

SHAFTS

A MAGAZINE FOR WOMEN AND WORKERS.

Edited by MARGARET SHURMER SIBTHORP.

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PRICE 3D.

What the Editor Means.

At the House of Commons on May 20th of this year, women learnt that for their freedom they themselves must strive; that none but they themselves can understand what they need; that they must not expect from men what men have not yet learnt to appreciate; that men, slaves themselves to many things, do not yet know what freedom means, and can never give freedom to women; that woman, and woman only, can do that. Some of us, as we stood there, from 12 mid-day to 6 p.m. watching those who hoped and waited; and those who, dallying with questions easy of settlement had the right spirit existed, passed through our midst now and then with words that meant nothing, wondered at the childishness of the sex in possession, and at the almost equal childishness of some of those who waited without. But we were glad, because of the lesson learnt, for woman's *trust* was slain, and woman's resolution arose to full life. Women felt that day that *women* are and must be the friends of women, that they must depend for their wisdom, for their guidance on themselves. So success to their future endeavours! Courage! Hope! Hope! Courage! resolute action ensures victory.

The Women's Liberal Federation & Vivisection.

At the annual meeting of the Council of the Women's Liberal Federation, held on the 10th inst., at Westbourne Park Chapel, under the presidency of Lady Trevelyan, the discussion of vivisection, supported by sixty-two associations, was part of the agenda, and at the afternoon service, under the presidency of Miss Conns, was debated by both sides at considerable length, the chair having requested an impartial hearing for all.

The first resolution, *viz.*, "that this Council is of opinion that the best interests of the country demand the total prohibition of Vivisection (experiments on living animals), by Act of Parliament" was ably supported by Mrs. Stewart Brown, who strongly emphasised the great importance of the question, not only to animals, but to men and women. She urged that mercy was incompatible with the very nature of Vivisection, involving a misapplication of terms, and that the present system of government inspection was totally unsatisfactory and inadequate. She also pointed out the danger there is in this system of research to hospital patients, and more especially to women and children, and strongly urged that the laity as distinguished from scientists and professionals, had the right to judge on its moral issues. That this was also the higher argument, upon which she hoped the meeting would support the resolution. Mrs. Mallet seconded this resolution, and in a very eloquent speech maintained the same attitude. She alluded to the opinion of medical men, in speaking of medical etiquette, and that *esprit de corps*, which except in the case of those sufficiently eminent to break through this, withholds so many from uttering their real opinion on this subject, and after quoting distinguished medical authority for the grounds upon which

anti-vivisectionists base their views, instanced the Toxin, Koch, and other treatments, in proof of the failure of this method of discovery, concluding with an eloquent appeal for our fellow-creatures, the voiceless, and helpless lower animal creation.

An amendment to the resolution in favour of the strict administration of the present Act, was offered by Miss Finney, who thought that "in the interests of true education we should hear both sides" (applause), but she failed to elucidate that for which she argued with satisfaction to more than a limited section of the audience, who, it was evident from the first were in large majority on the side of anti-vivisection. Miss Annie Brown read the evidence of Dr. Klein before the Royal Commission, in proof of the callous spirit engendered in Vivisection, and its danger to humanity. Other speakers on both sides followed. One lady instanced her own experience in what she believed the personal benefits resulting from vivisection, while another gave noble testimony as to personal sacrifices, she believed herself ready to make, rather than allow helpless creatures to be sacrificed for her benefit.

Mr. Leeds submitted, in alluding to instances of cruelty in sports, given by one speaker, "that two blacks don't make one white," and expressed strong disappointment and disapproval, with Mr. Lecky's conclusion, as to the way in which women would exercise the vote in this.

At this stage of the proceedings the "Arch-priest" of Vivisection, as he has been called, Mr. Victor Horsley was, it was explained, though a Conservative, introduced to the meeting as a delegate on a non-political question, from East Worcestershire Association.

The audience therefore, listened attentively to his remarks, which manifested a self-restraint by which these have not always been characterised on this question, yet while apparently sincere in the expression of his conviction, Mr. Horsley's speech consisted to a large extent of the usual sweeping assertions of his class. These included the statement that there was no disagreement in the medical profession on this subject, and that while there had undoubtedly been failures, "many great discoveries" were due to vivisection.

An effort to discredit certain eminent medical authorities was also apparent, and of one in particular, by statements we believe Mr. Lawson Tait has more than once satisfactorily answered.

Miss Craigen then addressed the conference in her usual telling style, taking on this occasion high moral ground only, for opposition to Vivisection.

She was followed by Miss Baggallie in a few eloquent words to the same effect. Mrs. Stewart Brown then asked Mr. Horsley if it was not true that one of the Government inspectors had been a vivisectionist, and was favourable to the practice, to which he replied in the affirmative. The resolution condemning vivisection was carried, and the amendment lost by a large majority. Another resolution deferring the discussion of anti-vivisection for one, or two years was also opposed by a large majority.

The friends of this movement have, therefore, just cause to rejoice in the advance of this reform, more especially at this time, by the impetus which has been given to it by the Women's Liberal Federation.

Pioneer Club Records.

WITH apologies to the many who read this column with interest, I announce that a full account will appear in July. For this month it will suffice to tender the welcome of the Pioneers to the many busy women who have visited, and who will visit the club during this season of more than usual activity and unrest. The coming of these has been a benediction to all of us, and to them we send the blessing back in smiles of comradeship and sympathy.

We have drunk with them from a fount we have all known, and great has been our refreshment. The women of America have told us of their clubs where women of sense and spirit meet to send forth words and thoughts, and to fill the air with a mighty impetus. Women of France have spoken of clubs about to be founded in which the same spirit promises to dwell. Such meetings are one of the results—and a very good one—of these gathering places for women, this ground of good fellowship on which we can all stand face to face, and let thought be free, safe from stultification.

It has been deemed advisable to postpone the concluding half of the course of weekly lectures given at the Women's Education and Industrial Union, 405, Oxford Street, till the autumn. Due notice will be given of the new syllabus. A concert will be given at the rooms of the Union before the close of the season.

Intending visitors to Geneva this summer may obtain every information as to board and residence, exhibition, etc., from Union des Femmes, Grand' Rue, 10, Geneva. Information and advice freely accorded to women of all classes.

N.B.—Articles sent to SHAFTS cannot be accepted unless considerably condensed. Anxious as I am to give to all an opportunity for expression of thought or relation of telling facts, I positively shall be unable for the future to print articles over three columns in length in one issue.

THE PIONEER CLUB.

A lady writes,—I cannot resist giving you the following particulars: A gentleman accompanied some friends—very unwillingly, he said—to hear one of the debates. Being asked what he thought of it and of the Club, he replied, that what was said was very good, but that he did not like to see ladies speaking and that it sounded very silly to hear them say "Mrs. Chairman," as they always would do. Surely, a very small fault! And if the only one, I should think the Pioneer must rank higher than any club in London. To confess the truth, it is in this strain men usually utter their grumbles. It is not women *cannot speak* or *women are illogical*, or *women are unbusinesslike*—that they cannot say. If they could, it would be more reasonable, surely, than the usual utterance "I do not like to hear women speak." "I do not like to see women on the platform," followed, no doubt, by the thought—therefore they must not speak or go upon the platform. The Pioneer Club will destroy this and many other mistakes.

Yours truly,
THEODORA SUCH.

In that Day.

Dawn on the world, my brothers, and afar
One great glad shout from earth to heav'n is hurled
To greet the message of the morning star,
Dawn on the world!

Birth of the New from darkness of the Old;
The Wrong gives place to Right, the False to True;
The long night wanes in glory, and behold,
Birth of the New!

Dawn on the world, and high above there floats
The Banner of the Sunrise, grand, unfurled;
While triumph-hymns proclaim from myriad throats
"Dawn on the world!"

"Shafts" "at Home."

AN "At Home" for the purpose of helping SHAFTS has been arranged by some of its best friends, among whom are many Pioneers. Both in the Club, 22, Bruton Street, and throughout the country the kind thought of the "originators" is being cordially responded to. Below is reprinted the letter, beautiful in its kindness, in which the purpose was announced, as already made known in the May issue of SHAFTS.

DEAR MRS. SIBTHORP,—It has occurred to some Pioneers that it would be pleasant to arrange to give an entertainment or "At Home," so that we might be able substantially to express our appreciation of the generous way in which you have always recorded the debates and doings of the Club.

I know also it has been useful to refer to SHAFTS for accounts of women's work and societies unnoticed by other papers. We feel that SHAFTS is some part of yourself, and that intense and earnest labour and conviction must not be allowed to fall unheeded as a withered leaf. In the stream of life we meet strange and unexpected currents, mighty flood-tides that lift us to perilous levels, but whether our own bark tends straight to the desired haven, or is confused with many jarring elements, we must find time and strength to pause, as "worthy Pioneers," to cheer our neighbour and applaud a gallant effort.

It is not in the nature of things that we should agree on all subjects, and it is not desirable that we should, but it is desirable to honour pluck, true life, and brave endeavour, therefore if we can feather one "shaft" and rift the cloud that the sun of happiness may shine on you, we shall be glad. Our plan is this:—

"Shafts" shall hold a reception, for which purpose the charming rooms of Firenze House will be at our disposal. Then we shall provide a programme of music, singing, and recitations, a playlet or so, and a short lecture illustrated with lantern slides, of violet-crowned Athens and its glorious goddess.

Ah, ah! A little enthusiasm, a little appreciation—one touch of Nature, and the world's akin.

Believe me,
Sincerely yours,
ROSE SEATON.
2, Thornton Avenue,
Chiswick, W.
May 6th, 1896.

SHAFTS "AT HOME."

FIRENZE HOUSE, 115, EBURY STREET, S.W.

Saturday evening, June 27th, at 8 o'clock.
Tickets 3s. (including light refreshments). Programme will be announced later.

For tickets and particulars address, Miss CART, 25, Esmond Road, Bedford Park, W.; Miss FAZAN, 69, Westwick Gardens, West Kensington Park, W.; Miss ROSE SEATON, 2, Thornton Avenue, Chiswick, W.

DEAR SHAFTS,—Should you hear of anyone wishing to visit Berlin I can strongly recommend a pension which I have just been visiting, 20, Hallesche Strasse. Fraulein Beck is the proprietress, a very interesting woman and most kind and attentive. The arrangements are simple, but comfortable, the food and cooking excellent (with good vegetarian dinners if required, Fräulein Beck a vegetarian), and the terms from three to four shillings a day, according to room. You may perhaps hear of persons wishing to attend the Women's Congress in Berlin in September, and if before that you could manage to mention Fraulein Beck's pension in SHAFTS it would be very kind.

"ONE WHO HAS BEEN THERE."

THE Society of Women Journalists have the pleasure of informing the readers of SHAFTS that the Duchess of Sutherland has graciously given them permission to organise a birthday party at Stafford House, St. James's, to commemorate the second year of the Society's existence. The day fixed is Midsummer night, June 24th. This historical house will be thrown open to the members of the Society and to those of light and leading in journalism and authorship who may be invited by the President and the Council. There will be a reception, music and entertainments. Provincial members wishing to come to town for this event have received early intimation of the date. The Council desires that the gathering shall be thoroughly representative as well as unique, and names and addresses of any distinguished persons in journalism and the arts, sent in at once, will be considered by the Council. All interested will please make the fact known amongst their journalistic lady friends, that membership of the Society will entitle them to attend, and that the Society is just beginning the third year, when subscriptions are due.—(Signed) J. S. WOOD, *Honorary Director*.

Practical Work for Women Workers.

BILLS BEFORE PARLIAMENT.

BEFORE proceeding to the further consideration this month of measures affecting women which are now actually before Parliament, it may be convenient to summarise briefly, for the information of women who have not hitherto much considered the processes of legislation, the several stages through which a measure must pass before it can become the law of the land. And here I propose to deal rather with what are currently called "Private Members' Bills," Bills, that is, which are in the charge of M.P.'s who are not members of the Ministry of the day, and this—for the simple reason—that no measure designed for the benefit of women has the slightest chance of becoming a "Government" measure until it has won nine-tenths of its way to success. Women have no votes, and "Governments" cannot spare time from the clamorous demands for legislation of those from whom they derive their power, the *male* electorate of the United Kingdom. Restrictive legislation against women has, not infrequently, been initiated and carried into effect by "Government" measures, but seldom indeed, has any advantage been won for women through such measures, save by amendments forced on Ministers by the independent action of private members. Ministers, as such, are not the enemies of women, but they are the servants of men, and women until they are enfranchised, can only hope for the very scantiest consideration. This applies even to the private member, and few are the men who have done anything in Parliament to help women, save under the stress of some vigorous feminine initiative. Here, as elsewhere, women must help themselves and their sex. Just-minded men will then come to their aid, but it should never be forgotten that to be simply just to women demands from a man, breathing from his very cradle the debasing atmosphere of sex-privilege and prerogative, the rare generosity of sympathetic insight. It is idle to blame men for the inevitable result of false sex conditions. Our business is—to change those conditions, and meanwhile gratefully to acknowledge that some men have so far overcome them as to be our best allies and fellow workers.

The first stage of a measure in either House of Parliament is that of introduction—first reading. Bills may be introduced in either House, and not seldom measures, especially minor Government measures, are carried through their several stages in the House of Lords before being submitted to the House of Commons. The phrase used in the Lords on the introduction of a Bill is "presented by the Lord ———." In the House of Commons, although Bills may be "brought in" at any period of the session, yet, as it is practically impossible for a private member's Bill, which has not been read a second time before Whitsuntide, to make further progress during the same session, the great majority of such Bills are balloted for at the first ballot of the session and at once introduced. And here it is necessary to notice the grave constitutional change which has been proceeding almost insensibly for many years, till now it is nearly complete, the re-absorption of Legislative power by the Executive. Under one pretext or another successive Ministries have session after session appropriated more and more of the time of the House for Government business, and as "contentious" Government business has increased, the private members' facilities for legislation have steadily dwindled. As one consequence of this a practice has grown up, and under existing circumstances become almost necessary, of inducing a group of members, some ten, twenty, or thirty* to ballot for one and the same subject, say Women's Suffrage,

* It is important to note that no member may ballot for more than one Bill at the same ballot, so that he who ballots for any given measure in the first ballot, practically resigns for that session any hope he may have of legislative success in any other direction.

with the understanding that he who gets the best place in the ballot shall "bring in" and take the conduct of the Bill. At present the hope of each who ballots is to gain a place amongst the first eleven names drawn, so as to be able to put down the second reading of his Bill as a first order for some Wednesday before Whitsuntide.

If things go on as they have done for many sessions past, we may soon find the chances of the private member growing "small by degrees and hideously less," till, at last, they vanish utterly. How small they are now may be seen from the fact that though from 300 to 400 or more members take part in the first ballot, only some ten or eleven *can* obtain a really advantageous place. Hence the recourse to the syndicates or groups of members balloting for the same subject, I cannot exactly say for the same Bill, since as a matter of fact, Bills under these conditions are now continually introduced in "dummy" form, the terms being settled afterwards by negotiation and compromise, so as to secure as many friends in the House and to disarm as many foes as possible. Hence, it frequently happens a Bill (private member's) is not printed and circulated till weeks after its nominal introduction.

"Leave to introduce" is usually a formal proceeding only, and a first reading *debate* is unusual in the case of a private member's Bill, though I have known the introduction of one such measure bitterly opposed and acrimoniously debated. The introducer of the Bill, whose name appears *first* on the back of the Bill when printed, then selects the date and place he thinks most advantageous for the second reading of his Bill, either as the first order some Wednesday early in the session, or as second or even third order if the first place be impracticable.

The Second Reading is generally regarded as the most important stage of a Bill. First Reading simply implies that the House will permit the consideration of the Bill, should a favourable occasion be secured. But Second Reading either without a division, or by a clear majority, is understood to imply that the House affirms and accepts the *principle* of the measure, and the discussion at later stages ought to turn on the fitness of the details to effect its purpose. Of late years, unhappily, since wasting time became a recognised Parliamentary accomplishment, a habit has grown up of protracting Second Reading debates inordinately by speeches belonging to a later stage, and repeating these speeches at that later stage *ad infinitum*.

It seems not to be generally known, that in the absence of the member in charge of a Bill, another member may move the Second Reading. I remember one occasion, when an important Bill, in which I was deeply interested, was saved from wreck by the prompt friendliness of a member who was in no way responsible for it. The Bill stood for Second Reading as Second Order on a Wednesday. The debate on the preceding Bill unexpectedly collapsed at an early hour, and not one of the sponsors for the second Bill was in the House ready to take up his task. But a friendly member rose in his place, moved the Second Reading, and went on talking as much to the point as he could, till the members responsible for the Bill scurried in to continue the debate. The Second Reading was carried by 208 votes to 73, yet but for that one member's friendly promptitude, the opportunity would have been entirely lost.

In the rare event of a "tie" the Speaker has the casting vote—the only occasion on which he exercises the faculty of voting. This is an extremely rare occurrence, but on June 10th, 1868, on the occasion of the division on the Second Reading of the Married Women's Property Bill of that year, the Ayes were 123, and the Noes 123. "And the numbers being equal, the Speaker stated that he should follow the wise rule usually adopted in similar cases, by giving the House a further opportunity of considering the merits of the Bill at a future stage, and accordingly he declared himself with the Ayes."

But the success of a Second Reading division is only one stage of progress. I was looking, only yesterday, at an old division list of 1884, when the Second Reading of a Bill which has been one of the Parliamentary Annuals for now nearly thirty years, was carried by a majority of 111. But that measure has not even yet become law.

After Second Reading, a Bill may be put down for Committee of the whole House, or referred to a Select Committee, which may either take evidence on the general subject, or amend the details of the Bill, or both, or it may be referred, if the subject matter admits of it, to one of the Grand Committees. In the last case, it will not require to be submitted to Committee of the whole House. In Committee the detailed points of the Bill are considered and agreed to, or, if amendments are moved, these are discussed, accepted or rejected, with or without divisions. Occasionally, though rarely, when a Bill has passed through Committee without any amendment, it has been read a third time and passed at the same sitting. This happened, this very Session, in the case of the Poor Law Guardians (Ireland) (Women) Bill. This Bill was read a second time by 272 votes to eight, on February 17th, and the next day, February 18th, passed through Committee without amendment and was read a third time.

Ordinarily, however, the stage of Committee is followed by that of consideration of amendments as reported, when opposition may again be raised, and further amendments moved. If this stage be successfully passed, there then remains the stage of Third Reading, when, in the House of Commons, merely verbal amendments may be accepted, whilst pertinacious foes will sometimes try to wreck a Bill by dividing against the Third Reading—a process which, if successful, would throw out the Bill for that Session. The House of Lords, moreover, sometimes uses the Third Reading stage to effect substantial amendments.

When a Bill is sent up from the Commons to the Lords, it has to pass through the same stages of consideration as in the other House. The minor differences of procedure, though historically interesting and instructive, do not at present concern us. A Bill which has triumphantly passed the ordeal of the House of Commons is not, however, necessarily successful in the House of Lords. Their Lordships may say, as they said when the Custody and Guardianship of Infants Bill, of 1884, was brought before them on August 4th, that it was too late in the Session to give adequate consideration to so important a measure. This was true enough in that particular case, though it was cruelly hard on those who suffered from the existing evil law and on the promoters of a measure which had been read a second time by the House of Commons by a majority of nearly three to one so early as March 20th. The blame for the delay rested with the absurd forms of the House of Commons, which practically left it in the power of the smallest group of obstructives, or even of one man, to delay indefinitely the progress of any remedial measure which had not the force of the Government behind it. The evil still exists, though now to some extent palliated by the rule which has been adopted by the House, of giving precedence on Wednesdays after Whitsuntide, to those Bills of private members which have already passed Second Reading that Session.

If, however, Governments continue to take more and more of the time of the House, and "obstructives" to regard it as their one business to make legislation impossible, the new rule will give little help.

Their Lordships, if they consider the measure sent up to them, may reject it on Second Reading, or at a later stage, or they may choose to deal with it as they dealt with the Married Women's Property Bill of 1870, sent up to them on May 31st. That Bill, as it left the House of Commons, was a large and statesmanlike reform of the law, securing to women their full right to their own property, even should they marry. The Lords transformed the measure so completely that they left intact only the two formal clauses which

gave the short title of the Bill, and provided that it should not extend to Scotland. In substance, they narrowed it down to a measure enabling a woman to own her own earnings made *during her marriage*, in work apart from and independent of her husband. This action on the part of the Lords made necessary twelve years of painful effort to achieve that which the House of Commons had, so far as its powers extended, given readily in 1870. Since that date, however, their Lordships have maintained a somewhat more sympathetic attitude with regard to legislation affecting women.

When a Bill has successfully passed both Houses, it receives formally the Royal Assent, becomes an Act of Parliament, and takes effect forthwith, unless a date has been fixed by the Act itself for its coming into operation.

I venture to hope that this explanation may make more interesting and intelligible future comments on Bills in their various stages. Since I wrote last, several minor measures affecting women have been brought forward. One Bill, presented by Lord Herschell, and dealing somewhat more rationally than Lord Denbigh's Bill, with the question of baby-farming, has been read a second time by the House of Lords and referred to the same Select Committee which has Lord Denbigh's Bill under consideration, and which has taken some very interesting evidence, especially from women witnesses. The absolute unfitness of men to legislate wisely on such matters, is plainly shown by the fact that the dominant masculine ideas are compulsory registration, official fees and fines. Yet only a little thought—from the woman's point of view—is needed to prove that the main cause of the evil is the terrible poverty of women, added to the base double standard of morality set up by law and social custom, which degrades and ostracises the woman for complicity in an act for which society only smiles on her male partner. Do men really not see that the recognition and substantial enforcement by law of *paternal* duty and obligation towards children, whether born in or out of marriage, is the remedy needed, and that this duty and obligation English *male-made* law has never yet seriously tried to enforce?

A Barmaids' Bill, introduced in the House of Commons, proposes that no barmaid shall be permitted to follow her avocation for more than sixty-six hours in any given week, or ten hours on any given day. But the Bill leaves barmen free to work whatever hours they please, and ought therefore to be styled "A Bill for the Suppression of Barmaids," a purpose dear to the heart of many well-meaning coercionists, who think to promote temperance and morality by narrowing, limiting and harassing the *paid* avocations of women whose economic independence would sound the death-knell of sexual slavery.

Of kindred purpose, whilst reserving the rights of women actually "lawfully" at work in connection with mines before January 1st, 1896, is section 14 of the Coal Mines Regulation Act (1887) Amendment Bill, which provides that "no woman or girl shall be employed in connection with any mine at manual labour above ground." Existing pit-brow women may be permitted to continue in their chosen calling, but no girl or woman shall henceforth be suffered to follow their example. Better far for them starvation or the streets! Such is *male* "protection" of women.

The most urgent matter demanding the attention of women is however, the Education Bill, which will shortly enter, perhaps even before these lines reach the readers of SHAFTS, upon its Committee stage.

A memorial, of which I subjoin a copy, has been forwarded to Mr. Balfour, and a similar one to Sir John Gorst:—

"TO THE RIGHT HONOURABLE ARTHUR JAMES BALFOUR, M.P.,
FIRST LORD OF THE TREASURY.

"This Memorial of the Women's Emancipation Union respectfully sheweth:—

"That your Memorialists desire to call your attention to

the following facts in their bearing upon the Education Bill now before Parliament.

"That at present women sit upon School Boards by the direct vote of the electors, and that the work of women as members of these boards has frequently been very helpful to the cause of education.

"That the Education Bill, as it now stands, proposes to give the control of education, for the future, to educational authorities, to be appointed by the County Councils of England and Wales, and more than one half taken from the members of their Councils.

"That the law does not, at present, permit women to be elected members of County Councils, so that no woman could take a place on any of the proposed educational authorities as a direct representative of the people.

"That, as shown by the action of the County Councils with regard to their Technical Education Committees, very few women are likely to be placed on the new educational authorities by the process of co-optation.

"That, these authorities being empowered to take over by arrangement with the Guardians of the Poor, the charge of the Poor Law Schools, this exclusion of women from the new educational bodies will be detrimental in this department also of public service.

"That, two-thirds of the pupils in our schools being girls or infants, and a steadily increasing proportion of our elementary teachers being women, there is urgent need of the active co-operation of women with men in this part of public duty.

"Your memorialists, therefore, earnestly request that you will, on behalf of Her Majesty's Government, accept and embody in the Education Bill, such amendments as shall secure to women their due share of representation on the new educational authorities.

"ELIZABETH C. WOLSTENHOLME ELMY,
Hon. Sec. Women's Emancipation Union.

Congleton.

30th May, 1896.

I earnestly ask every woman who realises the gravity of the situation and the painfully retrograde step that will be taken should such amendments fail to be embodied in the Bill, to promote, *at once*, similar memorials from any associated body of women with which she may be connected, to see that they are speedily forwarded to the proper quarters, to write personally and induce other women to write to the Member of Parliament in whose constituency she resides, and to every other M.P. whom she can influence, asking him to be in his place at the House of Commons whenever these amendments are brought on for consideration, and to support and vote for them. The greater the variety and spontaneity of these memorials and letters the better; and the time for action is *now*.

For the information of the readers of SHAFTS I subjoin the amendments in the interests of women, of which notice has, up to date of writing, June 1st, been given, and in the order in which they stand on the notice paper:—

1. Mr. Jebb, in the course of a lengthy amendment proposes that "Women shall be eligible as members of the Education Committee."

2. Mr. Morton, Clause 1, p. 1, l. 12, at end, insert: "and shall include such a proportion of teachers, men and women, and such a proportion of women, not being teachers, as the Education Department may from time to time prescribe."

3. Mr. Lloyd George, Clause 1, p. 1, l. 13, after "persons" insert: "of whom at least three shall be women and three teachers in elementary or secondary schools in the county."

4. Sir Albert Rollit, Clause 1, p. 1, l. 13, after "persons" insert: "of either sex."

5. Mr. Henry J. Wilson, Clause 1, p. 1, l. 14, after "not," and "whether men or women."

6. Mr. Herbert Lewis: Clause 1, p. 1, l. 15, after "Council,"

insert: "and that at least one-tenth of those persons shall be women."

7. Mr. Brynmor Jones: Clause 1, p. 1, l. 15, at end, add: "and provided that among the members of the Committee, not being members of the County Council, there shall be included such a proportion of women as the *Education Department* may from time to time prescribe."

8. Mr. Spicer: Clause 1, p. 1, after l. 15, at end insert: "and that it shall include two or more women."

9. Mr. Lough: Clause 1, p. 1, after l. 15, insert: "Of the persons so appointed at least three-sevenths shall be persons who are not members of the Council; of such three-sevenths at least a third, as nearly as may be, shall be women."

The preceding amendments all have reference (except Mr. Jebb's, whose whole proposal would practically substitute a new clause) to lines 11-15 of the Bill, which, for clearness, I subjoin.

"The number of the members of the Committee shall be fixed by the County Council.

"The County Council may appoint persons, whether members of the council or not, to be members of the committee, provided that a majority of those members shall be members of the Council."

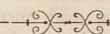
As these amendments come so early in the Bill, the need of prompt action is manifest.

Two later amendments are also framed in the interests of women. Mr. Henry J. Wilson: Clause 10, p. 7, l. 21, after "managers" insert: "either men or women," thus retaining the present possibility of the help of women as local managers of schools.

Mr. Morton: Clause 12, p. 8, l. 24, at end add "(b) and shall have equitable regard in all cases to the educational interests of girls as well as of boys."

Surely women will see the need of instant and earnest action. All this painful effort is made necessary by our lack of the Parliamentary franchise, for were women also, as men are, *makers of Parliaments*, their claims and needs, the claims and needs of half the nation, could not have been thus blindly overlooked, thus absolutely forgotten, in the drafting of the most important Government measure of the Session, one of the most far-reaching measures ever submitted to Parliament. Women are not citizens, not makers of Parliaments, and therefore, in the most serious matters of national life, they are never thought of, they are insultingly forgotten. Let women generally take the lesson deeply to heart, which some of us have been painfully learning, by the sad and sorrowful experience of more than thirty years of toilsome, and too often, fruitless effort, that no right is safe, no achieved position secure for women, without the protection and power of the Parliamentary vote.

ELIZABETH C. WOLSTENHOLME ELMY.



WOMEN IN FRANCE IN THE TIME OF MARY, QUEEN OF SCOTS.—"In the court of the second Henry . . . science was the rage of the hour. Women rivalled men in learning, excelled them indeed, since they had more leisure at their disposal, and were more obedient to the dictates of fashion. And here again, in learning as in beauty, the young Queen of Scots outstripped all competitors, plucking the fair fruits of science as it were for merest sport. Two hours daily the key of her closet was turned, and that brief space, stolen from the pleasures of her age, was devoted to study, and the perusal in their original of such masters as Virgil, Horace, Ariosto and Petrarch. At fourteen she declaimed before the whole court a Latin oration of her own composition. Its theme, freely translated, was, 'Should women be taught the alphabet?' and no one but will be grateful to learn that this fair young advocate of women's progress carried the point of her argument affirmatively, with infinite grace."—Extract from "Mary Stuart at St. Germain's," *Macmillan's Magazine* for May, 1896.

Women in the Mission Field.

SHOULD THEY ASSIMILATE WHAT IS GOOD IN THE GREAT RELIGIONS OF THE EAST WITH CHRISTIANITY?

BY A PIONEER.

THE British race may safely be called a missionary race. The command to go and teach all nations is one that the British people have, whether rightly or wrongly, regarded as specially laid upon themselves. Centuries before Augustine came as a delegate from Pope Gregory to convert the English to Roman Christianity, the Celtic or British Church had sent forth her Gospel messengers to the whole pagan world. Indeed, there was no limit to the zeal of Celtic Christianity, its tide of conquest connecting even East and West. And as in the past so in the present, British missionary activity endeavours to bring East and West into religious contact. Present-day mission work, however, is assuming a new character in the advance of women's efforts in the mission field. In 1820 the Church Missionary Society sent out but one unmarried woman, whereas in 1894 the number had reached 160. The female missionaries of the Society were in 1873 only one-twentieth of the entire European staff; in 1883 they were one-eighteenth; in 1893 they were one-fourth.*

Nor is this increase of women missionaries confined to English women? In America, it is said, women's missionary organisations have multiplied with a rapidity that is astonishing. Consequently it has come to be acknowledged that women have a special duty no less than men in regard to the evangelisation of the world. In this case what should be their attitude towards the great non-Christian religions of the East? Should they adhere to traditional notions of these systems, by which they are inferred to be mere mythical creations, or should they more boldly search the Oriental scriptures as they would search their own? This is really a profound and serious question for women in the mission field, since, according to present methods of making converts, it is estimated that each Oriental convert costs something more than a thousand pounds. A further important subject that also calls for their special attention is the question of polygamy; for what does conversion to Christianity mean in a country where polygamy is the law of the land? According to the manner in which the subject has been dealt with in Africa by the Church of England it means a grave injustice to married women, inasmuch as before a polygamist can be baptised, and thus made a Christian, he must break up the family life allowed by his own native code of laws, and cast upon the world all his wives but one, which, as a Christian, he may retain. The marriage covenant set aside, wives and mothers made helpless outcasts, with no alternative in most cases but to find another husband, their children alienated, the baptised polygamist may regard himself, having submitted to the outward rite and visible sign of spiritual grace, as a model Christian. At a meeting of the Mission Conference held in 1894, this subject of polygamy and baptism was fully discussed, but women were rigidly excluded from the meeting.

Therefore it is highly necessary that women, they being the chief supporters of the Church, should satisfy themselves as to whether Christianity makes void a polygamist's obligations to his family; whether Christianity sanctions the manumission of wives (married in ignorance of any law contrary to their own customs) as it would slaves? On women in this matter certainly depends justice to the woman.

Among those who see the wisdom of Christian missionaries trying their best to rescue all that is true in non-Christian systems, is Mr. Haweis. "We cannot," he says, "hope to

* *Women in the Mission Field*, by Rev. A. Buckland, M.A.

convert to Christianity nations whose ancient creeds we repudiate. We cannot convert the Mohammedan by sitting on the Koran. We must show a more excellent way; not by driving away all that is good in what Mohammedans or Buddhists already possess, but in rescuing, adapting, utilising, and adding to the permanent truths of other religions."

Now this advice is exactly what women in the mission field should take to heart. But it is exactly what they will not be predisposed to do unless they exercise an independent spirit of inquiry free from the bias of ecclesiasticism. What that bias is may be gathered from the sectarian spirit the New Education Bill purposes to introduce into our Board Schools, which by separating the children into rival religious sections will, as pointed out by the Bishop of Hereford, make a great many of them not better Christians, but young Pharisees.

Sectarianism triumphant, Englishmen will, more than ever, show themselves incapable of understanding non-Christian faiths and the different races over whom they have been called to rule. They will, in India, continue as they are at present, "aliens among aliens," knowing nothing of Hindu family life nor of the many virtues of the Hindu character.

If we may trust our eyes more than our ears it is easy to see that in the future, in Oriental countries, the number of women teachers will predominate over that of men. At present mission women are working on educational lines, but though accomplishing great things in this way the problem of the religious conversion of India and China is as far from being solved as ever. Bishop French, who was one of the most zealous of Indian missionaries, has declared that Christianity is an Oriental religion, and that Orientals ought to be attracted to it. The stories of massacre that have lately shocked the whole of Christendom show pretty clearly that Orientals are not attracted to it, and that they are prepared to make a crusade against it. That they are so deeply prejudiced is ascribed to antipathy against English habits and ideas, rather than to a fixed aversion to Christianity itself. However this may be, the fear of future outrages has suggested that women should be excluded from Oriental mission work, whereby, as it has been said, women are credited with a cowardice they do not feel. Women have put their hand to the plough and they will not turn back. Their value in the mission field is rightly gauged in the assurance that there is a work to be done which only women can do; and that work they joyfully claim as their own.

Now that we are coming to regard the ministry of women as legitimate and in harmony with pure Gospel Teaching, it is for them to develop their highest faculties of discrimination. It is for women to show that they are abreast of the march of intellect by disclaiming against the littleness of the doctrine that would have us believe that non-Christian Orientals, however pious, are living without God and without hope in the world. According to this common Christian belief, more than two-thirds of the human race are in this lost condition. And yet there are 208,000,000 Hindus who have a faith that teaches that God and none else is the Lord of the universe. "He is the one God hidden in all beings, all-pervading, watching over all His works, dwelling in all beings. He is the one Ruler. He is the Eternal among eternal." Says the Hindu: "Seeking for freedom I go for refuge to that God who is the light of His own thoughts."

Now whatever we may believe or condemn in Christianity, as it is taught, there is nothing in the teaching of the Founder of it to justify bigotry.

Nothing called forth rebuke from Him more readily than blind prejudice. It mattered not to Him in what form religion was clothed, so that it was based on spiritual and moral law. His disciples were made to feel this when they complained that one not in fellowship with them actually possessed the same occult powers as themselves. The

answer they received is applicable to all time: "Forbid him not, for he that is not against us is for us."

If we turn to philosophy it teaches a lesson no less broad: "All that we see, wherein things divine and human are contained is One; we are members of one large body."

Apply this principle of unity to all religion and we shall not only assimilate what is good in them, but we shall see an end of Armenian atrocities and the general fanaticism that at present disgraces civilisation. For it is certain that so long as religion is based upon different theological creeds, nations will be embroiled in war.

We may here aptly quote Prof. Fairbairn who in a recent sermon said: "If any man says Christ is in the Protestant Church, but not in the Catholic; or He is in the Catholic but not in the Protestant Church; or He is in our community but not in your community, believe not the man. If he says Christ is in Christian lands, but not in heathen, believe him not. Wherever man is there is Christ; wherever there is need of God, there is the Son of God to help and save."

In urging the assimilation of spiritual and ethical truths, whatever their source, Buddhism has a strong claim upon our attention. Numerically, it is the religion of the world, and in its unadulterated simplicity no more allows its adherents to be carried away by dumb idols than Christianity. The one great object of Gautama Buddha was to found a kingdom of righteousness. Hence Bishop Bigandet tells us that Buddhism teaches a surprising number of the finest precepts and purest moral truths. Indeed, he says, it will not be deemed rash to assert that most of the moral truths prescribed by the Gospel are to be met with in the Buddhist scriptures. Buddhism was intended by its Founder to attain a widespread influence. For this reason it was, perhaps, that women were appointed religious teachers and preachers as well as men. Meditating on the Order he had founded, Buddha is represented in one of the sacred books as saying: "I shall not die until the brethren and sisters of the Order and until the lay disciples of either sex shall have become true hearers, wise and well trained, ready and learned, versed in the Scriptures, fulfilling all the greater and the lesser duties of life—until they shall be able to preach and explain the doctrine they themselves have learned—until they, when others start vain doctrine, shall be able to refute it, and so spread the wonder-working truth abroad."* Had St. Paul incited in this manner "either sex" to teach, it is doubtful whether Buddhism, in the number of its followers, would have rivalled Christianity.

Until we see what women accomplish in the mission field, now that they no longer feel impelled to keep silence, or to limit their range of service within the home circle, we cannot estimate what Christianity has lost by the exclusion of women from public ministry. Contrary to accepted ideas, women under monasticism are said to have held a much higher religious status than they do to-day. The right to self-development and social responsibility which the women of the present day so persistently ask for, is declared to have been secured to womankind by the monastic system of a thousand years ago.† If this be so, Buddhism has not altogether erred in commending to both sexes the blessings and advantages of the monastic life.

The monastic system of Buddhism, moreover, exercises a moral influence over the whole community. It is a custom among Buddhists to send their boys, about entering their teens, for a year or two, to a religious retreat, where, besides being put to the study of sacred laws and religious books, they are trained in the habit of keeping their animal nature under perpetual control. In the performance of certain menial duties they are supposed to place themselves in sympathy with suffering mankind and to glorify the common drudgery of life. Christian Socialists might realise some of

* *The Buddhist Suttas*, Sacred Books of the East.

† See *Women under Monasticism*, by Lina Eckenstein.

their dearest aspirations by endeavouring to put into practice Buddhist methods of educating boys and young men, who, according to five general precepts, are bound to learn not to kill animals, not to steal, not to give way to carnal pleasures, not to tell lies, not to drink wine or other intoxicating liquors. In Burmah and Siam there is scarcely a man, we are told, that has not been a member for a certain period of a monastic fraternity, and thus been brought under the influence of religion and morality.* So long as our own educational system is admitted to be unsatisfactory; so long as it is complained that the masses of our people are alienated from all churches, and that the standard of religious teaching at the average public school is disgracefully low, we may be thankful that Buddhism, with its 336,000,000 of believers, waxes war against men walking according to the flesh, instead of bespattering it with ridicule and contempt. Buddhism, however, needs no apology. Free from all belief in the efficacy of sacerdotal rites and ceremonies, it encourages no schism in the human family; it is at enmity only with sin.† Without regard and spiritual love for others besides himself, a man is not on the path of holiness. He must exorcise self-righteousness. As a mother, even at the risk of her own life, protects her son; so let there be goodwill without measure among all beings. "Let goodwill without measure prevail in the whole world, above, below, around, unstinted, unmingled with any feeling of differing or opposing interests."‡ With such doctrine Christians cannot be at variance. The creed of a common brotherhood is not to be rooted up or superseded in any country, even though it fashioned and formed itself in a heathen religion.

(To be continued.)

Revelation.

I.

The vast contains the small. Behold, the sea Sweeps o'er the pearl. The night reveals the star. Lo, all the mighty range of harmony Contains one note to thrill us. Tear-drops are As units of the immeasurable misery Men cannot speak of, only know and feel. The loves we give, the lightest kiss include. All things are thus revealed by—or reveal Some limitable point in their infinitude. Thou, God, dost—so we trust—in Thee contain Some human point of personality; Some nerve, responsive unto human pain; Some love, akin to our mortality; So, groping in the dark, we trust—we hope, That we shall feel Thee, even as we grope; Therefore we give Thee human Love, and fain Would deem Thy thoughts may lie in human scope.

II.

The small contains the vast. Behold, impearled Soft-curved Beauty lies. The distant orb Sheds in its ray the mysteries of a world. One note of music may from the soul absorb Passions, that sin has erst to chaos hurled. One tear, from man's deep anguish wrung, may hold In its small sphere an infinite of woe. And love itself, where words are harsh and cold, In one long kiss reveals all love would know. So, God, dost Thou, to us who seek, reveal Thine infinite power and perfect purity; In gleams of beauty and delight they steal Across the prison'd soul's obscurity. So, standing in the light, we trust, we know, Our lives are bathed with Thine own Being so; And Nature, Music, Love's own self, we feel, With Thy vast omnipresence overflow.

St. M.

* Bishop Bigandet, *The Life of Gautama*.

† The Buddhist is taught that neither fasting nor any other observance can purify a mortal who has not overcome his fleshly desires.

‡ Rhys Davids, *Buddhism*.

Pioneer Anti-Division Society.

The latest meeting of this Society was held at Battersea Park, 79, Albert Road, through the kind permission of Mrs. Walker, a lady who is herself an ardent advocate of Humanitarianism. It was well attended; full of strength and earnest purpose. There, were gathered, persons whose names as reformers have been known to the thoughtful world for many years, also a goodly sprinkling of those who had not yet begun to take any active part in the work of reform, and others who possibly had not until that day even been aware of the horrible realities connected with vivisection. Very great interest was shown, and several new members were obtained at the close of the meeting.

Miss Fergusson Abbott said, that very few persons knew what vivisection really was; that it was no unusual thing to hear intelligent, educated people say, "Oh, I always understood that the animals did not suffer at all," or even—she was glad to say now in rarer instances—"But what is vivisection? I do not know anything about it." It had been the habit of the Society to say as little about the horrors of vivisection as possible, but as they had been called to account for not having done so by some who desired to know to what extent the cruelties were actually carried, the speakers for that meeting had resolved to give some facts. She did not think that anyone was justified in excusing themselves by saying they did not know; that if torture and tyranny existed in the world, it was our duty to know all about them. We must not go through the world with our eyes shut and our ears closed to all sounds except those that were pleasant to them. We must have all our senses on the alert. How could we help, if we did not know? Therefore we must find out for ourselves; and not only so—having found out, we must help to convey such knowledge to others.

Miss Fergusson Abbott believed in atmospheres; the atmosphere in which each of us dwelt exercised an influence upon all around us. If we were of high resolve and good intent, we would convey these qualities more or less to all with whom we came in contact. She then gave an interesting account of the Society since its formation, of the different meetings that had been held and their results, and ended by a powerful exhortation to all who had not yet entered upon this field of labour to do so as soon as possible. We must, she said, not "allow the enemy to be more active than ourselves."

Mrs. Massingberd would not allow it to be possible that anyone could say that animals were given us to torture. She asked her hearers to try to realise what vivisection was, to look up the subject for themselves, to study it until they knew all that could be known about it. Animals were being tortured because the public was too squeamish to know how its laws were administered.

The number of vivisections was on the increase, which was much to be lamented. In 1893, in London only, there were seventy-three operations without anaesthetics. In England and Scotland in 1878 there were 87 of such operations, in 1891 there were 465, in 1892 there were 2,486, which was making a great jump in a year. Curare made animals unable to cry or move, but, as Claude Bernard had said, it increased sensibility to pain. The facts which she gave were taken from Parliamentary blue-books, which persons could study for themselves. Many terrible experiments had been made with monkeys in brain surgery—the brain being sometimes gradually sliced away. But Professor Laborde had said that "the study of the brain, to bear fruit of any positive value to science as far as human beings were concerned must be made on man." Professor Herman declared that "experiments conducted in those regions were most indefinite." Doctors, the speaker affirmed, were not able to administer anaesthetics as effectively as they maintained they did, as many animals were not able to bear them when given in doses sufficient to produce continued insensibility. This was specially the case with dogs and even more

so with cats—both being very easily killed. She strongly advised her audience to refer to the article in *The Medical Journal* of March 7th, 1896, page 621. A great number of laboratories were attached to most of our hospitals. The University College Hospital held fifteen licences to vivisection, Guy's Hospital held six, and this latter hospital was now appealing for £500,000 to help them in their work. To this fund, Her Majesty the Queen gave some days ago £100; surely Her Majesty must be ignorant of the purposes, or of the nature of the purposes to which the funds were to be devoted. St. Thomas' Hospital held five licences for vivisection, and the Brown Institute seven. This Institute was intended by its founder, Mr. Brown, as a hospital for animals—animals which were homeless or belonging to the poor. He intended that they should be there provided for and kept in comfort. Twelve vivisection licences were held by the Laboratory of the Royal College of Surgeons on Victoria Embankment. The statistics which the speaker had given to her audience were for 1894, the latest which could be obtained. She was unable to express her abhorrence of this horrible system of torture, or her indignation at the indifference of persons in high places. She could only hope that a Pasteur Institute would never be established in their midst, with its cages of miserable mad dogs in every stage of the disease—a disease which when produced by artificial rabies is much more severe than the ordinary hydrophobia, which, she believed, though we heard so much of it, existed for the most part in the imagination. The truth about vivisection was that it was born of a passion for experiment which grew stronger from what it fed upon, and it behoved all those who really loved humanity and all living creatures to demand with one urgent and imperative voice that it should be entirely prohibited by law.

Progress at Home and Abroad.

It is impossible, in the brief space at command month by month, to give any approach to a complete record of the advance made in the further development of women's activities, in one or other department of public service, by a movement which is now world-wide. Few events only can be chronicled, and these not always the most important in themselves, but rather those which may suggest or stimulate further action in diverse directions.

Of the National Council of Women of Canada, which last month held its third annual meeting and conference at Montreal, the *Montreal Daily Witness* writes:

"The National Council of Women of Canada is undoubtedly one of the finest developments of an era teeming with all sorts of new life, an era noted alike for degeneration and regeneration, for evolution and devolution."

Lady Aberdeen, in her opening speech, quoted from the writings of Mrs. Lowe Dickinson, the President of the National Council of Women of the United States, a passage as to the spirit in which women should work, so beautiful and so profoundly true that I venture to quote it.

"There is a kind of spiritual strategy that is at the same time the height of simplicity. The secret of influence is here. Do we love people enough to make us desire that they shall share all the joy of doing good? Do we love them enough to really desire to give them of our own possessions, *i.e.*, to open their eyes that they may see what we see; to fill their hands with that which we value—and do we care enough to take trouble to this end? In other words, what you have to do is to love your neighbour as yourself, and then whatever you do, being the outgrowth of that loving, will reach the other lives with the power of that love; and, my dear friend, there is no other power that is going to reach them anywhere."

When women thus work they will indeed lift and bless the world.

From Kansas comes the news that

"Two women have just been elected to the office of recorder of deeds in their respective counties. The office is an important one with a good salary attached, and each of the women elected had several active male competitors in the struggle for nomination."

Readers of *SHAFTS* may remember that the January number gave a copy of a Memorial to Sir John Gorst, asking for the appointment of women as inspectors of elementary schools, whilst the February number chronicled the fact that two ladies had been appointed to that post. It is interesting to quote from a New Zealand paper the following account of the ladies thus appointed.

"Miss Munday is the daughter of the late Mr. J. Munday, R.N., and by her mother is descended from a Huguenot family. On leaving the Dovercourt School, Essex, she entered Whitelands College in 1880. At her scholarship and in both certificate examinations she gained first classes, and has since gained the St. Andrew's University L.L.A. degree, with first-class honours. In 1887 Miss Munday was appointed head mistress of the St. Stephen's Townshend Schools, Westminster. When the Baroness Burdett-Coutts founded the Westminster Technical Institute, she appointed Miss Munday to be the lady superintendent, a choice more than justified by results. Miss S. Willis was born in 1863, in County Armagh, Ireland, and educated partly at Edinburgh and partly at a private school in Forfar, Scotland. She is an L.L.A. of St. Andrew's, and has had a distinguished academic career. Her earlier experiences of school teaching were gained at Wigan and Lewes. For three years she has been on the staff of lecturers at the Cambridge Training College for Women Teachers."

There is ample room and need in the Civil Service for the utilization of the special administrative faculties of women, and public opinion is fully prepared to approve considerable development in this direction. The admirable work done by Miss May Abraham and the other women Factory Inspectors, sufficiently proves the fitness of women for that position, and the great advantages to working women arising from their employment. But male officialism is timid and slow in recognising the capacity and faculty of women for public work. Hence we have still only five women Factory Inspectors, two women Inspectors of Schools, and now, as more than twenty years ago, one woman Poor Law Inspector, Miss Mason, Inspector of Boarded-out-Children. When, in 1873, Mr. Stansfeld appointed the late Mrs. Nassau Senior an Inspector, many of us hoped and believed that the "new departure" heralded a period in which the services of thoughtful and educated women would be largely utilized to the public advantage. In this belief we presented to Mr. Stansfeld a memorial, a copy of which lies by me as I write, congratulating him on having made the appointment. The splendid work done by Mrs. Nassau Senior abundantly justified the new policy; but twenty-three years later it has been carried no further by the Local Government Board and Miss Louisa Twining has again to plead, as she did, thirty-five years ago, for the employment of women as Workhouse Inspectors. She writes:

"There is still one large sphere of observation which is not yet open to the influence which we believe women are so eminently fitted to exercise—one in which the well-being of thousands of women and children and the sick of the other sex is concerned. I allude to the employment of women as inspectors under the Local Government Board of the workhouses which contain the sick wards and infirmaries of the 648 different Poor Law institutions of our country. And here I may be allowed to say that this is no new suggestion that is being made, though, with the exception of the few persons who are deeply interested in the matter, it may not be remembered that twenty years ago such an appointment was actually made, when, after a year of laborious work admirably performed in the inspection of our workhouse schools, the late Mrs. Nassau Senior was officially appointed as inspector of workhouses, the fulfilment of her duties being arrested by her early and lamented death. During the years which have elapsed since then it has been repeatedly asked why the intended appointment has never been carried out, for surely the number of capable and suitable women can hardly have lessened during this interval. Then, I may add, it is thirty-five years since, in my examination by the House of Commons' Committee on Workhouses and the Poor Law, I urged my conviction of the need for the inspection of women in workhouses, and more especially in their department for the sick, who now form a large majority of the inmates. Can it be said that it is unreasonable to renew the request and the demand which the best-informed and most experienced women feel so keenly? It cannot be denied that the care of the sick, of women and children, is, and ever has been, the duty of women, and I venture to ask who but they can see into their needs and examine the conditions under which they are cared for?"

Surely the time is now fully come for the recognition of

the fact that women, no less than men, are fitted to serve the nation, and that in many directions women are better fitted than men to render the special services required.

Amongst our noble Pioneer women we are proud to reckon Mrs. Mellquham, now, as for fifteen years past, a Poor Law Guardian of the Tewkesbury Union. Again and again she has proved herself the little bit of grit which turned the current of the stream. As the first *married woman* Poor Law Guardian in England, as late *chairman* of the Staverton Parish Council, and in countless other ways she has helped to break down those artificial disabilities of sex and marriage which have so cruelly checked and wasted the energies of women. She is a great maker of precedents, and it is to her latest effort in this direction that I wish to call the attention of her sister women. I borrow the words of Miss Kilgour of the Women's Local Government Society, quoted from the *The Councillor*.

"It is not every journal that welcomes the co-operation of women in local government as does the *Parish Councillor*. Perhaps it would be unreasonable to expect on all hands justice and liberality of mind. But a contemporary has gone out of its way to more than suggest a forced interpretation of the Local Government Act, 1894, apparently with the object of monopolising for men the privilege of acting as chairman at a meeting for the election of Parish Councillors! I do not read the paper in question, but the following extract has been sent to me from the issue of February 29th:—'Whether a woman can legally take the chair (we will not say "act as chairman") is very doubtful, and we do not recommend that she should do so.' Oh, sapient mentor! Your gratuitous advice has received due attention from one at least of your readers! On the appointed day, the election of the Parish Council of Staverton, Gloucestershire, took place under the presidency of Mrs. Harriet Mellquham, the Chairman of the retiring Council. Out of a total of 112 parochial electors, 60 were present, and there were 8 candidates for the 5 seats. The result of the show of hands was as follows, quoting the numbers of votes from the highest to the lowest—50 votes, 40, 34, 30, 26, 21. The chairman gave her casting vote for one of the two gentlemen who had 30 votes each, and then the duly elected 5 were declared to be elected. The gentleman who had 26 votes thereupon demanded a poll, and the result of that poll I have not yet heard. To this matter of fact narrative I have only to add that, if it had not been for the paragraph to which I have referred, Mrs. Mellquham would herself have been a candidate for re-election to the Parish Council, and as such disqualified from presiding on March 9th. But she preferred to sacrifice her candidature rather than that there should be any risk arising from a power conferred on women by the Act of 1894 remaining unused. Regret as we may that the services of Mrs. Mellquham will be during this year lost to the Council (except such as she will no doubt render indirectly), we all must recognise that women have to be constantly on the watch as to the making of precedents, in order that disabilities may not be imposed on them, and therefore let us offer our hearty thanks to Mrs. Mellquham, and our congratulations to our contemporary that it has so attentive and so earnest a reader."

Another maker of precedents for women is Mrs. Evans, Poor Law Guardian of the Strand Union, and now for the second year vestryman of St. Martin-in-the-Fields, who has been elected by the vestry a commissioner of St. Martin-in-the-Fields Baths and Wash-houses. I hardly know which to congratulate most, Mrs. Evans on her success in opening out to women another post of public usefulness: or the vestry on their power to recognise capacity and faculty when they find it, and their will to utilise it, irrespective of sex.

It was on a Wednesday in May, in that dreariest of all dreary waiting-places, the central lobby of the House of Commons, that I was favoured by two members with two very amusing and instructive interviews in regard to the burning question of Women's Suffrage. The first M.P. who favoured me with his views was "quite willing to give" women of property every electoral franchise including the Parliamentary vote, but "could not allow" them to sit on any public representative body—not even, could he turn back the shadow on the dial of time, on School Boards, Boards of Guardians, or Parish Councils, whilst as to their presence at County Council meetings or in Parliament, the thought was sacrilege. Women were too pure, too delicate, too ethereal "to be allowed" even to know of the painful subjects which must be brought before these bodies. To the suggestion that most of these "painful subjects" vitally touched the

women who suffer, and therefore needed the consideration and help of educated and thoughtful women, he could only reply, "I would not allow women to know of such matters" (as *e.g.*, the law of divorce).

Within a brief half hour, another member, diametrically opposed in mere party politics to the previous speaker, also gave me an interview. He "was willing" to admit women to every public representative body, from the Parish Council up to Parliament itself, but only by the suffrages of men, since he "would not allow" to women the Parliamentary vote, and would even, were it practicable, withdraw from them the local electoral franchises which they now enjoy, the granting of which, he thought, had been a mistake. The plea here was women's ignorance and general unfitness to exercise the franchise. There might be something to be said for Women's Suffrage if it concerned only a few picked, highly-educated, and public-spirited women, but Women's Suffrage meant universal suffrage, etc. The illiterate male voter was there in possession, but our M.P. did not want illiterate female voters.

Now these gentlemen differed on every possible detail; but their main principle was one and the same. Both were believers in the *divine right of the male, because a male*, to determine at his pleasure the careers, and the conditions of the lives of women, whom neither had yet learned to regard as the other half of humanity, equivalent in powers, functions and duties, and needing, quite as much as the male half, freedom in which to grow and develop truly and nobly. It is quite time that such men and all men should be told that the thoughtful women of to-day regard all such pretensions on their part as sheer impudent usurpations, all denials of equal right as mere brute tyranny, and all declarations of respect, on such conditions, as cowardly insult.

We lost our day after all. The claim of women to the right of free citizens of a free (!) country was, in the eyes of male legislators, too trivial a matter to compete with the interest of endlessly "inane discussions on minor points of the Rating Bill," for it is plain to all who carefully study the amendments which stood on the paper, that the really serious and important amendments might have been fully and fairly discussed and disposed of in ample time to allow of our debate. But this would have needed decency, common-sense and devotion to public business on the part of "honourable members," instead of party spite, and in some cases a desire to postpone the inevitable hour of doing justice to women.

It is quite time that women expressed, plainly and strongly, the righteous indignation all feel at such base tactics, and their determination to punish the authors, aiders and abettors of this mean policy. Let every offender know that the influence of women will be used against him in his own constituency, and he will soon learn wisdom. What he denies to justice, he will soon yield to fear.

But though we lost our day, our cause is advancing to a triumphant and speedy issue. The new and glorious force amongst women themselves, their growing solidarity, are of incomparably greater significance than any temporary delay. Women will hold together and work till the victory is won.

Let us remember the story, so admirably told by Mrs. Stopes, of the women, in 1642, who went to the House to ask for a redress of grievances. When urged by the clerk to quit the gallery, they refused, saying, "Where one of us is to-day, there will be 500 to-morrow." The clerk appealed to the Speaker, who said prudently, "Speak them fair," whereupon Mr. Pym went out to the ladies and thanked them for their representations, promising that their grievances should be redressed.

We, too, demand the redress of this our grievance, this greatest grievance of all, that we are still robbed of our ancient right, defrauded of our place and part in the making of our laws, and in the determination of our lives. We claim, we demand, the protection and power of the Parliamentary vote,

and if the presence of thousands of women at the House is needed to enforce our claim, the women will be there. And to achieve these our liberties, "we pledge our lives, our fortunes, and our most sacred honour."

ELIZABETH C. WOLSTENHOLME ELMY.

The Women's Educational and Industrial Union.

On Tuesday, April 28th, a permanent exhibition and sale of women's work, in connection with the Industrial Department of the above Union, was opened at 405, Oxford Street, to celebrate which occasion a very pleasant reception was held by the ladies forming the staff of the said Union. The room in which it was held—always a bright and cheery one—looked especially so now, when nowhere could the eye turn but to rest delightedly upon something of beauty, whose value—to anyone having the interest of women at all at heart—was enhanced by the knowledge that it—as every other article—was the personal handiwork of some one member of this brave little Union, and was exhibited as a specimen of the varied branches of Art and Industry which it is willing, and fully competent to undertake.

Copies of old miniatures finished with exquisite delicacy, copies from ancient pictures or screens in the South Kensington Museum, hand-painted pottery after originals in the Vatican, old-fashioned looking leather boxes for linen, upon whose lids and sides danced dainty ladies amid garlands of flowers, after the art of the merry days of long ago—all these mingled themselves—in joyous disregard of time's march—with more modern, but no less beautiful articles, such as spinning-chairs, cake stands, blotters, book-slides, photo-frames of marqueterie, tea and side-board cloths, marvels of fine drawn linen, coloured silk embroideries, lovely and novel gauze table centres and doyleys to match, painted with life-like groups of flowers, by a new process rendered washable, and—my especial pet exhibit—books bound (by one of the members) in ivory, and most exquisitely painted by her in original designs symbolising the chief characteristics of their respective contents. Only fancy a genuine booklover's delight at being able to present his pet author or work, to his friend, thus speaking its message on its outside cover! The painter of these book covers—who will undertake any book capable of such symbolic treatment—evinces a depth of thought in her designs not often to be met with, she is also especially happy in the life and expression she puts into her tiny faces: some of the same lady's paintings on satin are again very dainty specimens, notably a wonderful satin piano-keyboard cover, which, with its heads of many old masters of music, might almost be termed a history of that art in miniature.

From all this it will be seen that the artistic genius of the Women's Educational and Industrial Union is both varied and true; but I can also assure my readers that neither is the useful element lacking, or—in its line—less perfect than the artistic. From tenderly-suggestive woolly baby bottines, to grannie cosy knit shawls; from sweet little infantine pinafores and under-linen to hand-sewn bed and table-linen, I feel sure that customers of the Union would find their orders successfully carried out; the rule of the Union being to receive any sort of women's work for exhibit, but only upon one condition—*i.e.*, that it is excellent of its sort. It was an enjoyable afternoon, the graceful and hearty welcome given to visitors by the president and vice-president of the Union; the talented voluntary string band, consisting of the ladies and gentlemen calling themselves the Amore Minstrels, who, with great kindness, discoursed sweet music at frequent intervals, and lastly the dainty 5 o'clock tea all tended to enhance social pleasure.

Photographs of the room and scene were taken by a mem-

ber of the society in the course of the afternoon. For the information of would-be members I may state that all un-congenial publicity is avoided by the use of numbers on their exhibits and for all purposes of identification outside the inner circle of the Union, instead of names. The room is open every Monday and Thursday afternoon for customers, members or enquirers, with tea if desired—price 4d. the abundant social tea of our home drawing-rooms. All interested in woman's freedom and freedom to work should become acquainted with this little union, which, working earnestly and hopefully, listens for the "full-voiced herald" of the surely coming Spring, and looking *past* the shades where blinder people grope, feels "there is a budding morrow in mid-night," which will yet prove its work not in vain.

The Election under Adult Suffrage in South Australia.

SIXTEEN months after the passing of the Act, women in the province of South Australia exercised the rights of citizenship for the first time. Although there is no bar to the entrance of women into Parliament, not one of our twenty-seven two-member constituencies was educated sufficiently to have a woman even nominated. It would have been to court defeat to come forward on any political or social ticket at this election.

Never was such keen interest felt in the struggle between the Progressive and the Conservative forces as on this occasion, and never have election meetings been more orderly. There had been much educational work going on in all directions as to the method of voting for two candidates for each district, and men as well as women had profited by it, for the proportion of informal votes was smaller than usual. In my own district, 7,720 votes were cast—about half the proportion.

The full returns are not yet out, but as far as we can see, as great a proportion of women on the rolls voted as of men. Never were elections so quiet. Not a drunken man was to be seen. The returning officers told me that the women appeared more business-like than the men, having generally got their numbers previously, to facilitate matters.

I watched the stream of women walking or driving to the poll in the morning hours with interest, but the perambulators in front of the Town Hall with the youngest of the family in them, were even more expressive, and the sight of a woman filling up her ballot with an infant in her arms showed that public duty had not interfered with maternal care.

On Saturday, April 25th, polls were taken all over the extensive province of South Australia, except for the 777 voters in the Northern Territory, who for some unknown reason, had another day. No defeated candidate has another chance. No one here vacates a seat in order to let another more important man in.

We had been told that women did not want the vote—that they would not use it—and that they would be degraded if they exercised the franchise. But no sooner was the Bill passed through both Houses than the bitterest opponents turned round and urged on all the women they knew, or whom they hoped to influence, the sacred duty of voting for the *right man*. The reactionary forces were so strong that I feared the women might reverse the national policy, and like the women of Colorado turn out the party which had won the suffrage for them. But as in New Zealand, that party has been greatly strengthened. There is no means of ascertaining exactly how the new voters acted, but all the five members of the ministry headed the poll in these districts except the Premier, who was a few votes behind his labour colleague. All the ten old labour members have been triumphantly returned, and two added to their number,

and the Liberal Democratic supporters are also reinforced, so that for the next three years we are likely to go on the lines of advance.

There was another new feature in this election, and that was the taking of the first Referendum on the question of public education. Our system is free, compulsory and secular, and it is as good as any I know of—in some points better than what I have seen in the United States and the United Kingdom. It costs £123,000 a year, besides £18,000 a year for interest on school buildings for the education of nearly 60,000 children. This cost is borne by the general revenue; there is no direct rating. The education is so good that it gives equality of opportunity up to the age of thirteen.

The wealthier classes say it is too costly for the country, that it is unjust to tax them for the education of other people's children, and that these children are taught too many things. Their platform included the re-imposition of fees for such parents as were not very poor. Our fees used to be sixpence a week for all over seven, and fourpence a week for infants. These used to produce about £24,000 a year, but as since they were abolished four years ago, a tax on colonial beer has been imposed, bringing in about £30,000, paid by the working classes, that is more than recouped.

The denominationalists, especially the Roman Catholics, the Anglicans, and the Lutherans, wanted capitation grants, while many Protestants of other sects were disposed to ask for scriptural teaching in State schools by State teachers in school hours. The last Parliament decided to put these questions to the popular vote, and every elector had three questions to answer "yes or no" on a separate paper from the simple ballot for two candidates for each district. By an overwhelming majority those of the electors who filled up their papers (and there were quite a third of them blank or informal) declared in favour of the present system. If the churches want religious teaching they must give it themselves. Our system is not godless—it is founded on the basis that we are under the government of a just and good God, but further it will not go. This shows how really weak the opposition was, for all who desired a change would vote, and those who voted were more than two to one against any interference with the present system.

When I returned from my lecturing tour through America and Europe, I found the Adult Suffrage Bill in the last stage of debate, and witnessed the final triumph in December, 1894. Since then I have travelled over my own province, especially to educate the new voters. The subject of my addresses has been "Our Political Responsibilities and Effective Voting," for I hope by means of the votes of my enfranchised sisters to win the reform which has been the object of my life since 1859, when J. S. Mill first drew my attention to Hare's system of voting.

South Australia was founded by doctrinaires, originally on the Wakefield system, when the price paid to the Government for land was dedicated to bringing in immigrants and to reproductive public works. In 1840, the South Australian Commissioners recommended

"a *land-tax*, the produce of which would assist in rendering the income equal to the expenditure, and dispense with the costly and improvident plan of continued resort to loans. It is a species of tax, we may observe, that has always the further advantage of tending to prevent the accumulation in private hands of large and unprofitable tracts of waste land."

Could Henry George put the case much better? I give the credit of it chiefly to E. E. Villiers, the apostle of free trade, who was on the Commission with Col. Torrens and another.

In the same year, 1840, when I was a girl of fifteen, my father was town-clerk of the first municipality of Adelaide, and two members of that council were elected by quorum or quota representation, under a clause inserted by Rowland Hill, who was then secretary to the Commissioners.

If these two things had been carried out, South Australia

would have been in a splendid position now. But the British Government disregarded the recommendation for a land tax, and the first municipality was abolished during the collapse of 1842, and when it was revived there was no minority clause. But the son of Col. Torrens devised the Real Property Act, and the secret ballot was first exercised in South Australia, which George Grote, one of its founders, brought forward in the English Parliament year after year. South Australia has also the honour of first abolishing the law of primogeniture with regard to land in case of intestacy, of first legalising marriage with a deceased wife's sister, and of initiating the boarding-out system, by which all destitute and neglected children are put into foster homes, carefully selected and supervised.

It took the lead in putting a tax on land values, a small one. It followed New Zealand in adult suffrage. It has a produce depôt, and a State Advances Bank to help producers. It has the most advanced factory legislation on the island continent.

It is often said that South Australia is the happy hunting ground of the faddist—the *corpus vile* on which all sorts of risky experiments are tried; but so far I believe the general health of the community has benefited by the fads and the experiments.

One of the main planks of the labour party is to double the tax on land values, making it as in New Zealand *id.* instead of $\frac{1}{2}d.$ in the \pounds of assessed value, exclusive of improvement, and to stop all further sales of Crown lands.

Another is the extension of the functions of the State Bank, which borrows at $3\frac{1}{2}$ to lend at $4\frac{1}{2}$ per cent., and which provides for the gradual repayment by half-yearly instalments, in seven, fourteen, twenty-one or forty-two years.

Another experiment which met with severe criticism from capitalist Conservatives, was the putting of the unemployed, or disemployed, on irrigation settlements on the river Murray, and advancing money to supply them with food and machinery to half the value of the work put on the land, until the produce became sufficient. Some mistakes were made, and some of the village settlements were allotted poor land. Too many men went on some of them, and some quarrelling arose between people whose only bond of union was their poverty, which things were made the most of.

But on many of the settlements splendid work has been done, and I believe the Government will lose no money. An expert has been appointed to direct the cultivation, and they have learned by two years' experience many things for themselves.

But as it was Government money that was advanced, there has been complaints of wasting the taxpayers' money on loafers and ne'er-do-wells, but as there is neither drink nor money on the settlements, there cannot be much wrong. It was an honest attempt to settle the people on the land, and infinitely better than stone-cracking at starvation wages. The 400 families can grow far more than half their requirements. With irrigation, all sorts of fruit and vegetables produce magnificent crops. They have enough land for feeding cows and sheep for milk and meat, they can grow their own wheat and hay. Each village with a small mill can grind the wheat into flour. Each village has its blacksmiths, its carpenters, its bricklayers, its shoemakers, and tailoresses have gone to them too. The newly returned Parliament will support the settlements.

A striking comment on the individuated theory is that the two irrigation settlements of the Chaffey Brothers—Mildura in Victoria, and Renmark in South Australia—have come to unmitigated grief, and the Victorian Government is requested to come in to help the settlers. The Chaffey Brothers secured rights to considerable tracts of land on condition of expending certain sums of money on irrigation machinery. They sold, on time-bargains, chiefly tracts, generally of ten acres, to fruit farmers, promising water at a

cheap rate. They worked the concern on borrowed money and it is now in liquidation, and the recklessness with which the interests of the working settlers were sacrificed comes out in what the Melbourne journals call "Startling Revelations."

These things may startle, but they do not seem to wake the public up to right action in Victoria. All irrigation colonies in America have come to grief through exploiters. I hope that South Australia and New Zealand, which is following her example in settling the people on the land, will show a different record.

Victoria, last session, passed through the Assembly a Bill for Adult Suffrage, also putting an end to plural voting. That was thrown out by the Upper House, which is, like the House of Lords in the United Kingdom and the Senate in the United States, a house of wealth. It is elected and unpaid.

The South Australian Upper House is, like the Victorian, elected for a longer term by larger districts, by a property qualification, but the property qualification is lower, and the members are paid £200 a year and a free pass on all railways, just the same as the members of the Assembly. The consequence of this is that there are seven labour members in the Upper House, and progressive legislation is rarely blocked with us. I am going to Melbourne next week, and I am booked to tell the Women Suffragists "How we won the Victory and its results so far." I shall say that it was because our Upper House represented the people, while theirs did not.

The dead-locks between the two Houses have been many and serious in Victoria, and I should be disposed to say there, as you say of the House of Peers, that it must be mended or ended.

You may be interested to know that the Victorian girl students, having passed the necessary examinations, are admitted to hospital practice, along with the men of their year, and that one woman in a country township in South Australia has qualified herself as a pharmaceutical chemist. While she went through her three years of study, two children were born to her. She rides a bicycle, also. This innovation, having received the sanction of the gubernatorial families in the colonies, is becoming fashionable. Two ladies who a year ago told my nieces that they would not receive lady friends who came on the wheel, have bought cycles, and are learning to use them.

Rest.

GOLD on the green!
Oh, glowing wealth of Autumn,
Hide the great Mother in your fond embrace.
Beauty of spring-time,
Pride of summer glory,
Together sink and kiss her upturned face.
Oh, wand'ring winds!
What secret for the children
Wreath ye so steadfastly amid the trees?
Lo! at the sound the birds are silent ever,
And eager fall the leaves adown the breeze.

"Peace and Repose!"
So whispers the great Mother—
"After the toil and strife of life is rest.
Thy grace, thy strength, and e'en thy joy of being,
Shall find renewal on my dewy breast."

Men are as trees!
They have their joy of spring-time,
Their summer beauty and their autumn grace.
But steadfast by them waits the mighty Mother,
Until they stoop and kiss her upturned face.

GOLD on the green!
That is the perfect circle,
That is the time of silence and of rest,
Then to the children comes the mystic whisper,
And gladly sink they on the loving breast.

ROSE SEATON.

A Great and Feasible Reform: Musical Notation.

By E. L. YOUNG.



PART II.—KEYBOARD MUSIC.

As the old eleven-line staff has been supposed to have originated in the representation of the eleven strings of a harp, the chief of ancient musical instruments, so the new keyboard notation actually originated in the representation of the notes of a piano, the typical instrument of modern times. Considering it first from this point of view, we see by the diagram above how piano-music is symbolised by it.

Take any portion of the piano (in this case an octave and a half from the middle), set it sideways, so that what we call the lower end will really be lower on the paper; lengthen out the black notes into black lines, and the white notes into white spaces, and you have a keyboard staff, on which notes are placed in the same way as on the old staff, the difference being that on this staff the whole twelve semi-tones are shown, and sharps and flats dispensed with. Lines are always black notes, spaces white notes, no matter in what key they appear. Thus the two notes shown on the staff above are D (a white note between two black ones), and B flat or A sharp (the upper of three black notes).

Only one artificial mark, called the stave-mark, is needed to show which octave is meant. This mark is the figure \square , which is set to the two black notes immediately above middle C, and indicates those notes wherever it may appear. Thus, the stave above, having this mark in the centre, is a tenor stave, running from F in the bass to B in the treble. If the mark had been set below the stave, instead of to the centre, the notes would have been all above middle C, in the treble; if the stave-mark were put above, the notes would be below, in the bass.

For ordinary piano music the most convenient form of stave is a treble and bass united, covering three and a half octaves, with the stave-mark in the middle. If, further, the two centre lines are omitted, and inserted as legers when wanted, a clear space is left between the two hands, corresponding to the five white notes, B, C, D, E, F. Such a stave covers a little more vertical space than the old treble and bass, for it shows twelve notes per octave instead of seven; but this is counterbalanced by the fact that less horizontal space is needed, no signatures or accidentals being used. Leger lines, inserted above or below the stave when required, are as easily read as staff lines; for a set of two, or a set of three, lines are equally visible as two and three respectively, whether they are long or short. As a specimen examine the first two bars of Mozart's "Fantasia Sonata," here given:



The most obvious advantage of keyboard music is that it abolishes the handicap that now burdens all keys other than C major, giving the player access to thirty times the number of pieces that he could have learnt, in the same time, on the old system. But much more than this will appear in its favour to all who will take the pains to study it as it deserves. By its means the average unmusical child may be made into a musician, and even the most talented will be raised to a higher level; for all enjoy the double benefit, on the one hand, of the notation itself, and on the other of the unparalleled opportunity it affords to the teacher of really teaching music. When the whole music lesson, relieved of the talk about lines and spaces, sharps and flats, and the incessant correcting of wrong notes, is spent in really helping the pupil to a musical conception of pieces which he can already play, it is astonishing in what unpromising soil true musical taste may be grown.

Objections to the system are of course not wanting from those who have never taken the trouble to understand it. Perhaps the commonest are that it is unsuited to any instrument but the piano, and that it does not enable the player to know his key. Only a very ignorant or very careless person could make such statements. Objectors to the keyboard commonly belong to the latter class.

It seems difficult for a good musician to believe that in face of a new notation he ought to take up the attitude of a learner: that he ought first to try to empty his mind of pre-conceptions, and then to apply to the new plan as much as he can muster of patient analytic thought before he presumes to offer a judgment of it. But let him only consider

how much time and trouble must be given before a person equally ignorant of the old notation can appreciate the full bearing of all its details; if then he thinks it fair for him to judge of the keyboard music on a shorter acquaintance, that is already a tacit acknowledgment of its superior simplicity and clearness.

As the resemblance of the old form of stave to the strings of a harp (whether intentional or accidental) has not prevented its application to other instruments, so the resemblance of the new stave to the notes of a piano in no way diminishes its value as an ideal notation apart from the piano. If the piano were abolished to-morrow the keyboard system would still remain the most perfect system of symbolism ever invented.

The essential condition of all good symbolism is that one symbol shall stand for one thing only, and each thing be associated with one symbol only. The keyboard notation fulfils this condition, the old notation does not. Formerly it did so, when the only notes known were the notes of the present scale of C major. But when five new notes were discovered (now the five black notes of the piano) and the whole scale system revolutionised, the old notation ceased to be a true symbolisation of music. The keyboard system embodies these five new notes, as well as the seven old ones, on the stave: it symbolises the whole, and not a part only, of music.

And it does much more. It gives an actual diagrammatic picture, not of each instrument, but of the main facts of music itself, all of which are obscured by the old staff. First, the fact of the similarity of each note to its octave, the basis of all harmony work; second, the division of the octave into twelve equal semitones, forming the chromatic scale; third, the selection of seven out of these twelve notes, at unequal distances, to form the diatonic scale. A chord on the keyboard stave always looks like itself, through all its inversions; the root does not change from line to space and space to line with each alternate octave. A major third never looks like a minor third. All intervals are permanently true, and distinct from all others. For all equal-tempered instruments, whether with keyboards or without, it is, as it stands, a perfect notation.

When we turn to instruments of varied temperament, such as the violin, we shall find that, while it is already for them far superior to the old, a small addition to the stave will make it ideally perfect.

A violinist has at present no guide to temperament but his ear; to obtain good intonation he must instinctively know when to obey and when to disobey the notation. On the paper the note A is shown as the same, whether occurring in the key of C or in the key of G. But in so-called "just" (more properly "natural") intonation these two must be distinguished. The semitone next above, on the other hand, has two names, A sharp and B flat, and is represented as two quite different notes, one being used in all the sharp keys and the other in all the flat keys. But the violinist must not play them so. He must distinguish between one B flat and another, and must make A sharp similar to one of these B flats. Further complications arise from the fact that he must not even always play in just intonation; he has several kinds of temperament for different purposes, and no clue but his ear to any of them.

But with the keyboard stave we get the means of symbolising every shade of tone. Whatever kind of things we may wish to measure, the one requisite of all measurement is a fixed standard. If we know what is exactly an inch we also know what is not an inch: we can measure three-quarters of an inch or an inch and a quarter. But if our inch is a changeable indefinite quantity we can measure nothing.

Taking then the equal semitones of the keyboard as our standard, we can by affixing to any one of these a sharp or flat (or perhaps better still the comma itself) indicate, not a remove to another semitone, but just that raising or lower-

ing of the tone which constitutes the difference between the just and the equal temperament at that place. For acoustic purposes we could go a step farther, and affix the actual fraction required; but for the player it would be sufficient to use about one half as many signatures and accidentals as are now used, putting them at the right places instead of at the wrong ones, and giving him thereby a guide to intonation that would truly be nearly twice as delicate as the old notation falsely professes to be.

So we may hope that when this system comes to be used for orchestration we shall get, not only better reading from all the instruments, but even better tone from the violins. An incidental advantage would be the fact that any pianist could then read from orchestral scores, without special study. To singers who are not pianists, it is also a great boon, enabling them to learn easily the accompaniments of their exercises, in which the constant change of key is now the chief difficulty.

Turning now to the other objection, that a keyboard player cannot know his key, because there are no signs to distinguish sharp from flat, this is equivalent to saying that a literary man can never know a noun from a verb, because the words are not labelled for that purpose.

It is usual in keyboard music (for the benefit of the ignorant) to print the name of the key at the beginning of each piece; if the key signatures are not printed throughout as in the old notation, it is not that they could not be so printed, but that they would be misleading, as they now are. No musician judges of the key of a particular passage by merely looking at the signature; he uses the signature as a part only of his means of finding out the actual notes, and judges of the key by these notes themselves, and their relations to one another. The keyboard player does the same, but he is saved one step in the process, having the actual notes before his eyes, instead of having to go to the margin for a clue to them.

Thus, if on the old system inspection of the signature and accidentals together reveals C sharp and F sharp, and all the other notes naturals, the musician knows that he is in D; if instead he has B flat and E flat, and all the rest naturals, he is in B flat. In the same way when the keyboard player sees two black notes, the lower of two and the lower of three, and all the rest white, he knows that he is in D, and that he must call those black notes sharps; if he sees instead two black notes, the upper of two and the upper of three, and the rest white, he knows he is in B flat and names the notes accordingly.

But it is often asked how does he know a chromatic chord? The answer is—he knows it as the composer knew it before writing it down, by its relations to the chords that precede and that follow it. If by its position it does not prove itself chromatic, then it is really not chromatic, however an ignorant or pedantic composer may choose to figure it.

In short, for the symbolising of any musical truth, whether physical or psychological, the keyboard notation is incomparably the best; only those pretences of the old system which really are useless—pedantic falsehoods and follies that no reasonable being can wish to retain—are swept away by it.

The fact that the keyboard pupil can play correctly without any theory at all is no detriment, but a great advantage, to the theory teacher. The result is that the pupil becomes practically familiar with all keys, and having no reason to look on changes of key with repulsion, is more willing, as well as more able, to study key-relationships. Time for time, and with the same kind of teaching, keyboard pupils will always be found more advanced, in theory as well as in practice, than their contemporaries of the old notation.

But one valid objection has ever been brought against keyboard music, and even that can be fully met. That is the single fact that it is new, that, therefore, all music is not yet published in it.

It should be premised that for little children beginning to learn now, there is already an ample and increasing supply. So soon as even a small reliable demand has been created, there can be no doubt that the supply will increase very rapidly, for all publishers must see that it is to their advantage to favour a system by which each player learns, in a given time, so much more music. But meanwhile, adults or talented children, will very quickly walk through all that has yet been provided; to say nothing of the fact that tastes differ, and neither player nor teacher can be content to be limited in their choice.

The resource, and a complete resource, is to use manuscript. A considerable body of classical music has already been transcribed on to keyboard manuscript paper, and can be borrowed and copied by those who want it. More is produced every month, selected according to the needs of the borrowers. Once transcribed, any person can copy it. When the student copies for himself, he finds it an excellent method of silent study, and a very much shorter task than that of learning the same pieces in the old way, or the work can be done at small cost by any music-copier.

If the readers of SHAFTS would combine for the purpose, a lending library of keyboard manuscript could very quickly be formed, which should amply supply the needs of subscribers during the transition period before the publishers are ready to supply them in print.

Let only a few determine that this system shall succeed, and no amount of opposition from prejudice and vested interests can prevent its succeeding: for the opposition can only be negative, but the enthusiasm of all who have tested it is a positive force. Any music-teacher, with a little trouble, can master it, so as to be ready to teach it, in a fortnight. Any intelligent grown person can learn it without a teacher. Let every club, and every school, and every newspaper hear of it, and let them hear at the same time that means are being taken to provide for each learner the music he may desire, and there will arise in each place a few converts, each of whom will become in turn, as his success is proved, a centre of new conversions.

Who will give a helping hand, now, at the start, to set the ball rolling?

(To be continued.)

Women's Employment Defence Association.

The Women's Employment Defence Association has issued a series of questions, which by the kindness of the Editress of SHAFTS I am enabled to make public, these questions are for the purpose of arriving at some idea of the truth, as to whether the new Factory Act which came into force on January last, has had, or will have, the effect of preventing women (already "sore let and hindered," by less physical strength and less chance of mastering their trades by long apprenticeship than men) from getting honest work. When these laws were being discussed in committee at the House of Commons last year, there were representatives of nearly every industry skilled and unskilled, to state the particular views of the workers employed, but always or nearly always from the man's point of view, as there is still no member in the "great council of the nation," as John Stuart Mill said in 1867, specially called on to attend to the interests of women.

So certain clauses in the new Factory Act were passed regardless of protests made by large bodies of women, such as the Women's Liberal Federation meetings, numbering over 800 delegates, when a large majority passed resolutions to the effect that "restrictions on women workers not extended to men increase the existing disadvantages under which women labour." Added to these protests, bodies of working women delegates, including women working in nearly all the skilled trades in London, formed deputations and went to the House of Commons; but in spite of all this the obnoxious clauses were passed, and cruelly they have already pressed on some industries, one woman wrote and complained that she would be obliged to give up her small laundry, which she had worked successfully for thirty years because she could not fulfil the requirements of the new Act, and she stated her conviction "that it means bringing poverty to hundreds." Montesquieu said, "Il n'y a point de plus cruelle tyrannie que celle que l'on exerce à l'ombre des lois et avec les couleurs de la justice."

No doubt the new laws press less heavily in the north because it is said that in Lancashire, for instance, the wages of men and women weavers equal on an average the best men weavers in full employment in Yorkshire. The same writer adds that a probable solution of this is that there are powerful Catholic Trades' Union which admits women on the same terms as men. Of course, working women are not all of one mind on this subject.

Mrs. Hicks, who represents a large section of the labour party and was a factory hand herself, approves of Section 26, which gives the Home Secretary power to forbid a woman working at a trade, in his opinion, dangerous. Mrs. Hicks approves of the clause even if it results "in a temporary displacement of female labour." Now, why instead of allowing women to be temporarily displaced (which means a much graver thing than it sounds) do not people agitate for alterations in the conditions of these unhealthy trades, why use women as stepping-stones on which men workers are to step to get better conditions? At a recent enquiry upon the death of an enamel worker named Ellen E. Pickering, the cause of death, according to the medical evidence, was certified to be lead poisoning, and the jury appended these words to their rider asking for a government enquiry "with a view to the compulsory abolition of the use of lead in enamel works." When Mrs. Hicks further states that her opponents to her views on this matter are "ladies who do not understand the labour problem," I think it rather hard, as our honest desire is to understand it, and our opinions are formed from complaints we gather from various sources, mainly from the workers themselves.

Mrs. Boon, a Lancashire operative, spoke most earnestly against the clauses which affect women, last year at the Women's Liberal Federation meetings, and Mrs. Winbolt, another working woman delegate, "is opposed to a limit on the hours of women which is not extended to the hours of men."

Miss Whyte, for eighteen years Hon. Secretary to the Bookbinders' Union, is against the clauses which restrict women's work.

I am purposely quoting only the opinions of working women, as the Women's Employment Defence Association has been often accused of being "run" by ladies, and not representing the opinions of the working community. Our League is formed for the purpose of enquiry, and we hope by making widely known the questions given below to get at some reliable information.

Any reader of SHAFTS who is disposed to help either in the support of the working women's clubs, which are an invaluable addition to the work of this Association, or to join the League, are invited to send subscriptions either to Miss Ada Heather-Bigg, Hon. Secretary, 14, Radnor Place, Hyde Park; or to Mrs. C. Greenwood, Hon. Treasurer, 37, Philbeach Gardens, South Kensington.

QUESTIONS FOR HEADS OF HOUSEHOLDS.

1. Do you send your washing to the same Laundress as you did in 1895?
2. Has your Laundress altered the time when
 - (a) She collects your linen?
 - (b) She brings it back?

QUESTIONS FOR LAUNDRESSES AND THEIR EMPLOYEES.

1. At what time is the work started? Is this earlier than last year?
2. Are more women employed than last year?
3. Are more girls being employed?
4. How do the new regulations as to hours suit you?

QUESTIONS FOR FACTORY WORKERS.

1. Used you to take work to do at home after factory hours?
2. Used you to do this willingly?
3. Do you after your day's work, go off to another factory to get work?
4. If not, do you do anything in the way of odd jobs, to make up for the money you used to earn overtime?
5. Do you approve of being forbidden to work overtime, even when you yourself wish to?

LECTURES.

A SERIES of lectures (free), by Margaret Shurmer Sibthorp (editor of SHAFTS), will be given at Mowbray House, Norfolk Street, Strand, W.C., on the 1st and 3rd Tuesday of each month, at 7.30 p.m.

SHAFTS Women in Council meet at the office of SHAFTS on the 1st and 3rd Wednesdays in each month from 3.30 to 5 p.m. The Editor is "At Home" to visitors every Wednesday from 3.30 to 5.30 p.m.

The London Buisson Institute.

On the 2nd of this month there was opened at Church Road, Upper Norwood, an institution for the treatment of persons bitten by rabid animals, on the Buisson vapour bath method. This method was first practised by the late Dr. Buisson, an M.D. of Paris, and was described by him in a treatise dedicated to the Minister of Public Instruction, and published in the year 1855. The discovery of the efficacy of the vapour bath in cases of hydrophobia was purely accidental, and can be best described in Dr. Buisson's own words: "Having been called in an hour before the death of a woman attacked by hydrophobia, and having bled her, I wiped my hands on her handkerchief covered with saliva. Perceiving a mark on the first finger of my left hand I became aware, too late, how imprudent I had been. As soon as I reached home I cauterised the little wound with nitrate of silver. On the seventh day I experienced a sharp pain in the region of the scar; imagining, however, that it was in consequence of the cauterisation I paid no great heed to it, but the pain became so intense that I was obliged to put my arm in a sling. The pain grew more and more acute, commencing at the first finger, following the radial nerve, it mounted to the fore-arm. The paroxysms lasted about two or three minutes, with intermissions of five or six minutes. At each paroxysm the pain spread to the increase in length of several centimetres. I salivated much and expectorated constantly. I had a constant longing to run and to bite, and my only alleviation was to walk quickly up and down my room, biting my handkerchief the while. I had a horror of water, this was by reason of its luminosity. By dint of closing my eyes I found myself able to drink, although with difficulty. For some time past I had been persuaded that a vapour bath was able to prevent, but not to cure hydrophobia. My thoughts being occupied solely with death, I sought that which was the most prompt and least painful. To put an end to my life, I resolved to die in a vapour bath (so-called Russian). I took a Reamur thermometer in my hands, fearing that the heat I desired might be refused me. . . . and at 42 degrees (127 Fahr.) I was cured. I confess that at first I refused to believe in a cure which partook of the nature of a miracle; I believed that I was merely experiencing a long intermission from pain which would be terminated by contact with the air outside the bath. After the bath I dined and drank with ease, and went to bed and slept well. From that day to this I have felt no sort of pain or uneasiness." Subsequently the doctor introduced this treatment among his patients with entirely satisfactory results.

The treatment fell into disuse for some years, owing most probably to the lack of hydrophobic patients, but was again brought into use in the year 1888, when M. Pasteur's experiments at the newly-founded Paris Institute set going a hydrophobia scare throughout Europe.

At Kischinett, near Odessa, a boy suffering from hydrophobia was successfully treated by the vapour bath method at the local hospital. And again in Paris, a little girl named Pauline Kiehl, whom M. Pasteur had refused to treat, alleging that hydrophobia had set in and all treatment would be useless, was cured by Dr. Léon Petit at his establishment in the Faubourg St. Honoré, by the vapour bath.

Cures of a similar kind might be multiplied, for there are now established at twenty-nine of the principal cities and towns in India, baths where this treatment is being successfully carried out. The latest case of cure that comes to hand is one that occurred at the Jaffna Hospital, Ceylon, under the direction of Dr. Scott, physician in charge.

The Institute at Norwood has been founded with a two-fold purpose. First to oppose the unrighteous and cruel methods of Pasteur and his followers, who manufacture a disgusting virus at the cost of hideous torture to living animals. Secondly, to make known a simpler, yet more scientific method of cure.

The followers of Pasteur found their treatment upon the principle that in order to get poison out of the system, more poison must be put in. The advocates of Buisson's method on the contrary, act upon the principle that in cases of blood poisoning, the first thing to do is to get the poison out of the system, and that for this purpose the pores of the skin were given by Nature and should be utilised.

All treatment at the Institute is carried on under the direction of a resident physician, and may be had gratis alike by rich and poor.

Correspondence.

TU L'AS, VOILA, GEORGE DANDIN.

MADAM,—It appears to me that we may well apply the above words to ourselves, in casting back our thoughts to the cause célèbre of Kitson v. Playfair, which aroused so much interest during the spring of this year. In these times anything which happened so long ago as March seems already like ancient history, yet ancient history is well worth perusing in order to see whether it may not at times guide us into safer paths than we might without its assistance discover. For this reason may I hope for space in your columns to ask a question, and to seek for an answer in the history of the last twenty years? The question I would ask is, are we, the public, to blame for the strange views on professional confidence which have invaded certain circles of the medical world, views which made the late trial possible? The reply, I fear, if we honestly examine matters is, that we are so to blame; that in fact, we, the public, have by our conduct, not only permitted, but have even fostered and encouraged the growth of a type of mind which has found its natural outcome in the code of ethics brought to light at that trial.

In the year 1875 a Royal Commission sat to consider the question of vivisection. Expert after expert came forward and declared he should be very chary of saying what a vivisector might not do to an animal. The vivisector alone could know his motives for the torment he inflicted, therefore could alone judge his actions, he must be allowed therefore to be judge and jury in his own cause. What did we, the public, say to this doctrine? Did we at once sternly denounce the doctrine? Did we deny that a licence forbidden to other men should be granted to the vivisector? We did no such thing. We acquiesced, and by our silence we allowed a fairly workable Bill for the vivisection of animals in the laboratory, sent down from the House of Lords, to be defaced under expert pressure in the House of Commons, and made a mockery; every protection given by the Lords' Bill being cunningly filched away, till the Act regulating vivisection became, as the Right Hon. Sir James Stansfeld has declared, the greatest legislative fraud ever perpetrated. Further on, the public was content to allow Home Secretary after Home Secretary to take as his counsellors in the administration of the Act, an Association expressly established for the promotion of unrestricted vivisection, and it has allowed itself to be taxed for the support of this rotten condition of things. Of course this was a great position won for the experts through the apathy of the public, and equally, of course, matters did not stop there. In the year 1892 the Church Congress was held at Folkestone, and during a heated attack on anti-vivisection, Mr. Horsley gave up, in a public meeting, the name of one of his clients, with regard to a matter which he deemed, and in my opinion rightly deemed, discreditable to his client, the result of which was that the gentleman's name was removed from a society to which he belonged. A public spirited individual appealed to the Medical Council to express its opinion as to whether such action on Mr. Horsley's part was an infraction of professional confidence, or was in accordance with medical ethics. The Council in a lengthy correspondence which ensued, did not express any opinion one way or the other, and delayed taking the matter into consideration until the end of the session, when it finally replied that it had not time to go into the question, and so the matter ended.

The public did not take it up, and thus undoubtedly made itself an accessory to any further demand on its sufferance which medical experts might feel disposed to make. And now, just twenty-one years since the Royal Commission on Vivisection, we once more find medical expert after medical expert, claiming that as the medical adviser can alone know his own motives, he can alone be the fit judge of his actions, that in fact he must be judge and jury in his own case; we find them claiming for the medical expert *vis-à-vis* of his client, precisely the same position they claimed for the vivisector *vis-à-vis* of his victim. How does the public like this final application of the doctrine it has calmly allowed to take root and grow? Not at all, but, "Tu l'as, voila, George Dandin."

The last object lesson, however, does really seem to have worked up the public somewhat, and the effect of this is already apparent. In spite of the great influences thrown into the scale on the other side, the public has so unanimously backed and applauded the verdict, that one influential organ of expert opinion has come to see things in a truer

light than it did at first, and has admitted, that any secret, which in the practice of his profession came to the knowledge of the medical adviser (however discreditable it may be), remains (as long as it does not of course relate to a prospective crime), the property of the client; that it is not the property of the medical adviser; that it would be illogical for the law with regard to the medical adviser to differ, in this respect, from the law with regard to the legal adviser. So far so good, but we must have more than that. Painful as the whole affair has been, and harassing as its every step must have been to the lady who so courageously has vindicated herself in a court of law, thereby undoubtedly fighting and gaining a victory, not for herself alone, but for all women, it yet will be a blessing for the community, and especially for the medical portion of it, if it thoroughly arouses the public to what it has been doing for these past twenty years. The most unkind thing we can do to any man or any class of men, is to make him or them judge and jury in their own case; we simply in doing so are putting on others the burden of a judgment we ought to exercise ourselves. The medical profession has plenty of difficulties and temptations inseparable from its duties, and we should seek to minimise these, not to aggravate them; we should seek to raise the profession, not degrade it.

In accepting the vivisectioning laboratory as part of the necessary equipment of medical research, in granting that in the study of physiology, a man must be judge and jury in his own case, and that the end may justify the means, we have been doing our level best to ruin and hopelessly demoralise medical science and its votaries. A responsibility has rested on us; we have shamefully neglected it. Any relaxation in medical ethics affects women even more intimately than it does men. Putting therefore higher motives on one side, women are even more personally interested in the twenty years work than men. Men have undoubtedly made a thorough muddle, and it is but poor comfort to admit "Tu l'as, voila, George Dandin!"

Women can settle these matters if they choose; they can make themselves the arbiters. As you, Madam, have access to a large number of women, I venture to turn to you, urging that women should use their growing influence and political activity, to set right what men, with shame be it said, have set so woefully wrong.

Your obedient servant,
VIGILANS.

HOSPITALS AND VIVISECTION.

DEAR MADAM,—I have read with the greatest interest and appreciation your leader and article by "W. W." in the May issue of SHAFTS.

I conceive that no person whose moral sense remains unseared could defend the practice of vivisection upon utilitarian grounds, even were its utility established—the very contrary being, as a matter of fact, the case.

As there are no other grounds upon which it ever is, or could be sought to be, defended, it follows with very sinister significance that our argument must be always with those in whom the moral sense—as regards cruelty—is unborn or blunted.

If such is the case a little practical opposition—an armed raid into the enemy's territory—seems to me to be necessary. And the present is the psychological moment for its operations.

We should develop a two-fold attack upon the hospitals and the profession generally.

As regards the former, the Hospital Saturday Fund and private contributions otherwise could be so reduced by a determined crusade against them that some of the hospitals would be glad eventually to confine themselves to surgeons pledged against vivisection. The contributions deflected would of course go to these, and the "Fund" would be glad to open a special account in its books for the gifts of donors who specified "anti-vivisection branch."

I have no doubt that the hospitals at present in existence for women, officered by women, are free from this degrading practice—we cannot conceive women around the torture trough!—and these would be available at once for her purpose.

It must be remembered, and cannot be too strongly insisted upon, that the hospitals are the great strongholds and homes of vivisection, animal and human. The hospital system and vivisection are convertible terms.

Several of us in my place of business have refused to contribute to the Hospital Saturday Fund on this ground, and our secretary wrote to the secretary of the fund about the matter. The reply was distinctly official, and contained the insinuation that vivisection was a good excuse for saving the contributions.

(As a matter of fact it would be a very good and sufficient reason—for the hospitals had better not be than be what they are, and still more what they are becoming.)

As a practical answer to this cheap sneer we are prepared to pass our mites to any hospital whose doctors are pledged against vivisection, either through the "Fund" (preferably), or direct, if the "Fund" refuses; and I would try to secure a vote in our house directing the whole collection (it ranks, I believe, nearly the highest amongst the houses in the trade) to be ear-marked in this way.

And if the Hospital Saturday Fund still declines, what is to prevent our starting a Saturday Fund of our own, with the additional advantage of securing thousands of the pennies of the careless, who would

hardly notice which box they were using—all profit to us and all loss to the "Fund."

There is hardly a house of business without its Hospital Saturday Fund collecting sheet. There is no such place, I hope, without one contributor who sees the justice of our campaign. A word to the wise is sufficient.

The private contributions to hospitals are enormous. Let all who have hitherto given withhold their cheques until a hospital can be found which is run on just and merciful lines. Let no false sentiment interfere. The hospitals are at present experimental laboratories—with the poor for subjects. Take up any medical paper, and see how little therapeutics and how largely surgery enters into modern practice in the hospitals. Study the *tone* of the medical papers—sympathy absent; swallowed up in "scientific" interest in a "case" not for its own sake but for the quota which it may contribute to the general store of anatomical knowledge.

At least let us determine that vivisection shall be supported only by the money of the *cruel*, until a brighter day shall dawn and the damnable practice be recognised for what it is.

The second branch of the attack—that on the profession privately—may be indicated in half a dozen words.

Let no reader of SHAFTS henceforth employ a doctor who is not a member of the Anti-Vivisection Society, and (to prevent error) ascertain the fact by a card to the secretary enquiring whether the doctor's name is actually on the books.

Here, again, let no false prejudices interfere. Vivisection is utterly demoralising; it destroys in the doctor those qualities which make him a good doctor. It renders him less able to diagnose your case correctly, because it trains him on false pathological conditions. The doctor who refuses to pledge himself is not the best man for you even if he has been your trusted physician and friend for half a century.

Doctors are striving scientifically to "gain the whole world," but they lose their own soul in the attempt, and—"What shall it profit?" I trust, Madam, that this idea may be approved and acted upon by your readers, and if I can assist command me.

Yours sincerely,
JNO. E. SKUSE.

MUSICAL NOTATION.

DEAR EDITOR,—Some of your readers who have been interested in the articles on "Keyboard Notation," may like to hear of my personal experiences as a keyboard teacher. And first, a word of warning.

Although the notation is so very easy to the ignorant, and even to children who have learnt the other, musicians to whom the latter has become almost a second nature will find it puzzling, in fact utterly distracting, for a few days, until the eye is accustomed to the different range of intervals. To all such my advice would be: Do not be too ambitious at first. Begin with the *Nursery Book* (No. 8 of the series), the only book which contains an explanation of the system. Read this explanation carefully first, then play the little tunes, slowly, with one hand only, trying to avoid all mental reference to the names of notes, or to any point in the old system. When you look at a note do not ask: "Isn't that F, is that A flat?" etc.; but say to yourself, "That is a space below three lines—a white note below three black ones; that is the middle of three lines—the middle of three black notes, etc." Many players, impregnated with the old ideas, find it difficult to believe that a note on a line is really a black note, though there is no sharp or flat sign; others can hardly be persuaded that two spaces next to each other represent the interval of a second, not a third. But only persevere, playing carefully simple tunes, and in a few days the connection of the unfamiliar staff with the familiar piano will stand out clearly; a few more days, and suddenly, the printed page will become luminous, and you will feel as if you had known it all your life.

Second, another warning:—Be fully prepared for incredulity, even after proof, from the prejudiced. If you teach a stupid child, and he does not get on as fast as some musical genius that some friend may have heard of, that will be taken as evidence that the notation is not so easy after all; if he does get on much faster than the average of his age he will be credited with the talent he does not possess, and still the system will not get its due. But the teacher who has tried both notations, and who alone can gauge the pupil's capacity will know where the honour justly belongs, and should be strong enough in his conviction to be indifferent to adverse criticism.

The most readily appreciated test of the Keyboard is its effect on children (or, indeed, adults) who have already learnt the other, but are still far from reading it easily in all keys. Such children, I have found, delight in it from the very first, and soon became ardent propagandists. They will sometimes transcribe for themselves, of their own accord, any difficult piece they may have in the old notation as the shortest way of learning it. Again, if they have studied such a piece from their "Keyboard" copy, they will afterwards play it from the old notation copy more easily than if they had learnt it from that alone. No confusion is ever caused by turning from one to the other, the simpler and more truthful method merely gives a readier grasp of the musical facts presented by both.

Another test is the power of achieving something under circumstances in which music would otherwise be quite out of the question.

I have a pupil, a housemaid, a girl of low class, and previously utterly ignorant of music, who has never had a piano to practise on. Her ambition now (which may prove her salvation in more than concerns music), is to save money to buy a piano to place in her parents' home, and to go and play to them once a week. In the meantime, she has had only one hour's lesson once a fortnight, for about a year. She works her fingers a little on the kitchen table and studies her music-books and scale-chart in the hand, so as to trace the key and chief chords of each piece, and so prepare herself a little for playing them. She takes great interest in this work and delight in her lesson, and plays each time some new as well as some old pieces, with both hands together, slowly, but generally correctly. A tune with one hand alone she can read at a brisk pace, of course, in any key.

This is an extreme case. But most of my "Keyboard" pupils labour under some special disability in regard to music (for those who have the average of time, money and capacity to expend, are less willing to experiment on a new system), yet many of them progress with a rapidity almost incredible to the other inmates of the house, who hear the advance that is made from week to week, and can compare it with that of non-keyboard pupils.

Yours sincerely,

E. L. YOUNG.

NOTE.—Key Board Modulator is sold at 2d. each, with diagram and explanation.

DEAR MADAM,—I have read Miss Young's article on the Keyboard Notation with great interest, for I have, with a little advice and help from Miss Young, taught several children music by means of it, for a short time. I have found the results very satisfactory. I am not in a position to compare it with the old notation from the teacher's point of view, as I never attempted to teach on that system, for although I had studied it for many years I did not feel competent to teach it. With the keyboard notation on the other hand without any serious study, I felt that it was possible to teach beginners with confidence. And the advantages of the system become more and more conspicuous.

If I compare my own laborious and unsuccessful efforts to read at sight on the old notation, with my pupils' easy and fluent reading on the Keyboard Notation, I feel that in that respect a great advance has been made. And I feel that many whose enthusiasm enables them to struggle for years with the difficulties of the old notation would, if they learnt on the new system, have their energies set free to enter more deeply into the music itself, and would not end by giving up the struggle in despair, as girls so often do when they leave school, and no longer have their one or two hours' a day for practising, and as almost all boys do when they go to school.

Yours faithfully,

REBECCA WICKSTEED.

TECHNICAL EDUCATION FOR WOMEN.

DEAR "SHAFTS,"—Some statements made by one of the speakers at a recent Pioneer Club Debate seem to me so likely to confuse women anxious to secure the welfare of their poorer sisters, that I venture to supplement them.

It was stated that the Technical Education Committee of the London County Council provided technical training for women in printing and bookbinding, but that women would not attend the classes. This is true, but it should have been added that in the printing and bookbinding trades it is impossible for women to earn their living (except in the unskilled and consequently miserably paid branches), owing to the action of the powerful men's organisations which refuse to allow their members to work where women are employed. Year by year skilled women are losing their work in these trades, in which the census returns show a decline of female labour which is counted in thousands.

The provisions of the Technical Education Act, framed by men in the interests of men, make it impossible for instruction to be given in any trade to persons not already working at that trade. This practically excludes the greater number of young women who are already so cruelly handicapped by prejudice.

We cannot hope for much improvement in the economic position of working women so long as average opinion fails to realise that every human being—female as well as male, is an individual with individual claims on justice, and that of all wars sex war has been and will continue to be (so long as it exists), the most disastrous to the best interests of humanity. The women and the men of the working classes need much education on this subject. Perhaps some of the readers of SHAFTS may "experience a call" to this much needed mission.

Yours truly,

JANE M. E. BROWNLOW.

THE PIONEERS AND DEATH PUNISHMENTS.

DEAR MRS. SIBTHORP,—Is then the kingdom of the future, where the Pioneers are breaking ground, to be watered with the life-blood of criminals? Is that the best love and mercy we have to look forward to? The only permission we can claim to punish for crime is to

ensure the safety of society, but a sense of honour and the merest humanity forbid us to gain this safety by the injury of the criminal. We injure him irretrievably when we take his life, and if in our human fallibility we make a mistake in judgment we cut ourselves off from all possibility of compensation to the innocent victim of our zeal. The opener of the debate on capital punishment contrasts it with other kinds of punishment which she suggests for murder, and elects that she would rather fall into the hands of God than of man. That is an individual choice. When we attempt to generalise we must feel—looking round on the multitudes of human beings who live in extremest misery, yet on the rarity of suicides—that the mass of mankind would choose to live under wretched conditions rather than to die. But I thought the aim of the pioneers would have been to make even prisons places where the inmates would become better and happier. This is not an idle dream; there are prisons in some of the United States where such is the aim, with results that give hope and encouragement to reformers. A murderer is not of necessity the worst or most hardened criminal, and restoration to society would not be a vain hope even for him in such a prison.

The right or wrong of capital punishment is not a question to be decided by results; in itself it is inadvisable, and therefore statistics and observation of consequences are only interesting as showing how a true principle draws benefits after it or the reverse. In the case of death punishments Mr. Tallack tells us, and he is an authority, "that the crime of murder, despite executions, rather increases than decreases." The punishment is a repetition of the crime, only carried out in cold blood and in perfect safety. By acquiescence, surely society itself becomes a criminal? But Mr. Tallack also says that in those countries which have adopted other punishments "crime has not increased in frequency, whereas the convictions of its perpetrators have materially increased." Let us be merciful and fear not. Love is the fulfilling of the law.

Yours faithfully,

ANNA M. PRIESTMAN.

CYCLING AND DRESS REFORM.

DEAR EDITOR,—Does any reader of SHAFTS take an interest in woman's dress being reformed, and, if so, will they communicate with me, as I think the moment propitious for carrying out such reform? Because the bike among us is in itself a great reformer. The bike, however, needs co-operation; it can't in itself effect a reform, because no one dare yet be seen in bike costume without her machine. Now I intend to show that co-operation will make this possible. I wish to form a society whose members shall subscribe annually what each thinks fit, the money to go in prizes to any girls' club which shall be formed in any place, or for any object—golf, tennis, boating, cycling, etc.—on a condition that a reformed dress be worn. I have devised a costume, the pattern of which I will send to any one on receipt of 1s. 6d. in stamps, proceeds to go to the society; but I am not bound to any particular reform, the great object is to shorten the skirt, which might be done gradually.

Have you any objection to inserting this letter in SHAFTS?

M. WHITTAKER.

[Replies to this to be sent to SHAFTS office, 11, Westbere Road, W. Hampstead. These will be sent at once forwarded to the writer of above.]—M.S.S.

OMNIBUS HORSES.

DEAR MADAM,—As I know you are always ready to take up the cause of the suffering, I write a few lines which I trust you will be kind enough to give a place in your paper. It may appear a very small matter, and yet to those who consider and think, it is one of great importance. I plead the cause of the omnibus horses.

As I constantly travel in an omnibus I feel often enraged (the word exactly expresses my feelings), at the cruel lack of consideration shown by the passengers to these noble and patient animals.

I have seen many times an omnibus stopped to allow a passenger to alight a few seconds after such passenger had entered. Surely anyone with the use of their limbs ought to prefer walking a few extra yards, in order to avoid the strain upon the poor horses each time they start. Sometimes this apparent cruelty is caused by want of thought, but very often I am afraid by mere selfishness.

A LOVER OF ANIMALS.

Saved by a Girl.

A WRECK on the Baltimore and Ohio South Western railway was averted recently by Mary Och, a nine year old girl of Portsmouth, Ohio, who finding an obstruction on the track, crawled across a high trestle bridge and built a fire on the track, which warned the train hands, who stopped the train—which was crowded with passengers—in time to prevent a disaster.