

OUTSIDE THE GATES.

WOMEN.

At a meeting of the Executive Committee of the National Women's Labour League a resolution was passed and sent to the Home Secretary calling for further inquiry into the Piccadilly flat case. It was also decided to ask all other bodies of organised working women to lose no time in sending him similar resolutions. The resolution is as follows:—"The Executive Committee of the Women's Labour League, having considered the reports of the case of Queenie Gerald, the statements of Mr. Keir Hardie, M.P., in the House of Commons, and the replies of the Home Secretary thereto, strongly support Mr. Keir Hardie's demand for the trial of Queenie Gerald, and any others who may be concerned with her, on the charge of procreation."

We are asked to state that the *Englishwoman* will hold its third annual Exhibition of Arts and Handicrafts at the Maddox Street Galleries, 23a, Maddox Street, W., from November 5th to November 15th, 1913. The organizers of the Exhibition aim at a very high standard of work and have established a reputation for exhibiting only the best in arts and crafts, and this year a very beautiful and remarkable collection of work is expected, including hand-weaving, jewellery, pewter, leatherwork, bookbinding, pottery, stained glass, enamelled glass, wood carving, inlaid furniture, artistic dress, embroidery, lace, dressed dolls, Welsh toys, illumination and calligraphy, colour printing, etching, water colours, miniatures, photography, &c. Further information may be obtained from the Secretary, the *Englishwoman*, Ltd., 11, Haymarket, S.W.

Our contemporary this month contains many interesting articles, the most striking of which is unquestionably that on "Slavery," by Miss M. Lowndes. The writer states that her purpose "is to show that in all soberness the present position of women in Britain, and other quarters of the civilized world, is intimately connected with the history and practice of slavery and serfdom among the dominant races of mankind, and that the movement to enfranchise women, to enable them to govern themselves by laws in the making of which they have a real voice is, in fact, part of that great moral movement and tendency of mankind which has been epitomised in the phrase (now trite, but once an oriflame of revolution), "the recognition of the Rights of Man!"

"The instinct or tendency to enslave his neighbour, to obtain for his own use the one thing that before all others should be held inviolable and sacred—the personality of another—is one of the predacious instincts of mankind which we should probably do well to recognize as lying at the root of much evil and suffering in our modern world"; which ills many people mistakingly regard

as manifestations of natural law, rather than as a perpetual recrudescence of evil custom. Suffragists are often accused by their opponents of 'fighting against the laws of Nature. . .'. Nature, however, if we would but believe it, is all on the side of the angels in this our campaign. She is for the free exercise of those powers which she cherished in her bosom through the long centuries of disorder and rapine during which the secret of them was hidden from all eyes save those of the very elect. These, the latest darlings of evolution, venture forth from the ark of her bosom upon an earth from which the waters of violence and destruction are now at last receding; and if Lord Curzon and his prætorian bands could but realize it, no more forlorn enterprise was ever undertaken than the attempt to snatch from our common mother the children of destiny, with whom she has travailed through the ages, and to dash them against the stones."

The whole article should be studied and assimilated, particularly in relation to the White Slave Traffic—as real and cruel an organized trade to-day as that against which, to his eternal honour, Wilberforce raised his protest in the House of Commons, at first only to be defeated, but later, as the world knows, triumphantly, against the slave trade.

BOOK OF THE WEEK.

CRUMP FOLK GOING HOME.*

A book by a new writer has always a special interest inasmuch as we gauge not only what has actually been achieved, but the possibilities of the future, and of these there are many in "Crump Folk Going Home." Crump, the place which arouses such passionate devotion in those who belong to it, as surely as it belongs to them, the sturdy Westmoreland dalesmen, their love of their dogs, and the dogs' devotion to their masters, the description of the dog-trials at Arevar, when Dixon of Dockerneuk—broken-hearted for the cruel death of "Rain," the pride of his heart, who "knew every shade of his whistle as a child knows the inflections of its mother's voice"—insisted on justice for Bowerman's Pink—all these carry conviction to us. Pink, bewildered by the puzzling contradictory orders of a drunken master, failed to do herself justice, and Dixon with righteous indignation, told him: "You've shamed the poor brute before the whole country-side. She was game for the work right enough, but you were fair maiselt." Finally, they sought out the President, who listened a little impatiently to the demand that the dog might be run again.

"What's the good?" he asked, "Having been the round once she is no longer eligible for the prize."

Dixon growled contempt.

* By Constance Holme. Mills and Boon.

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