

SHAFTS

A MAGAZINE FOR WOMEN AND WORKERS.

Edited by MARGARET SHURMER SIBTHORP.

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What the Editor Means.

If thou hast run with the footmen and they have wearied thee, how shalt thou contend with horses? and if in the land of peace wherein thou trustest they wearied thee, what shalt thou do in the swellings of Jordan?

AN OLD BOOK.

It is a grand thing to be able to speak what high souls pause to hear, but better far to stoop, to gently speak encouraging, hopeful words in ears that are filled with the world's toiling.

ANON.

OF all the words that ring ever around us, filling the atmospheres with their incessant clang, there are none perhaps more frequently heard, or which hold us more profoundly, than the words Failure and Success, with all that they imply. They sweep the firmament of our limited human vision, and seem to hold all things in their grasp. Yet are there no words more disastrously misunderstood; for there is in all the wide universe no such thing as absolute failure, and certainly for the present, and so far as our vision carries us, no complete success. Therefore it would be well for us to go to our work with no slavish dread of failure, and no equally slavish desire for success. These hinder our motives, and the objects for which we labour ought ever to be an all-sufficient upholding.

Let us examine the word *failure*, which has for its equivalents *miscarriage* as a substantive; as a verb—to *fail*, to *fall short*, to *be deficient*. *Miscarriage* is used generally in a larger sense, as to human events, circumstances of history, plans of State, yet are the words synonymous. Failure takes the mind back to an agent preceding the failure. Failure pre-supposes effort; personal endeavour. We cannot *fail* where we have not tried, or we *have tried*, but the issue has *fallen short* of our hope and expectation. Now observe, to *fall short*. An arrow falls short of the mark, which means that the arrow has been sent forth with intent to hit the mark, it also suggests the possibility, yea, almost certainty, that the bow from which the arrow was sent forth will be used again; the next arrow *may* hit. If not, the third, fourth, fifth or fiftieth may do so. The bow is there, and the hand that twangs it is there, not for the purpose of sending forth *one* arrow, making *one* effort, but most ostensibly for the purpose of making many efforts, sending forth many arrows, arrow after arrow, until the thing desired has been accomplished; for the strong soul knows no fear or weariness. How we would laugh at the young woman or man who sent forth but one arrow, and disgusted with failure tried no more, but stole away with bent head and sorrowing eyes. Would we think such deserving of sympathy? Shall we then go on trying, though we fail, or shall we slink away like cowards? "Luck obeys the downright striker," and we show the mettle we are made of, not so much by our success as by the courage and nerve of our hopeful efforts. Unconquerable hope is the royal crowning of a royal nature, affecting all who approach it and live in its atmosphere!

Deficiency does not give so much the idea of effort put forth as of something not yet attained. We are deficient in common sense, in tact, in courtesy, but this also not without hope, for we can learn, *if we will*. Still, these are, strictly

speaking, matters of more or less unconscious growth, not of endeavour.

Why do we fail? We fail for many reasons; reasons which will occur to us all readily. We are ignorant, inexperienced, we desire to do much, but we know not how. Sometimes perhaps it is want of money, the golden skates of the world, by means of which we can skim our swift way over the icy coldness beneath us, and the keen blasts around. Money helps us, but there is one thing, however, money does not coin *brains*, but where intellect and will power exist they can and do often overcome the want of money, or coin it.

Intellect and will power can be cultivated; latent force, latent capacity is existent everywhere, and everywhere in an ascending scale. It is not so much from want of capacity; oftener I fear it is our motives which are at fault. We desire fame, renown, the world's plaudits, we seek to overcome others, to rise above others, to have place, position and power. Such motives are the sure way to ultimate failure; they may bring us some things we mistake for our desire—self-illusion, self-gratification, the eagerly sniffed incense of the idolatry of slaves and fools; they will never bring us true success. Soul work must be done by souls, not by skunks, time-servers, grovellers before false gods.

"Luck obeys the *downright* striker." Would we avoid failure, would we bask in success, we must speak out boldly our message, whatever it may be, fearing naught. It may not bring us what the world calls success, nay, it may bring us what the world *views* as failure, but we shall stand where gods stand, for we shall have created some new thing that will bless the nations.

Professor Huxley says:

"There is no alleviation for the sufferings of mankind except veracity of thought, of action, and of speech, the resolute facing of the world as it is, when the garment of make-believe by which pious hands have hidden its uglier features is stripped off."

Let us never cry, peace, peace, where no peace is; rather let us endeavour to create peace where there hath been discord—for good, once put in action or in thought,

"Like a strong oak doth from its boughs shed down
The ripe germs of a forest."

A great fight is ever going on in this world; the battle waged by truth against falsehood, by right against wrong. They who fight this battle, percipient through their singleness of purpose, see far back into past ages of wrong, pain and woe; and from a knowledge of illimitable suffering gain a sense of wondrous, deathless power. So the war goes on, and shall go on from age to age, till the woman soul, the ultimate victor over sin and death, shall have crushed all evil beneath her feet.

How do we look upon those who fail? With pity, sorrow, sympathy, perchance. Perchance some grain of satisfaction mingles with our expressions of regret, a little imp of delight hidden away somewhere, in some neglected corner of our moral anatomy. This will depend on what we are, on what rung of the ladder that scales the stars, we stand; on the amount of care we have bestowed upon sweeping away the cobwebs from the soul's chambers; upon whether we have opened the doors to a purer air, upon whether we have allowed the water of life to flow freely through the dusty dimnesses. Reflecting, we find we have no need to despise

those who fail, nay, nor to be glad, nay, nor to pity them. Have the motives which prompted their endeavour been true and worthy? then they do not need our pity; they have fallen but to rise again; they have failed but to try anew. They have learnt their lesson, therefore is their failure not absolute; it has produced *something*. In their souls there is no discord of desolations. They have heard and seen. Unspeakable things in their endeavour; the music of hosts who have striven and fallen, conquering as they fell, is with them, their great longing has taken wings to itself and gone forth to the help of many. Their next trial shall be stronger, and wiser, and none shall be in vain.

What do we mean by failures? A merchant sends forth his ships. A craftsman puts forth his skill. What do they seek? They may not gain what they seek. That depends; but the world is the richer for all conscious effort that is worthy, and from the failure of unworthy effort, some of our best lessons are learned. A writer writes a book, a painter paints a picture, a journalist starts a paper. The book does not sell well, the picture is not well hung, the paper has to be stopped, but some souls have heard the message, have been strengthened and gladdened, some evil has received a blow, some thoughts have been sent forth that will not die, so though the foolish world may sneer they have not failed.

"We see but dimly through the mists and vapours;
Amid these earthly damps
What seem to us but sad funeral tapers,
May be heaven's distant lamps."

What do we see around us, how do the vast surfaces present themselves? Pausing for one moment in our over-eager on-rushing, could we take an all-embracing glance we should behold toiling millions, all seeking success, all fearful of failure, the vast majority deep in schemes of their own, heedless of those around them. How much do each of us think of each other as we tread our often weary way? It is a serious question, and we must put it to ourselves, for on it depends whether we shall fail the failure, or whether we shall succeed. For failure and success are words, to which no mortal dictionary has as yet given the meaning. But despair not, oh, human soul! for thou shalt eventually spell out every meaning for which thy spirit longs.

A few essentials are necessary for the execution of work that will not admit of many, if any failures.

First, we must be healthy; physically, morally and mentally. Now we may be fairly healthy physically, yet not be free from some disability. Physical health is easily attained and retained, by pure food and drink, pure air, active exercise and the avoidance of drugs, anger, hate and envy.

Mentally we must have a modest estimate of ourselves, yet without depreciation, an unswerving will that knows not fear, and hope that dieth not—unconquerable hope that is the spirit's staff of might.

Morally, our motives must be without reproach, and we must have a worthy end in view.

Lastly we must cultivate a fund of common sense, remembering that life has existed ages before us, and will probably exist ages after us; that *ours* is not the only nation on the earth that has grown great; that *we* are not the *only* souls that have discovered things not easily seen, heard what the physical ear is not audible.

Something beautiful and true fills our souls with light. Let it be no surprise to us that others feel this also, let us expect our experience to be shared by our fellows. There will be then no room for self-conceit. Also we must speak boldly, and have no weakness of fear; telling what we conceive to be the truth to ourselves and to others, but bearing in mind meanwhile that in this darkened vision mistakes may be made, and that we are as liable to make them as others.

We must bear in mind that all we see that seemeth ugly is not wholly so, underneath all things a true soul lies, a thing of beauty, greatness; self-existent: we know so little of the loneliness of others, of their great needs. Let us stretch

out our hands to help those who suffer, giving gladly our money, our kind words, our smiles, the grasp of our earnest hands—such help as no one knoweth the joy of, save those who receive it. Let us endure patiently; "Endurance is the crowning quality of great hearts," but let us never forget boldly and determinedly to "paddle our own canoe," though we lend a helping push to others. For if we cannot help ourselves we need not aspire to help our fellows. Let us keep firm and stout of heart, "one faith against a whole world's unbelief" if necessary.

Besides failures we have *failings*, failings from which our failures proceed, failings which enter into all the days of our lives. We do so many things blindly, carelessly. We take up a book to read, we skim its surfaces "and hear no angel scoffing," we see no underlying beautiful truths, because we do not look for them, we look only for the amusement of the passing hour, for the confirmation of our own ideas, or we are reading it in the spirit of that cant of which Sterne says that of all cants which are canted it is the "meanest and the most tormenting." We listen in the same spirit to those who speak to us. We judge in the same spirit those who act for us, who do what we are not ourselves brave enough, or wise enough to do.

Pigmies that we are! we forget that it takes a giant to comprehend a giant. Love! It is a splendid idea, we look for it to come, we look for others to bring it. Are we ready for it? Would not the crack of the rifle move us more? The great harmonies are hidden from us, we hear only the chink of gold. The dust of earth, of vanity, ambition, desire, greed of many things is in our ears and eyes, so that we neither hear nor see. Thus we fail, and the fact that there is no absolute failure is of little use to us, we fail so often, or we never try. What a beauty is around us that we do not see, what souls that we do not recognise! what gladness that would flood our steps with light; but is all hidden from us. How happy we might be! we have so much, but it availeth us nothing so long as Mordecai the Jew sitteth in the king's gate: our *motives* are down in the dust. We are not looking for beauty, not seeking to help others and make them glad; we seek place, power, riches, distinction, to be *first*. To seek to make new laws is good, but "no administrative sleight of hand," says one who writes, "can save us from ourselves." It is with ourselves we must begin, then go forth conquering and to conquer.

Now of all high things in human lives, the greatest and best is character; religion—which is only the soul's worship of the highest; seeking, outreaching ever after the highest—and *character*. Let us strive to form and uphold these two within ourselves. Religion—I speak not of Church Creeds—is part of character. Character ruleth all things.

What upheld those of old who gave their lives for their country's freedom and what they believed to be a true religion, but a determined holding to one idea, a loyal upholding of it, so that self was forgotten.

"Have down," says the Douglas. "Have down, my merry men all. Have down into the plain. We'll let the Scottish lion loose upon the hills of Spain." Such a spirit, looking to battle and possible death, is worth preserving, as the fruit of the spirit, when the horrors of war have passed away, a glimmering of light within the soul which through our persistent endeavour will burst at last into the perfect effulgence of the day that shall know *no failures*.

What upholds us now? What but the voice of the soul within us leaping up into life and greatness, if only for the moment. But oh! these moments! how they gleam and glow, how they fill our souls with radiance and joy, strengthening us ever to renewed effort. For in these moments the veil is lifted, we see the light afar off, but we know that towards it we travel, in it we shall dwell. Failure! No, it is a terror-inspiring thought of weaker souls, there is no such meaning in all the vast immensities of many worlds and many lives.

Pioneer Club Records.

TRUE progress resteth not, maketh no pause, but with steadfast eyes fixed upon the goal goeth onward ever, in contemplation, in self-knowledge, in active out-going, ever pressing from the known to the unknown, standing boldly to-morrow where to-day it dare hardly set its feet.
R. TREVOR.

"Let us then be up and doing
With a heart for any fate
Still achieving, still pursuing
Learn to labour and to wait."

A MEETING connected with the Club Library opened the discussions this term, though not coming exactly under the list of Debates. The Club Library contains at present many useful and readable volumes. The discussion proved that these have been well used and much appreciated by the Pioneers, who, in council together, resolved to continue the Lending Library, and to employ a Librarian.

Some of the books are allowed to be read only in the Club, but this is not an unpleasant arrangement, and few things are more restful than to spend an occasional afternoon or evening of leisure at the Club for the purpose of perusing some choice book.

The social evening on January 30th passed off very agreeably, but we note with satisfaction that Pioneers take a very much more lively interest in the debates, lectures and dramatic readings. It is probable that the evening receptions will gradually cease. So at least if we may judge from appearances and expressions of opinion.

On the 6th inst. at 8 p.m. it was debated: "Ought girls to be educated for the Professions?" Dr. Howells being the opener. He thought that to succeed in the medical profession a woman should be possessed of more than usual ability and skill, that women could not bear the physical fatigue of such a calling. He thought there would be a chance that women might become House Surgeons. The salary was not a high one, and the post he feared would not be available for some years. A woman possessed of a sufficiently large private income to cover her expenses while working up some special subject, might make even a large income in the practice of medicine.

Medical men had to put up with much calumny and slander. It was a question whether women could be trained to bear in silence false accusations. He thought the position of a medical man not one to be coveted. A large proportion of those who entered it left the profession after a short time. Women must make up their minds to severe struggle. Constant toil, uncertain hours, and small means were the rewards of the profession. Friends and relatives were often difficult to deal with, suggesting other cures, and crediting their own suggestions, if all went well.

He was in favour of opening the portals widely to women. Let them go in and see what they could do; only let them be fair to the men. It was not fair for a single woman to compete with a married man with a family. If men had only themselves to keep they would want much less than they have required hitherto. He thought women opposed women more than men opposed them. He thought the business of a chemist admirably suited to a woman, there was no unnecessary exposure. Skill, accuracy and neatness were the qualities required, and women could devote their leisure time to needlework, writing or painting. Another good opening would be that of a house agent, no undue exertion was therein called for. Let women ask themselves why they want to enter the medical profession? Do they want to make money? Then let them stay away.

Do they want fame, renown, then also let them stay away. Women must learn not to get angry when contradicted, if

in the profession. What became of the women graduates? At one English college 109 women graduated between the years 1880 and 1895 inclusive; of which number, eighty-two became teachers, one a post office clerk, one a clerk in an asylum, four went to literary work, three to science research, eight married, two died, seven returned no answer. Fifteen women graduated in medicine from this college; of his own three daughters, one had married, another entered the Westminster College for Chemistry, and passed the Pharmaceutical Society's Qualifying Examination. This daughter was still a student, working at chemical analysis. The third daughter had obtained the degree of M.A. Lond., had devoted herself to teaching, and was leading an active useful life.

His friends had violently opposed the course he had adopted towards his daughters, but this had not stayed him. Many forces were acting in the world at present to induce women to enter the professions.

They were not satisfied with the work they were expected to do; and desired an active, busy life with all its drawbacks, rather than fold their hands and wait for death to release them, or find a *hobby* to give them some interest in life.

Women would not make worse wives in consequence of being educated to a profession. They had his hearty sympathy. If girls took up professions they must also be trained in athletic games, so that their muscular systems might be developed equally with the nervous systems. Women must be made healthy and self-reliant.

The address was followed by an animated and vigorous discussion. Professor Annie Oppenheim opposed the lecturer in much that he had stated. She had expected the lecturer to treat of all the professions, he had restricted himself to *one*—the medical. The law of the country had closed the legal professions to women. In the professions there should be no question of sex; the qualifications were mental ability and capacity. Let merit stand; we wanted perfection. If women were not capable they would soon fall; if capable they would hold their own against all opposition. In regard to the argument that a single woman should not work against a married man, it should be remembered that a man married to please himself. If a woman was unable to stand in the world she could not consider how many men there were in the world with families. Men with ill-balanced temperaments would go to excess just as much as women; we must be temperate in all things, in work as well as pleasure. The lecturer had feared that women would lose their tempers. Men lost their tempers also, as easily as women.

Let people be judged by their abilities and by these alone. In the education of children capacity should be considered, and taste, inclination and ability should go hand in hand. Women with small minds would act on small lines; so also would men with small minds; over and over again this was seen in the world. In the main women and men were the same, but every profession ought to be open to women as to men, to choose or refuse as they wished. Merit would always rise; incapacity would always sink.

Miss Mack Wall said: Slavery developed certain vices, pettiness was one of them; if women were petty, their slavery had caused it; a dependent position did not tend to largeness of mind. In such a category the nurse episode, alluded to by the lecturer, might be placed. When women were better trained men would not need to support wives and relatives. She would often say to parents, "Spend as much money on the training of your girls as on that of the boys." Parents had replied to her, "Ah, but you do not know how keen the competition among men is, and how difficult it is for *boys* to get on, unless well trained and equipped." All she could say was, that difficult as it might be for the boys, it was ten times more so for the girls.

Miss Alice Smith in a few pithy words averred that the doors of all the learned professions would shortly be opened to women, following the example set by the medical profes-

sion. What women desired was "a fair field and no favour," and that was the only just and right basis on which to set forth this question. She feared that the opposition on the part of men must be traced back to utter selfishness. It was a wide world, and certainly intended for women as well as for men, and seeing women were here, and in such goodly numbers, all avenues of activity should be thrown open to them.

Miss Glynn said: Real gentleness implied real strength, a woman could be highly educated and cultured without losing one scrap of her gentleness. Mental training, logic and mathematics she recommended to all women as useful to the development of mental strength.

Mrs. Sandbrook recommended the Church as a profession. She thought there had been a want of method in the survey. She advocated women entering all professions, especially the Church.

After the lecturer had replied, the meeting closed. The President occupied the chair, and in her opening speech, short, and to the point, expressed her sympathy with the cause of education, and said that an open path should be secured for women by the efforts of women.

Self-Dependence.

WEARY of myself and sick of asking
What I am and what I ought to be,
At this vessel's prow I stand, which bears me
Forwards, forwards, o'er the star-lit sea.

And a look of passionate desire
Over the sea and to the stars I send:
"Ye who from my childhood up have calmed me,
Calm me, ah, compose me to the end!"

"Ah, once more," I cried, "ye stars, ye waters,
On my heart your mighty charm renew;
Still, still let me, as I gaze upon you,
Feel my soul becoming vast like you!"

From the intense, clear, star-sown vault of heaven,
Over the star-lit sea's unquiet way,
In the rustling night-air came the answer,
"Wouldst thou be as these are? Live as they?"

"Unaffrighted by the silence round them,
Undistracted by the sights they see,
These demand not that the things without them,
Yield them love, amusement, sympathy."

"And with joy the stars perform their shining,
And the sea its long moon-silvered roll;
For self-poised they live, nor pine with noting
All the fever of some differing soul."

"Bounded by themselves, and unregardful
In what state God's other works may be,
In their own tasks all their powers pouring,
These attain the mighty life you see."

O, air-born voice! long since, severely clear,
A cry like thine, in mine own heart I hear,
Resolve to be thyself; and know that they
Who find themselves lose all their misery.

MATTHEW ARNOLD.

LECTURES.

A SERIES of lectures (free), by Margaret Shurmer Sibthorp (editor of *SHAFTS*), will be given at the office of *Review of Reviews*, Mowbray House, Norfolk Street, Strand, W.C. (Temple Station, Metropolitan Railway), by the kind permission of Mr. W. T. Stead, on the 3rd Tuesday of each month, at 7.30 p.m. Tea at 7 p.m. Subject for Tuesday, February 18th, "Truth: how must we search for it? how hear? how see?"

The lecture will be followed by discussion, in which all present are invited to take part. The subject of the ensuing lecture will be announced each evening, and in the pages of *SHAFTS*.

Progress at Home and Abroad.

THE Editor of *SHAFTS* kindly permits me to give from month to month, under this heading, such notes of recent events affecting women, as may serve for the encouragement of women workers, especially of those who, being scattered or isolated, scarcely realise how great and world-wide is the movement in which they are taking part, and for want of this knowledge are easily disheartened by local or temporary failures and disappointments. To all such workers I would send words of greeting and cheer. Our cause is one, and we, though scattered and apart, are one in soul and sympathy. Every woman who does a noble deed—nay, every woman who thinks a noble thought—is a true helper of the woman's cause, which is the cause of justice, truth and love.

In order that these notes may be made fuller and more complete, I would ask all readers of *SHAFTS*, and all sympathising sister and brother workers, at home or abroad, to help by sending to *SHAFTS* under the heading of this article from time to time, notes of progress within their own knowledge or in their own neighbourhood.

LEGISLATIVE.

So far as the women of this country are concerned, the most important legislation of the past year, is the Summary Jurisdiction (Married Women) Act, which came into force on New Year's Day. The text of the Act is given on another page, with sundry notes and comments.

In France women are still working for such an amendment of the law as shall give to a married woman the full use and control of her own earnings.

The Legislative Assembly of our Australian Colony of Victoria, has, by an overwhelming majority, accepted the principle of *one adult, one vote*, thus granting to women that equal franchise with men for which they have long asked, but the Legislative Council having refused their consent to this large measure of enfranchisement, further action will be necessary. As yet only two of our Colonies, New Zealand and South Australia have anticipated the mother country in this great, yet simple and necessary act of justice.

Of the United States *full suffrage rights* are secured to women in five—Wyoming, Utah, Colorado, Montana and Oregon. In Colorado the women members of the Legislature have been specially active in promoting useful legislation.

Nearer home, an ownership franchise has been exercised by the women of the little Isle of Man, since 1880, and a ratepaying franchise also since 1892.

EDUCATIONAL AND PROFESSIONAL.

At Oxford the enlarged buildings of Somerville College have been completed.

"The entrance has been entirely rebuilt, the dining-hall very much enlarged, a new wing and reading-room have been added, and the common-room, formerly on the ground floor, is now on the first floor. The buildings are supplied throughout with electric light, and all the arrangements are such as to greatly increase the comfort of the staff and students, of whom nearly seventy are now in residence. The scholarship examination will be held as usual in the Easter vacation."

The long discussed question of the admission of women to the degrees of the University seems to be nearing a settlement at both Oxford and Cambridge. At Oxford the matter was

"referred by the Hebdomadal Council to a committee, which took the evidence, during last term, of Mrs. Bryant, D.Sc. (one of the Royal Commissioners on Secondary Education), the Principals of Somerville College, Lady Margaret Hall, the Royal Holloway College, London, Bedford College, London, and the Head Mistresses of several important schools in London, Oxford, and elsewhere, and the Principal of the Home Students. The Committee has already reported to the

Council, and it is probable that the question will come on for consideration early this term."

At Cambridge the following Memorial, signed by upwards of 2,000 members of the Senate, has been presented to the Vice-Chancellor:

"We, the undersigned members of the Senate, are of opinion that the time has arrived for re-opening the question of admitting women to degrees in the University of Cambridge. We therefore respectfully beg that the Council of the Senate will nominate a Syndicate to consider on what conditions and with what restrictions, if any, women should be admitted to degrees in the University."

Probably a syndicate will be appointed to consider the matter. Miss Helen Gladstone, in her admirable paper "Shall Women have the Cambridge Degrees?" points out that

"The number of students who pass in Tripos Examinations each year has constantly increased, till last year they numbered 88; the total number of women who have been classed in honours since February, 1881, being 659, distributed among the Mathematical, Classical, Moral Science, Natural Science, Theological History, Law, Oriental Languages, and Mediæval and Modern Languages Tripos lists, as recorded in the Cambridge Calendar. These results are marked not only by a considerable number of first classes, by a much larger number of second classes than of third classes, with a very small percentage of failures, but by occasional brilliant success. This is surely a good record of generous help given to women, and well used by them."

All these women, had they been men, would have been graduates of the University, whereas hitherto they have only been permitted a Tripos certificate. The disadvantage to women of this position is clearly stated by Miss Helen Gladstone:

"There is another reason, a plain and practical one, why we desire degrees—namely the difficulty which is experienced abroad, and even in England in many cases, in getting the Tripos certificate estimated at anything like its proper value. It is exceedingly difficult for those belonging to foreign Universities and schools to believe that a student without a degree can really have attained the very same standard of work which in the case of a man would have gained a degree. And in the British Isles, where nine Universities open their degrees to women (London, Durham, Victoria, Edinburgh, Glasgow, St. Andrews, Aberdeen, the Royal Irish University, and the University of Wales), there is often confusion; and a graduate, whether in honours or a pass, is preferred on the ground of her B.A. to the holder of a Tripos certificate from the University of Cambridge. The disadvantage is sometimes felt sufficiently to lead students who are obliged to think of the business aspect of the matter to give up a Cambridge course and to take one which they believe to be inferior. More often it leads them, after taking a Tripos at Cambridge, to add on a London B.A. course or some other, for the sake of the right to use the letters."

After dealing with possible objections, Miss H. Gladstone closes by reminding the University and the public that:—

"In ancient days women did what they could to benefit the University, and to promote learning and the education of men. No less than six of the colleges of Cambridge were founded for men by women—Clare by Elizabeth de Burgh, Countess of Clare; Pembroke by the Countess of Pembroke; Queen's by Queen Margaret of Anjou and Queen Margaret Woodville; Christ's and St. John's by Lady Margaret, Countess of Richmond; and Sidney Sussex by Lady Frances Sidney, Countess of Sussex. Lady Margaret also founded a Divinity Professorship. In these days Cambridge has led the way in doing great things for the higher education of women, and women have shown their gratitude by using their privileges to the full. We now respectfully beg the Senate to proceed yet further, and to admit women to degrees in the University."

Cambridge and Oxford, which were pioneers in the movement for the higher education of women, have been left behind by the tide of progress, not only in England, Scotland and Ireland, as pointed out in Miss Gladstone's paper, but, as shown by *The Manchester Guardian*.

"Abroad the change is just as marked; and though progress is unequal in different parts, there is hardly a country in Europe which has not begun to grant both University education and degrees to women. France has long set a good example to the other nations, and in Norway, Sweden, Italy, Denmark, and Holland the Universities are either wholly or in part open to both sexes. Hungary has just passed a liberal measure admitting women to University study and degrees, and Austria, though holding back at present, will

probably be compelled by force of circumstances to follow suit. Germany, conservative as it is in regard to social matters, has also begun to move. The Government now formally sanctions the admission of women, under special permits, to the Universities, and an English lady has obtained a degree at Göttingen. Under these altered circumstances our own older Universities, once boldly in the van of progress, now figure in the rear."

Those who, looking back thirty years can recall the time when the education of women seemed at its lowest ebb, and who remember well how timorously they looked around and asked for help, may well—seeing what has been done—take courage and encourage others. In October last, the London University alone had

Women Masters of Arts	26
" Bachelors of Arts	271
" Doctors of Science	2
" Bachelors of Science	44
" Bachelors of Medicine	19
" Bachelors of Surgery	3
" Doctor of Medicine	1
" Doctors of Music	4
" Bachelor of Laws	1
" Doctor of Literature	1

I cannot this month give the number of women graduates of other Universities; but the number of women students is everywhere steadily increasing. At Göttingen, referred to above, the number of women students

"For this winter half-year is thirty-one. Most of them study history, modern languages, mathematics, and natural history. For the first time at this University there is a lady studying medicine."

One pleasant mark of progress is given by the revised statutes of the three Queen's Colleges in Ireland (Belfast, Cork and Galway), which have received the Royal assent and come into operation next October. These provide for the admission of women to all posts, offices, etc., in the Colleges, thus giving them an absolute "equality of opportunity" with men. It remains to be seen whether our oldest Universities will be ready to do likewise, and to open out to women the emoluments, as well as the honours, hitherto severely restricted to the use and enjoyment of men.

Early in last month the College of Surgeons, at a meeting of Fellows, resolved by forty-seven against ten, that in their opinion "women should be admitted to the diplomas of the College." The College of Surgeons and the College of Physicians are now the only medical corporations in Great Britain who refuse their diplomas to women—evidently this exclusiveness will also be shortly broken down.

The readers of the Memorial to the Vice-President of the Committee of Council on Education, printed in the January number of *SHAFTS*, will be glad to learn that Sir John Gorst has answered the Memorial in the most satisfactory manner possible—by the appointment of two women as Inspectors of Schools. Memorials to him on the subject are, therefore, now unnecessary. But we all owe him our thanks for his prompt action in thus breaking down another sex-barrier.

ELIZABETH C. WOLSTENHOLME ELMY.

Praise.

PRAISE, when sincere and true, uttered from the sacred fulness of a consciousness which, through its true perception of self, perceiveth also truly its fellows, is one of humanity's greatest helps. True it is, we deteriorate when we work for praise. Not to seek praise, but to give it openly, willingly, to feel it as we give it, is what will strengthen us, full measure, pressed down and running over. When, instead of critical fault-finding, we can say truly, how beautiful my sister or brother is, we are near the mountain-tops.

R. TREVOR.

Be it Noted.

THAT having ceased to make cruel sacrifices and burnt offerings to our God, of whom we say "He is Love," we nevertheless sacrifice continually to ourselves.

That the truest gentleman of whom the world has record was a certain poor man, a carpenter by trade, who consorted with publicans and sinners.

That men boast continually of their inability to understand even the most simple woman, and yet consider it fitting that they should legislate publicly and privately for the whole sex.

That a horror of dirt is not sufficient of itself to clean the house.

That a bird in the bush is worth two in the hand.

That by squinting at things we get a distorted view. Let us look straight, or not look at all.

That if our lower nature is not raised into our higher nature and included therein, the lower may grow large enough to hide the higher altogether from view. It was this that caused the Israelites to forget God in their worship of the golden calves.

That human beings completely ignore the responsibility which must accompany their tremendous and growing power over nature.

That women continue to bow down to conventionalities which they agree in condemning.

That to take it for granted that men are more inconstant than women is not the way to remedy the evil.

That a man who deserts his wife in despite of the law, is less dangerous to society than he who is debarred from doing so, only by the law.

That the highest court of appeal is not in the law of the land, not in the laws of the churches, not in the customs of society, and not in the opinions of our fellows, but in our own consciences.

That people with diseased souls have as much claim upon our patience, our help and our pity, as those with diseased bodies; if not more.

A. M.

The Tapestry Weavers.

By H. G. CHESTER.

LET us take to our hearts a lesson, no lesson can braver be,
From the ways of the tapestry weavers on the other side of the sea.

Above their heads the pattern hangs; they study it with care,
The while their fingers deftly work, their eyes are fastened there.

They tell this curious thing, besides, of the patient, plodding weaver—
He works on the wrong side evermore, but works for the right side
ever.

It is only when the weaving stops, and the web is loosed and turned,
That he sees his real handiwork, that his marvellous skill is learned.

Ah, the sight of its delicate beauty, how it pays him for all his cost,
No rarer, daintier work than his was ever done by the frost!

Then the master bringeth him golden hire, and giveth him praise as
well,
And how happy the heart of the weaver is, no tongue but his can tell.

Choice Bits from Choice Pens.

UNFOLDED out of the folds of the woman man comes unfolded, and is always to come unfolded.

Unfolded only out of the superbest woman of the earth is to come the superbest man of the earth.

Unfolded out of the folds of the woman's brain comes all the folds of the man's brain, duly obedient.

Unfolded out of the justice of the woman all justice is unfolded.

Unfolded out of the sympathy of woman is all sympathy.

A man is a great thing upon the earth and through eternity, but every jot of the greatness of man is unfolded out of woman.

First the man is shaped in the woman, he can then be shaped in himself.

All parts away for the progress of souls,

All religion, all solid things, arts, governments, all that was or is apparent on this globe or any globe, falls away into niches and corners before the procession of souls along the grand roads of the universe.

Of the progress of the souls of men and women along the grand roads of the universe, all other progress is the needed emblem and sustenance.

For ever alive, for ever forward.

Stately, solemn, sad, withdrawn, baffled, mad, turbulent, feeble, dissatisfied.

Desperate, proud, fond, sick, accepted by men, rejected by men.

They go! they go! I know that they go, but I know no where they go.

But I know that they go toward the best—toward something great.

Charity and personal force are the only investments worth anything.

No specification is necessary, all that a male or a female does that is vigorous, benevolent, clean, is so much profit to him or her.

In the unshakable order of the universe, and through the whole scope of it for ever.

Who has been wise receives interest.

Savage, felon, president, judge, farmer, sailor, mechanic, literat, young, old, it is the same,

The interest will come round, all will come round.

With all thy gifts America.

Standing secure, rapidly tending, overlooking the world.

Power, wealth, extent vouchsafed to thee—with these and like of these vouchsafed to thee.

What if one gift thou lackest! (the ultimate human problem never solving).

The gift of perfect women fit for thee—what if that gift of gifts thou lackest?

The towering feminine of thee? the beauty, health, completion fit for thee?

The mothers fit for thee?—WALT WHITMAN.

VEGETARIAN LADY—Great business experience—requires management of Vegetarian Restaurant, or Luncheon Rooms, or would co-operate in starting such a business in the city.

The Summary Jurisdiction (Married Women) Act, 1895.

THIS Act, the text of which is subjoined, came into force on New Year's Day, and has already been the occasion of many and varying decisions. That it is an honest effort to help ill-treated wives cannot be denied, and for what it has already effected, and will still more effect, the thanks of all women are due to its promoters, and especially to Mr. E. W. Byrne, M.P., and to Sir Richard Webster, M.P., the present Attorney-General. The Act amends the previously existing law by providing (1) that any married woman whose husband has been guilty of such persistent cruelty to her, or of such wilful neglect to provide reasonable maintenance for her, or her infant children whom he is legally liable to maintain, as to cause her to leave and live apart from him, may apply to a court of summary jurisdiction for an order providing: (a) That she shall be no longer bound to live with her husband; (b) That she shall have the legal custody of the children under sixteen years of age; (c) That a sum of money not exceeding £2 weekly shall be paid by the husband, either to her personally, or to an officer of the court for her use.

These provisions apply also to the case of a woman whose husband has been summarily convicted of an aggravated assault upon her, or who has deserted her—the only cases contemplated by the previously existing law—and also (which is new) to the case of a wife whose husband has been convicted upon indictment of an assault upon her, and sentenced to pay a fine of more than five pounds, or to more than two months' imprisonment. So far these are ameliorations of the existing law, and will relieve many unhappy wives; but the measure is vitiated by three serious defects:—

(1) The wife's relief is absolutely at the discretion of male magistrates only, whose sex-bias will frequently lead them in the future, as it has continually led them in the past, to refuse the sorely needed relief asked for, and thus to drive the wife back within the power of an exasperated tyrant.

(2) In the new classes of cases contemplated by the Act, when the husband neglects to contribute to the maintenance of the wife and children, or treats the wife with persistent cruelty—the wife must have left the home because of this neglect or ill-treatment, before she can apply for relief under the Act. In a multitude of cases this provision puts an effectual bar to the relief desired by the sufferer, the more so as many magistrates are administering the new Act on the old lines, refusing the relief asked for, and telling applicant wives (in direct contravention of the express words of the Act), that the violence complained of must be of such a character as to bring the husband under the Aggravated Assaults Act before relief could be granted. And even when the relief has been granted, the position of the separated wife is a very cruel one. The words of that most experienced lawyer, Sir J. H. Lewis, written in 1885 of wives who have obtained a decree of judicial separation from the Divorce Court, apply even more forcibly in this case—for, be it remembered, this poor woman is not free to marry, and this Act expressly provides for the discharge of the order obtained by the wife on proof of an act of adultery on her part.

"The fact is that wife-beating, in its aggravated form, is child's play compared to this woman's fate. Here is a woman who has established the strongest case against the man who was bound to protect her, left in a position of the greatest difficulty, viewed askance by the world for being a separated woman, and dependent on the kindness of others, with no real home. If she ventures to form even a friendship with a man such as would be perfectly allowable so long as she lived in her husband's house, she is liable to be dragged up by this guilty husband in a divorce court on suspicion, and called upon to defend her name against any charge, however unfounded. If any reader thinks that these are imaginary instances of the application of the Act of 1857, he has not had much experience of the silent tragedies of many women's lives, nor has he an accurate knowledge of the depths to which man's brutality can descend."

What is absolutely necessary is such an amendment of the law as shall enable a wife, whilst living with her husband, to enforce his presumed legal obligation to contribute to the

maintenance of what the law, in every other connection, calls his family. Mr. Francis Peek in his *Social Wreckage* speaks strongly on this point, saying:

"One further cause, not only of pauperism, but of grievous wrong and suffering before that is reached, must not be overlooked—namely, the want of a proper law by which the duties of men in regard to their wives and families may be enforced. The practical teaching of the law as it now stands is that men are only bound to provide just so much support for their families as will prevent them from becoming a present burden on the parish, and this provided, although a husband may be earning large wages, he is legally justified in keeping his wife and family in a state of pinching poverty, misery, and rags, and in compelling them to herd together in one of the wretched rooms before described, while he wastes in dissipation and drunkenness money which might keep them in comfort.

"There is probably scarcely a greater or more cruel injustice legalised by English law than this one, and it tells especially against women, for while the children owe their existence to the father and the mother equally, the very care they demand from her deprives the mother of the power of doing much otherwise for their support. Yet the law practically permits a father to evade the duty of providing proper sustenance for his children, who are thus physically injured by being deprived of proper nourishment, and, owing to this, afterwards become a burden and injury to society. Moreover, the influence of this teaching has fearfully deteriorated the moral tone of the community as regards the duty of men towards their wives and children."

Women have again and again asked for the provision of a remedy for this gross wrong, but hitherto in vain. Even the best-intentioned of our male legislators seem quite incapable of realising the position of the women who suffer—and besides the legislative wants of male electors are too numerous to leave time for the consideration by Parliament of the dire necessities of women who have no vote. How much longer shall this state of things be permitted to last?

ELIZABETH C. WOLSTENHOLME ELMY.

SUMMARY JURISDICTION (MARRIED WOMEN) ACT, 1895.

An Act to amend the Law relating to the Summary Jurisdiction of Magistrates in reference to Married Women. [6th July, 1895.]

Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons in this present Parliament assembled, and by the authority of the same, as follows:—

1. This Act may be cited for all purposes as the Summary Jurisdiction (Married Women) Act, 1895.
2. This Act shall not extend to Scotland or Ireland.
3. This Act shall come into operation on the first day of January, one thousand eight hundred and ninety-six.
4. Any married woman whose husband shall have been convicted summarily of an aggravated assault upon her within the meaning of section forty-three of the Offences against the Person Act, 1861, or whose husband shall have been convicted upon indictment of an assault upon her, and sentenced to pay a fine of more than five pounds or to a term of imprisonment exceeding two months, or whose husband shall have deserted her, or whose husband shall have been guilty of persistent cruelty to her, or wilful neglect to provide reasonable maintenance for her or her infant children whom he is legally liable to maintain, and shall by such cruelty or neglect have caused her to leave and live separately and apart from him, may apply to any court of summary jurisdiction acting within the city, borough, petty sessional or other division or district, in which any such conviction has taken place, or in which the cause of complaint shall have wholly or partially arisen, for an order or orders under this Act: Provided that where a married woman is entitled to apply for an order or orders under this section on the ground of the conviction of her husband upon indictment, she may apply to the court before whom her husband has been convicted, and that court shall, for the purposes of this section, become a court of summary jurisdiction, and shall have the power without a jury to hear an application, and make the order or orders applied for.
5. The court of summary jurisdiction to which any application under this Act is made may make an order or orders containing all or any of the provisions following, viz.:—

- (a) A provision that the applicant be no longer bound to cohabit with her husband (which provision while in force shall have the effect in all respects of a decree of judicial separation on the ground of cruelty);
- (b) A provision that the legal custody of any children of the marriage between the applicant and her husband, while under the age of sixteen years, be committed to the applicant;
- (c) A provision that the husband shall pay to the applicant personally, or for her use, to any officer of the court or third person on her behalf, such weekly sum not exceeding two pounds as

the court shall, having regard to the means both of the husband and wife, consider reasonable;

(d) A provision for payment by the applicant or the husband, or both of them, of the costs of the court and such reasonable costs of either of the parties as the court may think fit.

6. No orders shall be made under this Act on the application of a married woman if it shall be proved that such married woman has committed an act of adultery. Provided that the husband has not condoned, or connived at, or by his wilful neglect or misconduct conduced to such act of adultery.

7. A court of summary jurisdiction acting within the city, borough, petty sessional or other division or district, in which any order under this Act or the Acts mentioned in the schedule hereto, or either of them, has been made, may, on the application of the married woman or of her husband, and upon cause being shown upon fresh evidence to the satisfaction of the court at any time, alter, vary, or discharge any such order, and may upon any such application from time to time increase or diminish the amount of any weekly payment ordered to be made, so that the same do not in any case exceed the weekly sum of two pounds. If any married woman upon whose application an order shall have been made under this Act, or the Acts mentioned in the schedule hereto, or either of them, shall voluntarily resume cohabitation with her husband, or shall commit an act of adultery, such order shall upon proof thereof be discharged.

8. All applications under this Act shall be made in accordance with the Summary Jurisdiction Acts, and, in the case of a conviction of a husband for aggravated assault upon his wife, her application may, by leave of the court, be made by summons to be issued and made returnable immediately upon such conviction.

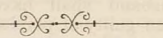
9. The payment of any sum of money directed to be paid by any order under this Act may be enforced in the same manner as the payment of money is enforced under an order of affiliation.

10. If in the opinion of a court of summary jurisdiction the matters in question between the parties or any of them would be more conveniently dealt with by the High Court, the court of summary jurisdiction may refuse to make an order under this Act, and in such case no appeal shall lie from the decision of the court of summary jurisdiction. Provided always that the High Court or a judge thereof shall have power by order in any proceeding in the High Court relating to or comprising the same subject matter as the application so refused as aforesaid, or any part thereof, to direct the court of summary jurisdiction to re-hear and determine the same.

11. Save as is herein before provided, an appeal shall lie from any order or the refusal of any order by a court of summary jurisdiction under this Act to the Probate, Divorce, and Admiralty Division of the High Court of Justice. Rules of court may from time to time be made regulating the practice and procedure in such appeals. And, until altered or repealed, any rules already made as to appeals under section four of the Matrimonial Causes Act, 1878, shall apply to appeals under this Act.

12. The Acts specified in the schedule to this Act are hereby repealed to the extent therein mentioned, except so far as they apply to Ireland.

[This is the full text of the Act, which came into force on New Year's Day.]



Industrial Farm Homes for Inebriate Women.

THESE FARM HOMES are for three classes of patients.

Duxhurst House; terms, from thirty shillings to two guineas per week, according to accommodation. All communications to be addressed to Lady Henry Somerset, 47, Victoria Street. Intermediate Cottages; terms, from twelve shillings to twenty shillings per week, according to accommodation and services rendered. Farm Home for Working Women; terms, from five shillings per week and upwards. Special arrangements will be made for a limited number of *Free Patients*. Working women having babies under 15 months, will be allowed to bring their infants. *Secretary*, Dr. Sarah J. Anderson Brown, Albany Buildings, 47, Victoria Street, Westminster, S.W.

SHAFTS Women in Council meet at the office of SHAFTS on the first and third Wednesday in each month from 3.30 to 5 p.m.

Practical Work for Women Workers.

PARISH MEETINGS AND PARISH COUNCILS.

ASK all women workers in rural parishes to take note that the Annual Parish Meeting for 1896 must be held on or within seven days before or after the 25th of March. At this meeting all women whose names are on the parochial register, are entitled to attend and to vote. The Parish Council, where a Parish Council exists, may be elected then and there, by show of hands; but if a poll be demanded the election must follow within ——— days of the Parish Meeting. If every woman elector will do her duty by carefully thinking out beforehand the questions to be brought before the Parish Meeting, and in then attending the meeting and voting upon them, much will be gained.

With regard to candidature for a Parish Council, any woman who has resided for twelve months within the Parish, or within three miles of its boundaries, is eligible. I have the names and addresses of about two hundred women parish Councillors in England and Wales, and there must be many others unknown to the Women's Emancipation Union and to each other; but it is most desirable that there should be women members of every one of our Parish Councils. All the matters which come before the Parish Council affect women equally with men, and in many matters—such as those affecting the health and comfort of the homes—women are especially qualified to give counsel and direction. I ask every woman interested in the health and well-being of the community, to try to bring together during this month, or early in March, the women electors of her own parish; to elect suitable women candidates, and then by voice and vote to endeavour to secure their election.

THE PARLIAMENTARY FRANCHISE.

Before these notes reach the readers of SHAFTS, it will be known what chances the ballot has given for the consideration of a Woman's Suffrage Bill this session. If these should prove favourable, we must labour with might and main to secure this powerful leverage for all our future work. As to what the results of Woman's Suffrage will be, we have a message of glorious encouragement from the far West. The constitution of the State of Wyoming provides that "the rights of citizens of the State of Wyoming to vote and hold office, shall not be denied or abridged on account of sex," and that "both male and female citizens of this State shall equally enjoy all civil, political and religious rights and privileges." First, as a territory, and in the last few years as a State of the Union, Wyoming has had the advantage of the full citizenship of her women. Women have not merely voted, but have been eligible to every public office, and have actually filled most of them. It is now earnestly proposed to elect as governor of the State, a woman, who as State Superintendent of Instruction (Minister of Education) has won the admiration of all her fellow-citizens. Twenty-five years of Women's Suffrage! How has it worked? Mark well the answer, contained in the following resolution, passed by the Legislature of the State of Wyoming:—

"Be it resolved by the Second Legislature of the State of Wyoming: That the possession and exercise of suffrage by the women in Wyoming for the past quarter of a century has wrought no harm and has done great good in many ways; that it has largely aided in banishing crime, pauperism, and vice from this State, and that without any violent or oppressive legislation; that it has secured peaceful and orderly elections, good government, and a remarkable degree of civilisation and public order; and we point with pride to the facts that after nearly twenty-five years of woman suffrage not one county in Wyoming has a poor-house, that our goals are almost empty, and crime, except that committed by strangers in the State, almost unknown; and as the result of experience we urge every civilised community on earth to enfranchise its women without delay. *Resolved*, That an authenticated copy of these resolutions be forwarded by the Governor of the State to the Legislature of every State and Territory in this country, and to every legislative body in the world; and that we request the press throughout the civilised world to call the attention of their readers to these resolutions."

ELIZABETH C. WOLSTENHOLME ELMY.

The Story of the Pioneer Club.

ENTER these enchanted woods,
You who dare.
Nothing harms beneath the leaves,
More than waves a swimmer cleaves.
Toss your heart up with the lark,
Foot at peace with mouse and worm
Fair you fare.
Only at a dread of dark
Quaver, and they quit their form;
Thousands eyeballs under hoods
Have you by the hair.

Each has business of her own,
But, should you distrust a tone,
Then beware.
Shudder all the painted roods,
All the eyeballs under hoods
Shroud you in their glare.
Enter these enchanted woods
You who dare.

—GEORGE MEREDITH.

SO through the thoughts of many the threads of which were woven into a pattern fair by a few, and specially by one, the Pioneer Club appeared; a "Vision Beautiful," and full of healing power. Much discussion took place ere the Club in prospective was named. At first it was proposed to call it the Women's Progressive Club, but ultimately the name was decided upon which it now bears; than which none could be more descriptive. The young Club had but few who gathered there in its beginning, but it was filled with thoughts, and the glamour of dreams.

A few choice spirits met, talked, exchanged greetings, discussed many things, grew familiar with each other, learned to know and to love each other—for acting upon the suggestions of the President Founder each Pioneer welcomed the other—and the strangers, who came to join the rapidly increasing ranks, or as visitors, attracted by the attraction of the Club, the news of the establishment of which, spread far and wide. So our English hauteur and isolation has no place in the Club. Like the first dawns of all revolution, the first throbbing impulse of all *Rex Novarum*, the young Club overflowed with generous impulses, noble longings, glorified dreams. Distinctions were abolished, numbers were adopted in place of names, so that titles and dignities had no place. To be a Pioneer was deemed distinction sufficient. A sweet freedom and pleasantness prevailed, the delightful atmosphere of which those who experienced it can never forget. The Club contemplated many things, planned, dreamt and grew. May it never depart from the dreams of its youth. Some of these are being realised now, for the dreams of a steadfast, generous heart *to-day*, are ever the creeds of *to-morrow*.

Among the Pioneers the President moved, smiling and glad, the link which bound all together. All the members were drawn towards each other by one common purpose, all felt the great magnetic force, which, generating in a small but resolute band of thinkers and reformers, welds them into a mighty power. It was in those days that the spirit was born in the Pioneer Club which lives *to-day*, and has proved itself too tough to be killed, even by sneers; though it has faced many. It may be well here, to give a reprint of the description of the Club, as it appeared in the first issue of SHAFTS, November 3rd, 1892, which remains a singularly true description still, though the Club has quadrupled its numbers since that date.

"THE PIONEER CLUB, 180, REGENT STREET, W.

"Faint not, and fret not, for threatened woe
Watcher on Truth's grey height,
Few tho' the faithful and fierce the foe—
Stand steadfast, do the right.

"Few of the evidences gathering everywhere around us, are so markedly significant of the rapid advance of women into the position befitting them as human beings, as the clubs which they have founded, and which are being successfully carried on. Of these there are several most interesting in their *raison d'être* and in its results. Latest of these, though not least, is the Pioneer, in the pleasant, cheerful

rooms of which women gather to meet each other, to help each other, and to discuss the leading questions and principal progressive work of the day; together with many subjects, practical, scientific, physiological, and psychological; bringing also into notice, and obtaining recruits for, their own special branches of such work or study.

"The club is as free from bigotry of class, creed, or party as human nature in its present imperfect conditions can pretend to be. The Pioneers do not profess to have yet attained perfection, but that is the name of the goal they see far ahead of them, and to which they direct their steps. To quicken these footsteps, which might otherwise lag, they endeavour to throw aside all that would encumber them on the way, and to overcome all prejudices. To say that no such imperfections exist would be untrue, nor would any Pioneer dream of making such an assertion; the aim, however, is to expunge any such errors of judgment and good feeling.

"Meetings are frequently arranged at the club during the season; and many opportunities offered for mutual improvement. Every Tuesday, at 8 p.m., the members enjoy a special social evening, when many interesting subjects are discussed, and opportunities are given to each individual member to speak, and to bring forward any subject for discussion. Few subjects are left untouched; the speakers are usually selected from the members, who, of themselves, often offer their services in this way, a mode of arrangement especially gratifying to the President; frequently, however, strangers or friends from outside are invited to give an address, and are kind enough to comply. The meetings are well attended, and the utmost concord prevails.

"The club is presided over by Mrs. Massingberd, who was its founder and is its principal supporter. She desires to make the club eventually self-supporting; but at present a heavy tax is laid upon her ready resources. She is, in fact, the moving power, and is very much beloved and respected by the members, whom she calls 'my Pioneers.' Her generosity and enthusiasm in regard to this club, and the 'club of the future'—which she contemplates—is inspiring and predicative of success. Her gentle, kindly manner, cheerful, encouraging words, and sweet smile are like sunshine in the pleasant rooms, and make the evenings spent there a bright spot in many lives.

"Visitors to any member, gentlemen as well as ladies, are always admitted. To the Tuesday evening gatherings every member is entitled to bring two friends, ladies or gentlemen. It has been said that the rules of the club entirely exclude gentlemen. This is not so. Gentlemen are often specially invited, and are even asked to speak. Considering the attitude men's clubs have maintained towards women, does not this accusation seem a little inconsistent, even were it true? Would it be so very unreasonable were women to return a Roland for an Oliver? Women are, however, doing quite otherwise everywhere; but whether this friendly and forgiving attitude is the one most likely to act well, has yet to be proved.

"There are in the club at present six rooms in daily use, all neatly and comfortably furnished. The cosy little parlour is bright, cheerful, and homelike. Separated from it by folding doors is the visitors' room—the two rooms being thrown into one on the occasion of large meetings. The tea-room, serving also as dining-room, has a dressing-room opening out of it. Out of the tea-room, to the left, is the reading-room, over the mantel-shelf of which appear the significant words: 'Silence is golden.' Appropriate mottoes abound: 'In great things Unity, in small things Liberty, in all things Charity'; 'Love thyself last'; 'They say—what say they?—let them say!' and others.

"A general feeling of homeliness pervades the club, which is enhanced by the fact that refreshments can be ordered at any time; or a lady may while away an hour, or an afternoon, of waiting in town, in interesting conversation with a friend whom she may here appoint to meet; or in perusing some of the books, magazines, or daily papers, which are supplied without stint.

"Amateur histrionic performances have just been instituted, and are likely to prove a great attraction. Many of the women who meet here are exceptionally clever; all are intelligent. It is the earnest desire of the President to bring out the diverse capacities of 'my Pioneers,' and the result will not disappoint if each Pioneer individually will help to carry out this desirable programme. The yearly subscription is reasonable, the advantages great; but the most pleasing reflection is that these clubs demonstrate the advance women are making in their determination to obtain their own freedom; the points they have already gained, and their resolve neither to stay nor falter till all be won. What they seek, what they work for, is the welfare of humanity and the highest evolution of the race.

"Over the fireplace in the parlour of the Pioneer Club hangs a very remarkable picture, presented to the Club by the President. When it first appeared, few, if any of us, knew what was the idea of the artist in painting it. The following definition of it was then written out, as the private, quite personal explanation of the picture, by one Pioneer; a something she saw in it which, perhaps, others may not see, or having heard or read, may not like. The description has been called 'fanciful,' this the Pioneer who wrote it is not inclined to admit."

Here followed the definition which appeared also in the *Pioneer Christmas Annual* for 1892, a copy of which can be obtained by application to the Editor of SHAFTS, or it will be reprinted in an early issue of this paper, if desired by a sufficient number of its readers.

Another cutting from Dec. 3rd, 1892, gives one of the early Pioneer meetings.

"At the Pioneer Club every Tuesday evening meetings are held, commencing at eight o'clock, which are always pleasant, always interesting, and frequently instructive. On Tuesday, the 22nd ult., at the usual hour, the subject was, 'The Nationalisation of Land.' The debate was opened by Mr. Hyder—of the Fabian Society, we believe—who kindly gave a very clear definition of his ideas on the subject. In the discussion which followed, the ladies of the Pioneer Club gave evidence of wit, intelligence and a capability which enabled them thoroughly to grasp the subject. After listening to the twaddle so frequently uttered by members of our Senate it was truly refreshing to hear the clear, concise views uttered by these women, in voices every word of which was distinctly heard and conveyed its meaning.

"On Thursday afternoon, the 24th ult., 'Artistic and Rational Dress' was the subject considered. There was a large gathering, and the matter was well handled.

"Tuesday, the 28th ult., saw the same subject more fully handled, and several most interesting addresses were given by Mrs. M'Fall, Mrs. Headlam, Mrs. Gordon, and others. Mrs. Headlam took the matter well in hand. She ardently advocated a new style of dress for women, a dress which would give them freedom to use their limbs, so as to gain the health and strength which was theirs according to Nature's decree and endowment, as much as it was man's. She pointed out most cleverly, and with the utmost delicacy, that man's objection to a free, rational dress on woman, arose from the altogether false idea of woman which held possession of man's mind. She evidently felt that it was a far cry from man's woman to the real woman. Mrs. Headlam is an advanced thinker on many points. Her strong, decided utterances, the fearless utterances of absolute conviction are very pleasing and hopeful in their effect upon her listeners; like a strain of inspiring music full of life and fire. The Viscountess Harberton also spoke very well, and gave out some new and encouraging ideas. She and some other ladies were dressed in the particular style each advocated."

Also two cuttings from Dec. 10th, 1892, which though consisting principally of a review of the *Pioneer Annual*, throws much light upon the spirit of the Club. The Annual itself was not continued, it being deemed unnecessary while the Club was so well reported in several papers.

"The Christmas Annual of the Pioneer Club contains much interesting matter. Its editor, Mrs. Massingberd, is also the president of the club, and the kind, affectionate little letter which begins the Annual is characteristic of her. Among the names of women who deserve respect, affection, and all honour for their untiring efforts to help their fellows, the president of the Pioneer Club, 180, Regent Street, holds her own place. 'Club Notes' gives a short account of the formation of the club and of some of its first promoters and supporters. The Christmas carol and other poems by Pioneer 22 are very beautiful. Especially beautiful is the one called 'A Purchase.' 'The Old, Old Problem' is full of earnest thought, and must inspire such in all who read it. Several interesting tales—tales not without their strong purpose—fill its pages. Tannhauser's 'Message to Women,' with what flows from the writer's mind in connection with it, has a high spiritual tone, particularly refreshing to sad and weary souls, embittered, alas, too often by contact with a world where sympathy is, or seems to be, scarce.

"A most interesting article is contributed under the title of 'Women's Clubs in America.' Interesting sketches are given of some of the Pioneers, and silhouettes which embody principally the same persons. The poetry describing these and others is piquant and pretty; suggestive, too. 'What we can do' will help those who are anxiously asking, 'What can we do?' An article on Chinese women is full of information and worth study.

"The Bond of Union, founded by Miss Frances Lord, is described on pages 46-48. It ought to be carefully read and digested. Its influence is all for good. Miss Lord proceeds on the ground that the position of each one is that of a 'student,' and our endeavour—the effort of our life—should be 'to find out what is best to do,' while we feel that our action may be no more than that of 'clearing a stone out of the path of progress.' Miss Lord's Bond of Union members work in groups of three, each of whom again form groups, so acting and reacting upon each other. She acknowledges that the Knowers 'after all, only know a little of the mighty movement of things, for the realisation of which in events for humanity the workers must work faithfully to the end.' The remarks upon 'Intuition' are felt in the innermost consciousness of those who read. The study of the entire idea revealing itself in the society, and its objects, opens up wells of thought.

"The Pioneer Annual is a Christmas thought of gladness to Pioneers. There is nothing in it that is not well worth reading. It argues well for the club that anything so pleasant so friendly, so well intended and

so excellently carried out should be the work of the Pioneers and their president. It is to be hoped all are proud of it, and that another will be forthcoming for Christmas, 1893."

"An amusing and spirited discussion took place in the rooms of the club on the evening of December 6th, on George Meredith's types of women. The subject was well handled in a paper read by Mrs. Grenfell. Many present had not read this writer's books, therefore with the exception of Miss Whitehead, who spoke against, and a lady of the Fabian Society who spoke for, there was not much more said on this special subject. The discussion drifted off more into an animated conversation, most entertaining and improving upon the need of personal independence for all women, both married and single. Both President and Pioneer kept up the interest of the meeting, and all felt refreshed and invigorated by the opinions called forth and so frankly and pleasantly expressed."

A copy of the debates during one term in 1893, may interest some; showing as it does, how grave and important have always been the subjects chosen.

SPRING SESSION, 1893.

"January 24th, 'Temperance Legislation,' C. A. V. Conybeare, Esq., M.P.; January 31st, 'Slander,' Mrs. Blake; February 7th, 'Should Hospitals be Supported by State?' Miss Richardson; February 14th, 'Can Philosophy and Science be Reconciled?' Miss Carta Sturge; February 21st, 'Street Noises and their Injurious Effects upon the Brain,' Miss Shurmer; February 28th, 'Is Vivisection Admissible?'; March 7th, 'Is Government by Majority the Best Form of Government?' Mrs. Gordon; March 14th, 'Alcoholism of the Present Day, and my Suggested Remedies,' Miss Pollock; March 21st, 'Is the Influence of the Stage for Good or Evil?' the President; March 28th, 'How we Understand, and how we should understand one another,' Mrs. Sibthorp."

After a time of great enjoyment, of mental, physical and spiritual benefit, which has left its traces behind "in long continuing light," a period ever to be remembered, full of the enthusiasm and gladness of a new way opened, a wider field for women, the Club left the Regent Street period behind, sorrowful yet rejoicing, and sought new premises—for those hitherto occupied, were no longer large enough to hold the members, when gathered in their numbers.

The cutting which follows gives a short account of the opening of the new rooms.

"In consequence of the great increase in the number of its members, the 'Pioneer' has removed into much larger and more commodious premises at 22, Cork Street, Bond Street, where the members and their friends met on Tuesday, March 7th, to inaugurate the opening of their new rooms, to which everything has been done that can contribute to the comfort and pleasure of those who frequent them. A rapidly increasing library is one of the attractions, and the attrition of mind consequent upon so many meetings together must not be lost sight of in our enumeration of blessings. The afternoon and evening passed off very pleasantly; the interest did not flag, and that was much heightened by the powerful, pointed and interesting speeches on Woman's Suffrage by Mrs. Pearsall Smith, Lady Isabel Somerset, and Miss Frances H. Willard, who must that day have confirmed many and made some see things in a new light.

"Mrs. Massingberd, the president, moved among her Pioneers happy and bright, pleased with their pleasure and glad with the great gladness that comes now and then to all who work."

The President we notice retains her character throughout, glad and pleasing. This is a good record, and cannot but rejoice all Pioneers.

The next extracts of debates in the possession of the present writer, show no falling off, nay, deeper thoughts, a wider outlook.

"Thursday evening debates and discussions at eight p.m., May 18th, 'Why should not Women Vote?' opened by Miss Isabella O. Ford. May 25th, 'Can Obsession be counted a factor in Insanity?' Mrs. Boole. June 1st, 'Will Socialism benefit Women?' Mrs. Fagan. June 8th, 'Is the Novel, with a Purpose, legitimate or not?' Mrs. Sarah Grand. June 15th, 'Is Hunting a fit pastime for thinking Men and Women?' June 22nd, 'Why should Women Marry?' Miss Whitehead (*Pioneers only*). June 29th, 'Armigart,' paper read by Miss Carey. July 6th, 'Can we reasonably believe in Ghosts?' Miss Green. July 13th, 'Bacon versus Shakespeare.'"

"At the Pioneer Club on Monday, the 8th inst., Mrs. Besant gave a most interesting lecture illustrative of the position taken up by students of Theosophy, her object being to give a brief sketch or outline of the main characteristics of human beings and their relation to the universe from the standpoint of that philosophy, and to state these points as clearly and lucidly as possible within the compass of the time at her disposal, which did not permit her to give much evidence or proof in support of those points."

In June, 1893, a notice of the President of this Club appeared under the title of "Influential Lives" and headed by a verse very descriptive of her attitude and intention in founding the Club, which attitude and intention was shared in by most Pioneers,

"And in the wind and rain I try to light,
A little lamp that may a Beacon be,
Whereby poor ship folk, driving through the night,
May gain the Ocean course, and think of me."

"Write no words of praise about me," says the President, "until I have passed over."

It is interesting to find the same wish expressed in 1893, in the notice here referred to. Yes, the words are wise and well said. But hearts that feel, make lips that speak and pens that write; so, though those who help the world along are doing no more perchance than many others, and shrink from words of praise, in such shrinking showing their greatness, yet those who are helped along—and the helped are greater in number than the helpers—would prove unworthy indeed, did they ne'er express appreciation. Few persons seek praise, or love to hear it sound too much, but we all love to praise those whose deeds we approve.

Nothing could more fully prove the steadfast march of the Club than the perfect unanimity of these extracts, written from time to time expressing the feeling and action of each week or month, as time passed and the Club grew. Here follows a cutting from June, 1893:

"In bringing women of all classes thus together, to meet upon equal terms, their only rank womanhood, their only distinction mental qualities and earnestness of purpose, Mrs. Massingberd has seized upon a splendid idea, and supplied one of the greatest needs of this time of conflict. For woman has risen to her feet. She has realised the Divine power within her, she knows her strength. Past ages have taught her their wondrous lore: from her subjection, sorrow, and suffering she has learnt wisdom, she has gained power, she is ready for what she means to do. It becomes, therefore, a necessity that women should meet with women; that the strong may confirm each other, help the weak; teach those who have not learnt to think. Enlighten those who do not yet know what they think. All this the Pioneer Club is doing, with constantly increasing success. There, in and through intercourse with others, woman learns that it is not hers to listen and obey, but to teach the nations hitherto unknown truths. She will crouch no longer to the lash of unjust domination. She has asserted, and will evermore uphold, her right to all with which life can fill her eager hands, all that helps to the higher planes. She has learnt what is truly worthy and what is ignoble; she is on the watch, her heel ready for the serpent's head and more than a match for his subtlety. The strong cry of the so long imprisoned soul is let loose on the expectant air, and the march to freedom, entire, full, and free, has well begun.

"Few institutions help more to this work than do women's clubs; they are a wonderful resting-place for tired workers; there, is obtained the attrition of mind which enhances the brightness of each. Women gather there, whose lives are full of activity in all kinds of work, all contributing more or less to the general good. The motive power of the club is universal sisterhood, the destruction of class and sex distinctions, the helping of each individual member in any work for women or the general advance in which she may be engaged, and the cultivation of a love and charity embracing all the world. Though no Pioneer would venture to say this has been attained, yet it is the goal which all strive to attain; the end to which all aspire."

In the following extract we find that the hospitality of the Club was extended to other gatherings of women.

"No one but a member, and a member who attends the meetings of the club, can fully estimate the reforming element strong within it; the benefits conferred; the mental, moral, even physical improvement experienced.

"During the recess the usual Tuesday afternoon social gathering is continued, and many of those who have not yet left town, or who have taken their annual change of scene and rest earlier, meet there each

week. Members have the privilege of inviting their friends. In October the Club will be again in full activity, when many interesting subjects will be selected for debate. Not only the members of the Pioneer Club gather in these bright, comfortable rooms, but different societies now and then hold their discussions there, such as the Bond of Union Among Workers for the Common Good (Hon. Secretary General, Miss Frances Lord) the Women's Progressive Society (Hon. Secretary, Mrs. Grenfell) and speakers engaged in an endless variety of useful works of reform, are cordially welcome to visit and address the Club, whether women or men."

On November 2nd, 1893, a debate of a very interesting character is recorded, opened by Miss F. H. Muller. In the discussion which followed Mrs. Headlam was [conspicuous "in a racy and telling speech, which brought forth ringing cheers from the Pioneers."

The progress of the Club is noted, its future prophesied, and the following notable note occurs:

"It is a healthy sign that in such a society of women they do not spare the faults generally attributed to women, but bring them out boldly to the light of discussion. It is an encouraging sign that these faults made out so heavily against women in the past, and by which they have been crushed and taunted; when they are brought under this microscopic lens dwindle into motes and are found to be of so reducible a quality, that soon they will cease to be; will have resolved themselves into virtues."

By December, 1893, the number of members had reached 320, and the Club rising over all billows, defying all the arrows levelled at it "was making its way steadily and surely to the front."

The notice ends with these words—

"Slander, whose venomous tongue, though somewhat paralysed by the attitude of the nineteenth century woman, is not yet quite silenced, casts his javelins about, touching fiercely all places where women gather, all efforts they make; hurling his darts no doubt at this centre equally with others. But erect and unmoved stands the PIONEER, her face like the sea foam in its purity and strength, her feet firm in the faith of those who gather round, undaunted amid the roar of tongues. So let truth betide her, for she is free, and so remaining and holding her undismayed front to the foe, 'no weapon that is formed against her shall prosper.'"

Many excellent little paragraphs have been sent by different Pioneers, stating what the Club has been to them. More are wanted.

(To be continued.)

SPRING SESSION, 1896.

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

Feb. 20th.—"The Navy League and the Pioneer Club." Lecture by H. F. Wyatt, Esq. Followed by discussion. Mrs. Bamford Slack in the chair.

Feb. 27th.—"Should Midwives be Registered?" Debate opened by Dr. Farquharson, M.P. Mrs. Holroyd Chaplin in the chair.

March 5th.—"Suderman's Women." Debate opened by J. Scott Stokes, Esq. Honnor Morten in the chair.

March 12th.—"Does Modern Painting express the Spirit of the Age?" Debate opened by R. Machell, Esq. Mrs. Morgan Dockrell in the chair.

March 19th.—"That Nordau proves himself incapable of a just Estimate of Rossetti, especially of the Blessed Damozel." Debate opened by Mrs. Brooksbank. Mrs. Franklin in the chair.

March 26th.—"Man's Indebtedness to the Feathered Creation is only equalled by his Ingratitude." Debate opened by Mrs. Charles Mallet. Miss Whitehead in the chair.

Reviews.

"JUDE THE OBSCURE."

MR. HARDY'S last story of *Jude the Obscure* has now been read by most of us, and his critics have said their say in every note of the gamut from praise to blame, according as it appealed to, or clashed with their various philosophies of life, and of what Mr. Hardy characterises as "the strongest passion known to humanity." One critic calls the story the "problem of four unnecessary lives" (we wonder if Mr. Hardy would agree to this label being attached to it!); another has evidently read in between the lines the earthiness of his own nature, and the resulting criticism is a vision of uncleanness; another beholds in it a novel with a "purpose," but the "purpose" we imagine is not the one that Mr. Hardy intended.

There are three words on the title-page that do not seem to have been taken into consideration by those who have discoursed much on *Jude the Obscure*; but it appears just within the range of possibility that Mr. Hardy meant them as a key to his work: *The Letter Killeth*. It may be worth while, therefore, to see how these words apply, in the working out of the various crises in the lives of the four principal characters in the tale. The story is a pathetic one of the ironies and disasters lying in wait for two beings whose aspirations and ideals exceeded their power of self-realisation on a higher plane, and as is often the case, though the woman appeared at first more highly developed, and was able to inspire and lead the man, yet her fall when it came, was ten times deeper than his, and the "letter," the irresistible deadly "letter," which ever holds woman in its cruellest grasp, dragged her down from the slight elevation she had painfully reached, to depths, lower than in her best moments she could have dreamt of. It is needless to say when writing of a novel of Mr. Hardy's that all the characters are drawn with a master-hand; but in the case of Sue Bridehead the novelist has well nigh excelled himself. She is the type of the upward struggling woman, unconscious almost yet in her struggle, and feebly armed it may be against that terrible "letter" which in the end shall kill her delicate ideal purpose; but her face has been set towards the path of the "Spirit that maketh alive," and her ears have listened for a moment to the gracious music that steals from thence over the soul, and hers was no "unnecessary life," for the path must be trodden by many feet before a highway appears, a broad highway, along which women, and men also, may walk fearlessly side by side and look truthfully into each other's eyes.

Jude Tawley is a village lad with a craving for learning, and with but small opportunities for satisfying that craving. To reach Christminster (Oxford) as a student is the goal of his ambition, and his day dreams whilst he works at his trade of stonemason, are of the "city of light," the city where he will be able to study "Euripides, Plato, Aristotle, Lucretius, Epictetus, Seneca, Antoninus." Then I must master other things; the Fathers thoroughly; Bede and ecclesiastical history generally; a smattering of Hebrew—I only know the letters yet—; but his boyish day-dreams vanished suddenly before the coarse reality of Arabella Doon, the village beauty, who took by storm his senses and his lower nature, and eventually entrapped him with a lie and an appeal to false village conventionalities into marriage. If Jude's spiritual sight, which at that juncture was successfully stilled between sensualism and budding theology, had been sufficiently clear to see what he afterwards calls the "nobler vision," the "letter" would not have had sufficient power over him to compel him into a marriage without sympathy, which ended in disaster and separation only a few months after its legal celebration. Sue Bridehead, his cousin, he meets at some later period when Arabella, his wife according to law, has left him and is living in Australia; and these two

cousins are drawn towards each other by some subtle affinity of comprehension and completeness, which contained all the promise of ideal comradeship. Two of Sue's speeches to Jude at different periods of their friendship stand as witnesses to the aspirational fineness of her nature. "But I did want and long to ennoble some man to high aims; and when I saw you, and knew you wanted to be my comrade, I—shall I confess it?—thought that man might be you." And again: "My liking for you is not as some women's, perhaps. But it is a delight in being with you, of a supremely delicate kind, and I don't want to go further and risk it by an attempt to intensify it! I quite realised that, as woman with man, it was a risk to come. But as *me with you* I resolved to trust you to set my wishes above your gratification. But discuss it further, dear Jude!"

Jude, feeling himself bound by the "letter" of the legal tie, does not fully accept the frank comradeship held out to him, neither does he at once tell Sue the story of his marriage. When she finally hears it she is thrown back on herself and attempts to stifle the finer chords in her nature which inter-curse with Jude (whom she feels she is almost unconsciously to himself developing), had caused to vibrate. She drifts into an engagement and marriage with an elderly schoolmaster (Phyllotson), and discovers too late "her unconquerable aversion to him as a husband even though she may like him as a friend." The schoolmaster is a just and humane man, who can act on occasions in advance of his theories, and after a struggle he lets the unwilling wife go. Sue seeks refuge with her cousin, and her higher promptings and pleadings are able for some time to preserve the comradeship as an ideal one, but Arabella returns from Australia and crosses Jude's path; Sue feels he is tempted and gives herself utterly to keep away that other temptation. Meanwhile, Phyllotson has divorced his wife, and Arabella has obtained a divorce from Jude and has married again, so that no barrier interposes between the union of the two cousins; Jude, too, has given up his day-dream of theological study at Christminster, Sue's clearer vision having helped him out of the "labyrinth from which she had half escaped," and they were living the life of an ordinary artisan family at "Aldbrickham and elsewhere." They had two children, and they took into their home a boy of whom Arabella alleged Jude to be the father, a poor little being of clouded intellect, who clung to Sue, and claimed her eagerly as his adopted mother. Sue says of that time: "We gave up all ambition, and were never so happy in our lives till his illness came." But with Jude's physical delicacy and sickness came trouble; they were not able to remain in their home, and had to seek lodgings in Christminster, where he intended once more to seek work as a stonemason. There the tragedy of their lives culminated, and Arabella's poor half-witted boy, in a fit of childish melancholia, destroyed Sue's two children and himself. The cloud that had been gathering over the couple who "had wronged no man, corrupted no man, defrauded no man," finally burst, and in their desolated home reaction takes hold of poor, overwrought Sue, and the terrible letter of the law (which she now began to feel she had broken when she left Phyllotson), haunts her with all its slaying terrors. She, who had given Jude the clue out of the labyrinth, had lost that clue entirely herself; and she brings herself to believe that some avenging unappeased deity is signalling her out for punishment. Renunciation and self-abasement, even to the voluntary giving herself over to what she loathed, seemed to her poor wrecked intellect the only way of salvation for her and for Jude. She leaves him, and finding that Phyllotson is still willing to take her back, she goes through the marriage service with him again, and, as Jude says, "veering round to darkness" she insists on carrying out her self-abnegation to the uttermost debasement that a woman can endure, and prostitutes all that was best in her to "the letter that killeth." From that point on, when after the murder of her children she recovers from a long, dreary illness, all spiritual vision seems

to have forsaken Sue, darkened as her mind is by the black cloud of an angry Deity, and by the thought of her own soul to be saved. We must confess we can hardly here trust Mr. Hardy's psychology. Could reaction take such an entirely debasing course in the mind of one whom, as Jude said, "was once a woman whose intellect was to mine like a star to a benzoline lamp; who saw all my superstitions as cobwebs that she could brush away with a word. . . . Strange difference of sex that time and circumstance, which enlarge the views of most men, narrow the views of women almost invariably." Is it so with women? does this debasing reaction dog their footsteps as each year approaches nearer. "The last of life, for which the first was made." This is what we cannot bring ourselves to believe, and this theory seems to us the weak point in an otherwise finely told story of unconscious upward struggle.

Jude was nearer "attaining" than Sue; for as his worn-out body grew weaker at the approach of death his inward sight became clearer, and he saw a vision of the future when, as Walt Whitman sings, women shall be "ultimate in their own right—calm, clear, well-possess'd of themselves." If we look at these four lives, those of Phyllotson, Arabella, Sue, and Jude, as we would look at the microbes in a drop of water under a powerful magnifying lens, they will appear to us, as do the microbes, to be making wild and blundering attempts to get free from their surroundings and from each other. But if we put the drop back into the pond from whence it came, though we know the same unceasing movement is still going on, it appears then to have reason and balance, and does not suggest a struggle against an outside compelling fate. So if we look at these four (so-called) obscure lives, lived out in a remote Wessex village, in relation to Humanity and its solidarity of real, because spiritual, interests and aspirations, we begin to see beneath the fret and jar, the ironies and apparent failures, and to recognise the story of their lives as the perfectly told history of an infinitesimal part of a great whole, "which means intensely and means good."

DORA B. MONTEFIORE.

The Labour Annual is a publication which may well make us strong to work and hope. It is compiled through many difficulties, it is very hard work, nobly done; and as the Editor himself says, the help he receives has preserved his trust in humanity and gladdened his work. The book is a carefully arranged budget of information on all subjects connected with progress, especially, as it names implies, on the line of labour.

The Editor, Joseph Edwards, makes this appeal:—

"I would ask my readers to kindly bring the *Labour Annual* under the notice of those to whom it is dedicated on the opposite page; those who, no matter what place they fill, or by whatever name or description they may be called, are working honestly for a juster and more brotherly state of society. Could the Labour movement only know and learn to utilise the hosts of friends it undoubtedly possesses, the realisation of a happier world would be the work of comparatively a few short years. And may they come quickly."

Surely, surely it deserves a hearty response. Joseph Edwards has been a worker for social reform for many years, during which he has not known how to weary of his work. He has been united lately to another ardent worker, Eleanor Keeling, both of Liverpool, where great advance is being made. The interests of women are never overlooked in any scheme of work taken up by these two, now uniting their labours, and this *Annual* is a finished production well-fitted to form a text book to all seeking to know of the Socialistic movement and the advance of Labour.

No information has been neglected, no Society or work forgotten, no needed word left out. The price is 1s., in paper cover, and can be obtained from *The Clarion* offices, 72, Fleet Street, London, from Joseph Edwards, 7, Wesley Street, Liverpool, and all newsagents. It is dedicated, "In

the name of the weary and oppressed in every land, to all who are working towards a new organisation of Society, of which useful labour shall be the surest foundation, and the People's service the highest reward." It deserves to be read, carefully read and gladly read.

Meetings and Lectures.

At a meeting of the Pioneer Anti-Vivisection Society on Friday, the 5th inst, at West Hampstead, the President of the Society, Mrs. Massingberd, commenced her speech by speaking of the last leaflet brought out by the Pioneer Anti-vivisection Society, on the case of Ethel Wilkins. She said some people might think that in taking up the question of human vivisection the Society was to some extent deserting the cause of the animals. She pointed out that in making a great point of this case which is a clear, simple, straightforward story of human vivisection in the Pasteur Institute in Paris, the Society is appealing to the selfishness unfortunately inherent in human nature. Public opinion is so unformed about the rights of the animals and our duties to them, that the world permits the horrible cruelties practised under the name of preventive medicine; and a Pasteur Institute is being built here in London on the Chelsea Embankment, where, if the license for hydrophobia is granted, there will be cages of dogs possessed by the artificial induced madness, from whom the virus will be obtained. But surely when people realise that these experimenting doctors treat human beings in the same way as the animals directly they get the chance, the world which permits the torture of the animals will endeavour to save the hospital patients. Mrs. Massingberd showed that experiment on hospital patients is not uncommon in English hospitals, giving a recent case from the *British Medical Journal*. She also quoted a report in the last number of the *Journal of Physiology*, showing that the anaesthetising of dogs for painful experiments is often very imperfectly done.

Miss Annie Goff may be truly called a teacher, in regard to the question of Vivisection. She has all her facts in hand, and is one of the leaders in this great movement.

The absence of Miss Annie Goff, through illness, was much regretted. The work may be done, and as well done, by another, but the presence of a strong soul is an inspiration so great, that its absence must be felt.

LIVING PICTURE ENTERTAINMENT. *Dress: Past—Present—Future.*—The Healthy and Artistic Dress Union propose to give an entertainment to consist of Living Pictures illustrating the above subject, at St. George's Hall. The entertainment will be repeated three times within the same week, and will probably take place at the beginning of May.

The following outline of the proposed programme will give some idea of the interest and beauty of the scenes, for most of which backgrounds will be specially designed by Mr. Walter Crane, Mr. Henry Holiday, Mrs. Louise Jopling, Mr. Lazenby Liberty, and Mr. G. A. Storey, R.A.

The subjects will be, Introductory Scene, Frontispiece of "Aglaia"; Scene in Ancient Egypt; Scene in Ancient Greece; Scene in Mediæval Italy; Scene in 18th Century England [Past]. Present-day Street Scene [Present]. Street Scene; Evening Scene (Musical "At Home"); Pastoral Scene (Hay cutting); Scene at a Dance [Future].

The prices of the seats will be 10s. 6d., 5s., and 2s. 6d.

An interesting musical programme will be given during the intervals by various well-known musicians. The performances are being given in aid of the Funds of the *Health and Artistic Dress Union*.

A report of the proceedings will appear in *SHAFTS* when the entertainments have been given.

Shall One Suffer and 3 be not Roused?

THE case of Mrs. Maybrick's long imprisonment and suffering under an undeserved sentence is now awakening an increasing sympathy. An association of ladies, with Dr. Helen Densmore, of America and England, at their head, are making earnest efforts to obtain a further hearing of her case, and to establish a Criminal Court of Appeal and a claim for a public re-investigation of the case. Should the Home Secretary continue to refuse to release this unfortunate lady, condemned through sex bias, surely this claim has been fully made out.

The Maybrick Association held its latest meeting at 11, Westbere Road, W. Hampstead, office of SHAFTS. An interested audience listened while Mrs. Massingberd read the following condensed statement of the facts.

Mrs. Massingberd, in words here given in part (to be finished in next issue), gave a short account of Mrs. Maybrick's life, education and character.

She said:—
"Mrs. Maybrick has reached the terrible position in which she now is by a string of the most unfortunate circumstances. People take refuge, when told that there was no proof of her crime, in repeating scandals and slanders, which have nothing to do with the simple facts of the case. It is a shocking example of the way in which the crowd love to kick anyone who is down. I am astonished sometimes to hear people repeating these vague slanders against a woman who is suffering so deeply, and who is absolutely powerless to defend herself. For the law does not recognise libel against a convict—a singularly unjust arrangement,

"Mrs. Maybrick was condemned without a shadow of proof. There are several very powerful works written on the theme of the innocent person condemned for a crime which had been committed by some one else—as, for instance, *The Silence of Dean Maitland* and *For the Term of His Natural Life*, both books well worth reading by those interested in these subjects. We know that they are drawn from life, that wrong convictions based on perjured evidence are not uncommon. In Mrs. Maybrick's case there is no crime. I have heard people say: 'If Mrs. Maybrick didn't kill her husband, who did?' Only those who have never looked into the case at all can ask such a question. The answer is, of course, no one. There is no proof of any sort that James Maybrick was poisoned by anybody, or that he was poisoned at all. In his body was found a one tenth of a grain of arsenic. He was well known to be an habitual arsenic eater, and the extraordinary thing is that so little was found. The people who listen to hearsay, instead of investigating for themselves—and I grieve to say that their name is legion—are fond of saying, 'But she gave him poison in the meat-juice that he was taking,' or 'she gave him arsenic in the meat-juice.'

This afternoon I must tell the story of the meat-juice, for the benefit of those who have not heard it before; to you who have listened to it already, I say—we must never be weary of the subject while that poor woman is in prison. Think of her on these dark afternoons, when you are laughing round a pleasant tea-table—think of her when the prison lights are put out, and she is left with nothing to help her pass the long hours but her sad thoughts. That she suffers from the darkness and silence very acutely we know, because when she was in the infirmary some time ago she begged to be allowed to return to work before she was fit, because the long, unoccupied, solitary hours were so hard to bear. She has stood long hours at the wash-tub, she has sifted cinders in the prison yard, and she preferred the rough work to the long hours with her own thoughts. But every night she is left in darkness from six o'clock till the next day, and I often think of her then. The pity of it gives me courage to go on working for her."

Miss Ferguson Abbott, in a speech of great power, spoke of facts known to herself personally, urging upon her hearers the duty of each human being to care for the interests of others as they cared for their own; to do all that lay in their power to help each other in difficulties, to help especially

those suffering cruel wrongs, such as the woman whose case they were considering. She suggested many ways in which help could be given, and in eloquent, earnest words told how every soul could create around itself an atmosphere in which wrong-doing, tyranny, injustice, cruelty, or any form of human oppression of the human, could no longer breathe. Such a force all women possessed; they must use it.

(To be continued.)

An Athenian Badminton Library.

AT the present time, when the projected revival of the Olympic games in Athens is attracting general attention to this capital, an account of a Circulating Library started there by the efforts of three ladies, will be interesting to those who purpose visiting Athens this spring, and are interested in women's work. It is difficult for English people to realise the possibility of a town with a population of 150,000 existing without a Lending Library. Two ladies, to whom representations had been made of the great need for something to replace their experience of Mudie, Smith and Co. in their country, undertook to start one, first on a very small scale, as the price of gold was at its highest, in October, 1894.

The two original movers in the scheme were reinforced by one other lady, and in spite of an exceptionally hot summer, two rooms were engaged, and soon 1,000 books were bought, and 500 given. At the end of the first year, it was found necessary to move into larger quarters, and the Athenian Circulating Library is now established near the House of Parliament, and contains nearly 5,000 volumes, principally of English and French books, also a small collection of Greek books, and some works upon Greece both in English and French, which are an invaluable aid to visitors.

Mrs. Stephen Ralli of London has come forward most generously to its help, and substantial help was also given to the movement by the late Sir John Antoniadis of Alexandria.

M. GREENWOOD.

Meetings and Lectures.

THE HUMANITARIAN LEAGUE.

UNDER the auspices of the Humanitarian League, Mr. Frederic Harrison delivered a lecture on Tuesday night, January 21st, at the Memorial Hall, Farringdon Street, London, on "The Duty of Man to the Lower Animals." The chair was occupied by Mr. Passmore Edwards, who said he had noticed that the horses which were kept standing about so long in the neighbourhood of Covent Garden Market lost a great deal of their feed, owing to the defective character of the nose-bags. He therefore suggested that the Humanitarian League should offer a prize of, say, fifty guineas for the best nose-bag, and stated that he would be willing to provide the money. Of the many humane societies now in existence, he considered that there was none more deserving of support than the Humanitarian League. Mr. Harrison observed that he regarded man's morality towards the animals to be a vital and indeed a fundamental part of his morality towards his fellow-men. He refused to treat it as an extra or a finishing touch, superadded to our ethical creed. He did not understand what ethics could mean unless it were the due ordering of our complex nature—a large and indispensable part of which was animal—towards the vast organic world in which we found ourselves. Of that organic world the animal kingdom was the pre-eminent part, and the human being the pre-eminent member of the animal kingdom. Truly considered, the highest mammals, such as the domestic animals, formed a part of humanity, and there could be no true humanity without sympathy with the animals. Human and scientific morality involved our regarding ourselves as akin to the whole animal world, and as fellow-workers with the higher animals and with the domestic species in the common task of developing on this planet the noblest type of animal life. That noblest type of life was not exclusively and solely human life in any absolute sense. We had incorporated a portion of the animal world so inextricably with ourselves, that it would be impossible to separate them and impossible to replace the animals in their original native condition. We were bound to reduce to a minimum inevitable pain, to stop all needless slaughter, and to avoid waste and want, or indifference to suffering. A discussion followed.

Correspondence.

WHAT I RECEIVE FROM YOU.

MY DEAR SHAFTS,—I have so often longed to tell you how pleased I am with your paper; I look forward every month for its arrival with an amount of gladness with which one receives a long letter from a beloved friend. If I were only rich enough dear SHAFTS, I would circulate it in many homes where it might gladden the sore hearts of sad women. As it is I can do a little by sending a copy to a few of my friends and so "create an atmosphere," as Miss Mary Abbot so beautifully expressed in speaking of the Maybrick case at your last meeting.

I have also endeavoured to create an atmosphere about poor Mrs. Maybrick, and am astonished to find how many people think her innocent, and yet calmly leave her to her fate; it makes me feel how utterly powerless we are to move some consciences. I can never forget Mrs. Massingberd's realistic description of her sad condition.

May I trouble you further? I have been reading lately *The Heritage of the Kurts*, and wish to know if you have reviewed it in any of your back numbers. The dying speech of Aadel Knutsdotter strikes one with such pathos, "that she was worn out with the bearing of many children and much toil." I should so like to know your opinion of this book.

With my heartiest wishes for every success to your paper,

I remain, dear SHAFTS, yours truly, L.

THE BUCKHOUNDS—SPORT?

MADAM,—Will you kindly permit me through your columns to make an appeal to ladies, against a cruel form of sport which has just recommenced its annual course? I refer to the sport of the Royal Buckhounds.

As some of your readers, perhaps, may not know much about this pack and its doings, I will mention a few points connected with both.

The hounds are kennelled at Ascot, are paid for out of the funds allotted to the maintenance of the Royal household, and hunt in the Queen's name. The Master is appointed by the Government and receives a salary of £1,500 per annum. The animals used in the chase are those the public are acquainted with as tame deer in Windsor Park. Every autumn a certain number of stags and hinds are caught there and transported to Swinley near Ascot. Antlers are sawn off and the deer are placed in small paddocks in readiness for the sport. Previously to the operations of the regular season in November, the young hounds and the newly imported park-deer have to be got into training for future work. This is done by the latter being hustled about the forest district during October in front of their canine enemies. It is easy to imagine the painful suspense of a Windsor stag under such circumstances. When a meet takes place, the quarry is conveyed to the rendezvous in a van, and turned out, amidst the shouts of excited rustics, to do its best in an unknown country before a pack of bloodthirsty dogs. Being a tame creature, it acts very frequently in the manner we should expect—running for refuge into towns and villages, bolting into sheds and yards and houses, or trying to hide itself among a herd of cattle. The deer, naturally, sustain the most shocking injuries sometimes, through falls, barbed wire, sharp paling, overstrain and so forth, and occasionally they are mangled by the hounds. These latter occurrences are kept as quiet as possible, and tame-deer hunters go so far as to say that the pack will not hurt the quarry if they overtake it. This is

false. Two manglings took place to my knowledge last season, one on December 11th, in the centre of Maidenhead, and another on January 25th in a canal near Slough, in the presence of the Hunt staff. As this cruel sport is established by the State and carried on in the Queen's name, it acts as a most demoralising influence on the community, especially upon the young.

Your readers will say—If Royal sport is so cruel, why does not Her Majesty, being humane, put a stop so it?

In answer to any such query, I may say that a short time ago the Sovereign was asked whether she could make it publicly known that the abolition of the Buckhounds would give her personal satisfaction, and she expressed "regret" that this proposal could not be complied with, as the question it bore upon was one which Her Majesty could only deal with on the advice of her Ministers. The word "regret" is doubtless indicative of what would occur very soon if the Queen could act upon her own womanly promptings in reference to the Hunt which bears her name. As all persons can help in some degree to make barbarity unfashionable and so ultimately abolish it, I trust many of your readers may be induced to join in our endeavours, carried on now for several years, to get the Royal Buckhounds done away with, as an institution which is both an anachronism and calculated to spread the spirit of inhumanity throughout the length and breadth of the country.

Ladies might make their influence felt by urging upon members of Parliament the desirability of putting an end to this Hunt, by joining a body like the Humanitarian League (79a, Great Queen Street, W.C.), distributing its literature and assisting in petitions and the like, by writing to SHAFTS, or by insisting that any other anti-cruelty society they may support, shall place the stopping of the tame-stag chase amongst the items of its programme.

Believe me to remain, Yours faithfully, J. STRATTON.

PIONEER DEBATES.

DEAR MADAM,—The debate on Thursday last was closed rather suddenly, or I should have spoken what I now ask your permission to say here. I felt somewhat surprised that Dr. Howells should have said that he and his profession were quite willing to open the portals to women desirous of entering the professions. I thought the portals had opened already, to some extent, some fifteen years or more ago. What women want is a fair field; they will not need favour. The professions opened already to women are:

- (1) The profession of literature and journalism.
- (2) Teaching in all its branches.
- (3) Medicine.
- (4) Pharmacy; witness Mrs. Clarke Keer and several dispensaries kept by women doctors.
- (5) Nursing.
- (6) The stage.
- (7) Artistic crafts (jewellers, potters).
- (8) Civil Service, Post-Office, Sanitary Inspectors, Factory Inspectors, etc.
- (9) House-Agents (Miss Nauen and others.)

So that it is not really a question any longer whether girls should be trained for professions, for they not only have been already trained, but they are actually working in professions and doing fairly well, and have acquitted themselves admirably. The question now is: Is it right or just to *exclude* them from *any* profession? Should we not rather advocate that no bar be placed in any direction of their development?

Also as to the idea "that single women should not work in professions against married men with wives and families," one need only enter into the lives of many, many single women and find that they one and all have some one dependent on them for the very necessities of life. From personal experience I have come across at least a dozen of such, quite lately, who have to support, school and clothe younger sisters and brothers; others who pay for their brothers at College, working hard for the living of both; others who support parents, and many married women who support their husbands while at the same time they bring children into the world and mind household duties.

A BELATED PIONEER.

MRS. BUTLER'S SUGGESTION.

DEAR MADAM,—Under the above heading, page 138, SHAFTS for January, Mrs. Butler says "that it is about time that women betook themselves to theological study." Will you kindly allow me space in your next issue, heartily to support her in this suggestion, as I have for years (as a man) felt the need of it, and should like to see them start at the beginning and put a stop to the slander of Eve, which is so common.

In the first place, all careful readers of Genesis may see, that when God commanded Adam not to eat of a certain tree, that Eve was not then present to hear the command given; she only heard of it afterwards from Adam, second-hand, therefore, in common fairness, she ought not to be held equally responsible for its breach.

In the next place, may it not be seen, that after the disobedience, and after the judgments are recorded, there appears to have been, not merely a restoration to divine favour, but an actual rise or increase of their power, if the words at Genesis iii. 22 mean what they say, *viz.*, "And the Lord God said: Behold the man is become as one of us, to know good and evil." After which there is no mention in Genesis of further wrong-doing on the part of Adam; and the account shows Eve to have been a real God-honouring woman, and an example worthy of being followed by all women, to all time. She made impressions for "good" on her descendants which are well worth the notice of all Bible students, whether men or women.

Later on Mrs. Butler desires to enlist the services of "expositors thoroughly equipped with all knowledge of ancient tongues." I wish to encourage those who only know English, to read and study our Bible as it is, apart from traditional or creedal interpretations thereof, as I think they will find as great a contrast between these and the real teaching of the Bible, as there is between pure country air and the smoky atmosphere of some of our dense manufacturing districts.

I have published a few booklets bearing on these subjects, which I shall be pleased to post, free of charge, to such as put Mrs. Butler's suggestion to practical use.

Yours truly, ISAAC PICKARD.

GIRLS, WOMEN, AND THE PROFESSIONS.

DEAR MADAM,—I cannot but deeply regret that the subject "Ought girls to be educated for the professions?" was not more fully gone into on Thursday at the Pioneer Club. It took the form of "What are women fitted for?" which only women themselves can answer, and which only the future can solve. I often ask myself "Are we men deficient in moral sense?" for wherever I go I hear men attempt to discuss the question of women's capacity without coming to any conclusion what-

ever; but filling up their speeches generally by laying upon the shoulders of women, faults which are *human* faults, and common to us all. As a man I must put my veto on the scornful denunciation of women's capacity so frequently heard. It is but a matter of *training*, and women have hitherto received none. The debates at the Club interest many men, as well as women, and for one, I feel it a great privilege to be sometimes present. I go to hear the women speak and am always disappointed when men occupy the platform. Again, it is a truth which we would do well to recognise, that, woman is on her plane developing the higher attributes of the spiritual as against the mere physical. The spiritual does not mean spirits, whether fluid or aeriform; the question is a grave one. I conclude, dear Madam, with my deepest respect and good wishes to the President of your Club, to yourself as a Pioneer, to all Pioneers, and my hearty hope that the Club will go on, bear a brave front, and be ready when the word of command—which comes to women ere long—is sounded, "Go forth and take possession of the land."

Yours very truly, JAMES METHVEN.

DISTINCTIONS OF AGE.

DEAR MADAM,—One or two of your correspondents have spoken of some old people as appearing to them to be tiresome and disagreeable. May I say a few words as to this? Up to the time I was seven years old, I was beside an old age which seemed to me tiresome to the last degree. There had to be no noise when that age was anywhere near, for it could not bear noise; the whole household revolved round it. No doubt I felt, although I was not the length of putting it into words, that the amount of attention and deference paid to that old person was out of all proportion to his merits. I had not the faintest idea that there was anything beyond what I saw, yet I knew nothing of the past of that life, and of its present, saw only the surface. Looking back now, I see it so differently.

I think it is impossible for young people, even when a good way past seven, to have any deep sympathy for an old age which has done nothing for them personally, and of which they know nothing. They do not in the least realise its trials, and we need not expect miracles, nor, in such a case, look for more than a very little consideration. But, later in life, when we have been privileged to be beside a beautiful old age, dear to us; when we know how deeply it longs to feel itself of active use, and not just to be waited on and attended to; when we have been racked in its pains, and ached in its weariness until our own pleasures seem to us nothing, just nothing in comparison to any pleasure we are able to find for it; then, after that, we are not so hard on any old age we may come across, even the most commonplace; we see it quite differently, we know its aches. We don't call it garrulous; if it talks, we know it is getting away out of its weary present back into the past, and we cannot grudge it this, however valuable our time may be. Possibly we may even learn something, and find a pleasure in listening.

Age should have consideration for youth, I think someone said. Certainly; I think it generally has, so long as any faculties remain to it, much more, anyhow, than youth has for it. Perhaps it is in vain to try to say anything that one has happened to learn in the course of life, for, apparently, people must live through things for themselves before they can believe them. Still, I take the opportunity of endeavouring to say something on behalf of age, whose aches I know so well, and which says so very little for itself.

Yours truly,

H.