents in the

gaols at present is somewhat abnormal, owing to unemployment. There are over a hundred boys at Wormwood Scrubs Prison, and all the gaols are overcrowded in this department. The accumulation is due to the fact that the remission grants to young offenders who have jobs to go to cannot operate with any frequency owing to lack of employment, and so the full length of sentences is generally served. Portland Prison is to be devoted to juvenile delinquents, and is to be known as the Weymouth Borstal Institution. This is undoubtedly an advance towards the reasonable treatment of young offenders. But much yet remains to be done.

The Youthful Unemployed.

None too soon the local Education Committees are recognising their responsibilities to the juvenile unemployed, though the Board of Education has underlined it for them by offering to pay fifty per cent. of any approved scheme for using the enforced idleness of these boys and girls for some useful purpose. Northampton has established special classes for young people between sixteen and eighteen, insisting on their attendance as a condition of receiving unemployment pay. Wolverhampton, which has 683 youths and 375 girls between sixteen and seventeen totally unemployed, besides many who are on short time, proposes to spend £70 or £80 monthly on classes in handicraft, literature, and physical training, the classes to be supervised by the director of handicraft and partially staffed by assistant teachers of elementary schools. Croydon has decided on an experimental three months of classes, taken, so far as accommodation permits, at a special centre, and for the rest at evening institutes. Unemployed juveniles not drawing benefit are to be admitted to evening institute classes without fee. These schemes should be much more widely adopted; they would have been much more beneficial in the early spring than in high summer, when to be out of doors is not necessarily to waste time or to be demoralised. If the Education Act's continuation school scheme had not been postponed, unemployed juveniles all over the country would have received part time education from January without the need of any special steps on the part of Local Committees.

The L.C.C. versus the Constitution.

The Education Act of 1918 seems to tempt the most law-abiding to error. Most local authorities failed to submit schemes for its enforcement before the appointed day, and the Government, by postponing the operation of the Act, whitewashed all the backsliders. The L.C.C. did not sin in that instance, but, intent on economy, its Education Committee decided to amend the scheme for which it had already obtained sanction by providing continued education to the age of fifteen only, instead of till sixteen. The Council itself rejected this expedient by a majority of one only, adopting as an alternative method of economising, a reduction of the weekly hours of instruction from eight to seven. This shortening of the hours of instruction appears to be less objectionable than depriving young persons over fifteen of all teaching, and it has the advantage of being in accordance with the law. But why has the L.C.C. a majority of only one just person?

Married Cleaners.

Miss Susan Lawrence is to be congratulated on her splendid effort on behalf of the married women school cleaners under the London County Council, even though it is not yet known whether she has been successful. Our readers will remember that last March the L.C.C. decided to return to its pre-war practice of employing only unmarried women in these jobs, and, although under pressure from Miss Lawrence it promised to reconsider the question, the women have received notice to terminate their employment on July 14th. In 1913, when the L.C.C. decided to pass a resolution requiring that women should resign on marriage, an exception was made in favour of women whose husbands were incapable of supporting them. This exception still applies, but the Council has decided not to make exceptions in favour of women divorced or separated from their husbands. This decision is a particularly cruel one, for deserted wives are in the same economic position as widows and are socially worse off, and the separation allowances drawn under judicial separations are often inadequate and not always certain. The whole question of the employment of married women bristles with difficulties to the official mind, but to us it seems quite reasonably simple. It is not an employer's business what a female employee does or is as a human being, so long as her efficiency is unimpaired; and we can really see more reason for dismissing certain County Councillors than the women cleaners.

Women in the Church.

Lady Frances Ballour, speaking at the Exeter Diocesan Conference, urged men to break with fossilised tradition and allow women a greater sphere in the Churches. She countered the Bishop of London's argument that men did not wish to be harangued by women by asking whether women wished to be harangued by men who had nothing to say. Her forecast of the recognition of Catherine Booth as the great spiritual influence of the nineteenth century is in accord with the address given by the Bishop of Lincoln at Manchester, when he welcomed the profound change recently seen in the position of women, and said that the real contribution of woman to national life would be found in her profound perception of the importance of the individual. This perception seems to many of us to be the essence of Christianity.

Women at Cambridge.

The Council of the Senate of Cambridge University have decided to postpone the voting on the new proposals concerning the admission of women students to the University, from June 16th to October 20th.

LEAGUE OF NATIONS UNION.

GREAT CELEBRATION OF LEAGUE OF NATIONS DAY, SATURDAY, JUNE 25TH, AT 3 P.M.

For some time the Executive of the League of Nations Union have been making arrangements for the celebration of the anniversary of the formation of the League of Nations by a huge demonstration in Hyde Park in a manner worthy of the occasion. From every part of London, on League of Nations Day, processions of thousands of members of the many branches of the League of Nations Union will assemble in Kensington, Chelsea, Holland Park Avenue, Regent's Park, Maida Vale, the Thames and Victoria Embankments, &c., and, marching through the main thoroughfares, will arrive in Hyde Park at 3 o'clock, on the huge parade ground between the Marble Arch and Hyde Park Corner. The processions will be accompanied by bands and detachments from local organisations, students of all kinds, and in many cases decorated cars and groups of representatives of the forty-eight different nations in the League of Nations, in national dress, will be included in the Demonstration. Banners and flags—many of them specially made for the occasion—will be carried. In addition to the processions of members of the Union, arrangements have been made for a further gigantic procession of detachments of representatives from many other organisations desirous of celebrating this occasion by showing their support of the League. These will include: Ex-Soldiers and Sailors and Services Men's Societies, Trades Unions, Brotherhoods and Sisterhoods, Save the Children Fund, Religious Bodies, Teachers, &c. These members will be formed up on the Thames Embankment and are expected to number many thousands.

In Hyde Park the Pilgrimage Committee, under the Chairmanship of Mrs. Oliver Strachey, with Mrs. Arthur Croxton, M.B.E., as Organising Secretary, are arranging, by the kind permission of H.M. Office of Works, for the erection of a great Reception Tent under the trees by the circular garden at Stanhope gate, looking over the whole parade ground to the Serpentine. His Grace the Lord Archbishop of Canterbury, and Lord Robert Cecil, will here receive the many distinguished guests who are being invited to the Celebration. These will include: Ambassadors, Ministers and representatives of the forty-eight countries within the League of Nations, members of the British Cabinet, the hundred Members of Parliament who form the Parliamentary Committee of the Union, the Presidents and Executive and Advisory Committees of the League of Nations Union, Colonial Ministers and Agents-General, high dignitaries of the churches of all denominations, heads of Government and educational depots, &c., presidents and chairman of national organisations, and many other well-known people.

From the front of the Reception Tent the Archbishop will deliver an address of welcome, after which, a selection of vocal music will be rendered by the Massed Choir, composed of volunteers from all parts of London, including members of Church choirs, the League of Arts, choral societies, schools, &c. Among the works rendered will be included: "Jerusalem"—words by Blake, music by Parry; "The prayer for All Nations"—words by Laurence Houseman, music by Geoffrey Shaw; "The Battle Song of the Republic"—words by Julia Ward Howe, music by Martin Shaw; Lowell's Hymn—music by R. H. Pritchard. Mr. Martin Shaw and the Rev. Professor Percy Dearmer are giving great assistance with the musical meetings.

The list of speakers will be published next week.

WOMEN VOTERS, HERE AND IN U.S.A.

Among the many disappointments of the so-called peace under which the world is staggering, there have been one or two hopeful international events. Of these the recent decision of the United States to make a vigorous move towards disarmament has been, perhaps, the most encouraging, and if it is met by a like spirit in this country it may lead to great results. A good deal has been said in the general Press about this unanimous decision of Congress, and the subject has been discussed from technical as well as from political angles; but no one, we believe, has called attention to one feature of the movement, namely, the solid backing it gets from the women of the United States. It is not known in this country as it should be known, for it is one of the most significant and, perhaps, the most hopeful features of the whole affair.

The women voters of the United States, unlike those in this country, are very highly organised. The League of Women Voters, which is a political but a non-party association of women, now numbers over thirty-two millions, and it is a force with which American politicians have to reckon seriously. On April 11th this League held its annual convention at Cleveland, Ohio, and from this convention an imperative demand for disarmament was unanimously put forward. It was this fact, we believe, far more than any other single factor, which influenced the Congress vote, and, if our impression of American women is right, this means that the Congress vote will have to be followed up by effective action at no very distant date. That the women of the United States are standing solidly for rapid disarmament is a wonderful thing. Its effects upon the actions of women in other countries may be widespread, and there is in this direction a real and an inspiring hope. We do not dare to say that the enfranchisement of women will be the thing that will ultimately save the world from war, nor, indeed, do we think it. But we are confident that it will prove to be one of the great factors moving towards peace, and it may well be that it will add just that extra vigour and weight which will turn the scale. In any case, we can see that in the United States of America it is so acting; and it is our business here to see what part in this movement we ourselves are to take.

The organisation of women voters is apparently carried on very differently on the two sides of the Atlantic. In America the Suffragists converted the wonderfully efficient organisation they had built up into a solid political machine, not only for instructing women citizens in their citizenship, but actually for influencing and directing their votes on the questions which they decide to be important to them. This process, which leads to the possibility of a solid woman's vote on disarmament or prohibition, or any other question of interest to women, has not as yet interfered with the balance of political parties, nor is it the intention of the League of Women Voters that it should do so. It operates by putting fear into the hearts of the parties, and it is not, in fact, a woman's party itself, closely though it resembles one. It is, of course, inevitable that it should be attacked as such by those into whose hearts the fear is put, but its leaders care little for that. Nor do they worry over the thought that the League may, in the future, develop into a party in the ordinary political sense, if, at any time, the Republicans or the Democrats or the newer Labour groups neglect too flagrantly the wishes of the women. They leave the future to look after itself in the United States much more than we do in this country, and at present the League of Women Voters is content to wield its immense influence and to train and organise its members.

In this country the position is quite different, partly, perhaps, from a different tradition of politics, and partly, also, from a

difference of national temperament. Women here were very closely identified with their political parties before enfranchisement, and the non-party Suffragist organisations contained not only the women without party bias, but also large numbers of women who temporarily withdrew from their parties in order to secure the vote with which to help them better. It is true that the present position of party politics has thrown all the old divisions into chaos; but the tradition still remains, and it would be a very hard task indeed to persuade British women to accept the form of organisation which has been so brilliantly successful in the United States.

Forms, however, matter little. It is the spirit which is important, and in this the similarity between women's movements is very marked. We have, over here, the same desire to pull together for good causes, the same interest in social reform at home and peace abroad, and the same general desire to reform without obliterating the political structure of our world. We share the same hatred of political corruption, and the same belief in the possibility of realising "ideals." We share all this with many men; but it is we who are new to it all, and enthusiastic and hopeful, and perhaps we can get something done.

Although our methods are not brilliant, our women's societies here are by no means stagnant. Last week a further step was taken in the setting up of the big Consultative Committee, which is the outcome of the meetings of women's societies called together by Lady Astor. A constitution was adopted, the preliminaries are now accomplished, and at its next meeting the Committee will consider what is to be the scope of the action its members can unite to take. Great care has been taken to provide that every section of the sixty co-operating societies shall be free to dissociate itself when it desires to do so. Action, which can be carried out "jointly or severally," will often, we expect, result from its deliberations, and though it will not be anything like the League of Women Voters, we trust it will be inspired with the same ideals. We greatly hope that it will not confine its discussions at all narrowly. Since minorities are properly safeguarded, and since no one need be involved in things with which they do not agree, we can see no reason why this body should not attend to the larger questions of interest to women as well as to those matters which concern their position in the State. The Equal Moral Standard is of supreme importance to men and women both, and so also are the purity of politics and the keeping of our national pledges. These are big questions, but at the moment disarmament arises above them all, and there are many other wide questions which this body could examine. It may be that no action would follow, but, if so, no harm would have been done. On the other hand, there may be, lurking under the drab formalities of the many social reform societies, a flame of common enthusiasm which can find a common expression. Our method of expressing it will not be like the method used in America. We shall not gather in our thousands, representing our millions, and rise as one woman to proclaim our longing for peace: we have not the machinery nor yet the temperament for so fine and so dramatic a gesture. We shall gather, very prosaically, in a dreary committee room: we shall proceed by the duldest possible stages through endless mazes of commonplace. But the living belief and the firm determination may be as real and the result as conclusive. In our dry and casual way we British women may perhaps back up the fine action of our American contemporaries with a solid and an effective determination that war shall cease. And if the women on both sides of the Atlantic unite in this demand who can say what great results may follow?

NEWS FROM WESTMINSTER.

By OUR PARLIAMENTARY CORRESPONDENT.

The main business for Monday, May 30th, was the Railways Bill. As will be recollected, the Second Reading Debate had started on the previous Thursday. It was concluded on the Monday, when it was carried by a very large majority, the minority consisting mainly of the Labour Party. The Scotch members object to the Bill, but did not, however, vote against it. The debate was opened by Mr. George Lambert, who pronounced a temperate blessing, and closed by Sir Eric Geddes, who produced an impassioned defence. Otherwise, the speeches do not call for much comment, except a good one from Sir Gordon Hewart.

Tuesday, May 31st, was spent on the two resolutions for safeguarding industry, and a long and rambling discussion was the result. Speaking generally, the Government have come through these fiscal debates with less loss than was anticipated. A few Liberal Coalitionists, but only a few, have crossed the floor, and in compensation those who are supporting the Bill are drawn into closer adherence to the Government. Any political prophet, making a pronouncement two years ago, would undoubtedly have foretold a bigger defection.

Wednesday, June 1st, whilst many who were not Members of Parliament went to Epsom to see the Derby, the House discussed Income-tax on Members' salaries, and their railway fares. The Chamber was probably fuller than at any time during the past two years. The debate was opened by Mr. Chamberlain in a speech which made Members sigh for Mr. Bonar Law, for it lacked both his astute marshalling of facts and his power of personal appeal. The debate, however, was interesting and vivid. Mr. Chamberlain's speech cut away the ground from those who objected to exemption from income-tax by calmly informing the House that exemption already existed. If this is so, it is somewhat extraordinary, and particularly unfortunate, that the announcement was not made before. Members, he said, are entitled to claim exemption on such part of their £400 a year as they spend in necessary expenses; and as there cannot be many who do not spend the full amount and more, freedom from income-tax appears to exist in the most complete form imaginable. Had this been said at the first, a good deal of pother would have been saved, and Mr. Chamberlain's belated announcement did not gain in conviction by his manner of statement. After a long and lively debate, the House had to decide on three questions. The first was Income-tax, which, in view of Mr. Chamberlain's statement, was not divided on; and the second and third were railway fares, third and first class respectively. The House voted by a large majority in favour of first class over third; and then by a small majority in favour of no free tickets at all. The upshot of the debate was a foregone conclusion, except on free tickets, on which the issue was doubtful up to the last. What decided the House to reject a measure which under normal conditions would undoubtedly have passed, was the desire not to stultify the economy campaign by personal indulgence. This is no doubt a laudable motive; but the fact remains that members sitting for northern or western constituencies are shockingly penalised, and that the £400 a year has a totally different value between members equally deserving. It is to be feared that this inequality must remain until better times return.

After the excitement of Wednesday, Thursday, June 2nd, was quiet, and was passed in considering the extension of the Emergency Regulations, which were brought into force because of the coal dispute, and on the financial resolution on the Railway Bill. Emergency regulations are worn threadbare, and nothing new was said.

On Friday, June 3rd, the Bill for Prohibiting Performing Animals was defeated. The real reason for this was the impracticable character of the measure, which was somewhat hastily thrown into shape. It suffered from many weak spots, and once the attack on these had been driven home, the fate of the Bill was sealed. We have not, however, heard the last of it. After this a great deal of business was got through. The Corn Sales Bill, the Diseases of Animals Bill, and the Public Health Officers Bill all got a third reading, and then Sir Frederick Banbury's measure for the Protection of Dogs was talked out.

Next week comes the second reading of the Protection of Industry Bill, and there will be a big battle. Except for that the Parliamentary horizon is clear.

[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.]

NEWS FROM OTHER LANDS.

JEWISH WOMEN AND PALESTINE.

By REBECCA D. SIEFF.

For some years there has been growing up amongst a group of women in the Zionist movement a consciousness of the necessity of applying their energies in Palestine to those special branches of social activity which, by their very nature, should be of primary interest to women.

The decision of the Allied Powers at San Remo to incorporate the Balfour Declaration in the Treaty of Sévres placed a tremendous responsibility upon the shoulders of the Zionist Organisation, and made it urgent for every member of that body to consider his or her immediate activities in the movement.

Accordingly, a conference of Zionist women was convened in London in July, 1920, which was attended by delegates from many countries, to consider the rôle of Jewish women in the development of Jewish life in Palestine. The conference had the advantage of the presence of several women who had spent a considerable time in Palestine, and who had made it their special business whilst there to concentrate all their powers of observation on the more pressing needs of the community from a woman's standpoint.

Experience at this conference showed a definite convergence of opinions and ideas, firstly as regards the type of problem which should be dealt with, and, secondly, as to the methods of coping with them. The problems discussed related entirely to the betterment of conditions of living and to the general conservation of life. As to the methods of coping with them, it was felt that so far as those present were concerned, more could be achieved by the application of that practical sense which is inherently characteristic of the feminine mind than by any attempt to apply ready-made political themes.

The most essential questions (from the point of view of the conference) resolved themselves into a discussion of the methods by which the women pioneers could best be helped to cope with the difficult and trying conditions which would confront them in their new life, and of the simplest and most economical means of disseminating knowledge amongst all the immigrants which would tend to prevent the spread of malaria and other diseases, in a climate where small hygienic precautions are of infinite value.

Accordingly, a series of plans were drawn up to help in the solution of these problems, to be carried out as soon as sufficient funds could be raised. These plans are broadly of two types, social and educational, and have been further divided into immediate and future, according to their urgency under present conditions. The immediate plans are designed to meet some of the needs of the new immigration, and include:—

(1) The erection of a hostel or hostels, which are to be under the supervision of trained domestic economy experts, and shall serve the following purposes, (a) provide a temporary shelter for a certain number of Chaluzoth (women pioneers).

(b) The Chaluzoth shall, during the period of their residence, receive a simple domestic economy training, especially designed to meet the conditions and requirements of the country, so that they will be equipped to cope with the domestic difficulties with which they will be afterwards confronted.

(c) Provide meals for immigrants and workers at the lowest possible cost.

(2) Travelling instructors in dietetics and camp hygiene. It is proposed to employ a number of trained dieticians in Palestine, who shall travel amongst the various working groups and instruct them in the use and preparation of the best available foods from the point of view of economy and nutrition, and in camp hygiene and camp cooking. Thus, on the one hand, increasing resistance to disease amongst the immigrants by increasing their bodily fitness, and, on the other hand, preventing the spread of disease by the carrying out of simple hygienic precautions (e.g., the careful covering or petrolising of all exposed water to prevent the breeding of malarial mosquitoes).

(3) The establishment of Infant Welfare Centres. Later schemes include the erection of a school of domestic economy in Jerusalem, and the establishment of an agricultural farm school for girls, which shall comprise in its programme all

branches of agriculture, dairy, poultry farming, apiculture, and the domestic side of farm life.

Another scheme which promises to be of great help to the women of Palestine is the establishment of a co-operative Housewives' Guild. The plan of the guild includes the founding of co-operative bakeries, laundries, &c., and the creation of a corps of domestic helps whose especial duty it will be to act as resident or daily household helps in case domestic difficulties should arise through the sickness of the mother or housewife. It is hoped that in time the visiting domestic helps will be regarded in the same light as the sick nurse, and that the status of domestic work will be raised in the same manner as that of professional sick nursing.

It was agreed that the Women's International Zionist Organisation should take upon it the task of raising the required funds to carry out this programme of work, and should endeavour to do so particularly amongst women, to whom, it was felt, these activities would make a special appeal. Hence arose the idea of a Jewel Fund, through which all Jewish women would be enabled to participate in the reconstruction of the Jewish National Home in Palestine. It was thought that by the establishment of a Jewel Fund large numbers of women who have no private means of their own, and would thereby be debarred from donating considerable sums, would be enabled to show their

sense of solidarity with the Jewish National Cause by sacrificing some personal jewel or other possession of value.

Also, the offering of jewels for a national cause is a traditional method by which Jewish women have expressed their devotion to the race, and it was thought that this means of raising funds would have its special significance for Jewish women.

The Jewel Fund and its programme are arousing the deepest interest amongst Jewish women the whole world over, with the result that Jewel Fund Committees are being established everywhere in rapid succession. It is of particular interest to note how the public spirit of the Jewish women of the East (for example, in such places as Tunis and Bagdad) is being aroused by their desire to participate in the activities of the Jewel Fund.

In Palestine itself, an active and influential committee of women workers is in process of formation, whose function it will be to help the representative of the Women's International Zionist Organisation, who is at present in Palestine, to administer the various projects.

The Women's International Zionist Organisation is confident that the Jewish woman, with that devotion to human life which is her especial characteristic, will not fail to rise to the height of the great opportunity which is presented to her through the medium of the Jewel Fund, in influencing the whole course of social life in the Jewish Commonwealth which is to arise in Palestine.

WOMEN JURORS.* LIMITATIONS OF SERVICE.

By HOLFORD KNIGHT (Barrister-at-Law).

At the recent National Labour Women's Conference at Manchester, a series of resolutions was adopted dealing with the existing limitations placed by statute on women's jury service. In addition, complaint was made that recent experience in the courts had disclosed an attempt to restrict further the work of women jurors, and the need of an Amending Act was discussed. It is now reported that a number of prominent women have drawn up a Bill for these purposes, and one who has had practical experience of women juries in the courts may be allowed to proffer some observations.

Three objects in particular, it would appear, are aimed at by the promoters of this Bill. They desire to extend the qualification to all married women whose husbands are qualified as jurors; they require the presence of women jurors in all cases in which women and children are concerned; and they seek to disentitle the prosecution or the defence from excluding women jurors from trials on the ground of sex.

In my opinion, much public advantage would accrue from these changes in the law, and as the support of women will be necessary in considerable volume before they can be effected, it may be useful to indicate exactly how these matters now stand.

The placing of a married woman on the same footing as her husband in respect of qualification for jury service calls for no particular comment. Those advocating this course must be in a position to satisfy Parliament that this extension is generally approved by women. As the newness of this form of civic service wears off, the apprehension it is said to excite in some women will diminish. Indeed, practical experience soon ends the supposed terrors, and women would do well to visit the courts in order to see at first hand the hollowness of the alarms sounded in some quarters. Pride in the privilege of assisting in the administration of justice will increase as women thus watch their sisters discharging jury service.

The other proposed amendments of the present law raise questions of considerable importance. It will be recalled that Lord Reading, then Lord Chief Justice, and at the instance of the Judges, obtained a proviso to the operative clause of the Sex Disqualification (Removal) Act, 1919, enabling "any judge . . . or other person before whom a case is or may be heard" to make an order that the jury shall be composed of men only, or of women only, as the case may require, "on an application made

*[Mr. Holford Knight's book, "Advancing Woman" (Daniel O'Connor, 3s. 6d.) contains much information which is useful to women jurors.]

by or on behalf of the parties . . . or any of them, or at his own instance." Further, this proviso enacts that any judge "may, on an application made by a woman to be exempted from service on a jury in respect of any case by reason of the nature of the evidence to be given, or of the issues to be tried, grant such exemption."

Although this enactment has been in operation only a few months, full advantage has already been taken of the discretionary limitations it places upon jury service by women. As a result, women as women have been excluded from trials in which women and children were concerned, and, in the public interest, it is now desired to prevent a repetition of such incidents. I approve of this proposal on two grounds, which my experience in the courts has strengthened. Firstly, it is contrary to public justice that women should be excluded from the determination of matters affecting their own sex. Secondly, it is an additional protection to a male defendant to have the evidence of women and children in sexual cases scrutinised and weighed by women. My observation is that sexual hallucination is not becoming less frequent, while perjury (I surmise) can be as easily detected in a woman by another woman as by a man, if not more readily. For these reasons, which are not derived from theories, I anticipate considerable improvement in the administration of justice by the adoption of the proposed expansion of service by women. I would enable a woman juror to obtain exemption in such cases, if she desires, but provided that her place were filled by another woman.

As the London correspondent of the *Manchester Guardian* recently pointed out, the challenging of jurors requires to be reconsidered in the light of some recent incidents in the courts where women have been challenged as jurors avowedly on the ground of sex. In the old days, when the jury was empanelled from men of the neighbourhood, a prisoner could reasonably challenge a juror on the ground of prejudice. This kind of risk is now successfully avoided, so that a jury-challenge became practically obsolete until recently. Its revival at the instance of counsel, presumed to be acting at his client's request, and then only in respect of a sex objection, is a retrogression which must be curtailed. I imagine the method of effecting this will present some difficulty, and give rise to considerable objection. For the present, I think the requirement in the proposed Bill of women on the jury in cases concerning women and children, will be effectual. As experience of the value of women's work as jurors increases, not to mention other causes, the sex-objector will be no more heard or seen.

BURNING QUESTIONS.

We call the attention of our readers to the fact that in the topical and controversial matters which we treat under the heading of "Burning Questions" we endeavour to present the principal views on each question held by differing groups of political thinkers. We do not ourselves express an editorial opinion, beyond this, that it is each woman's business first to be well-informed and then to come to her own opinion.

THE CONTROL OF INDUSTRY.

By MAJOR HILLS, M.P.

All schemes ever suggested for the control of industry can be divided into four classes. You can have the State directly owning and operating national enterprises; or there is the Syndicalist plan, whereby industry is parcelled out into spheres, each owned despotically by those who work in it; or there is the individualistic system, operating through capital privately owned; or, lastly, there is co-partnership, one set of partners providing the capital, another the supervision, and another the labour. The last plan, however, is really a variety of individual ownership. All conceivable systems, when examined, fall under one of those four heads, or combinations of them.

Now it is important to recognise at the start that these systems, widely as they differ, have one point in common. They all give the control to somebody. The advocate of nationalisation of the coal mines has no shadow of doubt as to who should control the industry. The State, from whose decision there is no appeal, except at a remote general election, is to be unquestioned master. It is to decide what mines are worked and how they are worked. No doubt on questions of wages, of hours of labour, and of working conditions generally there will be bargains with the Miners' Federation, as there are now; and, by the way, a good deal of the confusion of thought which surrounds the question arises from confounding control of management with control of wages and conditions: but the final decision on all questions of direction will rest with the State. Nor is the Guild Socialist under any doubt. That he wants the workers in any industry to control it is shown by the fact that it is on this point that his theory is most bitterly attacked. Guild Socialism, it is said, gives all power to the producer and none to the consumer. Guild Socialism, it is also said, gives all power to the Guild and none to the State. Guild Socialism, therefore, is free, both above and below. There is no doubt who possesses the power. Nor is there any doubt under co-partnership or individualistic ownership. In all cases, under all four systems, there is some man, or body of men, who has the ultimate decision.

Now, if the schemes suggested for associating labour with management be examined in this light, it will be seen that they abolish unified control. They do it avowedly and intentionally. Take the plan suggested for the railways, as the most prominent instance. Under that, trade union representatives were to be placed on the boards, chosen by and responsible to the trade unions. It is essential to recognise this. At present railway directors are chosen for the interests of the concern. Their business is to carry the public and its goods cheaply, efficiently, and safely, whilst paying proper wages, giving proper conditions of service, and yielding a fair return on capital. In my opinion, on the whole they have done this: but whether they have or have not, this is their job, and in so far as they have not they have failed. But as soon as you have trade unions electing representatives, quite different conditions arise. They would have to represent those who chose them. Their business would be not transport but wages. Indeed, it is bound to be so. They would have to show results, and if they did not they would be ruthlessly dismissed and replaced by others. Control would cease to be homogeneous; and to see what that would result in take the analogy of a Government. When a new Parliament is returned, we do not choose our Government from all parties in proportion to their numbers. We know that to do so would be folly, and would lead to chaotic incoherence. And yet it can be defended by all the arguments used in support of the rights of the railway unions. Why, it may be asked, should not the Labour Party and the Independent Liberals have seats in the Coalition Government? That they represent ideals which are valuable and, indeed, essential to the world no one but a fanatic or a pedant would deny. If so, what right have you to deny them? What right have you to shut out these great bodies, just because their ideals are different to yours? Are they not,

equally with you, entitled to express their ideals in policy and action? The answer is that to do so would be to destroy representative government: for Governments must govern, as well as represent. And the same reasoning applies in the field of industry.

Put the matter in another way. No one denies that Mr. Thomas and Mr. Cramp are admirably qualified. Any railway would be glad to have such competent directors. But who is to elect them? If the shareholders, you are very much where you were before, and, at any rate, are not giving the advocates of the reform what they want. If the trade unions, then those elected would be serving two masters. The interests of the workers on a railway are not invariably those of the railway itself. And he must, indeed, be an optimist who does not realise that these two gentlemen would be placed in an impossible dilemma.

But I do not wish it to be imagined that the policy I advocate is negative only. I know full well that the claim of labour to a share of management is not merely a mercenary claim. I know that its strength lies in its ethical basis. And any prudent man is bound to take note of the deep dissatisfaction which exists, a dissatisfaction which has a far wider sweep than mere questions of wages. Therefore, on grounds both of expediency and of justice, we cannot stay where we are. Most people are agreed about that. But they differ acrimoniously about what ought to be done: and, indeed, at no time was it more difficult to read the stars. It is foolish to dogmatise, and presumptuous to expect some facile solution. So I will merely put out two suggestions to indicate possible lines of advance.

The fact that the railway unions have deliberately rejected seats on the boards in return for greater control over wages and over the surroundings of the worker's life is of immense significance. It is definite embarkment on what I have always thought to be the road of progress. It means that they believe that Labour's future lies not in sharing a divided control, but in ruling itself. It is self-determination in the truest sense. When it is said that they refused because they would not be associated with capitalist enterprise, I believe we are on the confines of a profound truth. It is the recognition that the line of march is not towards a conflicting union, but towards an extension of the area of self-rule. I have no doubt that the control of the workers over the conditions of their lives can be enlarged greatly. The Whitley Councils are showing the way. Changes are taking place, and more will come in the future. He would be a bold man who tried to forecast their limits.

That is one suggestion I have to make. For those who think I do not go far enough, I have another. I have never, for the life of me, been able to understand why the great Labour organisations, powerful, wealthy, and skilful, do not themselves run industrial enterprises. The Building Guilds are late comers into a field which should have been covered long ago. These great organisations do not lack ability, for they have plenty. They do not lack wealth; or, if they do, they could get it easily from the investing public. They do not lack opportunity, for admirable business men are to be bought every day. This is especially the case now. I do not suppose that at any time could coal mines, good, profitable enterprises, be acquired more cheaply. And I should like to see these Labour organisations not only follow established methods. They can do so if they like. They can follow the Co-operative Wholesale Society which, it is significant to note, is just as much a capitalist enterprise as the most exclusively owned coal mine. But there is no reason that they should not go beyond that, and try other methods of guild or common ownership. I believe profoundly that the future lies there, rather than in the hybrid schemes now put forward—hybrids which will show the future sterility and present fractiousness of their prototype, the mule.

THE LEAGUE AND AFRICA (contd.)

By LEONARD WOOLF.

I have attempted, so far, to give a bird's-eye view of the existing system of African government by imperialist Powers. The chief characteristic of this system is that the European Power treats the territory and its inhabitants as its absolute and exclusive possession. The administration does not treat the well-being and development of the native inhabitants as a sacred trust, or as the primary consideration of government. It gives them, it is true, the blessings of law and order, as we understand law and order in Europe. But the primary consideration of each European Government is the well-being and development of its white subjects, who come to exploit the natural resources of its African possessions. It is in their interests that the native is expropriated from his land, and compelled to work for wages, that he is supplied with gin but not with education, and that differential tariffs and export duties are levied.

Let us now turn to the Covenant and examine the alternative system which it proposes.

The general idea behind the mandate system is stated with perfect clearness in Article 22 of the Covenant. The mandated territory and its inhabitants, their well-being and development, is a sacred trust of civilisation, and of the League. The League, because it is believed that the inhabitants of those territories are not yet able to stand alone under the strenuous conditions of the modern world, proposes to fulfil the trust by, if one may use the word, sub-letting it. The tutelage of these undeveloped peoples will, in each case, be exercised by a particular Power under a mandate on behalf of the League.

The Article goes on to state that the terms of the mandate must differ according to the stage of development, &c., of the mandated peoples, thereby implying, as we should expect, that the mandate was intended to define the terms of the trust and the obligations of the trustee or mandatory Power. Three types of mandate are actually distinguished. Only two of these, the B mandate and the C mandate, apply to Africa. The B mandate is to apply specifically to Central Africa; the mandatory is to be responsible for the administration of the territory, and some of its obligations are defined. It is to guarantee freedom of conscience and religion, prohibit the slave trade, arms, and liquor traffic, prevent militarisation of the territory, secure equal opportunities for the trade and commerce of other members of the League. The C mandate, which is to apply specifically to South-West Africa, is to contain "the safeguards above-mentioned in the interests of the indigenous population," but is to allow the territory to be administered "under the laws of the mandatory as an integral part of its (own) territory."

There are only two other provisions with regard to mandates in this Article, which must be noted. First, the terms of the mandates, if not previously agreed upon by the members of the League, are to be explicitly defined by the Council. Secondly, there is to be a permanent mandate Commission of the League which is to examine annual reports of the mandatories and advise the Council on all matters relating to the observance of the mandates.

Such is the mandate system as it is defined in broad outline in the Covenant. It is this system of which the representative of the Canadian Government said that the way in which it is carried out will be a test of the League's sincerity. Behind an almost impenetrable curtain of secrecy it is now being carried out by the Council of the League. And from the few glimpses which we are occasionally allowed of what is happening behind that curtain, most people will conclude that the existing Council and League are not likely to pass even the most elementary examination in sincerity.

The League has assumed a trust. The mandatory is to be the agent in executing that trust; the mandatory Power is to exercise the tutelage, as the Covenant says, "on behalf of the League." If words mean what they say, these mean that the

mandatory is an agent of the League for the execution of a trust. The ordinary person would imagine that a sincere League which was to have an agent acting on its behalf in so important and difficult a matter would appoint its own agents. The ordinary man would be wrong: he does not understand the minds of statesmen or the nature of international sincerity. The agents of the League of Nations have appointed themselves. France and Britain partitioned the German colonies in Africa among themselves, and subsequently appointed themselves mandatories on behalf of the League. The League and the fortunate or unfortunate inhabitants have had no say in the matter. The millenium is being instituted not by the wolf lying down with the lamb, but by the wolf kindly appointing himself the lamb's agent. This is still not an academic point. We carried the war into Africa on the plea that we were rescuing the native inhabitants from the Germans. The native inhabitants heard us talking of the rights of self-determination. The talk had a great effect in Africa, as it had elsewhere. The natives foolishly believed that they would have some say in their own future. They now find themselves partitioned between France and ourselves, without any consultation of their wishes. There is, for instance, great opposition among the natives of Togoland to their being handed over to France. The mandate system has, therefore, begun in Africa with a breach of faith.

The second point is this: the mandate system must depend primarily upon the mandates, upon the terms in which these mandates are drawn. A trustee is bound by the Deed of Trust, and the nature of the trust depends upon the terms of the deed. The mandate is the Deed of Trust, it will determine what are the obligations of the trustee and what are the rights of the inhabitants of the mandated territory. These mandates are the charters of rights which the League and civilisation are giving to Africa. The ordinary man might have imagined that, since the mandatory Power is to exercise the mandate and trust on behalf of the League, the League would draw up the mandates and give the world the widest possible opportunity for discussing their terms before they were decided upon. Once more the ordinary man would be mistaken. The Covenant says plainly that the members of the League are to be given an opportunity of determining the terms of the mandates. By juggling with words the Allied Powers have denied this right to the League. Not even the League Council is being allowed to draft the mandates. Each mandatory Power has been asked to draft its own mandate, which will then be submitted to and rubber-stamped by the Council. The wolf has not only appointed himself the lamb's trustee, but has kindly drawn up the deed of trust. And the mandatory Powers and the League Council persistently refused to allow the world to know what terms it was proposed to put in the mandates. The Council even refused to submit the proposed drafts to the Assembly of the League which met at Geneva. It is true that some of the drafts of these mandates have leaked out in the Press, but that was in spite of the action of the Council. The Council and the mandatories have done everything in their power to keep the proposed terms secret. Now there is only one possible reason for secrecy in a case like this, which is not, or ought not to be, a case of delicate negotiation. The Covenant of the League itself was submitted to the discussion of the world for months before it was finally approved and adopted, and there is no more reason for secrecy in the case of the text of the mandates than in that of the text of the Covenant. The only reason for secrecy in cases like this is that something is being done in secret which somebody does not want to make public. What that thing is in this particular case is pretty well known: the mandatories want the mandates to be drawn in such a way that they will escape the obligations which the Covenant itself would impose upon them.

(To be continued.)

MORE EXTRACTS FROM THE DIARY OF A WOMAN IN THE HOME.

May 27th, 1921.

This afternoon I went to a lecture at Mrs. Allan's, on "Some Problems of Girlhood." The lecturer, Miss D. B., was already known to me. She is a worn, ethereal-looking woman with beautiful blue-grey eyes, and snow-white hair, a devoted worker, and, I should think, a sentimentalist. The lecture did not, I thought, amount to much. The audience seemed to be composed partly of middle-class mothers, and partly of rescue workers, with a sprinkling of young school teachers, and the lecturer appeared uncertain which she was addressing, and whether the problem she was dealing with was the sex education of little girls sheltered in middle-class homes and schools, or the steps to be taken to help those who had already had illegitimate children. She did not seem certain of her own moral standpoint on sex questions, or, if she was, she was perpetually trying to meet the supposed views of different portions of her audience, and not to offend anybody by too plain speaking. She referred once to girls who had "fallen," and immediately apologised for doing so, saying that she only used the word in its "technical sense." This was evidently a concession to the "modern" spirit which, she felt, might animate the younger people present. At the same time, it was obvious that the portions of her discourse which dealt with sex instruction in the home, were a good deal toned down, and overlaid with sentiment, presumably in order that they might not give too rude a shock to the repressions of the middle-aged ladies in the room, or, possibly, to her own.

My heart went out to her in sympathy, because I remembered many Suffrage meetings, and the dreadful anxiety one used to suffer not to offend either the working-men of Socialistic views, who (one hoped) were present, or the lady whose eye one had just caught, and who, one knew, would seize the first pause in one's speech to say how deplorable she felt it, that she should be unenfranchised while her gardener actually had a vote. Well, I suppose by this time many Suffragists have realised that one can hardly take part in a propaganda movement without risking some degree of intellectual and moral corruption! The pursuit of politics must be full of these kind of risks, any way, and the only difference between propagandists and other politicians is, that if they are constantly tempted to begin to be dishonest for the sake of the Cause, they are not so severely tempted to continue it for personal reasons. But while I sympathised with the lecturer, I was angry with her, too, because, I kept reflecting, this was not a political speech, but a lecture, and it is really too deplorable that the bad habits of mind engendered by the support of causes should be carried into the field of education. There are, after all, some excuses for the propagandist who is trying to bring out points of argument, so that she may unite those who hear her with each other, and with herself, in support of an object which she is sure is good. But for those who are working at education clear thinking should surely be the first object, and people can neither think clearly themselves, nor help others to do so, if they are going to make compromises all the time with their own prejudices and the prejudices that surround them.

I am afraid my irritation increased as the lecture went on, first, because the lecturer talked as if the whole education of girls with regard to sex relations could be satisfactorily carried out by telling them "how babies come," and, secondly, because the methods suggested for imparting this information struck me as altogether wrong. The extraordinary repression about sex relations that made it seem impossible for decent-minded people, or, at any rate, for decent-minded women, to speak about them, and almost impossible to think about them, has been shattered. We realise now that our ostrich attitude did not save us, or our children, and that, while we were hiding our heads, the havoc wrought by wrong developments of the sex relation went on apace. We want—some of us, at least—

to look this, as well as other facts of nature, in the face, and to teach our children to do so, and, though this attitude is not yet general, there seems to me to be no kind of doubt that it will become so. The rent in the veil of secrecy will spread till there is no veil left. This is, I think, an immense, an almost immeasurable, gain. Girls who know something about the physical facts of marriage and motherhood, will have more chance of grasping the psychological facts, and of becoming good wives and mothers; girls who are taught something about the sex instinct will have a better chance of not being destroyed by their own instincts, and the instincts of men; and when we all know about prostitution, prostitution will surely become impossible. In this, as in everything else, Huxley's maxim, that we should try to know the truth in order to do the right, is a watchword of salvation. But the whole truth about sex relations is not included in the physical facts of "how babies come," and it is merely blindfolding ourselves again to talk as if it were.

It seems astonishing that even social workers, and women in the home, two sets of people who are often forced to live in intellectual backwaters, should indulge in this kind of talk. Even we must know that new interpretations of the word "sex," and new theories of the effects of sex in the life of the race, are agitating scientists and philosophers. Even the most sheltered middle-aged people must soon begin to realise that new ethics of sex are not only being discussed, but practised, by members of the rising generation.

Our children any way, will know it. We may be willing that they should, when the time comes, make their own experiments; we may shrink from instilling our own theories, or we may feel that the only way of helping them is to turn their eyes, when they are young, to some system of religion, or ethics, or some one principle, which, if they abide by it, will keep them straight in this as in everything else. I think this is my own feeling. But whatever we do, or abstain from doing in this matter, ought to be deliberate, and ought not to be decided on till we have learnt, and thought, as much as we can ourselves. Also, we ought not to talk about sex-education when we mean only instruction in some of the simplest physical facts. This instruction is, I believe, most necessary; sex education is impossible without it; it is the basis thereof, but it is not the thing itself. Unless we are careful to think clearly in this matter, we shall, I fear, remain in a world of unreality about this subject, and our daughters will grow up with as many repressions as we had ourselves.

My disagreement with the lecturer on the method of instruction, was founded on the very sentimental tone which she seemed to wish to impart to it. Children were to be "solemnly and beautifully told about the sacred facts of motherhood." They were to be taught to think with reverence and gratitude of all their mothers had done for them *when they brought them into the world*, &c. I cannot help thinking that this kind of talk about motherhood is as artificial as anything we have had in the past. The physical facts of maternity are just as "solemn," and "sacred," and no more so than the other natural processes; it is as foolish to surround them with artificial glamour as to cover them up and pretend they do not exist. Motherhood, as a human relation which has called forth deeper emotions and greater efforts of the human will than any other, is a different thing. But, to confuse these possibilities of the human spirit with the animal functions, with which they are, indeed, associated, but not indissolubly connected, seems to me a grave mistake. There are many difficult questions about sex instruction—even if one has decided that it is instruction only that one wants to give; but one thing I feel fairly certain about, and that is that it should be given in a matter of fact way, and that in giving it no attempt should be made to arouse the emotions of the child.

MARGARET CLARE.

REVIEWS.

EAST IS WEST.

The Wreck. By Rabindranath Tagore. (Macmillan. 8s. 6d.)
Life and Letters of Toru Dutt. By Harihar Das. (Milford. 26s.)

The first thing that strikes a reader of "The Wreck" who has no previous acquaintance with Sir Rabindranath Tagore's novels, is the author's perfect mastery of modern middle-class English. If anything, he is too free in his use of slang, not the far-fetched literary slang of the "cultured," but the expressions that are current in London Tubes and 'buses, and in suburban homes. It is, perhaps, this that first gives us the illusion that we are reading not about Calcutta, but about West Kensington or Norwood. But as we go on reading, the illusion becomes more firmly fixed, and we see that it is founded on something more fundamental than phrases. The author is able to put this language into the mouths of his characters because they really do resemble the people by whom it is used and invented. We recognise not only the words, but those who speak them.

The Bengalis described by Sir Rabindranath Tagore are far more like the Britons we know than are the characters of any but the most realistic and homely of English novelists; when they are not reminding us of our colleagues at the office, or our neighbours in the suburbs, they are reminding us of Jane Austen and Charlotte Yonge. Annada Babu (who belonged to the Brahma-Samaj), with his gentle kindness, his nervousness, his tender, rather deprecating, devotion to his clever daughter, and his anxiety about his own and everybody else's health, is quite extraordinarily like Mr. Woodhouse. Hemnalini, called by her family "Hem," is not, except in her relations with her father, very like Emma, but her intellectual leanings, strictly controlled by a strong sense of family duty, her courage, her "womanliness," and her reverence for her spiritual director would have fitted her for a place in one of Miss Yonge's Victorian families; she is, in fact, a kind of Indian Margaret May. Nalinashka is very like the best type of High Church curate; and can we not discover a British Protestant widow lady in his mother Kshemenkari, who disapproves his tenets, but idolises his goodness, his position, and his sex, is austere in her own habits and very "particular," but thinks that young men must be indulged, and that it is very provoking of them, if they will endanger their health by refusing the comforts provided for them, and practising self-denial only necessary for women?

It is quite true that the complications in which these familiar people become involved arise out of customs different from ours. (The story turns on the enforced marriage of a young barrister to a girl, chosen by his father, whom he himself has never seen, and whom he manages not to look at during the marriage ceremony or immediately afterwards, so that when he loses her in an accident, and picks up another girl, also in bridal dress, he does not realise for some time that he has got the wrong one.) It is true that they have some different habits, and, as a cause or a consequence, some different repressions and complexes. It is true that they go to Benares instead of Brighton, and that the landscape of the banks of the Ganges is brought before us in short passages of vivid description. But all this seems, somehow, to be accidental—they would be quite at home on an esplanade or at our tea-tables: when we compare them to the strange beings who wander, talking incessantly, through the damp, snowy streets, and unfamiliar back-gardens of Dostoevski, or sit about in the unpleasant drawing-rooms of Tchekoff, we feel that they and we belong to one planet, and Russians and all real foreigners to another.

The reflection is a curious one, and provokes a number of questions, especially in the mind of one who knows nothing of India but what is contained in newspaper articles and English books. If Sir Rabindranath Tagore's picture is as true as it is convincing, then much that our fellow countrymen have told us about "East is East," and mysterious, impenetrable India must be, as we understand that his countrymen would say, "taken with a grain of salt." Is this so? Are Indians, or at least Bengalis, so like ourselves? If so, is it the result of the English education which Macaulay and others succeeded in implanting in India not quite a hundred years ago, or is the readiness with which this education has been received, a proof of a natural resemblance between British people and some of the peoples of India? Whichever answer we give to this question, it would seem to be encouraging to those who wish to establish British political institutions in India without any unnecessary delay.

But the first question has still to be answered, and one also longs to know what is the relation of the inhabitants of Bengal to other nations of India.

In the hope of solving some of these problems I turned to another recently published English book by an Indian author—"The Life of Toru Dutt," by Harihar Das. The subject of this biography is an Indian girl poet, who wrote chiefly in English and French, and died of phthisis. As, however, her education was almost entirely European, and her very short life ended in 1877, we can hardly take her as an example of anything except the ease and completeness with which some Bengalis can, and could half-a-century ago, assimilate European modes of thought. Toru Dutt's family had accepted Christianity before her birth. Her father was an earnest Christian, and a thoughtful, cultivated man. His wife and daughters were the first Bengali ladies to visit Europe. He arranged that his little daughters should attend at one time a French *pensionnat*, and at another the Cambridge lectures, which were among the first efforts for the higher education of women. In regard to his daughters, he seems to have been as far in advance of the average British father of the 'seventies as of his own countrymen. After her return to India, Toru wrote a series of letters to an English girl friend, which might very well have been written by one of her English contemporaries. They relate to her family, her pets, her garden, and the books that she reads. Except as an evidence of the resemblance I have spoken of, there is little that is remarkable in them. Any Victorian maiden might have written Toru's description of a day spent with relations, and recorded her pleasure that "Uncle was so hearty and Aunt so kind." The cats and kittens whose doings are minutely related are very like some beloved English feline families that we have known. The books are usually described as "very interesting" or "well written," or "good," though we notice that as the months go on there is rather more criticism. Altogether, it would be difficult to feel that there is anything very special about these letters, if it were not for the pathos given to them by our knowledge of the writer's early death, and for the fact that she was an Indian and not an English girl. But it is quite plain that she was an exception, both in her talents and in her upbringing, and so she does not throw much light on the question whether East is so very much like West as it seems in Sir Rabindranath Tagore's novel. His characters are evidently meant to be not exceptions but ordinary people. Like Toru, they are gentle creatures, and the only point in which they seem to resemble her and to differ from us is in being less subject to the more violent passions of envy and anger and desire, but this may be a quality of the novelist, rather than of the race. Who that knew the English only through Jane Austen would guess that we can be fierce and passionate? The thought makes one wish for more Indian novel writers, who might show us different aspects of Indian life. In the meantime, every lover of domestic novels should be grateful for such a delightful book as "The Wreck."

I. B. O'MALLEY.

THE ENGLISH REVIEW.

The June issue of *The English Review* is memorable for a long dramatic poem, "Andromeda Unfettered," by Miss Muriel Stuart. A study, as the author explains, of "the deep-rooted antagonism of spirit which constitutes the eternal sex-problem," it has nothing to do with chill abstractions, but throbs with passionate pity, insistent claims for justice. From the first words of Andromeda,

"Chained to the years by the measureless wrong of man,
Here I hang, here I suffer, here I cry,"

to the magnificent indictment,

"Who has wronged me? Man, who all earth has wronged;
Who has mocked me? Man, who has made mock of God,"

we have the case against the unequal treatment of women pleaded with a generous indignation that never dwindles to shrillness or bitterness. The speech of Perseus,

"To the freed soul of woman I make my vow,
Hand in hand we will walk in the sunrise now,"

is, in its tranquil sweetness, as beautiful. The poem hardly ever, in its ten pages, drops from its sustained dignity of phrasing, and the skill with which the verse is changed and varied is of a very high order. It is in any way worthy of its subject and its classic inspiration.

UBIQUE.

Few whose knowledge of the Salvation Army is confined to vague memories of Sunday street-corner meetings in provincial towns, of the popular tunes blared out by an enthusiastic band, of the not very becoming uniform, or of Bernard Shaw's "Major Barbara," realise the immense activities and the untiring devotion of the Army in every corner of the world.

There is being held, at the present time, a conference of some three to four hundred social workers; workers amongst inebriates, lepers, criminals, poor destitute women, delinquent children, have come together to exchange views, to relate experiences, and to receive advice. All nations are represented, from China to Peru, from Alaska to Ceylon.

The Army is becoming a very powerful adjunct to the authorities of various countries in their dealings with the poor and the oppressed, with the unfortunate as well as the sinning. Until comparatively recent years, the magistrates of New Zealand committed all inebriates to terms of imprisonment in the ordinary gaols. They found, however, that the punitive method was not proving a success, that it in no way improved the morale of the people, and, in despair, they asked the Salvation Army to undertake the care of this class. The Government put two small islands off Auckland at the disposal of the Army, where the inebriates could be segregated. The result has shown that once again an improvement in environment is more effective than any punishment in the world. The motto of the Army was justified: "A man may be down, but he is never out"; it believes that there are no incurables, that patience and love, healthy surroundings, and a spirit of home can cure even the man who is the most "down."

Another problem which Salvationists have tackled with marked success in Eastern countries is the problem of the beggar population. In Colombo, which until a few months ago was overriden with beggars, it was customary to commit any one to gaol who had been convicted more than once of the offence of begging. This, too, proved useless. A beggar's life was spent continually in and out of gaol, and, as the years went on, he became hardened and more defiant and more intractable. The Army has tackled the question differently; work and a home, kindness, the teaching of a trade, and a fresh start in

life are the remedies. This method has proved so successful that the Pekin authorities have asked Salvationists to do something for their 20,000 beggars. As yet, the problem is too big a thing for even the Army to undertake, and the work in China is only in an embryonic stage. Who can hear of their work amongst the lepers in the Dutch East Indies without that sudden emotion which always overwhelms one when one learns of human courage, and human endurance and self-sacrifice, splendid and unparaded? 25,000 lepers are being cared for, and so far two Salvationists, women, have contracted the dread disease, but, courageously and quietly facing the inevitable end, they continue their wonderful work. One of the Army's doctors, who has for some time been engaged in research work in connection with leprosy, has discovered a method of treatment which, at present an effective palliative, may, it is hoped, eventually prove a cure.

In the short space of this article it is only possible to mention a few of the very varied activities of the ubiquitous Army. There are the rescue homes for native women, a problem the difficulties of which our rescue workers at home can hardly imagine. There are the general hospitals in the Dutch East Indies and India; there is the ophthalmic hospital at Java, which was built as a memorial to General Booth; there is relief work where plague and famine rage, with famine homes and industrial schools; there are reformatory schools for natives in Honolulu; there is relief work in Central Europe. There was the whole organisation of the milk supply in Berlin, when, during five or six months, ten to twelve million gallons of milk were distributed; and there was the fight against typhus in Serbia. And always and everywhere there are sympathy and help and advice for all who are in trouble and who are down.

Work done with the conviction that "a man may be down but he is never out," work done with that wonderful faith in man's innate goodness and fineness, must in the end conquer all obstacles and rise triumphant. In these days of reaction and weariness we should all of us do better and more effective work if we refused to allow our trust in mankind to be killed, if we insisted that our perseverance would bring out the best in everybody, and if we believed, with the Army, that "man is never out."

THE CRYES OF LONDON.

MIDSUMMER FÊTE IN AID OF WOMEN'S SERVICE.

Under the Gracious Patronage of H.M. the Queen.

at the
Princes Galleries, Piccadilly. June 10 and 11.

A Fancy Fair in the 18th Century Costumes of Wheatley's "Cryes of London" for the sale of Produce and useful articles. Flowers, Fruit, Vegetables, Cigarettes, Books, Baskets, Sweets, Jam, Cakes, Herbs, Soap, Scent, Powder.

Two Dances Open on Friday and Saturday, from 2-6. Admission Friday 3/- (including tax), Saturday 1/3 (including tax). Friday, 10 p.m. to 3 a.m. Tickets (including supper) 25/- each or 6 for £7. Saturday, 9 p.m. to 12 p.m. Tickets (including supper) 21/- each or 2 for 35/-. *Music by the Kendal-Grimston Quintet.*

Four Miniature Concerts Friday and Saturday, 3 p.m. and 4.30 p.m. Tickets 8/6 and 5/9 (including tax). On Saturday, at 4.30 p.m. Sir Frederick Bridge, C.V.O., will lecture on the Music of the Cryes of London in the Days of Shakespeare, with musical illustrations.

These are the Cryes of London Town.
Some go up street and some go down.
Now, if you will but stay awhile,
Sweetly it will the time beguile.
To hear each one with singing cry
Their several things as they pass by.

Tickets and all information from *The London Society for Women's Service, 58, Victoria Street, S.W.1, and from the Fête Organizer, 5, Hans Mansions, Basil Street, S.W.3.*

COME BUY—COME DANCE.

CORRESPONDENCE AND REPORTS. WOMEN'S NATIONAL COMMITTEE

DR. POLIXENA SHISHKINA-YAVEIN

MADAM.—May 1, as one who has also the privilege of knowing Dr. Shishkina personally, support the appeal in your issue of May 27th, 1921? I believe it was the work done by her for Women Suffrage at the time of the first 1917 revolution that has brought women suffrage to the half of Europe to-day. It was the suffrage granted to the women of Russia that made the countries of Estonia, Lithuania, Lettonia, Ukraine, Georgia, Poland, and the Crimea, automatically give the vote to women. And then it became recognised as a logical necessity that new constitutions should include women suffrage, and Germany, Austria, and Hungary followed. There is no doubt that these victories were a factor in the success of other countries. I remember her telegraphing at the time of the 1917 Revolution to the office of the International Woman Suffrage Alliance, telling how she was protesting and demonstrating to ensure that women should be included in the electorate from the beginning.

It was not only in political work that she was a leader. As soon as war broke out she began training nurses for the front, and organised and ran a hospital for soldiers called by the name of her Woman Rights Society, each of the beds being supported by one of the different branches. I have never visited a more bright and charming hospital.

I received a letter recently telling how she feared to go back to Russia, and saying how much she wished it were possible to have her children educated abroad.

There must be many friends of the women's movement who will wish to help one who has done so much. Are there any who can help her to educate her children?

CRYSTAL MACMILLAN.

[Contributions should be addressed to Mrs. Ariadne Tyrkova-Williams, 47, Woodville Gardens, Ealing.—Ed.]

WOMEN VOTERS IN ST. GEORGE'S, WESTMINSTER.

FROM A CORRESPONDENT.

A meeting of women voters, organised by the National Union of Societies for Equal Citizenship and the London Society for Women's Service, was held on Friday afternoon at Denison House. Miss Helen Ward presided and explained that the object of the meeting was to give the women electors of the constituency an opportunity of hearing both candidates and questioning them with regard to questions about which women are peculiarly interested. Sir Herbert Jessel gave a brief explanation of his position, which might be summed up as support of the Government. He stated that he was not in favour of further extension of the franchise at present; he did not see how legislation could help to bring about an equal moral standard. He admitted complete ignorance of the Bishop of London's Criminal Law Amendment Bill and the Matrimonial Causes Bill. He considered that women should be free to decide whether or not they served on juries; he was, however, in favour of pensions for widows.

Mr. Erskine, Anti-Waste candidate, read a brief paper dealing entirely with questions of expenditure. He declared himself in favour of entire equality between the sexes, but had admittedly not given the matters on which he was questioned any more attention than his opponent. He wriggled out of difficulties and disguised his ignorance, however, with considerable agility. The only important point that arose was that he expressed himself, champion of economy though he was, in favour of pensions for civilian widows with dependent children. This should be noticed by speakers on this subject who have often to deal with the criticisms that the country cannot bear the cost.

This meeting, probably unique in the political annals of Westminster, made some definite impressions on the mind of one, at least, of those present. First, the utter lack of any constructive policy on the part of either candidate; and, secondly, that though roughly 14,000 of the electorate were women, as against 17,000 men, neither of the candidates had taken the slightest trouble to inform themselves with regard to matters on which progressive women of all schools of political thought are specially concerned.

CONSTRUCTIVE BIRTH CONTROL.

The meeting convened by Dr. Marie Stopes at the Queen's Hall was astonishingly well attended, and her courage in attempting to fill such a large hall was amply rewarded. The Rt. Hon. G. H. Roberts, M.P., who took the Chair, said that the mystery with which this subject has been surrounded is one of the causes of the misery of our slums. Working women, should be as intelligently equipped as those of any other class.

Dr. Jane Lorimer Hawthorne appealed for those who have neither the opportunity nor the power to make their own appeal—the hardworking, very poor wife and mother. As a woman in doctor with considerable experience in infant welfare work, she felt justified in saying from personal knowledge of the conditions of the poorer women that they fulfil their duties as the mothers of the race with a courage which might appal the bravest. Dr. Lorimer gave several heartrending cases of the unwanted children of unwilling mothers, and convinced her hearers that they should not withhold this knowledge from any woman. Because of this lack of knowledge and because of wasted strength many women, who longed to give their children the best opportunities, were unable to give them anything but life, not even health.

Dr. Stopes answered the criticism that the spread of this knowledge would increase immorality by saying that in the underworld of misery, which selfish people so seldom understand, there is a tragic knowledge of evil. The knowledge she advocated was clean and wholesome. Her ideal was to prevent the birth of every diseased, unwanted child, to stem at the source the stream of misery which is greater than our resources can cope with.

Other speakers included Admiral Sir Percy Scott, Aylmer Maude, and Councillor Roe, who told the audience of the Mothers' Clinic in Holloway, which he and his wife, Dr. Marie Stopes, opened last March, and which is proving of such inestimable value to the women of the neighbourhood.

STATE PURCHASE & CONTROL OF THE LIQUOR TRADE.

TO SECURE

MEMBERS OF COMMITTEE:—

Miss B. PICTON-TURBERRY, *Chairman, pro. tem.*

Miss LENA ASHWELL, O.B.E.	Mrs. HUDSON LYALL, L.C.C.
Viscountess ASTOR, M.P.	Lady ISABEL MARGESSON.
Miss THELMA CAZALET.	Miss A. M. MERCER.
The LADY EMMOTT.	Lady CYNTHIA MOSLEY.
Dame KATHARINE FURSE, G.B.E.	Mrs. OLIVER STRACHEY.
Lady HOWARD.	Mrs. RUSSELL WALKER.
Mrs. H. B. IRVING.	LADY WHITTAKER.
Miss A. M. KINDERSLEY.	

The meetings addressed during May are as under:—

- May 2nd—Peckham Sisterhood. Miss M. Cotterell.
 May 3rd—Clapham Women's Adult School. Miss M. Cotterell.
 May 5th—Blackheath Mothers' Union. Miss M. Cotterell.
 May 6th—Friern Barnet Co-operative Guild. Miss M. Cotterell.
 May 10th—Gloucester N.U.S.E.C. Miss M. Cotterell.
 May 11th—Cheltenham W.C.A. Miss M. Cotterell.
 May 19th—Penge Women's Co-operative Guild. Miss M. Cotterell.
 May 23rd—Buxton Co-operative Guild and Labour Party. Mrs. Boyd Dawson.
 May 24th—Derby W.C.A. Mrs. Boyd Dawson. Clapham Mothers' Union. Miss Cotterell.
 May 25th—West Hampstead Co-operative Guild. Miss Cotterell.
 May 26th—Nottingham Adult Schools Union. Mrs. Boyd Dawson.
 May 31st—East Ham Women's Co-operative Guild. Miss Cotterell.

In these times of State financial difficulties, many people are afraid of the suggestion of State Purchase as being another burden on the taxpayer. They agree that the trade should be nationally owned "if we could afford either the purchase or to lose the revenue which now comes in from the liquor trade taxes." Let it be said at once that purchase would not only not hamper the public purse, but it would decidedly enrich it. Not only the taxes now drawn from the trade, but also all the other millions paid over the counter would go into the public pocket. The buying out of private interests would not be a cash transaction, but a creation of Government Bonds in exchange for Brewery shares, &c. Nor is this going to lower the National Credit.

Sir George Younger, M.P., in an interview published in the *Observer* (June 24th, 1917), says: "The Government will no doubt acquire a monopoly of enormous value. They will be able to save, by concentration of production, also in transport and other directions, so large a sum that in addition to the saving in heavy competitive charges, a very large profit over and above that which the trade itself could make in pre-war times, ought to be made. They could also regulate the sale and distribution in such manner as they please, and, in addition to acquiring a very valuable asset for the nation, they would no doubt be able to effect improvements in many directions."

Sir Edgar Sanders, late General Manager for the Central Control Board's Carlisle Area, has given us his opinion (*Daily News*, November 29th, 1919) that the State could buy up the liquor trade, pay off the money in ten years, and then find itself in possession of a trade reformed in every branch, and ready, if prohibition should come into force, to provide clubs and temperance houses for the millions of all social grades.

One can hardly ask for more authoritative opinion. Speakers supplied for meetings and requests for literature on application to Organising Secretary, Miss M. Cotterell, Parliament Mansions, Victoria Street, S.W. 1.



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(See her Father's letter below.)

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Her Father says: "I am sending you the photograph of my daughter, 2 years of age, brought up entirely on Glaxo. She is normal in every respect. All her teeth are sound and have never caused her any trouble in cutting. Muscles are firm and strong. She is not over fat. In speech and general intelligence I think she is a good deal above the average of her age. She is cheerful, good-tempered and happy in disposition."

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NOTE.—If you do not think the Glaxo Baby Book alone worth many times 1/2 we will unhesitatingly refund your money.

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The Blessings of the Coal Stoppage

THE CLEANSING SUN-BATH.

HEALTH-GIVING RAYS.

London streets are being cleansed these days in a new way. The absence of smoke has given them a sun-bath of a kind which may react favourably on the public health. It is well known that bleaching operations have a beneficial effect on the skin.

At the present moment London and other great cities are approaching a condition of smokelessness which is allowing the chemical rays of light to pass almost as freely as they pass in the country. People, as was pointed out yesterday, are becoming sunburnt in city streets. More important still, city streets are being cleansed by antiseptic light. It is an interesting fact, and one which gives rise to many speculations.

The Medical Correspondent of the "Times," May 18, 1921.

It needed a coal stoppage to show many of us the advantages which we should gain if no crude smoke-producing coal were burned in our homes and factories.

This ideal is attainable *without a strike*.

If we used our coal as it ought to be used, namely, *not as a fuel, but as a raw material from which fuel can be extracted*, the blessing of abundant and curative sunshine is one which we might permanently retain. By sending our coal to the gas works we obtain cleanly and smokeless fuels—gas and coke—which can serve us for heating, cooking, water-heating, lighting and power, in fact for all purposes, more efficiently than crude coal can do. And, in addition, by adopting this course we preserve for our use all the valuable by-products—drugs, dyes, fertilisers, motor spirits, etc.—which lie hidden in the untreated coal, the "black diamonds" which are our most valuable national asset.



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Hon. Secretary: Miss Macadam. Hon. Treasurer: Mrs. Soddy. Parliamentary Secretary: Mrs. Hubback.

Offices: Evelyn House, 62, Oxford Street, London, W. 1.

Telegraphic Address: Voiceless, Phone, London.

Telephone: Museum 6910.

LECTURES.

We remind our readers that the first of the Course of Three Lectures on Parliamentary and Election Work will be held at the Women's Institute, 92, Victoria Street, S.W. 1, on Tuesday, June 14th, at 5.30 p.m.

The subject will be "Parliamentary Procedure," and the lecturer Captain G. E. W. Bowyer, M.C., M.P.

Captain Bowyer will deal with the progress of a Bill through the House of Commons: its First, Second and Third Readings, and Committee Stage. He will explain the functions of Standing Committees, and the procedure with regard to Private Members' Bills. He will also describe the different stages in the House of Lords.

An informal Social Gathering will be held at 5 p.m.

BY-ELECTIONS.

ST. GEORGE'S, WESTMINSTER.—Space will not permit an account of the "Lightning Equality Campaign" which we undertook in St. George's, Westminster, with Miss Helen Ward as Hon. Organiser. In the space of two days, four well-attended open-air meetings were held, and a public meeting, at which both candidates were present, was organised at Denison House. A short account of this appears elsewhere.

HEYWOOD AND RADCLIFFE.—An active campaign is still proceeding in this constituency, with Miss Hartop as organiser. Public meetings have been arranged, at which all the candidates will speak. A full account will appear next week.

PERSONAL.

We warmly congratulate Colonel Greig, with whom we have been so happily co-operating on the Equal Guardianship Bill, on his inclusion among the new Knights in the Birthday Honours. We also congratulate Dr. Mabel Ramsay, Hon. Secretary of our Plymouth Society, on her recent election as a fellow of the Royal College of Surgeons, Edinburgh. Only four women have, up-to-date, been elected, as this examination, i.e., F.R.C.S. Edinburgh, was not open for medical women to take. The passing of the Sex Disqualification (Removal) Act in 1919, resulted in breaking the barrier, which had hitherto prevented women, otherwise qualified, from sitting for this examination.

MR. ASQUITH'S VIEWS ON EQUAL FRANCHISE.

We print an extract from an interesting letter which has been received by the Hon. Secretary of our Paisley Society:—"I am desired by Mr. Asquith to acknowledge the receipt of your letter of May 24th, with enclosed copy of Memorial to the Prime Minister, and the usual practice for Mr. Asquith, as Leader of the Opposition, to sign this Memorial; he is in complete sympathy with the object which it seeks to achieve, and I am directed by him to refer you to the following quotation from a speech delivered by him in Paisley on January 31st, 1920, referring to this matter:—"I am very strongly of opinion that the present temporising expedient—it is not defended as anything more, even by those who put it forward—in which women do not attain to the full rights of enfranchisement until they have reached a later age than men, should come to an end, and women and men should attain the franchise at the same time, and upon the same terms, and with the same fullness."

LEAGUE OF NATIONS HYDE PARK RALLY.

The National Union of Societies for Equal Citizenship platform will be No. 9 in Hyde Park.

We are glad to say Mrs. Fawcett is to be with us on this occasion. The list of speakers will include Miss Eleanor F. Rathbone, Mrs. Oliver Strachey, Mrs. Philip Snowden, Mrs. Rackham, Mrs. Corbett Ashby, Miss A. Helen Ward, Miss Macadam, &c.

Members are urged to come in large numbers. Societies which have suitable old or new banners are asked to send them at once to Headquarters.

NEWS FROM SOCIETIES.

YORKSHIRE COUNCIL SUMMER SCHOOL.

Although greatly handicapped by the present travelling conditions, the Week-End School at Cober Hill, near Scarborough, has been voted an entire success by all who attended, and a strong desire has been expressed for a similar school next Spring. The surroundings were ideal—the glorious gardens being at their best—and the beautiful house standing close to the sea and moors provided most comfortable accommodation for all. The lecturers were Mrs. Stocks, who gave an interesting Series of five Lectures on various economic subjects, and Mrs. Corbett Ashby, whose series of three Lectures on the Historic Reasons for the Present European Situation was likewise greatly appreciated. The feminist point of view was not lost sight of by the lecturers, and was particularly emphasised by Mrs. Stocks in her lecture on "Equal Pay for Equal Work."

The social side of the gathering was not neglected, and a most enjoyable reception was held at the charming house of Mrs. F. Rowntree, when a programme of music was presented by friends from Scarborough. The directors of the School, Lady Lawson-Tancred, who was unfortunately prevented at the last moment from being present, and Miss Hartop, the Hon. Hospitality Secretary, are to be congratulated on the success of their experiment.

GLASGOW SEC.

At a meeting held in the Central Halls, Bath Street, Glasgow, on May 17th, called by the Glasgow Society for Equal Citizenship, ex-Bailie Drummond presided, and Miss Helen Fraser, Hon. Treasurer of the Joint Committee for Securing the Election of Women to Parliament, was the speaker. Miss Fraser pointed out that women fought for the vote for fifty years, fundamentally because they believed in constitutional government and democracy, and urged upon her hearers' attention the great waste of ability, genius, and statesmanship going on in this country so long as the services which women could give as Members of Parliament were not employed to a fuller extent. The meeting, which was a representative one, followed Miss Fraser's speech with close attention, and unanimously passed the following resolution, which was proposed by Mrs. T. Johnston and seconded by Miss Story:—"That this Meeting believes that it is urgently necessary to secure the election of women to Parliament, so that the special experience of women may be placed at the service of the State."

Miss M. A. Snodgrass (Town Councillor), Hon. Secretary of the G.S.E.C., appealed for increased membership and for funds, and the vote of thanks to the speaker and to the chairman was moved by Miss Frances H. Melville, J.P., B.D., one of the Vice-Presidents of the Society.

LIVERPOOL W.C.A.

The Wavertree and Sefton Park East Branches of the Liverpool W.C.A. have just completed a short Course of Lectures on the Administration of Justice. The series aroused much interest among the women in this suburban district, and there was a large gathering in the Pavilion, Greenbank Lane, each Monday afternoon in May. Miss Eleanor Rathbone, J.P., gave the first lecture, on "Why Women are Needed on Juries"; Mrs. Ross, M.A., Hon. Secretary of the Women's Local Government Society, gave "The History of Our Courts of Justice," and Miss Maud Taylor, J.P., spoke on "The Work of Women Magistrates." The series concluded with a Mock Trial. A skeleton story was drawn up, and it was left to the wit and ingenuity of the characters to improvise their own parts. This added greatly to the realism of the trial, which proved extremely lively and entertaining, while at the same time it had its educational value in bringing before the audience the actual Court procedure, which, thanks to the kind help of a Liverpool solicitor, Mr. H. D. Darbshire, was as like the real thing as it could possibly be in the circumstances.

COMING EVENTS.

LEAGUE OF NATIONS UNION.

JUNE 10. At Portsmouth, Town Hall. Speaker: Rt. Hon. Lord Robert Cecil, K.C., M.P. 7.30 p.m. JUNE 11. At Mary Ward Settlement, Tavistock Place. 8.30 p.m.

JUNE 12. At Herne Hill, Parish Church, 11 a.m.; St. Paul's Church, 3 p.m.; Open Air, 8 p.m. Speaker: Canon Bickersteth Ottley.

JUNE 14. At Plaistow, Young Women's Sisterhood, Southern Road. Speaker: Miss Muriel Curry, O.B.E. 7.30 p.m.

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

JUNE 13. At the Lighthouse Women's Adult School, Walthamstow. Subject: "State Purchase of the Liquor Trade." Speaker: Miss M. Cotterell, O.B.E. 7.45 p.m.

JUNE 14. At Wembley, Adult School. Subject: "State Purchase of the Liquor Trade." Speaker: Miss M. Cotterell. 3 p.m.

JUNE 15. At North Woolwich, Women's Co-operative Guild. Subject: "State Purchase of the Liquor Trade." Speaker: Miss M. Cotterell. 3 p.m. At Kilburn, Adult School. Subject: "State Purchase the Way to Local Option." Speaker: Miss M. Cotterell. 8 p.m.

JUNE 16. At Hampstead, Women's Liberal Association. Subject: "State Purchase—a New Solution of the Drink Problem." Speaker: Miss M. Cotterell. 3 p.m. At South-Western Polytechnic Institute. Debate: "State Purchase the only Practicable Solution of the Drink Problem." Opener: Miss M. Cotterell. 8 p.m.

NATIONAL UNION OF SOCIETIES FOR EQUAL CITIZENSHIP.

JUNE 14, 21, & 28. Course of Lectures on Parliamentary and Election Work. First Lecture at Women's Institute, 92, Victoria Street, S.W., on Tuesday, June 14th, at 5.30 p.m. Speaker: Captain G. E. W. Bowyer, M.C., M.P. Subject: "Parliamentary Procedure." Admission by ticket. Fee for the Course, 5s. Fee for Single Lecture, 2s.

THE PIONEER CLUB.

JUNE 14. Subject: "Psychology and the Spiritual Life." Speaker: Evelyn Underhill (Mrs. Stuart Moore). Chair: Mrs. Howard Glover. 8.15 p.m.

INTERNATIONAL FRANCHISE CLUB.

JUNE 15. 9, Grafton Street, Piccadilly, W. Subject: "The Modern Novel." Speaker: Mr. Alec Waugh. Chairman: Miss Olga Hartley.

JUNE 16. At The French Institute, 17, Cromwell Gardens, Kensington, at 9.15 p.m. Monsieur Eugene Brieux will lecture on "The Frenchwoman in My Plays." Chair: Mr. A. B. Walkley. Mr. Bernard Shaw will move a vote of thanks. Particulars as to admission may be obtained from the Secretary.

TOO LATE FOR CLASSIFICATION.

NEAR VICTORIA.—TO LET, for two months or longer, furnished rooms; newly decorated; bath; service.—Write R. H. T., c/o WOMAN'S LEADER, 62, Oxford Street, W.1.

THE MALTHUSIAN LEAGUE FOR RATIONAL BIRTH CONTROL

This Society has carried on an educational campaign on this subject for the last forty years.

Since the end of 1913, when it also commenced a practical propaganda among the poor, it has sent out more than 35,000 practical leaflets to struggling parents who have applied for them.

It is now once more starting a campaign on this subject in the poorest districts of London.

Lectures with practical information will be held at 84, Blackfriars Road, S.E., from June 20th to 25th. Free medical advice will also be given in special cases. Two other weekly campaigns will be taken during July in different districts.

All particulars of the Society's work can be obtained from.

The Hon. Secretary, 124, Victoria Street, S.W.1.

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THE BRITISH HIGH SCHOOL, JERUSALEM. APPEAL FOR £20,000.

Writing of modern institutions in Jerusalem to-day, Mrs. Henry Fawcett, in a recent article, described the British High School as follows:—

"Its 200 girls are drawn from at least 11 different nationalities—Arabs, Jews, Greeks, Russians, Armenians, Montenegrins, Persians, Bulgarians, women from France, England, and America. The pupils range in age from five-year-olds in the kindergarten, to students of over twenty, preparing for University examinations. The school is distinctly and definitely Christian, and is supported by four missionary societies. The house it inhabits was formerly an orphanage for girls, run entirely by the German Institution at Kaiserswerth. Its name, 'Talitha Cumi,' is singularly appropriate to its present use. In 1918 the Military Government of Jerusalem asked the Syria and Palestine Relief Fund to take charge of 'Talitha Cumi' and start it as a Christian school for girls of all races inhabiting Palestine. This it is, in itself, a sort of microcosm of the League of Nations. Here the girls of many races and religions meet on terms of perfect equality and learn to know, respect and understand one another. The great building they inhabit must be returned to its German owners within three years. But the site for a new building in a splendid situation has been secured and funds are being raised to defray the necessarily high cost."

The above description is in itself sufficient to show the unique opportunity of disseminating Christian influence throughout the Holy Land afforded by the British High School, and Christians at home are earnestly appealed to for help to raise the £20,000 required to provide the new School. Large and small contributions are needed, and should be sent to the Rev. E. M. Bickersteth, 12, Warwick Square, London, S.W.1, Secretary of the Joint Committee of the Co-operating Missionary Bodies. Cheques should be made payable to the British High School, Jerusalem, and crossed Messrs. Coutts & Co.

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