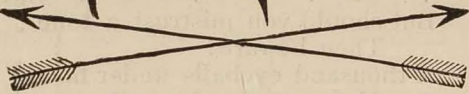


"SHAFTS"



EDITED BY MARGARET SHURMER SIBTHORP.

Shoot thine own arrow right through the earthly tissue
Bravely; and leave the Gods to find the issue."—GOETHE.

VOL. VII.

JANUARY—FEBRUARY, 1899.

No. 1.

What the Editor Means.

"Who buildeth broadest buildeth best,
Who broadest blesses most is blessed.
Who lays the chosen plan so wide
It reaches to the other side
Of Prejudice, and makes her wings
Fly true towards the truth of things;
Who so extends the temple's wall
It girds the greatest gain for all;
Who, for the weal of man in quest,
Puts by the good and wins the best;
Then with his silent work complete,
Steps back with self-denying feet,
And leaves the world his deed supreme—
Outbuilds the builder's grandest dream."

—Author not known.

It is absolutely necessary to the process of evolution that we should encourage thought in ourselves, and when we can in others, also that our convictions, when *convictions*, should be openly and without fear expressed. Openly, but not dictatorially, remembering ever, that all our thoughts, even the clearest, are but the outreaching of the spirit to distances so far un-reached, that each thought but opens the way to another more exalted and searching. Without fear, but not without a sense of a possible mistake or short-reaching.

Life holds so many duties, such a multitude of cares, so much work to be done, that we seldom have time for pause, time to enter into the silences and consider what we do.

So we discover not, that many of the duties we deem so overpowering are imaginary, that much of the work with which we overload our already protesting hours and days is created by ourselves in stupidity and blindness, being beneficial to no one. In the low stage of our present development, we are necessarily struggling through darkness, and our steps onward are attended with pain, our attainment slow, our hindrances many. Steadfast patience is our only staff of strength, the trust that is illumined by hope, our only light and joy. But who would onward go must have no fear, no selfish desire, no mistrust, no narrow creeds, for the light creeping into the mind that thinks, grows stronger, more radiant, from every free daring thought and will not in its shining tolerate hidden places where dark prejudices lurk. They who enter the entrancing realms of thought, who listen to the voices that make music in the silences, must trust and know no fear. The verse of George Meredith is full of prescience applied to this field of light:

“Enter these enchanted woods,
Ye who dare!

But should you mistrust a tone
Then beware!
A thousand eyeballs under hoods
Have you by the hair,
Enter these enchanted woods,
Ye who dare.”

There is no need for fear, for we have no guide higher than the spirit which is our higher self; no need for selfish aims, for no boon of knowledge or wider life can be ours which is not open to all; no need for narrow creeds, for what we discover to-day is changed and enlarged ever by the clearer seeing of to-morrow, and “the process of the suns” ever in its wondrous camera replaces the old by the new.

* * * * *

Must I apologise for delay? I am willing—but to whom? For my own shortcomings I can only say I have done my level best. For those who might, and ought, to help a woman’s paper on the lines of SHAFTS, and so necessarily, unlikely to have as yet, a very large circulation, I can only say that, few women are in possession of funds entirely at their own disposal; also, that a few have helped me steadfastly from the beginning, never losing patience, never losing courage—of such souls the world has ever to show at one time, only a few. For those who might have helped, whose purses and whose consciences pointed the way, yet who have not responded, being overcome with weaker longings, and the fascination of society’s temptations—I can only say, may the spirit of the ages forgive them, for they know not what they do; yet in a future age such shall be found also in the van of the great army, when the lives lived shall have taught them to discriminate and to see with unclouded eyes.

Therefore have I no apology to make for myself or others. I have only to express here an earnest wish that we may all join together most heartily in doing all in our power to fill the sails of SHAFTS in this, its re-out-going, with prosperous breezes, so best!—for them, and for me.

During this year the Magazine will be published as a bi-monthly; each issue will be somewhat larger, and a story, complete in each number, will regularly appear.

The letter-box has by no means been satisfactory of late. I receive so many *private* letters demanding replies, that my strength is seriously overtasked to answer them. My readers do not understand that their questions would be quite as well answered in the pages of the Journal, also that they would do much to help to make the paper by so arranging. In addition, each letter would be seen by some other earnest reader, and would draw forth comment or reply from more than the editor—a very great advantage.

I propose for the future to reserve a page for the answering of all questions, not of too private a nature, or not too long for such treatment; all others will be replied to in the pages of SHAFTS, either by myself or others. I ask all readers of SHAFTS to give special interest and attention to the correspondence columns, and to correspond through SHAFTS with correspondents. The sum of 3s. 6d. will continue to be the yearly subscription.

News or notices of meetings, or information of any kind suitable, will be received and published in SHAFTS freely at any time of publication.

When anything contributed has to be held over, if of general or special interest, and not dependent on dates, it will appear, whenever possible, in the following issue. Many new and interesting features are in contemplation, which promise to make SHAFTS still more welcome to its readers. Though I am unable in this February number, to fulfil my intentions, the April issue will, I trust, see them well begun. The patience, the trust, the love and sympathy of the readers of SHAFTS have been to me in the past

a continuous help and strength, a constant upholding through all trial. May I never lose such blessed aid and comfort!

Whether SHAFTS will, after the close of the year, return to its monthly issue, will depend upon the help I receive towards the accomplishment of that purpose. But in some form or other SHAFTS will, I trust, continue to make a glad link between its readers, its editor and other souls, for many years to come.

The letters I have received during my time of waiting convince me that the Journal holds its own place, and has its own work to do. Therefore I resume my pen with hope and joy. May I ask all my readers to kindly pay in their subscriptions regularly, also I appeal to them not to discontinue their subscriptions without serious reason. The atmospheres we create as readers, contributors and editor, by sending our thoughts out to each other and to the world altogether in a clear continuous stream, perhaps many of us do not realise. But we shall realise it all in the coming and going of the years.

I shall hope and look for support from the clubs and societies of women of which I am myself a member, from clubs and societies to which I shall send a copy of SHAFTS, and from all who are, or have been, interested in, or benefited by, anything they may read, or may have read, in its pages. It is perhaps a bold hope, a broad hope, an audacious hope. Such as it is it remains. I do not think I shall appeal in vain to *all* rich women who read my words, to send a little aid now and then for a time: to all influential women, rich or poor, to use their influence sometimes for SHAFTS: and to *all* women to send me good wishes, thoughts of sympathy, and their spirit’s benediction.

“Who broadest blesses, most is blessed.”

[NOTE.—I am perforce obliged to leave out much this month which I would fain have attended to, but it is not possible. Next month, however, all such omissions will be compensated for. Reviews, notices, letters and articles not inserted here may be looked for in April. Meantime I look forward with confidence to much and increased help from all who can give it in any form until SHAFTS has crossed its Rubicon and needs no more aid save that sympathy without which none of us can really live or work.]

THE VEGETARIAN DEPÔT AND GENERAL AGENCY

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The Labour Annual. Edited, printed and published by Joseph Edwards, Wallassay, Cheshire, appears again this year, more full of useful and interesting information than ever. Its price, paper bound, is only 1s., in cloth and gilt 2s. It is well worth ros. to all who are interested in the movements of progress and the individuals who make them.

Club Records.

THOSE who have earnestly watched the progress of the Clubs which women have started for the advance of women and in the cause of all reform, cannot fail to be deeply gladdened and greatly encouraged by the steadfast resolve with which they have carried out their undeviating purpose. I allude here especially to the Pioneer and Grosvenor Crescent Clubs, though SHAFTS by no means willingly confines itself to a record of the doings of these two.

Members of other Clubs have from time to time asked that some notice of their clubs should appear in these pages. My desire that this should be so, is, perhaps greater even than the desires so expressed, but I am unable to accomplish it without the aid of some member of those clubs to whom I must look for information and for the supply of matter in manuscript form. This month I regret to say, I am unable to give much in the way of reports of proceedings, but expect to do so regularly in the future. The Clubs are in a very flourishing condition and receiving new members in satisfactory numbers.

PIIONEER CLUB DEBATES.

5, GRAFTON STREET, PICCADILLY.

SPRING SESSION, 1899.

Thursday Evening Lectures, Debates, Discussions, etc., 8.15 p.m.

The Lectures and Debates for January were as follows:—

Jan. 12th.—“Pioneers in China,” by Mrs. ARCHIBALD LITTLE.

Jan. 19th.—“Beethoven’s Romanticism,” by Miss ELEANORE D’ESTERRE KEELING, with musical illustrations, assisted by Mr. GEORGE THORP. Mrs. GREIVE in the chair.

Jan. 24th.—“Dramatic Recital,” by Miss BATEMAN (Mrs. CROWE).

Jan. 26th.—“A Plea for the Loafer,” by the Rev. R. DOLLING.

Feb. 2nd.—“That materialistic influences hinder true human progress.” by T. A. BOWHAY, Esq.

On Wednesday, February 8th, the Annual General Meeting of the Pioneer Club was held.

Feb. 9th.—“That further regulation of Home Industries is desirable in the interests of the worker and of the Community,” by Mrs. HOGG.

Feb. 16th.—“The Old Man and his Ideal Woman,” by Miss E. M. SYMONDS (George Paston).

The Debates to follow are:—

Feb. 23rd.—“That the Government were right to relax the compulsory clauses of the Vaccination Act.” Debate opened by Mrs. HENRY FAWCETT. Mrs. ATHERTON in the chair.

March 2nd.—“That true Art is compatible with a moral purpose in Fiction.” Debate opened by SILAS HOCKING, Esq. Mrs. LEIGHTON in the chair.

March 9th.—“That Woman’s Suffrage can most speedily be obtained by making it a Test Question during Parliamentary contests.” Debate opened by Mrs. COBDEN UNWIN. Mrs. SOMERVILLE in the chair.

March 16th.—“That Literature cannot take up a neutral attitude as regards morality.” Debate opened by Dr. STANTON COIT. Mrs. STYER in the chair.

March 23rd.—“That the future is with the Vegetarians.” Debate opened by Miss YATES. Mrs. STANTON BLATCH in the chair.

SOCIAL ARRANGEMENTS.

At Homes every Tuesday, 4.30 p.m.

Musical At Home the first Tuesday in every month.

FURTHER ANNOUNCEMENTS

The Dramatic Class (coach Miss Florence Bourne), meets the 2nd and 4th Fridays in the month. Subscription 2s. 6d.

Practice Debates are held the 2nd and 4th Tuesdays in the month. Secretary, Miss Berta Wade, to whom names of members wishing to join may be sent in.

There is a good Lending Library of varied literature which is supplied for home reading at 2d. a volume.

Members who desire to join the Parliament are requested to communicate with Miss Thornbury at the Club.

The Debates form a most interesting feature of this Club, and are always well attended. It is a goodly sight to see every Thursday evening at 8 p.m. such an assemblage of clever, intelligent women, full of good humour and good comradeship, gathered

together, all bent upon some noble purpose, all joined and bound together by the heart’s inmost resolve.

Two speeches in connection with the Pioneer Parliament, a very promising branch of the Club, are here reported through the courtesy of an M.P.P.

It would be interesting to have more such reports and this may be managed later. The subject discussed in the following will explain itself.

The resolution proposed was as follows:—

“That no man be admitted to the precincts of this house in any capacity, unless in each case a separate vote of the house has been taken at the previous meeting, and good cause shown for his admission.”

In proposing the resolution the hon. member said: “I do not rise as a man-hater to propose this resolution. Though there be man-haters among women, both in and out of this Parliament, they do not sit on this front Opposition bench. Members of the Government have been heard to condemn the ways of men—not we, though often they be past finding out. We think that man in his proper sphere is both useful and ornamental. (Laughter.) In his office and stableyard he is as much in place as a woman in her kitchen and nursery. He is, however, quite out of place in this honourable house. We do not want to have him come between the wind and our nobility. The atmosphere of this Parliament is distinguished for its private, confidential and social tone. We encourage budding talent, nay, what is more, we distinctly invite contributions from those who do not yet know if they have any talent. Feeble and halting speech often contains good practical matter. But we do not wish men to come here and criticise these maiden efforts. I do not complain that we are inundated with men. They have not yet shown an overwhelming desire to listen to us. They do not come in crowds to besiege our doors. On one occasion only has the sanctity of our assembly been violated by mere man. I am not complaining of his demeanour. (Laughter.) It was both modest and suitable. (Loud laughter.) But I contend he spoilt our familiar atmosphere. He made us self-conscious and destroyed that sense of being in our own drawing-room to which the Pioneers cling like grim death. Let them come to our dress debates, then we have on our war-paint, and though we object to hissing, dissent still rings out finely there. But here we are in our own familiar atmosphere, free and untrammelled. I appeal to honourable members on both sides to pass this resolution. (Laughter and cheers.)

The Prime Minister in opposing the resolution said: “So at last this Bugbear of women, the sex question, has been introduced into this honourable house. Hitherto it has not made its appearance among us. What is it that we don’t want a man to see or hear? Brains are sexless and I do not fear to challenge criticism. We have had speeches here that both for manner and matter will bear comparison with those heard in any assembly of men. We, on the Government side of the house, are willing that men should hear us. It may not be so comfortable for the Opposition, though I think they let their modesty under-estimate their power. Will they stand to their guns? Are we school-girls to say, ‘Oh, there’s a man,’ and be stricken dumb? Men have not crowded to our doors, it is true, but then they do not know how welcome they will be. Members of St. Stephen’s have expressed the desire to be present here. Let them come and we will educate them. (Laughter.) Let us not ask the sex of honourable strangers who come to our house. Let us strive for the right and we shall be eloquent, and above all let us drop that bugbear of the sex question and make for one common humanity.” (Cheers.)

The resolution was rejected by a large majority.

Grosvenor Crescent Club.

PROGRAMME OF CLUBS DEBATES AND LECTURES.

Jan 24th.—Lecture, “False Patriotism” (given).

Feb. 7th.—Debate, “Can English Public School Education be improved?” (given).

Feb. 21st.—Lecture. “Dante’s Commedia and its Main Teachings,” by Mr. HERBERT GARROD. Mrs. HANCOCK in the chair.

March 7th.—Debate. “That J. H. Froude is one of the greatest Historians that England has produced.” Moved by Mr. RAYMOND BLATHWAYT. Mr. ANTHONY HOPE in the chair.

March 21st.—Lecture. “Can the Living communicate with the Dead?” by Mr. F. W. MYERS. Mrs. A. W. VERRALL in the chair.

AT HOMES.—Jan. 26th. 4 to 6 p.m. Music. March 9th. 4 to 6 p.m. Music.

The Women's Institute.

15, GROSVENOR CRESCENT, HYDE PARK CORNER, S.W.

A course of Lectures on "OPENINGS FOR WOMEN" were given on the following Monday afternoons, at 3.30 :—

Jan. 16th.—"Openings for Women," by Mrs. WYNFORD PHILIPPS (to be followed by a discussion).

Jan. 23rd.—"Journalism," by Miss MARGARET BATESON.

Jan. 30th.—"Photography," by Mrs. WEED WARD.

Feb. 6th.—"Gardening," by Miss GOODRICH FREER.

Feb. 13th.—"Indexing," by Miss SOMERVILLE.

A series of Conferences on the "MODERN LITERATURE OF VARIOUS COUNTRIES" were held in the Women's Institute, on the following Fridays at 5 p.m. These are open to Non-Members as well as to Members :—

Jan. 13th.—Italy. "Modern School," by DONNA MAGDA STUART SINDICI (Kassandra Vivaria).

Jan. 27th.—Germany. "Some Notes on the Drama of Sudermann," by Mr. J. T. GREIN.

Feb. 10th.—Belgium. "Maeterlinck," by Miss EMMA BROOKE (authoress of *A Superfluous Woman*).

Feb. 24th.—Spain. "Contemporaneous Writers," by Señor MENEZES.

March 10th.—Holland. "A Revival—and After," by M. SIMONS.

March 24th.—Scandinavia. "The New Mystics," by Miss HERMIONE RAMSDEN.

Papers have also been promised by Mdme. James Darmsteter on "Modern French Literature," and by Z. de Merykovsky (Mdme. von Hippins) on Russia, "Symbolistes," the dates to be announced later.

Tickets for Non-Members, 1/- each; Members free.

GROSVENOR CRESCENT CLUB.

In connection with the Grosvenor Crescent Club I am indebted to the kindness of one of the Secretaries in that I am able to give to readers of SHAFTS the following address under the list of "Arts and Crafts. It was announced that Mrs. Philipps, the Club's honoured leader, would deliver a lecture on "Openings for Women." I give here the mere skeleton of the address, as must invariably be the case where a lecture is delivered with the passion and power which distinguishes all true and deep feeling. Would that I could give in these pages at least some idea of the fire and eloquence, the profound conviction, the exquisite feeling, that has made this lecture a memory ever to be cherished in the hearts and perceptions of all who heard its utterances. The lecture began the session, after the Christmas holidays, and was a fitting inauguration of the return to work of members who had been resting. A large audience had assembled; all were spell-bound by the inspired, encouraging words. Many expressed their deep satisfaction after the lecture was over, and more than one affirmed that for years they had not heard words so full of truth and promise. It is to be hoped that many such lectures will be given; they are in demand, for alas, we require so often to be aroused, even to a sense of our own convictions.

"The importance of the subject," said Mrs. Philipps, "could be seen from the fact that at the present day over five million women were engaged in paid occupations. The old barriers opposed by law, prejudice and custom to the labour of women had been very slowly and gradually broken down. As early as 1497, Sir Thomas More had proposed public lectures for the instruction of men and women, but his 'Utopia' remained in truth 'Nowhere' for nearly four hundred years."

"There were, however, three great forces which vanquished prejudice. The first was Aspiration, which led women as well as men to seek the highest end. Secondly, the tendency of civilisation was ever to utilise waste. Lastly, necessity had driven thousands of women into the Labour Market." Mrs. Philipps here drew an interesting comparison between the census returns of 1844 and those of 1891. The total number of women employed in the former year was 1,815,115; in the latter it was over 5,000,000. The comparison of the different rates of increase in various occupations was still more interesting. Thus there were in 1844, 448 actresses; in 1891, there were 3,696. Artists and painters numbered 299 in the former year, 28,823 in the latter. Sick nurses increased from 13,388 to 53,057; while on the other hand there had been a considerable falling off in the number of women engaged in agricultural pursuits.

Mrs. Philipps divided the occupations open to gentlewomen into four main classes. She spoke about the leading professions: religion, medicine, teaching, music, art, science and literature. Then came the so-called secondary professions under which class she placed accountants, nurses, stockbrokers, chemists, dentists, etymologists, masseuses, indexers, librarians, researchers, reporters and secretaries. In the third rank she placed the great group of women engaged in business, including shopkeepers, owners of apartments, hotels, boarding-houses, nursing homes, cyclists' rests, laundries, farms, dairies, etc. Then there were those engaged in domestic employments, the nursery governesses, lady nurses, helps, waitresses, housekeepers, manageresses. In the choice of a profession the advice she gave to all was to choose in accordance with their gifts and temperament, along the lines of their faculties and opportunities. Women with short and dumpy figures and no voice should not choose the stage; those who disliked sitting at a desk and taking orders should not be secretaries; those who disliked children should not be governesses. No one, however, must be deterred by the fact that a profession was crowded. There was always room at the top, always a demand for competent people. What was necessary was to be really excellent in one thing, even if it were only a little thing. The advice which she gave to all who were young and energetic and could afford to wait, was "Dare to be great." Genius untrained, however, was like the uncut gem which required polishing and setting to make its value visible. Natural ability was but the seed, and training was needed to call forth the flower and fruit. And in all cases she advised those who aimed high to be prepared for all contingencies, to be prepared if they failed in the highest walk, to earn their living in a lower, in short to adopt the motto "Hope for the best, prepare for the worst."

In speaking in greater detail of the different professions, Mrs. Philipps remarked that the greatest opening at present was in the Domestic Arts, where the old-fashioned methods had been discarded and the need for efficient control and organisation was felt. It was particularly here that there was a dearth of really competent people. She quoted an amusing instance of a kind of letter only too frequently received from the lady whom family reasons compel to support herself, who has never done anything, who would like a lucrative employment by return of post. To many of these the idea that they should make themselves really excellent in any one thing was quite a novelty.

After a short discussion on teaching, at once the best and the worst paid of all the professions open to women, Mrs. Philipps dwelt upon the importance of the length of apprenticeship. Women presented an extraordinary mixture of bumpiness and diffidence. They trained hastily and wanted to begin earning high salaries at once. Men were content to begin low and rise gradually. Women began higher up, and soon reached a point where they stopped for ever. What was wanted was an increased graduation of fees, which would do justice alike to the beginner and to the highly-trained experienced worker. After treating of the overcrowding of the so-called "genteel" professions, Mrs. Philipps suggested a variety of new occupations that might be opened. There was considerable scope for the activity of women in business. Lately a lady had been appointed matron of a workhouse. Veterinary surgery was not an unsuitable profession. Milliners who would go out by the day were in considerable demand. A lady waitress with a band of servants who could superintend a dinner-party might be successful.

Darning in connection with a laundry would meet a distinct need. Lady photographers who would photograph animals in the country might make a success of it. Again, a lady of enterprise might start a ladies' billiard-room.

In conclusion, Mrs. Philipps said a few words about amateurs in the professions, and mentioned the view, now fortunately exploded, that inferiority in handiwork was a sign of station. Drones in the hive could never be a benefit to the community. A man who did not use his powers because he had enough to live upon, would be considered a poor creature, and the same enlightened standard was beginning to be applied to women.

A very interesting lecture on "Life in West China" was given by Mrs. Archibald Little on Friday, February 3rd, under the auspices of the Suffrage Societies. The Lady Frances Balfour presided, and besides the officials of the two societies many well-known workers in the cause were present.

Mrs. Little began her address with the remark that a little ignorance was an absolute necessity for speaking dogmatically on any subject. She could plead just enough ignorance to be dogmatic, and hoped her audience would understand that she was not as cocksure as she sounded.

In approaching the subject, said Mrs. Little, there were several things

which it was necessary to remember. The Chinese possessed a very ancient civilisation. They had abolished Feudalism twenty centuries ago. Twelve centuries ago they had already established competitive examinations. Their guilds and their methods of co-operation might well serve as a model to western nations at the present day. These guilds served as a free Employment Bureau, and a free source of information. They gave free theatrical performances. If the worst came to the worst, they provided free burial. The Chinese method of co-operation was even more likely to be adopted by western nations. In China there were no employers and employed. All who worked together were partners. This system was attended with some excellent results.

We had to consider how complex and ancient a thing was the Chinese civilisation, before we condemned it for its eccentricities. Some of these indeed were found to have excellent reasons underlying them. Among the popular errors concerning China there were two that were particularly common. One was that foot-binding was a mark of rank. This was quite a mistake. Foot-binding prevailed in some districts and not in others, but where it prevailed at all, it was found among rich and poor alike. It was, however, to a certain extent a mark of respectability.

Another common error was the belief that Chinamen had many wives. In China a man's first wife remained his one and only wife all the rest of his life. This at once showed that the position enjoyed by Chinawomen was very different from that of the women of other Eastern countries. Marriage, however, was a mere matter of business, nor was there in China any such thing as love-making. This would be regarded as very unreasonable. It would never occur to a Chinaman that his wife's beauty or intelligence could have any influence whatever upon his happiness. The prevailing idea was that a man brought home a wife to become a lady-help or maid-of-all-work to his mother. Chinese mothers-in-law had a particularly bad reputation, and indeed they were the most cruel of beings. There was another class in China of which we were almost ignorant. These were the slaves. They had not bound feet, for the excellent reason that a woman with bound feet was quite incapacitated. How far they were cruelly treated it was difficult to tell. It was probable that some were well-treated and others badly.

As a rule Chinamen regarded women as useful only to make shoes and bring up children. But they spoke very lovingly of their mothers. She had noticed that their voices changed and became very tender when they spoke of them, and she believed that they were very fond of their mothers.

Mrs. Little then proceeded to give a most entertaining description of her visit to a country house. Nothing could have been more flagrantly in opposition to all the Chinese notions of propriety than the fact that she and her husband travelled and visited together. She found the ladies of the house very much afraid of her, and it was a distinct relief when the gentlemen put in an appearance. The house and garden where they were staying were very beautiful, but only one of the ladies was able to walk even round the house. The ladies presently retired to their rooms and invited her to join them, that was to lounge about on sofas and smoke opium and tobacco. At dinner she found herself sitting alone with the men, while the rest of the ladies stood in the doorway and talked. Later, however, when they withdrew to the ladies' bedrooms again, to her surprise the gentlemen followed, and they all spent a very merry evening together, talking and looking at pictures and wrestling with puzzles. The people were very pleasant and civil, and exceedingly hospitable.

Mrs. Little then described a very interesting visit which they paid to a Buddhist monastery. The extraordinary feature of this order was that there was absolutely no distinguishing mark between monks and nuns. She described some of the weird and horrible ceremonies which they had to undergo before ordination. Almost all the nuns could read and write, which was very unusual for women in West China.

Mrs. Little concluded her account of her experiences with a description of the most unpleasant adventure that she had met with in China. She had on one occasion strayed away from the rest of her party along a precipitous mountain path, where the servants did not feel disposed to follow her. She wandered along until she began to realise that it would be impossible to return the way she had come. She then went on along the stream in the hope of finding a boat, and was directed to a cottage. Here there were a number of women, from whom she sought information, but the conversation ended in their seizing each a fir tree, and beginning to belabour her about the head. Flight was the only possible resource, and at the first opportunity she took to her heels and naturally fell headlong on the precipitous path. Fortunately at this moment her man-servant appeared, and then with considerable difficulty they procured a boat and proceeded. These women were probably still telling the story of how they treated the foreign witch who had invaded their regions.

Mrs. Little closed her address with a few words about that very remarkable old woman, the Empress of China, and put in a plea that as we were not allowed to conclude from the glorious reign of our Queen that woman's suffrage was desirable, so we should not allow the misdeeds of the Chinese Empress any weight as an argument against woman's power.

A Dictionary of Employments Open to Women.

In connection with the Grosvenor Crescent Women's Institute *A Dictionary of Employments Open to Women* has been published, with details of work, hours of work, and other information. The book is the work of Mrs. Philipps, assisted by Miss Marian Edwards, Miss Janet Tuckey and Miss E. Dixon. It is a work of great usefulness, and will be eminently so to lecturers, writers of articles for journals, of treatises on the work of women, and other subjects, also to those who, seeking employment for themselves and others, will find here much of the information they seek with very little trouble. The book will be more fully reviewed and the details of its purpose entered into in the next issue of *SHAFTS*, as it is not possible to accomplish it in this. Copies can be obtained at the Women's Institute, 15, Grosvenor Crescent, Hyde Park Corner. It is arranged alphabetically. Price 1s. 6d. net.

WHY DO WOMEN DEMAND THE FRANCHISE?

Because women are equally entitled with men to "life, liberty, and the pursuit of happiness."

Because the denial of this right is a denial of justice to half the human race.

Because no social system which represses one half of the community by unequal laws can be just, wise, or safe.

Because under a system of representative government the interests and lives of the unrepresented always suffer.

Because women are now thus suffering from specially unjust laws, and other grievous social wrongs.

Because experience has proved that men alone are as unfit to legislate for women as women alone would be unfit to legislate for men.

Because women are compelled to contribute to the taxes of the country; and it is as true now as at the time of the American war of Independence that "Taxation without representation is Tyranny."

Because though "Taxation without representation is Tyranny," legislation without representation is even greater tyranny.

Because no truly free race of men can be reared from slave mothers.

Because justice to women is necessary for the education of men to social and international justice.

Because the help of politically enfranchised women is needed for the upbuilding of the higher humanity that is to be.

Choice Bits from Choice Pens.

FAILURE and Success passed away from earth, and found themselves in a foreign land. Success still wore her laurel-wreath which she had won on earth. There was a look of ease about her whole appearance, and there was a smile of pleasure and satisfaction on her face as though she knew she had done well and had deserved her honours.

Failure's head was bowed: no laurel-wreath encircled it. Her face was wan and pain-engraven. She had once been beautiful and hopeful, but she had long since lost both hope and beauty. They stood together, these two, waiting for an audience with the Sovereign of the foreign land. An old, grey-haired man came to them and asked their names.

"I am Success," said Success, advancing a step forward and smiling at him, and pointing to her laurel-wreath. He shook his head.

"Ah," he said, "do not be too confident. Very often things go by opposites in this land. What you call Success, we often call Failure; what you call Failure, we call Success. Do you see those two men waiting there? The one nearer to us was thought to be a good man in your world; the other was generally accounted bad. That seems strange to you. Well, then, look yonder. You considered that statesman to be sincere; but we say he was insincere. We chose as our poet-laureate a man at whom your world scoffed. Ay, and those flowers yonder: for us they have a fragrant charm; we love to see them near us. But you do not even take the trouble to pluck them from the hedges where they grow in rich profusion. So, you see, what we value as a treasure, you do not value at all."

Then he turned to Failure.

"And your name?" he asked kindly, though indeed he must have known it.

"I am Failure," she said, sadly.

He took her by the hand.

"Come, now, Success," he said to her; "let me lead you into the Presence Chamber."

Then she who had been called Failure, and was now called Success, lifted up her bowed head, and raised her weary frame, and smiled at the music of her new name. And with that smile she regained her beauty and her hope. And hope having come back to her, all her strength returned.

"But what of her?" she asked regretfully of the old, grey-haired man; "must she be left?"

"She will learn," the old man whispered. "She is learning already. Come, now; we must not linger." So she of the new name passed into the Presence-Chamber. But the Sovereign said:

"The world needs you, dear and honoured worker. You know your real name: do not heed what the world may call you. Go back and work, but take with you this time unconquerable hope."

So she went back and worked, taking with her unconquerable hope, and the sweet remembrance of the Sovereign's words, and the gracious music of her Real Name.

—(From *Ships that Pass in the Night*, by BEATRICE HARRADEN).

O! many a shaft, at random sent,
Finds mark the archer little meant!
And many a word, at random spoken,
May soothe or wound a heart that's broken!

—SCOTT (*Lord of the Isles*, Canto V., St. 18).

You forget too much
That every creature, female as the male,
Stands single in responsible act and thought,
As also in birth and death.

—E. B. BROWNING (*Aurora Leigh*, Bk. II.).

A crowd is not company, and faces but a gallery of pictures, and talk but a tinkling symbol when there is no love.—BACON (*Essay*, "Of Friendship").

Knowledge is power.—BACON.

The art of quotation requires more delicacy in the practice than those conceive who can see nothing more in a quotation than extract.—ISAAC DISRAELI (*Curiosities of Literature*).

In this broad earth of ours,
Amid the measureless grossness and the slag,
Enclosed and safe within its central heart,
Nestles the seed Perfection.—WHITMAN.

THE Secret of Jesus was Love; and it was because of this deep sympathy with the tenderest of all man's emotions that the great human heart responded to his words and even deified him in a creed. Oceans of tears have been poured at the foot of the cross, and millions of souls, thrilled with gratitude for his utter self-abnegation, have prostrated themselves in enthusiastic devotion before him, eager to spend and be spent for the one who had given all for them. His sacrifice has been for centuries the theme of hymn and prayer and sermon, and the deathless story sways now, as it did in the Apostolic times, the heart of sinner and of saint. You may call it legend, poetry, myth, what you will; but no historical criticism can shatter it, and no attack permanently impair, for it roots itself in the very centre of man, and its secret is beyond the reach of doubt and chill.

The Christian Theosophist.

The Westminster Secretarial Offices.

15, VICTORIA STREET, S.W.

THESE Offices have been opened by Miss Clara Fazan and offer many advantages to Societies, Associations, etc. To make the objects and aims of this promising and rather unique agency plain to the readers of SHAFTS it may be well to reproduce here what is stated of them under Miss Fazan's own authority.

1. Philanthropic, Scientific, Literary, and other Societies, can by arrangement with the Principal obtain the use of "The Westminster Secretarial Offices" address for their correspondence. 2. Official enquiries can be answered. 3. Books can be kept, and accounts audited. 4. The use of a Board Room can be retained. 5. An expert Stenographer and Typist, can if desired, be requisitioned to take down and transcribe the proceedings of Committee and other meetings. 6. All Secretarial work can be undertaken at a fixed charge, and the arrangements can be negotiated or either singly or collectively. Societies entering into such negotiations will reduce their official working expenses to a minimum.

The Agency also undertakes to provide Secretaries and Clerks for Institutions, Offices, etc., to do typewriting and shorthand, to open books and to audit accounts. The course of study for business instruction for women includes General and Commercial Correspondence, Committee Business, Bookkeeping, Typewriting, Shorthand, Mimeographing, French and German, any of which may be studied separately. Lectures also are arranged for.

Miss Fazan has been well known to the world of busy women workers for some years, as a member of the Pioneer Club and of many societies connected with the forward movements of the day. She is admirably fitted for the work she has undertaken, and all those who know her most heartily wish her success. So far as the scheme has yet been tried Miss Fazan informs me she has met with even more success than she had ventured to look for in so short a period. But it is evident that this, though a new idea, is likely to meet the wants of many, and that being so, it cannot fail eventually to satisfy all its originator's hopes.

Miss Fazan is certainly, as another pen has described her, "a clever, business-like woman, taking a keen interest in all women's movements, a member of the Parliamentary Committee of the Women's Industrial Council, and of many other working societies." Three years ago she formulated the idea she has now carried out. Her work is now energetically being carried on, and among all the advantages enumerated and many more which will eventually arise therefrom, none can well exceed that of being able to hire these rooms for meetings, not always, on account of distance and other reasons, quite convenient to arrange for in private houses. The situation is a central one and so suitable for many purposes otherwise offering, often insurmountable difficulties. Added to business capacity Miss Fazan possesses what is not always an ingredient, and that is great sympathy and kindness along with a keen discriminating appreciation of human effort and its tendencies. I cannot refrain here from quoting her own words as given by the pen already alluded to in the columns of *The Lady*:

"After all it is not so much what we actually do in the world as the motive which prompts us to do it. If the aim is good, even with failure something has been accomplished."

She referred then to a passage from Beatrice Harraden's *Ships that Pass in the Night*: "We start life thinking that we shall build a great cathedral, and we end by contriving a mud hut."

Brave words, braver hope; may this energetic worker and many like her, find all the milestones have been passed, that her humble and earnest ideas have, in their ultimate fulfilment, produced that which, though unpretending as a mud hut, has evolved consequences and results greater than she dared in all her hopes to contemplate; for truly indeed greater than all effort is the human desire to help the world on its way, and to make easier of attainment the efforts of others.

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Correspondence.

CENTRAL TURKEY COLLEGE,
AINTAB,

September 16th, 1898.

DEAR FRIEND,—After nearly fourteen months' absence it is with the keenest pleasure we return to our home and resume again the work which by this season of rest has been transformed from a weary and oppressive drudgery into joyful privilege. In taking account of the changes which have occurred during our absence from the field, we find that it has been a period of gradual adjustment to new and very difficult conditions on the part of all our people. As a Mission it has been necessary to reduce the work sharply, to correspond with the reduced appropriations of our Board Schools, and Churches have been obliged either to suspend their work, or to get on with very inadequate means, and very promising opportunities for the enlargement of the work have been in many cases quite neglected for lack of means. The Armenians, as a race, have apparently accepted the situation so savagely forced upon them, and are sadly but diligently setting themselves to the work of gathering up and securing what remains to them after the storm. It is a pitiful thing to contrast the courage, hope and aspiration which was everywhere observable among them three or four years ago, with the humble, crushed and impoverished condition which they now generally present; still the amazing vitality of the race is wonderfully asserting itself, and if even the present degree of privilege which is allowed them could be permanently secured their condition would be soon very materially improved.

Socially, the two races which have been separated by such a seemingly bottomless chasm of blood and violence are, in this region at least, apparently agreeing to look upon the past as past, and are managing to get on together with comparatively little friction; though it must be confessed that this is often due to the fact that the Armenian is too wise to insist strenuously on his rights.

Religiously, the different Christian communities are gradually falling into something like their former relative positions; there can be no doubt, however, that the plane on which their religious life will move must be a much higher one than formerly; and it is hoped and believed that a much higher appreciation of the good intentions of each other will be held in the future; for the present it seems certain that a substantial basis for future co-operation in many forms of work has been reached.

Politically, everything but the deathless love of their race, their name, their history, and their religion, seems to be swept away. No thought of national rehabilitation seems to remain, except in connection with their religious faith. In the College and in all our Mission schools there are the most marked indications of a very general and intense desire to make the most of their opportunities for education; all departments of our schools are besieged with applicants for admission whom it is often very difficult to turn away, even with the assurance that there is no longer room nor means for support. Notwithstanding the great poverty of the people, there is in the College this year a larger number of students, and a larger proportion of them are paying expenses than ever before.

The Hospital is still increasing in efficiency and usefulness, and is filling an increasingly important place in our Mission work. As a direct means of meeting some of the direst needs of this suffering people, and as a practical illustration of the Gospel which we teach, nothing could be more important and effective. Both College and Hospital are being conducted on the most economical basis, and any aid the friends can send us will be applied to meet most urgent necessities. We have long been labouring under serious embarrassment for lack of sufficient means to carry on our work with the vigour which the circumstances require, and we intend as soon as the stress of the present hard times is a little abated to make an appeal to the friends and patrons of the institution to endow it in a manner more worthy of its past service and more adequate to its splendid opportunities,

Very sincerely yours,

(Signed) A. FULLER.
A. D. FULLER.

Vivisection.

I PUBLISH here some very impressive little leaflets issued by the Independent Anti-Vivisection Society. I hope they will be carefully considered, and will influence many to a right view of this awful question, that can be no *question*, surely.

“ALMOST all our knowledge of the laws of life must be derived from observation only. Experimentation can conduct us little farther in this enquiry . . . violence to one part cannot be put in practice without functional disturbance of the rest.”—DR. CARPENTER. *Physiology*.

A VIVISECTOR'S ACCOUNT OF HIS EXPERIMENT.

“I INSPIRED a dog with the greatest aversion by plaguing and inflicting some pain or other upon it as often as I saw it. When this feeling was carried to its height. . . . I put out its eyes. I could now appear before it without its manifesting any aversion. I spoke, and immediately its barking and furious movements proved the passion which animated it. I destroyed the drums of its ears, and disorganised the internal ear as much as I could; when an intense inflammation . . . had rendered him deaf I filled up the ears with wax . . . then I went up to its side, spoke aloud and even caressed it, without its falling into a rage—it seemed even sensible to my caresses.”—DR. BRACHET, as quoted by JOHN ELLIOTSON. *Human Physiology*, p. 450.

PROFESSOR LECKY has written that “one of the peculiar merits of the last century, and for the most part of Protestant nations,” has been to create a “notion of duties towards the animal world,” and he strongly condemns “the horrors of vivisection, often so wantonly and so needlessly practised.”—*History of European Morals*, Vol. II., p. 176.

DR. F. S. ARNOLD says: “The recent record of vivisection is a dreary list of failures, and offers to us little enough temptation to throw traditional morality to the winds and devise a new and original moral code for the special purpose of covering the doings of the vivisectors.—In an article entitled, “*The Truth about the Hyderabad Chloroform Commission*.”

DR. SAMUEL JOHNSON ON VIVISECTION.

“AMONG the inferior professors of medical knowledge is a race of wretches . . . whose favourite amusement is to nail dogs to tables, and then open them alive to try how long life may be continued in various degrees of mutilation. . . . If such cruelties were not practised, it were to be desired that they should not be conceived, but since they are published every day with ostentation, let me be allowed once to mention them, since I mention them with abhorrence. . . . I know not that by living dissections any discovery has been made by which a single malady is more easily cured. And if the knowledge of physiology has been somewhat increased, he surely buys knowledge dear who learns the use of lacteals at the expense of his own humanity. It is time that a universal resentment should arise against those horrid operations, which tend to harden the heart, and make the physician more dreadful than the gout or the stone.”—*The Idler*, No. 17.

SURGEON-GENERAL CHARLES GORDON, C.B., Honorary Physician to the Queen, says: “I hold that the practice of performing experiments upon the lower animals, with a view to benefiting humanity, is fallacious. . . . Whether the young men who are now entering the army are vivisectors or not, I do not know; I hope for the sake of our soldiers that they are not.”

“THE animals were tied down on boards, the cords being afterwards relaxed, portions of the skulls being sawn off, leaving the brain exposed. The exposed brains were then stimulated by electric shocks, by acids squirted into them; parts of the brain were cut out and other parts broken up. The experiment on each animal continued for several hours. . . . Three of the animals were suffered to live for three days after the conclusion of the experiments in order to note the results.”—*Abridged account of DR. BROWN'S and DR. FERRIER'S experiments from their evidence before the Royal Commission*, 1875.

"CURARE is now employed as a means of restraint in a large number of experiments. There are but few operations of which the narrative does not commence by notifying that they were made on a curarised dog."—*Leçons de Physiologie Opératoire*, 1879, p. 168.

SIR WILLIAM FERGUSSON, F.R.S., Sergeant-Surgeon to the Queen, says: "I am not aware of any of these experiments on the lower animals having led to the mitigation of pain or to improvement as regards surgical details."—*Evidence before Royal Commission*, 1876.

Q.—"WHEN you say that you only use anæsthetics for convenience, do you mean that you have no regard at all for the sufferings of the animals?"

Dr. KLEIN.—"No regard at all."

Q.—"Then, for your own purposes, you disregard entirely the question of the sufferings of the animal, in performing a painful experiment?"

Dr. KLEIN.—"I do."—*Royal Commission*, 1875.

"THE practice of cutting open living animals, literally the practice of dissecting them alive, in the supposed interest of science, which is called vivisection, is in my judgment to be condemned.

FIRST.—Because there is really no necessity for it.

SECOND.—Because it has been proved to be not only useless, but misleading.

THIRD.—Because it takes the place of other methods of study and observation which are infinitely preferable, and to which no one can possibly object, and

FOURTH.—Because it is a gross and cruel abuse of the power which God has given us over the lower animals, and virtually a surrender of our chief claim to mercy for ourselves."—*Speech at Nottingham by Dr. CHARLES BELL TAYLOR, F.R.C.S., November 29th, 1893.*

"THE day may come when the rest of the animal creation may acquire those rights which never could have been withheld from them but by the hand of tyranny. It may come one day to be recognised that the number of legs, the villosity of the skin, or the termination of the os sacrum are reasons insufficient for abandoning a sensitive being to the caprice of a tormentor. What else is it that should trace the inseparable line? Is it the faculty of reason, or perhaps the faculty of discourse? But a full grown horse or dog is beyond comparison a more rational as well as a more conversable animal than an infant of a day or a week or even a month old. But suppose the case were otherwise, what could it avail? The question is not 'Can they reason?' nor 'Can they speak?' but 'Can they suffer?'" —JEREMY BENTHAM, *Introduction to Principles of Morals and Legislation*, p. 308, Note.

Note the dates here given and try to realise what atrocious suffering has been endured in an ever-increasing intensity by sentient, extremely sensitive animals in untold, ever-increasing numbers in the years we have all lived between then and now, more or less indifferent to it all. How ought we each and all to regard vivisection? I can only find one answer to this question, and it is—As we would regard it if a mother or child, dearly beloved, were bound to the operating table, under the operator's knife, mad with anguish from days or hours of intolerable torture. Just as we would act in such a case let us act now.

A Comparison Drawn between Homer's Nausiscaa and Ibsen's Ella Renthein.

AFTER reading a chapter on Nausiscaa in *The Women of Homer*, by Mr. Walter Copland Perry, the first thought to strike the reader who has at all considered the problems of modern life must be, that comparisons are not only odious, but superficial.

He concludes his subject by comparing Nausiscaa's parting words to Odysseus to the words spoken by Ella Renthein to her unfaithful lover, remarking that to "modern tastes a scene in Ibsen's play is more congenial."

Instead of being content with such a superficial comparison between modern and ancient scenes, let us attempt to gain a slight insight into the contrasting conditions of the scenes thus compared, and the epochs in which they were transcribed.

Homer sang the story of Nausiscaa in the period of the world's childhood, even the gods are young, and none can read Homer without being struck with the feeling that all his heroes are splendid, brave "grown-up boys." They brag and boast, with the refreshing candour that so many sisters have heard from their schoolboy brothers at the age when muscular strength and physical courage are the supreme ideal of the masculine mind—the age when maidens are beginning to clothe themselves with the cold reticence and retiredness that is their defence against mere blundering strength.

Nausiscaa has all this cold freshness of the morning of maidenhood, the coldness that can exist with an enthusiastic admiration for what is great and beautiful. Her imagination has been fired by the sight of the greatest hero she has ever seen, but we must not forget that her's was the adoration of a young girl for a man old enough to be her father, so often a girl's first awakening to the idea of love; and it cannot have been an overwhelming surprise when Odysseus tells her he would fain wander on to his own land to again see his wife and son.

It was but after a few days' meeting that Nausiscaa, in her father's home, surrounded by her maidens, in all the glory of her youth and beauty, speaks her parting words to Odysseus:

"Farewell, stranger; see that thou remember me in thine own country on a day, for that to me first thou owest the price of life."

And yesterday, she was playing ball, standing, mayhap, "with reluctant feet, where the child and woman meet."

Nausiscaa, beautiful stately maiden, who would grudge thee the charm and interest that thy youth and beauty and first glimpse into the realm of love has aroused in men's hearts in all ages since thy story has been sung; yours was not a tragedy of loneliness and grief through faithlessness, but a beautiful dream that you were able to cherish with tender remembrance, through long days of life: perhaps it was the awakening of the conscious soul-life within you, and your children inherited somewhat of a finer nature by its birth within your heart.

But in modern life the world's childhood has passed into a dim remembrance; for the world is now old with the birth and death of many civilisations, each one bringing with it a heavier burden of consciousness of ideals still unrealised by man's humanity; and Ibsen's soul's tragedies are recognised as true to the inner life of all but the few, whose vegetative existence has not yet reached the torture of unrealised ideals and disappointed aspirations.

Homer is a poet rejoicing in the beauty of the world's morning; Ibsen a seer, whose insight has probed the cause underlying the present sordidness of so many lives.

He is a voice crying in the world's wilderness the same old cry of "Repentance" that was heard of old by the banks of the river in Judah.

His message is to reiterate the truth that the world has sinned against one of the most powerful levers for regeneration in refusing to reverence and accept woman's humanity equally with man's; that so long as she is slighted, despised, cramped in mind and heart, man will find his greatest aspirations and ambitions stunted and abortive, or turned into an evil fate against him.

Such is the history of Borkman, while the progress of the play describes the sensualism of two men who make a bargain relating to the disposal of a woman in marriage, without consideration of any kind as to the nature of her feelings in the matter.

Borkman's is the cold calculating sensualism of the intellect, as illustrated in his remark, "If the worst comes to the worst one woman can easily take the place of another."

The other "man's," the selfish, passionate sensualism of the desire for possession, which in the end rouses him vindictively to ruin his rival when he finds himself repeatedly rejected, notwithstanding that that rival had made the greatest barrier he could devise by marrying the sister of the woman so injured.

Both men are punished by the blinding of their conscience into being tempted into unrighteous dealings, and Borkman, who had committed the greater sin in throwing over the woman who was "the dearest thing in the world" to him, save his own ambitious, vain-glorious schemes, finds himself ruined and disgraced.

Had *she* been his helpmeet, there is evidence that she would have always appealed to his noblest aspirations and been his safeguard in the midst of his reckless undertakings.

It is not merely as a matter of *taste*, but as a matter of *feeling*, that the modern spirit accepts Ibsen as a master, it is for his true expression of the tragedies in actual life around us; Ibsen gives the dumb, silent anguish and indignation felt by so many a language, drama with him is indeed a lesson, never degenerating into a mere passing amusement of the hour; and the words so ungenerously compared to those of Nausiscaa's farewell are spoken almost after the death knell of a lonely woman's life, and not on the threshold of a young girl's outlook into the future.

We have here no scene of pastoral simplicity and beauty, but one taking place in the midst of all the complex conditions of life lived in a city, the conditions that man has brought into being by his ambitions and egoism; and we see no young maiden in her father's home, but a sad, weary, grey-haired woman speaking to an old man from whose lips she hears for the first time that her love had been bartered—and sold.

It is not his faithlessness that rouses her, *that* she had forgiven as "mere common fickleness," with a woman's scornful pity for man's weakness; but it is the perception of his baseness of purpose that calls from her the words quoted by Mr. Perry in contrast to Nausiscaa's farewell.

"I am speaking of the crime for which there is no forgiveness: *you are a murderer, you have committed the one mortal sin; you have killed the love life in me.* The Bible speaks of a mysterious sin for which there is no forgiveness. I never understood what it could be, but *now*

I know. The great *unpardonable sin* is to murder the love life in a human soul." (The italics are Mr. Perry's.)

This woman had lived, numbed, crushed, lonely, still cherishing faith in the nobleness of motive of the man she loved, and it is the blow dealt to her faith in *this*, not his inconstancy, that wrings from her words, molten by the flaming indignation of her soul.

Such is the justice of the comparison made by Mr. Perry; it might be taken as not a poor illustration of the superficial judgment passed by the generality of men, on many expressions of indignant agony, wrung from the lips of women in the midst of suffering from man's baseness and injustice towards them; so densely is man's understanding still blinded by his senses, that it is rare to find one like Ibsen, who is capable of interpreting the true nature of that woman soul that if it were given free scope and power of development would ever lead "upward and onward."

Gleanings from "Dejetca Gembra."

LET man once understand that character, and character alone will win for him, and retain for him that which he desires; that 'Love' is the reward of virtue, as it is Virtue; that for enjoyment, like seeks like in spiritual matters.

The realisation of this, the right application of our "pursuit" and desire, is one of the chief needs of humanity.

Having succumbed to mere "attraction," or feeling its overpowering influence, the philosopher or the ascetic would flee it entirely, and in his dread shuns "love," or "woman."

"Woman" to most thinkers of old time, philosophers and Christian ascetics, was almost a synonym of "evil." They do not appear to have realised in this *the startling recognition of their own weakness.* Yet, as a rule, they would deny woman the very advantages which bring strength to themselves, which would make her to them—as whenever she has taken her right place, been true woman—their helpmeet, their stay, their leader and comforter in the path of duty.

Help man to understand that Love is the instinct, the motive, the power, the attraction, as it will be the reward of "whatever things are lovely, whatever things are pure, whatever things are of good report," and you have helped to raise him, to set him under an obligation; you have helped to shorten for him the teachings of bitter experience.

Help him to realise that Love is not the mere animal pursuit of one object to be possessed by appropriation in self-indulgence, to which even the apparently strongest must succumb, show him Love as ever a source of strength, not of weakness, of beauty, not baseness, and its history as that of the victory of Love over Self.

Man would make arbitrary distinctions twixt love (in its limited sense) and friendship; and doubtless such may exist between what he oft mis-calls by so holy names; but are not the differences of true "love" and friendship, those not of essence but of degree, and Heaven-appointed circumstance? "Love" being the essence of both. And does not Aristotle, the clearest of thinkers, define love as the exclusive friendship of two?

What is true marriage but the sealed freedom of unlimited companionship, mutual completion in common duties, the boundless opportunities for deeds of Love.

Though passion oft accompanies Love, is it not rather as the consuming fire than the bright light that issues therefrom?

The spirit of passion is Self; the spirit of Love is Self-sacrifice.

Love is not bound by mere legality, not to fall below it, but to soar above it.

Laws are made to enforce on the blind and loveless, a minimum of what Love would willingly give.

Laws have their origin in convenience; but Love is the only foundation of all Law; yet knows none but itself.

Law is love's experience expressed in rules for the inexperienced.

Two powers alone can impose order: love and overwhelming force. Whenever an appeal is made to the "dynamic," it is a proof, a recognition, that the moral factor Love is lacking, or if present in one, meets with no response. That holds good as between individual classes or nations.

The Flaw Cast into Woman's Soul.

"MEN of character like to hear of their faults; the other class do not like to hear of faults; they worship events; secure to them a fact, a connection, a chain of circumstances, and they ask no more."—EMERSON.

"THE bond of fellowship which exists between man and man simply by virtue of a common sex is entirely absent between woman and woman. It is in fact replaced by a fundamental antagonism, a vague enmity. . . . Until woman learns to conduct her relations with her own sex on the same principles as that on which men act, the sisterhood of women will never come within measurable distance of the possible."*—*The Ascent of Woman*.

"Beneath the veneer of civilization so-called 'primitive men abound,' and it is to their interests that women should remain distrustful of each other and disunited."—ANON.

THE Gods in Olympia stood contemplating their handiwork after the making of Man and Woman.

"They are worth the trouble we have had in getting them started," laughed Jove, with delighted pride; "it will take them some length of time to learn the law and art of their life, and perpetual comedy is before us in watching their puny efforts to succeed, and listening to their conceited vaunts when they have made some particularly huge blunder."

"Woman, my share, will quickly learn something worth knowing," Juno answered with a smile of defiance.

"She won't succeed in out-stripping our Man," shouted Mars boastfully; "for I have endowed him with brute strength that will conquer and overpower every woman who sees the light of day, if she will not obey him."

A peal of silvery laughter came from Venus as she chimed in: "He will be struck dumb and helpless by her radiance and beauty, and she will easily lead him in chains."

"Only while she remains young," Saturn growled; "as she becomes old, she will be obliged to submit to Man as his submissive slave, or she will starve of cold and hunger."

"Woman is under my protection," interposed Minerva, "and I have endowed her with a keenness of wit whereby she will gain the art of feeling and being guided by invisible powers too subtle for man's coarser sensations to find out, and he will only perceive them as he begins to inherit the finer fibre of her heart and brain. Fate and brute force shall never succeed in altogether overwhelming her, for I have implanted within her the seed of Wisdom, and when it flowers man will find that his greatest aims and hopes will only succeed when guided by her, while the growth of wisdom will awaken her spirit to understand and obey laws it will take the denser brain of man further generations to discover and apply."

Jove looked decidedly sulky and disheartened, for he was well aware that Minerva was a match for them all.

"I have stolen from her confidence in other women, and given her distrustful jealousy to take its place," cried Mercury.

"The farce, then, will be ours for everlasting centuries," shouted Jove in boisterous delight, and all Olympia resounded with roars of manly laughter at the years of merriment to be thus anticipated.

The goddesses looked at each other in dismay; but Minerva only smiled and whispered, "Hush, wait; when Wisdom teaches Woman to know the chief flaw in her way of success, she will also teach her the way

*[I am inclined to doubt the absolute truth of this enmity.—ED.]

she can cast it from her, and woman, after many failures and mistakes, will at last pave the way for the Sisterhood of Women. Then Woman's reign will no longer be transitory, the result of attraction to a fleeting show of beauty, but lasting, as it will rest on the foundations of Harmony and Truth."

Sister, I charge thee, fling away weak jealousy,
By that flaw woman falls an easy prey to man's coercive rule.
It makes of her a sign for him to jeer by, how can she then
Be man's true helpmeet on his upward path, if swayed by it?
Rejoice at all good gifts that woman hath,
Grace, beauty, charm and influence;
And grieve for those who put to sordid use, gifts given
To raise man from his brutal state to nobler ways of life.

Let our watchword be: "The Sisterhood of Women, the Solidarity of Humanity."

Employment for Gentlewomen.

IN these days one hears much of ladies of limited means seeking remunerative employment, and seeking it in vain. Others there are possessed of taste and leisure, who desire work which may enable them either to add to their own incomes, or to bestow more on some needy friend, or on some cherished scheme, yet who find themselves unable to procure any profitable work at all.

It is refreshing, under these circumstances, to hear of an industry literally waiting for workers.

Several efforts have been made at different times, to induce women to take up weaving as an interesting employment, but, so far, very few seem to have been able to make it pay.

Now, for silk of pure quality there is always a demand, and ladies can learn to weave silk at a saleable price after three months' practice, and satin of the very best quality, superior in finish, durability, and softness to any machine-made satin, can be and is woven by hand.

At the Gainsborough looms in Sudbury, Suffolk, facilities are now provided for ladies to learn this most fascinating trade, and arrangements are made for them to live at very moderate cost, in a most comfortable house close to the factory.

The interest that has been shown of late years in handicrafts of various kinds, has led to a revival of the Old English weaving trade, and it is anxiously desired that gentlewomen seeking work, should not miss the opportunity now provided to become skilled in this industry.

The charge for training is merely nominal, workers being really needed, and in a very short time a lady can begin to earn. The amount to be earned in the country is less than that gained in town, but when the difference in the cost of living is taken into consideration, it will be found that the country weaver is as well—if not better—off, than her London sister.

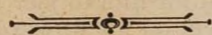
For learners unable to live in the country, steps are being taken to provide looms in London, and it is hoped that the new premises will be opened shortly.

Only goods of the purest quality are made on the Gainsborough looms; the black and white satins are especially beautiful, and dresses of the former are now being worn by the dowager Lady Airlie.

When a sufficient number of ladies have become skilled in the

work, to cope with the demand made for the silk and satin, the factory will become a Women's Industry, worked and controlled by women.

Patterns of the silk and satin, and of silk serges of varying cost, can be seen, and all particulars obtained, on application to
Pioneer 137.



Hark, Sons of Labour!

HARK! sons of labour, to the gathering swell,
Telling of freedom in the days to come,
Singing the song that shall oppression quell,
Ringing through alleys dark and lurid slum!
Rise, sons and daughters, born to toil and shame,
Claim your true heritage in Freedom's name.

What is the heritage of those that toil?
Leave to be born and rot, leave to endure:
Leave to know all that can defile and soil,
Leave to feel hunger, thirst and crime's mad lure.
Rise, sons and daughters, born to toil and shame,
Abjure this heritage in Freedom's name!

What is the heritage of those that toil?
Is it man's heritage of stars and sun,
Of healthful breeze and summer's flowery spoil,
Of pure cool waters that for all may run?
Answer, ye workers born to toil and shame,
Do ye receive these gifts in Nature's name?

Is not the heritage of those that toil,
Prison in wilderness of bricks and smoke;
Gusts of foul stenches, fever's creeping coil,
Denied e'en water—though your children choke?
Answer, ye workers born to toil and shame,
Is this then all ye for your children claim?

What is the heritage ye should possess,
Is it not England's soil and England's sun?
Is it not England's springs of fruitfulness,
Her pure cool waters that for all do run?
Rise, sons and daughters, toil no more in shame,
Claim your true heritage in Freedom's name.

Claim for your women work—not grinding toil;
Claim for your children time to learn and grow;
That capital no more their youth despoil,
Nor maiden's bodies in the gutter throw.
Rise, sons and daughters, cast aside your shame.
Claim your true heritage in Freedom's name.

Hark, sons of labour, to the gathering swell
Of million voices struggling to be free!
Power and strength within ye workers dwell,
If ye with one heart voice Equality!
Then shall your heritage of toil and shame
Vanish before true Freedom's sacred name!

DORA B. MONTEFIORE,