

# SHAFTS

A MAGAZINE FOR WOMEN AND WORKERS.

Edited by MARGARET SHURMER SIBTHORP.

No. 4. VOL. IV.

APRIL, 1896.

PRICE 3D.

## What the Editor Means.

"WHAT then is the meaning of life—of life absolutely and inevitably bounded by death? To me it seems only the avenue and vestibule to another life; its facts seem only explainable upon a theory which cannot be expressed but in myth and symbol, in which everywhere and at all times human beings have tried to portray their deepest perceptions. . . . The old allegories yet have a meaning, the old myths are true. Into the valley of the shadow of death yet often leads the path of duty, through the streets of Vanity Fair walk Christian and Faithful, and on Greatheart's armour ring the clanging blows. Ormuzd still fights Ahriman—the Prince of Light with the Powers of Darkness. To those who will hear the clarions of the battle call.

"How they call, and call, and call, till the heart swells that hears them! Strong soul and high endeavour, the world needs them now! For Beauty still lies imprisoned, and iron wheels go over the goodness and truth and loveliness that might spring from human lives."

HENRY GEORGE.

A reader of last month's *SHAFTS*, signing herself "A Woman," has written to say that she has forwarded a copy to a friend of hers, an officer in the Navy, with strict injunctions that it should be passed round among the other officers, adding that "it was the first time the writer had heard the English Navy accused of cowardice."

*SHAFTS* did not accuse the Navy of cowardice, but the Government of indecision and selfish considerations. I do not know that the courage of our Navy has ever been doubted. It has been proved in too many encounters. Sometimes, however, we ask ourselves "What is true courage? Whether courage be a matter of thews and sinews, or something of a higher quality?" I can only trust that each man belonging to our Army and Navy deserves the credit we are always so ready to yield to our soldiers in times of battle. Such steadfastness and bravery have been our nation's bulwarks; but to accredit individuals singly or in a body with bravery does not prove that such bravery exists on its highest lines. Here again, the questionings come—"Bulwarks against what?" and "What are the highest lines?" These questions raise a host of problems which some day must be solved. I cannot possibly object to the officers of the Navy reading *SHAFTS*. It would give me much pleasure if, to a man, they would subscribe yearly to it, and attentively read it. I cannot say that I think it would injure them or that they would become less brave from the study of its pages, possibly quite the contrary. Such a consummation, however, though perhaps "devoutly to be wished," has not yet been entered on my list of "Possibilities."

Armies and navies have been, perhaps, a necessity of the past—a necessity rising from our faulty human nature, the selfishness and greed from which we are slowly evolving. Their history, though stained with atrocities, with blood and tears, though involving consequences too wide and deep to be analysed here, holds, nevertheless, many bright records of untarnished honour, of unselfish devotion, of heroic deeds of valour, of heroic endurance of torture and death, of fortitude under trials, temptations and losses that might well appal the stoutest hearts. That such is the case, we all rejoice; nor can we be too ready to accord the meed of praise in full measure. Still, though of a higher stage of savage dominance, they are relics of barbarism, and every turn of the great wheel of evolution bears us farther away from the conditions which produced them. Unless we desire to prolong these conditions, why let sentiment hide from us facts, and overpower our higher sense. The just mind sees these things as

they are, knows that when no other course is available, the brave must fight in defence of their own, expects them also to fight in defence of the weak, suffering and depressed, yet is convinced that the establishment of standing armies and the increase of naval force does not tend to put an end to war. Soldiering is a trade. If we supply soldiers, and put into their hands instruments of warfare, we create a desire for the exercise of the power given them, a desire for material on which to work with these instruments; hence never-ceasing war. If, again, we maintain thousands of able-bodied men in the enforced idleness which a cessation from strife must produce, is there not grave danger of fostering vices, the existence of which endangers our national greatness and the good of the race more even than hostile struggles on battlefields would do. The true nature of war has been hidden from us by "a goblin glamourie." We must learn to see it as it is.

All over the civilised world to-day is heard a loud murmur, growing in volume and strength—the cry of souls demanding Truth, Truth everywhere, the Truth of all things. The Truth about war requires to be laid before the people. Perhaps the spectacle of a powerful nation, a Christian nation (?) looking on inactive while a people small and weak—a Christian people also—is tortured, outraged, starved, done to death, may open our eyes somewhat to what it all means, and may suggest to our minds some better way of settling difficulties. My correspondent, with whom I sympathise, and to a certain extent agree, will find on re-perusing the leader in *SHAFTS* that the persons blamed most were *women, ourselves*. It is a stain upon our character and motives, as women and mothers, our strength and power as human beings, that we sit quietly by with folded hands, and smiling lips, and let our fathers, husbands, brothers and sons, dishonour us by their inexcusable, despicable dallying, while such deeds are night and day being done. This is indeed a national dishonour and ought to be recognised as such—for as such history will tell it to those who come. What is the stumbling block? Let us look at it with straight, honest eyes, and see it as it is. Party! Patriotism! What are these and many other terms but names for debasing selfishness? The sooner we see it so the better for more lands than England who—

"Has praised herself, until she thinks  
There ain't no light in Heaven when she winks."

England holds within her soil the seeds of greatness; but true greatness does not praise itself. She is, perchance, the greatest of the nations, and the freest; but after all, what does that mean. The fact is, we are miserably deficient, and "until we know *the thing we are*" we shall hinder the growth of these seeds of greatness, so much in need of our fostering care.

As mothers, as women, as human beings, it is our pressing duty to train our children in the love and practice of such virtues, such a high sense of duty, such a just estimation of the rights of *all* their fellows, such an abhorrence of cruelty and tyranny, as shall tend to the extinction of war. Shall war, then, cease? Most certainly.—When?—Ah! that is another question. That will depend upon our earnestness of purpose and powers of attainment. It is something that we desire its cessation. It is more than *something*, it is the beginning of the end. From women must come the spiritual aspiration that will bid wars to cease; that will make the desert rejoice and fill dark places with light. For through grade after grade we rise, leaving behind us the



ways by which we have climbed, ways of sense, ways of our first gropings, till—

" . . . We grow into thought, and with inward ascension,  
Touch the bounds of our Being!  
We lie in the dark here, swathed doubly around  
With our sensual relations and social conventions—  
Yet are 'ware of a sight, yet are 'ware of a sound  
Beyond Hearing and Seeing—

" And through all the dim rolling, we hear the sweet calling  
Of spirits that speak in a soft, under tongue,  
The interpretive sense of the mystical march:  
And we cry to them softly, 'Come nearer, come nearer—  
And lift up the lap of this dark and speak clearer,  
And teach us the song that ye sung."

" Then we wring from our souls their applicative strength,  
And bend to the cord the strong bow of our ken;  
And bringing our lives to the level of others,  
Hold the cup we have filled, to their uses at length.

" And with reachings of thought we reach down to the deeps  
Of the souls of our brothers,  
And teach them full words with our slow-moving lips.  
'God,' 'Liberty,' 'Truth'—which they hearken and think,  
And work into harmony, link upon link.

" Then we hear through the silence and glory afar,  
As from shores of a star  
In aphelion—the new generations that cry  
In attune to our voice and harmonious reply,  
'God,' 'Liberty,' 'Truth'!

" I am strong in the spirit,—deep-thoughted, clear-eyed,—  
I could walk, step for step, with an angel beside,  
On the Heaven-heights of Truth!  
Oh, the Soul keeps its youth—  
But the body faints sore, it is tired in the race.

" It sinks back with the death in its face!  
On, Chariot—on Soul!

" Let us love, let us live,  
For the acts correspond."

—ELIZABETH BARRETT BROWNING.

#### LECTURES.

A SERIES of lectures (free), by Margaret Shurmer Sibthorp (editor of SHAFTS), will be given at the office of *Review of Reviews*, Mowbray House, Norfolk Street, Strand, W.C. (Temple Station, Metropolitan Railway), by the kind permission of Mr. W. T. Stead, on the 3rd Tuesday of each month, at 7.30 p.m. Tea at 7 p.m. Subject for Tuesday, April 21st, "Women's Place in the Scale of Being."

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.

#### MEETINGS ETC.

The Pioneer Anti-Vivisection Society will meet on April 27th.

The speakers will be the President (Mrs. Massingberd), the Hon. Sec. Miss Fergusson Abbott and others, not yet decided upon.

Mrs. Wolstenholme Elmy will lecture at the Pioneer Club, May 13th, 8 p.m. Subject, "Why should Women demand the Suffrage now?"

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

## Pioneer Club Records.

These are of us, they are with us.  
All for primal needed work, while the followers there in embryo  
wait behind.  
We to-day's procession heading, we the route for travel clearing,  
Pioneers! O Pioneers!

O you daughters of the West!  
O you young and elder daughters! O you mothers and you wives!  
Never must you be divided, in our ranks you move united,  
Pioneers! O Pioneers!

"Does Modern Painting express the Spirit of the Age?" was the debate opened on March 12th, by R. Machell, Esq., the painter of the beautiful and suggestive picture which hangs in the drawing-room of the club, and has been already alluded to in these pages. Mrs. Morgan Dockrell, one of the most ardent of our Pioneers, took the chair, and several members joined in the debate. The subject was pretty well discussed, and many opinions expressed. Some asked what was the spirit of the age—money-making, a commercial spirit, humanitarianism, a love of art for art's sake? The result was, perhaps, not very clear, but many thoughts were set to work, and so not without effect were the words of opener and Pioneers spoken.

On March 19th Mrs. Brooksbank gave an address which may be called with truth the most able of the session, though some disagreed with the conclusions arrived at. The subject chosen was "That Nordau proves himself Incapable of Forming a Just Estimate of the Works of Rossetti, especially of the 'Blessed Damozel.'" Mrs. Brooksbank gave Nordau's "Degeneration Theory" many hard raps well deserved, showing it to be false and illogical. The points were well put, the address very clever, and lucidly expressed. She had evidently given much thought to this subject, and to many other subjects, in her busy life. She was listened to with great pleasure. It is much to be regretted that the address itself cannot be given here, as notes could not be taken by SHAFTS that evening.

Mrs. Mallet wakened her hearers to earnest sympathy with the matter upon which she spoke, namely, "That our Indebtedness to the Feathered Creation is only equalled by our Ingratitude." Mrs. Mallet is an earnest worker for many suffering creatures, both human and animal, and deserves the gratitude of her fellows, as well as of those who suffer, for her sympathetic and able advocacy of their cause.

Many Pioneers speak; their words are worthy the listening ear's closest inclination. There are Pioneers also whose thoughts, finding no outlet in words, are perchance the more intense through that repression. From these we have heard too seldom. Henceforth an endeavour shall be made to chronicle their thoughts faithfully in these pages.

The Silent Pioneer knows how to listen—a rare gift. She listens intently, quietly, not critically: she is seeking wisdom, not faults of manner or matter. More than one voice breaks through the brooding silence of her soul, where, beneath her glowing vision, the censers of the eternal swing slowly, sending her thoughts forth in incense sweet. They fill the air around, though perceived, possibly, by few. They who humbly, yearningly pause to listen, may discern, amid the din of circling sounds, the glad shouts of seraphim.

From such comes that subtle, penetrating influence which is the atmosphere of the Pioneer Club, understood, and with joy, by all who desire to understand. At this debate, what were the thoughts of the Silent Pioneer? Somewhat as follows:—

"What, then! Has Dante Gabriel Rossetti written in a manner so worthily always—so contributive to soul improvement, to spiritual elevation, that the comments of such an one as Max Nordau were utterly uncalled for? Nay, surely, for the 'Blessed Damozel,' the best and most beautiful of his poems, though beautiful, certainly, is yet in an atmosphere of sense; most sensuous are some of his poems. We

aspire toward higher and higher conditions, and *run*, not having attained, but ever pressing forward, calmly, gently, yet eagerly; sure, as they are who see the goal ahead, yet understanding that the eternal of our longings will not be as now, not essentially different, but different in degree. What we strive for is the spiritual, the spiritual leaves sense behind, or rather transmutes it. Could many of us be satisfied with the pictured future of the 'Blessed Damozel,' exquisite as some of its expressions are? There are persons walking this planet on all sides of us who have left such an ideal state far behind them, and are still journeying onwards towards the light that is only seen in the glad raptures of short revealings, which come to souls sincere and true, and ASPIRING. Must we not be careful, tenderly careful, that we do not exalt sex at the expense of diviner conditions, towards which we rise, while giving it an honoured, sacred place as a means of growth, a phase; must we not recognise it as a phase that will pass? *is* passing, as all phases pass, a temporary step among many steps which lead us onward and upward."

It is serious and important to many interests how we look upon the stages we pass through. As we understand so will our progress be hindered or quickened? In the visions of ascending souls truths are perceived in flashes of clear seeing, not in the thoughts of those who are stage-bound, who deem each height reached the end. Some of the poems of Rossetti are undeniably beautiful, but their beauty is of earth, and reveals not one gleam of the light that is far off and yet so near. The "Blessed Damozel" ranks first; the least desirable, after careful consideration, of all is "Troy Town." *True* poetry will give us wings for upward flight, will not keep us on low levels.

Rossetti's own words come to me, I let my judgment be 'ware of them as it ponders.

"Good needs expounding; but of ill  
Each hath enough to guess his fill.

\* \* \* \* \*

"'Tis man's ancient whim  
That still his like seems good to him."

Pioneers must rise higher than this. Truth and beauty like a great white bird flies aloft, swift, straight, and true through the boundless blue.  
So—

"With wings that irradiate the shadows below,  
With eyes on the stars, and the firmament's glow,  
Rise upward, speed onward, oh brave Pioneers,  
Strength gathers to strength in the fulness of years.

"From wide-spreading pinions arising in might,  
Send down through the dimness some gleamings of light;  
Speed past all the clouds of misgivings and fears,  
Onward! upward! unswerving! yea, *be* Pioneers!"

#### SUMMER SESSION, 1896.

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

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.

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

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

May 14th.—"The Ethics of Luxury." Discussion opened by Professor Wicksteed. Mrs. Franklin in the chair.

May 21st.—"That the present anomalous condition of Laws affecting Children calls for reform." Debate opened by Mrs. Sambrook. Mrs. Holroyd Chaplin in the chair.

May 28th.—"Is Modern Fiction a Faithful Picture of Modern Life?" Debate opened by Mrs. L. T. Meade. Opposer, Mrs. Norman. Miss Whitehead in the chair.

June 4th.—"Bayreuth and the Nibelungen Ring." Lecture by Louis Parker, Esq. Mrs. Norman in the chair.

June 11th.—"That the Co-education of Girls and Boys is advisable." Debate opened by Mrs. Montefiore. Honnor Morten in the chair.

June 18th.—"What is Heroism?" Debate opened by Mrs. Wynford Philipps. Miss March Philipps in the chair.

June 25th.—Social Evening.

July 2nd.—"That a Policy of Obstruction is necessary for Victory." Debate opened by Miss Isabella Ford. Opposer, Miss Whitehead. Miss Cooke in the chair.

July 9th.—"Relative Duties of Parents and Children." Debate opened by the President. Mrs. Morgan Dockrell in the chair.

July 16th.—"The Parson in Modern Drama." Discussion opened by Osman Edwards, M.A. The President in the chair.

## Ballade of De Gentil Mayde.

Shee was a mayde, a gentil mayde,  
Her hearte was soft and kynde,  
And yet shee lyked her horse's tayle,  
Cut off behynde, behynde,  
Cut off full shorte behynde.

With blynders, checks, and martyngales,  
That hapless beast was tyde,  
Or else her sadyll galled his back  
Whenever shee did ryde.  
O why not sit astryde?

Shee had a dogge, a lyttel dogge,  
Shee wore him on a chayne;  
Shee made him fatte, shee made him sickke,  
And so he dyed in payne—  
Alas! he dyed in payne!

Shee had a flower, a lovely flower,  
Which languished in a potte,  
Shee tho't it was its nature to—  
But then you know it's notte!  
Of course we know it's notte!

Shee had a byrde, a yellow byrde,  
Life-prisoned in a cage;  
"Tis naught," sayth shee, "because you see  
He was born in that same cage—  
Or caught at a tender ayge."

As if, forsooth, when men were slaves,  
It added to their glee  
To have their sires, and eke themselves  
Born fast in slaveree!  
Born into slaveree!

But, O this mayde! This gentil mayde!  
She wore upon her hedde  
A hatte, the ornaments of which  
Were bodys of the dedde!  
Just fragments of the dedde!

The feathers of dedde byrdes shee wore,  
Tayles of the slaughtered beaste;  
Their lyttel heads her buttons were—  
Shee wore a score at least—  
A score of deaths at least!

O gentil mayde! O lovely mayde!  
With mylde and tender eye!  
Why is it for your pleasuring  
These lyttel ones must dye?  
These helpless ones must dye!

C. P. STETSON.—In *This Our World*.



## Prevention and Cure.

CANT, which is said to be an English national failing, crops up everywhere; notably in everyday conversation on doctors. A pious horror seizes many people if a hint is dropped that the wings of doctors are not more fully developed than those of their fellow-creatures; even now perhaps, some who are reading this can feel the premonitory symptoms of that horror. I may assure these people, that I have every respect for the noble art of healing, and am aware that there are quite as many good men in the medical, as in any other profession, perhaps more. Most novel-readers are acquainted with the doctor in Ian McLaren's book, *Beside the Bonny Briar Bush*, and have read about him, perhaps with a lump in their throats and moisture in their eyes. There are probably many such obscure heroes scattered up and down the country in real life; anyhow one likes to think so. All honour is due also to those medical men who are really striving to check disease at its sources.

But this admiration of individuals does not alter the fact that it is not to the doctors we must look for the prevention of disease. If doctors had, as a class, continually and unitedly used every effort for the prevention of disease by preaching in season and out of season against intemperance, immorality, overwork, bad food and bad housing; if they had insisted at all costs on the removal of slums, on the purification of rivers, and of town air, then many of our ordinary diseases would be as much things of the past in this country as are plague and leprosy.

Medical men have the power which is gained by superior knowledge and observation; they have also a personal power which is second only to that exercised by the priests of the Romish Church, seeing that they have an entrée into the privacy and confidence of families which no other class has. Doctors have not, and do not, as a class, exercise these great powers to the highest advantage, and we cannot altogether blame them for it, seeing that (prepare for the pious horror) *they must live*. The wings they are supposed to possess do not stand them in the place of meat, drink, clothing, house, position, horses, carriages, etc. The medical profession is a trade no less than the calling of the manufacturer, the merchant, the artisan, or the labourer; it is a matter of £ s. d.; in other words it is by the *curing* of disease that the doctor makes his living. The civil war of competition enters into this trade as into others, carrying its evils with it.

The self-interest of a class is therefore opposed to the prevention of disease, and it would be absurd to say that the medical trade is blind to self-interest.

On the break up of a hard frost the plumbers may be overworked, but although they may do their best for the distracted householders and may truly sympathise with them, nobody would expect a union of plumbers to turn their attention to the invention of gas-pipes that will not leak, water-pipes that cannot burst, glass that will not break, and to insist that every house should possess these inventions. One would have no right to expect it as long as the livelihood of many plumbers and their families depends on bursts, leakages, etc.

So however we may admire and respect our doctor as a man, let us remember that prevention is better than cure, and that this same prevention lies in the province of every class but the medical one, so long as the curing is a trade carried on in an age, the trade motto of which is "every man for himself."

As for institutes of "Preventive Medicine," do not let us be deceived by terms. This term is even ridiculous. You might almost as well call it preventive cure! From all accounts these institutes are purely for scientific research; then why not throw aside cant and say so?

The discovery of the life history of disease germs is interesting, but before such things were known the plague

had practically died out here, and long before such things were discovered, most educated people knew that the worst diseases come from bad air, bad food, bad water and bad living. We do not need scientific research to tell us that poverty breeds innumerable ills, therefore one form of prevention would be to discover the causes of poverty and strive to remove them.

I have yet to discover that the aforesaid institutes have any such object in view.

Leaving aside altogether the cruelty and injustice with which much of the scientific research is carried on, how much of it has really been directed to the prevention of disease? The best of it has been devoted to the professional *curing*, and the bulk has been purely scientific curiosity.

It does not require the injury of one single living animal to tell us that if we live on a swamp we shall be constantly liable to attacks of malaria, rheumatism, etc.

Doctors tell us to wear flannel, they sell us quinine, they spend much time in classifying diseases for us, in describing minutely their symptoms, effects, and predisposing conditions; but this cannot drain the swamp.

We are reaping the crops that our mothers and fathers have sown, the bitter with the sweet; we are also reaping what we sow ourselves; let us do our utmost to improve the crops for those who come after us, by destroying the *roots* of the evil growths, and let us not leave the responsibility of doing this to a class of people who *will not* and *cannot* take it up.

APIS MELLIFICA.

## Reviews.

*Animal Life Readers.* Messrs. Bell and Sons, York Street, Covent Garden, London, have published a series of books under this title, with illustrative pictures by Harrison Weir and others. They are edited by Edith Carrington and Ernest Bell, and honour alike both the heart and the intelligence of those who have given them to the world. They are written for children, and if made use of as they deserve will do much towards preparing the next generation to understand the rights of their fellow creatures in the animal world, and to create an abhorrence of cruelty even in its less reprehensible and awful forms.

*The Story of a Little Frog* will make some thoughtless children think ere being cruel again to these little creatures. Some of them have been adapted by Edith Carrington, who has done so much, written so much, in behalf of helpless creatures. She and her coadjutor, Ernest Bell, are to be congratulated on this series, so suitable to put into the hands of the little ones, so likely to be productive of wide results. We trust many benevolent persons will purchase and distribute these books, also that mothers will provide a supply for their children. For if we seek to make an end of cruelty to helpless creatures we must begin with the children, and there can be no better way of doing this than by making our children well acquainted with animal and insect life. These short stories are very touching and beautiful, also full of information of the kind a little child will not easily forget. The little poem on the stealing of birds' nests cannot fail powerfully to impress a child's tender heart.

Nos. I. and II. in their double parts are the only ones here mentioned. There are, however, so far, five of the series published, each number in two parts.

Part I. contains *Rover and his Friends*, price 8d., also *Old Friends*, 8d. Part II., *Wild and Tame*, price 10d., *Dick and his Cat*, price 10d.

## The Story of the Pioneer Club.

(Concluded.)

When first the unflowering fern-forest  
Shaded the dim lagoons of old,  
A vague unconscious long unrest  
Swayed the great fronds of green gold.

Until the flexible stem grew rude,  
The fronds began to branch and bower,  
And lo! upon the unblossoming wood  
There breaks a dawn of apple-flower.

Then on the fruitful forest-boughs  
For ages long the quiet ape  
Swung happy in his airy house,  
And plucked the apple and sucked the grape.

Until in him at length there stirred  
The old, unchanged, remote distress,  
That pierced his world of wind and bird  
With some divine unhappiness.

Not love, nor the wild fruits he sought,  
Nor the fierce battles of his clan,  
Could still the unborn and aching thought  
Until the brute became the man.

Long since . . . . . And now the same unrest  
Goads to the same invisible goal,  
Till some new gift, undreamed, unguessed,  
End the new travail of the Soul.

A. MARY F. ROBINSON.

In February, 1894, two well-known and earnest women lectured at the Club upon "Women's Suffrage"—Mrs. Fawcett and Mrs. A. Hicks. Many persons attended the lectures, which were well noticed in some of the daily papers. These papers, though frequently sarcastic, even flippant, in their remarks, have not upon the whole been slow to recognise the importance of such a club and the beneficial effects upon society and the world of the movement among women.

Mrs. "Jenny Jeune" Croly, writing from London to the *New Cycle*—an American paper—showed herself very much impressed by the English metropolis; more especially was she surprised and delighted by the number and quality of the women's clubs. Referring to Mrs. Massingberd, the President and Founder of the Pioneer Club, the paper from which the extract is taken, says:

"Mrs. Croly describes her as a very interesting and remarkable woman. She is entirely unconventional, original; somewhat masculine in her style of dress, which seems, however, to have been adopted for purely practical purposes, for there is nothing the least aggressive in her manner. In short, Mrs. Croly finds her as one of the most complete human beings she has ever met, combining the best qualities of both men and women. Thanks to Mrs. Massingberd, the Pioneer Club has a house of its own now, with a dining-room opening out into a garden, where the ladies have tea on fine afternoons."

Addressing the Club upon one occasion, Mrs. Massingberd said,

"'Manners make the man,' and I think we may add—the woman. Persons may be perfectly charming in themselves, and really exceedingly good, but they are greatly wanting in a sense of their duty to others if such qualities are not shown to the outside world. Our good manners must come from the heart; they must not be mere veneer; and the only way to show this is by taking the greatest and deepest interest in the person in whose company we are."

She declared the want of good manners to spring absolutely and entirely from selfishness, from thinking of ourselves, whether we were cold, or tired, or hungry, or dull—"dull," she added, "where there is so much to do!" These sentiments hold sway in the Club, which is composed for the most part of thoughtful, earnest women, advanced thinkers in the highest sense.

The next change of quarters, made owing to the rapid increase in numbers, was to 22, Bruton Street, the present location; the following description of which appeared in May, 1894:

"The occasion was a glad one; the Pioneers amid all their joy felt somewhat serious, as there came to them the realization of all that the Club meant, and would mean, for women; while both look and voice expressed their gratitude to the President. When the visitors, so heartily welcomed, had departed, the Pioneers remained to hear from the lips of the President and one or two speakers special and interesting facts about their Club and its future prospects. The President entertained high hopes in regard to her work in the present, and did not limit the outlook of the 'Club of the Future.' In this the Pioneers most heartily joined. The speakers, in expressing the thanks of the united Pioneers to their President (Mrs. Massingberd), did not check their enthusiasm. Very eloquent were the tongues that spake—eloquent of deepest feeling. It was a time which became the expression of such sentiments; the President was having her well deserved innings, and every one rendered gladly the full meed of her praises, pressed down and running over. It was indeed a day not easily to be forgotten; the beautiful rooms were crowded all the afternoon with delighted guests, with each of whom the President shook hands and exchanged some pleasant words. 'And now,' she said, when the evening drew to a close, 'we have our work before us; let us see that we do it well.' A hope and determination which found its echo in every heart there."

Also a short notice of one of the many entertainments of a lighter nature which served as rest and cheer to many overworked Pioneers:

"The second birthday of the Club was celebrated by an amateur dramatic performance by the following Pioneers:—Mrs. Theodore Wright, Mrs. Holroyd Chaplin, Mrs. Willard, Miss Rose Seaton, Miss Dobie, and the President, whose histrionic ability is of a high order, and has given on several occasions singular pleasure to the Pioneers. Such gatherings help us on our way, they bring into our almost over-busy lives the much needed element of easy enjoyment."

In August, 1894, is given an interesting picture of the Pioneer Club at rest, taken by a Pioneer during the holidays, from which we extract the following:

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

"Mrs. Massingberd has a personality all her own, not easily passed by or forgotten. Whatever may be the future of the Club, she may take to her heart of hearts the joy that is given to those who help as she has helped, who extend to so many ready to faint, the hand that sustains, as she has done.

"In this Club are many women, strong, earnest, high-souled, who are putting brave shoulders to the great wheel of the world, and getting it out of its old ruts of conventionality, prejudice, and erroneous, worn-out lines of thought. If there be also some who are not as yet on the higher levels, they will learn from those to whom they upward look, until their own souls also 'to higher levels rise.'

"Mrs. Massingberd's work has not begun, nor does it end, with the Club; she is also an ardent worker for temperance, for woman's freedom, socially and politically generally, and specially through the Suffrage. Women of all classes, creeds, and opinions meet at this Club, most of them leading very busy, active lives, nearly all doing something to help in the upward climb. A feeling of sympathetic sisterhood and *camaraderie* prevail, which is greatly encouraged by the President. The growth of souls can be seen by those deeply interested, indeed, it is not possible for women to associate together as they do here without important results. So the Pioneers do well to give their meed of commendation to one who, through much that might discourage and must pain, pursues her steadfast way, giving herself to others' service.



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

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

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

No words can estimate the worth of such, and the Club is full of them. It has not been my lot ever to see another society of human beings so large in which there was so little bitterness and so great resolve. My pen is loath to cease these records, but in the columns of this paper each month, have appeared and will appear reports of debates, lectures, entertainments, etc.

The list here given mentions some of the most important among the debates held in the Club since its commencement.

"Our Share in the Sweating System."  
"What is the most reliable system of Scientific Character Reading?"  
"Moral *versus* Physical Force."  
"That Co-operation is desirable."  
"Corporal Punishment a mistake."  
"Is the Needle in its proper sphere?"  
"The Limitations of Biography."  
"That the House of Lords is a hindrance to the due development of Democratic Government."  
"Is Luxury justifiable?"  
"The Fallacies of Popular Government."  
"What is the Ideal Code of Honour of Women to-day?"  
"That Free Education must be supplemented by Provision of Meals."  
"Paying Calls—a survey and suggestion."  
"Have all the greatest Women of the Nineteenth Century aspired to Liberty?"  
"The Policy of the Independent Labour Party."  
"That to drive all work into Factories would be a National Disaster."  
"That Civilisation is impossible under the Mussulman rule."  
"That Indiscriminate Almsgiving is a virtue."  
"Is legislative interference with Public Entertainments desirable?"  
"That the advance of Civilisation is favourable to the production of Poetry."  
"What do we mean by Failures?"  
"That a Woman Guardian owes her first duty to Women."  
"The Novelist as Teacher."  
"The Democratic Machine."  
"That the Highest Influence has always been exercised by those leading the Contemplative Life."  
"That a wholesome neglect is desirable for the Modern Child."  
"Is the New Woman a myth?"  
"Temperance Legislation."  
"Our duty to our dumb Fellow Creatures."  
"Should Girls be educated for the Professions?"  
"The Navy League and the Pioneer Club."  
"The Doctrine of Laissez-faire."  
"Should Midwives be Registered?"  
"Sudermann's Women."  
"That Nordau proves himself incapable of a just estimate of Rossetti especially of the 'Blessed Damozel.'"  
"That man's indebtedness to the Feathered Creation is only equalled by his Ingratitude."

In September, 1895, during another holiday time, we have an account of a Pioneer of the past, Margaret Fuller Ossoli, from which a few words may be given:

"She was an intellectual person, whose intellect was refined and ennobled in being womanly. It enlarged her feminine love, and her feminine love exalted and purified it, withholding it from the more selfish uses to which, in a man's nature, it might have descended, without reckoning itself prostituted, and directing it to ends of the noblest self-help and mutual help, towards development. She felt, by a prophetic quality in her nature, the Revolution that the coming days would bring to Woman."

"Among the members of the Pioneer Club we have many women in touch with these high altitudes, and in our beloved President. How will women following in such luminous footsteps, train their young daughters and sons? How will the children so trained act in their turn? On ever advancing lines? Yes, of a verity. What shall be the result of such training upon the future life conditions of the race? A great content fills our souls as the quick and inevitable reply comes to our waiting ears."

It is not possible, I regret to say, to give many extracts from the speeches of Pioneers at the debates recorded in the back numbers of SHAFTS, though some of them are very clever. Amongst these, July, 1894, contains a report of a speech made by Mrs. Headlam on "Are women Competent in Money Matters?" from which we can only afford space for one paragraph.

"Mrs. Headlam's treatment of the subject was racy, practical, and to the point. She deplored the exceeding inefficiency of the average woman in money matters, her ignorance even of ordinary commercial and financial terms, but attributed this condition of things to her training, or rather *want of training*. She urged upon parents the necessity of giving to their daughters a good commercial education, and pointed out the fact that it was considered a good speculation to educate sons well, as the money expended upon them might bring in a good return in value, whereas education given to a girl had hitherto produced no results in the way of enabling her to make money. Men had managed matters so entirely in their own interests that, in spite of the triumphs of women in learning, they were unable to obtain from such training any commercial return. Much prejudice existed amongst men on the subjects of women's capabilities; they had said, with that cool insolence resulting from want of thought, 'Oh, let them come into our universities, they won't do much harm, poor wretches, they will soon be very sorry they ever came here.' But behold! quite another state of things. Magnificent results had accrued to women; they had scored triumphs. Now men practically said, 'You may learn, you may surpass us, but we will shut the gates against any further advancement; you shall not reap any practical benefit.'"

During October, 1894, a debate was opened by Miss Sharman Crawford, of exceeding interest, on "What amendment of the Law is needed to secure the Due Punishment of Wife-beaters?" It was so much to the point that I much regret being unable to quote much from it; it was given in full in the November number of SHAFTS for that year. Miss Crawford concluded thus:

"Though she thought the lash a well-deserved punishment, she did not urge its infliction without separation and an order for maintenance, the lash so applied would have a powerful deterrent influence on husbands of the brutal type. In a case tried at the Westminster Police Court a year ago, a husband candidly confessed that when he left off work on a Wednesday he beat his wife as he did not know what else to do with his spare time. Had he known that this amusement would bring upon him the lash, with separation and an order for maintenance, he might have discovered some other way of spending his spare time. Though the protection of wives from marital violence was the first consideration, it was not the only one, for every home where the mother was subjected to kicks and blows became to her sons a training school in crime. The lessons learnt in childhood in homes where the mother was a tyrant's slave, exerted an influence for evil far more powerful than any influence for good that could be brought to bear upon them. The fear of punishment constituted the only efficient check on violence in natures of too low a type to be influenced by moral considerations."

The next debate specially worth recording was opened by Mrs. Stanton Blatch, the daughter of Mr. Cady Stanton, one of our oldest workers for the independence of women, and an American. Mrs. Stanton Blatch is one among the many Pioneers who believe in the principle expressed by Annie L. Muzzey in *The Impress*—a clever American paper, now, alas, out of print—in these words:

"As thou believest in the word given thee,  
Let it not falter on thy tongue or pen,  
Speak it out bravely before God and men."

During the year 1894, the Club made steady advance in internal thought and outside influence. Many arrows were levelled, but the Pioneers were too busy to mind them, had learned to smile as the darts fell harmlessly around. From the President to the latest comer, they meant work, movement, advancing on the upward track, leaving all that was weak in the past behind them. The invigorating, cheery atmosphere made by the stronger spirits acted with wonderfully bracing power upon the more timid. In April, 1895, we read:

"The Club is not only a home for thought, but also for thought's expression."

"Thought, however, must be *thought* before it can become expression, even as the spirit is before the material form which it adopts. The expression will not be as the thought, for in our present stage of development we do not fully comprehend the spiritual, we are, in fact, only beginning to gain some gleanings of its meaning. The free interchange of thought which takes place between Pioneers is causing a wonderful growth and advance amongst the earnest, sensible women who compose the greater part of the Club in Bruton Street. By these also is perceived a tendency to more serious thinking, even on the part of the more frivolous."

"Are there, then, frivolous ones among Pioneers?" asked a lady the other day.

"Most certainly."

"But what do these in such a Club?"

"They learn *not* to be frivolous, and after all it is to their honour that they have joined, for that fact in itself reveals a desire for improvement, and proves them not all frivolous."

"Still it seems strange to me; and many say, 'Whatever we may have in society outside, we do not expect faults and littlenesses from Pioneers.'"

"Why not? We are all human beings, and human beings are very imperfect indeed."

"But you all profess perfection."

"Not so, we profess to aim in that direction, as those who strive do everywhere."

"Well, to have freedom to think is certainly a good thing, and must lead to higher things, as you say. What latitude do you allow to thought?"

"We do not limit it, we do not believe in limitations here. Thought, we believe, will lead to the understanding of all mysteries, and will mean the throwing down of all barriers, and every form of thralldom. It will mean eventually the glad freedom of the whole human race."

The "Records" of July, 1895, give us the pleasing information that the outer world had at last begun to take the Pioneer Club seriously, to understand its motives, and to credit it with intentions even in capitals. They contain also an earnest appeal to Pioneers to come forward in greater numbers as debate openers, in accordance with the often expressed and earnest wish of the President and many leading minds. A very general preference had frequently been expressed for debates opened by some member of the Club; yet comparatively few had availed themselves of the invitations extended to them each session. This remains a drawback, and is to be regretted, as one of the most important objects to be attained by such a banding together of women, is the preparation of each for the work before them, increasing in its demands almost daily.

Among the Pioneers are women workers in almost, if not all, of the many channels into which the thought of to-day is leading earnest people. From the convictions of so many, untold results must arise. Streams fresh and invigorating also flow to the Club from minds which approach it every now and then. One of these, Mme. Von Finckelstein, came to us like a strong rush of sweet air, filling us with delight and great encouragement.

Since its location in Bruton Street the Club has steadily increased in numbers, has widened its sphere of action, and consolidated its aims. Whatever its future may be, nothing can alter the wonderful effect it has had upon the lives of its members, and all connected with them. Its work shall not return to it void, it shall accomplish the desires of those who strive with full hearts.

There remains now, only, that Pioneers should keep true to the dreams of their youth, that they depart not in the slightest degree from the greatness of their theories, nor the earnestness of their purpose. Some ask, Has the Club no faults? Yes, I reply, many. Then why not record them? Because its faults are noticed all too readily by careless souls without and within, no need therefore that they be chronicled here. There are those who seek personal honour, place, power, those who imagine these can only be obtained by pushing aside or crushing others. True power is never obtained by such means, their just reward is with them in the harassing care and disappointment they make for themselves as they go on, and will prepare for the future unless the experience of the present may perchance bring them light. There are those who are merely ladies of society and

fashion; those who are frivolous, those who are selfish, caustic, suspicious, ready to find fault and to believe the worst. But so few are these that were they weeded out we should notice no diminution in numbers. Far in excess are those whose thoughts and words, whose kindly hearts and humane deeds are uprooting evil and helping to establish on earth the law of Love. Faults will be cured, grumbling will cease—these are on the surface, not a part of the deeper nature, which is the world's hoarded treasure—but the good done by the Pioneer Club shall live in the hearts and lives of those who come after us, and cease nevermore. For

"There lies in the centre of each human heart,  
A longing and love for the good and pure;  
And, if but an atom, or larger part,  
I tell you this shall endure—endure—  
After the body has gone to decay—  
Yes, after the world has passed away."

"The longer I live and the more I see  
Of the struggles of souls towards the heights above,  
The stronger this truth comes home to me;  
That the Universe rests on the shoulders of love;  
A love so limitless, deep and broad,  
That men have re-named it and called it—God."

"And nothing that was ever born or evolved,  
Nothing created by Light or Force,  
But deep in its system there lies dissolved  
A shining drop from the Great Love Source;  
A shining drop that shall live for aye—  
Though kingdoms may perish and stars decay."

### Women's Printing Society.

THE work done by this Society of women workers, in its premises, 66, Whitcomb Street, W.C., deserves great praise. Many words reach me concerning them of the highest commendation. SHAFTS itself is a plain testimony to the clear correctness of its type; and many of those whose work for SHAFTS has been printed by this Society have expressed their approbation. I can here give only two instances. "Where," asks one, "do you get your printing done? The articles sent are a pleasure to read, they are so well done."

Another writes: "How splendidly the printing is done, and how almost without mistake the proofs forwarded. I have rarely seen anything so correct come out of the Press."

Unsolicited praise this, and therefore most valuable; also because so true. To all at work in the rooms at Whitcomb Street thanks are due from SHAFTS, from the readers of SHAFTS, and from those who correct their own proofs—more particularly perhaps to Miss Weede, the energetic and conscientious head of a well-managed staff. It does us good now and then to offer the tribute of our thanks to those who work for us, and work well. And it cheers and helps hard workers to know that their work is appreciated.

M. S. S.

### THE MUSAEUS SCHOOL AND ORPHANAGE FOR BUDDHIST GIRLS, CINNAMON GARDENS, COLOMBO, CEYLON.

THIS school is carried on through much difficulty, and is in serious want of funds. Everyone knows that a school for girls meets with much opposition in this part of the world, and it has been only through devotion and self-sacrifice that it has passed through so many troubles and still lives. It is doing a good work, a much needed work in Ceylon. Through its teachings the women of the next generation will be free from the oppression that has stunted the women of to-day. Surely we English women can help them.

Any help for this purpose sent to SHAFTS' offices will be received gladly, and passed on to Mrs. Marie Higgins, the devoted, capable principal of the school.



### The Bond of Union.

On the first day of each month the members of the Bond of Union meet for consultation, discussion, or lecture. Most of the movements of the time are fearlessly grappled with, and all possible instruction wrested from, or warning taken or encouragement gladly received. The re-union this month was even more than usually pleasant, and brought light and leading to many.

Miss Lord showed how solemn and deep was the difference between seeing and not-seeing, so solemn that we hesitated to put into words our thoughts concerning this difference. This was true, she said, at each stage, and every time our ideas altered, whatever might be the meaning of life; we hoped and thought that we left the less behind, as the larger loomed in sight.

She dealt with the difficult questions of Heredity, Education, Marriage, Lunacy, giving her thoughts on these points gently but clearly, noting how differently these matters looked, according as we approached them—whether as ignorantly, as social sufferers in revolt, as philosophers, or as holders of the higher and spiritual belief that each unit in the population has not only a present and a future, but a past, a past standing back into Nature and Time, a Future quite different from the limited one usually taught about.

From this spiritual basis she showed the parts that go to make up our complex nature, and later in her address gave some new ideas concerning the prospects of the human race, of England especially, and of the population question.

These re-unions are most prized by the members, and are ever-recurring renewals of strength.

### What then?

Suppose you write your heart out till the world  
Sobs with one voice—what then?  
Small agonies that round your heart strings curled  
Strung out for choice, that men  
May pick a phrase, each for his own pet pain,  
And thank the voice so come,  
They being dumb—what then?

You have no sympathy? oh endless claim!  
No one that cares—what then?  
Suppose you had—the whole world knew your name  
And your affairs, and men  
Ached with your headache, dreamed your dreadful dreams  
And with your heartbreak due,  
Their hearts broke too—what then?

You think that people do not understand?  
You suffer? Die!—what then?  
Unhappy child, look here on either hand!  
Look low or high—all men  
Suffer and die and keep it to themselves!  
They die! they suffer sore!  
You suffer more?—what then?

CHARLOTTE PERKINS STETSON.

O thou who sighest for a broader field,  
Wherein to sow the seeds of truth and right,  
Who fain a fuller, nobler power would wield  
O'er human souls that languish for the light,

Search well the realm that even now is thine!  
Canst not thou in some far-off corner find  
A heart, sin-bound, like tree with sapping vine,  
Waiting for help its burdens to unbind?

JULIA ANNA WOLCOTT.—*Song Blossoms.*

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

By W. W.

LOCKE in his *Essay on the Human Understanding* says that the first thing to be done in commencing an argument is, to define one's terms, as many arguments are carried on simply because the same word is used in different senses by the disputants. Therefore it is as well to begin this paper with a definition of the term Vivisection. Vivisection means the cruelly entreating animals or human beings for the sake of physiological research; it means ill-treating them by section, drugging, mutilation, electrifying, starving, improperly feeding, depriving of air, burning, freezing, baking, inducing in them various diseases, and by any other means causing severe suffering. Further, as I approach this subject from the point of view of its paramount importance to ourselves as moral beings, as I regard any physical benefit, even were such possible, to be of no account if gained by a moral wrong, and as I further regard the sufferings of the animals, in the physiological laboratories, hideous as they often are, to be secondary to the demoralisation exercised by the practice on those who carry it on, and those who sanction it, I shall not spend time either in describing the ruthless experiments with which present day medical literature is crammed, nor in showing how useless they are. I shall, as bearing on my subject, only here mention in passing, Roy, Ferrier, Watson Cheyne, Angel Money, Sherrington, Risien Russell, Schäfer, Moore, as some among the many, who, under the English Act for regulating Vivisection, have carried, and are carrying on researches on different portions of the frame, and whose experiments, while filling one with astonishment how such pain can be endured on the one hand, and inflicted on the other, prove that restrictions are absolutely futile, and that vivisection must either be free, or entirely prohibited.

It is, therefore, the proposition of the moral danger to ourselves that I shall endeavour to prove. But I must lay down as a premise that I approach this subject from an English and American point of view, because England and America, by the form adopted in the Acts passed for the protection of animals have recognised that animals have rights; it is not so in all the Acts passed in other countries with regard to animals, but in the English and American Acts this recognition is clear. Further, I regard man as composed of a physical frame and a moral and spiritual nature—in fact I adopt Plato's definition of him: a soul and a body.

#### VIVISECTION IN HISTORY.

Let us first of all consider how the practice of vivisection has come to us, and what has been its position in history. It is a practice of great antiquity. In the days when we first read of it it was not so very unnatural a proceeding as it is nowadays when nominally—and as even the pessimists must allow often really—the spirit of genuine humanity is abroad in many lands. In the days of Herophilus of Chalcedon (B.C. 335-280), Celsus (about A.D. 14), Galen (A.D. 131) might generally made Right; slavery was the order of the day; criminals and prisoners of war were tortured; yet even then a voice was sometimes raised, and we find a Cicero, a Plutarch asserting that neglect of, or cruelty to, animals was wrong and disgusting. When men and women were treated as they were in those days, when the head of the house had the right of life and death over his household, it is a marvel to find these two men proclaiming that animals had a right to be considered, and that it was unworthy of an enlightened man to treat them as chattels. The same tone prevailed down through history; a Francis of Assisi might arise and speak for his "poorer fellow creatures," a Luther might confess that a future life was possibly in store for them, but these men were exceptions in this as in other matters; the order of the day was, that

the strong should rule, the weak go to the wall, and if men and women had to succumb to this code, it is not surprising that animals shared the same lot. If when it was attempted to prolong a Pope's life by sacrificing those who were less highly placed (I allude to one of the earliest recorded attempts at transfusion of blood), if when the Dukes of Florence handed over criminals to the University of Pisa *per farne la notomia*, animals were treated in the same fashion, they only suffered for having been born in barbarous times. For however civilised in some ways those times were, such acts as these prove them to have been barbarous and degraded—all the more degraded, because of the civilisation possessed by certain nations, which enabled them to raise those glorious monuments on which the world still looks with wonder and delight, and even more, which enabled them to leave behind an equally glorious literature. Such a civilisation should have made them turn with horror from actions like these, as not only wrong in themselves, but morally hideous, and therefore incompatible with the intellectual and artistic splendour on which these and similar deeds have cast such a lurid light. Again following down through history till even near our own days, we find the same code; right was supposed to be the constant companion of might, and in such a state of society it is not very surprising if we find Harvey's vivisections patronised by King Charles I., especially when we remember that some forty years later Samuel Pepys tells of how he spent three-quarters of an hour, in great discomfort, standing on a carriage wheel, for the pleasure of seeing a wretched fellow-man executed for high treason. And so things went on; the strong tyrannised when they dared, though sometimes it cost them their heads; the weak succumbed; those who rose against the authorities and failed, were done to death, some on the block, others, more hapless, were hanged, drawn and quartered, and their heads placed where all men might see them, sometimes even at the very gates of those to whom they were nearest and dearest, until the American War of Independence, followed as it was by the French revolution of 1789, convulsed all the governments of Europe, and brought in a new order of things. From that day, however much the old methods may have been used, they have always been known to be methods of a past generation. With the great watchwords Liberty, Equality, Fraternity, a new life was breathed into society; from henceforth, however much the practice might belie the theory, might was no longer supposed to be right; the poor and the weak and the despised were recognised as having claims which the strong were bound to listen to and to enforce; and in England the legal stamp was put on this new dispensation by two measures, carried in the Houses of Parliament—the Cruelty to Animals Act (1822), and the Negro Emancipation Act (1834); and in discussing vivisection this is an historical fact which must not be overlooked.

For, in looking back through history, and beginning from pre-Christian times, we have seen that, though here and there a good man might lift up his voice for animals, and claim mercy as their right, yet the majority cared not for such things. Though Cicero (B.C. 50) and Plutarch (A.D. 96) spoke for them, yet we find from Plautus (B.C. 220), Pliny (A.D. 79) and others, that even human vivisection went on in their respective times. Again we find Francis of Assisi (A.D. 1200) speaking for animals, while heretics were tortured and burnt in the name of religion; later we find Shakespeare in his *Cymbeline* condemning animal vivisection as a heart-hardening practice, at the moment almost when Rousset, surgeon to Henry III. of France, was looking to trying a daring and difficult operation on a criminal to be granted him by his royal master. Later, in Charles the Second's time, we find Lord Ormond, in his work on Cavalry, laying down as an axiom, that in nine cases out of ten, when a horse and his rider differ, the horse is right and the rider wrong; later again we find Voltaire scathingly deriding the vivisector, while Dr. Samuel Johnson (1709-84) in an age of corruption and utilitarianism, raised his voice like one crying

in the wilderness, and denounced animal vivisection as so degrading and abominable, that no discoveries, even were any made by its means, were worth the soul-killing effect it had on its votaries. Then last, not least, when the old order is passing or has passed away, we find two Acts (those already mentioned) passed by the English Parliament, each for a different section of the oppressed, each on moral grounds, each proclaiming that might does not make right, but that the helpless and the dumb have a right to freedom and protection from cruelty—the animal, the negro—two portions of the community which up to that time had possessed no rights; a recognition, though an unconscious one, of the solidarity of interests which unite all who are desolate and oppressed.

We have thus seen how vivisection arose, in times when cruelty was not only sanctioned by law or by what stood for law, but by the habits of the age; and how it was continued, one may almost say naturally, side by side with other forms of cruelty down through history, yet how it was protested against by some men, who, wiser than we are nowadays, seem to have apprehended that there was more involved in it than merely that cruelty, which in so many different forms, surrounded them in those times. We have seen how vivisection did not seek any special sanction, but only existed as part, and a small part, of a vast mass of barbarism.

#### VIVISECTION IN THE PRESENT DAY.

But now it has assumed a different complexion; while suffering in general is being diminished, suffering in the physiological laboratories is, owing to the refinements of scientific barbarism, increasing, and instead of being only a part of a great system of abuse, vivisection has become a factor in society, and an integral part of medical education; an active propaganda is carried on on its behalf, and we are no longer asked to accept it as incidental to a state of social barbarism, together with which we should have expected it to pass away, but rather as a practice creditable to those who carry it on, and beneficial to the human race. Thus it becomes necessary to ask what vivisection essentially is, what it entails, and what are its necessary results to morality. Is it, like so-called sport, merely a remnant of barbarism, or is it something far more dangerous to the community? I should reply to this latter question in the affirmative.

#### VIVISECTION IS A VICE.

Vivisection is the expression of an unbridled desire for physiological knowledge, a desire so strong that, to achieve its object, those actuated by it are ready to break through legal and conventional barriers, and to do things which most of them under other circumstances would condemn. I am here speaking of those men, who, not being absolutely callous by nature, consider cruelty to animals as in itself objectionable; I do not discuss those who deny that an animal has any rights; like other persons devoid of moral balance they must be legislated for, discussion in their case being mere waste of time. Now the desire for physiological knowledge is not in itself a wrong thing, quite the reverse; it is only the unbridled desire for it against which I have anything to say; and the question I would wish to ask is, What is a vice but the lawless and continued indulgence of an unbridled desire for something which in itself is not necessarily evil? the endeavour to attain the object desired by any and every means, the neglect of innocent means because less attractive, the fostering of the temptation to achieve by lawless means that which appears more difficult or impossible of achievement by lawful means? Here it seems to me we have the difference between vices and criminal vices. Criminal vices start from things evil in themselves, vices *purs et simples* do not necessarily do so. And before proceeding I must state most clearly that in using the terms vice and immorality I must not be supposed to be



alluding to any special vice or form of immorality. Vice is of many forms, all proceeding from the same source, but much influenced by the temperament and surroundings of those in whom we see it exist. For this, if for no other reason, it is a fallacy to maintain that the vivisector, who with all the modern refinements of science—curare, electricity, the ingenious pump for keeping up artificial respiration in an animal that otherwise would cease to live—carries out lengthy and torturing experiments, is a moral man, while those who sin against the social code, in monetary or other matters, are immoral men. The immorality is the same in all these cases; it is not the original desire which is wrong ordinarily, but the unbridled, immoderate, I may say, licentious, indulgence of it which is wrong—an indulgence which, putting aside all claims of others, simply endeavours to achieve its purpose by any means it can command. To say that the vivisector is calm, impassive, not carried away by violent passions, is a mistake. Unless we are to regard him as from the first lost to all power of sympathy with any but himself, he must be carried away by a violent passion, or he never could carry on his dismal work. He is in a state of moral intoxication: desire has become supreme; and he is not the first who has justified the most flagrant defection from the moral code by high and euphemistic terms. Lecky has called the saddest class of the community by the noble name, "Priestesses of Humanity"; does the name change the sad realities of their lives? Surely not; neither do the high-sounding names bestowed on vivisection and its votaries prevent vivisection from being in its very essence a vice, and as such, a thing which cannot be practised without corrupting those who do so, good as in other respects they may be. And this I can speak of from my own experience, as I have lived in a hospital where it was carried on, and know how its pursuit blinds otherwise honourable men to dishonesty and falsehood. There is another consideration which leads to the same conclusion, that vivisection is a vice, but it must yield for the moment to the question what vivisection entails, and whether there is any course of action, universally deprecated in free countries, from which it is inseparable.

#### VIVISECTION IS TYRANNY.

Vivisection of necessity entails the use to the uttermost, and that without any intended or possible benefit to itself, of the weak by the strong: of those who have no political voice by those who have, of those who cannot speak for themselves by those who can, and who in this matter are virtually judge and jury in one. Now the true word for such a line of conduct is tyranny; to practise vivisection one must be a tyrant, to approve of vivisection one must sanction tyranny. There are grades of tyrants and grades of tyranny; some tyrants have had some very noble qualities, possibly so have some vivisectors; still they are tyrants, inasmuch as they demand as a right this power to use to the uttermost those who are weak, and powerless to resist them, quite irrespective of their benefit, and in ways necessitating great suffering.

(To be continued.)

#### GIRLS' GAMES CLUB.

Cricket for next term beginning May 4th, has been arranged as follows:—

Mondays and Thursdays 4 to 5.30., junior girls and boys (ages 7 to 12).

Mondays 5.30 to 7, senior girls.

The pitch is in North Kensington Cricket ground, close to Wormwood Scrubs Station, easily accessible by omnibus from Westbourne Grove.

A good master (Mr. Ouer), has been engaged.

Subscriptions 10s. 6d. for juniors and seniors, respectively (or 7s. 6d. each for two sisters), should be sent to Miss Montagu, 12, Kensington Palace Gardens, W.

Early application to Mrs. Franklin, 9, Pembridge Gardens, W., would greatly oblige.

All information obtained by application.

#### Choice Bits from Choice Pens.

THE right to enter on a high degree of knowledge and advancement in the higher life is most often won by conquering the feeling of justifiable resentment—resentment against actual wrong and injustice. Nothing can give admission but a great personal sacrifice and surrender of this kind. It is a surrender made in the spirit, an absolute one, which covers not a single instance of injustice or wrong-doing, but all instances of wrong-doing and injustice.

LOVE is the only ruler, the only creator. The waters of love wash away all corruption. The waters of love erase all marks, their force (which is part of the movement of eternal life) and their rush carry away all temporary associations, and destroy them. They carry us deep into the great body of love, and all lesser things are left unregarded by the side of the stream.

THEY who can but dip their feet or hands into this stream, have power to face the cruelties of life and defy it, while suffering from it a thousandfold more than those do who have never known of the waters, or drawn near to them.

THEY who can enter entirely into them, have passed into a state in which the world and its cruelty can no longer affect them in any way.

From *The Story of the Year*.

#### Progress at Home and Abroad.

##### LEGISLATIVE.

THE Bill enabling women in Ireland to be elected and to act as Poor Law Guardians is now law, having received the Royal Assent before Parliament rose for the Easter holidays.

On Wednesday, March 11th, a discussion took place in the House of Commons on the Londonderry Improvement Bill, with the result that the promoters of the Bill undertook to insert therein provisions extending the Municipal Franchise to all Parliamentary voters, other than lodgers—and to all women, except lodgers, who, but for their sex, would have been Parliamentary voters. At present, women in Ireland can vote for municipal elections only in Belfast, and in the two townships of Blackrock and Kingstown, near Dublin. In Belfast there are about 6,200 women on the burgess-roll, and it is to be hoped that before many months have elapsed women may be competent to vote, in matters municipal, in all Irish municipalities.

##### LEGAL.

A judgment of great importance to all married women whose property is under settlement, with restraint on anticipation, was given in the House of Lords on the 24th March. Without going into the details of the case, it may suffice to say that two years ago the Court of Appeal decided for the first time that it was not competent for a married woman, entitled to property for her separate use without power of anticipation, to dispose of income due to her, unless and until it has reached her own hands or those of her agent. This decision the House of Lords has reversed, on the ground, to quote the luminous words of Lord Macnaghten that

"Everybody would concede that in limiting income to the separate use of a married woman, without power of anticipation, the primary intention is that if things go wrong she may have a sure and certain provision for her maintenance. But what is to happen if things do go wrong and her income is in arrear? Tenants are sometimes behindhand; mortgagors are not always prompt. If the Court of Appeal is right, it might well happen that a married woman, with an ample provision and striving honestly to live within her income, would be brought into great straits. If her income fell into arrear, she would be unable to procure an advance; she could make no contract even for the necessaries of life. It is all very well to prevent a married woman from gathering the fruit which will be hers in time before it becomes ripe. When it is ripe, why should she be forbidden to touch it?"

#### EDUCATIONAL.

A recent return on public elementary education is of interest as showing the numbers of men and women employed as teachers in the public elementary schools of England and Wales, and the relative salaries of the two classes.

In the year ending August, 1895, there were employed as certificated teachers 21,223 men and 31,718 women, and as assistant teachers, 5,047 men and 22,914 women, besides 11,678 additional teachers employed in general instruction during the whole of the school time and in teaching needlework. The average yearly salaries of men and women teachers respectively are shown in the subjoined table:—

	MEN.	WOMEN.
	£	£
Board Schools	127	93
Church "	114	70
British "	130	72
Roman Catholic Schools	105	62
Wesleyan Schools	150	73

These figures have, no doubt, commended themselves to the attention of the National Union of Teachers, who have always advocated the just principle of equal pay for equal work, and protested against the miserably inadequate salaries of women teachers. I commend them to the thoughtful consideration of all women members of School Boards (though the salaries of women teachers in the Board Schools are higher, not merely absolutely, but relatively, than in any of the other classes of schools), and to that of all women connected with the management of denominational schools. Nevertheless, so desperate is the need amongst women for paid employment, that the crush of our sex into the profession of elementary teaching steadily continues. At the last Queen's Scholarship Examinations 5,126 girls were passed as against 1,448 boys. Despite, therefore, the great disparity of pay, the proportion of women teachers steadily increases.

The same phenomenon is to be observed in the United States, where, according to the latest annual report of the Commissioner of Education, there are fewer men teachers now than in 1880, whilst the women teachers have increased by 70 per cent. in the same time, the actual number of men teachers now being 122,556 as against 260,954 women teachers, whilst the tendency to employ more and more women steadily continues.

The friends of co-education may be interested in the following figures, compiled from *The Statesman's Year Book*, 1896, as to the comparative numbers of men and women students in some of the British Universities and Colleges which have already opened their doors to women:—

##### Scottish Universities:—

	MEN.	WOMEN.
Aberdeen	656	35
Edinburgh	2674	162
Glasgow	1597	245
St. Andrew's	172	32

##### University of Wales:—

	MEN.	WOMEN.
University College, Aberystwith	202	150
" " Bangor	150	64
" " Cardiff	figures not given	

##### Mason College, Birmingham

Mason College, Birmingham	478	452
University College, Bristol	336	226

Of Cambridge women students there are at Newnham College 159, and at Girton 111. At Oxford Lady Margaret Hall has 43 women students, Somerville College 66, St. Hugh's Hall figures not given. Bedford College, London, has 190 students.

The recent debates at Oxford and Cambridge on the propriety of admitting women to degrees, gave rise to a copious local literature of fly-sheets, letters, etc., mostly of a purely ephemeral character, the weightiest arguments, *pro* and *con*, having been addressed to the daily papers, especially to *The Times*. One lively writer sums up the case thus:—

"The fact is, the published arguments are sufficient for the cautious, the undecided, the indifferent—for those who are half enemies of progress to-day and may be wholly friends to-morrow. But the deep-seated antipathy of irreconcilables rests on reasons that they have never published and never will. It is possible to regard chapters from Aristotle and chapters from modern science as 'philosophic proof' that the Woman is a mere appendage to the Man—an awkward device of nature's for keeping the race alive and for nothing else; possible, to be secretly resolved never to extend a class privilege; possible, to have an unconfessed hatred of all things new; possible, on any one of these grounds or on all together, to withhold on principle from white women the rights accorded to black men."

During the controversy at Cambridge, an admirable letter was issued by Mrs. Henry Sidgwick, unfortunately too long for these columns, but one passage from which is so pertinent to the question of the poverty of women, that I venture to cite it. She is dealing with Professor Marshall's extraordinary argument against the opening of the B.A. degree to women. He alleges that though women are able "to prepare for examinations with a sedulousness which belongs not to men," yet for most of them the Tripos is the end of all vigorous, mental work," they are not capable of "constructive work" in after years. Mrs. Sidgwick replies, "Let us take the Moral Sciences Tripos, with which Professor Marshall's teaching is closely connected. I find from the Calendar that since the opening of the examinations to women in 1881, until and including 1892, fourteen men and six women obtained first classes in the Moral Sciences Tripos. It will be seen, therefore, that numbers alone make it improbable that the women's after work would compare with the men's. But the disproportion in their opportunities after their degree is still more striking. Of the fourteen men five have held fellowships, and three of these are Professors of Moral Sciences at other Universities, while two are engaged in teaching Moral Sciences at Cambridge. So that for five out of the fourteen the advancement of knowledge in the department of Moral Sciences may be fairly regarded as part of the professional work to which they have been able to look forward since their degree. For the six women, there have been no such prospects or prizes, no such opportunities of academic teaching, and prolonged post-graduate study."

Very different from the captious spirit shown by Professor Marshall is the sympathetic response of one of the most distinguished of Oxford Professors, a man whose reputation is absolutely world-wide, to a plaint as to the extreme poverty of women—which condemns even the most cultured to inferior and ill-remunerated work, under peril of starvation, thus making impossible even to the most original thinkers and acute observers amongst them, that work of research and of "construction" their "incapacity" for which is Professor Marshall's plea for refusing them the just recognition of their previous work as students. "I wish indeed I could help you, but I have no power. I see the waste of much intellectual power among the women students of Oxford, and though it sounds odd that they should become Fellows of Colleges, it is but fair that they should share in the endowments of Colleges, as non-resident members of a College. There are many non-resident fellows. If a woman has taken her degree, and turns out best in a fellowship examination, why should she be deprived of her reward? The supply of educated women has become very large, and hence the difficulty of finding employment."

Perhaps less worthy members of our oldest Universities may presently begin also to feel the folly of this "waste of intellectual power," the cruelty of crushing out by sheer physical want the noblest intellectual force of the day, and the selfishness of mere masculine monopoly. If they fail to do so, there is a higher Court of Appeal than that of the privileged members of these Universities, and that appeal will be final.



## GENERAL.

"She gave me eyes, she gave me ears,  
And humble cares and delicate fears,  
A heart, the fountain of sweet tears,  
And love, and thought, and joy."

Such is the testimony of one of England's greatest poets to the influence on his life and career of a gifted, loving sister. And so, on Tuesday, April 7th, the good people of Cockermouth unveiled in their park a fountain erected to the memory of William and Dorothy Wordsworth.

Canon Rawnsley, in his address, said:—

"But it was not only of William Wordsworth they thought that day. They remembered also that dear sister Dorothy, to whom under God they chiefly owed it that Wordsworth devoted his life to the high calling of a poet. Without Dorothy they would have had no Wordsworth."

Of how many great men is it not true that they have owed their very selves to some gracious, gifted, loving woman? And how few have even acknowledged the debt. In the case of John Stuart Mill and his wife, of Ernest Renan and his sister, of William and Dorothy Wordsworth, this has been nobly done, and these are but presages and preludes of the coming time, when men and women, living and working together nobly and freely, shall each inspire the other to all that is loveliest, truest and best, whether of the heart or of the intellect.

The Queen Regent of Spain has been unanimously chosen by the South American Governments of Ecuador, Columbia, and Peru, to act as arbitrator for the determining of a disputed portion of their respective boundaries. This appears to be the first instance of a woman arbitrator in international affairs.

At a recent examination of the Melbourne University, Victoria, the names of women headed several of the class lists.

The recent elections of Parish Councillors and Poor Law Guardians in England and Wales appear to have added somewhat to the number of women engaged in local administration. I shall be very grateful to any friend who will forward to the editor of *SHAFTS* any information under this head.

ELIZABETH C. WOLSTENHOLME ELMY.

### Women's Educational and Industrial Union of London.

A NOTICE was given in *SHAFTS* a few months since of this Union, which is the latest outcome of Dr. Harriet Clisby's great idea of an international sisterhood, composed of the women of every country united together—rich and poor—for the benefit of all, each Union to be distinct and independent in government, but linked one to another by a common sympathy.

The appellation of "Union" has been much objected to, especially in this country, where it has a significance that has become obnoxious—but while Society, Association, Institution, Guild, etc., are all useful terms in their way, the word "Union" goes deeper than any of them and means far more. Fancy the Associated States of America!

The scheme progresses, though too great to move very quickly. The Parent Union—of Boston, is now a large and influential body, well established these sixteen years; Geneva's Union is still in an early stage of growth, though it has the brooding care of Dr. Clisby, who has made her residence close at hand. The London Union was founded barely two years ago, and up till quite lately has had but a precarious existence. By the exertions, however, of a small,

but determined band of workers, it has now begun to justify itself in the eyes of the public. A Home Centre has been formed at 405, Oxford Street, and was opened on the 5th of last month by an afternoon concert which proved to be a genuine and well-earned success in every way. The room, which is of goodly size, with its harmonious and "sunny" colouring, palms and flowers, was voted charming, the programme well-chosen, the performance excellent.

The artistes, who one and all generously gave their services in aid of the Union funds were as follows:—

Piano, Miss Lily West (sub-professor R.A.M.) and Mdle. Bertschinger; violin, Miss Eva Williamson (silver medallist R.A.M.) and Mr. Tom Fussell, who was unfortunately prevented from appearing by family bereavement and whose place was most kindly taken at very short notice by Mrs. Pillaus, who sang twice; vocalists, Miss Gwendoline Carter and Mr. Cecil Mount; accompanists, Mrs. Leith Macgregor and Mr. John Pointer; recitations were given by Miss Elizabeth Earle (late of the Isabel Bateman Company) and Mrs. J. Fisher White (of the Lyceum Theatre).

Quite a novel and decidedly agreeable item in the programme was the appearance as the last chord sounded of daintily set out trays of afternoon tea. This proved so successful a precedent that it will be followed on future occasions.

During the interval between the first and second parts of the concert a short address was given by Mrs. Holroyd Smith, one of the Vice-presidents, on the objects and aims of the Union, with a brief forecast of its immediate future.

It is arranged at the end of this month to open a Permanent Exhibition and Sale of Women's Work in connection with the Industrial Department. The annual subscription being only 2s. 6d., and no entrance fee, makes it possible for women of every class to be represented, the Union charging 10% on sales made and orders taken. It may be hoped a market will here be afforded to the many who find a difficulty of disposing of their work, and making their abilities known. The rooms are at present open on Mondays and Thursdays, 2 to 6 p.m., members of the Committee being in attendance to answer enquiries, and to receive intending members desirous of giving or receiving help, as the case may be. Scope will be afforded to the varied talents of all in the different departments, moral and spiritual development, employment, befriending, hygiene, social affairs, etc. A course of lectures in connection with the first-named is in process of arrangement, a syllabus of which will be given in our next issue; the broad and unsectarian basis of the Union gives promise that it will be of a very varied and interesting description.

The main object of the Union is to give to women of EVERY CLASS the same opportunities of individual development on all lines, and success in the practical affairs of life, which in the new state of society so many are now called to take part in. It is for the interest and welfare of mankind as a whole that women should be enabled to enter into their responsibilities more efficiently equipped, and that they should be helped and protected till such time as they are fully prepared.

A. C.

SEEK in the heart the source of evil and expunge it. . . . Live neither in the present nor the future, but in the eternal. Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature.

From *Light on the Path*.

AND if you want peace and quiet, where can one bury oneself so safely and completely as in the mud? A state of existence, without mud at the bottom, must be a life without repose.

JULIANA HORATIA EWING.

### Parents' National Education Union, Hyde Park and Bayswater Branch.

Hon. Sec., MRS. FRANKLIN,

9, Pembridge Gardens, W.

#### OUTDOOR LESSONS IN NATURAL HISTORY.

For the children aged 7 to 18.

The idea of these lessons is to afford opportunity to the children of obtaining a knowledge of Natural History subjects out of doors, and of knowing the country in the spring, which London children hardly know. For this purpose excursions are arranged to suitable localities within one hour's rail journey of town, where the party is met by the Lecturer (Mr. Francis J. Rowbotham, conductor of the Monthly Letters).

The subjects specially dealt with are Botany and Geology, but the idea of implanting a love for Nature, and a taste for observation and study of natural objects generally, is the principal object of these excursions.

Fee 10s. per course of ten lessons, to commence on Wednesday, May 6th. Each family of children should be accompanied by an adult, but Mrs. Franklin will take tickets at reduced excursion rate if informed *three days prior* to the excursion, what number will be required.

HE who stands alone, stands but to fall. I am but a part, I am but one stone in the great temple. I am a soldier in the army. I cannot swerve; for if I did, the march of the whole army would be disordered. I remain, therefore, immovably associated with my fellow soldiers.

THERE are now about twenty women lighthouse keepers in the United States.

THE women of New Zealand have been using their political power to improve the condition of prisons, and that of the helpless "children of the State."

THE further we get from cruelty to animals, the nearer we get to the gates of paradise.

From *Farmers' Review*.

N.B.—The concluding portion of the account of Madame Bergman Osterberg's Physical Training College will appear in the May issue. It deals with the new college at Dartford Heath, and is of special interest.

### Practical Work for Women Workers.

BILLS BEFORE PARLIAMENT.

Few women have the opportunity of carefully considering during their progress through Parliament, the various measures passed, Session after Session, into law, even when they most gravely affect the interests of women themselves. Presaging the possibly approaching enfranchisement of women, a larger crop than usual of measures affecting women has been sown this Session, one of which, at least, has been harvested already.

The Act to enable women to be elected and act as Poor Law Guardians in Ireland, which became law on March 31st, was considerably improved, both as to form and substance, in passing through the House of Lords. It enacts that "no person otherwise qualified to be elected and to be a guardian

for a poor law union in Ireland, shall be disqualified by sex or marriage for being elected or being such guardian, anything contained in any Act to the contrary notwithstanding."

The Evidence in Criminal Cases Bill, presented to the House of Lords by the Lord Chancellor, has passed through all its stages in that House, and now waits second reading in the House of Commons. The measure is important enough to deserve an article to itself. Here it must suffice to say that it proposes to make any person charged with a criminal offence, and the wife or husband of the person so charged, a competent witness in the case, provided, however, that neither wife nor husband shall be so called as a witness, without the consent of the accused person. Whatever may be said for or against the Bill on other grounds, it appears to deal with perfect equality as between husband and wife.

The publication of Indecent Evidence Bill still before the Lords proposes to give to any judge of the High Court the power to prohibit, under penalty of punishment for contempt of court, the publication of evidence held by him to be unfit for publication. Remembering that it is chiefly in cases affecting women that such evidence has to be given, the power proposed to be given to the judges appears to be in the highest degree dangerous. Until we have in our courts women judges, counsels and jurors along with men, a change which of itself would purify proceedings, the open court and full freedom of the press are the necessary safeguards of justice.

The Earl of Denbigh's Infant Life Protection Bill has been read a second time by the Lords, and is now before a Select Committee, including the Earl of Denbigh, Viscount Llandaff, the Bishop of Winchester, Lord Belper, Lord Kinnaird, Lord Reay, and Lord Thring.

As I read the Bill it would make it necessary for even the nearest relative, other than the father or mother of a child, who takes charge of an infant under five years of age for longer than twenty-four hours, and receives payment for its maintenance, to register under the Bill the house in which the child is nursed, and to carry out all the multifarious provisions of the Bill under heavy penalties. Moreover, the local authority charged with the duty of enforcing the measure is to be in any borough in England, the Borough Council, in the City of London the Common Council, in the County of London the County Council, and elsewhere in England the District Council. As women are eligible in England to District Councils, both Rural and Urban, but are not, as the law at present stands, permitted to serve on County Councils or Municipal Councils, it follows that in no part of London, and in no municipal borough could women deal with a matter so vitally affecting their own sex as does the present proposal, though elsewhere in England they may possibly, by seeking election as either Urban or Rural District Councillors, qualify themselves to do so.

When will the male half of humanity learn that they are absolutely incompetent to deal wisely or justly with matters of this kind, without the constant counsel and co-operation of women, the mothers of the race? The Bill applies also to Scotland and Ireland, though it seems doubtful whether it extends to Wales.

The Working Men's Dwellings Bill which, though it passed second reading early in the Session, is yet waiting the Committee stage, provides "Facilities for the Acquisition by Working Men of their own Dwelling-Houses," by the help of loans from local authorities, but takes no account of women differing in this from the elaborate "Occupying Tenants' Enfranchisement Bill," with a similar, though larger object, which expressly provides "Though the masculine gender is used, this Act is to be read as giving women equal rights to men." This latter Bill, however, is scarcely likely to reach second reading.

The Judicia Trustees' Bill which still awaits the Com-



mittee stage, would seem to be designed to relieve private trustees of their heavy responsibilities, and to provide for the creation of official and paid trustees. The measure is of interest to women, in so far as "trusts" are still frequently created for their alleged protection, by persons who still regard women as "perpetual infants."

The Criminal Law Amendment Bill, the second reading of which is the first order for Tuesday, April 21st, proposes to raise to sixteen the age of girls (now thirteen) for consent to indecent assaults. It proposes to increase the punishment for corruption of girls between thirteen and sixteen by persons having authority over them, and to deprive such persons of the plea of ignorance as to the age of the girl. The Bill will also make incest a crime, which it is not at present in England or Ireland, though it is punishable in Scotland and in almost every other civilised State. It will also extend the limit of time within which the prosecution for offences against girls between thirteen and sixteen may be instituted. Young children will be enabled to give evidence without oath as to offences under the Bill. The measure is of far-reaching importance, and ought to command the immediate and earnest support of every mother and every woman. Let every woman who desires to protect the innocent and helpless, write *at once* to every member whom she can influence, asking him to be in his place and to vote for the second reading of the Bill on Tuesday, April 21st.

By the Finance Act of 1894, when a married woman is earning a living by any occupation under Schedules D. and E., and the joint income of husband and wife does not exceed £500, that joint income is regarded as two incomes in allowing abatement for income tax. The Board of Inland Revenue have, however, decided that this does not apply to the case of a woman in trade; so that though a type-writer or a schoolmistress may be benefited, the benefit is refused to a milliner or dressmaker. The Married Persons' Small Industrial Income Tax Relief Bill proposes to extend the benefit to all married women who are *earning* a living in any way, but the position of the Bill in the order-book would seem to preclude all chance of its passing into law this Session.

The Midwives' Registration Bill, which stands for second reading as the second order on Wednesday, May 6th, and the Municipal Franchise (Ireland) Bill which is the third order for May 13th, have not yet been issued, though they are certain to be of grave importance to women. There are other Bills which must be left unnoticed for lack of time and space, but the Teachers' Registration Bill, the Education Bill, and the Parliamentary Franchise (Extension to Women) Bill, demand attention on account of their paramount importance to women.

The first of these Bills provides for the establishment of a Teachers' Registration Council for England and Wales, to provide for and carry out the Registration of Teachers of both elementary and secondary schools or engaged in private teaching. The Council is to consist of eighteen persons, six to be appointed by the Queen in Privy Council, six others (one each) by the Universities of Oxford, Cambridge, Durham, London, the Victoria University, and the University of Wales, the six remaining members to be elected after the first election, two by the registered teachers of elementary schools, two by the registered teachers engaged otherwise than in public elementary schools, and two by registered teachers generally.

Women are eligible as members of the Council, and as women predominate as to numbers, and will certainly so predominate more and more in the teaching profession, and as, moreover, the larger half of pupils and students are girls, it would seem only fair that the Council should be composed, as to one half, of women.

Possibly, the registered teachers may ultimately elect three men and three women members, but first elections are apt to act as precedents, and I confess that looking to the composition of the electing bodies, I see little hope of a fair represen-

tation of women on the Council at that first election, especially considering that the six councillors to be elected at later elections by the registered teachers, are to be elected in the first case, one each by the following bodies: The Conference of Head Masters, the Incorporated Association of Head Masters, the Association of Head Mistresses, the College of Preceptors, the National Union of Teachers, the Teachers' Guild of Great Britain and Ireland. It seems only too probable that under such conditions, one, or at most, two women only will become members of the Council, and will find themselves hopelessly weighed down by purely masculine ideas.

The Education Bill is undeniably a great and far-reaching measure, and deserves all the discussion, and far more than all the calm and careful consideration which it will receive. Here I can deal only with the point especially affecting women. Under the Bill, should it become law, every County Council will become the education authority for the county, and will act as such by an Education Committee, of whom a majority must be members of the County Council and the minority appointed by that Council. In Sir John Gorst's opening speech, he suggested that women might be members of this Education Committee; but there is no provision in the Bill to ensure this, and as women are not at present permitted to be County Councillors, it is highly improbable that they will be appointed at all, or, in even the most favourable cases, appointed in sufficient numbers to leaven or influence the purely masculine ideas of the "education authority."

It would be a grave disaster to the future education of this nation, should women be shut out from their rightful share in its direction, and for this, if for no other reason, I heartily support the demand of the "National Union of Teachers" that the "education authority" should be elected directly by the whole body of ratepayers.

In these stirring and changing times it is essential that women's influence should be potent everywhere, and this it will never even begin to be till we are fully recognised as capable citizens, and the power of giving effective expression to our views secured to us by the possession of the Parliamentary Franchise. I, therefore, earnestly entreat every woman who desires the nobler development of our nation and of our race to do her utmost to secure an overwhelming majority for the second reading, on May 20th, of the Parliamentary Franchise (Extension to Women) Bill.

ELIZABETH C. WOLSTENHOLME ELMY.

### Should Suffrage be Extended to Women?

By E. S.

MANY and varied are the opinions on this question, which forms one of the principal topics of the present day. In the past much has been said upon the injustice of entirely excluding the working classes from having a voice in public affairs.

Firstly, because they formed a large majority of the public.

Secondly, because it was felt that, if allowed, many of them were quite capable of taking a rational interest in matters which so closely concerned themselves.

Thirdly, because if entirely unrepresented, their interests were likely to go to the wall.

This has all been pointed out with great truth, and through the energy and perseverance of leading men the evil rectified, and now nearly all grades of social life are represented in Parliament.

Why, then, is woman to be the only one entirely excluded—allowed no voice to reject or approve laws which she is compelled to obey? If the same arguments were used which

### Modern Athens.

PRESENT-day Athens is to some people very disappointing. You go to it, perhaps full of ideas of what it was anciently, and are surprised to find yourself quite surrounded with most of the modern conditions you have left behind at home. Not that Greece generally is very western, quite the reverse, as you plainly see if you enter it by its prosperous port of Patras. There, things are decidedly eastern, and you and your party are to the inhabitants strangers "from Europe." You will find in its roads oxen drawing the most primitive wooden vehicles covered with the white dust which lies everywhere and which matches so well with the white houses and with the white dress of the labouring people. For miles as you journey to Corinth, lie on every side the currant fields. If it be early in the year, the vines look remarkably old, being leafless, and groups of women are attending them. These women look as Homeric as possible in their classic skirts and tunics, as they bow their veiled heads to their work. Near them, perhaps, is a ploughman whose plough has not altered in any important particular since the *Iliad* was written. Yes, you feel all this is as you wish it to be, and according to your preconceived notions. And it continues so to be when you reach Corinth with its famous Acro-Corinthus which stands now to your gaze just as it stood when the eyes of the Apostle Paul rested upon it. The little family groups, too, which you meet on the roads near would any one of them serve an artist for a model of a flight into Egypt.

The veiled mother, with her babe in swaddling clothes is seated on an ass led by the husband and father, whose fully pleated skirt and somewhat sandal-like shoes are unlike any masculine dress you are acquainted with in the western world. And the Oriental cast of things is with you still as you journey on to Eleusis, that home of the mysterious worship of Demeter. The fallen marbles of the temple to the goddess stand out plain and wonder-striking. We know the old myth, that, disguised as an old woman, Demeter came here searching for Persephone, the daughter whom Pluto had carried off, and was hospitably entertained by King Keleos. In return, the grateful goddess taught the young son of her host, Triptolemus, the art of agriculture, which raised man from the nomadic to the settled state. We know all this, and we see the processes of vegetative nature symbolised beautifully by it, but we do not know what was the exact character of the rites performed in the greater and lesser Eleusiana.

Our only record comes from Cicero, one of the initiated, who says they taught men to "live worthily, and to die with a fairer hope." Outside the temple ruins, to-day, bright-eyed women in the cottage courtyards are preparing the cakes of bread for their families in beehive-shaped ovens which have so old a history; these and all we see around make us feel that the past is not quite so far off as it was. But we get into the train again and are not long in sighting Athens. Before we reach it we feel how changed all has become. The modern spirit is here, and shows itself embodied before we enter the capital; for, boarding our train on its way, sharp-tongued hotel-keepers are trying to bespeak us for their hotels, which, of course, are the only ones where all that excels can be found. And presently, as the train steams into the central station, there is heard such a hubbub, such a commotion outside the closed gates that a street riot might be in full force; but it is only the force of modern competition, which has at length seized even the Greek. They only want to buttonhole the travellers before they go farther, and to earn a few *lepta* for their service. 'Tis Greece and living Greece we see, and one is fain to lament as Byron did over his dead Greece. And yet, why? Perhaps, only because the dreams of our childhood are so roughly dispelled. The heroic Greece of our school-girl history-reading days is not here, of course it is not. And every step we take makes us more sure it is not. At night the city is electric-

went to prove the working classes eligible for a vote, it will be seen that women who pay taxes (*viz.*, unmarried or widows), are quite as much entitled to a vote.

Firstly, upon the score of numbers.

If the masses were too large a body to be overlooked, and treated as so much unthinking humanity, why then should woman? Does she not form a very large majority in the social scale? Look into any public gathering, a church or a ball-room, for instance, and you will see this truth clearly illustrated—too clearly, I fancy, sometimes, to suit anxious mothers, who, if asked, would say, "Yes, verily, in point of numbers is woman quite eligible."

Secondly, in point of intellect.

Has not woman proved herself not only capable of equaling but of passing men in difficult examinations, and of following professions, and holding posts of trust with equal confidence and skill?

Hitherto, her interests in politics may not have been keen, neither were those of the men of the working classes until they were allowed to take an active part.

"Political discussions fly over the heads of those who have no votes, their position, in comparison with the electors, is that of the audience in a court of justice as compared to the twelve men in the jury box. It is not their suffrages that are asked, it is not their opinion that is sought to be influenced, the appeals are made, the arguments addressed, to others than them, nothing depends on the decision they may arrive at, and there is no necessity, and very little inducement for them to come to any."

Therefore woman's past want of interest forms no plausible reason for her further exclusion in the present.

Thirdly, on the ground of their interests being overlooked.

"When power resides in an exclusive class we need not suppose that that class will knowingly and deliberately sacrifice the other classes to themselves, it suffices that, in the absence of its natural defenders, the interests of the excluded is always in danger of being overlooked, and when looked at is seen with very different eyes from those of the persons whom it directly concerns."

Independently of all these considerations it is a personal injustice to withhold from persons, unless for the prevention of greater evils, the ordinary privilege of having their voices reckoned in the disposal of affairs in which they have the same interests as other people. And, as woman is compelled to pay taxes (if she has property), and is required implicitly to obey the laws, she should be legally entitled to be told what for, and to have her consent asked and her opinion counted *at its worth*.

No arrangement of the Suffrage can be permanently satisfactory, in which any person, or class is peremptorily excluded, and in which the electoral privilege is not open to all persons of full age who desire to obtain it.

It has been allowed by most great thinkers, that *morally* woman is on a far higher plane than man, and lately it has been proved that *intellectually* woman is on a level with man, therefore the only quality which she lacks in proportion to man is *physical* strength.

Now as this is a quality which in making laws for the government of nations is quite superfluous, and in point of fact, it is an occupation which demands a greater supply of moral qualities and intellectual excellence, it must be clear that the sooner the class which possess these qualities in greater proportion is allowed to enter the field of administrative government, so much the sooner will our whole nation speed on towards that perfection, which we all more or less hope ardently to achieve.

FULL instruction in Vegetarian Cookery, Bread-Making, etc., to Ladies wishing to introduce the Reformed and Humane Diet into their Homes. Class or Private Lessons. For terms and other particulars, apply to Mrs. F. L. BOULT, 12, Hildrop Crescent, Camden Road, N.



lighted, the large hotels, fitted with every modern convenience, are in squares, very like Trafalgar Square, where trams have their stopping-places, and where are cab ranks with four-wheelers. And the shops have Doulton ware to sell, Christy's hats and Stephens' ink.

The royal palace is near them all, and King George the Popular steps out, saving his coachman by jumping into a car and going to the Piræus Station as a twopenny fare. But there is yet another side. Professor Freeman truly says, "that in Athens buildings of to-day are side by side with buildings of a thousand years ago, and of two thousand years ago." And the same may be said of the habits and customs of the people. You realise this very fully as you pass the poorer people in their oriental dress, or see on a stall in the bazaar a skin of wine for sale, or in a shop a goat skin *au naturel*, hair and all, used as a tub for a kind of sweet butter. While you are looking at these things a herd of goats come by, stop halting at the door of a house from which issues a woman, jug in hand, to have her morning's milk fresh and direct from the natural source. Afterwards you may meet the well-to-do citizens in their Parisian dress. This jumble has come about in this way. When the cruel Turk, whose dominance over Greece had filled Europe with horror, was finally expelled in 1830 by the Allied Powers, the freed people set about building a capital on the site of the city so famous in ancient days, and they took for their model the cities of western Europe. But the Acropolis was there, and still stands the magnetic centre of all times; the ruins of the Temple of Jupiter; the Theseum, uninjured; the Tower of the Winds; the Monument of Lysicrates, and many more. These stand grandly side by side with their new-born neighbours. And older than all, Lycabettus and Hymettus still stand, sentinels of the city, whilst Mars Hill, of lower height, looks down upon the Agora, where Paul's sermon was perhaps begun. Athens is in all its aspects, fascinating. People who have had the good fortune this month to be present at the revival of the Olympic Games in the restored Stadion, will have felt themselves living a double life—the life of the classic past with the life of the actual present. And those of them who, like the readers of *SHAFTS*, must perforce notice what is to be seen which specially concerns women, will have observed the great absence of women in the streets, and will, perhaps, have found that this is the remains of an old custom necessitated by the dreadful Turk. When he ruled, it is said, every good-looking poor woman was swept out of the land, and their more wealthy sisters took the precaution of keeping within their homes. At present the female population is five per cent. in number less than the male; but this does not give them, so far, the value that rarity is generally accompanied by. For instance, though education is spreading among them, it has yet much leeway to make up. Old prejudices die hard, even though the heel of an oppressor has caused them, but it was pleasing to note lately, that as many as five ladies had entered Athens University as students, though much to the dissatisfaction of the male graduates. In spite of all opposition there is a women's paper conducted in the city by Madame Calirrhœ Parron, the lady who represented her people at the Chicago Women's Congress, and her contributors are all women.

If the *dot* system, now universal, could be abolished or even modified, another step to improvement in status would be gained. At present every girl according to her rank must have a dowry; in poor families this is often a hardship to parents with many daughters, and often to brothers, who are expected to keep single till sisters are provided for. It is not to be wondered at that the birth of a daughter is not always a welcome event. But western ideas are spreading fast, and women will soon take their due place doubtless in this renewing Greece, which seems bent on taking a distinguished place in the roll of the nations. Let us help them with our sympathy.

J. M. D.

## Correspondence.

### A REPLY TO "A SAD NOTE FROM AFAR."

MADAM,—A letter in your last issue headed "A sad note from afar," demands imperatively an answer. May I begin by tendering my sincere thanks to the writer for her brave and self-sacrificing words. They cost more to write and to send forth into the world for others to take courage from, than we are aware. I am quite sure of that. When those who are brave amongst us stand up and reveal their own inner lives and feelings, simply and solely to give strength and help to others, regardless of the many misrepresentations they thereby lay themselves open to, I think the least we weaker ones can do, is to heartily thank them for their devotion to the highest interests of woman and her children, and this I do with all respectfulness.

Yours faithfully,

L. WARNER,

*Poor Law Guardian.*

### TO HELP "SHAFTS."

DEAR MADAM,—I shall be pleased if you will kindly send me three *SHAFTS* a month for the next six months. I enclose postal order for 5s. 3d.

I like to send them to my friends who feel very much interested in them, indeed we consider *SHAFTS* as the most solid, and go to the root publication of any in print.

I am, dear Madam,

Yours faithfully,

G. M. S.

DEAR MADAM EDITOR,—Will you kindly send me six copies of *SHAFTS* monthly, till the end of this year, for which I enclose 18s. I shall be indeed glad of the opportunity to send these copies away to those who will I know much appreciate them, and I hope thereby to enlarge the scale of usefulness of this plucky little paper. To my mind there is no thinking woman who can read its pages without finding very much therein to aid and strengthen her in the never-ending struggle to right the wrong—a struggle that to the individual can but end with life itself. Wishing you every success,

S. W.

### TO HELP "SHAFTS."

MY DEAR MRS. SIBTHORP,—Here is my subscription for *SHAFTS*, and for five other numbers, which please accept with my glad testimony that *SHAFTS* is the most spiritually-minded of any of the women's papers I know, and therein lies its strength and beauty. To be spiritually minded is life and peace—and to women specially, the guardian care of spirituality belongs. I was thankful that the Pioneers were silent when the Navy League apostle represented that Christianity and civilisation had to be enforced by the battleships of England. The idea was on the same lines as that of the fierce sea kings.

"King Olaf from the doorway spoke  
Choose ye between two things, my folk,  
To be baptised or given up to slaughter.

"And seeing their leader stark and dead,  
The people with a murmur said  
'Oh king, baptise us with thy holy water.'"

No wonder, poor things! Even then the abbess, the woman, heard another teaching—the voice of St. John in the darkness.

"Cross against corslet  
Love against hatred,  
Peace cry for war cry!  
Patience is powerful;  
He that overcometh  
Hath power o'er the nations.

"Stronger than steel  
Is the sword of the spirit;  
Swifter than arrows  
The light of the truth is;  
Greater than anger,  
Is love, and subdueth."

The cloister walls shrouded the clear light of that woman's soul from being a beacon to the nations, but now the torch lights can burn up high and clear to the saving of the world.

All honour and success to your brave patient endeavours, dear Mrs. Sibthorp.

ONE WHO LOVES "SHAFTS."

THE East Indian Railway directors have appointed women as ticket collectors, probably from motives of economy, as they are said to pay the women only £4 a month.

THE Royal Free Hospital, London, has now two lady registrars, Mrs. Percy Fleming, M.D., and Miss Aldrich-Blake, M.Sc.