

SHAFTS

A MAGAZINE FOR WOMEN AND WORKERS.

Edited by MARGARET SHURMER SIBTHORP.

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What the Editor means.

Better have a tender conscience for the record of your house,
And your own share in the work which they have done,
Though your private conscience aches
With your personal mistakes
And you don't amount to very much alone;

Than to be yourself as spotless as a baby one year old—
Your domestic habits wholly free from blame,
While the company you stand with
Is a thing to curse a land with,
And your public life is undiluted shame.

For the deeds we do together are what saves the world to-day—
By the common public work we stand or fall—
And your fraction of the sin
Of the office you are in
Is the sin that's going to damn you after all!

THE SATIRIST.

—From "The Impress."

WOMEN are awakening, are arousing themselves into a full realisation of the urgent need for moral and physiological training for their children. Characteristically, having realised it, they are proceeding to put into force methods for carrying out such training. It would be well for each woman earnestly to consider what must be the character of such teaching in order to be effectual. Many have already expressed views upon this point, many more will do so. From the thoughts of many, we learn not only to think, but to think from a greater height and from a broader basis. This, I mean, is the effect produced, or which ought to be produced by the serious, earnest *thought* of others, not by merely vague opinions. The fearful, hesitating, scarcely expressed idea of to-day becomes the conviction of to-morrow, the boldly expressed teaching, perchance, of the days that follow; and so we advance ever, towards wider and higher things. In endeavouring to communicate ideas to others, it is of the utmost importance that our ideas should be well thought out, also, that we should select the best means of conveying them according to the capability of the minds about to receive them. First, I would say that the most successful teaching on this subject—the physio-moral training of children—the most natural and the best, is that which is imparted by the child's mother. Other teaching may supersede when this fails, but so far we have found no other teaching which so surely sinks into the young heart and remains there.

The teaching of RELIGION (I do not mean creeds) ought to be in the hands of the world's highest creature—Woman. No other grasps the spiritual so well, or imparts its meaning so effectively. Because this has not been so, there has been failure. Now the whole world is opening its eyes to this truth, and the moral teaching of children, through the im-

parting of physiological facts, is one of the many results fast flowing from this recognition of the Mother-power, the Woman Soul.

But teachers must be wise, and know when to impart fully, and when to wait; must know how to lead to earnest enquiry which they can satisfy, and how to make that knowledge, when imparted, so sacred, that no after experience can taint it. Therefore is the good and wise mother the best teacher, for the child associates with its mother a holiness, a sacredness and love, which it never associates to quite the same extent with any other being. Next to the mother should come the woman between whom and the child is the greatest amount of familiar daily life, love and obedience; the one, in fact, to whom it looks up with a degree of reverence most closely approaching to that with which it would have regarded the mother. There are few, if any, fathers quite so capable of imparting such instruction, and I should say still less is this the case, if the instructor be not a father. By losing the instruction of the mother, the child loses the first, and highest; nevertheless, there are exceptional fathers, and exceptional men. If the young girl-child of to-day be so trained that she will be capable of training, fully and sacredly, her own children—aided by the fact that the boys, now in training by mothers, or other kindly, capable women, will prove better and purer husbands and fathers than we have yet known—the next generation will revolutionise the world.

Mrs. Kapteyn, of Hampstead, is organising classes for the instruction of the young and will be glad of assistance from any disposed to help. The work will call for the utmost earnestness, the clearest and purest thought, the highest and kindest motives. It is possible it may not prove quite the right way, but it will in any case help to *show* the right way. While we work, let us not forget that there are agencies at work around us, who are not visible to our human eyes, who are perceived only by the clear seers, by those who look around, look without, look upward, but, above all, who look within. For from within comes the best perceiving; the intenser revealing from the unseen. Through its agency we *feel* the great changes going on in this Universe, of which we are a part, we are conscious of the progress of the eternal years; and how much nearer to us than many wot of are "New things" most potent, most gladdening. Who shall abide the day of their appearing? Who shall receive into themselves the fulness they bring? For the things that abide are spiritual. We go through our evolution here, we progress, developing more and higher powers; till, gradually, we shall perceive TRUTHS, we shall find that what has been unseen is the existent; that what has been deemed ideal, is Real. Our developing is delayed, perchance, because of our own grossness, but thought is spreading, and we perceive that life struggles to ascend; that in that ascension all nature partakes, and that toward that ascension we must all contribute the aid of our own individual effort, working on to the end of this present stage, leaving others to take up our work, and so working that our next stage will be one of higher capability and greater scope.

Pioneer Club Records.

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,
Though it drop soundless in the seething sea,
Not thine to question what its end may be,
Not thine to idly wonder how or when
It shall return and bring to thee again
Bread or a stone—plenty or penury.

—ANNIE L. MUZZEY (in *The Impress*.)

"BESIDES the fact that the Women's Club is largely responsible for the evolution of the modern woman, it also has become one of the factors in the progress of to-day. Is there a reform to be pushed, a philanthropy to be furthered and helped, an educating of the public in some special direction needed? take the matter to the prominent women's clubs, and there are plenty of eager, active minds, and warm, generous hearts to give "a long pull, a strong pull, and a pull altogether," when lo! the reform is on its way to a reality, the philanthropy put before the public in its most appealing light, and some corner of the world is made better worth living in."

So wisely and so well speaks Miss Helen M. Winslow in "The New Cycle" and her words are worth remembering, because of their truth. Earnest, enthusiastic people may make many mistakes, but it is they, and they only, who see the deeper truths, because they are filled with the Spirit, which, translate as we may, must always mean a light that shineth inward, a light whose shining is a constant outgoing, strengthening and inspiring, because of its own strength and joy. Which of us has not known some such friend; whose influence over us was ever leading upward and onward.

Women in Clubs experience this, and know that in these gatherings together they gain strength for their utmost needs, also courage to do the right thing, that which will help others in all their on-going.

From the President to the latest comer, the members of the Pioneer Club mean work; they mean also movement, and are more or less advancing on the upward track, leaving much that is of the past behind them. The invigorating, cheery atmosphere is made by the stronger, more earnest spirits, and will eventually draw into its bracing the more timid and fearful ones, who are, nevertheless, looking to the heights and wishing good speed to the climbers.

During the year 1894, the Pioneer Club has made steady advance in internal thought and in outside influence. Arrows have been levelled, but the Club smiled as they fell harmlessly around. Many subjects have been debated, many movements have received refreshing impetus, many thoughts have been awakened, many prejudices overcome.

The New Year has begun favourably; a most powerful factor in the suppression of women, especially among the working classes, "THE NEEDLE," having been boldly attacked by one of the most able of Pioneer women, Mrs. Stanton Blatch, who began by giving a very interesting account of some divinity students towards whose education in theology her mother, Mrs. Cady Stanton, a distinguished Pioneer among women, had contributed. Mrs. Cady Stanton, attending church to hear one of them preach, was startled by the text, "Let your women keep silence in the churches."

We who work upon the same lines as this now venerable lady may rejoice that such a text was selected, since it had the effect of broadening the lines upon which Mrs. Cady Stanton was already working. She perceived, said the lecturer, that in that divinity student's mind existed the same prejudice which opposed the demand of women for education in generations ago. The Pioneers in that movement had been told that "since cookery books were not written in Latin, since servants were not addressed in syllogisms, nor children reared by the formulæ of the higher

mathematics, University education did not concern women." The answer of the Pioneers was twofold; first, all women are not going to rear children; second, if they were, in no sphere of action is a highly-trained mind more required.

The basis of the whole argument for the higher education of women rested upon these truths:—First, that the individual, whether woman or man, has a right to the best it can command for its own development. Second, that a keen and open mind is secured not by early specialisation, but by general culture; and that it is the first interest of society to get breadth of mind in its units, whatever may be their sphere of action.

"It is because," said Mrs. Stanton Blatch, "I still have faith in the convictions underlying the victory gained for the higher education of women, that I come to urge you Pioneers to stand by me in my idea, that the woman of the people has a right to be regarded as an individual, and to have at least as thorough a development of body and mind as the working man enjoys. If this be not the case, her work of course will suffer."

Mrs. Stanton Blatch asserted with the force and conviction such a statement deserved, that the aim and end of all education should be to wake up the child's intelligence. The ordinary systems had not proved adequate, hence arose a demand for the cultivation of the general intelligence and capacity. Fröbel had pointed the way, but we were slow to follow our seers. We loved to experiment. Fröbel's whole philosophy had been to develop the growing character, not to specialise in early youth. The conclusion of the best educators had been, "that in no case must manual education in the elementary schools include the practice of any trade, industry or employment." Sweden now gave its children occupations, which, by cultivating the general capacity, prepared them for anything they might choose in after life.

In our Board Schools the boy likely to be a farmer was not put to the tail of the plough at school, nor was the embryo tailor taught to sew a fine seam or kept to the sewing on of buttons. Drawing, which trained the eye, the hand and the powers of observation, had been made compulsory for boys. Further, there must be *variety* of occupation to interest and so hold attention; no strain must be put upon the growing child, to injure strength or eyesight; there must be exercise of muscle, and in the occupations a capability of nice gradation. Essentials of character should be cultivated: orderliness, concentration, neatness, patience without nervous strain.

The lecturer then proceeded to show that these conditions were being carried out in the case of boys—though there was still great need for improvement; but that in the case of girls the system of training was deplorable, and full of the old evils.

"Having," said Mrs. Stanton Blatch, "myself profited by the victory that crowned the efforts of brave women, who maintained that we had the same right to every opportunity of higher education as the men of our own class, I feel especially called upon to stand for exactly the same right in the case of the women of the poor and the girl of the working class. Those who gained our opportunities fought against the idea that the broadest culture was not as necessary to the woman as the man; they fought the perniciously low idea of motherhood which regarded general education given to the prospective mother as lost, while that given to the attorney's clerk as wholly a gain. Let us now demand that the best conclusions reached in education shall hold for the girls as well as the boys of the working class. Let us sympathetically consider what the Board School offers these girls in the way of individual development." Here were given the contrasts between the opportunities offered to boys and those offered to girls in our public elementary schools, and the lecturer pointed out how all important it was to decide the

kind of occupation, lest it should be a hindrance rather than a development to the pupil. No one could say what particular girls would be, their future was not an open secret; but of one thing we might be certain, they would need the same general training, intelligence and capacity which was so useful to their brothers. What course had educators recommended as the best means of obtaining the highest development of body and mind?

In the last decade there had been a revolt against the over-intellectual trend of education, an old complaint of pedagogues. "The teacher who most carefully worked out this idea was Fröbel. His aim was not to give the child command of certain facts, but an *attitude of mind*; and to develop it harmoniously all round. He did not aim to prepare the child for a particular sphere of action, by training it early in the A B C of that sphere, but to make it capable on all sides, so that it would be fit for whatever life had in store for it." So he had given head and hand training.

Experiment had been made, experience had taught, problems had been solved in the educational world. Why were conclusions being applied right along the line in the case of boys, and not in the case of girls? Because girls were not regarded as individuals, but as *predestined* to something or other. Geography which, when well taught, was such an awakener to a child, was taught in all schools to boys, but not to girls. Arithmetic: easier sums given to girls. When the question was asked, Why? The answer came, Because of sewing. But if manual employment be well chosen, suitable in all things, it ought to quicken the intellect and make scholars capable of more, not less, mental effort.

In physical development, the greatest difference was made, everything more favourable for the boys; the girls' playgrounds being crowded with infants also.

In all their young life, from infancy onwards, Mrs. Stanton Blatch showed that boys were guarded from being ruined by being regarded as fore-ordained tailors, grocers, farmers, etc., that quite the contrary was the case with girls. Boys were taught everything except their future trade or profession, girls were taught very little but what *they were supposed* to be likely to do. Boys were helped, girls hindered. Boys were looked upon as individuals, why not girls? Why not give girls geography, drawing, history, elementary science? There was *no time*. She must be taught to sew, to cook, and now, Heaven help her, she was to do laundry work. This was called practical! Was it practical to sacrifice the development of the individual to her or his work? Sewing was not education. Those who upheld contrary standards of education for girls and boys were guilty of ignorance and injustice. If they believed sewing, etc., to be the most educational, why not let boys have the benefit? It is practical to teach sewing because all women must sew, said some. There were many things which all women and all men had to do, but they were not taught in schools, they were not education.

High praise was given to the Kindergarten system. Tested by the lines laid down by educators, sewing must be pronounced faulty. It was not capable of nice gradations. It did not awaken interest or hold attention. It gave no play to imagination—no change of posture, the child was in a bad hygienic position. There was a maximum of strain to minimum of training for eye. It was at variance with child nature. The poor little child could be required to put eighteen stitches to the inch in hemming, seaming, stitching. In standards one to six, twelve to twenty-four stitches to the inch. Singer's 100 cotton made only twenty-three. Such teaching was to teach women to be idiots. They were wiser than would-be guides; when they made garments, they rushed them through the machine.

Thus girls were not being educated, they were being taught a trade, that of seamstress, the most overstocked trade of all.

We must alter this, we must demand that if sewing be taught at all, it must not be in the precious school hours. Better transfer it to the continuation school. A few weeks would suffice. Teachers were objecting more and more to sewing; the brightest women going into boys' schools to escape it. There they had time to prepare themselves, and so reach higher salaries than they would in girls' schools.

The great enemy of infant life was the mother's lack of intelligence, not her inability to stitch.

Mrs. Stanton Blatch protested against either cooking or sewing being taught in schools. Children should be trained to know that the next best thing to knowing anything, was to know that they did not know it. Give our working women intelligence and they will face facts. They will see that baking, brewing, weaving, etc., have left the home and become organised trades. The women will say "Thank Heaven for this, and when we get votes our municipalities shall have laundries for us, as well as many other things."

The lecturer showed how the time spent in teaching sewing was thrown away, instancing domestic servants. Even among those who sought work with dressmakers and tailors it had been found that the school sewing was of no practical use. In short, women had been hindered mentally and physically by sewing. Machinery was coming in, and the thoughts of women would rise to change present conditions, so that boys would no longer have the advantage from the start. A sound body and a keen and open mind must be the possession of *every* unit if a state was to be built up worthy of any age, but especially of this age of progress.

Mrs. Blatch advocated earnestly throughout her lecture that the working woman should have educational advantages equal to those of her brothers. She appealed to all women present to help her towards this for which she worked.

The debate which followed was shorter than usual upon these occasions, owing to the fact that the opening address was rather longer, and of special interest to Pioneers.

Mrs. Norman opposed the lecturer, giving illustrations of the incapacity of her own servants where the needle was concerned, and how "she had altered all that." She considered needlework a very pleasant and profitable occupation for a leisure hour. She proposed teaching sewing also to boys.

Mrs. Brownlow, who is herself the manager of a school in a poor neighbourhood, supported the opener in a very clear, able and logical speech. She showed plainly that the teaching of sewing under its present conditions was an evil, and not a good thing, especially as it prevented the girls having the advantages of the education now given to the boys. She seemed to be at one with the lecturer; as her experience has been great, her remarks were very effective.

Mrs. Sibthorp rose to urge upon Pioneers the urgent necessity of using their influence to support the lecturer's work, also to urge them to be in unity of thought upon the subjects brought before them. She had intended to have given it as her conviction that girls and boys should be educated in schools where they could be at home to meals, also mornings and evenings. Thus they would not lose the influence of the mother upon their lives, which influence Mrs. Sibthorp considered to be the most important of any. Being called to order by the chair through some misconception, she took her seat after merely pointing out that boys were educated for individual lives, while girls were educated for the service, comfort and convenience of men.

Such an address as that given by Mrs. Stanton Blatch, proves how eminently useful to women, and so to all the world, these clubs of women will be.

Mr. Poel, on January 31st, gave a bright address on "SHAKESPEARE PAST AND PRESENT," illustrating his remarks with slide illustrations, admirably managed and of the greatest interest. He showed how different were the stage equipments in past days, and how therefore the whole atten-

tion of the audience was concentrated upon the play and the players. Enjoyment under difficulties is often the keenest enjoyment of all; and a movement or profession in its first stages will produce a greater delight than when more advanced; because difficulties call forth our utmost energies, the whole of the human being is awake, on the alert, and so more receptive, more sensitive to emotions. Thus it is not difficult to understand, how these plays in the past had audiences who were not too fastidious to trifling discrepancies.

The address by Miss Fowler, on "WHAT WOMEN OF THE XXTH CENTURY MUST BE AND DO," created a profound interest. It may be said to be the subject occupying most minds at present, and creating both gladdening and anxious thought.

Miss Fowler drew an outstretching horizon of great scope for women in the coming century, keeping nevertheless somewhat within the old lines, in which many of us think she was wrong. She advocated the highest education for women, and showed how education developed the brain. She promised larger brains to the women of the future. (Is size of brain material? Is it not rather quality than quantity?) The lecture was clever and exhaustive on its own lines; it touched upon women becoming temperance upholders, vegetarians, non-smokers, and sketched many lines of thought and reform within which women would work. Miss Fowler is not only an able lecturer, but a distinguished phrenologist, delineating the human head in a manner both forcible and pleasing. She has a great command of language and a manner most sweet and courteous. Several skulls were exhibited, phrenologically marked, and illustrating the different points upon which she dwelt. Altogether a very fair and hopeful career was held before the woman of to-day, in the next century, either for herself or those to follow her.

The debate was sharp and animated, Mrs. Morgan Dockrell accused women of running after fads, such as anti-vivisection, vegetarianism, temperance, and the condemning of man. She declared with great earnestness that men were now, as they had always been, good. She admitted that there were bad men, adding, and bad women, but she hoped to see them rise side by side.

Miss Mackwall said that men had fads as well as women, and were often more headlong in running after them. She defended women against the charge of being illogical, which one speaker had cast upon them.

A gentleman from the back of the large audience advised women not to trust too much to their intuition, apparently meaning more what we call instinct.

Miss Whitehead said a few effective words in favour of intuition, which she very lucidly defined.

Mrs. Sibthorp agreed with Miss Whitehead; said neither men nor women need fear that the twentieth century woman would be hard upon men, for that was the one thing women would not be. She warned women against limitations in prognosticating their own future, as there was absolutely no limit to their rising.

Miss Jean Grieve alluded to an eye said to be situated in the brain and which she suggested might possibly be developed by the woman of the future.

The President early in the debate explained what St. Paul was supposed to have meant when he gave out his dictum as to "silence" for women in the churches, which had been alluded to very cleverly by one speaker in her statement of the number of women qualifying and qualified for the ministry.

The term "fad" is a silly term used by many to express earnestness in a cause, and used with the intention of disparaging women's work. To succeed, we must be in earnest, mistakes which may arise from earnestness are infinitely preferable to those arising from apathy.

The new woman, the Pioneer, wars not with man, as man, she wars with the masculine spirit of domination. Subdue this, she must, for the time has come. She regards man, however, as her brother and her son, from whom she expects better things in the future. Though she does not look upon him as having been good in the past, though she plainly sees into what a pitiful condition his attempt to occupy a usurped throne and to rule, has brought this world of ours; though she recognizes and deplores the evils his unrestrained self-seeking have called into existence; though she has raised her voice against the continuation of such things, once and for all time, she never forgets that she is the mother of men, and she seeks the good of man as well as her own in all that she does.

The President is now reaping a portion of the reward of her efforts, in the glad success which is crowning them. She is full of patience, and working in her day at whatever she may deem best to do as it comes to her hand; she is content to wait for the results she sees ahead, or to cease from her labours, leaving them to others if perchance that may be best.

"Others shall sing the song,
Others shall right the wrong—
Finish what I begin,
And all I fail of, win.

"What matter I or they?
Mine or another day?
So the right word be said,
And life the sweeter made?"

"Parcel and part of all
I keep the festival,
Fore-reach the good to be
And share the victory.

"I feel the earth move sunward,
I join the great march onward,
And take by faith while living
My freehold of thanksgiving!"

SPRING SESSION, 1895.

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

- Feb. 21st—"The New Journalism."
Debate opened by Miss March Phillips.
Mrs. Warner in the Chair.
- " 28th—"The Limitations of Biography."
Debate opened by Mrs. Paul King.
Mrs. Holroyd Chaplin in the Chair.
- March 7th—"That the House of Lords is a Hindrance to the development of Democratic Government."
Debate opened by the Rev. A. Lilley, C.S.U.
Miss Whitehead in the Chair.
- " 14th—"That it would be unwise to trust the Censorship of Morals to the British Matron."
Debate opened by Miss Ethel Everest.
The President in the Chair.
Pioneers only.
- " 21st—"Is Luxury Justifiable?"
Debate opened by the Rev. Percy Dearmer, C.S.U.
The Viscountess Harberton in the Chair.
- " 28th—"The Fallacies of Popular Government."
Debate opened by — Fisher, Esq.
Miss Shurmer in the Chair.
- April 4th—"What is the Ideal Code of Honour for Women of To-day?"
Debate opened by Hon. Coralie Glyn.
Miss March Phillips in the Chair.

Subjects for Debates to be sent in before February 10th, addressed to Convenor of the Debates Committee.

This Gospel—Her Comment.

"The wife will submit herself to her husband, not because she is inferior, or his servant, but because of 'the submission of love,' in order that the household 'according to the divine law of the household' may have 'the husband as its (one) head.'"

DR. LYMAN ABBOTT.

BEHOLD an old doctrine with specious modifications adapted for modern exigencies; but, nevertheless untenable!

Indeed we will ask rather—whence came this gospel according to Dr. Lyman Abbott? with which he would instruct the youth of both sexes.

And the answer unhesitatingly comes—not from the Ten Commandments, nor from the law of Christ; for in the former the decree was that "father and mother" were to be equally "honoured;" and in the teachings of the latter is no mention of this wifely obedience at all.

It does, however, savour of the advice given by St. Paul to society's outcasts; but in the main is a bold man-made adaptation of, rather than interpretation of, "divine law," which respectable married women would do well to examine and reject.

Let them, at least, glance at the divine law of nature with regard to marriage, before signing the mandate of their own mental extinction.

This shows one first essential; viz., that since two agents are equally necessary as contributors to the marital functions, the same two agents must be equally valuable in the marital estate—and cannot afford either to deteriorate or depreciate each other, if marital life is to be consummated naturally.

The functions of each are different, but equally essential to requisitely complete each other. And in no phase of married life in the natural world, does the female forfeit or endanger her head. (For Bluebeard, we remember, was a fictitious personage.) I would, therefore, strongly deprecate Dr. Abbott's doctrine, point out its impiety, and warn women against the dastardly attempt therein made against the sanctity and poise of their devoted heads! Evidently men cannot be left alone to dogmatise upon important topics concerning women. Their past deeds rise in such damaging array against them. For already, under the guise of religion too, what have they done? Alas! only too sad and terrible is the record of their gospel for woman! In China it has crippled her for ages,—in India burnt her alive,—in Turkey suffocated her in sacks upon suspicion of that conjugal infidelity, for which, on its own side, it made most elaborate provisions (harems). And in other countries has not it drowned her in the very innocence of childhood—for being born her own harmless sex?

Is not this enough? Apparently not; for now, it has designs of decapitation, real or metaphorical what matters it, since both "the head" physical, and "the head" mental, are most useful and necessary to woman as to man.

But the nineteenth century woman must ward off this last blow. She must parry the cowardly attempt, expose the logic, and denounce the sin; yea—guard the heads of mothers and wives of this country, as she would do their votes—if they had them. And, by united and determined action, shew that this blot shall not darken the dawn of better things.

For the law of life and nature most plainly says, in spite of Dr. Abbott, that in marriage, two heads are requisite, and "better than one."

Look at any old couple coming along a country lane in the sweet spring air, with the spring of sweet contentment in their hearts,—both heads are one! And used in consultation no doubt.

Clearly they have long been made one, as the phrase goes, but heads have been kept two—the wife's kept too—be it observed, beyond all contradiction.

In insect life we know well, that the ant queen will sacrifice her wings in the interests of maternity; but be assured that even she keeps her head, and submits to no domineering husband down there! And as for the mother bee, she also rules the hive with head and conscience too. But this doctrine according to Dr. Abbott, would advocate the drawing of both valuables from women at the hymeneal altar, almost after the dentist's method of dealing with refractory teeth!

Heaven help us! or marriage will be still—as it often has been—but a state of execution, a very Golgotha.

At all events, my sisters, let us abjure the heresy, and bid our married kind keep their heads, never lose them, but, as the copybook admonition runs,—bring them "and their grey hair in honour to the grave." Then shall Dr. Abbott be brought to see the happiness which shall accrue, when the law of Christ shall be obeyed in relation to marriage, instead of the misapplied Pauline text. Then shall men "cleave to" their wives mentally and spiritually, as well as physically, as faithfully and sweetly as true love enjoins, that the question of authority cannot come between them.

Then shall "holy matrimony" be a state of freedom for both concerned in it, not a state to be feared by courageous women or dreaded by brave men. A state in which there shall be mutual appreciation of private tastes, needs, and seclusions; where one shall not curb or subjugate the actions and aspirations of the other, where the meetings and the greetings of "the tied" shall still be a spontaneous sacrament.

Then shall the poise of even a wife's soul be independently maintained, while her spiritual development occurs along lines of her own choosing; while the love she will then render her husband shall outshine the sanguine hopes of a Dr. Russell Wallace's self.

For it will be more than scientific; it will be the truest, most desirable love of all, reaching far beyond the physical, and from its durability the ravages of disease and death shall glance aside. At the dawn of such a prospect as this let not a Doctor Abbott think to dress up the old slave doctrine in any new mould; for that the spirit of the age has pronounced discredited. Rather let him remember that love is its own compulsion, and commands so that both husbands and wives obey.

EFFIE JOHNSON.

A New Creation.

"What is that, mother?" "A head, my child,
The house of a human brain;
A windowed musical palace of thought
By whose clear light the world was brought
To all its growth and gain."

"What is that, mother?" "'Tis hair, my child,
Long, beautiful human hair,
Whose parallel grace of curve and flow
Is cut and twisted and tortured so
You doubt it ever was there."

"What is that, mother?" "A hat, my child,
To cover a human head;
Shelter and grace for the house of the brain,
With colours of discord and lines of pain
And ornaments from the dead."

"What is that, mother?" "I do not know,
The milliner finds it fair.
Over head and hair and hat they grow,
Tail, tooth and claw, wing, plume and bow,
Silk, velvet, lace and jewels glow,
Fur, flowers, ribbon, beads arow,
Aigrette, rosette, and bright bandeau
A new creation there."

—The Satirist.

Moral Teaching for Children.

By Miss Eva Young.

CLASSES for moral teaching, suited to children of from nine to fourteen years old, are now held on Sundays, under the auspices of the West London Ethical Society, at the following places:—

Hampstead, Bijou Hall, 219, Finchley Road, N.W., 3.30 p.m.
Kensington, 10, Notting Hill Terrace, W., 4 p.m.
South London, Chepstow Hall, High Street, Peckham, S.E. 11, 1.15 a.m.
Westbourne Park, 6, Carlton Terrace, Harrow Road, W., 3 p.m.

Parents and teachers interested in the subject are invited to attend, with or without children, to hear how the lessons are given.

Suggestions and criticisms are welcomed.

The object of these classes is to encourage in children the disinterested love of goodness which exists in all, but in all needs to be given more force and consistency; to lead them to form for themselves, and to follow steadily, high ideals of conduct; and to give them the help of a wider experience than their own, in clearing their moral conceptions of whatever is vague, unbalanced, or unworthy in them. Most parents will agree that from the age of about nine, onwards, children are the better for a distinctly conscious effort at self-improvement, and that the merely passive reception of the good influences of their surroundings (even where these are good) is an insufficient preparation for the moral dangers of our increasingly complex modern life. It is not all who find it easy to awaken in their children, and to guide aright, this moral aspiration; and even those who are most successful may yet welcome the co-operation of outsiders who have made a special study of the subject, and whose friendly words are often the better regarded by children from the absence of any official, or disciplinary, relation between them. The mere fact of uniting with others to discuss problems of conduct and character has an inspiring influence on children's minds, and leads them to value more the moral education which they are already receiving at home and at school.

It is a main principle of the promoters of these classes to treat of moral questions on a purely moral basis, and to avoid altogether subjects that are matters of controversy in the present day; so that parents of all shades of opinion, religious, political, or social, may feel safe in sending their children. Convinced as we are, that the moral basis which unites us, is of infinitely more value in education than the philosophic systems which divide us, we have been able to give lessons on kindness, truthfulness, good-temper, honesty, courage, self-control, etc., illustrated by stories, poems, songs, and mottoes, with which earnest and thoughtful people of the most widely differing opinions would find themselves in complete sympathy. On whatever grounds a child is taught at home to base its ideas of duty, that teaching, if it is of any value at all, must end in producing a genuine love of goodness for its own sake. To this we appeal, strengthening our appeal by examples of noble character from the history or fiction of all times and countries, and enlightening it by careful analysis of the common virtues and faults that concern children, and the means by which the good may be fostered and the evil overcome.

It may be well to answer here some objections which have been raised to the scheme by those who have never heard the lessons.

It is objected that such teaching tends to make children priggish; that the subject is dry and cannot interest them; that home teaching is sufficient, or that the teaching already given by the various religious denominations is better.

To the first we may answer that the lively healthy tone of our classes, which aim at fostering the child's natural moral growth, would be more likely to cure, than to increase

any tendency to priggishness, the cause of which is generally to be found either in the formal presentation of conventional ideals, in lieu of vital morality, or, on the other hand, in the morbidly emotional teaching which encourages in children a precocious and exaggerated spirit of introspection. Our keen appreciation of these very dangers has been a prime motive with us in establishing these classes.

To the second objection, that the subject is dry, a single visit to one of our centres has generally been found to afford the most convincing answer. In the two years since the Hampstead class was first started, it has been attended with pleasure by a number of children very unlike in character and circumstances. We have throughout represented the lessons, not as a duty imposed by others, but as a voluntary meeting of friends for pleasant talk on an interesting subject, and as such they have proved their power to attract average English childhood.

It is less easy to answer those who are already perfectly satisfied with their children's home teaching. They must be wise indeed who never need extraneous help in the intricate task of moral education. The very close connection between parent and child, like every other human relation, brings with it its own special difficulties. The more generalised teaching of a class, where a child's personal faults are never alluded to, and the interest of the fresh and varied treatment which can be given to the subject by our succession of teachers, will often make an impression where other influences have apparently failed to do so.

With regard to the fourth objection, no doubt the need of some such scheme as ours will be most keenly felt by those parents who are unable to avail themselves of the moral education offered by the various religious bodies; but we wish to suggest that it may also be of value as a supplement to religious teaching, where this is already given. The spirit of reverence inculcated by good religious teaching naturally leads to the consideration chiefly of the graver aspects of conduct, and thus many important phases of a child's life and character are apt to remain almost untouched by it. But, if moral feeling is to be made paramount over every department of life, and yet to be a joy and not a burden, it must be associated with every mood of mind, and every variety of experience. All the stories which children enjoy, and the objects which interest them, their games and school-work, and the characters of their companions, should be made to yield up the moral food which all contain, and the child should be led to delight in finding and assimilating this moral food at all times. Lessons from which laughter is excluded, and which put a restraint upon a child's natural expressions, if left to work alone, are liable to over-emphasize one side of the spiritual life; simple moral teaching, such as ours, in addition to religious teaching, would help to restore and confirm the spiritual balance, laying the foundation of a more complete moral development.

The body of teachers who have united to give these lessons have been gathered together by chance, and are working on the lines suggested by their own personal experiences, enlightened by discussions among themselves. The value of the movement must not be judged of by their individual capacities and methods.

All suggestions for the improvement of the classes will be gratefully received. Those who are inclined to help in this way are invited to attend the discussion meetings which are held at 7, Leighton Crescent, N.W., at 8 p.m., on the last Friday of each month.

Subscriptions for the maintenance and extension of the work are much needed.

For further information apply to any of the following:—

Mrs. Kapteyn, Manager of the Hampstead Class, The Oaks, Arkwright Road, N.W.
Mrs. Hobson, Manager of the Kensington Class, 10, Notting Hill Terrace, W.

Miss E. J. Troup, Secretary to the Committee, Essex Lodge, Upper Clapton, N.

Or to the Teachers of the Classes,
Dr. Stanton Coit, 7, Leighton Crescent, N.W.
Mr. Findlay Muirhead, 10, Leighton Crescent, N.W.
Miss Hope Rea, 60, Belsize Park Gardens, N.W.
Miss Booth Scott, 9, Downshire Hill, N.W.
Mr. J. H. Wicksteed, 30, South Villas, Camden Square, N.W.
Miss E. L. Young, 163, Finchley Road, N.W.

Flaws in British Ethics.

THE feelings evoked by the recent decision of the L.C.C. re the "Empire," remain divided. Even from moralists of undoubted integrity, come discordant notes, chiefly on *mode of procedure*, rather than the aim of the would-be reformers.

Evidence as to the condition of the Empire, as witnessed by visitors, is unfortunately also twofold. The main objection raised being, that Mrs. Chant and co-workers (for she was but the voice of a large section, although not of "the women of England") only touched the woman-side, unfortunately, from the crucial point of decreasing their honest earnings, quite apart from the wages of sin. The licentious male, as usual, finds another hunting-ground and is in no way hampered in bread-winning. These interlaced facts are to be deplored; but they lie at the door of centuries of injustice to women, and are not the fault of the recent earnest work, aimed quite as much to save from moral degradation the young man as the young woman. The battle is not over; it behoves all interested in the uplifting of the nation, to remove the encrustation of the unequal laws and customs of society, and judge justly.

The correspondence connected with the "Empire" movement, cynically called "Prudes on the Prowl," reveal an appallingly low standard of national morality, and prove how cruelly one-sided is the judgment of men (with exceptions), and even of some women (probably bound by custom), on this grave social question.

The terms: "strange woman," "harlot," "harbouring prostitutes," "fallen, disorderly or unfortunate women," need twofold investigation. Firstly, into the origin and present use of definitions, applied by most of the writers to women only, with grievous sleight on the masculine gender.

"The strange woman" is the term used by a man, highly favoured, but who had fallen so deeply that moral vision and spiritual discernment were distorted. The Mosaic law was just, equal in condemnation of both sexes straying into sexual vice.* Hebrew men and women were not permitted to "ply this vile trade" (again it is ignored that *men* are equally trading in vice). Men of all nations and times sought the daughters of neighbouring nations, taking advantage of the "stranger." King Solomon was a notable transgressor, and lacked his father's nobility of character to turn from the sin, which cost his heir the best part of the kingdom. It is not surprising, that in his hortatory proverbs, he unduly blames "the strange woman," who, by the royal procurator (Heb.), "the keeper of the women" had been brought in numbers, as chattels, into the land from other countries. Among savage nations, rape was the order of the day; amongst civilised ancient, and alas! modern, the custom of "procuring fair young virgins" (Book of Esther) for sinful purposes, is an iniquity, that a humane, not to say Christian government, ought to uproot by the powerful arm of justice. The whole subject is, and ever has been, the strong taking advantage of the weak.

Passing on to the second painful word, so often misquoted, implying in its connection, that Christ glossed over

* This is open to questions.—Ed.

the sin He most sternly reproveth. The Greek word for "harlot" applies equally to both sexes, as also did the English term, originally signifying simply a youth or a damsel, with time degenerating into a young person of flip-pant character. These facts are not sufficiently known, and the word harlot now defines only one of the guilty pair. From our first father downwards, man has ever said: "The woman Thou gavest me." Many nouns apply equally to both sexes: child, parent, ward, bastard, person, cousin, spouse, consort, etc.

Secondly: for whom are the "prostitutes" (also a mis-applied term) "harboured"?—since the vile trade is inevitably dual in its nature. A dual judgment therefore is needed to secure justice.

Lastly, "clearing the streets" is invariably used in respect to women only. If the clubs and the streets could be cleansed from profligate men, who, free from any social ban, enter pure homes, the prodigal woman might return to her home unlabelled, and many a mere girl be saved from becoming "the sinner of the city."

A wise legislation will remove temptation on the principle of moral hygiene; for

"How oft the sight of means to do ill deeds
Makes ill deeds done."

J. C. POWER.

The Somerville Club.

MISS WHITEHEAD gave a very interesting and inspiring lecture at the Somerville Club, on Tuesday the 5th inst. on "Some Aspects of Modern Mysticism." She showed how beautiful is the life that is in touch with the unseen, how strong in power to conquer what we call the evils of life, to rise above what is perishable and to take into itself all that endures. She dwelt upon the oneness and unity among the great religions, in the underlying truths. There were two classes of minds, one of which spiritual truths could not at present reach. She did not believe in the existence of evil, or rather she believed good to be absolute and able to overcome and destroy all evil. We thought ourselves into illness and pain by allowing ourselves to dwell in an atmosphere of constant ideas of illness; we seemed indeed to enjoy being ill, and by our custom of constantly enquiring after each other's health we kept up the idea. She showed how this could be overcome and a better condition of things established.

Such a lecture should have been of service to those who heard. Quiet, thoughtful hearing that goes home to ponder, is surely better than that which carps and questions, endeavouring to pick out weak points. Meditation is often more effectual than debate, and it is to be hoped the audience did a good deal of meditating over this deeply interesting lecture, which unfortunately space forbids being given in full.

Women's Vegetarian Society.

A SUGGESTION has been made to form a "Women's Vegetarian Union," and for this purpose the names and addresses of all women who are interested in the subject should be sent to Madam Veigélé, 96, Crawford Street, Bryanston Square, W. who is about to form a committee.

First meeting for preliminary arrangements in connection with the above will take place at the office of this paper on Tuesday, March 5th, at 7.30 p.m. to 8.30 p.m.

An Answer.

SOME little time ago the Editor of the *Idler* propounded the following question: "How is the advanced woman to be courted? and what sort of man does she think she ought to marry?" This reply was sent in among many others, but did not suit the editorial views.

At first sight of this twofold question a sense of amusement stirs within the mind. Has it come to this, that the man who used to think he could have any woman for the asking, has been compelled to re-consider the whole position, especially with regard to his own qualifications? Next, amusement dies out, and the new attitude of the manly mind is observed with some amount of appreciation.

The "advanced woman" (I do not care for the phrase, but must follow it as the head-line set in a copy-book) is naturally attracted to the man who is most like herself. She is in earnest; he must be earnest too. She has intense belief in liberty, a belief born of centuries of limitation; but it is not liberty for herself alone, for she dreams of a new time when all, women and men, will be free, and all have equal opportunity. She is finding out, moreover, that nothing that lives can be alien to her, and so she aims at "nothing less," to quote a modern writer, "than the emancipation of all sentient beings from the bonds of suffering." Further, she knows herself—and every human soul—to have an inner life which is Divine. Instinctively she counts intellect as more than flesh, and character infinitely more than intellect. In the enthusiasm which possesses her "for Humanity, for Perfection, for God," are included all freedom of thought and life, all purity of thought and action, the most utter unselfishness, the most complete justice, and a constant hopeful aspiration after the highest.

Now, read over the foregoing, change each "she" into "he," and you have a rough sketch of the advanced man. Such a man may "court the advanced woman" in any way he pleases. Words, looks, actions, are of small importance. "To be: this is the supreme necessity."

But success is not absolutely sure. Welcome and comradeship, sympathy and friendship, will be his; but whether the advanced woman will marry him—or anyone—I do not know. I am inclined to think that she will not.

ELIZABETH MARTYN.

DON'T LOSE; KEEP.

Don't lose courage; spirit brave
Carry with you to the grave.

Don't lose time in vain distress;
Work, not worry, brings success.

Don't lose hope; who lets her stray
Goes forlornly all the way.

Don't lose patience; come what will,
Patience oft-times outruns skill.

Don't lose gladness; every hour
Blooms for you some happy flower.

Though futile seems your dearest plan
Keep faith in woman and in man

On Behalf of the Little Ones.

IN order that a child may be happy, healthy, and promising, that the mother may not be worried and over-worked, that the household may be glad because of the presence of Baby, many important items must be carefully attended to.

Treat a baby with gentle firmness from the hour of its birth. What it needs most is love and tender care, no harsh words, no haste, no hurry, but from the first it can by gentle, loving ways be taught obedience.

It is much to be regretted that mothers, especially in the less wealthy classes, have so much hard work to do. No hard work should be done by those who have little ones to prepare for life's conflict. We shall arrive at clearer ideas on these points ere long.

A mother ought to be sacred from the time of nine months before her child's birth until at least three years after it. The time intervening between each child's birth should be at least four years, this would give the mother justice and the child fair play. The number of children in a family should be limited to, at most, three. The mother should be the one to decide this question. There is a world outside, Mother, which demands your help also, and in the helping of which you will grow to your full height.

Cherish a proper sense of your own place in the world, of your right to financial independence, then you will convey it to your daughters and sons.

Higher views and nobler actions on these vital matters approach us, and will produce a race worthy of such ideas.

Motherhood is a noble and sacred thing, but it should not fill up a woman's life. Before the wife, or the mother, comes the Woman, the individual soul which must be able to develop its utmost capabilities, if not, the race will suffer, and what is of more importance still, though the same, the individual will suffer.

Give your child every possible chance for health, strength, purity and capacity, by the care and attention you bestow; but do not forget that there is other work for you, as well as home work, that this world of ours has been brought to an awful degradation, through the absence of women from the seats of Government; that until she takes her place in every department of public life unhampered, the work of destruction will go on apace.

Begin, therefore, with your children, first try to give them a healthy body, then train and keep it so. During the first months, be especially attentive to feeding, washing, sleeping and cheerfulness.

Never blow upon food with which a child is about to be fed, wait until it cools. The breath of an older person is often impure, and so injurious. If baby be hungry, do not place the food in its sight until it has cooled.

Do not bite or chew bread in the mouth and then feed a child with it, for the same reason. When bathing baby, have everything ready beside you before you undress it. Do not let it sit too long in the bath nor keep its head too low, lest the water run into its ears. Use soft cloths for drying, and do not try to wipe the ear any further than you can see. Never twist the towel into a point, for the purpose of inserting it into the child's ear. When baby's ears itch, as they often do, as will be indicated by the movements of the little hands towards the ear, rub the ear gently up and down from the outside, beginning from the cheek earward.

Nearly all mothers and nurses have a bad habit of trotting a child up and down on the knee; this is a very bad habit, so also is the habit of rocking the child in the cradle, or swinging and tossing it about. I have seen mothers dance a child up and down on the knee, or toss it up and down in their arms immediately after feeding, and then be surprised that baby became sick and vomited its food. Let the child make

its own movements freely, it requires little or no help in that matter.

Never make sudden and loud noises to amuse a baby, do not make them at all where the baby is. Do not tickle a child to make it laugh, it is a silly habit, and really harmful.

Never ask it to exhibit any little actions before strangers, let them be natural. Be more and more careful on this point as the child grows older. Keep an infant clean and sweet and as fresh as possible, but do not harass it by perpetually changing its pinafore, sponging its face, etc. Let its clothing be warm, simple, easy to put off and on.

Be specially careful to keep a baby cheerful, rather let it remain cheerful, but do not make ridiculous attempts to induce it to laugh. Careful, but not over-much attention to diet and cleanliness will keep a child healthy, and a healthy child will be a cheerful one, if want of wisdom in its nearest relatives does not cause it to question, sadly, why it should have come into the world.

Irritability in a child has usually some local cause, though it may be an inherited temper. When the latter appears to be the case, do not speak with anger, never slap; shew by the gravity of your countenance that you are not pleased, it is surprising how soon it will understand displeasure or approbation. If crying is produced by irritability, seek for, and remove the cause. A gentle shake of the head, or a pleased smile, will convey the mother's meaning to the tender little heart much better than crossness or slapping, and will gradually teach the child the lesson of self-control, which many have grown grey without learning.

A child takes its earliest lessons from the tone of its mother's voice, from the expression of the mother's face, from the mother's daily habits and words.

By training and controlling herself, acquiring daily more and more of wisdom, a mother will teach her children as they grow, lessons that will become a part of themselves, that will fit them in the future to be trusted friends and companions of her own, and will bring to them and to herself a happiness that is rarely realised. Such lessons are never forgotten.

Bring your girls and boys up together, never say to your little girls, "Do not jump and run about so much, do not be tom-boys, you must be little ladies."

Be careful how you clothe them, then let them toss about, and run and jump about, as much as they like. It is not a question of modesty, it is a question of common sense.

The time having arrived when, according to custom, the boy is put into knickerbockers, while the girl remains in skirts, do not say to your little son that, "now he is going to be like a man and no more like a girl." That is the first lesson in contempt for womanhood, which is usually given by the mother.

When your little boy cries, do not check him by saying, "Oh, you are no better than a girl, if you cry," or some other remark equally silly, for that will be another lesson in contempt for womanhood given by the mother's voice, and never forgotten by the boy.

The girl also notes and remembers such remarks. I have known so many little girls cruelly pained by these sayings, and by the attitude which the boy gradually begins to assume towards them, an attitude in which he is encouraged by the laughter and half-approving amusement of the parents and friends.

When children cry from pain or disappointment, let them cry, it will relieve the nervous irritation; after the crying is over and your gentle words and smiles have induced cheerfulness, then is the time for a quiet little lesson in self-control. Treat girls and boys in this matter, and in most others, exactly alike, the only difference I can suggest being made, would be to teach the girls self-dependence, to do all things for themselves, teach them not to depend upon their

brothers; teach the boys also self-dependence, to wait upon themselves, and not to domineer over the girls, while at the same time inculcating in both, the utmost regard and consideration for each other.

Do not expect too much from your children, go back into the past of your own life, away as far as you can remember, recall to your consciousness, how many lines and precepts were laid down for your own guidance, and how many years passed before you ever began to act upon any of them. This will make you patient.

Earnest anxious mother, desirous to do the best for your child, remember that no other influence will ever be able to combat yours, if you will but use yours wisely, lovingly, resolutely, and for the highest purposes. So act that to your child you will ever represent the highest. As you have given life to the body, so give higher life to the spirit, and remember that your great influence over your child, your great power to form and educate it up to your noblest aspirations, begins nine months before your child is born.

(To be continued.)

MAHMOOD, THE IMAGE-BREAKER.

Mahmood once, the idol-breaker, spreader of the faith,
Was at Sunnat tempted sorely, as the legend saith.

"In the great pagoda's centre, monstrous and abhorred,
Granite on a throne of granite sat the temple's lord.

"Mahmood paused a moment, silenced by the silent face
That, with eyes of stone unwavering, awed the ancient place.

"Then the Brahmins knelt before him, by his doubt made bold,
Pledging for their idol's ransom countless gems and gold.

"Gold was yellow dirt to Mahmood, but of precious use,
Since from it the roots of power suck a potent juice.

"Were you stone alone in question, this would please me well,
Mahmood said, 'But, with the block there, I my truth must sell.

"Wealth and rule slip down with fortune, as her wheel turns round;
He who keeps his faith, he only cannot be disrowned.

"Little were a change of station, loss of life or crown,
But the wreck were past retrieving if the soul fell down.

"So his iron mace he lifted, smote with might and main,
And the idol, on the pavement tumbling, burst in twain.

"Luck obeys the downright striker; from the hollow core
Fifty times the Brahmins' offer deluged all the floor."

J. R. LOWELL.

NATIONAL HUMANITARIAN CONFERENCE, (to be held on Feb. 28th, and March 1st, 1895,) at St. Martin's Town Hall, St. Martin's Lane, Trafalgar Square. Delegates will attend from the following Societies:—Christian Kingdom Society, Christian Social Union, Fabian Society, International Arbitration and Peace Association, Pioneer Club. First day, Thursday, February 28th, Afternoon Sitting, 3-5: "The Criminal Code," Chairman—E. H. Pickersgill, M.P.; Evening Sitting, 7: "The Public Control of Hospitals." Second Day, Friday, March 1st, Afternoon Sitting, 3-5: "Slaughter House Reform," Chairman—Sir B. W. Richardson, M.D.; Evening Sitting, 7: "Cruel Sports," Chairman—J. Passmore Edwards, Esq.

Ah! me, we doubt the shining skies
Seen through our shadows of offence,
And drown with our poor childish cries
The cradle hymn of Providence.

And still we love the evil cause,
And of the just effect complain,
We tread upon life's broken laws,
And murmur at our self-inflicted pain.

—Whittier.

As we Progress.

THE VEGETARIAN FEDERAL UNION (Memorial Hall, Farringdon Street, E.C.)—The Congress of the Vegetarian Federal Union which has been held at Brighton has been a splendid success. Reports of progress and new societies springing up have come in from all parts of the world. The latest of these is a Dutch Vegetarian Association. Papers were read on the relation of Vegetarianism to Health, Humanity, and Temperance, Education, Economy, Spiritual Evolution, and other subjects by A. F. Hills, Josiah Oldfield, Edward Maitland, E. Verschoor (Rotterdam), H. S. Clubb (Philadelphia), C. H. Vara (Bombay), and many others. The ex-mayor of Brighton (Alderman Ewart, J.P.), presided at the grand conversazione in the evening at the Royal Pavilion, when over five hundred persons were present, and Dr. Newsholme (the medical officer of health for Brighton) took the chair at the public meeting on the following day. The speakers included A. F. Hills, Josiah Oldfield, M.A., Mrs. McDonall and Dr. Ewart, and the greatest interest was aroused.

EMPLOYMENT IN THE COTTON TRADE in the case of women workers appears, according to the *Labour Gazette*, to have improved; though the work has been slack at Bolton, in spite of the fact that the mills have been running full time. Short time also has been frequent in the Woollen Trade; in the Worsted Trade more favourable.

EIGHT HOURS' DAY.—A ballot of members of the British Steel Smelters' Amalgamated Association was recently taken on the questions of: (1), requesting the employers to grant an eight hour day on furnaces of twenty-five tons capacity and upwards, provided fifteen per cent. increase on the present rates of wages for certain classes of workmen were at the same time conceded, three shifts to be worked instead of two; and (2), provided the employers agree to make the altered mode of working compulsory on all members employed on such furnaces. In favour of these proposals the votes were respectively five hundred and ninety-seven and five hundred and seventy-seven; against them, two hundred and sixty and two hundred and forty-five.—*Labour Gazette*.

We learn from a New Zealand correspondent that there has been a split in the ranks of the Women's Political League. At a meeting of the Executive a resolution was passed protesting against further State loans. But unfortunately one of the Vice-Presidents did not agree with the resolution, on the ground that it was foreign to the objects of the League, and this has caused a considerable secession. The malcontents have since formed themselves into a "Political Reform League," the objects of which are stated as follows:—The education and consolidation of the female vote in the common interest of labour, temperance and moral reform. To inculcate the doctrine that moral and industrial wealth is the true standard of individual and national greatness. To secure to the workers of both sexes equal wage for equal service: the full enjoyment of the wealth they have created, and sufficient leisure in which to develop their intellectual, moral and social faculties. To secure the rights of the majority of the electors to record their votes. To control the sale of alcoholic liquors as a beverage. To maintain and improve our present system of free and compulsory education. To insist upon justice for women by the abrogation of all laws which bear unequally upon them, and to urge the enactment of one moral and statutory code for man and woman alike. Our correspondent adds that the real cause of the split was the fact that the old League was being worked in the interest of the National, or Anti-Liberal party.

A VIENNA JOURNAL has been taking the opinion of a number of the most representative women of Germany on the subject of marriage. "Advanced" women, such as Frau Minna Crauer and Frau Nathalie Liebknecht—sworn feminists and collectivists as they are—consider marriage a natural and necessary bond. It is "our capitalistic régime" that has made it a commercial affair. Only one of the ladies interviewed at Berlin does not share in this universal optimism. The experience of Frau Anna Schram leads her to the somewhat cynical conclusion that while "it may be good to marry, it is still better not to do so."

It is a matter of rejoicing to women to know that Miss Florence E. Higgins has just taken the degree of Bachelor of Music at London University. She is the first lady who has taken a musical degree at this University, but she will be followed, no doubt, by many others, for woman has thrown off her shackles, and is making her way everywhere. The Royal University of Ireland was founded on lines similar to those of London University, as many of the conditions in the charter of the older body as were suitable being embodied in the charter of the new. The Irishwomen were quick to take advantage of the new privileges, and musical students, who were necessarily Bachelors of Arts, came forward one after another for musical degrees. When the Princess of Wales made her memorable visit to Ireland, and had an honorary degree in music conferred upon her by the Royal University, she had the honour of being robed by a young lady who was herself a Doctor of Music. The statue which stands in front of the Royal College of Music, Kensington, represents the Princess in her robes of white Irish poplin and gold.

It is with deep regret that we hear of the resignation by Miss Helen Blackburn of the office she has held for so long, and with so much advantage to all concerned—of Secretary to the Woman Suffrage Central Society, Great College Street. Some urgent calls connected with her home life have decided this action on her part. We cannot but hope she is not quite lost to public life. One paper which announces this decision made by Miss Blackburn, treats its readers to a sermon in miniature when it remarks: "Those who know this worker of twenty years for others, will understand that she would put no other claims before the Suffrage Movement but home duties, to which all good women give first place." Let us hope all good women will take this very open hint. May we not venture to hope that all good men place home considerations first also? Whatever the cause may be which removes Miss Blackburn from her post as an earnest suffragist, it is deeply to be regretted, and we think all women who are wise as well as good will hope that her influence as a public character may continue.

WALT WHITMAN.

Think of manhood, and you to be a man;
Do you count manhood, and the sweets of manhood nothing?
Think of womanhood, and you to be a woman;
The creation is womanhood:
Have I not said that womanhood involves all?
Have I not told that the universe has nothing better than the best
womanhood?"

("Links.")

Frances Mary Buss.

PRINCIPAL AND FOUNDER OF THE NORTH LONDON COLLEGIATE SCHOOL FOR GIRLS.

UPON Christmas Eve, 1894, there passed away from her post of usefulness, a noble and devoted woman, one of the greatest pioneers of the Higher Education of Women. She was the eldest child and only surviving daughter of her mother—like herself, a teacher—and of her father, Robert William Buss, the painter. On leaving school, Frances Mary Buss, together with her mother, received pupils in Kentish Town, which was the beginning of her long and important work. In 1850 the school was removed to Camden Street, and in 1863, when the Cambridge University Local Examinations were open to girls, Miss Buss's pupils were among the first to distinguish themselves.

When the Brewers' Company, at the suggestion of the Charity Commissioners, decided to endow the existing school rather than to establish a rival, the North London Collegiate School was removed to Camden Road; while the Camden School for Girls was carried on in the old premises in Camden Street. The work done in the two schools is very similar, but in the latter the fees are lower, and the pupils, if fortunate enough to gain a scholarship (or if able to afford it), proceed to the "North London" for still higher work. The North London is now located in Sandall Road, in a house which has been practically rebuilt, and which was formally opened by the Princess of Wales in 1879. The building, in addition to the class-rooms, contains a large hall, in which stands an organ "presented by the pupils," a lecture-room, chemical laboratory, gymnasium, and indeed every requisite. The rooms are decorated with large photographs, flower-gardens in the windows; the tiles in the fire-places being hand-painted, and the work of the pupils. The Camden School is now in Prince of Wales Road: the building is not as large, but one feels on entering how great a similarity exists between the sister-schools.

As Head Mistress, Miss Buss was a wonderful organiser; she always seemed to know what everybody ought to be doing, and possessed the remarkable talent of making each pupil feel that an interest was taken in *herself* personally. This was largely due to her extreme regularity—never was she away except on most urgent business. After reading prayers she would attend to her correspondence, accepting no excuses for unprepared work, save when there was sufficient cause. When these tasks were completed, the rest of her time would be devoted to going round the class-rooms; often carrying away a pile of books to see that they were properly written by the girls and properly corrected by the teachers: thus slovenly work was reduced to a minimum. Many a woman in England and abroad has to thank Miss Buss for having planted in her mind the seeds of order, regularity, punctuality, and conscientiousness, without which nothing can ever be really well done.

In the days when Miss Buss first began her noble work there existed as schools for boys—Rugby, Harrow, Winchester, Eton, Wellington, St. Paul's, Westminster, Christ's Hospital, etc., but nothing to be at all compared to these for girls. Fired with the desire to give women the same chances as men, she travelled, collecting all the information and school appliances likely to be of use. This made her school the source from which the Girls' Public Day School Company have modelled theirs, those schools which have, and are still influencing the lives of thousands of the women of England.

Miss Buss was also one of the leaders in the movement to admit women to Universities, and her pupils have proved themselves equal to the trust their great leader placed in them. Not only did she endeavour to lead them to see the injustice done to women by their exclusion from the seats of

learning, but she encouraged them by holding up high ideals and telling them of all the great work women—many of whom were her own old pupils—were doing as Guardians, nurses, and in many other ways. These women returned to their *Alma Mater* at the "Old Pupils' Meetings," which were held once a term. Miss Buss was among the first to realise the necessity for a professional training for teachers, as well as for doctors, clergymen, etc. Strange that, until comparatively recently, *anybody* was considered capable of teaching without studying a system of any kind, in secondary schools especially, for the Government Training Colleges are much older than those Miss Buss has been so active in promoting. The Maria Grey and The Cambridge Training Colleges, owe her a great debt of gratitude, and it was largely due to Miss Buss that the Head Mistresses' Association was founded. Her loss will be great to the Teachers' Guild and The College of Preceptors, of which she was a Fellow. Let us hope her place will soon be filled.

She was reverently laid to rest on the last day of the old year by many of her colleagues and followers. We cannot gauge yet the breadth and grandeur of the effect her work has had, and will have, but as the years go by she will still live to us women, who, whether we have had the privilege to know her or not, will reap continually the fruit, the seed of which she sowed, when, with her indomitable courage and will, she strained every nerve to push away the stone which was, and to some extent is, still, blocking the way to the fullest education of women.

BY AN OLD PUPIL.

Some Notes from a Sermon.

PREACHED IN A NONCONFORMIST CHURCH IN EXETER ON
"THE TWO DEBORAHS."

GENESIS xxxv. 8. JUDGES v. 4-5.

THESE texts, said the preacher, illustrate the possible two-fold mission of women. The first Deborah was a nurse, we might say only a nurse, long remembered and greatly regretted; the other Deborah lived in more stormy times, and her motherly heart was touched by the sorrow of her people. She is one of the most remarkable characters in Jewish history.

These women differed in position, but were alike in their steadfast way of doing what they saw to be their duty. The prophetess, no doubt, made more stir in the world, but we cannot say that the nurse did a less important work. There is nothing to prevent a modest, quiet life from being a most useful one. The character of Rachel, probably, was largely formed by the influence of the nurse Deborah, and Joseph may have governed Egypt all the better because of her influence on his youth. Some women are called to a more public position than that occupied by others, and in this case no objection was apparently made to the rule of the prophetess because she was a woman. She had a large motherly heart united to her strong brain, and probably did her high work better, and with greater results, not *in spite of* the fact that she was a woman, but *because* she was a woman: women possess brains equally with men, and genius is not confined to sex.

The other day I read this silly sentence somewhere—"Women were not meant to work, but to wear tea-gowns and to look beautiful!!" How exceedingly silly is such a sentiment! Women certainly were not meant to be the dolls of men, they are determined no longer to be their drudges. Women and men were intended to work side by side. It is true that some women are not suited to public work, neither are some men; there are women and women, as there are

men and men. We have been working with one hand by crushing down the efforts of women; and we have deliberately tied our right hands behind our backs, working with our left. The result has been disastrous. Now what can we do? We can untie the right hand; progress waits for the public life of women, waits for women to fight against drink and against impurity, waits for women to make the world better, to fill it with the songs of the glad human heart, and to make it free with the liberty of the Children of the Highest.

WOMEN VOTING IN NEW ZEALAND.

DEAR MADAM,—The question whether women should vote at parish meetings formed the subject of an interesting discussion at a recent meeting of the Diocesan Synod of Auckland, the northern capital of New Zealand. A correspondent furnishes the following notes of the debate:—"The motion, which was tabled by a layman named Crispe, was 'That it is desirable that the canons of the General Synod be amended so as to give women power to vote at parish meetings and at the election of Synodsmen.' It was argued in support of this resolution that the assistance of women would greatly strengthen the power of the Church; that as women had been granted the political franchise, to deny their right to vote at parish meetings was opposed to the spirit of the age; that at present women did most of the real work without any voice in the management; and that as the indifference of men was imperilling the Church, women would revivify it. On the other side, it was contended that to grant the privilege would reverse the doctrines of the Church from the earliest times and would undermine society. The doctrine of the equality of the sexes, remarked one reverend gentleman, was chiefly found in the writings of the men who stirred up the French revolution, and the mere fact that it was now seriously proposed was a sign that 'we were rushing on to chaos.' Being reminded that women had been admitted to vote at Parliamentary elections, he said this had not got beyond the experimental stage, and that no good Christian woman desired it. Another clergyman thought 'a little wart on the face of the earth' like New Zealand might fairly go outside and take advice from older countries. A humorous tone was imparted to the discussion by a remark that it might go hard with an old minister if some of the women voters took a set against him. The result of granting women votes at parish meetings would be to bring the masculine female to the front, and she was "the most abominable being on the face of the earth," the only creature as bad being an effeminate man. Another speaker having declared that the average woman has no sense of justice, a voice interjected, 'Why the figure of Justice is invariably represented by a woman.' 'Oh, yes, a blind woman,' was the ready retort. Ultimately an amendment that the question be referred to the Lambeth Conference of 1897 was carried by a majority of twenty-six clergymen and eighteen laity against eleven and twenty-two respectively. Another motion to refer the matter to the General Synod of New Zealand was ruled out of order." C. E. M.

A COURSE OF LECTURES ON:

THE NEW WOMAN

AND WHAT THE TERM IMPLIES.

by Margaret Shurmer Sibthorp (Editor of SHAFTS) will be given (by kind permission of Madame Bergman Osterberg) on Wednesday afternoons at 5 p.m., at 1, Broadhurst Gardens, Hampstead, N.W. Commencing Feb. 6th, 1895 (introductory). Tickets for the Course, 10s. Tickets for any single lecture, 1s. 6d. The pecuniary results will be devoted to SHAFTS.

Concert P.C.A. Society.

CONCERT.—An excellent concert was given at the Chelsea Town Hall, on Nov. 20th, in aid of the Society for the Prevention of Cruelty to Animals. The singing of Miss Elvira Gambogi was especially good. This talented lady has recently set a series of songs from Shakespeare to music of her own composition, and her rendering of "Take, oh take those lips away," was very charming. Dramatic sketches, violin solos and Miss Kininson's graceful singing and dancing made up a good programme, and we trust the Society may derive substantial help from the concert. It is a matter for deep regret that the Society is in great want of funds, and above all of new annual subscribers. How is it that so many persons who are loudest in their denunciations against any sort of cruelty towards animals, should yet never think of supporting this noble Society by becoming members? If all of us who love animals would consider it a duty to help the Society by contributing ever so small an annual subscription, it would be able to extend its work instead of curtailing it which otherwise it will be compelled to do.

Pioneer Anti-vivisection Society.

It is gladdening to see how women go to work. The tone of this Society, the speeches made, the quiet, self-possessed determination to exterminate this terrible evil root and branch, the logical reasoning, the resolute stand maintained, were all in the highest degree encouraging. Mrs. Massingberd, so well known as President of the Pioneer Club, as a worker of long standing in the cause of temperance and as a reformer all along the line, occupied the chair, and spoke to the point with great effect. Mrs. Charles Mallet, also an active worker, made a telling speech. Miss Jessie Craigen, in a few words of characteristic ability, put the evils and futile attempts of vivisection fully before her audience. Other speakers also and earnest helpers who did not speak on this occasion filled the seats.

This Society has much reason to rejoice over the progress it has made.

"The Message of the Christmas 'Roses.'"

Only a bunch of Christmas flowers,
Roses, so fair they might
Be angel spirits, from the bowers
Of radiant summer's vanished hours,
All gleaming! snowy white!

Only a woman's dark eyes filled
With sorrow and unrest,
As, for a space, its wailing stilled,
She hushes, weary, faint, and chilled,
The babe upon her breast.

Only some roses, held on high
Before a sin-stained face,
In a trembling hand, stretched out to try
And tempt me, as I hurry by,
With their fair, spotless grace.

Only a message, clear and swift,
Sent down from One above,
Who came poor fallen souls to lift
From sin, and bless them with a gift
Of free and pard'ning Love!

Only the erring lips of one
Loving truth here below,
Striving to tell of a glory won,
While angels sing for a wanderer gone
From sin, and death, and woe.

MARY L. POPE.

A Paper with Purpose.

THE *Vegetarian*, Memorial Hall, Farringdon Street, increases in interest and usefulness. All who desire health of body, and health and strength of mind, will find much to study in its pages. Their teaching throughout is that health, mental powers, spiritual aspirations and even worldly conditions are benefited by the new diet of vegetables, grains, and fruits—which in its very principles excludes those articles of ordinary diet ruinous to all that is best in us, namely, flesh food and alcoholic drinks. We quote here a capital little paragraph from this excellent paper, which cannot be too attentively read. It runs as follows:—

"Rest is an important factor in the success and usefulness of every working life. It is a wrench sometimes to tear one's self away from congenial occupation, but it pays—from every point of view it pays. We come back invigorated and refreshed; bringing new thoughts and new inspirations with us, which bless others as well as ourselves. And because of that, it is our duty to take a rest; whether it be in the city, or by the sea, or among the everlasting hills, it will give us new and sweet views of life, and will also, if we allow ourselves to be gently led, bring us nearer to the Kingdom of Heaven."

Namely, the kingdom which is "within us," the kingdom of higher and higher existence.

Surely no Worse.

The *Satirist* has the following verses *re* one of the most disgusting habits of male humanity in America. I leave my readers to judge how far it suits the habits of our own males. The women in some parts of America have formed, I understand, an Anti-Spitting Association. Can we not do the same in England?—Ed.

UNMENTIONABLE.

There is a thing of which I fain would speak
Yet shun the deed;
Lest hot disgust flush the averted cheek
Of those who read.

And yet it is as common in our sight
As dust or grass;
Loathed by the lifted skirt, the tiptoe light,
Of those who pass.

We say no word, but the big placard rests
Frequent in view:
To sicken those who do not, with requests
Of those who do.

"Gentlemen will not," the mild placards say,
They read with scorn,
"Gentlemen must not,"—they defile the way
Of those who warn.

On boat and car the careful lady lifts
Her dress aside;
If careless—think, fair traveller, of the gifts
Of those who ride!

On every hall and sidewalk, floor and stair,
Where man's at home,
This loathsomeness is added to the care
Of those who come.

As some foul slug his trail of slime displays
On leaf and stalk,
These street-beasts make a horror in the ways
Of those who walk.

We cannot ask reform of those who do,
They can't, or won't.
We can express the scorn, intense and true,
Of those who don't.

Animals' Papers.

The *Animals' Guardian* and *The Animal World* are papers which cannot be too well known. I would suggest that some kindly persons with means should purchase quantities of these papers, and present them to schools with strict instructions that they be distributed to the children individually, also to workhouses where children are, hospitals, etc. They deserve to be read by elders as well as children, and will convey volumes of instruction to many who have grown grey without having discovered that kindness to every living thing is the highest law of life.

The following quotations will show how great is the work in which these papers are engaged.

Here is a letter from a pen worthy of all credit:

ATROCIOUS CRUELTY.

To the Editor of "The Animals' Guardian."

Sir,—A horrible case of cruelty to a bullock was a few days ago investigated by the magistrates in Newcastle-on-Tyne. An inspector of the Royal Society for the Prevention of Cruelty to Animals found a slaughterman in the act of flaying the wretched animal alive. He did not deny the act, simply stating it was done to save time, and that the money for the fine would be forthcoming. The magistrate did not, however, let him off as he expected, but awarded him a month's imprisonment.

Now, Sir, the system of flaying alive, and even dismembering, is by no means uncommon, though we are not made aware of it. A butcher told me on Saturday last the following, which occurred only last week in his own slaughterhouse. A young butcher from one of the largest killing centres in England, being in his neighbourhood for his holidays, offered to assist him in his slaughtering. The offer was accepted. The man, after half-killing a sheep, proceeded to skin and take off one of its legs. My friend, being humane (I am thankful to know many butchers are), at once checked him, and told him to let the poor creature pant out "the bitter little that of life remained." The reply was, "Do you wait? We never do."

I understand that many slaughtermen are paid by the head, and, as some animals take long to die (longer than is supposed), they care not to wait. Every individual has it in his power to reduce the awful horrors of the slaughterhouse, by eating less of the flesh of animals, and subsisting more on fish, eggs, porridge, bread, and fruit. I have done so myself for a considerable time. It is somewhat hard at first. It is better for health, and one is, in a measure, relieved from torture-guiltiness.

But there should be a rigid system of slaughterhouse inspection by government officials, and every effort made to minimise the terrible cruelties to which helpless animals are therein subjected. One may feel very certain that where one case is brought to light, there are hundreds that never are.

WILLIAM LISLE B. COULSON.

Booth's Patent Transit Cattle Stall is said to be justifiable not only on grounds of humanity, but also on grounds of cost, that bugbear raised to stop so much effort.

The December Number of *The Animals' Guardian* contains many capital articles; one which states that the Greeks were the most merciful to animals of all ancient nations. Death and torture formed no portion of the daily pastimes of the Greeks. The following story is told. Have we anything to compare to its deep meaning in English annals of legislative assemblies? It is stated thus—

A striking instance of their abhorrence of cruelty is related by Phocius, who expatiates with delight on the illustrations it offers of wisdom, tempered with an admirable spirit of humanity. The Areopagite of Athens were famous for the justice of their decisions. One day they were assembled on a mountain, with no other roof but the canopy of Heaven. A sparrow, pursued by a hawk, fled into the midst of them for refuge; it took shelter in the bosom of one of them, a man naturally of a harsh and repulsive disposition, who, taking hold of the little trembler, threw it from him with such violence that it was killed on the spot. The whole assembly was filled with indignation at the cruelty of the deed; the author of it was arraigned as an alien to that sentiment of mercy so necessary to the administration of justice, and by the unanimous suffrages of his colleagues, was degraded from Senatorial dignity.

Professor Charles Secrétan.

On January 21st the cause of womanhood sustained a loss in the death of Charles Secrétan, Professor of Philosophy in the University of Lausanne, and author of *Droits de l'Humanité*. Monsieur Secrétan had just attained his 80th birthday, and in spite of his advanced age, continued the duties of his professorship to the last, while retaining the same keen interest in the affairs of the world in general, and in the advancement of women in particular. He was a recent, but very firm adherent of the Women's International Union, and never failed to emphasize the supreme importance and necessity of an entire disregard for the exigencies of male party-politics in connection with the claims of women to enfranchisement.

SOCIALISM.—Those who wish to know what Socialism really means—and it is only just that we should know before we condemn or reject—are asked to read *The Clarion Leaflet*, No. 2: "What Socialism is, and What Socialism is Not." By Robert Blatchford. Price: 6 for 4d., 12 for 1d., 50 for 3d., 100 for 6d., or 5s. per 1,000. *Facts for Socialists*, 1d., *Clarion Office*, Fleet Street, London. *Milk and Postage Stamps*, 1d., *Clarion Office*. *The Socialist's Catechism*, 1d., *Clarion Office*. *Merric England*, by Nunquam, which was specially written to explain Socialism to the workers, and can be had of all newsagents, or at *Clarion Office*, for 1d. The question is:—What does Socialism promise for women?

WHEN THE STREETS OF LONDON WERE FIRST LIGHTED.—In 1661 the streets were directed to be lighted with candles or lanterns by every householder or occupier fronting the main road from nightfall to 9 p.m. In the last year of Charles II.'s reign, one Edward Hemming obtained the right of lighting the streets with lanterns placed over every tenth door, from six on moonless evenings until midnight, between Michaelmas and Lady Day. During the reign of Queen Anne, in July, 1703, Mr. Michael Coke introduced globular glass lamps with oil burners, instead of the former glimmering lanterns. In 1716 an Act was passed which enjoined householders to furnish lights before their doors from 6 to 11 o'clock at night, except on evenings between the seventh night of each new moon, and the third after it reached the full. In a few years a company was formed to light the streets from 6 o'clock until midnight, each householder who paid poor rates being required to contribute for this purpose six shillings a year. The first year in which gas was put into practical use was 1807, when a small apparatus, the embryo of our modern gasworks, was erected in Pall Mall to supply with light one side of the street. The other was still lighted by oil-lamps. Within three years, by 1810, the Gas Light and Coke Company was in full swing, with a charter for supplying gas to all "persons within the Cities of London and Westminster, and the Borough of Southwark;" and in 1817 the City of London Gas Company came to life, and by 1850 seven more companies were formed to assist in lighting the great metropolis.—*Stroud News*.

THE INVENTOR OF THE PANORAMA.—Robert Barker, an English artist, who lived in Edinburgh towards the close of the last century, was the inventor of the panorama. In 1785 he was imprisoned for debt in the Scotch Capital, his cell being lighted by an air-hole in one of the corners, which left the lower part of the room in such darkness that he could not read the letters sent to him. He found, however, that when he placed them against the part of the wall lighted by the air-hole the words became very distinct. The effect was most striking, and it occurred to him that if a picture was placed in a similar position it would have a wonderful effect. Accordingly, on his liberation he made a series of experiments, which enabled him to improve his invention, and on the 19th of June, 1787, he obtained a patent in London, which establishes his claim to be the inventor of the panorama. The London artists spoke with great contempt of Barker's exhibition, but their opinions did not prevent the public rushing in crowds to see those which were exhibited in the Rotunda in Leicester Square, among which were a view of the English fleet at Portsmouth, the naval battle of Aboukir on the 1st of June, 1795, and other battles. Many have been the subjects and many the painters of panoramas since Barker came to London. Excellence was soon obtained in the art, and it is a stock anecdote that so completely descriptive was a panorama of a shipwreck that a Newfoundland dog leaped into the picture to drag the drowning wretches out of it. In developing his idea Barker had assistance from Robert Fulton, the practical inventor of the steamboat.—*Stroud News*.

"The New Woman."

PAUSING on the century's threshold,
With her face towards the dawn,
Stands a tall and radiant presence;
In her eyes the light of morn,
On her brow the flush of knowledge
Won in spite of curse and ban,
In her heart the mystic watchword
Of the brotherhood of Man.

She is listening to the heart-beats
Of the People in its pain;
She is pondering social problems
Which appeal to heart and brain.
She is daring for the first time
Both to think—and then to act;
She is flouting social fictions,
Changing social lie—for FACT.

Centuries she followed blindfold
Where her lord and master led;
Lived his faith, embraced his morals;
Trod but where he bade her tread.
Till one day the light broke round her
And she saw with horror's gaze,
All the filth and mire of passion
Choking up the world's highways.

Saw the infants doomed to suffering,
Saw the maidens, slaves to lust,
Saw the starving mothers barter
Souls and bodies for a crust.
Saw the workers crushed by sweaters,
Heard the cry go up "How long?"
Saw the weak and feeble sink—neath
Competition's cursed wrong.

For a moment paused she shuddering;—
Her's in part the guilt, the blame,—
Untrue to herself and others,
Careless of her sister's shame.
Then, she rose—with inward vision,
Nerving all her powers for good;
Feeling one with suffering sisters
In perfected womanhood.

Rising ever 'bove the struggle
For this mortal fleeting life;
Listening to the God within her
Urging Love—forbidding strife.—
Love and care for life of others
Who with her *must* fall or rise.
This the lesson, through the ages
Taught to her by Nature wise.

She has pondered o'er the teaching,
She has made its truths her own;
Grasped them in their fullest meaning,
As "New Woman" is she known.
'Tis her enemies have baptised her,
But she gladly claims the name;
Her's it is to make a glory,
What was meant should be a shame.

Thinking high thoughts, living simply,
Dignified by labour done;
Changing the old years of thralldom
For new freedom—hardly won.
Clear-eyed, selfless, saved through knowledge,
With her ideals fixed above,
We may greet in the "New Woman"
The old perfect law of Love.

D. B. M.

BOND OF UNION.

The *Bond of Union* (Miss Frances Lord), met at the Pioneer Club, 22, Bruton Street, W., on Friday, 1st February, at 3.0 p.m., to discuss "Teaching on Psychic Questions, and how far this was possible to be given by public meetings, in print, or even personally."

Members of the Bond of Union are always allowed to bring friends.

Correspondence.

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

A NEW SYSTEM OF DRESSMAKING.

DEAR MADAM,—The "wise man" says, "there is nothing new under the sun," but in view of the many inventions, labour-saving and otherwise, which this age is constantly producing, one is apt to doubt the truth of his statement. Some time ago, in the pages of your excellent magazine, you gave publicity to a "woman's invention" for lessening the drudgery of washing. Now the attention of your readers is directed to another woman's invention of even more general utility, inasmuch as every woman is directly interested in dress, if only from the view of economy and comfort.

The Gem system of cutting all garments worn by ladies and children of any size and age, is at once so simple that a child can easily learn it, and so accurate, that a comfortable, well cut and well-fitting garment is possible to all who learn and follow its few simple rules. The system consists of three pieces, front, back and sleeve, which, folded in their envelope, can be placed in a drawer ready for immediate use. The advantages of having such a system ready to hand, instead of the increasing accumulation of patterns, which a growing family requires under the old method, are apparent to all.

The saving of time and space, both important elements in domestic economy, is the least of its many advantages. Its simplicity, its accuracy, its adaptability to any garment and any fashion, render it a most invaluable friend to every woman.

"Every lady her own dressmaker" is, with the Gem system of cutting, an easy possibility, and though every lady would not wish to make her own dresses, the fact that, with the aid of this simple system, she is enabled to do so, would prove of great assistance in the life of every lady. Mothers with growing children, and ladies who, owing to the great demands made upon their charity, find it desirable to economise in dress, can now cut dresses and other garments at their convenience, and with the assistance of a seamstress for a few days, make for a trifling sum what would otherwise cost a much larger outlay, both of money and time. For all purposes connected with dress, the Gem system ranks among the most important invention of modern times.

A. SMITH.

ANTI-TOBACCO.

DEAR MADAM,—The English Anti-Tobacco Society and Anti-Narcotic League, Market Street, Manchester, are in want of funds, for purposes of distributing literature bearing on the questions at issue. Tobacco smoking, with its accompanying hideousness of spitting, expectorating, and offensive breath, is becoming such an unmitigated nuisance wherever we turn our steps, to railway station, tram or omnibus—yes, even on the streets, where the air is redolent of the odour of smoke pouring forth from innumerable lungs—that we are fain to seek a remedy. One remedy, the remedy in fact for this, as for all things, is in the hands of mothers. Use your influence, mothers, earnestly and with purpose with your sons, from the years of babyhood to ten or eleven years of boyhood. Teach them to abhor all nastiness of any kind, to be clean, pure, refined, noble, honest of intent and of action. Do not whine or coax; your voice, while one of love, must also be one of command, so your influence will become a power that will last when your child grows to mature years and

ceases to be under command. You will be to your sons their best-loved, most trusted guide, and your teaching no one will have power to destroy. Surely no father, even if unable to overcome an evil and long-contracted habit, will desire to impart such to his son, especially when he sees the mother's teaching so decidedly against it. Implant in your child's heart by your daily teaching, mother, a love of higher things, which, if done with firm purpose and gentle patience by all mothers, will fill our land in another generation with men fitted to be the compeers of women, which at present very few men are.

A. G. G.

A KAFFIR'S LOVE.

DEAR MADAM,—I think the following extracts from a letter from the Transvaal will interest your readers, as it gives an interesting insight into Kaffir domestic life, and the position of women. It bears date, Dec. 18th, 1894.

"I feel wild with indignation at the cruel injustice that is taking place. I did not tell you, I think, that when the Boer commands left here, and that S— followed it to Pietermaritzburg, the wife of a man in Government employ and an enthusiast for all its ways, told S— that one day they were outspanned, a Kaffir came along with several head of cattle, and he said he believed his wife was among the prisoners, and would the Boers give her up in return for the cattle. They said 'Oh yes, if he could find her;' so he walked down the line calling her name over and over again; just at the very end, there was a piercing shriek, and a young woman threw herself into his arms. And the Boers say there is no family affection amongst these people! I think they are exceedingly proud of their children, boys as well as girls, and the old people have it quite their own way, that I know. After the Boer Commander left, one of our Kaffirs said first he would stay with us, then he said he would go to a neighbouring farm. We were glad to be rid of him, but in a couple of hours he returned, and said his *Pa* and his *Gran Ma* said he must stay with us, and had nearly beaten him for his wickedness, and would we look over it. This from a strapping man of about thirty—*Gran Ma* is nearly a hundred, but he dare not hire us one of his oxen without her leave."

Faithfully yours,

A. GOFF.

MOTTOES.

DEAR MADAM,—I want to make a few comments on the mottoes of the Pioneer Club in hope that some one will answer them. I think the entrance motto perfect, and this Christmas asked a lady to work it into an artistic design, wherewith I could adorn my walls and enforce it on the attention of my friends. I think you will consider she did so satisfactorily, when I describe it. She painted a three-fold screen; on the first fold, perched on some tree-branches, were three or four birds with open beaks chattering, "They say." On the second fold were two birds, one apparently intently listening to the open-beaked chatter of the other, "What do they say?" On the third leaf of the screen was a very calm and sapient-looking owl—"Let them say!"

I considered this so good that finding my chosen exponent was capable and expert in her ideas, I have ordered a far larger and bolder design, which will catch the eye quicker and arrest it longer. But it is about another motto I wish to enter a protest, and hope for an elaboration from others, of an alteration I think it needs, "Love thyself last." I do not consider this a wise saying. Those who act upon it become too great a burden upon those who love, or look to, themselves first. I should like that idea expressively put into pithy form. I think "every one should cure one," meaning her or him-

self; should make her or himself perfect *first*, and so be strong in body and mind to attend to others; not to look after others primarily, and then hang as burdens—by inattention to their own affairs, their own health, the eradication of their own weaknesses—upon the stronger ones, and those who have attended to the careful arrangement of their own lives first. "Charity begins at home, but should not end there," better expresses my idea of a conduct-rule than "Love thyself last." What do you think? Does it not require a counter-acting prefix? If any of your readers agree with me, can they suggest an effective one?

Yours faithfully,
PIONEER 367.

CLERICAL INVENTIONS.

DEAR MADAM,—Your correspondent, "H. E. G.," is right in supposing that the attitude of the Fathers of the Church was hostile to women.

It was Tertullian who wrote that woman should be clothed in rags and mourning (*De cultu feminarium*). Saint Augustine was kind enough to give permission to every husband to box his wife's ears. The decrees of the Church Councils were replete with insults to women of every kind, and students of symbolism assert that much that is invidious still survives, though somewhat veiled, in the Church ritual of to-day. It should also be borne in mind that the ancient non-Christian mystics equally distinguished themselves by disparagement of women.

Yours truly,
H. N.

"The majority of Christian Priests," says an Indian paper, "like all other priests are enemies of women, and strange it is mostly women who support them."—*The Harbinger* (Lahore). Is this a true assertion or a false or mistaken one? It is surely at least worth enquiring into.—Ed.]

To the Editor of SHAFTS.

DEAR MADAM,—I have been much interested in the letter signed "Anti-Tobacco," in your November and December issue. Allow me to say that friends desiring to learn more upon this important subject, may obtain samples of literature, etc., upon application to this office, 25, Market Street, Manchester.

Trusting you will insert this, and also allow discussion upon the question,

Believe me, yours respectfully,
JAS. B. DAVIS.

GRAND MORNING CONCERT.

AN interesting concert in aid of the Home for Lost and Starving Dogs in Battersea was given on January 30th, at Kensington Town Hall, by the pupils of the Misses Mathilde and Alice Verne, pianist and violinist, respectively.

On arriving at the Town Hall, the visitor's attention was arrested by a beautiful collie dog who carried, suspended from his neck by a blue satin ribbon, a collection-box, bearing an inscription which asked for contributions towards the Home; and many a coin was dropped into the box in answer to the mute appeal of the intelligent animal.

In the large concert hall the Misses Verne had prepared a capital entertainment, which reflected credit alike on teachers and pupils. An orchestra consisting chiefly, but not exclusively, of ladies, pupils of Miss Alice Verne, performed various orchestral numbers and accompaniments to concertos

with commendable accuracy and breadth of tone under the bâton which Miss Mathilde Verne wielded with energy and precision. The rest of the programme comprised piano solos, movements from piano and violin concertos, and trios for piano, violin, and violoncello. All the performers being students, and some still of tender age, it would be obviously unfair to judge them by the standard of experienced artists; yet it may be truthfully asserted that every one of them played creditably, while several will assuredly ere long be ready to enter the lists from a higher standpoint. Of these, foremost mention should be made of the teachers' younger sister, Miss Adela Verne, a girl still disporting herself in short frocks, who played with admirable skill and great *aplomb*, solos by Mendelssohn, Chopin, and Liszt. Miss Evelyn Stacy gave a charming rendering of two movements from Mendelssohn's G min. Concerto; Miss Winifred Smith, a child of twelve, showed remarkable talent in the same composer's E min. Concerto for violin, and Miss Lydia Pringle, who has already won laurels as a portrait painter, proved herself no mean musician in the pianoforte part of Rubinstein's Trio in F.

The concert was attended by a numerous and appreciative audience.

At the last entertainment Miss Verne cleared £25 for this charity. It is a cause in which many may be glad to give from their means what they can afford, glad even to make a sacrifice to help these unfortunate, much enduring fellow creatures.

VAN SAN.

ISOPATHY.—There is a new 'pathy afoot for the increased affliction of man—isopathy to wit. The name is new, but the thing is old enough, as old as table-rapping and other things that are reckoned among the new. Dr. Hammond, Surgeon-General of the United States Army, has revived what was hinted at by Hippocrates, practised in the middle ages, and fully described by Hermann fifty years ago. Isopathy is the treatment of diseases of the several organs of the body by extracts of corresponding organs of animals. An exhausted brain is recruited by the concentrated extract of the brain of a healthy animal being injected into the blood of the patient. The nauseous pabulum at once supplies what the organ requires, it is said. This is surely the nastiest of the inoculation series of fads, and savours of such mediæval treatment as clapping the warm body of a slaughtered ape to the breast of the patient. Dr. Hammond, who is busy macerating brains, hearts, spinal cords, etc., for his new pharmacopœia, pretends that his remedies are brought into immediate contact with the organ, without being required to pass through the digestive system, as in the case of medicines introduced through the stomach. Of course it is said that this revolting treatment has been applied with great success. Koch's consumption vaccine and Pasteur's virus were both great triumphs, until they were found out. No trumpet is half so loud as that of the medical would-be discoverer. (*Echo.*)

Women who find time hang heavy on their hands, also women with much work, will here find something to do worthy of their highest endeavour.

MEETINGS, SOCIETIES, ETC.

THE British Phrenological Association holds its meetings at 63, Chancery Lane, London, W.C.

It is founded on the principles of recognized British Learned Societies, and is managed by a council of not less than twelve well-qualified members who are elected annually. No officer or member derives or seeks any financial benefit from the Association; and all the funds, of which account is given at the Annual Business Meeting, are devoted to the carrying out of the objects for which it has been founded.

Its objects are the investigation and promulgation of Phrenology. To grant certificates as teachers of Phrenology to such men or women who have passed successfully a thorough theoretical and practical examination; to supply lecturers on Phrenology to educational and other institutes and societies; and to expose any charlatanism or quackery perpetrated under the name of Phrenology. To aid philanthropists and others who desire the assistance of the Association for a practical delineation of the character of those whom they are wishful to benefit.

Many advantages result from membership.