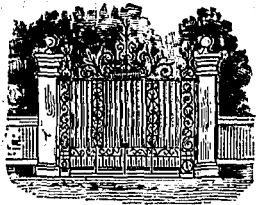


Outside the Gates.

WOMEN.



WE have received from the Women's Industrial Council, 12, Buckingham Street, Strand, a list of lecturers for the present year, coupled with the names of lecturers who are willing to give their services free. The subjects prepared include National Education, Factory Legislation for Women, The Unpaid Services of the Housewife, The Reform of Domestic Service, Child Life, Women as Poor Law Guardians, and, among other things, Gardening as an Industry for Women. Although the lecturers are willing to give their services without charge, it is only right that, when funds permit, a donation should be made to the Council, and in all cases, of course, travelling expenses must be paid.

As an outcome of the meetings on horticultural and agriculture, held at the late International Congress of Women, in London, in July last, it is proposed to form an International Union, with branches in various countries, of women engaged in horticulture, agriculture, and kindred pursuits. At present a small provisional committee has held one meeting; but it is hoped to gather this month a larger and more fully representative assembly than was possible at the fag end of a London season. In the meantime, ladies wishful of enrolling their names are asked to send their full home addresses; and if practically interested or engaged in gardening, farming, poultry-rearing, dairy-work, or bee-keeping, to state brief particulars, to Mrs. Chamberlain, F.R.H.S., 64, Lower Sloane Street, S.W.

Thus the results of the great Congress are becoming apparent. We are glad to find women agriculturists inspired with the same international spirit which has suggested the formation of the International Council of Nurses, and that both these societies should have been inspired by sessions in the Professional Section of the Congress, is specially pleasing to us. We wish Mrs. Chamberlain every success.

The *Spectator*, in answer to a letter from the Dean of Winchester, inquiring whether the Outlanders are really oppressed, asks, amongst others, the following question:—Is it not oppression in a modern white community to keep the majority without their fair share in the government, and to tax them without giving them representation? Many women in this country are strongly of this opinion, with regard to their own position. Still, they do not on that account demand war.

The Dean of Ely (Dean Stubbs) read a paper at the Worcester Diocesan Conference on "Trade Unionism," and said that in trade unionism on one hand and in industrial co-operation on the other was to be found the surest hope at the present day, for the ultimate

improvement of the social and economic condition of the English working man, and that the Church, by creating a sound public opinion, and cherishing a sensitive public conscience with regard to the ethics of those two great institutions, would be best exhibiting that practical religion of citizenship of which there was so much need in these days. The essence of trade unionism was, said the Dean, class-loyalty, and self-denial for the sake of social duty.

Passing to another phase of the subject, he said, as reported in the *Church Times*, that, as Churchmen, they should recognise their duty with regard to the organisation of women workers. It was hopeless to cope with the deplorable evils of the sweating system in the present disorganised condition of women's labour. He read a sentence from a letter written him by a personal friend in Birmingham, a member of the Christian Social Union, and the vicar of one of the poorest city parishes, stating that while the trade unions of Birmingham are distinctly strong and well officered on the men's side, the women workers of the city are practically without any organisation at all, though there are 30,000 women workers in Birmingham factories and workshops.

The letter proceeded to say that the wages were so poor that the women must be "a bit immoral," and that the competition of married women, who only worked for pocket-money, tended to bring down the scale of wages. The only trade which was beginning to be organised was the penworkers, but little had been achieved, partly because of the natural opposition of employers, and partly because the women themselves were shy of union work, because they had seen previous efforts end in failure. There were about 3,000 women in the trade, and there were scarcely 500 effective members. If they could get and consolidate one-third of the women they would soon get the rest, and then they might turn to some of the worse paid trades.

He scarcely liked to speak of some of the things in that letter; but, knowing as they must as clergy, the social degradation of women, which was traceable to the evils of their economic condition, did they not consider it to be the bounden duty of the diocesan conference to do all they could to organise and consolidate women's trade unions? At any rate, he would suggest the appointment of a representative diocesan committee on social service. The women needed to be gathered together in social clubs, where they might learn to know and trust one another, and gradually build up those social virtues of self-reliance, discipline, loyalty, and trustfulness upon which the subsequent stability of their trade society would largely rest.

In conclusion the Dean suggested that co-operation not competition was the true law of industry, and that bad morals could never in the long run mean good political economy. It might be said that to substitute co-operation for competition would be to turn the world upside down, but the Church should not allow this accusation to interfere with her Apostolic Mission to the souls and bodies of the people until it was turned right side up.

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