

SHAFTS

A MAGAZINE FOR WOMEN AND WORKERS.

Edited by MARGARET SHURMER SIBTHORP.

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What the Editor means.

“Through flesh and soul's extremity
Fight on, and keep your hearts alive:
I have gone through where ye must go,
I have seen past the agony,
I behold God in Heaven and strive.”

“the work is laid
Before their feet that shall come after us,
We may not stay to watch if it will speed.”

AYE, so it is, and yet, we who work see, afar off, a star that beameth brightly, a light that beckoneth, a beacon flame that guideth, helping and strengthening, though the weariness be sore; though the soul oft-times seems fain shudderingly to seek its own oblivion, so that perchance mean rest. Injustice, wrong-doing and oppression of the helpless are rife throughout the earth; all that is sweet, pure and of high intent, is assailed on every side by terrible foes, working in the blackness of darkness. This we are bound to combat, this must be overcome. No tired pinion droopeth long, when the eye, uplifting, beholdeth this light, this wondrous radiance, sending along the troubled way its gleam of promise, the promise of a greater, gladder light to be, for all who overcome. And so those brave ones, women and men who strive, may go steadily on their way, flinching not from any step which the need of the time, or human degradation demands, so that they may lift the standard that shall raise humanity to higher thoughts and a higher life. The need is sore, urgent, incessant; the workers are not in the majority; the opposition to be faced and fought down is strong and determined. Before either women or men can do the work as it must be done to be effectual, *women must be free*. Further tampering or playing with this matter will only prove the weakness of opponents and their mental immaturity. Can one imagine the measureless astonishment that would be felt by the inhabitants of some other sphere permitted to roam at large over our globe and inspect our public institutions, our Church Congresses, our Senate, our halls of Medicine, of Science, of Education, of Justice, of Administration. Surely the verdict of such a visitor would be that the one-half of humanity had usurped to itself all that made life worth living, all honour, emolument, wealth, and honourable activity; and had become so absorbed in its unjust possession, so completely engaged in the idea of self, that it had either quite forgotten the existence of the other half, or had habituated itself to see its degradation and to listen to its cries and demands, with an unchanging front and an undeviating moral and mental attitude. Everywhere it would be plainly manifest that provision has been, and is, made for man; that everywhere woman has been, and is, more or less ignored; that what she has here and there partially gained has been wrested from unwilling legislation through long cruel years of endeavour. What an unaccountable state of matters all this would appear to an unsophisticated mind. That men were only aware of the existence of women to handicap them, would surely be the logical conclusion arrived at by this Venusite, Marsite, Saturnite, or other “ite,” if logic is one of the distinguishing mental

characteristics of the inhabitants of these planets; as it is said to be—of one half—of the inhabitants of this.

There is no demand that women are making which would not be gained, were women *at one with each other on the main points*. If women would sink their differences, and join altogether in one steadfast, determined line, to demand their emancipation, it could not be delayed.

The fact is that differences not worth considering stand in the way of this complete and universal coalition; and women are neither determined enough nor generous enough to remove them,

A brave generous spirit of trust in and defence of each other ought to animate every single woman of that large army, which, increasing with every hour, has elected to fight the great battle of oppressed Right against Unjust Might. This is not sentiment, it is sober earnest, and soberly earnest we must be, ere we win our cause. Every effort made by any woman anywhere, ought to, and must, be supported by other women, or it cannot come to a successful issue. Women have less of the world's wealth, but they have enough to do all that is requisite if they have the will. A woman's resolute, cheerful will can accomplish all it willeth. Why, then, are efforts strangled in their birth? Why do not women with money help women who can work, and so speed this advanced and advancing age, with its strange and wonderful theories, all leading somewhere, none as yet having secured more than one precious feather from the beautiful white wings of Truth?

A new, more just, and more exalted idea of woman must be arrived at, not only by man, but by woman herself, ere she can occupy the position which is hers by natural right, as *the highest development of life, on this planet*.

The subject is not one to be treated save in all seriousness. The shoes of coarse levity, of jeers and of silly laughter, must be removed from off the feet by all who would approach it. No light will come to the unworthy; and until the light comes which will enable all eyes to see the truth, the dark places will continue to stink with abomination, cruelty, and the desolation, which maketh all things desolate.

Taking in her discussion of the position of women, the organic argument, the writer from whom I quoted in the July issue, says—

“Life is exalted in proportion to its Organic and Functional Complexity; Woman's organism is more complex and her totality of Function larger than those of any other being inhabiting our earth. Therefore her position in the scale of Life is the most exalted—the Sovereign one.”

* * * * *

“We all feel that individual life rises in dignity, as it employs additional instruments for its expression. Thus, the most ignorant man recognises his dog as a higher creature than the reptile of the fields, or the barn yard fowl, not because he is better made for his lot than they for theirs, but because his life is the sum of a greater variety of powers. Physiologically speaking, there is *more* of the quadruped than of the reptile.”

In the opening chapters of the work from which my extracts are drawn, occur some splendid passages. From all I shall freely quote, so that the benefit of their wisdom may be shared by those who read *SHAFTS*; also that I may help to make more fully known a book, that so far has been read by few, a book which, had it been appreciated at its worth, would

never have been allowed to go out of print. Few things are more pleasing and encouraging to toilers up weary heights, than to see the footprints of those who have trod the way before them; more specially is this the case when the footprints are clear and unmistakable as here—

"This volume is written to place before the minds of those who may read it, a Truth of our human life made manifest in both the Physical and Spiritual, of woman, which has heretofore had no logical proof offered in its support; and consequently no intelligent, calm, reasonable acknowledgment anywhere. But truth of any life, is never newly unfolded without revealing powers and capacities in the life, before unsuspected, or *but* suspected. And as the truth I have to state is of *woman*, the demand is upon her primarily; as it is the most exalted truth of her being, so the demands are upon her highest and noblest powers; and as these must be employed to meet them, the fruit they must yield will be of corresponding value and power in their bearing upon human destiny. Therefore, let no one whose soul is worthy the noble and sweet name of woman, shrink from acquainting herself with the Truth, and worthily preparing herself to exercise the powers it implies and charges her to put to use in her life."

There has probably been no time in the ongoing of the ages when human beings have been brought so face to face with the condition of things as at present. The knowledge of the awfulness that exists in Society, all around us, is robbing the very air we breathe of its joyous power, the seething immorality in every rank of life, the groans and cries of animals tortured by the utmost ingenuity of hellish device is robbing us of all rest, is throwing dark streams of sinister light across all our pleasures, spoiling all that should be unalloyed, healthy gladness. But let us fully realise that to this condition of gladness which can only accompany the highest life, we must rise; we are rising, though so slowly. Let us look around for the cure. Immorality will be overcome, will die the death, when the position of woman in this world is clearly understood by herself first of all and by others. Where immorality cannot breathe, there will be no atmosphere which can sustain cruelty, the two are monster Siamese twins living through and sustaining each other.

The writer from whom I quote, in the latter part of Book I, makes a distinction between *WOMAN* and *women*, condemns the unspiritual life led by most *women* everywhere, the sinking away from her true attributes to a lower level, a cramped personality, a vitiated aim and perception; also urges women to follow after the Ideal, the *WOMAN* they are each capable of becoming.

"Man in his passional life being sensual as distinguished from *WOMAN* who is spiritual, the era of his ascendancy has been too gross, and the standards too arbitrary to admit, except very rarely, of simple friendship in any near, living warmth between the sexes."

What loss has this not entailed upon humanity. A woman never asks a man for spiritual help, the *very* help which the man seeks and expects from her. Such help given by woman to man in close familiar friendship would raise Society with magic power, but the reign of man must be over and woman must have taken her throne, ere it can even begin. So the souls that see what is coming wait eagerly, anxiously, fearful of delay, yet assured as to the end, for the consummation of the changes taking place around us. Toward this, all can help by earnest thought, deep consideration of the problems Society presents, and earnest resolve to seek and to find a solution.

"Honour to womanhood—reverence for maternity, and the treatment which springs from these sentiments, as elements of the social system, are conditions of permanency in any people, nation, or race."

Maternity is a wide-spreading principle embracing all space, it is the principle which will make woman, when once she becomes conscious of it, the Saviour, the up-raiser, the true life-giver of the world. Physical maternity is but one manifestation of this power. *WOMAN* is the highest manifested form of life on this planet. All life, as it rises from the lowest cell upwards, must ultimately reach this stage of development.

Many will disagree with such a proposition, but nothing

surely need prevent anyone from giving the subject the closest possible study. Remember, however, that the light from the Holy of Holies only comes to those whose garments are clean, whose shoes of sense are left outside.

WE are indebted to the *Labour Prophet* for the following beautiful legend:—

"BLESSED BE SUFFERING."

(FROM THE FRENCH OF JAMES DARMESTETER.)

"CHILD, too eager for hope, what would you have of me?"
"Tell me what the scribes have failed to tell me, why I suffer, and how suffering may be rooted out."

"Thou sufferest because thou wouldst be the world. O, the stifling in the human breast! Never enough air, enough light, enough knowledge, enough love! And the moment is at hand when the soul shall pass into nothingness, and thou shalt breathe no more, see no more, feel no more."

"Yes, I have longed to be the world; I have desired to put forth in the springing of grass, to establish myself in the bark of an oak, to shine in the shepherd's star. I have sought to be the scent of the rose, the fragrance of the urned dead, the genius of the race to be, the beating of the wings of centuries to come."

"Thou sufferest because thou art the world, and thou dost not know it. Why hast thou so soon forgotten thy beginnings, O thou latest born of things? Behold, I will steep thee in the waters of memory. Look, ere thou passeth again into the night."

And a blinding light came over me; innumerable harmonies, blended but not confused, resounded in my ear; all the moving forms of time and space were before me; all things that have the heart of living, growing creatures that crawl or fly seemed to beat in my heart, and a voice said,—

"All these have had to live that thou mightest live."

And I saw an immense golden chain which passed from every fibre of my being, back to the forms of antiquity, and the web fell across from star to star. O, the wondrous tissue, the divine web of it! And I said,—

"Yes; I see it, I feel it, I know it; I am the world, I am the last sound of the lyre; all the past and all the present sings in me! But tell me why I suffer still?"

"Thou sufferest because thou art the future."

And a horrible anguish rent my breast; then a divine joy flooded it, and I felt myself a new creature that could not be described by the words of yesterday; and the old thoughts, of which I was so proud, were like a cruel dream that haunts one after waking; and in the transfigured world our old world was like a dark image that passes through a weary brain. And I said,—

"I am greater than the gods, and yet I suffer!"

And she answered,—

"Blessed be the suffering that makes the world!"

And I said,—

"In the anguish of the great world-travail, of what use is my solitary cry?"

She answered,—

"That it may kindle hope for those that are in darkness. Blessed are they that prepare the way of the Lord!"—*La Légende Divine.*

A VERY general superstition exists that human beings should sleep with their heads to the north, which the French say has its foundation in science. They declare that each human body is in itself an electric battery, the head being one of the electrodes, the feet the other. It is said that they proved this by experiments on the body of a man who was guillotined. The instant the body fell it was placed upon a pivot free to move as it might. The head part, after a little vacillation, turned to the north and the body then remained stationary. It was turned half way round by one of the professors, and again the head end of the trunk moved slowly to the cardinal point due north, the same results being repeated until the final arrestation of organic movement.

THE *Humanitarian* gives us a cure for diphtheria said to be used with great success by the coloured people of Louisiana, and to have been used by the negroes in the swamps for years. "You get a ripe pine-apple, squeeze out the juice, and let the patient swallow it. The juice is of so corrosive a nature that it will cut out diphtheritic mucous, and if you will take the fruit before it is ripe and give the juice to a person whose throat is well it makes the mucous membrane of his throat sore."

The Pioneer Club at Rest.

Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise.

NOT a sound thrills the silence; the luminous shadow of a quiet peace and rest has fallen upon the Pioneer Club. The Pioneers have dispersed "east and west and south and north" in search of change and repose, gone away for the holidays. The Club rooms wait, watchful, listening for their returning footsteps. Every chair, couch, table and picture seems to possess a watching, questioning power, and seem to look upon the solitary intruder into the silences with grave wonder. The carpets have vanished, and the piled up chairs protest mutely. The rooms are undergoing a cleaning process, a polishing, varnishing process, but I am fortunate that the men are elsewhere to-day. The air seems full of voices, as I pace to and fro, observant of the eloquence of empty places; the murmur of voiceless spaces. Cheerful, pleasant voices they are too, voices I have grown to love, and from which I have learnt so many, many lessons, voices which have comforted and strengthened me often, when life seemed full of unrest. Yet have I known them but a short time by the years' counting. As I sit alone, meditative, there come before me the faces of many who have proved to me what friendship and work-fellow appreciation can mean, since I joined my hands with theirs in this club of women, blessing and blest. It has become the fashion to call associations of women *Mutual Admiration Societies*. Let names hurl around us, what care we for names? We have been blamed for doing quite the reverse; now let them throw this stone. Always in extremes of fault finding are these, where women are concerned, but never coming near the truth. Let us admire and praise each other a little, it will do no harm to anyone and may do good to all. So this page this month is a tribute of praise to President, Pioneers and Club rooms.

Here's a sigh for those who love us,
And a smile for those who hate,
And whatever sky's above us
Here's a heart for any fate.

Foremost in my tender, memory musings comes of course the President herself. I can see her kindly face with its ready sympathy, its quick understanding of the many tales poured into her ears, its intelligent appreciation of every sincere effort, its impartial administration. Mrs. Massingberd has a personality all her own, not easily passed by, or forgotten. Whatever may be the future of the Club, she may take to her heart of hearts the joy that is given to those who help as she has helped, who extend to so many ready to faint, the hand that sustains, as she has done. Do I say too much, cynics? Well, just this once.

Writing of her in the pages of *SHAFTS* some time since there occurred to my thoughts these words:—

And in the wind and rain I try to light
A little lamp that may a beacon be
Whereby poor ship-folk striving through the night
May gain the ocean course and think of me.

The words describe the work she has done, and is doing, both through the Club and otherwise. They run through my consciousness now as I think of her, and make sweet ripples of music in my heart, my heart which is so tired of striving against the powers of evil and glad even of this short rest.

In this Club are many women, strong, earnest, high-souled, who are putting brave shoulders to the great wheel of the

world, and getting it out of its old ruts of conventionality, prejudice, and erroneous, worn-out lines of thought. If there be also some who are not as yet on the higher levels, they will learn from those to whom they upward look, until their own souls also "to higher levels rise." So the "CLUB OF THE FUTURE" will become a part of our history.

At present it is a proprietary Club, worked under the leadership of the President. The terms of her lease with Lord Fitz Hardinge have rendered such an arrangement necessary. Under the circumstances it is the best which could have been made, also the most beneficial in many ways. A lady housekeeper of experience will enter upon her duties when the Club re-opens in September, and to her all complaints (if such there be) in relation to the *menage* must be taken. The fund for the Club of the Future has now reached a good figure for these early days, and the members number over 500.

This gives great satisfaction to the Pioneers and their President, making strong their hopes for the future. Mrs. Massingberd's work has not begun, nor does it end, with the Club; she is also an ardent worker for temperance, for woman's freedom, socially and politically generally, and specially through the Suffrage. Women of all classes, creeds, and opinions meet at this Club, most of them leading very busy, active lives, nearly all doing something to help in the upward climb. A feeling of sympathetic sisterhood and *camaraderie* prevail, which is greatly encouraged by the President. The growth of souls can be seen by those deeply interested, indeed, it is not possible for women to associate together as they do here without important results. Some say—"Well, Mrs. Massingberd has money, she ought to spend it for the public good." "True, and no one recognizes her obligation more than she does, but she cannot be forced to spend her money so, she does it with all her heart. The world does not praise persons because they are rich, but all unite in the meed of praise won by those who, putting aside selfish considerations, use their means, their time, strength, and capability to help their fellows, and raise life's levels. So the Pioneers do well to give their meed of commendation to one who, through much that might discourage and must pain, pursues her steadfast way, giving herself to others' service.

Not vaunting any daily death,
Because she scorns the thing that dies,
And not in love with any breath,
That might proclaim her grand or wise.

Wont if a foe *must* be o'er thrown
To count, but never grudge the cost.

True sympathy, a light that grows,
And broadens like the summer morns,
A hope that trusts before it knows,
Being out of tune with all the scorns.

So closing my tribute of thoughts that so naturally fill my soul here, where the very atmosphere is filled with unseen influences, I too go like the Pioneers to rest. Turning to take a last parting look, is it fancy, or do I hear the united voices of those who gather here, breathing blessings on this place beloved, and on her who has been its good genius? The breathings take wondrous soundings then, if they be fancies, for the words fall—

"We bless them and they shall be blest."

Debates will be resumed in September and published in issue of that month.

Children and Their Possibilities.

THE training of a child is the most important work in which it is possible to engage. It is the greatest work in life; a work which demands the closest attention, and one upon which all others depend. Could parents realize their responsibility; could they see the finished pictures of human lives which they are engaged in producing, how often would they stand aghast; the revelation would strike them with sorrow or gladness.

For are they not moulding both criminal and saint? filling our goals or chiselling our statues of honour? They mark out the path for their children's feet, and to an extent of which they scarcely dream—decide their destiny.

How many of the griefs which snap the heart-strings, have their origin in errors of training. More than we may tell of the happiness of life is founded in maternal wisdom, whose teaching follows us to the confines of another world.

Doubtless our schools are doing great things, but the responsibility of the parent can never be shifted to other shoulders. If good home-training does not precede, and then join hands with school efforts, so-called education misses its mark. In the home is exerted the greatest influence upon the moral nature, which life brings. It is in the home that this nature is first awakened, and neglect or erroneous training may mean the forging of fetters which shall not be struck off by age. The children of to-day will be the women and men of the future, therefore time spent in studying these "bundles of possibilities," is time well spent. Observe the gardener, who studies closely his young plants and trees to find out what soil and treatment is required to bring each to perfection. It is his hope that all shall flourish; but he knows that a variety of means will have to be used, different influences brought to bear upon them, if that end is to be accomplished. We do not find him putting all in one category, regardless of their different natures; on the contrary, he uses the utmost discrimination. Just so should we deal with our children, who, as the embryo of future society, claim our special care, for with them lies the secret of kingdoms' woe and weal. We want young shoulders fitted for their coming burdens; young heads well stored, young hearts well tuned, young hands made strong for life's duties.

A child is the nucleus of all that a human being can be; as truly as in the acorn is every quality of the oak. A child thinks and acts under the same general laws and impulses as the maturer being. What inherent difference do we find between a young tree and an old one? None. They differ simply in proportion. A child's tendencies index its future career. The unfolding traits of its character are like so many threads which will weave themselves through the tapestry of life; and may be as lines of golden beauty if wrought in with care. How momentous then, is the slightest influence brought to bear upon the elastic mind. Those who have the care of children should remember that they are now writing the first impressions on the pure unsullied scroll of minds whose impressibility is such that they cannot with impunity be regardless of the words and actions uttered or performed before them.

Lord Bacon has said: "A child before the age of six learns more than in all the rest of its subsequent life." How important, then, that these first impressions be good and true.

"We live, and with a silent power
Mould other lives to love or hate."

This is especially true of parents and teachers.

Benjamin West, when seven years old, drew a likeness of his infant sister sleeping, and taking it to his mother, she imprinted upon his forehead a loving kiss. In after years he was wont to say, "That kiss made me a painter."

Many timid young souls dare not dream of great achievements. When Charles Dickens was asked in the early part

of his career to write short stories, he said, "The work would just suit him, as he did not think his powers were equal to a novel, with its orthodox style of plot, and the inexorable three volumes."

"Train up a child in the way it should go." For each there is a different way; a *special* road upon which she or he is most adapted to travel. Says Akenside:—

"Since the claims of social life to diff'rent labours urge
The active powers of man, with wise intent
The hand of Nature on peculiar minds
Imprints a different bias; and to each
Decreases its province in the common toil."

It is sad to see buoyant youth, through the error of parents, started on a line of pursuit which crushes aspiration and is repugnant to the individual taste. Yet these need not despair, for much encouragement comes from the thought that many of our famous ones did not at once find their niche in the world's temple. Handel was intended for the law; as also was Luther. Mary Somerville had a hard time before she was able to study. Herschell was educated as a musician; but it was the music of the spheres in which he was to excel. "Inclination for any calling is a great presumption that the child either is, or will be fit for it." Only a child?

"Only a little brain
Empty of thought;
Only a little heart
Troubled with nought."

What are we all in this puzzling world but children with little knowledge and much questioning. One might as well say only Shakespeare, only George Eliot, only Milton. Only a bud. But, soon we perceive a slight opening; the process of unfolding has begun; we catch a glimpse of the beauty it enshrines. Then, when it has burst into full-blown glory, do we say—only a flower? Our children are buds of promise; a nation's power; living symbols of brightness and innocence. As Longfellow has it:—

"The sound of thy merry voice
Makes the old walls jubilant,
Jubilant, and they rejoice
With the joy of thy young heart,
O'er the light of whose gladness
No shadows of sadness
From the sombre background of memory start."

Bright should be the world to these young spirits.

"Its sorrows, passions and alarms unknown."

The line which divides severity from indulgence is difficult for many to discern. But it will be well to remember that either method may bring about the sad result. The simple, but pitiful truth is that a "spoilt child" has not received the treatment which its own particular nature required. Sympathy is the genial atmosphere in which a child's best nature grows.

ELIZABETH A. HAYES.

It is related by Hjalmar Hjorth in the *Nineteenth Century*, that the mother of Ivan Tourgueneff clouded the whole of her son's life by her harshness and severity, her dominant and determined will could not brook either criticism or opposition, and she hit upon devices for humiliating insubordinates which were worthy of her imperial prototype, Catherine of Russia. She punished her son almost daily with her own hands without enquiring into his alleged misdemeanours; when he ventured to ask why he was being punished she inflicted further chastisement. After this pious exercise she would command her daughter to read aloud to her a chapter of the *Imitation of Christ*. For thirty-two years this influence lasted in Ivan Tourgueneff's life, and from the dark shadow which it threw over him he never fully emerged; whatever satisfaction life yielded him came through the practice of his art. How different would this man's life have been if he had had a loving mother who would have made his youth joyous, and brought gladness and love into his life.

Jessie Fowler.

A TALK ON THE PRACTICAL USES OF PHRENOLOGY

BY PIONEER 374.

IN these days we cannot afford to miss any sign or signal which may mark our true course over the waters of life. Whether we steer for many or few, or only for ourselves, there must be constant anxiety and frequent pain and loss, unless we have done all in our power to map out the reefs and sandbanks before us, how the currents tend, and what are the laws that govern the ebb and flow of the tides.

Little knowing how much I was to learn, I went the other day (by appointment) to see Miss Jessie A. Fowler, at the Phrenological Institute, on the east side of Ludgate Circus.

Miss Fowler related very simply how she came to take up the work, which now reaches out in so many directions. Her parents came to England from New York in 1860, and both practised and lectured on phrenology in many parts of the country, besides writing for the press on the same subject. Before long they settled down in London, and the office in Imperial Buildings was taken a few years later.

Mrs. Fowler, M.D. (Miss Lydia Folger) died in 1879. Up to this time her daughter, though deeply interested and thoroughly trained in the study of phrenology, had shrunk from taking part in public work. In 1880, however, it became necessary for her father, the well-known Mr. L. N. Fowler, to visit America, and Miss Jessie Fowler then first accepted the responsibilities of the office.

Her duties then consisted almost entirely in reading character and temperament, and giving advice as to education, choice of a career, etc., not at all in a haphazard or arbitrary way. The phrenologist says the brain is not a single organ, where the nerves meet in a confused mass, but every faculty has a separate centre of its own, and the skull and outer coverings of the head correspond to the formation of the brain. This sounds fair enough, at any rate, to be worth testing, and tested it has now been, year after year, with increasingly satisfactory results. It is not necessary here to write a justification of phrenology as a system, but a few of the points Miss Fowler discussed were so valuable that they must not be unnoticed.

First, as to the education of children. Our working women, unfortunately, have as a rule little or no choice. The children must go to the nearest school suitable, and if they pass the various standards in due course, they are considered to be trained, and the mother is pleased. Again, when they leave school, the boys must too often take any kind of "place" they can get, while the girls have only service, shop, factory, or laundry before them. They think themselves lucky if they can obtain regular wages. But even where the most expensive education can be secured, how often do the parents say: "If only we knew what George or Julia would like to be! but they don't really know themselves till it is too late." Well, here come the phrenologist, and states the different qualities, tendencies, and capabilities of the children, advising the mother what is best to do.

With abnormal or deficient children such advice (which of course would be much detailed) is still more urgently needed.

It is most desirable that teachers of all subjects should know something of phrenology. They would understand their pupils in a twentieth part of the time by reading their heads instead of merely their behaviour, and there would not be a tithe of the mistakes in management that so frequently disgrace our schools.

Secondly, not only could the phrenologist in many cases tell the exact seat and cause of brain disease more certainly than a general practitioner, but she could give sound advice as to diet to men or women suffering from over-work or mere physical discomfort.

EXTRACTS from the *Echo* sent to SHAFTS by a lover of animals:—

THE DONKEY'S FRIEND.

LITTLE kind deeds do not always meet with recognition at the time, yet they are often held in the mind as a treasure long afterwards. Years ago I saw a man riding in a donkey cart. He had evidently got rid of his load. He stopped the donkey at a grocer's shop, and when he went in I was surprised at the intelligent way the donkey looked after him. I said to myself, this man and his donkey are great friends, and I will stay and see more. Out the man came, and went to the donkey who came to meet him, and gave him a large biscuit, a second, and then a third. The donkey craved for just one more. I wish you could have seen the smiling face of the man as he placed the remainder in his pocket, looking as though he was saying to the donkey, "No, my beauty, no more, I am going to save these for you until we get home."—LILY FANE.

KINDNESS OF A POSTMAN.

At a country-house in the West of England, where I used to call, I saw a letter-box the family had placed near the gate to save the time of the postman in coming up the avenue. One day they told me they had been surprised to see the postman bring the letters to the door, saying that a bird had begun to build her nest in the letter-box, and for some time he would come up to the house, so that she might not be disturbed. He did so, and the bird reared her little ones in peace and comfort.—PET.

HIS BIG FRIEND.

A CROWD gathered on a wharf in San Francisco had an opportunity to see a dog rescue another dog from drowning, and go about his work as intelligently as if he had been the trained officer of a humane society.

A small terrier dog fell from the stringer of the wharf into the bay. He swam around for some time in a circle, and many plans were suggested for his rescue, but none of them proved practical. The little creature seemed doomed to a watery grave, for he was fast becoming exhausted. The female portion of the audience was much exercised, and gave many expressions of pity.

Just at the moment that all hopes of saving the terrier were given up, the bark of a dog in the crowd attracted attention, and there appeared on the stringer, in front of the wharf, a large Newfoundland.

He saw the little fellow in the water, and with a low wail he ran to and fro along the wharf for a moment or two, and then, to the surprise of everyone present, he sprang into the water, and at once swam to the terrier.

He seized him by the neck with his teeth, and after swimming about for some time, sighted the new sea-wall extension, about 100 yards distant, for which he headed.

Upon landing his burden on terra firma, the Newfoundland gave two or three sharp barks, and seemed to be proud of what he had done. It was some time before the terrier was able to gain strength to walk away.

One of the witnesses to the strange sight patted the Newfoundland dog, and said, "This dog is mine, and I would not take \$1,000 for him at this moment."



Unity.

I WALKED beneath the trees one morn,
Alone at the rising of the sun.
Oh fair is the day when newly born,
Another day had just begun.

From out the depths of my longing heart
Came forth the old and bitter cry;
(So sad! it makes the teardrops start)
"Oh! what is God, and what am I?"

I turned imploring towards the sun,
With streaming eyes. I bent my knees.
"I? I am Love, and we are one,"
Was softly breathed from out the trees.

I walked along the beach one day
Alone at the setting of the sun,
Slowly faded the light away,
'Twas night again, the day was done.

Sweet was my peace, aye more, divine,
As over again there came to me,
"I am my God's and God is mine,"
Breathed softly over the sounding sea.

—Lamar.

Thirdly, a phrenologist attending an inquest could often throw useful light on the actual cause of suicide, and we should have a verdict that meant something, instead of the vague, daily-repeated one of "temporary insanity," which leads to no preventive measures.

While Miss Fowler's father was absent in the States in 1880, it happened that Mr. Stead and a friend, a Scot, were discussing the merits of phrenology according to their light, which was small. The Scotchman thought his own head a better one than Mr. Stead's, and asked the latter to account for his greater success in journalism. The upshot was that they both went to Miss Fowler, who, knowing neither of them, found an energy and a wide and fearless grasp of facts in Mr. Stead that accounted for his career. Mr. Stead is now one of the vice-presidents of the Fowler Institute.

In 1887, Miss Jessie Fowler sailed for Australia with her sister and brother-in-law, Mr. and Mrs. Piercy. She lectured and examined heads wherever she went, Mr. Piercy acting as secretary. From Adelaide, she went fifty miles up country, when the moon was new, and night after night, while that moon showed them their way across the bush, the men came ten and fifteen miles, their day's work over, to see and be seen by Miss Fowler, and to hear what she had to say. At Melbourne she was told it was no use going to Sydney; money was scarce, and it was the wrong time of year. One Sydney lady, however, told a different tale, and insisted on her coming. So successful was the visit, that not only was Miss Fowler's time fully occupied while she was there, but at every port they touched coming home, her secretary sent to Sydney statements of character which there had not been a chance of writing out before leaving.

Since her return home in 1889, Miss Fowler has been occupied with the Institute, "For the Investigation and Study of Mental Science." Besides phrenology itself, anthropology, ethnology, anatomy, physiology, physiognomy, heredity, hygiene, and other kindred subjects are studied, and those who attend the courses have to pass a pretty stiff theoretical and practical examination before receiving a certificate. This is not the case, I believe, at any other training school of the kind. Students must be able also to state and answer the objections to phrenology and delineate a character correctly.

Mr. Fowler is now eighty-three, so most of the active work falls to his daughter's share. At the British Association meeting last year, Miss Fowler read a paper on "Ethnological Phrenology," based on her studies among Australian natives.

Miss Fowler finds time occasionally to lecture on temperance. She is an advocate of vegetarianism, and is strongly opposed to vivisection, a subject she has studied for herself carefully and without prejudice.

News we rejoice to hear.

From the *British Medical Journal* we receive the results of the final examinations for degrees in medicine and surgery in Glasgow University. Of the candidates four were ladies, of whom two passed in all subjects, and two in all but surgery. These ladies are Miss Marian Gilchrist of Bothwell, and Miss Alice L. L. Cumming of Blithewood Square. Both are students of Queen Margaret College, Glasgow, where each took a preliminary training in arts before entering on her medical studies. Miss Gilchrist is an L.L.A. of St. Andrews, and has the additional honour of graduating with high commendation. Queen Margaret College has reason to be proud of her first University candidates.

MISS DAISIE HARVEY, MANICURE AND PEDICURE SPECIALIST. Terms for complete course of instruction in either subject, ten guineas, inclusive of instruments and certificate of proficiency. Address all communications to MISS DAISIE HARVEY, Victorian Club, 30A, Sackville Street, Piccadilly, W.

Will the Legal Status of Women in the East Compare Favourably with that of European Women?

BOOK II.

By PIONEER 363.

ONE of the noblest precepts attributed to Gautama Buddha declares that *individual* happiness is not the true object of life.

For a teacher so enlightened we are not astonished to learn that he did not aim so much to elevate the position of the wife as that of the woman. To secure her freedom from the perpetual tutelage to which she was doomed by the perverted Hindu law, he placed her destiny in her own hands, allowed it to be dependent on her own individual exertion, thus giving her the power to balance her merit and demerit against the reckoning in the next existence. In this view of independent womanhood no doubt lies the explanation of a large proportion of Burmese women being the bread-winners of the family as well as men.

For this reason perhaps the Buddhist law continues to treat the husband and wife, with respect to the management of property, as if they were partners in the profits. But at the same time, for the purposes of divorce and inheritance, the property of the married persons is considered as separate. A wife is entitled to a share of the profits of a business, etc., because, while she lives with her husband, she has a joint interest in all that concerns the household. She, as well as her husband, has the power to deal with joint property, *i.e.*, each may lend it, but neither may permanently alienate it. In short, full liberty and equality is given to the married woman despite the polygamous system that belongs to Buddhism.

Seven wives are allowed, not by the consent of Gautama, for he is said to have framed no laws for the state of marriage, but for the object of discouraging adultery. Gautama, like St. Paul, rather regarded marriage as a hindrance to spiritual progress, nevertheless he considered a good wife an indescribable blessing. A law of Manu, in like manner, declares that,

"If a wife be radiant with happiness the whole house is bright."

In the Proverbs of Solomon the same mind is expressed:

"Whoso findeth a wife findeth a good thing."

And in a still more familiar proverb is depicted the virtuous wife who is a treasure far above rubies, for she will do her husband good all the days of her life. And like the independent Buddhist wife, she worketh willingly with her hands and perceiveth that her merchandise is good.

This ideal woman of the Bible is the ideal woman of the Buddhist.

"The perfect Buddhist woman thinks of her husband when he is absent and looks forward to his return; she associates with his friends and not with his enemies; she keeps no secrets from him and does not reveal those with which he entrusts her; she is sorry when any misfortune happens to him and rejoices in his prosperity; she provides for him the best food."

A husband who abandons an affectionate wife shall, the law declares, be brought to his duty by severe chastisement. She who, though afflicted with illness, is beloved and virtuous, must never be disgraced, though she may be superseded by another wife with her own consent. When the husband's habits are those of an excellent man, the wife should follow his example. If the wife's habits are excellent, the husband should adopt the same habits.

For certain kinds of misconduct a wife may be chastised by her husband, a remedy sanctified by custom not only in the East but in the West. In a work entitled *Medieval Lore*, a

very good notion is obtained of the power assumed by men of European education. From the following quotation it does not appear that British husbands have had a less exalted opinion of their right to absolute rule over their wives than Oriental husbands. Says the good gentleman of mediæval days: "A man is bound to rule his wife as the head bath charge and rule of the body." But further than this, English law at one time conferred legal power on the husband to give his wife moderate correction, and he may still restrain his wife of her liberty, in case of any gross misbehaviour. Roman law permitted the husband to use extreme measures of castigation, whereby it far exceeded the marital authority of Buddhism.

The Buddhist husband can enjoy the pleasure of whipping his wife three times if she persist in such habits as drinking spirituous liquor, associating with evil persons, rambling abroad, absenting herself from home, because these faults bring discredit on a married woman. If this course of chastisement fail to reform her, the husband can do more than restrain her liberty, he can dissolve his marriage; the sentence of divorce, however, decrees that he must hand over to her all property she may be entitled to.

Because the law sanctions divorce in cases where it is clearly evident that no mutual happiness is possible, we must not thereby conclude that Buddhist law encourages divorce. As we read in Mr. Justice Jardine's Notes (of which free use has been made for this paper), the husband is held to be the guardian of his wife's honour, and the law enjoins him, in the same way as Christianity enjoins him, to be good and kind to her, to live with her a sober, righteous and pious life.

Though the wife is not allowed to chastise the husband for any breach of good conduct, she is not left without the means of protecting herself from his cruelty. If he be a severe master and continue to commit forbidden offences, then he may be commanded to leave the house with no other property than the clothes on his back, all his possessions being the property of the wife by reason of his bad behaviour to her. Furthermore, he is responsible for all debts incurred by both parties.*

The English law has taken quite another view of women's rights to this. The legal consequences of marriage have been to make the husband and wife a single person with all rights vested in the husband. But notwithstanding that the wife in the eyes of the law formed, with her husband, one person, she was and is regarded as a distinct and subordinate person, and in every way bound to submit to her liberty being restrained by the higher wisdom of her lord.

She has, unlike the Buddhist wife, no joint interest in his property, and she has only of recent years been entitled to the proceeds of her own earnings. The Married Women's Property Act has greatly befriended the position of the English wife, but under that Act she is bound to maintain her husband if she have separate property and he be a pauper, which he might easily become by declining to work. English husbands might do worse than take to heart the Hindu precept, which warns that male relations who live on the separate property of women commit sin and will sink into hell.

In a code in which womanhood is intended to stand on an equality with manhood, it seems remarkable that the legality of the Sutte system should ever have been allowed or even admitted. When, however, we come to enquire into the matter, we find it but another cloven foot testifying to the stupidity of uneducated ignorance.

Mr. Jardine now explains to us that the orthodox inter-

* In New South Wales and Victoria a woman is entitled to a divorce if her husband has been a habitual drunkard for three years and guilty of cruelty and neglect to support her, and the husband can get a divorce if the wife has been a habitual drunkard for three years and thus unable to fulfil her household duties.

preters of the Hindu Rig Veda long upheld the legality of suttee from an ancient text; thousands of women were in consequence burned; then European scholarship proved that this interpretation of the text was wrong. Mr. Jardine compares this blundering error of judgment to the positive interpretation of the New Testament by laymen entirely ignorant of Greek, and of the Mosaic code by men wholly unacquainted with Hebrew. Such interpreters never for a moment doubt their ability to settle the question about marriage with a deceased wife's sister, or to decide upon what is law for a Bishop, or for a layman, or for a husband, or for a wife.

Time does not allow further reference to Buddhist jurisprudence beyond one more quotation from Mr. Jardine's Notes on Buddhist Law. He says:—

"Buddhism profoundly affected the position of women, and the changes of sentiments, manners, and aspirations have left distinct marks on the written law of marriage, divorce, inheritance and succession. The sacramental ideas of the Hindus have disappeared, being inconsistent with Buddhist theology. The Hindu religious obligation to beget a son is likewise left out. The succession to inheritance in accordance with the right and duty to perform the suttee rite for the same reason is, so far as decisions show, unknown to Buddhist law. The religious reasons given for the degradation of the widow and her burning with her deceased lord, are entirely repugnant to Buddhist opinions and to Burman law. The widow, on the contrary, at once becomes emancipated, and may marry again at her own will."

Bishop Bigandet is quoted by Mr. Jardine in proof of the favourable status of Buddhist women. In the Bishop's opinion the *real effect* of Buddhism consisted in the exaltation of women, and that the existing Buddhist law adds to the comfort and independence of married women by making the wife heir to the husband. The widow cannot, as in England, be deprived of her inheritance. An eldest son and an eldest daughter share equally in a division of property, and the other children according to priority, and of rank, if there be more than one wife or a plurality of wives.*

The Oriental code next to be considered is the Law of Islam. According to the common idea the Mohammedan faith denies that women have souls.

Mohammedans affirm, however, that such a doctrine is not taught by the religion of Mohammed.

A writer in the *Asiatic Quarterly Review* for April, 1891, goes so far as to say that Mohammedanism, instead of degrading women, has elevated them. That Islam gives greater privileges than Christianity; and that in many Christian countries (England included), the position of women, only a quarter of a century ago, was far inferior to that of Mohammedan women in every country, including the dark continent. Moreover, says the same writer, the position of women in England, before women dared to speak for themselves, was simply that of slavery.

In contrast to the English law which allows a bad husband or father to deprive his wife and children, if he so wish, of any share of his property, we are reminded that the Mohammedan law stipulates that the wife and daughters have the first claim, the sons coming after. This statement is borne out in an article on Mohammedanism in a work entitled *Religious Systems of the World*, in which the author says:

"Mohammed raised woman from the condition of being a property to that of a proprietor, and he constituted her as the *first* 'legal' sharer whose interests the Mohammedan law has to consult. The married woman is in a better legal position than the married Englishwoman, and she can give evidence in attestation of a birth, marriage, or death, which is still denied to a woman in republican France."

In a letter to the *Daily Telegraph* in 1888, the same author (G. W. Leitner) as enthusiastically asserts that:

"The social economy of Mohammedans, for which there is scriptural precedent, provides for women, and gives them greater legal rights

* Old Saxon law ruled that if a woman have male issue, she is to possess the dower she received in marriage during her life, and transmit it to her sons.

than are possessed by Englishwomen, even since the Married Women's Property Act of 1882."

"Indeed nothing," he declares, "except perhaps the Hindu family life in the higher castes, can exceed the respect, tenderness, purity, and legitimate influence of women in the Mohammedan household."

If we turn to the Koran itself with an unprejudiced mind, we must admit that Mohammed was not ungenerous in his views of women's rights.

Spiritually, the woman is the same as the man: God will not suffer the good work of anyone to be lost, whether male or female; for the one is from the other. In mundane affairs it is said: Unto the men shall be given a portion of what they shall have gained, and unto the women shall be given a portion of what they shall have gained. If a man or a woman steal, cut off their hands. Whoso doth evil shall be rewarded for it; but whoso doth good works, whether male or female, and is a true believer, shall be admitted into Paradise.

In the chapter entitled "Women," the law of inheritance assigns, in some cases, an equal distribution of property, sisters and brothers all sharing alike; but more commonly it is decreed that a male shall have as much as the share of two females—not because, as in the English law, the males are to be preferred as the worthiest in blood, but on account of the moral obligation resting on men to make provisions for their families. In the division of an estate, and the parents of the deceased be his heirs, the father takes double the share of the mother, an apportionment which, thirty years ago, it must be remembered, no English wife or mother could have participated in, as by the iniquity of the English law a married woman could not hold property unless settled on her by settlement before marriage. No such incapacity has ever troubled the Mohammedan wife, since she has always enjoyed the liberty to do as she pleases with her own property, whether in the form of dowry or otherwise, and to buy and sell without her husband having the right to interfere. One other advantage she rejoices in, and that is in the certainty that her husband cannot alienate his property from her children, and that he is bound to maintain them. English law, on the contrary, makes no provision for a man's descendants. However plain (so Stephens' Commentaries) the moral obligation, that every man shall provide for his children, it is one which our law seems to have given no direct means of enforcing. No Englishman is bound to provide a maintenance for his issue, unless the children are unable to work, either through infancy, disease, or accident; and then he is only obliged to find them in necessities.

Prior to the year 1870, he was not compelled to give them the smallest amount of education, and this power to neglect his children could not be controlled by the mother, as the English mother has no legal power over her children in the father's lifetime.

In the cases of separation and divorce, the Koran favours reconciliation rather than separation. If a husband obtain a divorce he is not to demand anything back from his wife that he may have given her. Divorced women are not to be treated unkindly, nor is the divorced wife to be left without reasonable provision, for such provision is due to her; this is a duty incumbent on all who fear God. If it happen that a divorced wife become a mother within a prescribed time, she and the child also are to be maintained and clothed, according to that which shall be reasonable. Where the marriage has not been consummated, and the husband wishes to have it annulled, he is not to take back more than half the wife's dowry; he is not to forget that liberality is pleasing to God, and that it will be an act of piety to bequeath the whole to her. Although, in the usual way, it would be disgraceful in a husband to deprive his wife of any property he had settled upon her; an exception to the rule is allowed where the wife is desirous of separation. If both husband and wife

* See Sales' Translation.

feel that they cannot live peaceably together, that they cannot observe the ordinances of God, it is permissible for the wife to offer to redeem herself by relinquishing part of her dowry, an offer it is no crime in the husband to accept: but the wife must give it voluntarily.

Mohammedans are not without blemish, and their Koran tells them so. It declares men's souls are naturally inclined to covetousness; but by being kind towards women and by fearing to wrong them, God will not remain indifferent or unacquainted with what they do.

The Parsi views of women on the whole bear comparison with any. The ancient Parsi religion enjoins reverence for all good men and all good women; and the sanctity of female saints was thought worthy of sacrifice. Expositors of the Avesta, the scripture of the Parsis, have not failed to notice that both sexes are referred to as possessing equal rights, and that adultery on the part of men is as sinful as on the part of women. For, says the Avesta:

"Purity is for man, next to life, the greatest good, that purity which cleanses from every evil thought, word, and deed."

On the cleverness of Parsi women Mr. Clement Scott has bestowed the highest eulogy in one of a series of articles contributed to the *Daily Telegraph* (February 11th, 1893), wherein he compares the culture and earnestness of Parsi girls with the intelligence and learning of Girton and Newnham students at home. It is perhaps due to the high attainments of Parsi women that Parsi men acquit themselves so well in the discharge of their public and social functions. To the generosity of some benevolent Parsis, Bombay is indebted for a hospital officered by women for the exclusive treatment of women. This act of benevolence has been solely prompted by respect for the social custom that inspires thousands of women in India to prefer death to the services of a man doctor, the Parsi women not entertaining this prejudice. A still more enduring monument of the good sense of the Parsi community is, however, affixed to their efforts to re-establish in the present century the ancient right of Parsi women to inherit in cases of intestacy. In the old Persian home, before the migration of the Parsis to India, the wife took rank with the husband as mistress of the house. But as with other women in other countries, the Parsi women have had to bow their heads to a male encroachment on their privileges, probably on account of the Parsis having lost for centuries after their emigration from Persia, nearly all knowledge of the laws and religion of their ancestors. To re-invest Parsi women with some of their lost prerogatives a draft code was drawn, whereby a widow, whose husband had died intestate, was awarded one-half of a share or moiety of his property, and each daughter one-fourth of a share. This arrangement not being agreeable to a certain section of the Parsis, for the reason that it was too favourable to the women, it was decided in the Parsi Succession Act that where a Parsi dies leaving a widow and children, the property of which he shall have died intestate shall be divided among the widow and children, so that the share of each son shall be double the share of the widow, and that her share shall be double the share of each daughter.

Notwithstanding that the modern Parsi law of inheritance is open to improvement in the fact that it confers too much favour on male heirs, it was, at the time it became law in 1865, a work of moral justice.

In the year 1865 the position of English women with regard to property was so discreditable that the Bombay Parsis protested against the English law of property as between husband and wife being applied to their community. It was remarked:—

"That the common law of England, which merges the wife in the husband and declares her absolutely incapable, during coverture, of contracting, holding, or disposing of property, had led to results diametrically opposed to the feelings of the Parsis of Bombay, inasmuch

as it was totally inconsistent with their view of conjugal relations and marital rights."

That Parsis should have repudiated the injustice of a law that made even the earnings of a married woman the property of her husband, demands all praise and admiration. They declared that law stood alone in the jurisprudence of the world, and that it was a barbarous and unjust law.*

Parsi women, like English women, have yet to reach a higher development, and to emancipate themselves from ignorant and stupid customs, not one of which is sanctioned by their ancient history. An acquaintance with that history reveals that women have been as illustrious as the most renowned of men, not only as religious saints, but as politicians and leaders of war.

An instance of the rank and super-eminence of women in ancient Persia is given by Herodotus. In describing the army of Xerxes and his famous expedition against the Greeks, he mentions with admiration a woman who, as well as taking high command in the Persian army, furnished ships to the Persian fleet, and proved herself to Xerxes the most valuable of all his allies.

Altogether, we may say that the women of the East have not been more trampled under foot than European women. Even the Jews, who have been credited with a want of reverence for womanhood, have no excuse for a low estimation of women, since the *Talmud* teaches them that men should be careful lest they cause women to weep, for God counts their tears. Furthermore, that he who loves his wife as himself, and honours her more than himself, will train his children properly. That he who sees his wife die, has, as it were, been present at the destruction of the sanctuary itself.

Other quotations might be made to show that the Jews have, equally with our own ancestors, held women to be beyond praise. With regard to the latter, the late M. Taine says with enthusiasm:—

"The Saxons regarded women as sacred. The women associated with the men, at their feasts, sober and respected. She speaks, and they listen to her."

We must remember, however, that in those days women respected themselves. The wives of the Cimbrians so much so that when they could not obtain from Marius, the Roman, an admission of their unspotted chastity, slew themselves with their own hands.

This self-respect on the part of British women requires to be resuscitated. Until it is re-vivified, we can hardly boast that in this country women are so very far ahead of Oriental women. Polygamy may be considered as debasing and grievous to the women of the East, but at the same time it must be admitted that so long as thousands of Britain's daughters are living a life of shame, polygamy is not the worst evil under the sun. Let British women, therefore, see to their own redemption; let them well consider what the home-life of thousands and thousands of poor, working slave-wives is in this "divine and beauteous island," as Coleridge has called it; let them insist on the restoration of their ancient rights and equality with men before they, like the first English lawyers sent out to India, attempt to interfere with Oriental customs or with the status of their own sex in Eastern countries. Like the English lawyers, English women have been trained and educated to regard the laws of their own land as superior to any other code, an assumption that would not take such comfort to itself if the merits of Hindu, Buddhist, and Mohammedan laws, so far as they affect women, were better known and recognized.

A LADY has been awarded £100 damages for having been, through the unjust suspicion and ill-considered action of a police officer, ejected from Victoria Station, where she, having missed one train, was waiting for another.

* See *History of the Parsis*, by Dosabhai Framji Karaka, and *Civilisation of the Eastern Iranians in Ancient Times*, by Dr. Geiger.

Home of Rest for Horses.

THE Annual General Meeting of this admirable institution was held at St. James's Hall, on the 9th of August, Sir Benjamin Ward Richardson in the chair.

The room was well filled, which was very encouraging considering the season, and gave great gladness to those present. Dr. Richardson, from the chair, spoke very highly of this Home of Rest, which surely some Divine breathing must have inspired into existence, it is so greatly what is required, as one of the stages by which we advance towards a perfect programme in our treatment of those creatures occupying the lower stages of this evolutionary existence.

The objects of the Home of Rest are:

1. To enable the poorer classes to procure, on moderate terms, rest and good treatment for animals that are failing, not from age, but from overwork or other accidental causes, and are likely to be benefited by a few weeks' rest and care. A little timely relief of this kind will enable many failing horses to do further work with comfort for years, and thus save their owners unnecessary outlay in purchasing others.
2. To provide animals for poor persons for temporary use while their own are resting in the Home, a small amount being charged for such loans, and a strict guarantee of good treatment being exacted.
3. To provide a suitable asylum for "old favourites" that would suffer by being turned out only to grass, but whose owners, instead of destroying or selling them for further labour, desire to place them under good treatment for the remainder of their days, paying a remunerative charge for such accommodation.

Several persons spoke with earnest enthusiasm and to the point; the following are some of the words spoken.

That horses ought not to be used for work until they have matured; that the age at which a horse reaches maturity is seven years; that the life under proper conditions both in animals and humans, should be five times the anatomical or maturing period, which would give to a horse thirty-five years of life, and to a human, one hundred and five or one hundred and twenty-five years, that as we lived and made our fellows live, we were far from attaining such a desirable term of years.

One speaker said animals were not only our fellow-creatures but our fellow-souls, human beings, as it were, simply in an earlier stage of evolution, another speaker and several of the audience were in accord with this view. The speakers were Sir Benjamin Ward Richardson, the Rev. Haweis, Colonel Benson, Mrs. Sibthorp, Mr. Maitland, Mr. Sutherland Safford (Secretary), Colonel Colville, etc. Several cab-owners and drivers addressed the meeting, giving their experience, also their appreciation of the Home, and much satisfaction was expressed by those present that so good an audience had assembled so late in the season.

In urging persons to be active in such work as this, we often hear the remark, "I am not capable, have not ability enough to do much." Ability is not what is wanted, it is earnest enthusiasm that will succeed in the destruction of all evil doing. We live in such a rush, such constant self-seeking, that "we have no time" is the plaintive cry everywhere uttered. How sad and humiliating to think that there is time for "functions," for gay and superfluous dressing, for cricket, tennis, angling, hunting, coursing; but "no time" to help to put down cruelty and immorality.

It was good to see the cabmen present and to hear their testimony. With the exception of the poor creatures tortured for no result whatever in that den of devils, the vivisector's laboratory, no animal suffers more than the London cab horse, unless it be the donkey, which is generally considered a legitimate recipient for kicks and blows. Independent of positive cruelty so frequently inflicted upon horses, who can estimate the suffering produced by the nervous irritation resulting from the frequent stoppages, the sudden jerks backward, the dodging amid the too densely crowded streets,

with its rows of endless cabs, carriages, omnibuses, carts and tramcars?

From the horse to other animals is a natural transition. Have any of the readers of *SHAFTS* read the account in the *Echo* of August 1st, under the heading of "WHAT I SAW AT THE PASTEUR INSTITUTE?" If not, let it be obtained and read with an attention which shall give birth to determined action. I give here the closing portion.

"The dog, a large Newfoundland, is already bound securely to the table by strong cords to each of his legs! he struggles violently, and shakes and rocks the heavy table, but to no purpose, he cannot escape. At his side one of the professors is injecting chloral, which is no true anæsthetic. Presently a knife is taken, the skin of the animal is cut open between the ears, the flesh is cut carefully open down to the skull, but what is that curious instrument in the assistant's hands? He heats it at a gas jet, and a current is set in motion that produces a red heat at the top, and with this he sears the flesh of the mutilated animal, the electric cautery thus prevents the poor lacerated creature from mercifully bleeding to death. I had never expected to smell the burning flesh of a living animal, and it came to me that day with a terribly new experience. A brass plate was screwed upon the skull of the animal, and a hole was made through to the brain with a circular saw, and into this hole was poured an electric current from a battery on the other table; look to it, or the dog, a very powerful one, will escape, all bleeding and torn as he is. With the plunging of the animal the whole arrangement of screws have become unfastened; two men hold him, and they fit the plate again and turn more currents of electricity into that brain. Will he never die? I think to myself; and my impulse is to end its misery with my pocket-knife; but no, that will not do, and so I watch for more than two hours these infamies perpetrated in the name of Science. I never could have believed had I not heard, that it was possible for any animal to express human anguish as that one did through that time of torture. That dog groaned as I should have groaned: the thing is simply indescribable. I wish those groans could be heard for five minutes by every English man and woman; if so, vivisection would be prohibited by the consensus of our common humanity, and so, sick and horrified, I left the place, the victim still in the hands of his merciless torturers."

If anything can justify the rising of the people in their thousands against wrong-doing, surely such scenes as this and endless others hourly enacted might do so. Such fiendish, atrocious, useless cruelty, such awful anguish of pain inflicted upon the living sensitive bodies of our fellow creatures, for what? inflicted under our very eyes, close to our comfortable homes, while we wait, for what? For that One who is to come, who is to crush the head of all evil things. The whole world groaneth in agony because Woman has committed the worst of all iniquities. She has lowered her flag that ought to sweep the heavens down to earth's mud. She has prostituted a higher power to a lesser; she has helped man to degrade her to a lower plane, and so has delayed the progress of the world. That world awaits her: waits to advance under her banner to the destruction of every monster that now dares to walk the earth, even in the open light of day. The world awaits the Ideal Woman which shall be, woman with all her capabilities, all her possibilities in full force and vigour; acting as leader, teacher, lawgiver, not subjugating herself to the dominance of the grade of development through which she has passed. She will come! then who will be rebel to her right? All who are high and worthy will hail her coming. The men who are close upon her heels will aid and help her in every way in the work which she must do.

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If a woman undertakes the duties of housekeeping, and the arduous work of rearing and bringing up children, she is surely entitled to a certain portion of her husband's income, which should be legally settled on her at the time of marriage, for life, as a matter of law. It should be so much per cent., and in the event of her becoming a mother she should be entitled to enough for maintenance even if subsequently divorced. She should not be deprived of the necessities of life. Every woman who has risked her life to bring another being into the world is entitled to the utmost consideration from the father of such offspring, even though she has subsequently sinned. So seriously should the sacrifice of maternity be considered. The wife who relates her sad story has been a virtuous woman—perhaps a worthless one would have fared better at his hands! Is it to be wondered at that women have begun "to strike"?

I have been one of those who drew a blank in the matrimonial lottery. I married because I thought I should have a companion for life, who would love me, and whom I could trust and love in return, who would give me sympathy and kindness, and transform an existence which was monotonous, as girls' lives often were before they struck for independence, into one with an outlook and an object. My illusion was complete, and so also has been my disillusion. My husband was one of a family, noted, I afterwards found, for their tempers and selfishness, and I had hardly returned from my wedding tour when he began to show his real character. At first it appeared in an entire lack of consideration for me in little things, and later on he manifested the continual discontent with everything around him which is his native disposition. We had not been married a year when he commenced to find fault with every trifle, and when not occupied kept it up from morning till night, so that I learned to dread his return, and rejoice when he was absent. In society he was suave and pleasant, so much so that he was tolerably popular, but he

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On the Forward Track.

On the 23rd to the 31st of August will take place a very interesting event. At Cempuis there was established, thirteen years ago, by the district council of the Seine, an orphan school for both girls and boys, the property being given by M. Prevost. Under the direction of M. Robin, the establishment has become a field of experience of great interest for those connected with education. The children are taken in from the age of four, and kept till sixteen, and are well cared for physically, morally, and intellectually. They are often the children of unhealthy parents, but their fresh and healthy appearance speaks well for the credit of the school. Instruction is given to the girls and boys in common, by female and male teachers, the success at examinations being much above par. In the classes, the workshops, gymnastics, recreations, walks, voyages, and at meals, the different sexes are together, and along with them always teachers of both sexes. This system of education exercises a great moral influence, keeping down that mysterious curiosity, developed unfortunately with such baneful results in our public schools.

If anyone interested would like to pay a visit a certain period is set apart every year, in which teachers from every country are welcomed, and permitted to familiarise themselves with the new method of teaching, which they can put into practise at their own schools; also, if anyone desires to air any new ideas she or he will find a cordial hearing. The village is situated at three kilometres from the station Grandvilliers. Tickets at half price can be obtained from the Gare du Nord, and by writing to the Directeur anyone can have all particulars. Board and lodging can be obtained at the establishment for two francs a day.—*Journal des femmes.*

At last Germany is opening her university doors to women; and the initiative has been taken by that most autocratic of all, Heidelberg. Within two years four special gymnasia have been created in order to allow young women to prepare for a university career. These are at Berlin, Carlsruhe, Leipsic, and Munich; others are to follow. The women of Germany will know what use to make of this and how to value it: they are rejoicing over their triumph. The women's movement in Germany has been bravely and earnestly supported by the Empress Frederick, which must score a strong point in its favour.

Catherine Hutton and her Friends will contain a number of hitherto unpublished letters and allusions to many well-known personages, such as Mrs. Barbauld, John Bunyan, Alexander Pope, John Wesley, Dr. Johnson, Rousseau, General Washington, the Macaulays, and Dr. Robert Hall.

The musical world at the Antipodes has sustained a great loss in the death of Mdme. Lucy Chambers, who was a native of Sydney. She studied under the first teachers of the time in Italy, and was the first Australian who ever appeared at La Scala in Milan. Subsequently she appeared in Europe, returning later to Australia, where she formed an Academy in the city of Melbourne. She was greatly beloved.

There is a project on foot for forming a White Cross League in Russia, the object of which is to promote peace there and among the nations.

Miss Mathilde Blind, who has returned to town, has it seems made a study of the ancient temples during her nine months' stay in Upper Egypt. She has frequently visited the famous ruins of the Island of Philæ in the Upper Nile, and objects to the selection of the Assouan site for the new reservoir. She has studied the question economically as well as in its artistic and archæological details.

The Bible Christians, who in the early days of their history had women ministers, have again resorted to women's aid. For many years they have scarcely had one woman minister amongst them, but during their present conference three young women presented themselves as candidates, and it is believed that in a few years they will have several in the regular ministry. A movement is beginning among Independents for appointing women, as well as men, as deacons, and some churches have already taken the step. We have women missionaries, women directors of missionary societies, women in schools, women in zenanas, women workers among our most degraded populations, women who do the bulk of the general work of the churches, and women who have led some of the greatest and most difficult moral reforms of our day—at what point this is to stop, or if at any point, it is not easy to say. Our own experience of co-operation with women in Christian service, is that they are beyond value.—*From "The Christian."*

Mrs. Aubry Richardson, in the *Humanitarian*, falls foul of the religious novel, the writers of which she declares to be "effectual opponents of the development of the human race." She does not refer to the works of such writers as Edna Lyall or Mrs. Humphry Ward. She believes that an incalculable amount of misery and discontent has been engendered by the apotheosis in religious novels of the abnormally large family, of the type regarded generally by the civilised world as peculiarly English. The impression created in the youthful mind by the ordinary religious novelist is that there is but one fitting *milieu* for a properly conducted heroine, *i.e.*, the bosom of a large family. Mrs. Richardson, in closing her article, says:—"It is now an acknowledged scientific fact that unions between persons possessed of any marked physical weaknesses or congenital defects, even though those persons be the most ardent and devoted of lovers, prove directly baneful to their children and indirectly disastrous to the race. And it is a fact that marriages between persons lacking the attraction of mental sympathy and the welding force of mutual love result in the production of offspring both morally and mentally inefficient. It needs something more than veneration of imaginary qualities on the part of the woman, and approbation even of real gifts and graces on the part of the man, to make a true marriage and found a real home. Yet religious novelists, reflecting, perhaps, the commonplace views of the world of goody-goodies, either do not or will not see this."—*From Morning.*

In a speech at Haddo House recently, Professor Drummond proved that he believes in and advocates the *Ascent of Woman* as well as the *Ascent of Man*. He remarked during his speech that "woman had been put through a marvellous discipline during the long night of history to teach her the virtues of unselfishness, tenderness, patience, compassion and love, so that she might become the teacher of the world; and it was quite certain, by all the laws of science, and all the traditions of the world's past, that the great factor in the future evolution of society must be the ascent of woman." He also gave an interesting and instructive example of the powerful influence of the mother in life:—"During the past winter he had had, as an adjudicator in a competition in connection with the Boys' Brigade, to examine the letters of 700 boys, letters which the writers believed to be addressed to another boy, and which were, therefore, the genuine productions of the original mine of a boy's mind. Amongst other things they were stating the influences which had chiefly operated to keep them from going to the bad. Not one of the 700 mentioned his minister; not above a dozen mentioned their masters in business; a few mentioned their superior officers in the brigade; but hundreds mentioned their mothers."

Reviews

"WOMAN" AND "SEX LOVE." By Edward Carpenter.

These books were reviewed in a recent issue of *SHAFTS*, and intended to be more fully gone into. The best advice, however, which can be given to readers, is to obtain the books, and to study them carefully for themselves. In reading fiction it may be well "to put ourselves into our author's hands," as Sterne says, "and be pleased we know not why and care not wherefore," but this cannot be done even in fiction when some principle is at stake. Much less is it the course to pursue in the case of such works as these, and many others claiming our attention. We must read them side by side with facts, and side by side with our experience—especially side by side with our own thoughts. For thought, when it is thought, properly trained and directed, is our best guide. The best training we can give to thought is to listen to it, to call upon its resources continually. To go in fact within ourselves and consult that divine Thing the Ego, which is each of us.

Every woman who thinks will like Edward Carpenter's books. No woman who thinks very deeply and sincerely, will be satisfied with them. This seems a contradiction; it is absolute truth. Let earnest, thoughtful women find out why, for pens may write and tongues may speak, but it is the Divine within us that brings us unto all truth. Edward Carpenter writes well, he must be a good and noble man, but he stops short of the truth, that is not his fault, he has not yet discovered it fully.

Nevertheless, his books are well worth reading, and they will do a vast amount of good to those women and men who will study them, gain strength from them, and then go farther on in their searching, not resting calmly at what they teach, but making the teaching a help to further thought.

The hard things in women's lives, the often terrible conditions under which they suffer—and struggling, have been rising from through the ages, have been forced upon them by man's treachery and by man's more sensual nature. This must be recognized, and Edward Carpenter seems to recognize it. But this is not the only thing to recognize, not the only thing which will grow out of such writings and bring to the writers themselves and to their readers more and more light.

Therefore, read these books, running as you read, and having read, still run. Strength to continue the race will come from the light and wisdom undoubtedly contained therein.

THE HUMAN FLOWER. By Ellis Ethelmer.

The writer of this manual states its purpose to be "to give in plain and inoffensive terms a short and simple account of the circumstances attendant upon the birth of human beings into the world. It is specially so written, that it may be placed in the hands of the young of both sexes at an age when their growing youthful intelligence seeks to know the origin of their being; or when they ought to be informed of the dangers, possibilities, and responsibilities of coming years."

Every necessary knowledge is here conveyed, specially necessary to all growing girls, who may become mothers. The little book should be studied carefully, in a spirit of reverent inquiry. It should be studied in connection with and along side of other books of like nature, which the present time is producing, some of which are of the highest standard of purity. All such books require—in the case of the young—to be studied, when possible, under the guidance of a wise mother, to whom purity is as the divinest of all divine things, the most sacred of all holiness.

Many persons have believed "Ellis Ethelmer" to be a woman, yet this book does not seem to be the work of a woman's pen. It lacks somewhat of the delicacy and deep insight a woman who would write on such a subject would put into it; and the language is not clothed always with such grace as from a woman's pen might be expected. Yet the book is written with both purity of intention and wisdom of utterance, and will surely do its share in giving to those who carefully and with earnest teachableness study its pages, a high and steadfast sense of what life ought to be, what it *will be*, when we make it so to be.

The work is not unworthy of the subject of which it treats, and some parts are full of pathos, truth and beauty.

"Men are alarmed at the present conditions, clamouring that the motherhood of the land is endangered." "They do not know what they are talking about," says the writer. Yes, is it not the action of men that has endangered the motherhood of the land?

Dr. Arabella Keneally is quoted as saying—

"When man learns from woman he will learn that love and birth, even in their mere natural physical aspects, are mysteries to bow the head before; mysteries that hold the forces of human evolution, not powers to prostitute and pervert to a perpetual unseemly jest."

Professor Henry Drummond's works are made to contribute the following:—

"Is it too much to say that the one motive of organic nature was to make mothers? It is at least not too much to say that this was the chief thing she did. The evolution of a mother, which means the evolution of sympathy, care, and love, is one of the most stupendous tasks ever undertaken by nature."

"We have never," says Ellis Ethelmer quoting, "had a really grand idea of motherhood. We have confined its meaning simply to the bearing and bringing up of children, instead of realising that it is something infinitely greater and all embracing, something the whole world is sighing for, and dying for want of. Woman's true sphere is motherhood, say you? yes, the motherhood of the whole human race, and who can tell all that that involves."

"A coming age," the writer goes on, "will find it difficult to credit how utterly man has ignored and excluded any regard for woman's choice, feelings or welfare in the most vital of functions."

This is profoundly true. There are also many more things a coming age will wonder at, for man has only begun his education on the subject of woman, and great are the revelations which await him. Meantime, I highly recommend this book, to be read, as I have said, alongside of other books and of the reader's own thoughts.

The Children's League of Pity Paper is doing admirable work, and has our most ardent sympathy. The Editor's letter, in which *she idles*, seems to us full of good work. It is touching in its sweet, earnest tone. So also is Miss Berta Wade's little *Peeps from my Window*. Surely the world is the better for the helpful existence of these two ladies, and the many names mentioned in the paper, all doing their share of the work. We rejoice for little "Paddy," and we feel that we want to hear of some little Jennie, or May, or Bessie, of whom there must be many. Poor wee womanys!

Free Russia is a brave paper indeed, and fights a hard battle, which some day will be a winning one.

Physiology in our Public Schools is a double leaflet reprinted from *Journal of Education*, wherein the writer maintains that such teaching tends to cultivate the cruelty inherent in children, till it may possibly culminate in that awful horror, vivisection, which is filling society with natures hardened to gentleness and pity. READ THE PAMPHLET.

The Animal's Friend, price 3d., is a capital little paper eminently suited to the ends it has in view, which its name implies. We want these papers for the young badly. Every mother should see that her children have them and that they read them.

In the August number, that friend of horses Colonel Coulson, has a good article, "Let us learn to be pitiful." It contains also a portrait and short life story of Miss Edith Carrington, to whom we cannot be too grateful for what she is doing for birds and animals.

From the paper we extract the following paragraphs:—

ANIMAL SYMPATHY.

A lady kept a number of birds together in one large cage. She was very fond of them and used to spend a good deal of time observing their habits. One of them, a small green parouquet, became jealous of a cock canary, and one day in a passion, bit off his leg. Miss A. took the little bird from the cage and put him by himself, in safety, and soon he recovered and learned to support himself quite nicely on the one remaining leg. His chief difficulty is in taking food from his trough, when he is apt to over-balance! He now lives in a cage by himself, with his wife and sister, and the curious thing is that these two birds, although possessing two legs apiece, never think of using more than one of them. Whether out of sympathy for their relative, or because they think one leg is more correct than two, and that "imitation is the sincerest form of flattery," I do not know, but in any case, there are the three birds, each standing on one leg, and two of them having a second leg carefully hidden away under her feathers! I have only one regret in recounting this story, and that is, that the birds are caged, for I can never think it right that these winged creatures, framed as they are for floating, soaring, or swiftly cutting through the air, should be condemned to lifelong imprisonment.

F. M. B.

MAJOR SETON CHURCHILL speaking at the National Anti-Gambling League's demonstration at Exeter Hall, London, on June 12th, remarked that it was often said the Turf was necessary to keep up the breed of English horses. He had a friend who had a fine breed of cows, but he never heard that his friend kept up the breed by racing them.

The *Vegetarian* becomes more interesting each week. Under the "Obiter" column many terse and much needed notes are sounded. A notice is given of "The Irish Vegetarian Union," and a delightful account of "A Home of Hope." Surgeon Captain Hoper Dixon writes on "The Art of Breathing."

Vegetarianism is making progress and this its organ will give interesting and useful information to any who care to read.

The Animals' Guardian, and *Animal World* are papers which have often been recommended in *SHAFTS* to readers of all ages. Too much cannot be said in their praise. All children should read them and so learn new ideas for coming years.

Reviews unavoidably crowded out will appear in September issue.

A HUMANE and sensible woman in Wrightsville, a suburb of Philadelphia, undertook a short time ago the care and management of the neighbourhood, which was then one of the worst quarters of the city physically and morally; she leased the property, she besieged the city authorities, she introduced important reforms. The locality is now wholesome, comfortable and profitable; it has clean streets, good water, a good school, a reading room and library, and little gardens attractive and pleasant; it has been a moral and hygienic reform, carried on with a business-like regard to dollars and cents.

WANTS engagement, as companion to a lady, or governess to young children. A clergyman's daughter, aged 25; has passed the Trinity College examination for music; well educated and a successful teacher. Address,—BOL., Office of *SHAFTS*.

What Lady Dufferin's son has said about his mother.

LORD DUFFERIN'S MOTHER.

Excepting my father's relations, who occasionally passed a few weeks with us, my mother saw very little company; and in this tranquil interval which preceded my going up to Oxford were years of great happiness, though to a beautiful woman, only a little over thirty, possessed of so many accomplishments, and delighting in social intercourse, it must have been no little sacrifice to pass so many of the best years of her life in the solitude of an Irish country house. The gain to me, however, was incalculable. The period between seventeen and twenty-one is, perhaps, the most critical in any man's life. My mother, in spite of the gaiety of her temperament and her powers of enjoyment, or perhaps on that very account, was imbued with a deep religious spirit,—a spirit of love, purity, self-sacrifice, and unflinching faith in God's mercy. In spite of her sensitive taste, keen sense of humour, involuntary appreciation of the ridiculous, and exquisite critical faculty, her natural impulse was to admire, and to see good in everything, and to shut her eyes to what was base, vile, or cruel. Nowhere is this instinctive benevolence more apparent than in her letters; for among the hundreds which I possess, addressed in the most intimate confidence to her sisters and myself, and in which she discusses the current events of the day, and the men and women of her time with the utmost freedom, there is scarcely one that could not be published as its stands, without causing the slightest pain to any human being. The intensity of her love of Nature was another remarkable characteristic. I never knew anyone who seemed to derive such exquisite enjoyment as she did from the splendours of the earth and heaven, from flowers, from the sunshine, or the song of birds. A beautiful view produced in her the same ecstasy as did lovely music. But the chief and dominant characteristic of her nature was her power of loving. Generally speaking, persons who love intensely seem to concentrate their love upon a single object; while in my mother's case, love seemed an inexhaustible force. Her love for her horse, for her dog, for her birds, was a passion, and the affection she lavished on her own mother, on me, on her brothers, sisters, relations, friends was as persistent, all-embracing, perennial, and indestructible as the light of the sun. However little, as I am obliged to confess to my shame, I may have profited by these holy and blessed influences, no one, I am sure, has ever passed from boyhood to manhood under more favourable and ennobling conditions.

Lady Dufferin's poem to her son:—

TO MY DEAR SON

On his 21st birthday, with a silver lamp, on which was engraved 'Fiat lux.'

How shall I bless thee? Human love
Is all too poor in passionate words;
The heart aches with a sense above
All language that the lip affords;
Therefore a symbol shall express
My love—a thing not rare or strange,
But yet—eternal—measureless—
Knowing no shadow and no change.
Light! which, of all the lovely shows
To our poor world of shadows given,
The fervent Prophet-voices chose
Alone as attribute of heaven!

At a most solemn pause we stand,
From this day forth, for evermore,
The weak but loving human hand
Must cease to guide thee as of yore.
Then, as thro' life thy footsteps stray,
And earthly beacons dimly shine,
'Let there be light' upon thy way,
And holier guidance far than mine
'Let there be light' in thy clear soul,
When passion tempts and doubts assail;
When grief's dark tempests o'er thee roll,
'Let there be light' that shall not fail!
So, Angel-guarded, may'st thou tread
The narrow path which few may find,
And at the end look back, nor dread
To count the vanished years behind!
And pray that she, whose hand doth trace
This heart-warm prayer, when life is past—
May see and know thy blessed face
In God's own glorious light at last!

From another poem:—

I strive to quench the coward fear
In that blest hope to Christians given,
That, should I leave or lose thee here,
Thou yet shalt be my own in Heaven.

But earth lies heavy on my heart,
So strong to feel, so weak to bear,
It cannot choose 'the better part,'
Thus cumbered with its passionate care.

Henceforth I am content to trust
The Giver with the blessing given;
I know, when all things else are dust,
Our love shall make a part of Heaven.

Curative Treatment of Hydrophobia.

From August, 1893, to January, 1894.

DURING these six months only seven cases of bites by rabid dogs came to me for treatment. Out of these seven, six were for preventive treatment. All of them had the bath for three days. On enquiry I have learnt that all of them are doing well. Only one case came to me with characteristic symptoms of developing hydrophobia. It was on the 18th of August, 1893. A gentleman named Buhu Purna Chandra Dutt, a resident of Baranagore, was brought to me for treatment. The patient's looks and appearance were not natural. They indicated as if he were suffering from some internal pains. When questioned, he said he had been suffering from a kind of a spasmodic pain about the left side of his chest since that morning. He complained of a kind of unaccountable fear and general uneasiness about him. He felt as if he were going mad, but at the time there was no sign of madness. His pulse was somewhat excited, and his face was somewhat flushed, and he was rather restless. Though the hydrophobic symptoms were not fully developed, from these premonitory symptoms, I knew that the severe symptoms were not far distant to appear. I gave him the bath there and then. It was a wonder that all his symptoms disappeared while he was in the bath. There were several gentlemen of the locality present at the time. They have all witnessed this wonderful recovery of this characteristic case. I repeated the bath for seven days for this case. Since then he has been doing well.

Previous to the cure of this case, I had very little faith in Dr. Buisson's accidental discovery, but since this wonderful cure all doubts as regards the curative action of a bath like this have been removed from my mind.

I am trying to get more cases to treat according to this new method, and hope to be as successful in future as I was in the case mentioned.

KEDAR NATH GANGULI, M.B.

PASTEURISM.

Reprinted from the "Morning Post" (Allahabad), July 2nd, 1894.

SIR,—I read the other day in some Indian (English) paper the advocacy of a Pasteur Institute in India, and I was rather surprised to see the names of some Hindu (and if I mistake not) Mahomedan gentlemen amongst the advocates. Is it possible that these men know in all its detail what they are advocating, or think for a moment of the consequences of it? It has been proved that Pasteur's system of inoculation for hydrophobia has not been successful, as a rule, and in the few cases which are said to have been so, it has been proved beyond a doubt, that the persons treated were bitten by dogs that were not mad, even granting that every case were successful, what would be the effect upon the people of India, when they knew and fully understood the sources from which the virus was taken which was supposed to work such wonderful cures. Pasteur is a chemist, neither a doctor nor biologist, the virus with which he inoculates for hydrophobia is taken from the marrow of dogs and rabbits, if one may believe all the reports on the subject, many of the people who have been treated by him have been worse after the inoculation, but granting that this cure is infallible, is it probable that any Mahomedan or Hindu would care to resort to it when he fully understood it? It is far more likely that every Hindu and Mahomedan of the masses would prefer to die, to a man, than be saved by such a remedy. Touching a

dog is pollution for a Mahomedan, what then would he think of having anything from a dog's body put into his own? He would be unclean and defiled for ever. Indian people do not oppose vaccination, as the vaccine is generally taken from cows, an animal the Hindu holds sacred, and which the Mahomedans eat. I have also recently read in the *Morning Post* of the inoculation of Gurkha troops with cholera virus as cultivated by cholera experts. What would these people say were it explained to them fully that they had been injected with the excreta of men of no caste, &c.? It would madden a Hindu or Mahomedan to know that his body had been so polluted, and perhaps thereby exclude all hope to him of entering Paradise. The case is just as bad with the Pasteur system of inoculation for hydrophobia, as the marrow of a dog from which the virus is taken is as polluting a thing as any Hindu or Mahomedan could conceive. The British Government in its own interests should stop this awful danger to the Indian Empire. This national catastrophe should be avoided and Pasteurism prohibited in India. The pollution by biting greased cartridges and its consequences in 1857 would be nothing in comparison to what would ensue when the masses of India fully understood this matter. I have no hesitation in saying that the whole populace would rise up against the Government which had allowed such a system to be introduced amongst and practised upon them; they would be frantic, there being no sacrifice or penance which could efface such defilement and restore them to their original purity. There may be some "English" educated Hindus and Mahomedans, who see no objection to the Pasteur system, as Mahomedans are permitted even to take wine, though defiling, as a last resort in sickness; but what about the people, the ignorant superstitious people, whose feelings can so easily be worked upon, and whose credulity and bigotry would never be more taken advantage of than at such a juncture by their priests and the enemies of the British Government. The latter should consider the seriousness of this subject before allowing the establishment of a Pasteur Institute anywhere in India. I may also add that though Hindus and Mahomedans may be individually unkind to animals, they would never take kindly to the system of vivisection, which necessitates such frightful tortures.

Yours faithfully,

E. M. H.

Patients in danger of, or suffering from Hydrophobia, are received and treated under Dr. Buisson's Method by

Mr. Metcalfe, Priesnitz House, Richmond, Surrey.
Mr. Atkinson, 9, Kinnerton Street, Belgravia.
Mr. Thomas, 16, Pepper Street, Chester.
At Constantine's Baths, 23, Oxford Street, Manchester.
At the Limes Hydropathic Establishment, 51, Bath Street, Southport.
Hydro and Spa, Old London Road, Hastings.
The Caversham Baths, West Hill, Bournemouth; and by the Medical Staff of Smedley's Hydropathic Establishment, Matlock.
Also at Bartholomew's Baths in Bath, Bristol, Worcester, Birmingham, Manchester, and Leicester Square, London.
For further information apply to

F. E. PIRKIS, Esq., R.N.

The High Elms,

Nutfield, Surrey,

who guarantees the payment of Charges to any needy sufferer.

THE REPORTED DISAFFECTION IN INDIA.

Extracts from a letter to the *St. James's Gazette*, 28th May, 1894, written by W. Theobald, Late Deputy-Superintendent Geological Survey of India.

"Colonel Malleson, referring in his letter to the *Times* of May 7th to the mysterious smearing of mango-trees, attributes it to certain causes of disaffection among the natives, or tampering with their marriage laws, the Opium Commission, etc.; but I am astonished that one thing, which might outweigh all the rest in dangerously undermining the fidelity of the native army, he omits altogether. I allude to the wholesale inoculation of native troops with cholera virus as cultivated by cholera experts.

After making the same assertions already made in the assertion from the *Morning Post*, this writer goes on:

"To me, an old Indian of over thirty years' residence in India between 1847 and 1880, the idea of the risk incurred by the Indian Government in tolerating and encouraging the precious outbreak of Pasteurism is simply appalling. It is the latest instance of 'Quem Deus vult,' etc., and I think it behoves the British press to try and check this awful danger to our Indian Empire by appealing to English public feeling on the point. I would suggest that a return be called for of the numbers of natives, either

soldiers or civilians, who have been inoculated for either cholera or hydrophobia, and if at the same time the men so treated were aware that the source of the inoculated matter was primarily the faecal discharge from a human body or some preparation from the brain or marrow of a dog. It is of national importance, if a catastrophe is to be avoided, that this Pasteurism be prohibited in India, and no time is to be lost in the matter.

"Defilement by contact with pig's fat is of a ceremonial nature, which can be expiated by *pir* (penance) and purification; but what purification is there for the poor luckless Hindoo into whose very veins a polluting product is introduced or a horrible preparation from the marrow of a dog? I speak, of course, as the matter would be represented to the native; but that is just the aspect of the question which it behoves the Government to consider, and yet which no one seems to have considered worth a thought."

Suffrage News.

CENTRAL NATIONAL REPORT.

THE educational work done by the Suffrage Appeal cannot be over-estimated and until the Registration Bill comes on, signatures may still be collected and sent in to 29, Parliament Street, or 10, Great College Street.

Interesting articles for and against granting the Suffrage to women appear in the *Century Magazine* for this month. Special interest is attached to it owing to the struggle going on in New York on this question at the present time. Senator Hoar urges that history and experience show that State to be the best ruled where the largest number of citizens have a share in government. He has never been able to see why women who can give high counsel should not be capable of lofty action. On the other hand, the old stock arguments are used against giving woman her political freedom.

A large deputation from the Women's Liberal Federation and the British Women's Temperance Association waited upon Mr. Asquith on the 27th of July, to urge upon him that women should be appointed as Police Matrons. Mr. Asquith promised to do what he could in the matter.

Sir George Dibbs, the Premier of New South Wales, has been interviewed by a deputation of ladies on the subject of Woman's Suffrage. He promised to submit the question to the Cabinet.

A second lady has received a *Times* appointment. The first, Miss Shaw, who has specially fitted herself for the post, was appointed colonial editor, and the second, none the less fitted for her work, succeeded her late husband. Mdme. Couvreur, who has just been appointed special *Times* correspondent in Brussels, is known to the public as "Jasma," a novelist, author of "The Penance of Portia James," and "A Knight of the White Feather." She was born in Highgate, of Dutch parents, brought up in Tasmania, and married a half Belgian.

From Chicago comes the news that Miss Ada Platt, of Chicago, graduated from the Chicago College of Law, June 15th, and has received a licence to practise law at the bar of Illinois. She is the first coloured woman admitted to the bar of that State. Miss Platt is about thirty years of age, is a woman of marked ability, an excellent shorthand law reporter, a proficient in music, French, and German, and graduated from the Law College with honours.

Boston Woman's Journal:—The Women Suffragists of New York have reason for encouragement in the fact that the sub-committee on woman suffrage of the New York Constitutional Convention decided, 3 to 2, in favour of submitting to popular vote the question of endowing women with the suffrage, and so reported to the full Committee. The Committee, however, reported adversely. Upon this no action was taken. It seems almost incredible that the Constitutional Convention will indorse the adverse report of the Committee. A demand made by more than 400,000 citizens of the State, including many most eminent women and men, is certainly entitled to go before the voters for acceptance or rejection. No such popular expression will come before the Convention for action on any other subject, and to refuse to allow the voters of the State to pass upon it would show bigotry and intolerance, and might endanger the ratification of the new Constitution.

It now appears that hope of the Registration Bill reaching the stage when any Instuction or Amendment can be moved in the present session, is extremely remote. The Appeal Committee have given up their special office at 47, Victoria Street, and will adjourn until the time comes to consult on how to proceed next year.

Meantime the signatures—pasted on sheets and stitched in volumes according to their constituencies—will be deposited, for safe keeping, at 10, Great College Street, Westminster, and 29, Parliament Street, Westminster. Signatures will continue to be received by the Secretaries of the (various) Women's Suffrage Committees, and it may be hoped that by next year the number of signatures will have largely grown.

The total number of signatures received to the present time is

248,674—of these 50,913 are from Scotland; 6,830 from Ireland; 51,136 from London; the remainder are distributed throughout England and Wales.

The Committee are satisfied that the Appeal has fulfilled their original hope, and has received the support of women of all classes, parties and occupations. It is difficult amongst such numbers to trace all the special names of note, but they rejoice to know that the signatures include the heads of nearly all the colleges for women and of a large proportion of the head mistresses of High and other Public Schools for girls, and of women serving on Boards of Guardians and School Boards. The leading women in the medical profession have signed, and a number of the most eminent in literature and art, besides many of wide social influence, and leading workers in the many movements for general well-being.

SCOTCH LOCAL GOVERNMENT BILL.

The Scotch Local Government Bill which has just been passed through the House of Commons is in some respects much more favourable to women than the English Act passed early in the year, while in other respects it is less so. In regard to the Franchise the Scotch law has always been more favourable than the English, because, as the Parliamentary and Local Franchise are the same in Scotland, women who possess the freehold, lodger and service qualifications can vote as well as those who are merely occupiers or ratepayers, whereas in England only the latter can vote. The Bill as introduced placed all these classes of women on the Parish Council Register, and also removed the disability of marriage, though merely for Parish Council Elections, and not for Elections to Town and County Councils. This absurd distinction was swept away by the unanimous vote of the Scotch Grand Committee, and the clause was agreed to as follows:—

"A woman otherwise possessing the qualification for being registered on any county council or municipal register of electors shall not be disqualified by marriage from being registered on a county council, municipal, or parish council register, provided that a husband and wife shall not both be registered in respect to the same property."

While the Bill, even with the imperfection above named, marks a great advance in the voting powers of Scotchwomen, it is inferior to the English Act in their eligibility for election, though so far as its terms go, it treats men and women alike. Clause 19 as introduced was the same in effect as the English Act, and ran as follows:—

"A parish council shall be elected from among the parish electors or persons who have during the twelve months next preceding the election resided in the parish, or within three miles thereof, and who are of lawful age, and not subject to any legal incapacity."

All women, whether married or single, who are on the Register as voters, will of course be eligible for election.

For further particulars see the Report of the Central National and National Societies—addresses as given.

Correspondence.

[Writers are themselves responsible for what their letters may contain.]

PERFORMING ANIMALS.

DEAR MADAM,—Can any of your readers give any information respecting the sex of animals who perform in public? Are trick-performing dogs, horses and elephants, noticed to be more often of one sex than the other?

The topic is interesting, as having a bearing on human sex intelligence.

C. E. M.

LADY CHARLOTTE SCHRIEBER, was a woman of great business capacity, and many interesting anecdotes are related in proof of this. After the death of Sir John Guest, Lady Charlotte took the management of the ironworks, which she continued for some time. In the midst of important social functions, it frequently happened that the periodical balance sheet was presented to her, which she would open and glance through with ease, earnestly expressing her satisfaction if the proceeds of the "cinder-hole" met with her approbation.