

# THE WOMAN'S LEADER

## AND THE COMMON CAUSE

Vol. XIX. No. 46. One Penny.

REGISTERED AS  
A NEWSPAPER.

Friday, December 23, 1927

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Annual Subscription for Postal Subscribers: British Isles and Abroad, 6/6.

Common Cause Publishing Co., 15 Dean's Yard, Westminster, S.W. 1

### GREETINGS FOR CHRISTMAS AND THE NEW YEAR.

The Editor has kindly invited me to send a Christmas and New Year's Greeting to the readers of THE WOMAN'S LEADER. Of course I gladly assent; and with all my heart I send you all the old-world word, the old-world wish for "A Merry Christmas and a Happy New Year." Old words, indeed, but words that do not grow stale if we have the blessing of young friends around us, of boys and girls without whom Christmas would indeed be a melancholy sham.

As suffragists we stand now at a very thrilling moment in the history of our cause. We have reached perhaps more than half of what we have aimed at from the first; any way, we have covered the most difficult part of our course and have a very good prospect of covering the second half before we reach the Christmas of 1928. Even the old (I speak for myself) are in good heart and of good courage. The flapper nonsense is dying down: its very authors do not seem particularly enamoured of it now, and most of them have quietly dropped it and have ranged themselves on the side of those who stand for Equal Franchise. Our prospects of success next year, therefore, are good; but as the ancient sages taught us to call no man happy till his death, so we have learned through bitter experience to call no projected amendment of the law a certainty until it has received the Royal Assent. Therefore we must just hold on and stand fast until the magic words "Le Roi le Veult" have been spoken in respect of the coming franchise measure.

Our nation would indeed be in a bad way if it had reason to fear the result of placing the Parliamentary Franchise in the hands of the young. As the young men and the young women were the saviours of the country with their high hopes and high courage and ready self-sacrifice during the Great War, so they will be able when they enter upon full political responsibilities to make good the faith that they inspire in us.

MILLICENT GARRETT FAWCETT.

### Church and State.

To some of our readers the result of the Parliamentary debate on the Prayer Book will have brought relief; to others, keen regret. But to every one of them it must have brought a lively surprise, and to nearly every one of them a glow of very real sympathy with the profound disappointment of the Archbishop of Canterbury. It is not the kind of disappointment which anyone would readily see inflicted upon a man of peace, who at a great age looks forward to the consummation of twenty

years' work on what he regards as a peaceful compromise. But that is, after all, a personal matter. Large and strangely unfamiliar national issues emerge from last week's unexpected happening. The Enabling Act, it appears, enables the Church of England to do very little. There is, outside the ranks of the faithful Churchgoers, a vigorous body of *Protestant* opinion, political or religious or traditional in its inspiration—it is difficult to know which. And this section of opinion is determined that the State Church shall be in the future as in the past, the Protestant Church of its forefathers, undiluted with Catholic latitudinarianism. Whether the New Prayer Book really constituted a menace to this position may be in grave doubt. What is not in doubt is the fact that a large section of the House of Commons appears to have leapt to the conclusion that it does constitute a menace. Thus it may be that the question of the relation between Church and State is about to descend into the political arena. It is possible, indeed, that should it do so the stoutest adherents of the New Prayer Book may in the end distil some element of satisfaction from a situation which awakens dormant religious interests—scruples—prejudices even, and translates them into the raw material of general discussion. Ordinary people have a way of speaking first and thinking afterwards. "How can I tell what I think till I've seen what I've said?"—as the old lady said to the cross-examining counsel. So much talk by the non-Church-going populace about the pros and cons of the New Prayer Book and the constitutional position of the Church may conceivably presage a little real thought upon the range of subjects with which prayer books and Churches are concerned. Meanwhile, last Thursday week's debate may lead to endear the party system to some of those who have become nauseated by its manifold defects. No single group in that crowded House was conscious of corporate responsibility for the practical results of whatever decision might be taken. The thought provokes some interesting speculations.

### Lady Iveagh's Maiden Speech—The Woman in the Pew.

Lady Iveagh was the only woman who took part in the memorable debate on the Prayer Book, and though it is outside our province to express our views on the points made in her admirable speech we may offer her our cordial congratulations on a speech of a very high level in a debate which at times rose to great heights of eloquence and deep religious sincerity. We understand that she had not intended to speak before Christmas, and that she was handicapped by some impairment of her voice, but as she said, her feelings on the subject were so strong that she could not give a silent vote. She felt that it was not altogether out of place that a woman should offer a few observations on this subject, especially as she had been struck by the references which were made to the benefit derived by men from the religious sentiment which they imbibed at their mother's knee. She spoke on behalf of the measure, not as a theologian, nor as a member of the Evangelical or Anglo-Catholic sections of the Church, but as the "mere representative of the woman in the pew." At a political dinner subsequently, when Lady Iveagh was the guest of the Ladies' Carlton Club, in replying to the toast of "The Traditions of Parliamentary and Political Service," she said that at times the House of Commons reached the very acme of human drama, and the night of the debate was one of these occasions.

### The Prime Minister and the Queen's Hall Demonstration.

As we go to press we hear that the Prime Minister has consented to speak at the Equal Franchise Demonstration organized by the National Union of Societies for Equal Citizenship, to be held at the Queen's Hall on 8th March, 1928. This will be a unique occasion in the history of the Suffrage Movement, and women

of all political parties will take the opportunity of paying a tribute to Mr. Baldwin for his consistent support and at the same time convincing him of the strength of opinion on the subject in the country. We are informed that over a thousand tickets are sold already.

#### Mental Deficiency Bill, 1927.

The Mental Deficiency Bill, 1927, which represents the fruits of two years' hard work on the part of those anxious for the welfare of mental defectives, passed its Third Reading in the Commons last week at an early hour in the morning, and will presumably pass through the Lords without opposition. It will be remembered that it was presented as a Private Member's Bill by Mr. Crompton Wood, Member for Bridgwater, and was supported by the Government and by all those organizations dealing with mental welfare work, since it embodies certain reforms which are long overdue and have been proved by practical experience to be extremely necessary. The Bill as passed contained two amendments of the wording as it came from Committee, both concerned with the definition of "Moral Defectives", on which point the opposers of the Bill had fought at each stage. The definition now reads as follows: "Moral defectives, that is to say, persons in whose case there exists mental defectiveness coupled with strongly vicious or criminal propensities, and who require care, supervision and control for the protection of others." This amendment was accepted by the Government and by the promoters of the Bill. Under the new Bill cases of mental defectiveness induced by disease or injury before the age of eighteen, as well as cases proved to have existed from "birth or early age" as in the original Act, may be given the care and treatment they require. Another important amendment is that enabling children leaving Special Schools to be notified to the Local Authority for "supervision" as well as for guardianship or institutional care; this will greatly facilitate the efficiency of the after-care system as concerned with mentally defective children. Of importance also is the amendment to Section 2 (1) (b) (1) which will enable defectives to be given care and training which cannot be provided in their homes, without the parents having to accept the painful implication of "neglect". The success of this Bill is a triumph of hard work on the part of organizations interested and its Parliamentary sponsors.

#### Information on Methods of Birth Control.

An interesting conference of Members of Parliament was held in the House of Commons on Wednesday, 14th December, at which Lord Buckmaster opened the discussion of what steps could usefully be taken to raise in the House of Commons the question of information on methods of birth control being given at public maternity centres. Unfortunately the overwhelmingly large numbers of Members of the lower House who were attending the debate on the Prayer Book in the House of Lords, involved a small attendance. The Members who were present, however, had each something to contribute, and had, moreover, the privilege of listening to one of Lord Buckmaster's supremely eloquent, and at the same time completely balanced, addresses. While all agreed that the particular reform stands in need of still more public discussion, and agreed, moreover, as to the desirability of its being raised in the House of Commons as the sounding-board of the nation, it was realized that it was premature to force a division in the House of Commons, and that whatever procedure is adopted next session should take the form of propaganda only and no division should be sought.

#### Hospitals and Women Students.

The Royal Free Hospital founded in 1828 is organizing a centenary appeal for the new Queen Mary wing for children, and for a new dental clinic. This hospital was the first General Hospital to open its doors for the clinical training of women fifty years ago, when the London School of Medicine for Women, founded by Dr. Sophia Jex Blake, became the London (Royal Free Hospital) School of Medicine for Women. It is also the first hospital to introduce a social service department, staffed by trained women almoners. The work of this pioneer hospital cannot fail to make a very special appeal to our readers, and it has been suggested that women's organizations and individual women who are interested in the advance of women in the medical profession, and in the provision of women doctors for our own, as well as other countries, should mark the coming anniversary by a thankoffering to the centenary funds. This appeal happens to have fallen into our hands at the same time as a rumour that women medical students are in future to be excluded from

the Westminster Hospital Medical School has reached us. We hope that wiser counsels will prevail, and that this reactionary step will not be taken by a hospital with the fine traditions of Westminster. The need for medical women can be disputed by no one to-day, and it is unbelievable that in the one profession in which the services of women have been most generally accepted a sex barrier should suddenly be erected by a hospital of such repute.

#### Women's Suffrage in France.

Apparently the French Senate continues to exercise its malignant influence on the fortunes of the French Suffrage movement. The question of votes for women will come before Parliament once again next session. It will be remembered that in the past the principle of women's suffrage has found favour on several occasions with the Chamber of Deputies, but has been blocked by the Senate. The present measure, which confers upon women both the franchise and eligibility for public offices, has been introduced into the Senate by M. Louis Martin. The Government, it is reported, has decided to support it to the limited extent of accepting women's suffrage for municipal elections. But even this mild and inadequate instalment of equal citizenship appears to perturb the Senate, and the largest of its party groups, the *Gauche Démocratique*, has decided to send a deputation to the Government to lodge an objection to women's suffrage in any form whatever.

#### Poor Law Children and Frocks.

The women Guardians on the Basford Board have taken up the matter of the dresses supplied to the women and girls in their institutions, and are urging the Board to give a lead to the country. Speaking at a recent meeting of the Board, Mrs. Oliver said that "it was desirable that the girls should have prettier uniforms with a nice overall of a bright colour. Such dresses would improve their whole outlook on life". Another woman member told the Board that the dresses worn by some of the inmates had been turned after six years' wear. The Chairman took the view that women's dresses to-day did not cover up as much as they ought to do, and finally the question was referred back to Committee for further consideration. We hope that when this is accorded some Guardian will put forward the point of view that a uniform worn every minute of a child's life is a deadening influence in what is only too often a deadening environment. In some of the most successful American orphanages the girls are allowed, as a reward for good conduct and good sewing, to make themselves dresses whose colour and cut may vary within reasonable limits. It has been found that this encourages that spirit of self-respect and self-reliance so necessary to wage earners, and soapt to be lacking in institutionally trained children. This, of course, applies to children who are being brought up as inmates of homes. Where they remain inmates only for a short time we agree with Mrs. Oliver that it is of the utmost importance that they should be set an example of hygienic, cheerful and not too unbecoming dress.

#### Woman Bailie's Election Queried.

An unusual situation has arisen at Turiff, Aberdeenshire, where a vacancy occurred for the Junior Bailie. Mrs. Logan and Councillor Findlay were nominated, and on a vote being taken three were cast for Mrs. Logan and four for Mr. Findlay, who had voted for himself. The woman candidate immediately stated that if she had been aware that Councillor Findlay was voting for himself, she would have also done so. Thereupon the Provost called for a second vote with the result that each candidate received four. The Provost gave his casting vote in favour of Mrs. Logan, and the latter was declared elected. At the following meeting of the Council a motion was made to delete the second vote from the minutes and that the first vote in favour of Councillor Findlay should stand, as in the opinion of the Edinburgh Society of Solicitors the second vote was irregular. This view was also taken by the Sheriff Clerk of Edinburgh and also by the Aberdeen Town Clerk. The Provost objected to the proposal and maintained that the second vote was legal. Counsel's opinion had been taken which stated that "as a revote was taken without objection and no minute signed until Mrs. Logan was elected Junior Bailie her appointment was good". The Town Clerks of Dundee, Glasgow, Edinburgh and of the Convention of Royal Burghs took a similar view. On five votes to two it was decided that the minutes should not be altered, and that Mrs. Logan's appointment should stand.

## AN IMPRESSION OF THE GUILDHALL CONFERENCE.

By EDITH PICTON-TURBERVILL.

What a title! Enough this Christmas week to secure the certainty that not one of the thousands who read our paper will trouble to read this article.

But, wait a moment! Had I followed my first impulse I should have headed this article Peace and Goodwill, for there was one thing that impressed everybody at this conference, it was the real desire for commercial goodwill between all nations. Readers of THE WOMAN'S LEADER are, however, on the whole, a high-brow community and to call an article on the International Economic Conference, Peace and Goodwill, smacks more of sentiment than economics, and I, not being a highbrow, am sensitive to such criticism, so cling to my stodgy title.

The League of Nations Union arranged a conference on the Geneva Economic report in the Guildhall for three days from 13th to 16th December. Even a delegate had to be in good time to secure a seat on the first morning, there were nearly a thousand delegates, representatives of local authorities, chambers of commerce, employers, trade unions, political and social organizations. Now I cannot in the short space at my disposal give a real account of the Conference, only a scrappy one. In the centre of the Council Chamber was displayed a large model of Europe, showing the tariff walls with which every country, Great Britain not excluded, are surrounded. We heard that at Geneva the 193 delegates, representatives of commerce from over fifty countries, had agreed that these tariff walls are harmful to trade all the world over. Europe specially is suffering from these artificial barriers. Not only were the 193 delegates unanimous on this point, but also over 150 other people attached to the Conference. What unanimity! As some one pointed out, it is the rarest thing for a committee of thirty to be unanimous about anything, let alone over three hundred. All are agreed the tariff walls are harmful. If one country had tariffs and all the others were abolished, it may be that one country would prosper, but what is individual wisdom becomes collective insanity. Sir George Paish, Governor of the London School of Economics, maintained there is nothing to prevent Europe being prosperous to-day except the mentality of men who do not understand the modern world.

#### THE O.T.C.

E. M. WHITE.

On all matters of importance the need for clear thinking is paramount, and in all decisions based on clear thinking the principle of "First things first" is recognized. We must know what object we seek, what in our view is that "first thing" to which other things must give way; and effectively to will the end, we must also will the means. If it were squarely put to us: "Do you want the mind-set of this British nation to be towards peace and the reasonable method of settling international disputes, or towards war and the futile attempt at settlement by that old barbarous method?" we should unhesitatingly reply: "Peace, of course." But do we stop to think how a mind-set is produced?

Our thinking is conditioned by the traditions in which we have been brought up—the way of looking at things which was unconsciously absorbed at home and taken for granted at school. As the sapling is bent so will the future tree be shaped or mis-shaped; and there lies our immense responsibility towards the citizens of the near future, the lads now being moulded at school. Tradition, all-pervading, has enormous power, and in many spheres it is quite outside our control. But this matter of the Officers' Training Corps in our public schools is within our own control if we will but realize it and exert ourselves.

Now the *military* character of the O.T.C. is not really in doubt. One headmaster writes: "At . . . it is compulsory on every boy to be a member of the contingent . . . Rifle-shooting has too become a school pastime." Another: "One drill is in school hours, in consequence of which it is possible to introduce compulsory military service." The prospectuses too are illuminating. Thus: "Much use is made of a sand table in the teaching of tactics and working out minor war games." Again: "A fully equipped armoury and miniature shooting range are provided at the school. . . . Ten days' instructional camp" where "the training is carried out by a staff of officers from the Guards or Rifle Brigade. . . . Field-Marshal Lord Roberts, who inspected the Corps . . . pointed out that one of the essential duties of the public schools is to provide a great

M. Thennis, ex-Prime Minister of Belgium, when emphasizing how Europe is suffering from circulation trouble due to tariffs, likened the situation to a railway company who, in order to save time and expense of 30 miles by rail, built a tunnel through a mountain and then threw away all time and money saved by long stoppages at both ends of the tunnel. Mrs. Barbara Wootton's speech the first morning was a masterly exposition of the economic situation; she was an official member of the International Economic Conference, which some of the other speakers were not, yet no notice at all appeared of her speech in *The Times*, and it was entirely omitted in the broadcast report. The impression thus given being that reporters still labour under the delusion that no woman can understand finance. If Geneva was quite unanimous, not entirely so was the Guildhall. Mr. Hannan, M.P., clung tenaciously to the idea that we must raise our tariffs to bring Europe to its senses; "charity begins at home," he cried, and a particularly shrill woman's voice—but only one—shrilled "hear, hear." It raised one of the laughs of the Conference. Perhaps Sir George Paish would describe him as one of those who do not understand the modern world.

During the open discussion some of our Socialist friends made speeches of the "I told you so," "If you had only listened to us" type, the sort of speech that it is always a temptation to those whose policy has been ignored, whether they be Socialists or not. Though all at Geneva were unanimous that tariffs should be reduced, they were also, I am afraid, unanimous in thinking that the other country had to pull down his first! That, after all, is not insuperable, as Mr. Arthur Pugh pointed out. Agreements and conventions with nations could be effected by the creation of a body which would form a connecting link with the International Economic organization at Geneva.

When all is said about complications and difficulties, much has been done towards promoting commercial goodwill. All desire it, and when that is the case, in spite of what is called "human nature" the day is not far distant when the machinery will be set up whereby the nations of Europe will work for economic co-operation rather than economic competition. This will make for peace and goodwill amongst the nations, the desire for which has been so marked a feature at both conferences.

reserve of possible officers in case of war," etc. And, indeed, the War Office Manual amply bears this out, for its first section states: "The primary object of the Officers' Training Corps is to provide students at schools and universities with a standardized measure of elementary military training with a view to their applying eventually for commissions. . . . The secondary object is to provide a potential reserve of young officers to meet a national emergency." Section III: "For purposes of organization and control the Officers' Training Corps is directly under the War Office." Section XI: "A card index is maintained at the War Office of every candidate who qualifies for certificates A and B. In the event of a national emergency every person so qualified . . . is requested to report his address . . ."

Do you reply: "Nonsense! Whatever the intention of the War Office, the result is quite different: the boys are merely bored by corps work?" True, very often: The mischief is not that they become keen and blood-thirsty militarists (they don't) but that they accept the war training as a part of school routine, possibly boring, but as much a *matter of course* as mathematics and languages.

There it is, then—organized and controlled by the War Office, encouraged by headmasters as a ready-made engine of discipline and safe (!) occupier of time, accepted by US as the thing "expected" of our boys; and its effect is—inevitably—to accustom the boys to *think in the psychology of war*, to regard war service as the obvious, inevitable way of showing "patriotism."

But what if we taught our boys to do the *unexpected*?—to regard the old barbarism, the pseudo-patriotism, the puppet-jerks of "smart" military drill, with *ridicule*?—to realize that peace is "not a notion for which apology is needed" but the indispensable condition of our continued existence at all?—to look instinctively to peaceable methods for settling national disputes, associating the ideas of courage and self-discipline with other activities than war?

At a representative gathering of women recently the following resolution was passed:—

"Believing it to be most desirable to accustom school boys to regard arbitral settlement rather than war as the normal and reasonable method for dealing with international disputes, the undermentioned societies urge those in charge of education to use or to devise some method combining the physical advantages of outdoor life and the social advantages of group life untainted by the spirit of war which is present, for instance, in the Officers' Training Corps in some cases compulsory. They suggest that all training should aim at encouraging self-discipline and self-reliance rather than the mechanical response induced by military drill."

And so (I hope) say all of us.

### QUESTIONS IN PARLIAMENT.

13th December, 1927.

**ADOPTION OF CHILDREN ACT.**—Colonel England asked the Home Secretary if his attention has been called to the police court proceedings under the Adoption of Children Act, 1926, which indicate that in those cases in which an illegitimate child is adopted by a relative of the dead wife the father of the child is *ipso facto* relieved of any moral responsibility for the continuance of the payment of any affiliation order granted in connection therewith; and whether he will arrange to have this debatable point contested in the High Court.

*Sir W. Joynson-Hicks*: I am not aware of the particular proceedings to which the hon. and gallant Member refers, but I have seen the report of a recent case in which the stipendiary magistrate for Manchester held that a bastardy order was not dissolved by an adoption order. I have no power to bring the question before the High Court for decision.

**WIFE'S TORTS (HUSBAND'S LIABILITY).**—*Captain A. Evans* (on behalf of Mr. Dixey) asked the Home Secretary if, in view of the dissatisfaction at the state of the law respecting the liability of the husband for the wife's torts, he will consider an alteration in the law with regard to the same.

*Sir V. Henderson*: A Bill for the purpose of altering the law on this matter was introduced by the Lord Chancellor in another place in 1925, and passed through all its stages there, but unfortunately it was impossible to find time for it in this House in that year, and the exigencies of Parliamentary business have prevented the Government since then from proceeding with the matter. My noble Friend will give further consideration to the matter with a view to seeing whether it is possible to proceed with it in the session of 1928.

19th December, 1927.

**INDIA; HOSPITALS.**—*Mr. Scurr* asked the Under-Secretary of State for India how many women's hospitals exist in British India both for maternity and general cases.

*Earl Winterton*: The total number of female hospitals and dispensaries in British India recorded in the official reports for 1925 was 173, with 4,249 beds available; the number of beds available for women in general hospitals was 11,260.

*Mr. Scurr* asked the Under-Secretary of State for India whether any information is available as to the provision of public hospital accommodation in British India in relation to the needs of the population.

*Earl Winterton*: The latest information available relates to the year 1925. The total number of State-public, local fund and private aided hospitals and dispensaries in British India in that year was 3,972 and the number of beds available 45,049; the number of indoor and outdoor patients treated was 738,570 and 40,472,780 respectively.

### WOMAN CHAIRMAN OF A COUNTY INSURANCE COMMITTEE.

Mrs. Alfred Chamberlain, who has been a member of the Kettering Board of Guardians for 21 years, has been elected as Chairman of the Northamptonshire Insurance Committee.

### THE ELIZABETH GARRETT ANDERSON HOSPITAL.

An interesting ceremony took place at the Elizabeth Garrett Anderson Hospital (15th December), when the foundation stone of the new Extension Building was laid by Sir Alan Garrett Anderson, K.B.E., the son of the Founder.

Sir Alan Anderson in his speech said: "Ninety years ago a girl was born—Elizabeth, soon after to be Elizabeth Garrett Anderson, and to found this hospital. In thirty years the girl grew to woman, trained herself and fought her way and founded a dispensary from which sprang this hospital. Quick work, but an idea kindled her and she flamed. Sick women must be healed—by women; weak women made strong—by women, but the strong too must be strengthened and working women everywhere must train themselves, must aim high, must do the best work and get the best pay. So the idea became a movement and the dispensary a hospital, and nearly forty years ago this hospital was built. I remember that great campaign, meetings, speeches, struggles, disappointments, bazaars and a home afterwards filled with white elephants that no one would buy—but, success, and this hospital was built. After that in ten years it was enlarged, in ten years more it was enlarged again, then the freehold was bought; and now this great appeal which has brought in nearly £70,000 for extensions. The founder grew old and died, but her idea lives on; the hospital is vigorous and grows; here women heal and comfort and by their work send a message to their working sisters everywhere:—

Good work knows no sex.  
Train yourselves and aim high.  
Elizabeth Garrett Hospital forest florebit.

### ST. FRANCIS OF ASSISI.<sup>1</sup>

Among all the lives of those that have followed Christ none is recorded which is more like His than that of St. Francis of Assisi. That fact, I think, is at the root of the modern interest in St. Francis, which extends far beyond the ranks of those who call themselves Christians. Many are drawn to Christ who are repelled by what is taught, or by what they think is taught, in Christian Churches. For some even the Gospel story has lost its attraction, because it is too closely associated in their minds with a theology they do not believe, and with ecclesiastical bodies whom they do not approve. But, as Christ Himself continues to draw all men unto Him, no human beings can resist His goodness when they find it, either in the men and women they know, or in history. They can, and constantly are baffled and driven back by the un-Christlike characteristics that too often accompany it and hide it from sight. St. Francis had as few, or fewer of these tares than anyone we know about, and the records of his life are therefore, both for Christians and non-Christians, a priceless heritage.

Mrs. Duncan Jones has done well to put these records into the form of a book which is simple enough for children and unlettered people, and yet complete and scholarly enough to satisfy the ordinary student. She does not of course intend her work for specialists, nor for those whose thoughts have already been turned to St. Francis for some time. For them there is plenty of material in existence, and it is so easy to find, that one need not regret, as I was inclined to do at first, that there is not a bibliography at the end of this book. It might perhaps have spoilt it for children, for whom it is primarily intended, though its use will no doubt extend beyond them. For their sake even more than for their elders, we rejoice that this wonderful story is told in clear, beautiful English, and with perfect freedom from that sentimentality sometimes thought suitable for the young, and which the young (one is rather glad to know), are the last to tolerate. Children, too, will rejoice that so many of Miss Stella Canziani's careful and delicate illustrations are coloured. No one but the great Italian painters who followed so closely on St. Francis or our own Turner could really reproduce the colouring of Assisi; perhaps grown-up people who have been there may regret that it has been attempted; but some of the sketches are charming in themselves, and will be a symbol to those who have not yet seen the golden light on the central Italian hills. For intelligent children of twelve and thirteen years and upwards, there could be few more delightful Christmas presents than this book.

I. B. O'MALLEY.

<sup>1</sup> *The Lord's Minstrel: The Story of S. Francis of Assisi.* By C. M. Duncan Jones. (W. Heffer & Sons, 7s. 6d.)

### THE WANDERING SCHOLARS.<sup>1</sup>

Miss Helen Waddell has reached with one bound the pinnacle of literary achievement. She has written a book of extraordinary erudition which rapidly became a "best-seller." That is no mean feat, for erudition is usually unpopular and often unreadable.

*The Wandering Scholars* is a book of charm and humour and rare scholarship. The title is perhaps misleading, for it is only in the last two chapters that we are given any picture of the mediaeval "scholar-gypsies" as a class—that rag-tag and bob-tail company that enlivened and disgraced and enriched the early Middle Ages. Miss Waddell's main concern is with the scholar-poets from the fifth to the thirteenth centuries, and it is doing no injustice to her spirited and imaginative prose to say that it is as a translator that she shows her outstanding merit.

Miss Waddell is already known as a skilful translator of Chinese lyrics. She has succeeded brilliantly in the equally difficult task of translating mediaeval Latin poems, which have hitherto found no interpreter and consequently few readers. The translations with which the book abounds read in many cases almost like original lyrics. The Latin text is usually given, and it does not need a very learned Latinist to see that the translations are not only graceful and apt but faithful. The wealth of mediaeval poetry comes as a revelation, especially that of the ninth and tenth centuries, which were Europe's "Dark Ages", when the torch of poetry might so easily have been extinguished. Here is a fragment of Charlemagne's time:—

O little house, O dear and sweet my dwelling,  
O little house, for ever fare thee well.  
The trees stand round thee with their sighing branches,  
A little flowering wood for ever fair.  
Small streams about thee, . . .

And here another of the eleventh century:—

Levis exurgit Zephyrus,  
et sol procedit tepidus,  
iam terra sinus aperit,  
dulcore suo diffuit.

Softly the west wind blows,  
Gaily the warm sun goes.  
The earth her bosom showeth,  
And with all sweetness foweth.

Ver purpuratus exiit,  
ornatus suos induit,  
aspergit terram floribus,  
ligna silvarum frondibus.

Goes forth the scarlet spring  
Clad with all blossoming,  
Sprinkles the fields with flowers,  
Leaves on the forest.

Tu saltem, Veris gratia,  
exaudi thy care  
frondes, flores, et gramina,  
nam mea languet anima.

Do thou, O Spring most fair,  
Squander thy care  
On flower and leaf and grain,  
Leave me alone with pain.

To quote more examples of these poems, some exquisite, some humorous, ranging from the sober to the passionate, is a great temptation, but in this book you can read and re-read them both in the original text and in Miss Waddell's inspired translation. It is greatly to be hoped that some day she will give us an anthology of mediaeval Latin poems. This is the more to be desired as *The Wandering Scholars* is not a restful book. It is, as Professor Saintsbury says, a marvellous mixture of literature and life. The result is sometimes bewildering. We are introduced in 200 pages to almost, if not quite, as many scholars and poets. Their names crowd upon us until in some cases we cannot, without referring to the bibliography, easily disentangle their identities. There are many examples of this riotous profusion, and it makes us feel dizzy enough to hope that Miss Waddell will do some of the disentangling for us by letting us read the poems without so much other material to distract us.

The other material is, however, fascinating enough. The book abounds in good stories, witty parallels, and picturesque descriptions. Henry IV is the "King Lear of the Middle Ages"; Serlon of Wilton had "the morals of Captain MacHeath, the manners of Restoration Comedy, with a suggestion of Walter Pater's preciousness. . . ."

Of Miss Waddell's style this is a random example:—  
Radulfus Glaber "had a gift for visions, especially of the devil. Once in the monastery of St. Benignus, he saw him at dawn, a little thin man, black-eyed, retreating chin, and hair on end, hump-backed and dirty, who rushed out of the dormitory crying: 'Where is my bachelor?' and next day a young brother, Theodoric, a light-minded youth, threw aside the habit, and fled to the world, but moved by compunction returned." Surely Miss Waddell has all the qualifications of a novelist of distinction. She should write that novel of the twelfth century which, in spite of George Moore, is crying out to be written.

(Continued at foot of next column.)

<sup>1</sup> *The Wandering Scholars*, by Helen Waddell, M.A. (Constable, 21s.)

### MOTHERHOOD AND ITS ENEMIES.<sup>1</sup>

When an author complains of the unscientific methods of all who disagree with her, her own statements are liable to be subjected to careful scrutiny, and from this scrutiny Mrs. Haldane does not emerge well. Her prejudices are many, and her style very far from scientific. Her chief thesis is the danger to the mother from the unmarried woman, and to make out a case she is driven to all kinds of distortions and exaggerations. For instance, "The tendency to sadism in spinster maternity nurses is again and again responsible for unnecessary pain suffered by their patients during labour." The only evidence for this libellous statement is the story of a doctor (a class notoriously bad judges of their own cases) who was not given morphia as soon as she wanted it! The author shows incidentally that she does not know the difference between a midwife and a maternity nurse, but that does not prevent her from sneering at both. North-country manufacturers are also unfortunate enough to fall below her high standard of good taste; "Charlotte (Brontë's) letter was written when she was in the pay of a rich Yorkshire manufacturer; and from what we know of the type to-day, we can perhaps assume that her situation offered little charm to a woman of intellect, nor the small amount of compensation available to a governess who, at least, serves in a family of culture. . . ." A family, for instance, which, unlike the author, had been taught to avoid phrases like "conspicuously in the background," the maddening repetition of the pronoun "I," and the phrase "In my opinion," besides cheap would-be humorous remarks, such as "The mothers of Jewry have . . . never (questioned) their right to act as a buffer between the beloved son and the wrath of 'papa'"; and "the slave had given way to the slavey." The author's unconscious humour, however, is most enjoyable: "The Prince Consort died in 1861; if he had not done so the family might easily have been increased. The curious point to note is that a marked drop in the birth-rate occurred about 1870, nine years after his death." Other people's jokes our author cannot see either. Poor Miss Jane Harrison is solemnly lectured for "the worst form of snobbery—intellectual snobbery—to hold up as an example of good breeding a duke, either too absent minded or too mean to have his clothes kept in repair." The actual passage which draws forth the reprimand is this: "I once gazed with admiration at the late Duke of Devonshire. His right boot had a largish hole in it from which emerged a grey woollen toe. That, I felt, was really ducal." (Mrs. Haldane goes on to tell us that she herself "would not feel comfortable in dirty or shabby clothes; other people might.") Examples of sheer ignorance occur constantly; the author has not studied the latest researches on eighteenth century population, she does not know the rudiments of modern infant feeding, or the psychology of the adolescent. These lacunæ would not matter, but she has made elaborate biological deductions from completely false premises. She has the vaguest ideas on the aims of society; "In practice I should say (the Frenchwoman) has a much better time." (The Frenchwoman, apparently, *likes* a high infant mortality.) She admires the life of most countries which keep their women in subjection, and delivers herself of such confusing statements as this: "The civic and political rights (the Englishwoman) has won and of which so much fuss was made are psychologically of small importance—though they, too, count—compared to her social rights."

No very clear idea emerges from this book, the author has very little use for the unmarried women ("sublimation of instincts" is given little prominence), but her opinion of mothers is hardly higher; "To leave a child's mind to the treatment of its mother, in all but a minute percentage of cases nowadays, would be about as safe as to allow her to excise its tonsils with a pair of pliers." With which typically profound and scientific statement we will close.

C. U. F.

(Continued from previous column.)

To the lay reader *The Wandering Scholars* is a delightful, illuminating book—a book that no lover of the Middle Ages will lay down without a sigh. To the serious student it is something more—a work of patient research and sound scholarship of which anyone might be proud. Whether as historian, poet, or novelist, we shall eagerly welcome Miss Waddell's next appearance.

D. K. G.

<sup>1</sup> *Motherhood and its Enemies*, by Charlotte Haldane. (Chatto and Windus, 6s.)

## TWO MORE DETECTIVE STORIES.

Messrs. Ernest Benn and Fisher Unwin are admirable providers of detective stories.

*Shot on the Downs*<sup>1</sup> is one of Canon Whitechurch's pleasant tales—if one can call a murder story pleasant. He confesses that he makes them up, as he goes along. Most of us who love deceptive fiction probably make it up as well as read it, but Canon Whitechurch works out his plots to a more convincing close than is generally arrived at by those who use this kind of invention as a pleasure and a sedative rather than an intellectual exercise.

*The Music Gallery Murder*<sup>2</sup> is less agreeable. In the attempt to be original the author has gone out of his way to make his characters commit sacrilege and celebrate a Black Mass. The result is not very exciting, and it may be painful to a good many readers.

I. B. O'M.

## MISS MAUDE ROYDEN AND HER WORLD TOUR.

The best wishes of our readers will follow Miss Maude Royden as she journeys around the world. At a farewell luncheon given in her honour by the British Commonwealth League at which Mrs. Corbett Ashby presided, Miss Royden said she was visiting the Dominions in the spirit of a learner rather than with the desire to teach and she was greatly looking forward to her first contact with the oldest civilizations. Miss Royden will be absent for about a year, but though she will be greatly missed, she will bring back with her valuable impressions from other countries and as Mrs. Corbett Ashby said, we in this country are proud that she should be our emissary to the far ends of the earth.

## THE EDUCATION OF INDIAN WOMEN.

The Association of Head Mistresses has convened a conference on the education of women in India to be held in the Great Hall, University College, Gower Street, on Monday, 2nd January, at 3 p.m. This meeting gives just the opportunity which is much wanted at the present time of hearing of some constructive schemes of helping the women of India. The speakers will include Sir Atul Chatterjee, K.C.I.E. (High Commissioner for India), and others who are in close touch with the problems of higher education for women in India.

(Continued from next column.)

Town Planning and House Building Sub-Committee of the Public Works Committee. They were invited to send a Deputation to the General Purposes Committee, as a result of which Councillor Mrs. Shakespeare was appointed to the Public Works Committee, of which her late husband was a very valued member.

## NEWS FROM SOCIETIES.

## CLACKMANNANSHIRE S.E.C.

This Society held its Annual General Meeting on 7th December. The Lady Balfour of Burleigh, President, was in the chair, and the former office bearers were re-elected and several new members of Committee added. Miss Bury of Edinburgh gave a very interesting address, taking as her subject "The Equal Moral Standard and Social Purity."

## EDINBURGH S.E.C.

The Edinburgh S.E.C. and the Women's Freedom League arranged a public protest meeting against the Edinburgh Corporation Bill last week. One of the Town Councillors presided, and although it was not a very large meeting, there was a good discussion, and it was well reported the next day.

## DURHAM S.E.C.

A large meeting of this Society was held at the end of last month at St. Hild's College, at which Mrs. Campbell Gordon spoke on "Women and War", and urged the importance of the women of this country using all their influence to promote peace. In the absence of Miss Christopher, the meeting was presided over by Miss Hindmarch.

## EAST LEWISHAM W.C.A.

Lady Balfour of Burleigh spoke on "Equal Franchise" at a recent meeting of the above Association. Lady Balfour explained what the increase in the electorate would really mean, and pointed out the desirability of this change.

## PRESTON W.C.A.

At a well attended meeting of this Association held last month, Mrs. Abbott gave an address on "Restrictive Legislation." The meeting was followed by an interesting discussion and Mrs. Abbott was very cordially thanked for her address.

<sup>1</sup> *Shot on the Downs*, by Canon Victor Whitechurch. (Fisher Unwin, 7s. 6d. net.)

<sup>2</sup> *The Music Gallery Murder*, by R. F. Foster. (Fisher Unwin, 7s. 6d. net.)

## NATIONAL UNION OF SOCIETIES FOR EQUAL CITIZENSHIP.

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## CHRISTMAS HOLIDAYS.

The Office will be closed for the Christmas holiday from the evening of Thursday, 22nd December, until 9.30 a.m. Thursday, 29th December.

## MONTHLY LETTER FOR JANUARY.

Instead of the Monthly Letter for January, there will be a further communication with regard to the Annual Council Meetings sent out on Wednesday, the 4th, to be followed later in the month by a Parliamentary Letter.

## AGE OF MARRIAGE.

A further meeting of the Committee which will meet the Home Office to discuss the working of a Bill to raise the age of consent for marriage, was held on Thursday, 15th December. Representatives from the St. Joan's Social and Political Alliance, the National Council of Women, the British Social Hygiene Council, the National Council for the Unmarried Mother and Child, the Mothers' Union, and the Women's Freedom League, were present. A discussion on the present legal position took place, as a result of which it was generally agreed that a one clause Bill would be the most satisfactory. The arguments in favour of this procedure will be found outlined in an article in another column. The N.C.W. has decided that it will not now be necessary to call a conference of its own affiliated societies.

## EDINBURGH CORPORATION BILL.

The London Committee which is supporting the efforts of the Edinburgh Societies to oppose the above Bill when it is introduced into Parliament, met on Thursday, 15th December. Representatives from the Women's Freedom League, the Alliance of Honour, the Women's National Liberal Federation, the Association for Moral and Social Hygiene, and the Women's Auxiliary Service were present. Mrs. Hubback reported on the procedure for obstructing private Bills in both Houses of Parliament, from which it would appear that it would be easier to obstruct a Bill in the House of Commons, but it is not known yet into which House the Edinburgh Corporation Bill will first be introduced. An appeal is being launched from the Edinburgh headquarters which Miss Macadam has signed as Treasurer of the N.U.S.E.C., and which is being supported by several other Societies. It was agreed that all M.P.s should receive a letter early in the New Year drawing their attention to the evils resulting from the compulsory examination of persons suffering from venereal disease, and urging them to oppose the Edinburgh Corporation Bill when it is introduced.

## PEACE UNTIL THE VOTE IS WON.

We have been requested to insert the following on behalf of a small committee which has recently been formed:—

Many of us regret the movement to raise at the next Council meeting, on the eve of the Equal Franchise Bill, questions involving the alteration of the object of the Union and its policy on Restrictive Legislation.

A small committee has been formed with the object of postponing such a discussion until after the passing of the Franchise Bill.

It has been suggested that if necessary for this purpose a Resolution might be put forward at the next annual Council meeting in some such terms as the following:—

"That in the opinion of this Council it would be disadvantageous to alter the object of the Union, or to change its policy with regard to Restrictive Legislation in fundamental respects until the Equal Franchise Bill has been passed; or, should there be a premature dissolution of Parliament, until after the General Election." The Committee referred to would be greatly obliged if societies and individual members who are in favour of such a Resolution would notify their approval to the Acting Secretary, Mrs. Houston, 3 Edwardes Square, London, W. 8.

## A WOMAN MEMBER OF THE BIRMINGHAM TOWN PLANNING AND HOUSE BUILDING SUB-COMMITTEE OF THE WORKS COMMITTEE.

The Birmingham N.C.W. and the Citizenship Sub-Section pointed out to the Lord Mayor that there were no women on the

(Continued in previous column.)

## CORRESPONDENCE.

## WOMEN AND THE INDIAN INQUIRY.

MADAM.—There appeared in *The Times* newspaper on 12th December, 1927, a letter bearing a number of signatures very much honoured in the woman's movement, including that of the President of your own organization; and it is not without a feeling of some temerity that I venture to address you in deprecation of the general contents of the important epistle appearing over signatures which one knows are not lightly given and which command general respect.

The point of the letter was "to urge that the Statutory Commission which is to inquire into the working of the Indian Constitution should have attached to it two or more women in the capacity of advisers or assessors (as is frequently done in League of Nations committees) in order that the Commission may have some continuous link with that part of Indian life which is hidden behind the veil . . . Since there are no women on the Commission itself, we suggest that the deficiency could best be remedied by attaching to the Commission some women accustomed to public life in this country and to the weighing of evidence, who can regard Indian problems with fresh eyes unhampered by preconceptions, as the Commission itself will do, and can assist in those parts of the great work which specially concern women."

I cannot help associating myself with the letter which appeared next day from Lady Ameer Ali, pointing out that such an appointment with such a function would confuse the issues. In the first place, feminists should be particularly careful not to get men out of difficulties which they have themselves created by ignoring the principles of sex equality. The proper course for the Government to have adopted was to appoint a woman Member of Parliament as a member of the Commission itself, and no substitute for that ought to satisfy us. It may be that none of the present women in Parliament has hitherto been remarked upon for any special knowledge of Indian problems, but that is equally the case with the men upon the Commission; and it may be that a woman Member of Parliament's fresh-mindedness would have been equally valuable as the men's fresh-mindedness. Advisers and assessors would have been all very well in women's pre-parliamentary days, but at the present time the proposal is much too reminiscent of the various suggestions which the late Mrs. Humphrey Ward used to make from time to time. The Statutory Commission is rightly composed of Members of Parliament responsible to the electorate of this nation, and its proceedings can be the subject, if need be, at a later date of review by the Houses of Parliament, followed, not inconceivably, by attack and by even the loss of constituencies. That is the right and straight penalty for work upon a Statutory Parliamentary Commission. Women attached in a quasi-subordinate capacity, but having no proper qualification for membership, cannot afterwards become such proper targets for criticism.

Moreover, it should not be forgotten that the Prime Minister contemplated the direct contact of a Statutory Commission with the respective legislatures of the Indian Provinces. Some of these legislatures, I believe, now have women members; and they, if anybody, are the proper women to voice the opinions of Indian womanhood.

I feel that I must apologize at this point for the length that this letter is already assuming, and from the point of view that it is an expression of the opinion of one quite unimportant individual in the woman's movement. I very humbly do express that apology; but, when I reflect upon the magnitude of the world problem with which this Statutory Commission will have to deal, that which is neither more nor less than the future of 350,000,000 Indian fellow citizens, and when I recall the fact that at one period of my life it was my professional duty to be in constant and close contact with Indian Nationalist opinion and also that I believe myself to be the only white woman who has ever passed any examination in Hindu and Mohammedan law, I feel emboldened, although a solitary unit, to take upon myself the burden of representing the other point of view. I mean, not so much the feminist as the point of view which Indian Nationalism is articulating.

It cannot be too clearly realized that Hinduism, as Islam, both resemble that other great Oriental code of faith, the Jewish religion, in intertwining most closely their conceptions of law, social hygiene, and religion. By Queen Victoria's Proclamation, when she assumed the imperial crown of India, absolute liberty of conscience was to be left untouched to Indians; and this promise has upon the whole been well kept. So far as Indians may choose to make changes in their social customs, particularly those affecting women and animals, they will be changes which cannot easily be dissociated from their conception of religion. To us in the free and progressive West this is, indeed, a most painful dilemma; and I freely own it is one over which I have grieved for years.

It seems to me that we should defeat every object we have in view with regard to the amelioration of women and the growth of humanitarianism, if we tried to attach these subjects to the scope of the inquiry of the Statutory Commission, which is to be an examination of the actual functioning of the Constitutional reforms granted in 1920 and considerations for their extension or the reverse. All the personal law, guaranteed alike to Hindu or to Mohammedan under Victoria's proclamation, lies outside the Statutory Committee's purview. Much of Nationalist India already resents even its Constitution being reviewed by a sort of jury from the outside. To suggest that that jury might by any means, by any officers, conduct a supplementary inquiry into Indian life behind the veil would, I fear, be gravely provocative.

I do not wish to close upon too pessimistic a note, for I honestly believe that there are other ways of helping Indian womanhood and that we in the British Woman's Movement might take far more interest than we do in our Eastern sisters. A group of women have recently been sent to China on a friendly mission of contact under the auspices of the Women's League for Peace and Freedom. And if this be our duty to China, how much more so is something of that nature our duty to India? But such missionaries should be invited ones, and co-operate in the exchange of ideals and information. If two or three of the signatories of the important letter referred to could themselves go as the guests of the Woman's Movement in India, and could co-operate with such women as Mrs. Sarojini Neidu and some of the Indian medical women, a valuable stimulus would

result; but the less officialism, and what might appear to be patronage, which enters into the matter, the better.

We should also do well to remember that Mohammedan Turkey as soon as freed from the control of the House of Othmar, has immensely mitigated for women the rigours of Islam, e.g. by the abolition of polygamy. Freedom is ever the mother of more freedom.

22 Mecklenburgh Square,  
London, W.C. 1.  
14th December, 1927.

HELENA NORMANTON.

## "THE PSYCHOLOGY OF WAR."

MADAM.—I read with interest the article in your issue of the 9th inst. I fully agree with you that we shall never obtain disarmament if we are to depend entirely on logic and expediency. The security which we feel to be essential cannot be obtained while nations continue to be mistrustful of one another and rely upon mere diplomacy as a substitute for fighting. Is it not possible for us to consider the religious motive as a factor in the evolution of universal peace? As a Jewess my conception of the unity of God implies the unity of nations. I cannot think that the God of Righteousness can be served through the imperfect methods of violence. I know that the Old Testament history includes many battle episodes. It is a story of warring nations, but the Seers who led the Jewish people conceived the ideal of universal peace, and we have the hope of putting that ideal into practice.

With the approach of Christmas our Christian neighbours must feel inclined to express their spoken faith in the establishment of "Peace and goodwill on earth." Has not the time come when we can each in our own way put the faith which we have formulated through all the generations into practise and dare the "impossible" because we ourselves are allied to the Spirit of Perfection. The delay in putting our creed to the test in practical life gives cause to the unbeliever to doubt the sincerity of our religious convictions.

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LILY MONTAGU.

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