

# THE CATHOLIC SUFFRAGIST

*Organ of the Catholic Women's Suffrage Society, 55, Berners Street, London.*

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PRICE ONE PENNY.

Daughter of the ancient Eve,  
We know the gifts ye gave and give;  
Who knows the gifts which *you* shall give,  
Daughter of the newer Eve?

—Francis Thompson.

## EDUCATIONAL TENDENCIES OF TO-DAY.

BY WINEFREDE COOPER, M.A.

For two dragging years this country has been at war; lives in lavish profusion have been garnered by the grim reaper. Here in England other younger lives have been growing to maturity—though not, alas, in equal profusion. What prospects lie before them? Not, we hope, that of international war; but are we sure that class war, industrial and economic war, will not take its place? In this cataclysm of uprooted theories what effort has been made to equip the growing generation so that it can face the future better armed and better trained than its predecessors?

To those concerned in education—nay, to all thoughtful persons—one of the blackest features of the past two years has been the neglect of education, both primary and advanced; the utter blindness, and waste of, hitherto unknown opportunities. No great nation has ever found itself able to neglect education. Two thousands years since the Roman ideal was expressed in "*Mens sana in corpore sano*"—a comprehensive interpretation of education which, it may be noted in passing, has only recently been aimed at in England, the mother of an Empire far greater even than that of mighty Rome. To come nearer home, Prussia was conspicuous in Europe for her interest in education, even before her *début* among the great European States. And most effectively has she used education as an agent of her biggest aim, a government which is the latest form of practical absolutism, that military monarchy which Lord Acton with pro-

phetic insight declared in 1907, to be "the greatest danger that remains to be encountered by the Anglo-Saxon race." Though we now have only too much reason to distrust the spirit and motives of German education, its materialism, its intellectual arrogance, we cannot ignore its power. Yet this education which we have seen used in the cause of tyranny, of insolent disregard of the weak and helpless, was recently declared very truly by the Bishop of Oxford to be "the working man's security against servitude." The truth of this is obvious, but to ensure a happy ending to all the economic and social perils threatening us, we must revise and enlarge our conception of education. The war has at last convinced many of the necessity for vocational training and the teaching of more hard facts; but the principles of true moral conduct, the sense of comradeship, of joy in honest work well-done are if anything still more necessary. Have we not the example of Germany to warn us?

How, then, has England faced this problem? On the whole, badly—very badly. Secondary education in the country has been largely at a standstill; improvements that had been mooted by the Board of Education before the war have been shelved; in many cases the schools have fallen considerably from even their old level. In Primary Schools the state of affairs is much worse. The Government has done absolutely nothing to give the country a lead in this matter, so the great towns and the country authorities, far from raising the pre-war standard, decided to

"economise" in education—"economised" over the greatest national right and asset! As Mr. Arnold Bennett pointed out in a vigorous article, this "economy" serves no national good at all; its sole result is an easing of the education rate, "at the very time when taxes ought to be increased and individual wealth canalised into the national reservoir." As everyone knows, the money thus "saved" from education goes to luxuries—chiefly cinemas! Consequent on the adoption of this disastrous policy, the inevitable result is that, throughout the country, in every branch, education is nowhere as good as before the war.

A few examples will illustrate educational tendencies in England during the first two years of war. The London County Council last year closed twenty-seven out of thirty-nine night schools—places chiefly attended by girls, and youths below military age: places, moreover, where children continue their education in subjects not in the curriculum of ordinary day-schools, e.g., commercial courses, languages, technical instruction. London's example was followed throughout the country; Durham, for instance, closed fifty-six out of eighty-two such schools; Middlesex all the small ones. Obviously our adolescents after the war will be less-educated and more undisciplined, just at the very time when we shall have urgent need of a young generation thoroughly disciplined and instructed.

What of the generation actually attending day primary schools now? Staffs have been obliged to attempt the impossible; classes already unwieldily large have been grouped, many in rooms with inadequate accommodation. Children thus grouped cannot get half the benefit ordinarily obtainable from their school course; singing and similar lessons must of necessity supply the place of arithmetic and corresponding work. The arrangement is equally deplorable from the hygienic point of view, but nothing more need be said about this aspect when one realises that the London authorities, who so strenuously advocate the teaching of hygiene, have included in their "war economies" the window-cleaning of the schools! It must be

admitted that the London authorities have deliberately sacrificed the education of the children rather than employ permanently some from the vast ranks of well-equipped teachers on their "Supply List." Again, no fresh literature books have been allowed in London elementary schools since the war started; when literature is thus cut down or dropped, one of the most elevating and widening influences on the curriculum of an elementary scholar is lost.

Wealthy cities like Liverpool tried to cut down the municipal grant to the local University, a University which has distinguished itself by its research work in tropical diseases, hence furthering the cause of Empire. Instead of easing the steps from Primary to Secondary School—the paramount necessity for, and right of, the nation's children—everywhere the way has been made more difficult. Bursaries and Scholarships have been cut down. So wealthy a body as the Lancashire County Council at once cut off entirely Two-Year Bursaries to Secondary Schools—Bursaries only instituted two years previously. It cut down the County Scholarships for the University from fifteen to ten—*ten* in a county like Lancashire! And, of course, such measures as these at once affected the future supply of teachers, both Elementary and Secondary.

It was left to a teacher, not a member of the Government, to point out the suicidal folly of such conduct. Last autumn Mr. Albert Smith, President of the London Teachers' Association, pointed out that we must not forget the German nation will exist after the war, and that Germany's preparations for 'after the war' are probably as thorough as her preparation for the war; that we shall want every possible equipment for the future struggle. He added: "Our boys and girls will require more, not less, education. Educated citizens cannot be produced in a few months by a system of hustle, as munitions can. Education is the work of years, and any break in the continuity has disastrous effects on the child. These are truisms." Unfortunately that break has come; the children attending school during  
(Continued on page 100.)

## NOTES AND COMMENTS.

The September number of the "English-woman" contains an article by Mrs. Fawcett, entitled "Nearing Victory," in which she sums up the Suffrage position, and points out that so far from the war having injured or delayed our cause, the contrary has been the case. "It was the very urgency of the Nation's need which brought out in clear relief the folly and waste of allowing a large part of the powers and capacities of women to rust in them unused." The State needs them, and women are eager to serve.

\* \* \* \*

A number of Glasgow magistrates have forwarded the following resolution to the Government:—

"That we, the undersigned Glasgow magistrates, call upon the coalition Government to yield to the universal desire of the nation that women shall be enfranchised on the same terms as men.

"We submit with all respect that Governments have not, so far, shown a sufficient understanding of the tragic problems underlying the women's demand for direct representation in Parliament. And unless the principle of equality of voting rights for women is established on the Statute before the next general election, so that women may help in the reconstruction of conditions, we shall hold the Government responsible for the sustained misery in the homes of working women in our great industrial centres, a misery which magistrates, by virtue of their office, are in a position to appreciate and understand."

\* \* \* \*

The Trades Union Congress, by passing the motion of the London and Provincial Union of Licensed Vehicle Workers, that all licences to women to act as conductors on trams and omnibuses should be revoked at the end of the war, has given still another proof of the crying need of the enfranchisement of women before the problem of the re-adjustment of labour is faced. The conference agreed to the motion, even without discussion. That is bad enough, but the despicable excuse put forward that the present state of affairs constitutes a danger to morals is the sort of obnoxious cant which brings discredit on our nation.

The "Woman's Journal" gives the news that three priests spoke in favour of woman suffrage at the recent convention of the American Federation of Catholic Societies, in New York. They were: Father O'Hara, a member of the Minimum Wage Commission of Washington; Rev. John O'Ryan, of the Catholic University of Washington, and Father Haggerty, of the Catholic University of Ohio. The same paper recently gave a portrait of the first jury in California composed entirely of women. They convicted four Mexicans of highway robbery. It is said that this is the first jury of women to sit in a felony case in the United States. There are women judges, too, in America, and we are not surprised to find that suffrage is making great headway in that progressive land. So great, indeed, that woman suffrage has been made a plank in the platform of the three political parties, which means that they must work for it.

\* \* \* \*

In Cuba, under the direction of the Catholic leader, Señora Mallen de Ostolaza, a league has been formed to promote the economic and social welfare of women. "Luz," the organ of the League, gives the aims of the society as follows:—"The education and protection of woman without distinction of age, race, or class. The establishment of schools of domestic economy, and for the higher education of women throughout the republic. Schools of arts and crafts, and colleges of agriculture. Laws for the suppression of immorality, drunkenness, gaming and vagrancy. Pacifist propaganda, &c., &c." Señora Ostolaza, in her opening article, says that the League has started on its career with faith, that faith which Christ has promised shall remove mountains, confident that the help needed to carry out their good work will not be lacking. Committees are being formed in every district for the protection of the working woman, to obtain for her good wages, and every possible advantage.

\* \* \* \*

A Jumble Sale will be held shortly, and Miss Whately will be glad to receive any suitable articles at the office. We appeal to all our members to help in making this sale a success, so that we may have a good sum to hand to our Treasurer.

## THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY,

Office: 55, BERNERS STREET, LONDON.

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## SUFFRAGE AND AFTER.

In his fantastic description of the Woman's Movement, the Rev. Father Vaughan does make one correct statement: "It will not do," he says, "to dismiss the whole movement as a mere question whether a woman shall or shall not have a vote. The vote may stand as a symbol for much, but in itself it is relatively insignificant. Women want more—a great deal more—than the vote, and I think it is worth while attempting to discover the real aims of the movement as a whole." ("What of To-Day?" chap. xxv.)

The vote is, of course, but a means to an end, what that end is Father Vaughan has not discovered, possibly because he considered it "bootless to enquire into imaginary wrongs." The woman's movement does not stand, as the reverend writer suggests, for lust, licence and a sex war, but what it stands for does certainly make all the difference, especially at this moment. During the past two years, when civilisation has been crumbling away, our faith has been on trial. If the cause for which so many have suffered is what we have declared it to be—a world movement for the betterment of humanity, then nothing should stand in its way. Mankind can only superficially rise above its human source, and while the mother of the race is fettered by her sons, man remains a barbarian, under a polished exterior.

The subjection of woman lies like a canker at the heart of the world, and most social and moral evils may be traced to it. So we have believed, so we still believe.

A holy cause such as we have proclaimed ours to be cannot clash with our country's need, and though each one is bound to do all that lies in her power to serve her country, the cause which links all women together still stands paramount. For the triumph of the woman's movement is the triumph of those ideals for which, we understand, our armies are fighting in the field. And those ideals can never be attained till man realises that they are not the prerogative of one sex only, as they are not the prerogative of one nation only.

The evils which we set out to vanquish have not disappeared with the war, in many cases they have become intensified. The tragedies of war are more dramatic and compel attention, we cannot, if we would, forget them, but the tragedies and sufferings of peace, which do not cease in war, have endured so long that senses have become blunted to them. Indeed, the tragedies of peace—grinding poverty and destitution, needless suffering, wanton waste of infant lives, the exploitation of women—are so overwhelming that it would be far easier to turn aside and let things take their course.

But Suffragists, ever on the alert, have not turned aside; they are not to be caught napping. On the outbreak of war, a dangerous tendency to restrict the liberties of women became manifest; some evils have been averted, because of the vigilance of suffragists and others; but the bullying and persecuting of women is still a favourite relaxation. The cry, "The woman tempted me," still meets

## REVIEWS.

NATIONAL FOOD ECONOMY LEAGUE. Lady Chance and her colleagues seem to have foreseen the need which would come upon us of economising the nation's food supplies, and after being regarded with a certain superior amusement, the usefulness of the League's work has gradually been realised. The objects of the League is to conduct an Educational Campaign on a wide scale throughout the country for the prevention of waste of the National food resources. This work is carried out by demonstration lectures, and the circulation of specially prepared literature. We have before us three useful booklets, containing numerous and valuable hints for anxious housekeepers. The books are adapted to families of varied incomes. They are: Handbook for Housewives, 2d.; Patriotic Food Economy for the Well-To-Do, 6d.; House-keeping on 25/- a week and under, 1d. Many of the economies could be adopted with advantage, but even the most patriotic will pick and choose. For instance, brain-workers are not likely to forego their after dinner black coffee, unless the salvation of the nation depends on their sacrifice. What is unessential to some is essential to others. But this is a detail, the books on the whole seem reasonable enough, too often so-called helps to economy in the shape of "cheap" recipes would provoke to laughter any person with an ounce of practical experience. These booklets are really helpful.

THE SONGS OF BOTREL (2s. 6d. Holden and Hardingham). Translated by Winifred Byers. Theodore Botrel, it is scarcely necessary to say, is not one of those poets who have blossomed since the war, he has had a wide public for many years, who revel in his songs and tales of Brittany. But, two years ago, the "Breton Bard," was appointed the official "Chansonnier des Armées," and like the minstrels of old has been wandering round since August, 1914, cheering the soldiers to victory, on the French and Belgian fronts, or charming the wounded into forgetfulness of their pain. This modern minstrel is known and loved and welcomed by an immense public. Miss Byers has very creditably accomplished the difficult task of translating his characteristic verses, and her English version has a pleasant and fascinating lilt. The book contains a prefatory letter from the author, and extracts from the works of Emile Souvestre. Both author's and translator's profits go to the French and British Red Cross Societies.

## LONDON.

Office: 55, Berners Street, London. Hours, 3-30 to 5-30. Saturdays, 10-30 to 12-30. Other times by appointment. Library books 2d. per volume. Holy Mass will be offered for the intentions of the Society (for Peace and all who have died in the war) at St. Patrick's, Soho, at 10-30, on Sunday, November 5th.

## CHRISTMAS SALE.

We are taking a stall at the Christmas Sale which the United Suffragists are organizing for December, and we hope our members will help to make it as successful as last year.

with sympathetic applause, and the poison of the double standard, with its innumerable ramifications, has infected even the elect.

Therefore, no war can turn us aside from that warfare of ideals to which we are pledged, and therefore to some of us it has seemed the highest form of patriotism, as it is for the greater good of humanity, to continue our war of liberty, to set woman free to do the work which she alone can do, and which prejudice has so long prevented her from doing.

But our work is not over when the vote is won, it then begins. The tragedy of the whole thing is the amount of energy, ability, brains and health which have been squandered on obtaining the suffrage, a force which would otherwise have been devoted to obtaining reforms. No law, no liberty, is safe which has no voting power at the back of it. Laws placed on the statute book affecting women and children can become a dead letter, or, if unwisely administered, may aggravate the evil they were intended to remedy, while women have no direct influence over Parliament. If the suffrage societies, instead of assisting in the work of social reconstruction, have again to devote their powers to obtaining a simple measure of justice, which our bitterest opponents know can only be delayed, the loss to the nation will be incalculable.

L. DE ALBERTI.

Miss Grace Bumpstead, whom we heartily welcome into the Society, sends us the following:—

## A CONVERT.

The Mother Church opened her arms. I fell into them, unexpectedly, unhesitatingly, from the consolation, the truth, I could not turn away.

I say to others, Come, her arms are open to all. Especially to women do I appeal; to women who want the standard of life raised. Learn of the first example. Live to-day, go forward, have ideas and ideals, but remember what we are. Life is only lent to us, we are here to bloom. To return to our Maker when He wills.

More than ever I want to see equal opportunities for all God's children. We must make it possible to live as Christians. We have to fight disease, slums and prostitution. Is not this part of the fight against the world, the flesh and the devil? Not only as individual Christians must we women take our share of responsibility, but as a whole. We should realise our importance as a sex. To bring forth good fruit is our aim. Then let us see to it that the soil is ready. The conditions in which we live must be pure and fit for the little ones, if they are to be healthy, wise and good citizens, girls as well as boys. I am delighted to join the Catholic Suffrage Society. To cry out and shout all round about

Votes for Women.

GRACE BUMPSTEED.

## WOMEN'S RIGHTS IN ANCIENT ATHENS.

The position of women in the Athens of the 5th Century, B.C., can give little hope of the possibility, still less the success, of any kind of agitation for their "rights." The average Athenian was a man of intellect, taste, culture, and for that very reason his accepted ideas and ways of thinking set up a stouter barrier than the prejudices of an ignorant mob. His attitude may be illustrated from that finest of patriotic speeches, the funeral oration of Pericles over the dead who fell in the first year of the war between Athens and Sparta. To-day more than ever its eloquence makes an appeal that is irresistible. The deep gratitude and admiration for those who in the past gave their best to make the city what she was, the lofty pride in that city's greatness—her free institutions, her art, her philosophy—the proud conviction that Athens has shown herself worthy of her imperial destiny—thoughts like these expressed in the only language worthy of them must have convinced the listeners that it was indeed a privilege to die for such a city.

"I would have you day by day fix your eyes on the greatness of Athens until you become filled with the love of her, and when you are impressed by the sight of her glory, reflect that this empire has been acquired by men who knew their duty and had the courage to do it. . . . I say that Athens is the school of Hellas . . . for in the hour of trial Athens alone among her contemporaries is superior to the report of her. No enemy who comes against her is indignant at the reverses which he sustains at the hands of such a city, and no subject complains that his masters are unworthy of him. For we have compelled every land and every sea to open a path for our valour and have everywhere planted eternal memorials of our friendship and our enmity. . . . Such is the city for whose sake these men nobly fought and died; they could not bear the thought that she might be taken from them and every one of us who survive should gladly toil on her behalf." (*Thucydides*, trans. Jowett.)

And how does it end? The wives and mothers of those who are dead or still fighting are there. What share in all this is to comfort and inspire them?

"And if I am to speak of womanly virtues to those of you who will henceforth be widows, let me sum them up in one short admonition. To a woman it is a great glory not to show more weakness than is natural to her sex and not to be talked about for good or evil among men."

It is not what we expect after the eloquence which comes before, but unfortunately the attitude is typical of actual life, and Pericles might even add with equal truth to the facts that it was also a woman's glory not to be seen among men. The mothers and wives and daughters of the citizens held a position strangely unworthy of a civilisation unsurpassed in so many other ways. Woman's sphere was the home, in the narrowest sense. Her interests were not allowed to go beyond it, and all her energies were spent on the petty details of domestic life or in improving her own appearance. A respectable woman would rarely be seen in the streets except on special occasions, so that out-door exercise scarcely existed for her. Xenophon, describing a model household, makes the husband advise his wife to keep herself fit by making beds, folding linen and going on tours of inspection round the house. A woman passed naturally from her father's to her husband's control, and the greatest calamity that could befall her was to remain unmarried. Under such circumstances the wife was naturally incapable of becoming her husband's companion in the true sense of sharing all his aims and interests—a position to which she would never dream of aspiring.

This seclusion of women was no doubt partly the result of Eastern influence and partly of the moral standards of the age. It did not, however, prevail universally in Greece. At Sparta the girls shared the boys' exercises and ran and wrestled freely. Spartan mothers became proverbial for their endurance and self-sacrifice.

These conditions inevitably caused a certain lack of reverence and a tolerant contempt of women in the mind of the ordinary Greek. The few women who did not follow the majority in the contented acceptance of their position as a matter of course, usually became objects of suspicion and slander.

Yet in spite of all this, there is evidence that some kind of agitation concerning the status of women was astir at the end of the 5th Century, B.C. The great thinkers, both philosophers and poets, must have felt that something was wrong and that their sense of justice was not satisfied. Plato's treatment of the education of Women in the Republic is far in advance of his time. Euripides, the poet of new and modern ideas, draws his great women characters with keen psychological insight. In one of the most powerful of the tragedies, *Medea*, cast off by the man for whom she had sacrificed everything, cries out, passionately, against woman's lot:—

Forsooth 'tis they that face the call  
Of war, while we sit sheltered hid from all  
Peril! False mocking! Sooner would I stand  
Three times to face their battles, shield in hand  
Than bear one child.—(Trans. G. Murray.)

We have little evidence of any movement among the women themselves, but that the topic was at any rate in the air, is shown by the production of Aristophanes' clever satire, "The Parliament of Women." Public ridicule of a question implies at least a certain amount of public interest, just as the subjects of "Punch" cartoons are always well-known characters of the moment. In his comedies, Aristophanes gives free play to his wildest fancies, and in a city composed politically of men alone, the idea of an Assembly of women would amuse intensely from its very extravagance.

The Athenian women are represented as plotting to obtain the government of the city, since the men have made such a hopeless muddle. Disguised as men, they pack the Assembly and their leader makes a speech in favour of the proposed changes, claiming that only woman's inborn conservatism can ensure a stable government. With clever sarcasm, the plea is made to rest on merely domestic abilities—the only kind the woman had:—

"Let them really govern, knowing this  
The Statesmen mothers never will neglect  
Their soldier sons. And then a soldier's rations  
Who will supply as well as she who bare him?  
For ways and means none can excel a woman.  
And there's no fear at all that they'll be cheated  
When they're in power, for they're the cheats themselves."

The motion is carried by the leader's disguised supporters and the government is handed over to the women, who forthwith introduce a scheme more revolutionary than any

the men had dreamt of trying. They established an extreme system of communism in everything, marriage included, and the description of the new regime illustrates the less pleasant features of Attic comedy which modern taste would not tolerate.

The perennial problem of women's position gives the ancient satire an ever-fresh interest. Nor are there lacking many familiar touches in detail. The leader scorns the suggestion that they should rehearse their speeches:—

"Youths that are most effeminate, they say  
Are always strongest in the speaking line,  
And we've got that by nature."

Again the ubiquitous knitter has her counterpart:—

"See what I've brought, dear heart. I mean  
To do a little spinning while the Assembly fills."

No doubt the same old difficulties often stood in the way.

"'Tis difficult for women to get out.  
For those with husbands have enough to do:  
And servants need a looking after, too;  
And then the children—one to put to bed,  
And one to wash, another to be fed;—  
Ah! There's no end to it!"

(Trans. Laurence Housman).

This is quoted from Aristophanes' other play of women's diplomacy—the *Lysistrata*—a modern paraphrase of which was successfully produced a few years ago by Miss Gertrude Kingston, at the Little Theatre.

The poet certainly knew how to amuse his audience with his pictures of women, but in the same plays the men also were made to feel his merciless ridicule. He took full advantage of his own freedom and his hearers' saving sense of humour.

Fortunately, we do not depend entirely upon Aristophanes for our impression of the women of Greece. There are more attractive pictures; but at its best the real state of things is unworthy of the Greek spirit. For examples of women who are great, either for good or evil, we must go, not to the history or the social life of Greece, but to her literature and her folk-lore. There we see the women of bygone ages in their freedom and their greatness. The queens and princesses of Homer, the heroines of the Tragedies, drawn with such power and truth, must furnish portraits of women for which we look in vain in actual Greek life at its highest stage of development.

T. MARGARET BROWNE.

(Continued from page 94.)

the war simply have not had the preparation for the future they and their parents had a right to expect. War "economy" has here had disastrous results. One or two northern towns, Wakefield and Leeds especially, have been bold enough to proclaim their belief that any sacrifice of educational efficiency would be false economy, but they have been as voices crying in the wilderness.

But within the past two months a new spirit seems to have been aroused—educational reform is in the air. The Press has at last made the discovery that education was worthy of its attention, and all the leading papers have urged that the matter be dealt with immediately. Some of our best-known publicists have helped on the cause by their writings, notably Mr. Arnold Bennett. *The Times* last week began issuing a weekly "Educational Supplement." Finally the Government has directed its energies towards education, and has appointed committees which are to consider (a) the teaching of Science and Modern Languages; (b) juvenile education after the war. Apparently we are to reconcile ourselves to the waste of opportunities during the war.

What suggestions can an experienced teacher venture to make? First, that we must spend more on education. This country is at present spending more than two thousand millions a year to save the State; but are its foundations secure? Those are precisely where we have been "economising." We must spend more.

Yet this money must be spent wisely. In recent years money has been lavished on palatial buildings and expensive apparatus. Imperative as is the necessity for suitable buildings and equipment, other things are still more necessary. Scotland has for the past three centuries challenged attention by the excellence of her educational system. Such shrewd observers as Addison at the opening, and Doctor Johnson at the close of the eighteenth century, paid tribute to the astonishing zeal for learning and considerable attainments common alike to the humblest peasant and great lord. We ourselves know the commanding position held to-day in every sphere of activity by Scotchmen, in

the colonies no less than in England. Temperament doubtless counts, but education counts more. Scotchmen are not more gifted naturally. Their excellent education seems to me due to two things, the spirit of the people themselves—their wise and appreciative attitude towards education—and to the superior position of the teachers.

Here in England the people seem at last to be awaking to the value of education; Labour spoke with no uncertain voice at the recent congress. Unfortunately the necessity for raising the teaching profession is not quite as evident to them. Yet it is of the utmost urgency that this great profession should attract the best men and women. For that, suitable enrolments are necessary, and even more, an improved status. Scotch school-teachers have not always had big salaries, but they have held respected positions in their parish, and have been absolutely independent—not worried and impeded by all manner of petty restrictions; and only members of the profession can know fully the galling limitations attached to an English teacher's position. The shocking attitude adopted by so great a body as the London County Council towards "supply teachers" is just one illustration. How is it that teachers, Elementary and Secondary, are not Civil Servants? Is their work of less importance than clerical work?

Side by side with the raising of the teachers' status should go the extension of the facilities for advanced education. Let us make possible for every child the way from the Elementary School to the University; those unable to follow the course in its entirety will drop out quite naturally when the right moment comes. Let us have vocational teaching. But above all, let us insist on education being continued after the primary school has been left.

Nevertheless, we must beware of the illusion that education is limited by the walls of the school—it extends much further; it is affected by a thousand other influences; and it is to the women of England that this appeal is primarily directed, for theirs must be the chief share in this work. The future will surely bring them unrivalled opportunities—let them be prepared.

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