

SHAFTS

A MAGAZINE FOR WOMEN AND WORKERS.

Edited by MARGARET SHURMER SIBTHORP.

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What the Editor Means.

I HAVE cast down the idols in my mind
Which sought to comfort me for being blind ;
I need no pleasant lie to cheat the night,
I need the Truth, that I may walk aright.
I know all help was given with the Breath
That leads me thus to struggle against death.
No further help. No help beyond the soul,
The fragment of Divinity I hold in my control ;
From the Beyond, no stronger aid to lead me through the fight :
From the Beyond, no higher aim to bind me to the Right.
Powerful alone my own soul's truth to keep.

LEAVING torture, especially excruciating and prolonged torture, out of the question for the moment, before we can say to ourselves, or to others, with the amount of decision at all likely to satisfy the restlessness of a troublesome conscience—ever goaded into protest by our actions—that cruelty in any form or any degree, can be justified by any sophistry, we must be mentally blind; morally distorted. Before we can tell ourselves and others, that cruelty may be beneficent in its motives, before we can consider it a wise and necessary thing to torture the helpless for the benefit of those in power, we must be false, careless and inconsiderate to baseness. Before we can invent tortures, increased to extremest agony, to be practised upon the helpless and dumb creatures; before we can artificially prolong life, in order that the endurance of these tortures may last beyond the power of unassisted nature to sustain—before we can go on multiplying these indescribable torments, watching unmoved, the beseeching, piteous eyes of the victims, listening unmoved to the moans and screams of unutterable anguish and say that all this is needful in the cause of humanity, we must be liars of the blackest dye, we must have thrown off the nature of the human being, weak and imperfect as it is, and have passed into the atmospheres of those creatures of the imagination, dire and hideous, whom we are accustomed to call fiends and devils. Before we can absolutely believe that this process of diabolical, intolerable agony, endured night and day, in an ever-increasing degree, is to help to put an end to human disease and suffering, or any disease and suffering, we must be fools ten thousand times told.

What is said in favour of vivisection cannot stand the test of examination, it is a huge fabric of conscious or unconscious lies, that must crumble into dust at the touch of that vast electric force, Truth.

“Cruelty is reprehensible when cruelty is of no use!” (?) When is CRUELTY of use? The infliction of pain for the sake of a beneficial result is not cruelty. *But the pain inflicted must be for the benefit of the creature upon whom it is inflicted, never vicarious torture.* Torture always produces abnormal conditions, can never discover the healthy, absolute truths of physiology.

Are we then incapable of reason in this stage of our groping that we allow our indignant impulses to be quieted by such arguments as are laid before us, to excuse, even to exalt, cruelty?

Have we not the results of ages of torture, of almost incredible agonies inflicted upon animals and human beings in the pretence of an insensate, mad search for Truth through

channels which will never reveal it? Are we so blind that we cannot read these results in ever-increasing disease, in lives of constant pain, in impaired intellect, loss of moral force, enfeebled vitality?

According to the principles of our constitution the weak have the greatest claim to protection. According to our religious theories (!) the strong are responsible for, and must help to lighten the burdens, the sufferings of the weak or helpless.

According to our practice the weak must be the victims of the physical imperfections and the moral scapegoats of those who hold in their hands the power to so use them. In our written codes right is might; in our daily doings might takes possession of right, and forces it not only to go under, but to swear that the dictates of might are blessed and to be for ever exalted. If we can hold that it is right, or even under any circumstances justifiable that we should cruelly treat those creatures who are unable to resist us, we cannot tell where, into what terrible conditions such a doctrine may bring our social life. We cannot serve false and cruel gods (ideas) without becoming false and cruel by the very outgoing and in-drawing of our spirits. One only brighter hope can we see amid the darkness around and behind us, which is, that we do not in our hearts, any of us, believe the mean and base doctrines we assert, nay, not even those of us who assert them most loudly. So we may dare hope that we approach the dawning of a day which shall be fatal to all cruelty; in the light of which those who continue deliberately to torture helpless sentient creatures shall be punished with the utmost severity of the law, for such action is MURDER—murder wilful, inexcusable; murder intensified by atrocious, prolonged agony. We shall then know such punishment to be just, for we shall have discovered the animals to be, not only our fellow creatures, but our fellow souls; we shall have learnt that the weaker, the more helpless the creature, the greater will be its claim upon the protection and consideration of the law, also its claim to special privileges.

We possess, each and all us, a wonderful power, power of will. When that will-power is dominated by the spirit it is able to subject to itself all the potentialities of matter. Under the influence of this perfected power, we rise in the scale of being, we become as gods, we demand to know the Truth; we control the physical senses, and hold them in leash; we receive within our understanding divine truths, by which we see clearly, and are able to act without fear. We become wise, and wiser, our souls are filled with happiness, and we grow into conscious immortality. But if we allow the will to be degraded, to be controlled by weak sensual desires, allow ourselves to be used by grosser senses, instead of controlling them, raising and harmonising them to do our work, then our actions are full of hatred, opposed to growth, destructive, and deathly. Wonderful are the results of determined thought under the guidance of Love. Truth is knowledge, power, clear-seeing, gladness, permeated with the eternal melodies. Falsehood is cruel, deceitful, self-seeking, full of hatred, disease, and death. Love only is the great revealer, the great discoverer; suffering teaches us that we have made mistakes, but we make no discoveries until we have learnt to love.

The International Women's Congress.

AN International Women's Congress was held in Paris last month, which will for ever leave its mark upon the French Section of the woman movement, and will also have no small influence upon the cause which we have at heart—the Emancipation of Woman.

This Congress attracted the attention of women from all parts of the world, as we find delegates there from America, Norway, Denmark, Sweden, Holland, Belgium, Austria, Italy and England, etc.

It had to weather a storm of criticism, fair and otherwise, but adverse criticism is not to be despised, and the publicity given to the Congress by all papers, is in itself an important feature. The majority of French papers reported on the proceedings in most cases unfavourably; the *Temps*, however, gave a fair *résumé* of what went on from day to day, and those who were at the different meetings throughout the week, know, that in spite of all opposition, the work achieved by the Congress was far beyond that acknowledged by the press, or even understood as followed by the reporters.

The Congress succeeded above and beyond all anticipation, both in the interest excited and in the standard of the speeches in general. From first to last, the Hotel des Sociétés Savantes was thronged with an eager crowd, some, it is true, attracted by curiosity, but many keenly alive to the importance of the subjects under discussion.

Madame Maria Pognon was elected President, and opened with an able speech. The following subjects were under discussion:—

- (a) Reforms in the Marriage and Divorce Laws.
- (b) Suppression of the State Registration of the Prostitute.
- (c) Eligibility of Women to Professional Councils, Tribunals and Juries.
- (d) Co-Education.
- (e) Equal Political Rights.
- (f) Freedom of Thought for All.

The Congress lasted five days, during which time the subjects were discussed—as says the *Temps*—with a method and logic rarely met with in public meetings.

Impossible as it is to enter into details, yet we can state broadly that the arguments which were brought to bear on the subjects were clear and well thought out, the justice of which no thinker could dispute, and, in fact, few attempted to do so.

The Congress could in itself change no law, stop no abuse, but it could make known the injustice of the laws to woman, and the result achieved by our French sisters of having heard, and proving their will and power to discuss their wrongs, will not be lost sight of, and will in itself be of great worth in the near future. For the work already done in the present will be great if it cause, as it must, some people to think of the things around them calling for reform—the existence of which they before scarcely realised.

What we need at this moment is to open the eyes, not of men, but of women, the “comfortable ones” who are sheltered in happy homes, for they, although they know it not, are the real enemies to progress.

When that is achieved, all women will find they can join hands and understand one another, for this is a work for Humanity, not for woman only, but for men and women, and together they must go onward into the brighter, nobler and higher future, which some of us see into already, and when each human being will be able to live out her or his life and develop the powers latent within.

Most heartily we congratulate our French sisters, notwithstanding opposition of all kinds, on the successful Congress of 1896.

Pioneer Club Records.

“I am the child of The-Accumulated-Knowledge-of-Ages. I can walk only where many feet have trodden. On these mountains few have passed; each strikes out a path for himself. Each goes at his own peril: my voice hears no more. I may follow after him, but I cannot go before.”

“Upon the road which you would travel there is no reward offered. Who goes, goes freely—for the great love that is in him. The work is his reward.”

OLIVE SCHREINER.

April 23rd.—“The Sexes are equal Mentally, but not Physically.” Debate opened by Prof. Annie Oppenheim, B.P.A. Opposer, Mrs. St. Hill. The Viscountess Harberton in the chair.

Professor Annie Oppenheim expressed the conviction that the sexes were equal mentally, but not physically. During the past twenty years only had women been able to hold their own upon any sort of an equal footing with men, but to-day only a few of the professions still had their doors closed to women—a “scandalous shame” in view of the irrefutable fact that women were equally as capable as men of excelling in brain work. In a physical respect, muscle was the only part of a woman's anatomy that could be developed equally with man's. Athletic competition with men in all their pursuits could only result in physical injury to women. In all branches of science and art women were now proving themselves the equals of their brothers. Numbers of women possessed marvellous mechanical ingenuity, but so far few had developed the powers of invention; which, however, might be explained by the lack of opportunity in women's lives in the past of acquiring even the rudiments of mechanical science. Size was power, the speaker considered, all other things being equal. In proportion as woman acquired great physical strength, she lost her charm, and laid herself open to well-deserved criticism.

Mrs. St. Hill said that many of the greatest inventions were traceable to the ideas of women—it was woman who invented, and man who carried out. The mental powers of women were developing enormously, consequent upon the removal of the physical disabilities from which women in the past had suffered and which had re-acted upon their minds.

Mr. Scott-Stokes gave several illustrations of the remarkable development of physical prowess among women of the peasant classes in different parts of Europe he had visited, and stated that from actual observation of the work done by these women he believed them to be fully equal to, if not surpassing in physical strength the men around them.

“Size,” said the Silent Pioneer, as she ruminated within the charmed circle of her spheres, “has no relation whatever to any power, save the physical. Power, mental or moral, lies outside the range of its legitimate dominance. We have seen, also, that size, *per se*, that is, unaided by the help the intellect materialising as skill can afford it, is of little account, when something beyond brute force is required. Then it must depend upon the higher forces, to which it may become a powerful servant, but never can be a master without disastrous results. Where the force physical, with its exceedingly imperfect senses, dominates, evil will result. Nor can size or strength physical, ever be a criterion of mental or moral force. Compare the huge-limbed creatures of pre-historic times and their unwieldy movements, also what we may call the mental phenomena of their lives, slothful unthinkableness, with the lively, alert, busy, social economists, architects, soldiers, home-lovers—the ants and bees, and where are our theories, as to size, bone, muscle, thews and sinews? We are gradually building up a condition of things in which such qualities will be no longer needed, and the probability is that we shall cease to develop them. The test point between the sexes is not, cannot be, size, breadth of shoulder or power of limb, it lies in complexity of organism, and totality of function. Not anatomy, but physiology is the science by which function should be judged; and function reveals woman as standing at the head of the organic scale; because in the complexity and totality of her functions, she excels all other organisms.

“Beyond present function, there lies ultimate function and a vast field of facts, so far, explored by few; the study of which will revolutionise our social life. Sex,” concluded the Silent Pioneer, “is not duality; not the blending of two persons into one; the acting together of two personalities as one—a thing quite impossible; but a stage of development,

the outcome, or fulfilled completeness in one, of all the experiences of all the ages, through which the spirit has passed.”

It seemed as if the thoughts of the Silent Pioneer were shared by the Club, the members of which must surely have received them spiritually, as they were not spoken aloud. The general feeling was not with the opener; nor yet with the opposer; but with the higher, more reasonable realising of our present-day experience, that capacity is not a question of sex but of evolution, and that physical strength, physical power of muscle and of size, belonged to times in which such power was required that they would last so long as they were required, and disappear when, rising in the scale of being, we had developed capabilities for making use of the more subtle forces of nature.

April 30th.—“Should Capital Punishment be Abolished?” Debate opened by Mrs. Sheldon Amos. Mrs. Brownlow in the chair.

Mrs. Sheldon Amos limited herself to a consideration of the death penalty as a state-inflicted punishment for murder. A review of the question, she said, showed that capital punishment had become more and more restricted in its operation, until the practical question for to-day was, “Was there anything left at all that should be punished by death?” The only thing that was now generally held to justify it was killing with malice aforethought—killing without malice aforethought was a crime for which it was increasingly difficult to get any sort of verdict. We had pretty well seen the last of the execution of women for killing their children: no lawyer would now dare to lay down the ruling that that law should be carried out; public opinion was too much against it. Another sign of the struggle of popular sentiment against the death penalty was the constant plea of insanity put forward, and the tendency to go to the length of even extreme readings of character and heredity to find an excuse for avoiding the sentence of death. In France, pleas of extenuating circumstances in cases of murder nearly always resulted in the meting out of a less severe punishment than death—pleas which to the English mind sometimes seemed almost shocking in the slightness of their connection with the crime alleged. The consideration of the abolition of capital punishment led us to the still deeper question: “What was the object and end of punishment by the state?” The protection of society from the wrong-doing of individuals could be the only reason for state punishments. Did we punish the transgressor of the law for his own sake, because he was a member of the State and must be restored from his wrong-doing to the right way? Or, because we were imbued with the old feeling of “an eye for an eye, a tooth for a tooth”? Or, was it in order to prevent and to deter from crime? One's instinct was to jump from the first of these questions to the third. We repudiated vengeance; we had got beyond that. Deterrents, prevention, reformation were what we should desire and aim for. But how was this to be effected? We used to have penal settlements for ridding the community of persons dangerous to social life. But we had learned that no state could possibly have a right to establish such abominable places as these settlements necessarily became. And the sense of self-protection being stirred in the colonists of Australia, who had to suffer from the setting up of such places in their midst, our last shipload of criminals was sent back to us. Another method was segregation in prisons. The theory was—you had a person not to be trusted in human society, who, although not insane, yet had such a taint in him that even he himself would not dare to say there would ever come a time in his life when he could be trusted in a like temptation. And in such cases the alternative to the death sentence would be, perpetual, hopeless, life-long imprisonment. And here we had to face the consideration—Were we prepared to make such imprisonment fairly comfortable? If not, we would produce insanity. The complete loss of liberty and hope were in themselves such a torture that it would be difficult to conceive of circumstances which could alleviate it successfully. With two such alternatives before her, the speaker thought she would choose rather to fall into the hands of God than into those of man. The question for the present day was one of deterrents—prevention was a question of the future. The coming generation should be educated properly, we should seek to cultivate in them strong minds and healthy bodies, provide them with suitable employment and the opportunity of good family life, all of which would tend to render capital punishment more and more unnecessary. Did capital punishment deter? Expert authorities differed upon this point; but, on the whole, those who had had most to do with criminals in prisons seemed to think that capital punishment did deter—that the thought of death at the hands of justice did come in at the moment of fierce passion and stay the hand. This opinion, however, arrived at by the observation of the terror evinced by criminals under sentence of death was a most unsatisfactory one, inasmuch as the intensity of the fear betrayed by prisoners depended greatly upon the nature and power of imagination of the individual, also on the circumstances by which they were surrounded. Statistics showed a tendency to a decrease in the number of murders after the abolition of capital punishment. Many of our judges thought that the heavier the punishment attached to a crime, the less deterrent was it in its effect, because of the possibility of a reluctance

to inflict it, arising in the minds of the judge and jury. Punishment should be so much the exact expression of the general national sentiment of the time, that it would be unfailing and absolute in its incidence. This was not at present the case with capital punishment. A deep, earnest study of the whole question of crime and the criminal classes required to be taken up by women. It was much to be regretted that hitherto the thought, intelligence and power of women had hardly been brought to bear upon it at all, except now and again when a wave of feeling and indignation regarding some special case had passed over the community.

Captain Macneil, who had had much practical experience of prisons and their inmates, thought that capital punishment should not be done away with entirely, even though it had, in deference to public opinion, to be considerably restricted in its operation. He had found, when in command of a ship, the excellent effect upon discipline of the knowledge by unruly spirits that a “cat” was on board, and that though flogging was seldom resorted to in practice, it still remained on the books as a statutory punishment to be had recourse to in extreme cases. He thought that prison life to the majority of those who were condemned to it was by no means a life of torture, but rather was a life of regularity and steady work, with the loss of such luxuries only as liberty, beer, and smoking.

Mrs. Leighton also upheld the utility of the death penalty as a deterrent, and considered that the tendency of the age was towards the exercise of too much mercy, and to the overlooking of the fact that individuals who broke the law had a will of their own, had they cared to control their actions by it.

May 7th.—“That it is inexpedient to extend the Parliamentary Franchise to Women.” Debate opened by A. Baumann, Esq. The President in the chair.

The Pioneers gathered in crowds to this debate, their faces were wreathed in smiles; it was evident the question of expediency did not trouble them, they seemed indeed to have flung it over the ramparts of their present position, raised high into a clearer air—into the swirling waters of past ages where ignorant prejudices, tyrannies and cruelties of times gone by were speedily being dashed to pieces, torn to tatters and shreds. It mattered little, methought, in the strength of the woman soul that filled the air, what might be said against the Suffrage; against the holding by woman of that implement of political power, which under present conditions is the key to the situation. The calm, steadfast, unchanged and unchanging resolve which shone upon their faces was good to see.

Thoughts, convictions, retrospective, exultant, prophetic came surging, crowding, filling all spaces, as I heard the low laugh of the Pioneers in answer to the somewhat strained and maladroit arguments of the opener, who pleaded for his cause, lost ere it was begun.

There was not much in the words either of the opening address, of the opposition, or of the replies in discussion that was new; the arguments were such as have been used over and over again on this question; and which, if the question is to be argued, must still be used until the conquering forces of women have settled it for ever. But the aspect of the listeners had changed from that of listeners to such debates of twenty or ten years ago. That was new even now when so great an advance has been made. The attitude of the Pioneers boded good for the world, it was so calm, so assured, so smiling, as they gave courteous, indulgent attention to the opener, who had not yet reached their plane of thought. Glad were they and content withal, as those who having scaled the heights with a force too strong for further resistance from the foe, practically held the position. So they watched, keeping gentle silence while the daring man put forth a hand unequal to the contest, and made a few last attempts to stem the rushing tide of evolution and unconquerable resolve. So they watched quietly, counting their would-be opponent among the army of coming followers, ready even now, though they know it not, to flock to the standard of woman as soon as ever she may choose to raise it.

Had the sturdiest opponents of Woman's Suffrage been present that evening they could not have failed to be convinced that the time had come to lay down their arms, and accept what fate had in store for them, though unconvinced as yet of the good it would bring; for there filled the rooms from floor to ceiling such a sense of the strength of woman-

hood in its well proven armour as left no joint in its harness through which any weapon could evermore hope to find its way. The Club in fact rose to the occasion, and the debate will not be easily forgotten by any who were present. It must have been a glad, proud moment for the President who occupied the chair. She must have felt what magnificent results had flowed from the Club she has borne so much to found. There was a note of joyful exultation in the humorous way, so natural to her, in which she announced the subject of debate and introduced the opener, saying it seemed "rather late to argue such a question, but, well!" she hoped, "a courteous hearing would be given to the gentleman who had come to speak to them."

The Pioneers are always courteous, even when their patience is, as happens sometimes, sorely tried. The Club is never turned into a bear garden, as is the case with halls, vaguely supposed to hold a more important position. They are full of a gentle patience, but they have thrown from them the "mantle of ancient-received-opinions," they remain unshaken, for to them the Ideal has become Real. If all are not on a level; it matters not, the majority are, and the others are on the way. No one even yet can fully estimate how great is the help-on-the-way this Club has given to women.

The opener had pleaded that the admission of women would make the constituencies too large; to which a Pioneer replied, "that could be easily arranged by disfranchising some of the men and placing on the rolls an equal number of women and men."

He had pleaded that it would cause a "Labour War," to which one of our leading Pioneers replied that this war was already waging, and only the financial independence of women, which they were resolved to gain, would stop it; that the financial independence of women was also a moral question, and would do more to put things on the right tack than much legislation.

The opener asserted that the work of legislation though great, was *coarse*, that much of it was transacted in the lobby, that he thought women would not make good lobbyists, that in short they would look out of place, ridiculous, isolated.

A Pioneer replied that women would change all that.

The opener declared that the interests of women had not been neglected, that no civilised country in the world had given women the suffrage and a share in the government.

Loud cries of "oh! oh!" filled the Club, and names of places were given where civilisation had so far advanced.

This question was also dealt with more largely and forcibly by that veteran worker for many reforms, Miss Willard. Mr. Baumann had said that power could not be given to the weaker, nor yet financial equality, that men would not stand it.

At this the Pioneers laughed.

Some of our leading workers for the Suffrage, both politically and non-politically, were present, several of whom spoke. Mrs. Russell Cooke, Mrs. Wynford Philipps, Miss Balmorie, Mrs. Brownlow, and many other well-known Pioneers who spoke with such force and conviction that the opener was left with no standing ground. He bravely rallied, however, to reply, calling up his solitary reserve which was that he had not said the sexes were unequal in capacity, but that he considered the Pioneers idealists. To this there was no opportunity of reply, though replies flashed from face to face of the Pioneers who would an' they could, have told him that all reformers are idealists, that so they create new conditions under which coming women and men shall live.

The opener ending by saying that women had Mr. Balfour and Lord Salisbury on their side, and that if the Suffrage was to be given only to those who paid taxes, he would vote for it to-morrow, adding, with great truth, that reform was not gained by argument, but by sentiment.

A Great and Feasible Reform: Musical Notation.

By E. L. YOUNG.

PART I.—MUSICAL DIFFICULTIES.

WE all know the saying, "Art is long and life is short," but how many of us know how to find comfort and not discouragement, in these words? To feel that the opportunities of artistic enjoyment are boundless, that the hunger and thirst after art shares with the still nobler hunger and thirst after righteousness the same assured blessing of desire fulfilled—this should be the most comforting and exhilarating of thoughts. Instead of this, how often do the words call up only a dreary vista of unrewarded efforts: art not abundant, but only distant, not teaching us to lose self in a wider impersonal life, but only filling us with the depressing contempt of self, and unavailing grief at the shortness of life.

In the sphere of music especially, the road to satisfying achievement is inordinately long, and is becoming ever longer as our ideals rise higher. Year by year we are flooded with more and more bitter complaints of the amount of time young people are now forced to spend in practice, of health lost and musical taste killed by the dreary grind of the regular music-school course; at the same time counter-complaints of the impossibility of deriving satisfaction from music without submitting to this dreary grind. To surfeit or to starve—seem to be the alternatives; for it is starvation to the musical soul to be restricted to the small range of easy pieces, or forced to practise for weeks or months at each difficult one before it can be enjoyed.

One writer sees a remedy in the multiplication of huge orchestras, in which each player will have but a small, and therefore easy part. Another would reduce all but the professionals to the position of passive listeners. According to this latter view, when the millennium arrives the piano, "that execrable jangling, banging, mistimed nuisance," is to be no more heard in our homes; orchestral concerts are to do all our music for us.

Both these suggestions ignore some of the deepest needs of human nature: the needs of personal activity and of free choice. If music is to rise above the level of a light amusement to that of a serious passion, these needs must be satisfied. The true musician feels that the more he hears the more he longs to reproduce; the greater the impression the greater the desire for corresponding expression. And this expression must be free and full. Concerted action, at times, may be very stimulating and enjoyable, but a perpetual series of parts practised in concert, under the eye of a conductor, for the ears of an audience, will never feed the soul as it demands to be fed. To sit down to the instrument alone, in single-minded love, to call out of it with the fingers the soul of the great composer, to converse with him in divine tones—that, and not the noisy garish concert-room is the musician's realisation of Paradise.

But the road to this Paradise is a weary one: weary to player, to teacher, and still more weary to the world around them. A piece which takes five minutes to play cost many hours to learn, besides the interminable hours of scales and exercises that preceded. The involuntary listener next door suffers for every wrong note, every repetition of a theme that was never meant to be repeated, without sharing any of the player's joy at a difficulty overcome. A lover of music finds life scarcely worth living if his neighbour is a lover of music, too. What will it be when all can afford to worship at the same shrine? Detached houses, lined throughout with india-rubber, and a law against the opening of windows, will hardly be sufficient to save us all from suicide; and, what is more, to save the divine art from premature death.

For, worst of all, it is said that music is killing the musician; the composer, of all people, most needs the quiet which

his own too great success destroys. With piano to right of him and piano to left of him, he cannot so much as hear himself think; how then shall he write? So that while we live on the musical food prepared for us by our forefathers, we are poisoning the stock for our progeny. Every victory gained by the learner is gained at the expense of his fellows, while every failure is also paid for by them.

But it is not the piano which is to blame for this. The piano responds at once to the least touch of the most unskilled, even to baby's fists, or baby's feet. Nor is it the human hand that is at fault. A few minutes daily of good hand gymnastic (*not* five-finger exercises) will easily prepare even the stiffest hand for a moderate degree of execution. It is not even the unjustly-blamed stupidity of the learner, nor the more frequently real incompetence of the teacher, that are the cause; natural talent and the best teaching will only lessen the evil, not abolish it. The difficulty lies wholly in notation, in the black marks on the paper by which the composer tries to tell the player what was in his mind. While the physical instrument, the piano, has been gradually perfected by ages of human ingenuity, the intellectual instrument, the notation, by which sounds are symbolised to the eye, has been allowed to follow an accidental wrong turn that has led it continually further and further from truth and utility. Probably no other system of symbolism, since the world began, was ever so ill-fitted for its purpose, so cumbersome, anomalous, brain-wearying and time-wasting. The majority of what are called "well-taught" players never master it to the end of their days.

It may be worth while to remind the reader of a few of its worst points. First, there is a stave representing the notes of one scale only; this must be learnt by rote. Next, another stave, identical in shape, and representing the notes of the same scale, but with every symbol shifted two notes up; the bottom line in the first stave was E, in this it is G; the bottom space was F, now it is A. Imagine an alphabet in which each letter represented two sounds in the alternate lines of print respectively! Troublesome as this is, it is mastered at last. Not so the next stage, the stage of leger lines: two sets of high legers, and two sets of low legers; two more repetitions of the same fault, that of having one symbol for two things. The proportion of players who ever really feel at home with legers is small. But after all we must look upon this as a trifle, as mere child's play, in face of what is to come. The real difficulty, almost insurmountable to the unmusical, begins when we pass from the key of C to other keys. Now we have, in addition to the distracting pairs of symbols mentioned above, a new set, in the shape of sharps and flats, by which every note may be altered in two different ways (without considering the further complication of doubles); and there are no less than fifteen combinations of these alterations (or perhaps one should say thirty, to include minor scales), one of which the player must note at the beginning of each piece and remember all through.

To sum up: six staves, three forms of each note on each stave; fifteen (or thirty) combinations of these forms—that is the musician's alphabet. Our literary alphabet is bad enough, but it is perfection itself in comparison.

As a specimen of the result, take any three notes on the paper (say, on three spaces in the treble stave) making a single image to the eye—that single image represents nine chords in common use, according to the key. Shift that same image to the bass stave and you have nine more chords. Put similar notes in the same relative position on to any set of the leger lines, and you have for each set of lines nine fresh chords. In all one symbol—*fifty-four* chords: one thing to the eye—*fifty-four* things to the brain, the ear, and the fingers! Suppose that the letters c a t represented fifty-four words in the English language, to be read according to some sign in the margin. Suppose further that the single word "cat" was not always spelt c a t, but might sometimes appear to the eye as "dog," "pig," "rat," "cow," etc., etc.

Can absurdity be carried further? Yet this is a parallel to what obtains to this day in the printing of music.

And the whole is as false as it is difficult, for though the notation professes, by its elaborate distinction between sharp and flat, to represent a more delicate intonation than that of the actual notes of a piano, it does in fact, by misplacing that distinction in every case, represent an incomparably worse one—an impossible series of notes, as far removed from the ideal "just" intonation as it is from the equal temperament of modern keyboard instruments.

But there is another road to the musical Paradise (I will not call it the royal road to music, for fear of raising a political discussion, but), a road smooth, easy, and attractive, whereby all may play, without jangling and bungling, without wrong notes or tedious repetition, and one man's joy need not be another man's pain. The way is open to all, but few as yet know of it. When it is known to all, there will be no trade so flourishing as that of piano-maker, no subject so delightful to learn or to teach as piano-playing, no recreation so universal. This road is the Keyboard Notation, a system of such marvellous simplicity and accuracy that it carries the learner at one bound to a height that only talent and long study could reach by the old method. Several inventors claim to have originated the idea, but only one among them, Mr. A. D. Tyssen, has taken the necessary step of publishing a body of music by which it can be brought at once into practical use. Already its merits have been tested by a dozen or two of pupils of all ages and capacities. It needs only the opportunity of a fair hearing to convert these dozens into hundreds, thousands, and at last millions.

The system proceeds on the simple plan of making the stave a diagrammatic picture of the piano. Lines are arranged in sets of two and three alternately, to represent the black notes of the piano; the spaces between them represent the white notes, a double space being left where two white notes come together. Thus, D, being a white note between two black notes, is shown as a white space between two black lines; B flat, being the upper of three black notes, is shown as the upper of three black lines, etc. Every octave is the same, every key equally easy. In five minutes this diagram is mastered, and thenceforward the aspirant has only to play; he has no new staves to worry over, no sharps or flats to remember. He merely compares his diagram with his piano, and plays the notes as he sees them; at first slowly and carefully, gradually faster and more confidently, but always correctly, at sight, in any key. No regular practice or expensive music-lessons are needed; with the book and the piano, and a stray half-hour now and then, he can achieve more for himself than daily practice under the best masters would have given him under the old system. For he has been taken straight to the fountain-head; he learns directly of the greatest of teachers, the composers themselves; having been given the key to their cipher, he can read their thoughts as a musician reads them.

How this notation applies to other instruments than the piano, and how it will relieve the sorrows, not only of the player and teacher, but even of the next-door neighbour, will appear later. Its value to the pianist needs surely no demonstration.

I have called this not only a great, but a feasible reform. It is feasible: 1st, because its virtues are apparent at the outset, to the very beginner, who is therefore readily enlisted on its side. Whether we desire the highest attainment, or the easiest, both are within reach, for here, at last, true culture and rapid success are not opposed; and 2nd, it is feasible because it can be introduced by individuals, without first convincing the majority. We have not yet reached that stage in music, as we have in literature, when every learner must be able to pick up any book or paper in another person's house, and read it at sight, at a moment's notice. Only advanced players, after years of training, expect to do this, and even they will find that keyboard music is a short cut to that end. But the greater number are concerned only

with studying their own music, and if they can get all they want in a form that can be easily read, they are not personally affected by the fact that their neighbours are still stumbling over the slower system. Two or three days suffice to get a transcription of any piece desired, which can then be played at sight, sooner by some years than it could have been played on the old method.

All that is wanted is a few pioneers, willing to take the road of improvement without waiting for the majority to keep them in countenance. To whoever cares to help in the work of reform, and not only to benefit by the reforms of our predecessors, I urge a fair trial, confident that fair trial can only end in complete approval.

(To be continued.)

Correspondence.

CO-OPERATIVE HOLIDAYS.

MY DEAR MRS. SIBTHORP.—Last year you were good enough to put into your most valuable paper, *SHAFTS*, a letter of mine about our Co-operative Holidays; as we are again organising our summer work, I shall be glad if you can find space for a few words. This year we are indebted to Professor Geddes, of Edinburgh, for hospitality in University buildings, and are arranging a most delightful centre in that interesting city; numerous friends are offering assistance of every kind, and this centre is sure to be a great success. Then we have taken a school at Helensburgh, near the Clyde, where we are surrounded by lovely scenery, and expeditions are varied and numerous; also another school at Keswick, or rather Portingseale, near Catbells, and within easy reach of our faithful friend, Canon Rawnesley, at Crosshwait. Last, but not least, we are making a step forward, and opening, on May 23rd, our permanent home at Whitby, where we have leased the Abbey House on the East Cliff, just by the ruins of St. Hilda's Abbey. Here we expect to carry out many plans that could not be attempted in centres where we lodged in private temperance hotels or groups of boarding houses. Our season is also greatly extended, as you will see from enclosed circular, and consequently an increased number of helpers is required; people in sympathy with our aims and ideals; who hold by the Brotherhood of Man, and who desire to give of themselves towards uplifting and cheering their sisters and brothers, and bringing joy to abound, providing real rest and recreation of mind and body, and sympathetic companionship amongst all sorts and conditions of men and women equally. If you or any of your readers can give us assistance, I shall be most glad to hear from you.

Yours faithfully,

M. EVELYN CROMPTON.

May 2nd, 1896.

"BETWEEN THE HEATHER AND THE NORTHERN SEA."

DEAR MADAM.—Those who have read the writings of the gifted authoress who made Whitby her home must have often wished to make a closer acquaintance with the district she so ably describes. But residence at a fashionable watering-place in the height of the season is not always possible to those who have many claims on their purse, and have to combine a much-needed holiday with thoughts of economy. This year, however, a holiday at once cheap and invigorating may be enjoyed at this most delightful of northern watering-places, and we recommend all who are interested in getting the best possible value for their money to send a stamped envelope without delay to Mr. T. A. Leonard, 99, Keighley Road, Colne, Lancashire. The Committee for Co-operative Holidays, which he represents—always full of energy—has excelled itself this year in enlightened enterprise which so well deserves success. The beautiful old house close to the Abbey, well known to all visitors to Whitby, has been taken on a lease, and with its spacious rooms, its unique position overlooking the coast, and the delightful surroundings of the neighbourhood, it bids fair to become an ideal holiday resort for over-worked townspeople. At Whitsuntide an old-fashioned "house-warming" is to take place, and there are still vacancies, though booking is now going on vigorously. 31s. pays for a whole week, and 13s. 6d. for a week-end at this bewitching old Abbey House, and the splendid little circular answers every enquiry about dates, trains, fares, coach-drives, etc., which the most exacting mind could devise. Other centres where holiday parties will meet are Keswick, Helensburgh, and Edinburgh. In the latter place visitors will be accommodated at University Hall by the kindness of Professor Geddes. There are certain advantages in early booking, so a word to the wise is sufficient.

Truly yours,

CHRISTOPHER NORTH.

Kindly Help for "Shafts."

It may well be understood with what feelings I perused the following letter and announcement, which, at the request of the writer, is here published, indeed, what I felt I must wait for another language to express. What we have now is not adequate. It will also be readily understood why I place at the head of the letter a poem written by the writer of the letter. It seems to me to interpret so well the spirit in which she has acted in this matter, though she did not herself mean the poem to be inserted here, nor did she know it would appear this month.

M. S. SIBTHORP.

LOVE.

Go forth, O Soul,
And as a joyous bird
Sings to its mate at eve
So shall thy strain be heard.
For the world waiteth for a Song of Love.
Its great heart throbs with pain,
It trembles 'neath the chain,
The golden chain true Love may ne'er approve.

Sing hopefully
Unto the stricken heart,
Till with new strength it rise
Bravely to bear its part.
For life is not complete in one long night,
The great wheel turneth slow,
Whoso in tears below
Yet strives shall rise a victor in the fight.

Sing worthily
Unto the poor and base,
Teach their dim eyes to see,
And all who mar Love's grace,
And those who perish for a sordid gain—
Oh, lift them from the dust,
Even the golden dust,
By the sweet glory of thy mystic strain.

For Love must ever be
The Song of Songs
To all Eternity.

ROSE SEATON.

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

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

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

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

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

Believe me,

Sincerely yours,

ROSE SEATON.

2, Thornton Avenue,
Chiswick, W.

May 6th, 1896.

SHAFTS "AT HOME."

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

Saturday evening, June 27th, at 8 o'clock.

Tickets 3s. (including light refreshments). Programme will be announced later.

For tickets and particulars address, Miss Carr, 25, Esmond Road, Bedford Park, W.; Miss Fazan, 69, Westwick Gardens, West Kensington Park, W.; Miss Rose Seaton, 2, Thornton Avenue, Chiswick, W.

Progress at Home and Abroad.

EVEN Germany is moving at last—not that patient workers have not been busy for a quarter of a century, or even longer, trying to improve the educational and industrial position of German women. But a great step is now about to be taken in the assembling at Berlin in September next of an "International Congress for Women's Work," of which the programme is subjoined.

PROGRAMME FOR THE INTERNATIONAL WOMEN'S CONGRESS IN BERLIN.

FROM SEPTEMBER 19TH TO 26TH, 1896.

1st evening.—Welcoming of the delegates. The names of those present will be taken. Distribution of cards for members of the Congress. The order of day for the whole week arranged. The foreign delegates are requested to communicate their wishes to the local committee with regard to their reports and lectures. The different presidents for every day of the week to be elected. Friendly gathering.

1st day, 9-12 a.m.—Introductory address concerning the present state of women's question. Lecture about Care and Education of Infants. Reports about day-nurseries, homes for children and young people, societies for the protection of children. Discussion. Dinner. 5 p.m., visit to the exhibition. Inspection of the arrangements for the benefit of the poor.

2nd day, 9-12 a.m.—Lecture: The Board School, High Schools and Colleges for Girls. Position of the lady-teachers in these establishments. Training Schools. Seminaries for Kindergarten Teachers. Reports. Discussion.—Afternoon, visit to the exhibition, inspection of the model school house and the arrangements of various kinds of schools.

3rd day, 9-12 a.m.—Lecture: The Study of Women at Colleges and Universities. Training of lady-doctors, dentists, apothecaries, sick nurses, midwives. Present standard of education. Statistics. Women at the head of hospitals. Sick nursing in the colonies. Reports. Discussion.—Afternoon, visit to the exhibition; inspection of model hospitals, the laboratory, ambulances and other contrivances concerning hygiene and sick nursing.

4th day, 9-12 a.m.—Lecture: Hygiene private and public. Temperance Societies. The food for the poor. Amusements for the people. Cookery and Household Schools. Schools for gardening and growing fruit. Report about soup kitchens, convalescent homes, lying-in-hospitals, holiday resorts, visit to a soup kitchen and cookery school in town.—Afternoon, visit to Marienfelde and the house-keeping school there.

5th day, 2-12 a.m.—Lecture: The working women and their wages in industry, commerce and trade. Arrangements for the benefit of female employees. Organisation of guilds. The servants question. The question of impurity reports. Discussion.—Afternoon, exhibition, inspection of the industrial department and the arrangements for the benefit of working women.

6th day, 9-12 a.m.—Lecture: The position of women according to civil law, etc. Reports from other countries about woman's part in the relief of the poor, in the school-board as guardian. Discussion.—Afternoon, visit to public institutions for the welfare of the people, or excursion to the surroundings of Berlin.

7th day, 9-12 a.m.—Lecture: Woman in art, science, and literature. Woman's part in the peace movement. Reports. Discussion. Recapitulation of all the resolutions decided upon at the Congress.—Afternoon, exhibition.—Evening, farewell entertainment.

It has at last been officially announced that the Princess Beatrice ("Princess Henry of Battenberg"), is appointed the new Governor of the Isle of Wight, in succession to her late husband.

Lord Salisbury's secretary, in making the announcement, said the appointment was 'of considerable importance and interest,' apart from the exalted station of the new Governor, because the bestowal of such an office upon a lady was an extremely rare if not absolutely unique occurrence."

Yet, methinks, one has heard of a certain Isabel de Redvers or Fortibus, who in 1261, was lord or lady of the Isle of Wight. She, moreover, seems to have succeeded, by inheritance from her brother, Baldwin de Redvers, Earl of Devon, and after holding her office and estate for many years, she ultimately surrendered her interest in the island to King Edward I.

Lord Salisbury, speaking on April 29th at the meeting of the Grand Habitation of the Primrose League, is reported to have said:

"I am one of those—I speak only for myself individually—who are of opinion that women have not the voice they ought to have in the selection of the representatives of the kingdom; but I warn you that there is no question at present which divides parties more completely, and that I am not certain even whether I express the opinion of the majority of my own party."

The lesson is plain, women who desire the enfranchisement of their sex, must "educate, educate, educate," the men of all political parties.

The present time is most opportune, and she who neglects that duty *now*, will for ever remain guilty of a betrayal of justice, the ill effects of which none can measure. We must work for the 20th as if the day and the event depended solely on our own exertions, and then, even if we do not win at once, we shall have brought far nearer our final triumph.

ELIZABETH C. WOLSTENHOLME ELMY.

Parliamentary Suffrage Committee.

We members of the Parliamentary Committee for Women's Suffrage at this stupendous crisis of our work of enfranchisement, earnestly call upon all women who have at heart the obtaining of Political Freedom, which must be the first step in the elevation of womanhood to its true place, morally, industrially, and economically, to leave no effort untried to assemble in numbers, on

May 20th, at 2.30 p.m.,

IN THE

CENTRAL HALL of the HOUSE OF COMMONS,

to vindicate our demand for the extension of the Franchise.

MARY COZENS, Secretary.

A COURSE of lectures in connection with the Educational or Moral and Spiritual Development Department of the Women's Educational and Industrial Union, 405, Oxford Street, will commence on May 15th. The Syllabus for the first half-course is as follows:

SYLLABUS, HALF-COURSE.

May 15th.—"Browning's Relation to Present Day Thought." Paper by Miss Whitehead.

May 22nd.—"The Value of Ideas." Mrs. Annie Besant.

May 29th.—"Should the Escape from Monotony be towards Inspiration or Decadence?" Mrs. Boole.

June 5th.—"Tennyson and His Work"—with a Reading. The Rev. H. R. Haweis.

June 12th.—"On the Morals of Working for Pocket Money." Mrs. J. E. Brownlow (Education Committee of the Women's Industrial Council).

Tickets, 2s. 6d., 1s. Course, 1s. Half course, 10s. 6d. May be obtained of the Secretary, Miss A. M. Callow, at the above address. Afternoon tea, 4 p.m., 6d.

M. E. J.

Max Nordau as a Reformer.

By LIBRA.

THE status of man as a civilised being, and his capacity for morality, may be gauged by his ideas of and his relation to womanhood. We possess, both as regards races and individuals, many illustrations of the fact that intellectual power may exist with very little refinement or morality, and without any indications of that spiritual manhood which is the goal of evolution, and which is so conspicuously represented by the ideal of the Christ.

The work recently translated in this country, and written by Max Nordau, called *Degeneration*, is calculated to do so much sound service to this particular age, that it is to be deeply regretted its author is blind to the sole pathway out of the moral wilderness he perceives, and that he has allowed himself through the puerile sex-prejudice which has paralysed the efforts of many another reformer, to mar his pages by references to womanhood which are coarse and vulgar, and which show him incapable of an unbiassed judgment of some of the authors he criticises.

The book contains powerful passages, and much that will commend itself to every honest mind. With his condemnation of the school of realists, and certain so-called "mystics" and "decadents," who have turned their attention to painting the unworthy and immoral aspects of life, and thereby lowering literature generally and poisoning the public mind, we fully agree. It is time that this evil should be arrested and seen in its true light. But when the author arraigns Tolstoi and Ibsen, and will see nothing in Wagner but what he calls eroticism, he goes altogether beyond the mark, injures a good cause, and gives himself up to injustice and folly. We need only quote from his own pages to prove it. The mere idea that any men should accept and present a fresh view of the object of women's lives appears to excite and anger him. To him woman is the old sexual consort of man, the mere haphazard bearer of children for whom it would seem a soul is unnecessary.

A few quotations will suffice to show where Max Nordau really stands as a humanitarian.

"In England it was Tolstoi's sexual morality that excited the greatest interest, for in that country economic reasons condemn a formidable number of girls, particularly of the educated classes, to forego marriage; and from a theory which honoured chastity as the highest dignity and noblest human destiny, and branded marriage with gloomy wrath as abominable depravity, these poor creatures would naturally derive rich consolation for their lonely, empty lives, and their cruel exclusion from the possibility of fulfilling their natural calling. *The Kreutzer Sonata* has, therefore, become the book of devotion of all the spinsters of England."

Comment is needless; Max Nordau neither understands the dignity of chastity, the true object of marriage, nor the women of England, many of the unmarried among whom lead useful and well-occupied lives devoted to professional or philanthropic work. His observations concerning them are in fact, pure imagination.

In a somewhat involved sentence in one of his works Wagner declares his conviction that a man can only find perfect satisfaction in a woman's love when she is his friend as well as his lover. And some of his most celebrated operas turn upon the victory of manhood over the sensual influences of an evil woman—a theme certainly not unworthy of any work of art. Max Nordau offers the following criticism as a serious statement worthy of belief:—

"Hysterical women were won over to Wagner chiefly by the lascivious eroticism of his music, but also by his poetic representation of the relation of man to woman. Nothing enchants an 'intense' woman so much as demoniacal irresistibility on the part of the woman, and trembling adoration of her supernatural power on the part of the man. . . . Women of this sort would shout to every man, 'You are not

to love me, but to lie, full of dread and terror, in the dust at my feet'!"

Whatever errors in taste Wagner may have committed here and there in his published works, it is impossible to read such comments as the above with patience. They are full of childish partiality and misstatements.

We pass on to Ibsen. Max Nordau hates the *Doll's House* and *Ghosts*.

"Nora [in the *Doll's House*] is an hysterical fool," who "utters an inflammatory diatribe against religion, law, and society [which are profoundly innocent of the weakness of character and absence of love in her husband], and departs like a feminine Coriolanus shaking her fist at her fatherland."

"The Noras require strait-jackets."

Again, "We have not yet done with Ibsen's drivel on the subject of marriage. He seems to exact that no girl should marry before she is fully matured, and possesses an experience of life and a knowledge of the world and of men. . . . This necessary maturity the young girl best acquires by going in quest of adventures, by becoming closely acquainted with the largest possible number of persons, to make a trial, if possible, of a few men before binding herself definitely . . . and perhaps also giving birth to sundry children! . . . Ibsen does not expressly say this, but it is the only reasonable conclusion which can be deduced from the whole series of his plays." (The italics are ours.)

Ghosts afflicts him in like manner. "It is a silly antiquated idea of the bigoted members of societies for the suppression of immorality, that a contagious disease is the consequence and punishment of licentiousness. Doctors know better than that. They know hundreds, nay, thousands, of cases where a young man is infected for his whole life, for no other act than one which, with the views now prevailing, is looked upon as venial," and it is added that "doctors and nurses, etc., have contracted the malady in the simple discharge of their duties."

We all know perfectly well that an individual man may pay heavily for a single transgression. But we also know that the real cause of this payment is the price exacted by nature for sexual abuse, of which prostitution is the frightful illustration, and we defy Max Nordau to prove otherwise. Innocent women and physicians sometimes fall indirect victims to the contagion which has been originally produced by vice—nothing else and nothing less.

He ridicules the commonplace nature of the events and catastrophes in the lives of Ibsen's characters; "the frightful crimes darkening like a thunder-cloud the lives of these beings, and their social circle, are an intrigue with a maid-servant, a *liaison* with an itinerant music-hall singer, the felling, by mistake, of wood in a state-forest, the visit to a house of ill-fame after a good dinner," and declares it reminds him of a child in a nursery, who said that a man "was bad because his mamma had told him not to take chocolate," "but he did take chocolate." So they put him in prison.

No doubt the fact that Ibsen regards the sins of women as of no deeper dye than those of men is a trial to all men who believe that it is the man's privilege to lead the kind of life he pleases, while the woman must repress even all natural feeling in order to become or remain the "chaste" partner in marriage. But Ibsen's women sin out of love, while the *liaisons* of the men arise from different impulses, and a "visit to a house of ill-fame," full of wretched creatures whose lives are devoted to brutality and promiscuous immorality is, we conceive, a far different thing from a departure from chastity out of a feeling of affection, however misguided it may be, in the case of a particular individual.

But Max Nordau does not long deceive any careful reader. He shows his hand. His real object of attack is the idea that womanhood, free and humanised, is claiming to be something other than he has imagined it.

"The third feature of Ibsen's dramas accounting for his success is the light in which he shows women. 'Women are

the pillars of society,' he makes Bernick say. With Ibsen woman has no duties and all rights. . . . She is always the clever, strong, courageous, being; man always the simpleton and coward. . . . Such abject adoration of womanhood—a pendant of Wagner's woman-idolatry—such unqualified approval of all feminine depravities, was bound to secure the applause of those women who in the viragoes of Ibsen's dramas . . . recognise either their own portrait or the ideal of their degenerate imagination." And he hints that they delight in promiscuous intercourse and prostitution, and are grateful to Ibsen for having catalogued under the fine designations of "the struggle of woman for moral independence," and "the right of woman to assert her own personality," those propensities "to which opprobrious names are usully given."

It is hardly possible to conceive anything more narrow-minded and spiteful than the above paragraph, and what follows:—

"His figures of women and their destinies are the poetical expression of that sexual perversion of degenerates called by Krafft-Ebing 'masochism.' Masochism is a sub-species of 'contrary sexual sensation.' The man affected by this perversion feels himself as regards woman to be the weaker party; as the one standing in need of protection; as the slave who rolls on the ground, compelled to obey the behests of his mistress and finding his happiness in obedience. It is the inversion of the healthy and natural relations between the sexes."

The legitimate inference from this nonsensical assertion is that it is the woman who should be the slave, rolling on the ground, etc. And this, forsooth, is Max Nordau's view according to his own words of the "healthy and natural relations between the sexes"!

We will conclude with a quotation which gives the author's ideas more fully, and which makes it impossible for them to be misrepresented even by a blunder.

"A serious and healthy reformer . . . will condemn the marriage for interest, a dowry or business marriage; he will brand as a crime the action of married couples who feel for some other human being a strong, true love, tested by time and struggle, and yet remain together in a cowardly pseudo-union, deceiving and contaminating each other, instead of honourably separating and contracting genuine connections elsewhere; he will demand that marriage be based on reciprocal inclination, maintained by confidence, respect and gratitude, consolidated by consideration for offspring; but he will guard himself from saying anything against marriage itself, this bulwark of the relations between the sexes, afforded by definite, permanent duty."

What is all this but the core of many of Ibsen's own ideas stated in other language? Naturally all thinking persons will be disposed to agree with them. But to this he adds:—

"Marriage, moreover, was not instituted for man, but for woman and the child. Man has not yet conquered and humanised his polygamous animal instincts to the same extent as woman. . . . He could open the door very wide for Nora, and bestow on her his parting benediction with much pleasure. . . . Under Ibsen's code of morals the vast majority of wives would have everything to lose. The severe discipline of marriage is their bulwark. . . . Hence it should be the true duty of rational wives to declare Ibsen infamous, and to revolt against Ibsenism, which criminally threatens them and their rights. (!) Only through error can women of spirit and indisputable morality join the ranks of Ibsen's followers," and he winds up with hoping Ibsen may be surrounded by "hysterical women and masculine masochists."

Max Nordau alludes in terms of respect to John Stuart Mill. We commend to his notice this noble-hearted man's deal of marriage and of woman, and his declaration that "all opinions, customs and institutions which favour any lower notion of it, or turn the conceptions and aspirations

connected with it into any other direction, by whatever pretences they may be coloured, are relics of primitive barbarism." To describe men who have grown large-hearted enough and sympathetic enough to perceive that the two sexes are and must be *one* in all genuine progress, and that the sense of apartness from and contempt for that which woman represents is characteristic chiefly of the man who retains the brutal instincts of a savage past, as possessing "contrary sexual feelings," is too ridiculous for discussion. In the course of evolution as Tennyson truly says

"liker must they grow,
"The man be more of woman, she of man,"

the old sexual domination of the one, and submission of the other giving way to purer, nobler, more human feelings of sympathy, unity, and mutual respect. If Max Nordau does not realise these things, so much the worse for him. But he cannot arrest the growth of the spiritual side of human nature. We close with two casual references of his to women which sufficiently show the mental attitude of the author with regard to them.

"Dancing was formerly an extremely important affair. . . . To-day it is no more than a fleeting pastime for women and youths, and later on its last atavistic survival will be the dancing of children."

"Under our very eyes the novel is being increasingly degraded, serious and highly cultivated men scarcely deeming it worthy of attention, and it appeals more and more exclusively to the young and to women."

"After some centuries it is fair to conclude that art and poetry will have become pure atavisms, and will no longer be cultivated except by the most emotional portion of humanity—by women, by the young, perhaps even by children."

And this—is the reformer and humanitarian who has come forth as an apostle to arraign "the degenerates"! Does he know the real root of this degeneracy—these lawless passions which morality condemns, these licentious books which are eagerly read, this eroticism which has sapped the fibre of race after race and stayed its further progress even after magnificent intellectual achievements? It is due to the fall of woman—of half the human race—to the level of the merely sexual being, to the lust which is created thereby, to the foul abuse of marriage itself whereby the springs of life are poisoned, and in the most civilised countries the still-existing unnatural segregation of the sexes, and the divorce of all higher relations between them. These causes Max Nordau desires to perpetuate, while he arraigns their effects. He does not see that men of his type, with their unsympathetic and narrow views of womanhood, nay, their contemptuous feeling with regard to it, create the very conditions which produce the disgust and hostility, the reactionary masculinity, if it may be so termed, among women, against which he declaims. In referring to the question of the modern woman, an English clergyman made a profoundly true admission in the penetrating remark that "the present position of the subordination of women develops the more brutal and selfish instincts of men, and at the same time provokes women to do acts and make claims which are unwomanly."*

But Max Nordau is silent as to all these things, as well as to the early training of children, the violation of Nature's laws in the monastic system of education which separates the two sexes for prolonged periods in their youth, the responsibility of parents and teachers with regard to sound physiological knowledge, and in later years consideration of

* He alludes to the exclusion of women as citizens. With regard to this Thomas Wentworth Higginson remarks in his excellent little work, *Common-Sense About Women* (Sonnenschein and Co.), "I do not see how any woman can help a thrill of indignation, when she first opens her eyes to the fact that it is really contempt, not reverence, that has so long kept her sex from an equal share of legal, political, and educational rights." If a man can say this, what effect can such a speech as Labouchere's, for instance—"that he would as soon give votes to rabbits as women"—have on the minds of women who are no longer ignorant nor uncultivated?

the sacred duties appertaining to marriage and the reproduction of the race. He is incapable of "laying the axe to the root of the tree." He quotes Jesus of Nazareth at the close of his volume, a man who would have fared badly at the hands of the author had He been living in these days, considering the views of the Nazarene on chaste living, on celibacy as an ideal, on the moral guilt of the woman taken in adultery as compared with that of her accusers, on communism, appeals against the popular religion, and law and order, and many other things. And we also will quote Him. Reform comes from within, not from without. When the human heart is cleansed from selfishness, and this must include, also, the selfishness arising from sexual instinct, which is more conspicuous in man than in woman, then the evils which Max Nordau has denounced will have received their death-blow.

In the same Scriptures which contain the quotation he makes, "I come not to destroy, but to fulfil," it is also written, "Physician, heal thyself." And it is not too much to say that a remarkable effort towards reformation has been wasted and destroyed by the total inability of its originator to perceive that a far higher ideal of the relation between man and woman is the only key to social regeneration.

Choice Bits from Choice Pens.

It is more from carelessness about the truth than from intentional lying that there is so much falsehood in the world.
DR. JOHNSON.

Words are things, and a small drop of ink falling like dew upon a thought produces that which makes thousands, perhaps millions, think.

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.

POPE.

The more people do, the more they can do; he that does nothing renders himself incapable of doing anything; whilst we are executing one work, we are preparing ourselves to undertake another.

HAZLITT.

Let not anyone say he cannot govern his passions nor hinder them from breaking out and carrying into action; for what he can do before a prince or a great man, he can do alone or in the presence of God if he will.

LOCKE.

The longer I live the more am I satisfied of two things: first, that the truest lives are those that are cut rose-diamond fashion, with many faces answering to the many planed aspects of the world about them; secondly, that society is always trying to grind us down to a single flat surface.

I think you will find that people who honestly mean to be true really contradict themselves much more rarely than those who try to be "consistent." But a great many things we say can be made to appear contradictory simply because they are partial views of a truth, and may often look unlike at first, as a front view of a face and its profile often do.

OLIVER WENDELL HOLMES.

The *British Medical Journal* states that:

"There are eight Bulgarian women studying medicine at Nancy. A young lady belonging to a great Russian family has recently entered as a medical student in the same school."

In the Interests of Humanity should Vivisection be Permitted, and if so, under what Restrictions and Limitations?

By W. W.

(Concluded.)

CRUELTY is undoubtedly the intentional infliction of severe suffering and damage on any sentient creature, without any benefit to such creature being intended. Perhaps the best rough and ready definition of cruelty is that given by Montaigne, "Tout ce qui est au delà de la mort simple, me semble cruauté" ("Anything beyond simple death seems to me to be cruelty"). This definition, by the way, conclusively answers the favourite fallacy put forward by the supporters of vivisection, that the right of killing an animal involves the right of vivisection; a fallacy put forward without any belief in it, else these same casuists would be bound to maintain that the right of executing a convict entailed the right of torturing him, as it did formerly; and here I may remark that judicial torture was found useless: like vivisection it extracted answers to questions put, certainly; but answers in both cases unreliable and therefore misleading.

It follows from what has just been said, that in asking us to support vivisection we are asked to support tyranny and cruelty—a most dangerous demand, and one which for our sakes should not be listened to for a moment. To support tyranny in any form is to help to keep it among us. To foster the idea that, under any circumstances, the weak may be oppressed, and that the strong are to be the judges of when these circumstances arise, is a direct blow at true liberty, which cannot exist side by side with oppression. To support cruelty to animals is to support that, which, by the laws of England and America, has been declared to be wrong; laws passed not for the sake of expediency, but purely on moral grounds. Thus, in asking us to sanction vivisection, we are asked to sanction what has already been declared wrong. This in itself is bad enough; but when that request is backed by a promise (without which such request would not be considered possible) that this sanction of an acknowledged wrong will be of benefit to ourselves, the request assumes a far more evil complexion. For what is it but a request that for a certain price we shall haul down our standard of morality, make ourselves accessories to what has, by the universal consensus of public opinion, been stamped as unjustifiable, and, for the sake of a bribe, become sharers of spoils taken from those whom we have acknowledged to be deserving of protection. I confess I fail to see what more insulting proposition can be made to man or woman than this: to sell one's idea of what is right and wrong, *i.e.*, of morality, for a price; for that is what it amounts to. And this is the further proof, to which I alluded above, that vivisection is essentially a vice: for vice is ever ready to make this proposition, and so blinds its votaries, that they do not see that there is in such transactions but one individual more contemptible than the seller, and that one is the buyer. That such a suggestion should be made, and accepted, is in itself sufficient proof of the proposition I laid down in commencing this paper, that vivisection does not only, or even chiefly, affect its victims, but that it is really of more damage to us than to them.

Anything which tends to make exclusively physical good an object of ardent desire is dangerous. There is a strong current in the society of to-day towards this point. A novelist has lately said that there is too little of battle and murder in modern novels, that an unhealthy moral tone has developed in them in consequence. Without in any way endorsing this strangely worded assertion, it is yet impossible to deny that the barbarism of the camp is less harmful than that of the pot-house or the scented boudoir. The Zola type of novel is the natural accompaniment of a state of society which tolerates vivisection. They each attack the purely

materialistic side of life, and imagine that by studying it they will at last attain a power of describing, and a knowledge of, the whole man. The vivisector, beginning possibly with good intentions, but having let himself be seduced into lawless ways, is led on, till he reaches a depth of cruelty, and at times of depravity, which, had we it not from the physiologists themselves, even the strongest opponents of the system would refuse to believe. I do not now allude to the experiments on children and adults recorded by the experimenters themselves; for instance, those with alcohol, drugs, inoculations, electricity, in England and America; these, cruel and immoral as they are, are yet in most cases capable of being discussed. Those experiments I allude to are of a class which even the freedom necessarily granted to a paper like this, will not permit me to do more than touch on. Possibly, had those who carried them out been warned in their youth of what they afterwards would do, they might have replied, like Hazael, "Is thy servant a dog, that he should do this thing?" And in this connection it is of ominous import, that although one of these experiments was of such a nature that scarcely any English medical paper did more than slightly allude to it, and that the only one which did give it fairly *in extenso* gave it in the original French, without any attempt at translation, the greatest English Medical Court of Appeal—on being memorialised by the Moral Reform Union of England, to express its reprobation, the experimenter being more or less under its jurisdiction—declined to intervene, and treated the whole matter as one of purely biological research. This is what vivisection leads to, and what all who support it must be prepared for.

PLEA FOR VIVISECTION.

The good of humanity, *i.e.*, its physical health, is ostensibly the thing sought for, the supposed physical welfare is to be our guide. If we so accept it, we must be ready to follow it to the bitter end. English men and women were seventeen years fighting against the doctrine in another shape. Another class of vice was legislated for on the plea of the good of humanity, but it was of such a very monstrous class that the public awoke quickly and perceived the absurdity as well as the infamy of such a plea. Vivisection is more insidious in its attack, it talks of knowledge, "science" as people like to call it, nowadays, knowledge being too simple a word to fall down and worship. The good of humanity is put forward with an endeavour to imply, by using this high sounding word, that the spiritual nature will be cared for as well as the material nature. But this is a delusion for anyone to fall into. We have all heard of the brain centres, which are supposed so largely to determine our actions and lives, according as they are developed or atrophied. How can we look for good accruing to humanity as a whole, or indeed how can we look for even its material good, if the brain centres, which should tend to make us merciful and pitiful, have been systematically atrophied, by the methods of education now so largely carried on in the physiological schools all through Europe? We know how the frame is strengthened and how portions of it can even be abnormally developed by exercise; it is the same with the mental and moral faculties. Cultivate the power of suppressing feelings of pity and mercy, and in time those feelings will become weakened, if not extinct; we cannot kill them with regard to one class of being, and yet leave them intact with regard to another; we cannot indulge in cruelty to animals, and yet remain in the long run humane to each other. Already there are signs that a less merciful spirit rules the medical world than that which prevailed in the time of Sir Charles Bell. About the year 1842, the *Medico-Chirurgical Review*, then the leading organ of the profession, after giving an account of M. Longet's experiments wrote: "We cannot conceal our abhorrent dislike of what the French call vivisection, in which unoffending brutes are made the victims of the most shocking sufferings, all with the view of advancing science." All who are conversant with English medical literature of to-day, will know that one

might search its pages in vain for such an expression of opinion: far from deprecating what is done abroad, the greatest admiration is expressed, and the laments are loud and often repeated, that any legislation whatever should exist, which, even in the slightest degree, may prevent the "splendid work" (for that is the term applied to unbridled vivisection) done on the Continent from being repeated or initiated in England.

Nevertheless, it is not on this ground, the possible damage to us materially that we are called on, to seriously think over this subject, any more than it is from the hope of benefit to ourselves, that we should condone it: it is on the great ground of morals that we should take our stand. It is not a matter of kindness, or of our duty to animals, or of their rights as part of the community—a position be it observed which was granted when laws were passed for their protection. By passing these laws they were declared to have rights, which henceforth were to be considered, and which cannot be curtailed or over-ridden as they have been curtailed and over-ridden, by the English Act permitting, though restricting, vivisection, without an infraction of law, dangerous to all who depend on laws for their protection. It is on the ground of our duty to ourselves that we are most called on to consider the present state of vivisection; if we are not prepared to follow the vivisectors to the bitter end, to wherever they may tell us our physical good demands that we should go, then we must stop at once; we may intend to say, "so far, no farther," but we shall find it impossible. Once on the downward path and we shall be hopelessly drawn on, as they themselves have been. We must remember that any attempts at regulating evil by legislation for it, is ruinous to morality; it gives an official stamp to immorality, and degrades any legislature which lends itself to such a proceeding. If a thing is right, let it alone; if wrong, stamp it out if you can, but never seek to make terms with it. For this also we may go to Shakespeare; for the reply he puts into Portia's mouth when the Doge of Venice is appealed to:

"To do a great right, do a little wrong,"

is unanswerable:

"It must not be; . . .
It will be recorded for a precedent,
And many an error by the same example
Will rush into the state: it cannot be."

CONCLUSION.

To conclude: vivisection has been regarded, as a rule, from too narrow a point of view; so have many other evils. The fact of the solidarity of evil, and the solidarity of good, has been too long overlooked. Unfortunately the enemies of true morality have understood this solidarity better than their opponents; they have stood shoulder to shoulder in a manner which deserves that truest form of flattery, imitation. Those who, while denouncing immorality of one form, yet support it in another form, are like a man who builds a wall with one hand and undermines its foundations with the other. A physician might as well attack one symptom of a disease, neglect others, and leave the real cause unsought for and untouched. To hear a dignitary of the Church, as I have heard one, speak in the most admirable language of purity of life, and in the strongest terms denounce what is ordinarily called immorality, and to hear that same man, as I have myself heard, immediately laud vivisection because "so much had been discovered by it" is to learn why the various moral causes, whose position is so strong, and whose advocates are so many, make such slow progress. Their advocates are simply putting on the drag themselves. Unthinkingly such an expression of feeling as that just mentioned, throws back, not only the cause attacked, but the cause advocated. For the words in which vivisection was defended, could not fail to suggest to some minds, the idea that possibly the

speaker might not have so earnestly denounced vices of other descriptions, had he thought they, too, might lead to material benefit; we know this position has been taken up by many before now. It is the same with the opponent of vivisection who yet refuses to join hands with the so-called moral reformer; he also is delaying his work. Their causes are the same; it is not a question of animals, or of other sections of the community, but the eternal question of right and wrong. Much has been said as though our superior intellectual development were to give us rights in this matter, and as though we were to accept the code of morals with regard to it, laid down by those leaders in the intellectual world to whom, nowadays, people bow down, as they formerly did to the priest. Never was there a greater mistake. Intellect, like electricity, is an admirable servant, but a bad master; it is a grand instrument, but of itself takes no cognisance of good and evil. Intellectual development is in no way a necessary concomitant of moral development; in fact the spirit of evil is always represented as intellect deprived of morals and heart.

We have had too many examples in the past and in the present, of how a great absorption of mind may damage a character, for it to be necessary to particularise any such sad proof of human weakness, yet as specially bearing on the vivisection question it is as well to recall two such examples. The one—that terrible story of cannibalism in Africa, which an Englishman allowed to take place before his eyes without let or hindrance, though one word from him would have saved the victim, a young girl. He was a scientific man, and wished to assure himself that cannibalism really did exist. As his leader, then absent, observed regretfully, “he was as nice a fellow as you could wish to meet, but he looked on this as a matter of science.” The other—the effort made in 1894 by Dr. Pyle, to pass a bill through the Ohio Legislature for the establishment of a first-class laboratory, where experiments should be made on the brains of living criminals; a bill which, backed by doctors and clergymen, was happily rejected. If only to preserve the physiologist from falling into these and other depths which we have seen are possible, though generally hidden from the public, it is our duty to take an independent stand in this matter. And here women are especially called on to act. The churches have stood aside; they, had they spoken with one accord, could, I believe, have stemmed this tide to a large extent, with great increase thereby of their own influence; many would have rallied to them for their works, who care little or nothing for their dogmas. It will be a bad omen for the future of society, if women also should turn a deaf ear in this matter. They have always been, and always will be, the greatest sufferers if despotic and immoral views prevail. Any attempt on woman's part to tolerate an oppression of the weak by the strong, of the mentally undeveloped by the mentally developed, is suicidal; it is but perpetuating the blunders and the follies of the past, which women of advanced views, generally declare to have been the result of their own exclusion from the conduct of affairs. Any permission to allow under restrictions, or otherwise, a thing admitted in itself to be wrong, is, in so far, more dangerous in women than it is in men, inasmuch as women have always been the refining element in life. At this juncture especially, when they are taking so much more part, than hitherto, in public matters, it is incumbent on them to show that this refining influence attributed to them, will bear the stress of daily life without being worn off. Women, necessarily, have more power over the medical world than men ever can have. If they choose to put a stop to vivisection, they can. The last twenty years have shown what women can do in public matters, both in England and America, when once convinced that measures are of an immoral tendency; we must look to them for uncompromising action with regard to this evil, which, striking at the roots of morality, by teaching that it has its price, tends to reduce society, however intellectually cultivated it

may be, to a state of moral chaos, where each man does what is good in his own eyes. Expediency is pleaded for the practice. What is true expediency? Let us listen to the words of a great statesman and philosopher, who, living in the midst of great intellectual development and moral degradation, thought much on this question, arguing with himself how it came that so often expediency seemed to conflict with morality. After much thought he laid down an inflexible rule, a touchstone, by which one can always separate the true from the false expediency. This is what he says, and with his words I close this paper: “When, therefore, anything apparently of advantage is proffered to you, you necessarily are much excited; but if, on giving your attention to it you perceive that anything dishonourable is joined to that thing, which is supported by the appearance of advantage, then, you are called on, not to put aside that which is advantageous, but to understand, that where there is dishonour, there, there cannot be advantage” (*Cicero de Officiis*).

Clubs, Meetings, etc.

THE Vegetarian Cycling Club was founded in 1889 to promote cycling among vegetarians. Its regulations are all in good form, and have been evidently formed with consideration and judgment. It is open to ladies and gentlemen. Its racing colours are dark green and yellow, and its minimum annual subscription, for active members, 5s., for non-active members, 2s. 6d. A ten miles handicap race, at Wood Green Track, will take place on Wednesday, May 20th, 1896, to start at 7.15 p.m.

Tickets of admission to ground and stand 6d. post free. The Track adjoins Palace Gates, G.E.R., close to Wood Green, G.N.R. All information and tickets can be obtained from Mr. H. D. Kerr, Hon. Gen. Secretary, Hampden House, Hampden Street, N.W.

The Women's Vegetarian Union will hold a social gathering of their members and friends on Saturday, May 16th, 1896, from 3 to 6 p.m., at the house of Mrs. McDouall, 3, Berners Street, Oxford Street, W. Music and speech.

This Society is attracting many members and doing much good. The practice of vegetarianism undoubtedly opens the minds of persons to many cruelties connected with the meat traffic. Madame Veigelé is full of earnestness, and the Society is well organised.

Pan.

Truth is large. Our aspiration
Scarce embraces half we be.
Shame! to stand in Truth's creation
And doubt Truth's efficiency.
To think Truth's song unexcelling
The poor tales of our own telling,
When Pan is dead.

What is true and just and honest,
What is lovely, what is pure—
All of praise that hath admonish,
All of virtue, shall endure—
These are themes for poet's uses
Stirring nobler than the muses,
Ere Pan was dead.

Oh, brave poets, keep back nothing,
Nor mix falsehood with the whole!
Look up higher! speak the Truth in
Worthy song from earnest-soul
Hold in high poetic duty
Truest Truth the fairest Beauty
Pan! Pan is dead.

E. BARRETT BROWNING.

Dramatic Recital, Concerts, etc.

MISS ROSE SEATON gave a Dramatic Recital in the Queen's (small) Hall, on the afternoon of May 1st, under the direction of Mr. N. Vert.

The programme was exceedingly well arranged, the pieces chosen by one who knew how to select, and whose taste had in it a genius of appreciation, an appreciation returned to her in brimming measure by those who that day reaped the benefit.

Unqualified approbation must have been the verdict of all—save the cynics, if any such there were—listening to Miss Rose Seaton's recital. One after another the eloquent cadences fell from her lips, each a source of pleasure without a flaw. It was not easy to decide whether tears or laughter, or the rapture of deep thought, pleased most.

The point most charming in Miss Seaton's recitation, where there is so much to admire, is her eminent naturalness. So natural is she, and to the manner born, that she is for the nonce the person she represents so accurately. With Caterina she laughed so merrily, that her audience laughed too in very sympathy, and the funny scene was before them, in all its mirth-provoking absurdity. There was no falling off, no disappointment; from first to last all was excellent, most excellent. For my own part, tired with many things, it was an exquisite treat; each scene there described rose before me as the words rang out in clear enunciation. The hall, even the rows of ladies with hats burdened by the unspeakable shame of the wings and heads of birds, ospreys, aigrettes, etc., faded away from my sight, as upon my ravished ears the distinct, clear, sweetly-modulated tones fell; filling all the shaded corners of my heart with gladness. Good, always extremely pleasing, Miss Seaton seemed this afternoon to excel herself, and her spirit entered into the souls of her audience.

With “The First Skylark” one soared into the beauty of the blue distances; trouble was charmed away, care forgotten, as tired wings bathed in the light, and weary eyes gathered up the glory of the higher atmospheres. Again the listening soul was thrilled, and stood with Peter self-condemned before the vision of reproachful love, uttering with that repentant apostle his sad “Domine quo vadis?”

The Irish Ballads were exquisite little pictures, snapshots of poesy, true to life.

The two choruses from Algernon Swinburne, splendid in themselves, gained depth and fullness from their perfect rendering; while the tears called forth by the sweet home tenderness of “Dot baby of mine,” were hardly dried in time to laugh at poor Mr. Montpellier and his absurd attempts at recitation. Miss Seaton so thoroughly identifies herself with her art, so real is her laughter, so genuine her presentation of each poem or dramatic selection that she gives to her hearers the utmost possible pleasure. Expressions of satisfaction were heard on all sides, and many besides myself must have returned to busy life cheered and strengthened.

Such result should follow wherever attempts so nobly conscientious are made; and we owe heartfelt thanks to those who by their talents, help us to bear our life burdens and be glad.

MRS. CAMPBELL FORSYTH gave a concert of considerable interest at Steinway Hall on the 22nd of last month. Her chief charms as a pianist lie in her brilliancy of touch and the intellectual variety of rendering which she gave to the different masters whose works she performed. Her intelligent and thoroughly musical rendering of Beethoven's Sonata (Op. 90, No. 27) is worthy of especial note, also the difficult Eleventh Hungarian Rhapsody of Liszt, which displayed to great advantage the artiste's faultless technique.

Madame Gomez and Mr. Louis were as usual perfect in their parts.

The concert was still further enhanced by a violoncello solo, played with taste and skill by Mr. Gallrein, a well-known artist.

Mr. Kennedy (the South Australian tenor) sang two songs by Mendelssohn and Schubert in a mild and lifeless way. His voice, which is of a sweet quality, will no doubt improve with study, and time will give him the necessary style and *elan* which at present he so sadly lacks.

The concert concluded with some more charming solos by Mrs. Campbell Forsyth, and the audience, though not so numerous as could be wished, were appreciative in the extreme.

Practical Work for Women Workers.

BILLS BEFORE PARLIAMENT.

THE appropriation of the Government of the whole time of the House for the rest of the session, makes the fate of any measure introduced by private members extremely doubtful.

It is well, nevertheless, that women should learn to watch carefully the legislative proceedings of both Houses of Parliament, and to scrutinise the Bills submitted for consideration. Much harm has been done to the interests of women in the past for want of such careful observation by women themselves.

A Parliament consisting wholly of men, and in which the representative House represents *male electors only*, naturally looks at everything from the male point of view. To do otherwise would imply superhuman wisdom, as well as an imaginative sympathy, possessed hitherto only by the chosen few, the prophets and martyrs of our race.

The Municipal Franchise (Ireland) Bill, which stands for second reading as the third order on Wednesday, May 13th, has, at last, been issued. It proposes the repeal of the existing law as to the qualifications necessary, in Ireland, for the exercise of the Municipal Franchise, and substitutes a *ratepaying occupancy* qualification, so that the Municipal Franchise, should this Bill become law, could be exercised by every qualified “person” of *full age*. The word “person” is used throughout the Bill, so that it would seem, in spite of the exclusive use of the masculine pronouns, that *women occupiers* throughout all Irish municipal boroughs may be equally enfranchised with male occupiers. The point ought, however, to be made quite clear by the insertion of a clause providing that neither sex nor marriage shall disqualify any “person” otherwise qualified.

The Justices of the Peace Bill, which is the sixth order for Tuesday, May 5th, proposes to sweep away the whole of the existing system as to the nomination, qualification and removal of Justices of the Peace. It proposes to place the nomination for Justices of the Peace in England and Wales, for the counties, in the hands of the County Councils, and for the municipal boroughs, with a separate Commission of the Peace—in the hands of the Town Councils—(acting through special committees) a power of recommendation to the consideration of their Councils being given to the chairman of every District Council.

The right of appointment and removal is to remain, as now, with the Lord Chancellor, and in Lancashire with the Chancellor of the Duchy, twelve months' non-attendance at quarter, general, petty, or special sessions is to render the Justice liable to removal from the Commission of the Peace.

The qualification for the office is to be one of *sex* only. “Any *male* British subject,” says the Bill, “of the age of twenty-five years shall be eligible to be nominated and appointed a Justice of the Peace under this Act,” all other qualifications being summarily swept away.

I would like to call the attention of the readers of SHAFTS to the first step in the direction of imposing specific disabilities with regard to the exercise of judicial functions by women, which was taken by the then Government in the House of Commons, on New Year's Day, 1894, when the Local Government (England and Wales) Bill was under consideration.

In clause 22, Mr. Fowler proposed to introduce the limiting words "unless a woman," thus imposing a fresh special disability upon women. The clause enacted that the chairman of a district council should be *ex officio* a justice of the peace. It should be remembered that, up to this time, no legal decision had been given, and no statute had been passed restraining women from the exercise of judicial functions. It is on record that, in the reign of Mary Tudor, two women were appointed justices of the peace, and there would seem no reason to question the legal powers of the Lord Chancellor, or the Chancellor of the Duchy at the present time (save for the presumption suggested by this restrictive provision of the Local Government Act), to appoint suitable women to act as justices of the peace. That women magistrates, as well as women jurors, are urgently needed, to secure effective justice in many cases, especially in cases affecting the relations of the sexes, is becoming daily more and more manifest.

It is strange, therefore, that any Government should seize the occasion of an enfranchising measure to impose a special disability upon women as to the exercise of judicial functions. In the course of the debate, Sir John Gorst opposed this disqualification of women, saying it was an entirely new departure, and that the committee ought to resist any fresh disability being imposed upon women. Another member affirmed that if women were on the Bench, the character of the Bench would be greatly improved; Mr. Conybeare, Sir A. Rollit, Mr. Carvell Williams and others were equally indignant. Mr. Fowler, on the other hand, argued that the House ought not to alter the general law incidentally, and that, even if this amendment were not added to the Bill, a female chairman of a District Council would be disqualified by the general law; not very cogent reasons, if real, as the Union does not admit, for the enactment of a new and special disability. The only argument offered in support of the amendment by the solicitor-general was the old one, that it was out of respect for women themselves that such disabilities were imposed upon them. To the forty members who resisted this mischievous "new departure" of the Government, women owe heartfelt gratitude.

In spite, however, of the resistance of this little band, and of the strenuous efforts of the Women's Emancipation Union to secure a fairer consideration of the matter, both in the House of Commons and in "another place," this mischievous restriction became law, and prepared the way for the innovation now proposed by advanced Radical members. It is painfully true that most of the extensions of "rights" for the male half of humanity in this country, achieved or proposed, have been accompanied either by disregard and neglect of women, or by positive retrogression where they are concerned. Individuals have sought to act justly, but the overwhelming majority of those who clamour against the privilege of "caste" where men are concerned, fail, as yet, to perceive the even baser character of exclusive *sex* privilege. Even where in words women are recognised as "equal souls," their claim to justice is practically denied, or indefinitely postponed to the satisfaction in full of all male demands.

The Midwives' Registration Bill, which is the second order for Wednesday, May 6th, demands careful consideration by women, whom it so closely concerns. The Bill, which applies to England and Wales, provides for the establishment of a Midwives' Register, and proposes to deny to every woman practising as a midwife the right to recover any fee or charge unless she "be registered under this Act."

The Midwives' Board, which is to establish the Register, and prescribe and conduct the examinations, is to consist of twelve registered medical practitioners, of whom three are to be appointed by each of the following bodies—the Royal College of Physicians, the Royal College of Surgeons, the Society of Apothecaries, and the Incorporated Midwives' Institute. Three other members, "of whom one at least shall be a woman," are to be appointed by the Lord President of the Council.

Again we have to complain that in schemes purporting to

be for the special benefit and protection of women, and in their results, for good or evil, affecting women exclusively, men in overwhelming preponderance are to be the determining authority, since it is pretty certain that unless the Incorporated Midwives' Institute appoint three women, the one woman to be appointed by the Lord President will be alone on the Board. Male legislation to begin with, male administration throughout, with a final appeal, on the part of a woman, aggrieved by the removal of her name from the Register, to a male Privy Council, any two or more of whom may exercise any of the powers vested in the Privy Council by the Act. Surely, sometimes it must occur even to the dullest of men, how unfitted they are to legislate or to administer in matters exclusively affecting women.

The somewhat cumbrous, though short Bill of two clauses, introduced by Sir A. Rollit, Mr. Spicer and Mr. Wingfield Digby, under the title of the Local Government Act (1894) Amendment Bill, is the tenth order for Wednesday, May 6th. It proposes to restore to women *owners* the right, withdrawn from them by the Local Government Act of 1894, of voting for members of Boards of Guardians, and to extend that right to all parochial elections. It has small chance of being even considered during the present session, and would remove one only of the many anomalies and injustices of our existing electoral and elective system, caused by the incapacity of our male legislators to deal justly and fairly with women. This does not diminish the gratitude of women to the few, the very few, amongst our law-makers who strive to act fairly towards women by removing even one little bit of injustice.

The Education Bill has been the occasion of much newspaper and platform controversy, turning largely on the "rights of conscience" of parents, but the controversialists uniformly regard the *father* as the sole parent, and his conscience as the determining factor—at any rate, in the overwhelmingly copious literature of this part of the subject, I have met with only one writer or speaker who has referred to any right of conscience possessed by the mother. And in this our orators and writers only express the actual state of the law of these kingdoms, as interpreted by our courts—up to date, though, as I believe, in contravention of the whole spirit of recent legislation on the matter.

The question of the position of women with regard to the proposed educational authorities, and the terrible step backwards which will be taken, unless the Bill be materially strengthened in these respects, has not obtained much attention from these disputants. Happily, women themselves are awake to the gravity of the position, and will, I trust, be prepared unitedly to demand that special provision be made in the measure for securing the presence of women in adequate proportion on the proposed "Education Authorities," and also on the proposed Teachers' Registration Council. Prompt and concerted action is essential, and I would urge all women workers to apply to the Women's Local Government Society, 4, Sanctuary, Westminster, S.W., for copies of their admirable memorial recently presented to Sir John Gorst, and for other papers on the subject of the two measures, the Teachers' Registration Bill and the Education Bill. One most significant fact, as to the way in which County Councils and Town Councils (on which women have, at present, no seats) may be expected to deal with the claims of women to form part of the proposed Education Committees, is cited by the Women's Local Government Society in their Memorial. County Councils have the discretionary power of placing women on their Committees for Technical Education. In 1894 only nine County Councils, out of 124, had placed women on these Committees.

Surely the facts I have placed before the readers of *SHAFTS* must have satisfied them of the absolute need for women, of the power and protection afforded by the possession of the Parliamentary vote. Not till this vantage ground is secured can we hope for any security against unjust and retrograde legislation, whilst every attempt at the improvement of our

legal, social, and industrial condition remains a hundred-fold harder and more toilsome than it needs to be. We have no votes, and therefore we are neglected, despised, forgotten, even when we are not deliberately oppressed.

Those of us who have given our lives to improve the condition of women, especially those who have sought to amend or reform unjust law, know to our cost how terrible has been the task, and beyond all others, long for the power and the freedom so unjustly denied us.

The Parliamentary Franchise (Extension to Women) Bill is the first order of the day for Wednesday, the 20th inst. I ask every woman who desires to see the enfranchisement of women, which means the elevation of the race, to do her part now. Let each woman who is convinced of the justice of our claim, write before the 18th inst., to any and every member whom she can influence, begging him to be in his place at the House of Commons on May 20th, to support and vote for the second reading of the Parliamentary Franchise (Extension to Women) Bill.

ELIZABETH C. WOLSTENHOLME ELMY.

Woman and the Bible.

By a MALE SOCIALIST.

The position assigned to women by most of the religious systems the world has seen has been one of inferiority. Coming down from primitive and savage times, the law of might, the reign of brute strength, placed man easily in bad pre-eminence over a creature whose natural gentleness and disposition to self-sacrifice rendered her an easy prey. When to her other attractions woman added that of physical beauty—in an age when the physical was everything and the spiritual existed only in germ—man regarded that beauty but as the ministrant of his passions; and the position which was to dominate the human race for many weary centuries was hopelessly sealed.

"The world itself could not contain the books which should be written" if it were attempted to give but an outline of the wrongs inflicted upon women and the loss sustained by humanity as a result of that bad start. Even now, when we are slowly emerging from the shadow of that outer darkness, how great are the deprivations we suffer through the assumption by *man* alone of the world's responsible work—political and municipal! Would the abominations of the Poor Law have been possible with women, in equal voting strength with men, upon the Boards of Guardians? Would the hideous wrongs suffered by children in Lancashire cotton factories have taken so much time and effort to redress if Lord Shaftesbury's hands had been strengthened by the voice and sympathy and votes of *women* in the House of Commons? Would the foreign policy of this country be stained by the massacre of defenceless savages in every quarter of the globe—as it has been and is—if woman's sense of justice and her merciful instincts, had held their due place in the councils of the nation?

Fifty years ago "public opinion" would have said that women had not the *intellect* to share effectively and beneficially in the world's government.

It would be impertinently superfluous to discuss that *now*.

"Public opinion" would have added that woman's "sphere was in the home, not in the Forum." Without discussing the respective "spheres" we may point out that of the male population only a small percentage seek public work. Just so many, or less, amongst women would desire to serve their day and generation in that way. The remainder would stay at home (or elsewhere) just as the remainder—that is, the *mass* of men do to-day.

And are the *men* who act as servants (or masters) of the public to-day so near perfection that we need fear the coming influx of women? *Could* any woman be more

wooden, more inhuman than the average male "Guardian of the Poor" (or of the *rates*)! *Could* any body of women be more strongly bound in the folds of red tape than the circumlocution offices we pay so handsomely to misgovern us to-day.

Poor "public opinion"! Always dreading the future for its element of the unknown! Let us exhort in the encouraging words of the old hymn:—

"Ye fearful one, fresh courage take,
The clouds ye so much dread,
Are big with mercies and shall break,
In blessings on your head."

The Bible is, in regard to women, a reflection of the age which produced it. Starting with the legend of the creation and the first man led astray by the first woman; passing the episode wherein 32,000 ill-fated women, the flower of a conquered nation, are handed over to the barbarous lust of the Jewish soldiery with "divine" approval, down to Revelation, wherein the characteristic of the 144,000 redeemed which elicits chief commendation is that "these are they which were not defiled with women" (!)—through all the ages it is the same story. Woman figures as a sort of appanage to man, used, or abused, for his advantage and gratification, and if he would attain supreme favour, avoided as an unclean thing. With such notions forming the basis of thought, morals and laws for many centuries, is it surprising that woman's position has been what it has? Woman being "first in the transgression" must "learn in silence with all subjection," and *man*, forsooth, is to teach her! Fit preceptor! Unhappy pupil!

It may be argued that at least the Bible gave women a measure of justice beyond what they had before enjoyed. If that be conceded it is not to the point. In a divine revelation, the final court of appeal for all time in questions of right and morals we look for a counsel of perfection on so important a matter as the relation of the sexes. The books of *all* the world religions are necessarily somewhat in advance of their respective ages, that is their *raison d'être*. They represent the ideal of their writers. If the Bible did something to improve the status of women according to the standards then obtaining, it is nevertheless true that the book is to-day doing infinite harm and wrong when quoted as an authority (as it frequently is) for preventing women from taking their due position and liberty in a society brought by the process of evolution to nobler ideals and a truer sense of justice.

I do not overlook the fact that the New Testament lays injunction upon a husband to "so love his wife as himself" (he is elsewhere commanded to love his *neighbour* "as himself" also) carefully balanced by the counter injunction, "and the wife that she reverence her husband." I apprehend that if the lord of creation can spare time to study his wife he will find quite as wide a basis for "reverence" in phases of *her* character as she is likely to discover in his; possibly if his mind be not too much prejudiced by biblical and other notions of male superiority he may even, on ruling off the account, discern that the credit balance is on her side. Humility is a grand virtue. One never knows.

The fact is that "reverence" in this connection is pure nonsense. We reverence in any human creature those qualities which are *worthy* of reverence, no more, no less, and this idea of reverence for a husband simply because he *is* a husband has led thousands of wives to tolerate and condone acts which ought to have landed the brute who perpetrated them into a penitentiary for the rest of his life. How often have we heard, "Well! but you know he is my husband!" as though that were an excuse for, and not an aggravation of offences against which decency and humanity cry aloud.

The wife therein acts immorally it is true. To condone wrong, taking not the proper steps to prevent or reform the

sinner, is always immoral. Let her sin be on the heads of those "spiritual pastors and masters" from Paul downwards, who have drilled this pernicious nonsense into her head ever since she left the nursery.

The best word Paul can say for the wife is, "Husbands love your wives, even as Christ also loved the Church and gave himself for it." (Eph. v, 25, read the chapter from verse 22.) A sentiment well enough in its way if it could be read apart from the context. But it cannot be so read. "The husband is the head of the wife even as Christ is the head of the Church"—no room for the divine equality of perfect human love here! Certainly the Christian may point to the humility and self-abnegation of Jesus in making Himself the servant of His brethren; but it was the nobility of the greatest making Himself the least, Jesus was always and also "Lord," "Master," "Teacher."

Man is not equipped, mentally or morally, to discharge the rôle as Paul suggests, and the net result has been merely to retain him in the position of undeserved supremacy which he acquired by force at first.

Having established the headship of the man, Paul elaborates the argument, "Therefore as the Church is subject to Christ so let the wives be to their own husbands in everything." And so, in the mass, unhappily, they have, by law and custom, and alas! even from choice—so great is the influence of an idea promulgated with supposed divine sanction, and lending itself so readily to the egotistic bias of the other sex.

Women to-day have learned with John P. Robinson that "they didn't know everything down in Judee." Man's sole domination is broken down, is rapidly going the way of other bad old relics of a barbarous past, and never again will woman prostitute her purer body and gentler soul to any vicious animal who happens to have married her—either in the way of *imitatio Christi* or for any other reason.

Let us glance at one or two other New Testament utterances: (1 Cor. xii. 34), "Let your women keep silence in the Churches." (Why your women? Has no woman the right of property in herself? Why keep silence in Church if she can speak to the point? Let man or woman who can not speak profitably "keep silence" by all means! But I forbear; so drastic a rule would deplete so many pulpits!)

"For it is not permitted to them to speak but to be under obedience as also saith the law" (aye! but so much the worse for the "law").

"And if they will learn anything let them ask their husbands at home" (!).

If they will learn anything! Not at all likely, of course, that they should desire to learn anything except how to make beds and cook—but if they do, by some extraordinary chance feel that way inclined, let them—not go to books, to nature, to recognized teachers as their husband would do if it should enter his superior intellect that there is anything he does not know—but "ask her husband at home," and of course he is fully qualified to post her up!

After all it is possible that Paul had a lurking suspicion of the facts of the case when he elsewhere counsels the wife to "learn in silence." Probably she would "get level" with the knowledge she wanted as quickly that way as by cross examination of the average husband. Paul was an unconscious humorist sometimes.

The conclusion of the matter is that woman to-day intends to be recognised simply and frankly as a *human being*, like any other human being. She means to own herself. She will acknowledge no "master"—in the biblical sense—will be "subject" no longer. She will learn what she chooses, where and from whom she likes. Not long will she obey laws, in the making of which she has no voice, nor pay taxes, in the imposition of which she has no share.

In short she will act in the future, as man has acted in the past—minus the cruelty, the lust, and some of the selfishness

and greed which that "tool-using animal" has displayed in the day of his power.

It will be a brighter day for humanity, this day that is coming—the dawn of which has already broken—when woman shall be socially, economically, politically free.

In the councils of the nation, her gentleness, her sympathy, her quick insight into and intolerance of shams, her artistic taste and love of beauty will modify the soulless and dreary commercialism of this sordid age. London will not long endure her "East End" nor Manchester her "Ancoats," when women by active participation in political and municipal work are made to realise their share of responsibility for crowding our brothers and sisters into these Gehennas of greed.

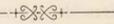
Never yet, in the home, the factory, or the state, have women, generally, occupied their right place. It is not so important to give them *your* seat in the railway carriage, as to abstain from standing in *their* place in the people's life. Not so vital a matter to raise your hat to the sex in the street, as to see that the girls you employ are paid as much as you would pay to men for doing the same work (frequently for doing less and inferior work).

Women will not eventually be morally superior to man, for she will raise him to her moral level.

She will not eventually be educationally inferior to man, for, of equal intellect, she will raise herself.

In those days the possibilities of human love—as yet hardly gauged—shall be realised. Altruistic ideals shall become the real.

"Yoked in all exercise of noble ends," they twain shall in truth "become one flesh," and that shall be *The New Humanity*.



SELFISHNESS always tends to revert to undeveloped types of the past, while unselfishness evolves the progressed types of the future.

THERE are three orders of religion—religion of the body, the mind and the soul. The religion of the body is the religion that the savage has. Theology is the religion of the mind; but the religious cause of all religion is that of the soul; Love—Religion Supreme.

WITHIN me is the measureless content which is eternal rest, and which once attained can never be disturbed. Having obtained that absolute peace, I am ready for ceaseless activity and armed for incessant warfare.

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 third Tuesday of each month at 7.30 p.m. Tea at 7 p.m. Subject for the first and third Tuesdays in each month until further notice, "Women's Place in the Scale of Being." (Dates, May 5th, 19th, June 2nd, 16th.)

SHAFTS Women in Council meet at the office of SHAFTS on the first and third Wednesdays in each month from 3.30 to 5 p.m. These meetings are informal At Homes, intended for pleasant interchange of thought.

PIONEER CLUB MEETINGS.

Friday, May 22nd, 8 p.m.—"Medicine as a Profession for Women." Dr. Annie M'Coll.

Saturday, May 23rd, evening.—Anniversary Club Entertainment.

Friday, June 5th, 8 p.m.—"Singing as a Profession for Women." Madame Marian Veltrino.

Friday, July 3rd, 8 p.m.—"Accountancy as a Profession for Women." Miss Harris Smith.

Suggestions, Correspondence, etc.

[For opinions expressed under this heading the Editor will not be responsible, but all thought expressed deserves our earnest consideration. Through theories we grasp facts.—Ed.]

THE ETIOLOGICAL CHEMISTRY OF LIFE.

DEAR MADAM,—I propose at the outset to devote some space to the consideration of diseases in the vegetable kingdom, as I consider that the principal cause of ill-health in man is eating diseased food, that is, food in which the chemical combination is abnormal.

My attention was first drawn to the subject in the following way: Having been for some years interested in farming, and observing the great variation in the growth of different crops, it appeared to me that there must be some exciting cause for these differences. On one occasion I saw that one small laurel was growing luxuriantly, while another alongside it looked very unhealthy. Feeling sure that there must be some sound cause for this I dug both plants up, and found that the vigorous plant had its roots round a small piece of bone, while the other plant was just growing in the soil without artificial nourishment. Further I found from experiment that aphids, and muscle scale in apple trees, silver leaf in plum trees, rust in wheat, phylloxera in vines and other diseases were in all cases attributable to a want of some one component part, and that the disease disappeared as soon as the right material had been added in a soluble form to the soil in which the various plants were growing.

One of the chief component parts of food plants has been found to be phosphoric acid, and chemical analysis has shown that some soils abound and some soils are deficient in this; the natural consequence is that plants grown on a soil which is deficient in this acid are themselves wanting, while the opposite condition of course produces the opposite result. It has been found by very careful experiment that in cases of deficiency, manuring with phosphoric acid will increase the yield of food plants from 100% to 800%.

We may argue by analogy, that the fact of which we have such abundant evidence in the vegetable kingdom, *viz.*, that the health of a plant is dependent upon healthy food, is also far from being untrue in the animal world, where also the absence of phosphoric acid is the most important factor in producing a condition suitable to the growth of germs which produce tuberculosis and its allied diseases.

Investigation has shown that the properties of the soil upon which a plant draws for its sustenance determine to a large extent the chemical composition, and hence normal or abnormal condition of the plant. In other words the plant feeds upon the soil, and if the food be suitable thrives—if not—dies. So also with the animal kingdom, and its chief, man. If our food is suitable, and healthy, all is well. If unsuitable, any hereditary tendency to disease is encouraged, or fresh soil is prepared for the propagation of disease. It is as I think to these causes that we owe the prevalence, perhaps even the very existence, of such diseases as tuberculosis, cancer, anthrax, fluke and others.

I am not propounding a new thing when I suggest that a considerable percentage of the tuberculosis which afflicts mankind is due directly to his food.

On this hypothesis, the important point is to discover in what respect the ordinary food of man is deficient of those elements which are necessary to maintain a moral healthy condition.

I maintain that where the food is wrong, one or more of the component parts of the plants directly or indirectly forming that food are deficient. In fact if tubercular disease is largely produced in man by consuming tuberculous meat and milk it seems probable that the disease must be developed in cattle through eating tuberculous vegetable matter, and that the tuberculous vegetable matter is produced in a soil lacking certain elements. In support of this it is an established fact that plants are subject to bacterial disease, and also that the microbes which produce disease in man, such as the typhoid and anthrax bacilli, can live and thrive in plants. It is also known that the yellow fever, tetanus and tubercular bacilli all thrive in the soil; I can then see no reason why these bacilli should not be found in plants.

It has been found by experiment that the tubercle bacillus can be cultivated in one potato and not in another, whence it is a reasonable assumption that the first potato was abnormal, while the second was normal. If this is so in the potato, the same results will be produced in other forms of plant life, and the animal eating vegetable matter containing the bacillus is all the time tending to produce an abnormal state of blood of the same chemical composition as the sap and tissues of the plant in which the bacillus is growing. If further evidence is required on this point it may be mentioned that quite recently a number of horses died from eating oats containing the germs of anthrax.

Having pointed out what I believe to be the law ruling health and disease in plants and animals, I shall now show how the same law applies to the human race.

To take a particular instance, it is not difficult to show that there is a considerable difference in the chemical composition of a healthy man, and of a consumptive. Thus it is admitted as a fact beyond dispute, that in consumption the lungs have a deposit in the first place of a poor phosphate of lime, which, as the disease advances becomes a chalk, and in some cases the lungs are nothing more nor less than masses of soft chalk. That the blood should permit of such deposits, is in itself proof that it is in a remarkably abnormal condition. I shall endeavour to show that the deficiency in the blood and tissues is phosphorus, always in combination with oxygen, which constitutes phosphoric acid.

Besides there being more or less lime deposit in the lungs of consumptives, which deposits I feel sure could not take place if there were a normal quantity of phosphoric acid in the blood, lime plays an important part in this disease in other ways.

For consumption under favourable conditions will often be brought about by drinking lime water or inhaling a lime impregnated dust resulting in "potter's lung."

Another cause of consumption is the excessive drinking of alcohol, and for this reason: Alcohol dissolves phosphorous compounds, like lecithin, nuclein, etc., and consequently an abnormal quantity of phosphoric acid is washed out of the system. Now as it is an admitted fact that the lungs owe the phosphoric acid they contain to the presence of lecithin in them, it is evident that any of the circumstances I have mentioned would have a tendency to reduce or remove it entirely. It has been lately found by analysis, that the blood, tissues and pus of tubercular patients contain a chemical compound known as cellulose, the formula for which is $(3 C_6 H_{10} O_5 H_2 O)$ as compared with lecithin, which has for a formula $(C_{14} H_{26} N P O_6 Cl_2)$; I also find that cellulose is not always apparent in grain, while sometimes it is present in considerable quantities. It appears therefore probable that cellulose is a foreign substance both in the animal and vegetable kingdoms, and in fact that it is an abnormal lecithin which increases as the phosphorus decreases. This would also account for the deficiency of nitrogen in cellulose, for this gas produces compounds with phosphorus. In fact just as cellulose is present in diseased human beings only, so, I think, it will be found that it is only present in vegetable matter which is deficient in phosphorus.

What I have endeavoured to show is that the acknowledged and recognised forms of consumption are coincident with the assimilation of certain chemical compounds, which absorb or destroy phosphorus.

Having shown what an important part a deficiency of phosphorus plays in consumption, I shall now try to show that there are a large number of diseases having varying outward signs, but all to be traced to a consumptive blood.

In the first place it is admitted that there is a deficiency of phosphorus in an anæmic blood, and that the starting point of consumption, cancer, insanity, epilepsy and alcoholism is an anæmic blood, also that phthisis, asthma, cancer, epilepsy, insanity in various forms, alcoholism, catalepsy, migraine, angina pectoris, spasmodic croup, gout, rheumatism and eczema are diseases of which any combination may be found in any family showing hereditary taint of any one of these diseases.

From this it is a logical deduction that an anæmic blood is the starting point for these various diseases, in fact it is the fertile soil in which the germ of any of the above diseases grows.

To show how closely allied consumption, insanity and epilepsy are, I will point out that lime is deposited on the brain, just as in consumption it is deposited on the lung. From this we would argue that the chemical derangement in both cases is the same, especially when analysis shows a very large difference in the quantity of phosphoric acid in one brain as compared with another. It would be impossible for a chalky deposit to settle on a brain that was rich in phosphoric acid. One might as well hope to pour an acid on lime without causing it to effervesce and dissolve. It is also admitted that bone pressure on the brain through bone fracture produces epilepsy and other brain disorders. Now could there be anything that would correspond so exactly with bone pressure on the brain as a mass of lime pressing on the brain? If the two kinds of pressure would be likely to produce the same effect, as it appears to me they must, then one can understand that according to the size of the lime deposit on the brain there would be produced irritability, epilepsy, insanity, or possibly if the deposit increased to a certain size, absolute stupor; and no doubt the form of the disease would vary considerably, according to the part of the brain on which the deposit took place. We can be quite certain, however, that these deposits do not take place in a normal brain, and that if the brain can be restored to a normal condition they will be removed. As an indication of the close connection between insanity and consumption, I will mention that from fifty to seventy per cent. of the insane are consumptive. Now anæmia, the primary cause, as I believe, of both these diseases, is a state of the blood showing an abnormal deficiency of potash, phosphorus, iron and oxygen. It is admitted that the quantity of iron in the blood is ruled by the quantity of oxygen; now although there is oxygen in combination with potash, iron, etc., still phosphorus is the great ruler of the quantity of oxygen in the blood, for one reason above any other, and that is that it forms very marked combinations in the system, it being given in protagan, a

chemical compound found in the brain at P O₄₄, consequently a deficiency of one atom of phosphorus causes a deficiency of 44 atoms of oxygen.

It is stated that those who die from anæmia show clearly a deficiency of oxygen, evident by the fatty degeneration to be seen from examination after death. Exactly the same symptoms are to be seen in the hearts of those who die from cancer, from which one is led to the conclusion that there is a deficiency of oxygen in the blood of a cancerous patient. So here are two diseases showing a deficiency of oxygen; it is admitted that one of them is deficient in phosphorus, and no one can dispute the fact that the phosphorus has a great deal to say to the quantity of oxygen in the body. Now, considering that cancer is a nervous disease found in consumptive families, and also that it takes its start in an anæmic blood, this is strong evidence that there is a deficiency of phosphorus in a cancerous blood. It is also admitted that dephosphorised blood is incapable of supporting nutrition of the cerebro-spinal centres, and that functional disorders follow.

I shall now try to show what an important gas oxygen is, and that to a very great extent, although not entirely, it is ruled by the quantity of phosphorus in our blood. If oxygen gas be forced through any decayed matter it will kill all germs, while ozone, which is a modified form of oxygen produced by oxygen coming in contact with phosphorus, is potent for the destruction of any disease germs, be they in the form of bacteria or any other form. From this one is led to think that if there were sufficient oxygen or ozone in the blood the bacilli could not live. The question is, therefore, how to maintain a normal supply of this gas constantly in the blood and tissues.

There are in the body at least four chemical compounds containing phosphorus, but in no way connected with any mineral base. The first of these is protagon, with a chemical formula $C_{202} H_{240} N_4 PO_{14}$; it is by the disintegration of this compound that the various phosphorus-holding fats may be obtained. This appears to me to be important, because if there is a deficiency of protagon in the system, it follows there will be a deficiency of phosphorised fats, and this in itself means debility, if not disease.

Nuclein, which is another very important phosphorus compound in our bodies, composed of carbon, hydrogen, nitrogen, sulphur, phosphorus and oxygen yields very different results by analysis. For instance, the nuclein in pus only yielded 2.28 of phosphorus, while that in spermatozoa of salmon gave 9.29. These figures are confirmed by many authorities, and if my view is correct that the quantity of oxygen is largely ruled by the quantity of phosphorus, one can see how very much more oxygen there would be in the spermatozoa than in the pus, and even if the quantity of oxygen is not absolutely ruled by the quantity of phosphorus, it is certain that the more phosphorus there is, the more oxygen there will be in the system. I suppose the most important chemical compound in the body is protoplasm, which not only possesses the power of taking up oxygen readily and assimilating it to itself, but it can also give off oxygen to other substances when these substances would be unable to take it themselves direct. It is because of this inability to absorb oxygen, that oxygen administered in a direct form is of little or no value. It has also been supposed that in addition to its power of oxidising various substances by giving them oxygen, which it has already taken up, protoplasm has the power of actually breaking up the molecules of oxygen and forming ozone. The rapid oxidation which protoplasm causes has been attributed to this power. A similar action to this is observed during the slow oxidation of phosphorus, which appears to break up the molecules of oxygen, taking to itself one atom and freeing another, which unites with two or more to form ozone. We know that ozone is formed through oxygen coming in contact with phosphorus, and we know that protoplasm contains phosphorus and that protoplasm forms ozone just in the same manner as phosphorus. From this I think it is fair evidence that protoplasm forms ozone through the phosphorus it contains, and it follows from this that if the protoplasm be at all below par in the percentage of phosphorus it contains it will neither give off the right quantity of oxygen to those bodies which are dependent on the protoplasm for their oxygen, nor will it create enough ozone to keep the blood pure. This in itself will be enough to cause various diseases, of which anæmic blood is the starting point.

Protoplasm is also found in various grain foods, and as I have shown that the phosphorus of grain foods varies enormously, so also must the protoplasm vary, and then the ozone.

It is of the greatest importance to keep the protoplasm at its normal ozone-producing power. Thus it was found by experiment that when ozone was passed through blood liquid and putrescent from decomposition, it not only became pure in smell but solidified, and a clot of serum formed when the ozone had done all its work.

The fourth chemical compound containing phosphorus is lecithin, which is found in most organs of the body, also largely in plant tissues; in fact it is considered that lecithin is the means of conveying phosphorus from the mineral kingdom to the animal, the vegetable world acting as the medium. It is also considered the chief phosphorised constituent of nervous tissue, although at the same time it is acknowledged that lecithin is not always present. To me this seems to show that the organs are in an abnormal condition, as normal nature, I take it, does not allow of such variations. Its

absence, in fact, is due to external, not internal causes, otherwise its presence would be not usual only, but universal. Again, if lecithin is deficient in any one part of the body there can be no reason why it should not be deficient in the nerve tissues, and this admission will go a long way towards explaining the cause of nervous diseases. We are thus brought back to the starting point, which is, that if the soil is deficient in phosphorus the vegetable kingdom will not be able to convey it to the animal, and that the ground is frequently deficient in phosphorus is proved by the analysis of various foods.

In the four compounds I have mentioned there is always a large quantity of oxygen united to a small quantity of phosphorus, and as it is admitted that there is a law which regulates the supply of oxygen it appears to me that the phosphorus has a very large control over it. All my researches lead me to that conclusion, and as it is found by analysis that there is about one per cent. of lecithin in the red corpuscles of blood, if you take the phosphorus out of this lecithin there will be less oxygen, and the finding of cellulose in consumptive blood points to this.

It is freely admitted that phosphorus has the power of hardening bone, and this is an important point in connection with leprosy. It appears that there are two forms of leprosy, namely a softening of the bone and a tubercular form. No doubt they are only varying outward signs of the same disease, and if this be so phosphorus should harden this soft spongy bone, while tuberculosis being only another form of the same disease phosphorus should cure this also.

I have shown that phosphorus is to a great extent the ruler of the oxygen of our body, and that the quantity of phosphorus in the brain varies enormously. It is admitted that there is a very scanty amount of oxygen in the brains of the insane; from this I think it is a natural deduction that the scanty supply of oxygen is due to a scanty supply of phosphorus. I think I have made it clear that it is the phosphorus of the protoplasm which produces the ozone, and that ozone has a wonderfully vitalising power over the whole body through the blood. It may well be then that cholera can be kept at bay when there is a normal quantity of ozone in the system, for it is admitted that cholera is never produced in an atmosphere known to contain ozone. The fact that in cholera epidemics the habitual drunkard is an almost certain victim, seems to make also for this contention, for I have already pointed out how alcoholism destroys or diminishes the supply of phosphorus in the body.

Nitrogen is another very important element in our systems, in fact one without which life is impossible. That oxygen and nitrogen have an affinity for one another is well known. A deficiency of oxygen in our bodies, therefore, most probably entails a deficiency of nitrogen also.

In conclusion, I would say that it appears to me that there is one certain law in life, let it be vegetable or animal. It is this, that any great divergence from the normal, either through deficiency or excess, produces disease, and that nearly all the parasites of plant life and the various forms of bacillus of animal life denote decay in the living form, just as the maggot denotes decay in the dead body.

No doubt anyone reading these pages will come to the conclusion that phosphorus plays a very important part in our systems and will wonder why it has not been given more freely in medicine, especially when one knows that there are about 13 lbs. of it in a normal man and that a deficiency of a few ozs. may readily arise. Considering all this, and the additional fact that there is a constant excretion of phosphorus going on under all circumstances, larger in brain workers than manual workers, it will be easily understood that small doses are of very little, if any use, for the waste must not only be supplied, but in the case of disease the original deficiency must be made up.

Now hitherto phosphorus has, so far as I know, only been given in very small doses, with the exception of a few special cases, and in these it has been attended, almost without exception, by unsatisfactory results, and it is for this reason that the true value of phosphorus has not been found out. Phosphorus pills for instance cannot be taken at all by many people on account of the acute indigestion produced, in other cases the pills are passed out without being digested, and in others again the pills accumulate in the system and they are all digested at one time, so producing phosphorus poisoning.

The only other form of phosphorus worth mentioning is phosphoric acid; this also produces diarrhœa, indigestion and fatty degeneration of the kidneys.

Is it possible then to prepare phosphorus so that it can be assimilated by the human system? To this I answer, "Yes."

Yours faithfully,

R. FONDI WRIGHT.

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