

SHAFTS

A MAGAZINE FOR WOMEN AND WORKERS.

Edited by MARGARET SHURMER SIBTHORP.

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What the Editor means.

"THE wise are slow to judge; they know that they are hedged about with precedent and prejudice; they think the thoughts of their ancestors, and are warped in judgment by the narrow opinions which they engendered. What proportion of this mentality is theirs, and what that of their environment, is difficult to determine. In dense ignorance they pass judgment upon the truth or falsity of a proposition with a glibness that would astound an archangel. What they worship as truth to-day, to-morrow becomes rank heresy."

"Women and men all over this planet are awaking to a higher life; a grander horizon opens before them, and they pant to be free from the narrow creeds and lifeless forms of a dead past. Some are yet timid in pushing from the shore, but the majority grasp the rudder with a firm hand and boldly strike out towards the great ocean of liberty."

"Truth remains forever the same; but her rays are broken, and often disturbed in the human mind. Those who can see only the distorted image, but mistake it for truth itself, live in illusion; those who can see truth itself, see the reality, and are in possession of knowledge."

"Oh human being, poor down-trodden spark of divinity, did you but know the cyclone of energy latent within your own being, you might renovate the world, make gods of men, and lend to this gross earth the lambent flame of a perfect star."

FROM *Modern Thought*, 1889.

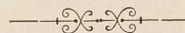
SHAFTS' offices are now removed to the address given in the columns of this paper, where all business will proceed as before. All new arrangements are explained on last page, and will continue so to be. I earnestly ask those who really desire the continuance of the paper to come *now* to my help. It is instant help I require, such freely given would be as light in a dark place. I ask my readers also kindly to recall to mind the object for which SHAFTS was started; to remember that SHAFTS is not a newspaper, not a dealer in gossip of any kind, has no fashion plate, gives out no patterns of dressmaking, etc., makes no pretence of being an "entertaining monthly," or of filling its columns with smart whisperings, questionable jokes, or meaningless tales. Everything contained in SHAFTS is with a purpose! to help women in their onward-going, in their up-rising; to give them an opportunity of expressing their opinions, desires, and especially their determinations anent all conditions of things; as they have been, as they are, and as they (women) mean them to be, in a happily reformed future. This future shall be of woman's making, she has designed it through her years of long-suffering; she will carry it out. Those who write, those who speak, those who work in any way, and those who give from out their stores of wealth to help these, all are building for this great and glad future, which is most surely on its way, though the wheels of its chariot may seem to tarry. Stand steadfast all who would help; do the Right.

I ask my readers to help me by continuing their subscriptions, loyally refraining from discontinuing unless urgent reasons call for it. I rejoice to say I rarely have notice of discontinuance.

"One among so many."

. . . In a dark street she met and spoke to me,
Importuning, one wet and mild March night.
We walked and talked together. O her tale
Was very common; thousands know it all!
"Seduced"; a gentleman; a baby coming;
Parents that railed; London; the child born dead;
A seamstress, then, one of some fifty girls
"Taken on" a few months at a dressmaker's
In the crush of the "season" at ten shillings a week!
The fashionable people's dresses done,
And they flown off, these fifty extra girls
Sent—to the streets: that is, to work that gives
Scarcely enough to buy the decent clothes
Respectable employers all demand,
Or speak dismissal. Well, well, well, we know!
And she—"Why, I have gone on down and down,
And there's the gutter, look, that I shall die in!"
"My dear," I say, "where hope of all but that
Is gone, 'tis time, I think, life were gone too."
She looks at me. "That I should kill myself?"
"That you should kill yourself."—"That would be sin,
And God would punish me!"—And will not God
Punish for this?" She pauses; then whispers:
"No, no, He will forgive me, for He knows!"
I laughed aloud: "And you," she said, "and you,
Who are so good, so noble." "Noble? Good?"
I laughed aloud, the great sob in my throat.
O my poor Darling, O my little lost sheep
Of this vast flock that perishes alone
Out in the pitiless desert!—Yet she'd speak:
She'd ask me: she'd entreat: she'd demonstrate.
O I must not say that! I must believe!
Who made the sea, the leaves so green, the sky
So big and blue and pure above it all?
O my poor Darling, O my little lost sheep,
Entreat no more, and demonstrate no more,
For I believe there is a God, a God
Not in the heaven, the earth, or the waters; no,
But in the heart of man, on the dear lips
Of angel women, of heroic men!
O hopeless wanderer, that would not stay,
("It is too late, I cannot rise again.")
O Saint of faith, in love behind the veils,
("You must believe in God, for you are good!")
O sister, who made holy with your kiss,
Your kiss in that wet, dark, mild night of March,
There in the hideous, infamous, London streets
My cheek, and made my soul a sacred place,
O my poor Darling, O my little lost sheep!

FRANCIS ADAMS.



It seems incredible, yet it is painfully true, that the House of Commons has recently passed through its several stages a measure empowering the Cambridge police to seize and imprison any woman whom they may suspect of being an immoral person, even though she be walking quietly in the streets and molesting no one. The "Cambridge Corporation Act," clause 6 of which inflicts this infamous injustice upon women, became law on July 3rd, 1894.—W. E. U.

The New Woman,

OR, "IS PAINFUL KNOWLEDGE BETTER THAN APATHETIC IGNORANCE?"

First Voice. (PAST.)

Is this not best? To live a life of ease
Lapped round by loving care and tenderness,
To know not aught of that which lies beyond
The golden gate of guarded womanhood.
Day blends with day in simple monotone,
No discords here, perplexing jarring chords
Striving to make one perfect harmony
Of diverse keys. Her life a quiet stream,
A melody whose dominant is love.
The storm, the stress, the tragedies, the sins
Amidst the streets of mighty Babylon
She heedeth not; she knows not aught of wrong
Done to herself, of ruined sisters' lives,
The greed of gold, the thirst for fame, the shade
Of Doubt, that chills men's purpose, never stirs
Her calm. Her house is as a fold, her heart
As pure and passionless as is a dove's,
Safe in her haven ever let her bide.

Second Voice. (PRESENT.)

But she is weary struggling for bare bread,
Picking the crumbs that men would fain deny,
Striving for light—the key she seeks to gain
To read the riddle of the Universe.
Hungry of soul, men say her beauty fades,
Her voice is harsh, that once was praised as low
And sweet. She is unsexed while aping man.
The while she strives to reach a far-off goal.
Men mock her puny strides, and bid her halt.
Her heart is sad, for moaning in the winds
She hears the tragedies of human lives,
The wail of women slaves who would be free
Yet sink the lower into deeps of sin.
Discord without, strange questionings within
By Science raised, dark clouds obscure the Face
Of God once worshipped in unlearned days.
With courage still she leads the New Crusade
Demanding justice, and one equal law.
Restless her life; for love and faith are dim,
The tender ties of home less dearly prized
For learning's sake. Say, Is it well to lose
The grace and virtue of sweet Womanhood?

Third Voice. (FUTURE.)

Patience awhile, and let her learn and grow,
And ask not harvest from unripened grain;
Wait for the summer, with the latter rain,
Ere yet the vintage may be gathered in,
The bloom is yet To Be, the Woman Perfected.
Not sun alone one needs, but northern blast,
And sharp tongued frost doth make the tendrils strong,
The roots strike deep, and richer glows the leaf.
Nay! Look not back to mourn the days
Of careless dalliance 'midst the summer flow'rs
But ever forward to the time when she,
Enriched in mind and body both, shall be
A fairer woman, and a nobler soul.
I see a vision of a fairer time,
When jangling chords shall make sweet harmony,
Woman no more the toy, or slave, of brutes,
Shall walk abroad in fearless liberty,
Wise in her mind, and innocent of heart.
The tender ties of mother, wife, and child
Are hers again, only more beautiful,
And she doth know that knowledge, love and faith
Are steps by which we reach the throne of God.

R. L. GORTON.

THEY who earnestly seek Truth and only Truth, lose all self-seeking, all pride of attainment. To such comes the knowledge that attainment, so far as our finite perceptions can gather, is an outreaching which does not cease, in which onward going all happiness consists.—TREVOR.

Pioneer Club Records.

THE Debate on "Women's work in English Fiction," on May 30th, was opened by the Rev. Professor Shuttleworth, who said:—"There is no more interesting chapter in English literature than the history of the Novel. Much may be written on the curious way in which it has ousted the Drama. The novel as we know it is not much more than a century and a half old; no older than Defoe, and the place of women in the illustrious concourse is neither small nor ignoble.

"Mrs. Radcliffe was perhaps the first woman to make a mark in English Fiction. She grafted Realism on Romance, she had capacities which would have placed her very high indeed, in our literature of romance, and may be compared to Louis Stevenson, in the singular success with which she struck the note of suggestion, that note which she used so powerfully.

"Miss Burney and Miss Edgeworth may be regarded as the chiefs of what we might call the 'tea table school.' That the range of their lives was narrow, and their horizon somewhat circumscribed, was not their fault."

The lecturer went on to say that Miss Burney and Miss Edgeworth could not yet be deposed from the place they held as novelists of domestic life. He placed Jane Austen at the head of this school of "Minute Miniature Painting" of life in small villages and in the home.

Jane Austen's writing, which we had come to recognise as the greatest in our literature of fiction, was undertaken simply for amusement. She was truly impersonal—her work had a perfect finish which we could not attempt to polish without spoiling. She was severely practical and hated sentimentality.

He noted pointedly the marked difference between Jane Austen and Charlotte Brontë, who was a compound of genius and ignorance. Charlotte Brontë's defects were due to circumstances. Her books give us the first note to that which is rightly denominated the claims of woman to a right over her own life and actions.

Many of us gained our first thoughts on that most important of all subjects by reading *Jane Eyre*. In it Charlotte Brontë sounded a note of righteous revolt.—He (Canon Shuttleworth) did not say that, because he was speaking to Pioneers.—Her fervid imagination overleapt all obstacles. How a clergyman's daughter, ignorant of the world, could write a book so full of the knowledge and possibilities of life as *Villette*, was a marvel. She was a novelist of character, two figures stood out, and revealed themselves, two souls under great pressure gave out all their strength. Climax revealed development of character, incident was subordinated to character.

The philosophy of Charlotte's teaching was pointed out in *Shirley*. What extraordinary power must have been in that quiet little person; while brother and sisters died, and she lived alone with her strange, clever, half insane father. Out of what true loneliness of heart and brain had arisen *Jane Eyre*.

George Eliot brought us more into the range of our own time; she differed from all her sisters in her advantages, never had woman come into her life's work with so splendid an apparatus of culture and education. When a little girl, she used to stand between her father's knees, as he drove through the country lanes. Her keen eyes observed all she saw, never missed, and never forgot, took in both the externals and the types of character, the Mrs. Poysers, and the Mrs. Cleggs, of the neighbourhood. All her books were written out of her own experience and memory. The general

impression produced by her works, might be expressed in the words of Mr. Cross, as one of profound sadness.

On the whole Canon Shuttleworth seemed rather to defend the novel with a purpose, though he personally enjoyed best, such works as those written by Jane Austen, the perusal of which, when tired, and able to take an evening of rest, gave him unalloyed pleasure.

Miss Goff, in a few earnest, eloquent words, objected to novels written by women, in which cruelty was either condoned or advocated. She instanced several of these, among which was mentioned *Wilton, Q.C.*

Mrs. Stanton Blatch, in an excellent speech of ten minutes, decided personally in favour of Jane Austen, while fully appreciating other writers.

Miss Sharman Crawford spoke with her accustomed power and clearness. She was followed by Miss Whitehead, Mr. Hill, Mrs. Hobson and Mrs. Norman.

Pioneers in debate are always interesting to hear; they speak with power and force. It would be a pleasure to record all they say, but space forbids, and the powers of pen, pencil and fingers are limited. Who is going to invent a quicker mode of writing, even than the typewriter.

Nothing could have been more satisfactory than the Debate of June 6th, "Have all the greatest women of the Nineteenth Century aspired to liberty?" Mrs. Wynford Philipps was the opener. It was one of the greatest pleasures Pioneers in debate have enjoyed, to hear her lucid, enthusiastic, and convincing address. She proved her argument up to the hilt, and showed that no movement towards reform can take place, without being preceded by a love of liberty. She enumerated a few out of the long list of noble women who loved liberty beyond life, or fortune; to whom liberty was life and happiness of the highest type, and to whose brave declaration in favour of liberty and working for it, we owed the light now surrounding us. She urged her audience to go on working for more and more light, as much remained to be done.

[I regret being unable to give this address more fully, but hope to induce Mrs. Philipps to send a few lines on the subject ere long.]

The discussion was one of a most interesting character, and though one lady did suggest a recurrence to the old mistake of smoothing men's ruffled plumes, or, as a speaker once put it, stroking their noses, the manner in which the hint was received showed that the majority at least of the Pioneers have left that antiquated mistake, wrecked on the path, far behind them.

All women, and especially Pioneers, whether of the Club or not of the Club, should try to bear ever in mind the fact, that we are not fighting against men. We are fighting for liberty against prejudices and ignorance. If our struggle for liberty brings us in hostile relations to men, what is the inference? Only one, surely, but our object, and undeviating purpose, is to gain liberty, opportunity, freedom to choose our life-work. Who is rebel to our right? The rebel alone is foe, and only against the foe do we proceed.

Perhaps the most unique of debates the Club has witnessed, was held on June 13th, when Tom Mann put before Pioneers, "The Policy of the Independent Labour Party."

Miss Honor Morten, a well-known worker, occupied the chair. Mr. Mann, in words which roused his audience to partake of his own enthusiasm, showed the desperate conditions to which multitudes were reduced by the greed of the few. He explained the *modus operandi* of the Amalgamated Engineers; how no man was received into their Society—this he explained with minuteness—except skilled workmen, ready and able to undertake any branch of their work, and to undertake it without further instruction, yet that there were at present four thousand men who were unable to obtain

employment of any kind whatever. He was inspired by his convictions, and gave them, as convictions should ever be given, without desiring praise, or fearing blame. He objected to the policy of the Liberal party—subsequently defended with great spirit by Miss March Phillips—not merely because they were the Liberal party, he cared for neither Liberal nor Tory, objecting to both on the same grounds, that they favoured monopoly, favoured the possession of the land by a few, instead of by the people, favoured the direction of trade and its overruling by a few in the interests of the few, and with no consideration of the interests of the community, whose interests he believed to be paramount.

A Socialist to the core, and a member of the I.L.P., Tom Mann had his work most deeply at heart, and must surely have been assured, that if all Pioneers did not fully understand conditions, perhaps not experienced by many of them, at least all were in full sympathy with aspirations after freedom, both individual and social, and anxious to know the life of their fellows at both ends of the social scale.

Mrs. Delafosse, in noticing Tom Mann's denunciations of the action of Government in so many cases, reminded him that the M.P.s. he condemned were placed on their seats by the very working men whose cause he declared they had not helped.

[This Mr. Mann admitted in his summing up.]

Miss Parsons' contribution to the debate consisted principally in recommending the men out of work to go to the Colonies, a proposal strongly and sensibly combated by Mrs. Stanton Blatch, who on rising said that when a girl of fifteen, she had been induced to study earnestly the question of labour through hearing of a scheme to teach monkeys to pick cotton. She would rejoice at nothing more than at the success of any scheme to lessen labour, but—what would the men do to live whom these monkeys would displace? She had heard of shortening hours and speeding up of machinery, a process so exhausting to workers. That must not be. She wanted to see more leisure and less work, without any such base attempts to obtain the same amount of work in fewer hours. The men advised to go to the Colonies were not farmers; it would be as absurd to recommend them to go to the Colonies as if she were to advise the lady who had so proposed, to go there herself and begin to plough.

She was about to go into Yorkshire and Lancashire, and would enquire into the conditions of the women of whom Mr. Mann had spoken, who had to work in factories, nurse and tend children, do housework and wait on husbands, in the same time as the men did only one of these things, also had to do the factory work with the same skill. But Tom Mann and the Socialists were wrong entirely in trying to drive women back into the home. She knew cases where women paid all the money they made to the caretakers of their children yet continued to work. What did this mean?

So far the great movement for emancipation had touched only the well-to-do classes. Noble workers of previous years had gained the opportunities and education they now enjoyed. These had battled down in the minds of their own class only, that the place for woman was home.

No man dare tell a woman of this class to-day that the only place for woman was home. This idea must be fought down among working men and also among working women, already beginning to see it. She (Mrs. Stanton Blatch) gave her life to this work. Every energy she possessed should be spent in bringing about the time when working women should enjoy every privilege possessed by the men of their own class.

Mr. McDonald spoke with true Scotch persistency and to the point on much that Tom Mann had said, also introducing his own personal ideas.

Tom Mann, in summing up, stated that he threw over both Liberal and Conservative. The Independent Labour Party

were not *whining for help*, they said "Hands off! let us do our work in our own way." They meant to win, and he believed they would bring about their new mode of supply and labour, in five, or perhaps in less than five years.

The Pioneers were not sorry to have heard this powerful address, and many of them expressed pleasure, though mixed with pain, at the awakening it had given them.

Mrs. Stanton Blatch is the daughter of Mrs. Elizabeth Cady Stanton, a name held in the deepest reverence and affection, wherever the struggle of women for freedom is known. She (Mrs. Stanton Blatch) is a woman whose perfect good faith no one for a moment can doubt, it is written in her face. She gives her life, her time, and her energy, as she has herself stated, to bring liberty, opportunity, and all that the financial independence of women will mean, to the working women whom she loves, and for whom she endures whatever may meet her in her work with the great gladness of the Reformer.

The Independent Anti-Vivisection Society.

Many say, Why encourage the multiplication of Societies? Why? because such a condition of things is inevitable, during a season of serious and resolute uprising against injustices, wrong-doing, and all forms of tyranny. Society is filled at present with a passionate sense of unrest, owing to the awaking of the many to a knowledge of the general condition of our misgoverned country. People are arousing themselves, with a shock of alarm, to the probable consequences of the awful mis-rule produced during the centuries by the dominance of man, the single government of one, where two ought to be, and of the cruelty, immorality and misery which, in frightfully increasing force, has resulted from it. Such convictions naturally produce in strong souls a desire for action; hence societies, as centres of such action. These, however, will all arrange themselves eventually, meantime we have more to fear from the non-formation than from the formation of such force centres.

The work of the Independent League goes on apace. The members are filled with zeal in their work and with a hatred of the cruelty and utter want of a moral sense of honour, which permits sufferers to seek alleviation from their own pangs by inflicting pangs still more excruciating upon others. Such inexcusable impertinence of cruelty is aggravated by the fact that those others are dependent and helpless.

A conviction of the uselessness of such research as vivisection implies, and of the wickedness of such infliction of torture, even were the desired end to be so obtained, is increasing every hour; the result will be great indeed, and that speedily. Let each thinker be very thoughtful. Human thought rightly directed holds the keys of the Universe.

Mrs. Mona Caird is the President of this Society, which consists of members from many large and influential bodies of women.

A general meeting of the Independent Anti-vivisection League was held on Wednesday evening, May 29th, at 8 p.m., in St. Martin's Town Hall (smaller hall), and the following resolutions, supported by Mrs. Besant, Dr. Mary Hall Williams, Mrs. Maitland, Mr. Bernard Shaw, and Dr. Dudgeon, among other speakers, were moved and carried:—

1.—"That this meeting is of opinion that the practice of vivisection by its very nature involves extreme cruelty, that it tends directly to create a spirit of reckless experiment in the treatment of human patients, and is contrary to every acknowledged principle of justice and morality; and that consequently it ought to be totally prohibited by law."

2.—"That the meeting views with the strongest disapproval the proposed erection of the British Institute of Preventive Medicine on

the Chelsea Embankment, which will add fresh laboratories to the many already existing for the purposes of experiments on living animals, and that an endowment by the State of this Institute would be unjust and iniquitous."

3.—"That these resolutions be sent to the Home Secretary and the M.P.s. for the St. Martin's district."

Mr. Ernest Bell was in the chair.

Mrs. Besant, who moved the first resolution, said: This resolution is founded on a divine principle, a principle for the understanding of which no knowledge of a specialist is needed, which does not base itself on the question as to whether or not vivisection may have led to discoveries, which does not argue whether the practice has or has not led to a knowledge of the uses of drugs; but which bases itself on the distinct principle that the practice is wrong in itself, and one which ought not to be permitted in a country which pretends to be civilised. Vivisection in its very nature involves extreme cruelty—one of the ways in which it is attempted to blind the eyes of the public to the realities covered by the name is the assertion that very little cruelty takes place, that anaesthetics are used, that the experiments do not involve so much pain, that if much injured the animal is killed before recovering from the anaesthetic, and so on. But to satisfy one's self of the untruth of such statements, it is not necessary to turn to the writings of those who are opposed to vivisection, and whose utterances may be said by those who maintain the practice to be one-sided and prejudiced, one needs only to go straight to the literature of those who perform the experiments and to read their own accounts of their own doings to find evidence enough and to spare to shock every human feeling, to scandalise every sentiment of common humanity, and make the person strongly against any kind of permission of this practice in whatever form that permission may be granted.

It is often asserted that, when licensed, the right to vivisection will be granted only to men who will not abuse it, but it must be remembered in this connection that the partial stop which public opinion has already imposed upon the experiments that are practised is made a cause of complaint by numbers of scientific men, who state that physiological science is impeded by the restrictions of a licence which is nothing but a farce as granted at the present time, and that they are forced to go abroad for freedom to carry on their researches.

Could it be proved, however, that by submitting unhappy animals to agony the uses of drugs for the healing of pains both human and animal could be discovered, I should still take the stand that any country where such an expedient is resorted to is on the decline and deserves to fall downwards, as it is most distinctly travelling.

What is it in its essence, this claim on the part of man, as the natural monarch and ruler of the world of living things, of the right to torture those too weak to defend themselves against him. One of the clearest and most definite of moral laws is that increase of power goes hand in hand with responsibility, wide knowledge carries with it greater duty; and the increase of human brain, the growth of the human intellect, everything which raises man to a supreme position on the earth, lays on him a heavier duty, a stronger responsibility, and unless it is to be argued that power is to go hand in hand with crime, then the power thus wielded by man is a demand that he shall exercise compassion and use rightfully his monarchy over the lower world.

There is no justification for the infliction of torture save that through the pain inflicted on the individual he or she is spared from greater suffering. It may be used in remedial surgery, but that argument must never be twisted into a justification for the infliction of torture on an individual whom you destroy and use as a mere experiment for the vicarious saving of others. And though we cannot deny the right of any one to take upon himself voluntary pain in order

to help and save his fellowmen, there can be nothing in common between such voluntary sacrifice of self and the forcing of pain upon others against their will. Better a thousandfold to face agony than to buy immunity from pain at the sacrifice of others. That which makes man noblest is his moral elevation, the virtue which he seeks to exemplify and serve, and to sacrifice that to gain freedom from bodily suffering—even were it so to be obtained—is to sacrifice the nobler to the baser, the higher to the lower part of our nature.

If it be argued that the animals are man's for use, it implies that they are his for training and help; the only use which he may justly make of them is that which makes their own lives sweeter and better; it is the duty of the ruler, the director, to train, to raise, and to help his subjects, and helplessness, so far from being a justification of cruelty, is all the heavier a claim for the discharge of such duty.

The statement that "the practice of vivisection tends directly to create a spirit of reckless experiment in the treatment of human patients," seems an inference which there are already many signs to support. If it be granted that there is a justification for the torture of the lower animals, it can be argued that it is fair to torture a few men that many may thereby be saved from pain and disease. I have seen the suggestion made that criminals should be handed over for the lighter physiological experiments on the ground that if you are going to murder a man, you might as well do so by anaesthetics as by the halter. Then, again, it might be argued that criminals deserve to suffer, and what better use could be made of them than to use them to gain knowledge which will help their fellow men, and so step by step you would come to human torture. Remember these things always come by degrees.

The argument that the practice of vivisection "is contrary to every acknowledged principle of justice and morality, and ought to be prohibited by law," seems to me a fair and just demand. You cannot make a person virtuous by law, inasmuch as the consent of the will is essential to virtue, but such an argument cannot be applied to the prevention of crime by law. A community has a right to say that such and such an action will not be permitted within the bounds of its influence, and to throw the arm of the law around the defenceless for their protection against those who use the powers of their intellect to devise the keenest forms of torture. Animals have a claim to this protection, and no nation is civilised which denies their plea at the bar of human justice.

Nature is mother of all her children, out of her life come all lower forms as well as the higher life of man—all have their place, rights and duties. And Nature will only render the secrets of her kingdom to the humble enquirer who works according to known methods and speaks in the language of study and entreaty; she will never answer truly to threat and menace. We must not confine our brotherhood to men alone, we must not put man apart from the rest of this fair kingdom of Nature; for the law of life includes within it every creature that is able to breathe and feel, and amongst the brothers of the human race is every form of life that shares with it the sunshine and the air.

Mr. Maitland, seconding the resolution, quoted the writings of many well-known vivisectionists in support of his statement that, so far from utility and the saving of the race from disease and pain being the motive of the practice of vivisection on animals, such a plea was utterly repudiated in the French and Italian Schools, where the greatest freedom was given to this mode of physiological research, and its exponents did not scruple to declare the prosecution of what they term abstract science as the sole reason for the practice. Notwithstanding which, however, the leaders of these schools were compelled to acknowledge the untrustworthiness of the results obtained through experiments on living animals as a

guide in the practice of medicine, and to admit the uselessness, in so far as a practical outcome was concerned, of this method of study.

Dr. Mary Hall Williams spoke of the necessity of observing bodies closely when functioning in their normal condition if useful results were to be obtained. Every living body, she held, had its own order of life and worked according to its own design and that if this order were disturbed by a shock to the system, as was inevitably the case in all experiments coming under the head of vivisection, none but misleading conclusions could result from observation based upon the phenomena produced in the body so long as the effects of the shock continued—the results become the results of a broken order and all certainty is at an end.

Dr. Dudgeon, speaking as a physician of long standing, said that doctors as a class were the most credulous of mankind, they believed anything that a physiologist told them. What a tumultuous concourse of members of the medical profession flocked to hear Dr. Koch explain his discovery that was to have put an end to consumption but which never effected a cure; or take Pasteur and his process of inoculation for hydrophobia, he does not cure hydrophobia, he gives it; or again, turn to the present anti-toxine furor, though some children have recovered from the injection a great many have died entirely from the effects on the system of this supposed remedy. Many medical men put forward the argument that the practice of medicine has greatly improved upon what it was in the past and ascribe this improvement to the discoveries effected through vivisection, but the principal cause underlying the improvement they notice lies rather in the fact that physicians have within the last fifty years given up more and more the vivisectioning of their patients. During the whole of my career, said the speaker, I have received no assistance whatever from the experiments of vivisectionists.

Mr. Bernard Shaw said vivisection is an exceedingly difficult subject to speak about, because it is not a question admitting of any argument at all—the moment you begin to speak about it you prolong the agony. What we have to consider is really what obstacles we are likely to meet with as opponents of the practice of vivisection. The two great impediments we have to overcome are, the intense belief in witchcraft on the part of the public generally, and on the part of vivisectionists the instinct of cruelty. But this instinct of cruelty is by no means confined to vivisectionists, it permeates society. Many of our criminal punishments spring from the love of causing pain—so long as an individual observes certain laws, society reluctantly foregoes its desire to torture, but once let the individual give society an excuse and society takes advantage of that excuse to enjoy itself. We must insist that vivisection shall be put down for the same reason that public executions and floggings were put down.

Miss Jessie Craigen declared that the point for English people was to stamp out the practice of vivisection in this country, and to do this two factors were necessary. We want, she said, to create a strong public opinion against vivisection and then to crystallise that public opinion into a law forbidding the practice of experiments on living animals and making such experiments criminal and to be punished as such and without the option of a fine, a law which imposed a fine would simply mean vivisection with a heavy licence. In our fight we must take up the moral standpoint that vivisection is cruel, that cruelty is demoralising, and that even could we claim to save all the lives vivisectionists assert are saved through its practice we should be paying too dearly. We must all die sometime, and the thing of consequence is not when we die, but how we live.

Pan the Fallen.

From the recently published poems of W. W. CAMPBELL.

He wandered into the market
With pipes and goatish hoof;
He wandered in a grotesque shape,
And no one stood aloof.
For the children crowded round him—
The wives and grey beards, too,
To crack their jokes and have their mirth,
And see what Pan would do.

The Pan he was—they knew him—
Part man but mostly beast,
Who drank and lied and snatched what bones
Men threw him from their feast;
Who seemed in sin so merry,
So careless in his woe.
That men despised, scarce pitied him,
And still would have it so.

He swelled his pipes and thrilled them,
And drew the silent tear;
He made the gravest clack with mirth
By his sardonic leer.
He blew his pipes full sweetly
At their amused demands,
And caught the scornful, earth-flung pence
That fell from careless hands.

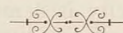
He saw the mob's derision,
And took it kindly, too,
And when an epithet was flung
A coarser back he threw;
But under all the masking
Of a brute unseemly part
I looked and saw a wounded soul,
And a God-like breaking heart.

And back of the elfin music,
The burlesque, clownish play,
I knew a wail that the weird pipes made,
A look that was far away—
A gaze into some far heaven
Whence a soul had fallen down;
But the mob only saw the grotesque beast
And the antics of the clown.

For scant-flung pence he paid them
With mirth and elfin play,
Till, tired for a time of his antics queer,
They passed and went their way;
Then there in the empty market
He ate his scanty crust,
And, tired face turned to heaven, down
He laid him in the dust.

And over his wild, strange features
A softer light there fell,
And on his worn, earth driven heart
A peace ineffable;
And the moon rose over the market,
But Pan the beast was dead;
While Pan the god lay silent there
With his strange, distorted head.

And the people, when they found him,
Stood still with awesome fear,
No more they saw the beast's rude hoof,
The furtive, clownish leer;
But the lightest in that audience
Went silent from the place,
For they knew the look of a god released
That shone from his dead face.



A FOOL sees not the same tree as a wise man sees.
The fox condemns the trap, not himself.
What is now proved was once only imagined.
Expect poison from standing water.
As the air to a bird, or the sea to a fish, so is contempt to
the contemptible.

WILLIAM BLAKE.

The New Factory and Workshops Bill.

WOMEN'S EMPLOYMENT DEFENCE LEAGUE.

President—MISS J. BOUCHERETT.

Chairman of Committee—MISS ADA HEATHER-BIGG.

Hon. Sec.—MISS ELEANOR WHYTE,* 4, Frith Street, Soho Sq.

TO THE WORKING WOMEN OF ENGLAND!

(MARRIED, WIDOWED, AND SINGLE).

THE New Factory and Workshops Bill introduced by Mr. Asquith is most unjust to women. It proposes to do three things, which will make it harder than ever for women to earn a living.

1. It will make it possible for the Home Secretary to stop women working in any trade which he chooses to call unhealthy. As men have votes and women have none, the Home Secretary will, of course, consult the men. You know men are always trying to drive women out of different trades. Is it fair that one man, who is sure to listen to men, should be allowed to stop you working?

2. It proposes to still further limit the overtime a woman may work. Now women don't want to be *made* to work long hours, but they do want to be *free* to do so if they please. In season trades, money earned by overtime often carries a woman through the slack months.

3. It proposes to include all Laundries under its Act. Perhaps you know what that means? It means that no woman will be allowed to wash or iron in a Laundry for more than a certain number of hours on any one day. She may want the money badly, but that won't matter. Even if she has been without work three days in the week, she will not be allowed to make up for this by working more than thirty-two hours altogether during the rest of the week. She may find that the wages for three days' work won't give her a week's food, and fuel, and lodgings; but that won't matter at all—to the people who pass the law.

Even in her own home she won't be allowed to work the hours she chooses. If she should happen to take in washing, and pay a neighbour to help her with it, her home will then be called a laundry, and she will have to end work at a fixed hour. If anything should make her begin an hour or two later, she will not be allowed to go on an hour or two longer to make up for it.

How will this law affect widows and other married women with families to keep? You know they can't work at fixed times when they have their children to look after. Well—they earn little enough as it is, but that little will be made less. Yet a quarter loaf won't go further than it does now, and boot and clothes won't last longer. People seem to think it is better that a woman and her children should be half-starved, than that she should work long hours. *We* say that she should be left free to decide that matter for herself. Working Women—don't cut your own throats! don't ask for your hours to be restricted; ask to be left free. Let the law protect children, but remember that what is protection for a child is oppression for a woman.

MOTHERHOOD.—A mother should be the most regnant of all souls, and most of all the arbiter of destiny in daring to invoke another life; she must be God's and her own free woman, to whom shall never come the annunciation of her highest office and ministry, save from the deepest intuitions of her own will, responding to the voice of love most pure and patient.—FRANCES WILLARD.

* Secretary of one of the oldest London Women's Trades Unions.

Reviews.

"WHEN," says "Nunquam," in *The Clarion*, "I see a callow young critic, on some obscure local paper, dashing off a confident verdict on such a book as *Merrie England*, or *The Fabian Essays*, or *Progress and Poverty*, after a couple of hours' hasty perusal, I am simply petrified with admiration of his god-like cheek. I can't do that sort of thing myself. I am too old. Modesty is like avarice, it creeps upon us stealthily with the tide of years. I have received a copy of a novel called *The Daughters of Danaeus*, by Mrs. Mona Caird, and I have read it. Well, if I were equipped like our young local paper critics, with a gorgeous panoply of unblunted impudence, and of experience without a stain, I might rattle off a sparkling, satirical, daringly-foolish, and ineffably-useless column of impertinences and mistakes, and call it a 'review'; but, you see, I'm 'turned of forty year,' and I've done a good lot of hard thinking, and have tried to write books myself, so that I've lost a good deal of the dash, and some of the insolence of youth. My way would be to read the book several times and think it all out very carefully. Then I might venture to offer a mild and guarded 'opinion.' One might review such a book in a month, if one had no other work to do. And then one would very likely make a mess of it. I mean to say that when one has tried to do artistic work one's self, one does at least acquire a habit of reverence for all forms of art. One also acquires sympathy with all manner of artists. Under these circumstances, how is one to rattle off brilliant and slashing criticisms 'while you wait'? There is only one critic in a thousand who ever understands *any* work of art as well as the author understands it. When I approach a work of art I approach it with my hat off. Art is a holy thing. Your average flippant, self-confident critic behaves to art and to artists, as a Bank Holiday cad behaves to nature—*like a cad.*"

THE DAUGHTERS OF DANAEUS, by Mona Caird (continued).

THE most conscientious reviewer can do no more than put into words the impressions received from the perusal of any work under consideration. A work of fiction which fulfills the expectations cherished in regard to it by the really thoughtful reader, ought to be hailed with gratitude and pleasure. This book tells more than its own story, it tells the story of the Universe; the ever recurring story of woman's suppression, and of man's dominant selfishness.

No minds, save those suffering from the blindness of obstinacy or unthinkingness, can fail to find in these pages, something which stirs up the deep waters of the soul; the under current of longings and grave dissatisfactions, hardly consciously possessed perchance; something which takes from us our hidden despairings and flashes upon them the light of hope; that hope which fills the soul that has suffered—through seeing the tragedies of life—when it perceives that some other soul also *is awake and knows*: something which enlightens, condemns, stimulates and strengthens, bidding us struggle in the conflict of right against might, knowing that we must ultimately prevail. Alas, for those who cannot fathom the profundity of the meanings that lie in this powerfully written story of a life such as is lived among us by thousands of women, for these meanings are of inexpressible import, and upon the full perception of them depends the healing of society's most rankling sores.

Those women who can read and yet continue unable to understand the vast need of womanhood, which has called this book into existence—a need so clearly seen, so keenly felt, by its writer—are most unhappy, in that they have not yet reached that point in their upward going, from which the need can be perceived. And yet surely it demonstrates itself very plainly, even at the lowest point, to eyes that desire to see. The book will grow in favour and be more and more fully understood with each passing year. It is not possible

that the truths it reveals can be much longer hidden; for woman has agonised into the full perceiving that "murders" further sleep, and man will follow where woman leads.

It is so seldom an author puts before us, in living colours, the character of a strong, noble woman, that we may well receive with gratitude and joy this picture of a life that opens up in our hearts countless misgivings as to our attitude in this volcanic age. We rejoice even in our pain, while we follow the struggles of this strong personality against the terrible tyranny of circumstances which seek to crush her into quiescence and apathy. We see that our influence upon each other should be a helpful one, not a drag, not a weight which through the highest part of our complex being enslaves us. Everywhere from woman is demanded the sacrifice which subordination invariably creates, yet only in liberty can the soul grow towards the heights.

"Mrs. Fullerton," we are told, "showed signs of incomplete development," a state of things, alas! only of too frequent occurrence, and one which paves the way towards the great tragedy of woman's position, *the tragedy of marriage* under our hideous marriage laws. The union of two human beings, who elect to spend their lives together, ought to be an arrangement producing as happy a condition as can be enjoyed on this imperfect plane of existence.

Motherhood ought to be one of the holiest things on earth. Instead of this we have disappointments, misery, failures, demoralisation and degradation. A union in which one of the parties, and that one the purer and higher, is made subject to the caprice, desire, and love of power of the other, can never become what marriage ought to be. Motherhood, which is not the free choice of the mother herself, and regulated by her, loses all its sanctity and entails a curse upon the race. Motherhood under the present conditions, when these conditions are clearly understood, must, in many cases, undermine the mother's love; must always be viewed with repugnance by the mother, and can never give to the world the noblest human creature.

That mothers, under the present insulting conditions of married life, retain their great love for their children, only proves how deep is the source from whence it springs. Nevertheless it is not, it cannot be, so favourable to the high qualities it ought to foster as when that sacred office is undertaken by the free choice of the woman, who, from the higher motives, elects this as the work, or part of the work, she means to do. So deciding in the non-coerced liberty of her own glad choice, she will devote her endeavours from the first towards her ideal; that ideal will be as high as the stature of her own nature will permit, nay, in entertaining and in carrying out this ideal she will grow to diviner altitudes.

There are of course modifications to all rules, but it may well be taken that while free motherhood is sacred and full of benediction, enforced motherhood is a dangerous thing; a condition which it demands our utmost efforts to stamp out. This is what Mrs. Caird wishes to show in the case of Hadria, and she shows it in one of its mildest results to the community. Our prisons, workhouses, and river beds show perhaps its worst result, but between these two there exist proofs of its awful consequences, too numerous ever to be written. It makes little difference—and that not in its favour—that Hadria probably, like thousands of others, did not fully realise the nature of things until it was too late. She was conscious all along that Society, and all that hemmed her in, had, as it were, formed a woman's life; formed *her* life for her; that she herself had no power of choice.

It is not Motherhood in its holiest and highest outcomings that Mrs. Caird writes down, it is ENFORCED MOTHERHOOD RENDERED DOUBLY EVIL by the evil conditions, which married life lays upon women, and the iniquity of the marriage laws, *made by men*. She suggests in *The Daughters of Danaeus* a very high standard of marriage. Towards the destruction of the old,

and the upraising of the new, all the strength of her potent pen is directed, and the nation of mothers, fathers, children, and citizens may well wish her God speed in her work. She is proud to know that she is not alone in it. Many thoughts of many minds, of noble-hearted women and just men, are busy with this problem, and the struggle is helped by every throb of discontent and indignation, that, bursting from every woman's heart in all classes of society throughout the nation,—yea, throughout a world of nations—is fast creating a light before which the hosts of darkness shall flee away.

The reform to which Mrs. Caird, and very many of our noblest women are devoting their untiring, intelligent energies will produce free womanhood; woman able to choose her own life, as she shall herself elect, and a condition of married life so pure, so high, in its self-restraint, and consideration, that it shall raise to the highest standards, men, as well as women, and give to both a happiness, home, rest and peace, such as married life has not yet produced, even in the rarer instances.

In short, *The Daughters of Danaeus* upholds that higher stage of morality on which woman shall decide for herself whether she shall or shall not exercise her own creative power; decide for herself upon the number of young lives she may consider herself capable of ordering, leading and training for steady flight; hold the right to the possession of those beloved ones to whom she has given being and for whose life armour she is specially responsible, which she ought to have freedom to forge in joy, none daring to make her afraid.

Instead of this self-chosen, introspective, outgiving, free life, chosen for a time until its work is done; self-limited according to her capabilities, and her aspiration for other and more public work, free, glad, infinitely beneficial to the "souls that come," what do we find? We find women broken down while yet young; aged, before their time, through constant and reluctant acquiescence to imperious demands, through enforced and too frequent maternity; we find anguish, discontent, terror, inability to contend with the training of young lives, disappointment, despair, apathy, wasted powers, and premature death. We find children undeveloped in their higher capacities, from want of home guidance and education; preternaturally sharp through mistaken or depraved outside influence; weariness instead of a glad home life, dullness from which the young folks turn away one by one as they come to the years in which they might have done their part towards the establishment of that blessedness which home should mean.

From this they go forth, tumble more or less into the downward track, or, at least, fail to reach the moral heights to which they might have attained.

Mrs. Fullerton, whose married life was tolerable, had, through early suppression of her own powers, developed that most dangerous of all habits, "unbounded belief in her husband's wisdom."

"Her husband," we are told, "had influenced her development profoundly," with the invariable result in such cases, "to the apparent stifling of every native tendency."

Again—

"The buried impulses had broken out like a half-smothered flame in her children, especially in her younger daughter. Singularly enough, the mother regarded these qualities as erratic and annoying."

Then follows a sentence of remarkable insight and knowledge:—

"It was a benumbed sort of life she led, in her picturesque old home, whose charm she perceived but dimly, *with the remnants of her lost aptitudes.*" (Italics ours.)

We learn from experience, some of us, how dangerous an experiment it is to neglect the development of our capacities, to defer the using of our powers. How great a torture is the

enforced disuse of mental capability cannot be too powerfully expressed, or too widely made known. "Terrible is the tyranny of circumstances" will find a bitter echo in the hearts of many of Mrs. Caird's readers.

The time so dreaded, yet so determined upon by Alghitha, arrived, when she must acquaint her mother with her resolve to leave home and begin life on other lines. Alas for the poor mother in that cruel, inevitable suffering! A woman's outlook is forcibly narrowed down to home and children. These, which ought to be *one* of the many lights of her life, are made *all*, and upon them she pours out the great tide of her love, to them tunes the deepest chords of her nature: around them twines her heart's toughest tendrils. When these come to be torn away life itself seems to be ended—her agony is supreme. This, and the complete understanding of the why of it by her daughters, in their reflected pain, also many openings of seals, Mrs. Caird depicts with passion and power. Hadria says:—

"One begins to understand why women do things that one despises, and why the proudest of them so often submit to absolute indignity. I suspect the world 'we know nothing about,' Alghitha, has ways and means of applying the pressure such as you and I scarcely dream of. I have read and heard things that have almost taken my breath away! I feel as if I could *kill* every man who acquiesces in the present order of things. It is an insult to every woman alive."

Oh these insults! how terrible they are, and how unceasing! it is well such a pen as this can so ably show them as to put us all to shame, both those who endure and those who inflict; to sting shame, surely, that we submit to their existence and help towards their continuance.

Alghitha departs, and Hadria is left to be the *family consolation*. Alghitha has freed herself in a way that would have won approbation from all, had she been a boy, but alas! she was a girl, that creature from whom so much is expected, in the way of bearing burdens, giving up wishes, and ceasing to have desires.

Thus begins for Hadria the life that eventually leads to her uncongenial marriage, and in the later years to the passionate longings after opportunities to exercise her wonderful powers, and all that followed. Mrs. Caird depicts with a pen that quivers and flames with pain and pathos, the burning efforts of a strong soul glowing with the divine afflatus, to use its own powers. That strong soul is clothed with a woman's form, and so must bear its anguish of repression, its ever arising obstacles, until talent perishes from disuse. Can greater suffering be imagined? Such has certainly been endured by men also, but not so fully, nor so widely spread. With the efforts of man to overcome obstacles, all the world has sympathised. For woman sympathy is rare and often non-existent. All that comes into the life of the heroine of this tale is the natural outcome of the repression of power. She marries hastily, a man who, being a musician, is likely, as she thinks, to sympathise with her musical talent, and she is in sore need of sympathy and of wider opportunity, which she, like many others similarly situated, supposes she will obtain in marriage.

She is carried away by the enthusiasm his music produces in her soul. She dreams, and does not awake fully until the fatal die has been cast. Later in her life, while enduring a further development of her false position, she is carried away—for the time only, however—by the personal magnetism of a man, whose nature is not known to her, Professor Theobald. Very soon, however, she reasserts herself, and frees herself from this objectionable influence.

Mrs. Caird does not justify Hadria's conduct in this particular or that, she merely shows, and with the thrilling eloquence of Truth, that all this is the outcome of the unrest of a soul in need, in urgent need, of some field in which to exercise its powers, powers that will not lie still; an unrest produced by the horrible repression and subordination, brought to bear upon a woman's life, and cramping her to

madness. Such is the actual position of matters in all that relates to woman, and such *will* be, until the strong souls that cry, shall rouse at last all women to the rescue of womanhood from such intolerable shame.

Mrs. Caird does not depict a woman of extraordinary endowments, Hadria is a type of many. There are many women whose capacities would have developed themselves in music, painting, sculpture, poetry, literature, or any other form through which human genius might elect to materialise: were it not for the "terrible tyranny of circumstances" all driving them to marriage as the only outlet from the too narrow domestic sphere of a girl's home life. Forgetting that the life into which they decide to enter is but a repetition of that which they desired to leave, how many women mistaking, like Hadria, a new interest for love, have made the fatal step which cannot be recalled. Mrs. Caird in this novel is brave enough to name things as they are. She sees the enslaving conditions produced by our one-sided marriage laws, and she openly declares war against them. Hadria had she been free to choose would probably not have married, but have followed whither her talents would have led her. Nothing could have given her this freedom save equal opportunities with her brothers. With a woman's sensitive nature and more highly developed emotions, and powers passionately demanding expression, she was condemned, as so many thousands of her sisters are, to die a daily death, frittering away her great gifts in the endless routine of household duties. Suddenly across her path comes a woman of genius, who has made for herself a name on the tongues of her fellows, yet who also has been stung by the same cruel fate, who is sensible of the same deadly influence inimical to her sex. Hadria's letter to her sister shows how keenly she felt the exaltation produced by the presence of one who could think and feel as she herself felt. In her youth Valeria du Prel had struggled and suffered. Her convictions had been modified by circumstances, they jar upon Hadria. The chapters containing their talks are good reading, but the conclusion arrived at, at the close of Chapter VII, is, I think, what the deepest thinkers among women of the present day have reached.

"I stand," says Hadria, "in hopeless opposition to the scheme of life that I have grown up amongst, to the universal scheme of life indeed, as understood by the world up to this day. Audacious, is it not?"

"I like audacity," returned Miss du Prel.

"As I understand you you require an altogether new dispensation."

"Yes," Hadria replies, "I require a new dispensation."

So be it, A New Dispensation! Women indeed require it. Thoughtful women demand it; they will gain their demand, for they will create the new time for themselves.

The inevitable male in the shape of Hubert Temperley appears upon the horizon, a nature on a lower plane than Hadria's, yet possessing what Hadria lacked, freedom of action and opportunity. He is described with clever sarcasm.

"His opinions were of an immovable order with very defined edges. In some indescribable fashion these opinions partook of the general elegance of his being. Not for worlds would he have harboured an exaggerated or immoderate idea. He smiled at his political opponents, he saw no reason for supposing that they did not mean quite as well as he did, possibly better. What he *did* see reason to doubt was their judgment. His tolerance was urbane and superior. On all questions, whether he knew much about them or little, his judgment was final and absolute. He swept away whole systems of thought that had shaken the world, with a confident phrase."

"Hubert Temperley was one among the many who shrink and harden into mental furrows as time passes. What he had thought at twenty, at thirty-five had acquired sanctity and certainty, from having been the opinion of Hubert Temperley for all those favoured years. He had no suspicion that the views which he cherished in so dainty and scholarly a fashion were simply an *edition de luxe* of the views of everybody else."

This work in every line of it is a grand battle for new life for woman. Each page is worth a long study. The conversations are essays in themselves, on woman's subordina-

tion, and consequent suffering, showing between the lines, and breathing from the speaker's lips, how dire has been the loss to the world which has come through the cruel and ceaseless fight to suppress and silence its highest creature. The book is perhaps more a book for the immediate future than for the actual present, save for those few who happily can understand. But it is a trumpet that "blows a waking breath," whose mission is to conquer, to shatter time-consolidated idols. Already its work is well forward. It abounds with teachings and suggestions too powerful to be expressed by any adjective with which language furnishes us. Pages 203 and 204 ought to convince the most determined advocate of meekness and self-sacrifice that the evil produced by the acceptance of subjugation takes ages to undo, and that those who *will* sacrifice themselves drag whole centuries of human beings into the pit.

There are a few more points which must be dealt with in next issue, before closing this review of a book to which it is most difficult, nay impossible, to do full justice in so limited a space; and that because its plain, practical statements, of *how we stand*, blend into its high ideals, and they, in turn, widen out in our thoughts into "eternities of dream," into possibilities so great that they entrance us, with their revealings of the heights before us.

The book requires earnest study, it is not merely to be read as a tale, or even as putting forth new ideas. It embodies powerfully and distinctly the groanings of women under their heavy burdens, their cramped lives, their yearned-for opportunities; groanings that have sounded through all the ages; which are now breaking forth into a great voice of creative power; a voice that is crying aloud through all the earth, "Let there be Light." So Light approacheth, Light that shall flood every dark place, now full of cruelty, degradation, and moral death.

M. S. S.

WOMAN THE MESSIAH.

"Scarce past the needs of infancy our sons
Are ravished from us, trained and drilled apart
In place and thought, in maledom cold and sere;
In atmosphere unshined by mother's love,
Uncheered by sound or sight of sister fair
To aid with deft co-partnership of grace;
Full soon his mind fouls with scholastic dross,
For books in class and fellows of his sport
An unconcealed disdain for woman teach;
The effort of his learning or his play
Is but to make him 'manly,' not humane;
And thus their Etons, Harrows, Rugbys, all
Breed caste of sex, a priggish bigotry;
There grow the budding tyrants in the blade,
The earing of the crop with college comes,
And the full harvest is the load of wrong—
Injustice, infamy—of woman's fate,
Through all this weary land.

... meaner man incessant stands at gaze
To filch afresh the fruits we once have won. . . .
For no firm lasting tenure we achieve
Failing our share assured of legal power;
What just man yields us, false may take away;
And this will be, till we, alike with man
In legislative function and decree,
Give to ourselves our gifts, as one with him:
The which not single sex may commutate,
But only the perpended vote of all.

So blend we all our energy and thought
(E'en to the brief eclipse of other aims)
To win this crucial outpost of the field;
For, lacking citizenship, all our words
And plaints to men meet with indifferent ear,
And all our efforts gain no deep effect;
But when—girt with the sword of civic right
As fellow comrades in the social strife—
We can compel respect and claim our due,
The woman's work may be begun indeed."

From "Woman the Messiah," by Ellis Ethelmer, in the *Modern Review*.

Reports, Meetings, etc.

THE Pioneer Anti-vivisection Society was started in May, 1894, by a few members of the Pioneer Club. It has now been in existence one year, has met and is meeting with great encouragement from those who gather to its ranks and from outsiders.

Dr. Helen Bouchier, the first President, having, to the regret of all, been compelled through circumstances to resign, Mrs. Massingberd, the well-known President of the Pioneer Club, was unanimously elected to fill the post.

Many most successful meetings have been held, and the progress made has given cause for rejoicing to those engaged in the work of crushing out the practice of vivisection.

The Committee, in thanking warmly those who have helped so far, earnestly seek help for the coming year and years. Help can be given in four distinct ways:—

1. By yearly subscriptions, and by obtaining other subscribers.
2. By distributing leaflets.
3. By collecting signatures for any petitions for the two Houses against the practice of vivisection; which petitions the Committee may draw up at any time.
4. By lending their own drawing-rooms, or by obtaining such rooms from others.

In the first report of this Society—unpublished—the Committee assert a fact well known to all who are accustomed to organise or to attend such gatherings, that “every drawing-room meeting not only adds new members to our Society, but helps to ventilate this burning and all-important question; also to teach persons ignorant what vivisection really means.”

This Society is a woman's society, but it does not under-value the sympathy and help of men. It is well to see the womanhood of the nation roused in so great a cause and in many other causes demanding the exercise of Justice, Truth, and Mercy. Here is their appeal in their own words. Listen to it and respond. Response is our duty.

“But, while we ask for your continued kind support for the Pioneer Society, we are fully aware that we are only, after all, a very small and comparatively new regiment in a grand and daily-increasing army of women and men, rising up on every side to carry on a war for God and Humanity against Cruelty, Oppression, and Sin.

“We ask you, during this second year of our existence as a Society, to redouble your efforts to help this Cause. Only united, earnest effort can win such a battle. Only on the basis of self-sacrifice can any work be done that shall stand for Eternity.

“We fight for the weak against the strong.

“For the oppressed against the oppressor.

“For the dumb, helpless, and tortured against the torturer.

“Is it not a Cause worthy of the support of all who possess consciences and hearts?”

The report is signed by the name of M. H. A. FERGUSSON-ABBOTT, the Hon. Secretary.

Miss M. H. A. F. Abbott is a woman of fearless determination, and well suited to her arduous post.

Hospitals.

LEAFLETS are being issued appealing to the people of England to consider the Hospitals Question, to know to what purpose the money contributed to these institutions is applied; asking thoughtful persons to investigate before they give, and informing them that to nearly every hospital is attached a laboratory where vivisection is practised. The earnest thought now given to these matters declares vivisection to be useless in result and inexcusable from any point of view. We are asked to read, to investigate. This is only fair. Let us read; let us investigate; let us decide on which side we shall stand and work.

Dramatic Home of Rest.

ON June 13th, a meeting was convened at the Haymarket Theatre to consider the scheme proposed for establishing a Home of Rest for actors and actresses.

The chair was taken at 1 p.m. by Mr. Beerbohm Tree, who said he would call upon some of the ladies and gentleman to speak who had devoted their time and energy to the furtherance of the work. The Home of Rest would, it was hoped, meet a need much felt in the profession, and he hoped they would hear more about it by-and-by from Mrs. Willard, who had been especially active in the development of the undertaking. He was very glad that it was proposed to make the Home self-supporting. A modest capital, however, would be needed. It was the duty of those assembled to discuss the means and ways for a preliminary outlay, and to convince those outside that the scheme would be started on a practical basis and be a lasting benefit to their calling.

Letters were then read from ladies and gentlemen unable to be present, and one from Major-General Playfair, kindly offering his services as Hon. Sec. and Treasurer.

The offer was received with hearty cheers.

Mrs. Massingberd said: “I little thought I should ever have the honour of standing upon this stage and speaking to such a large audience. I have to lay before you, on behalf of my Committee, the members of which say, they cannot speak in public and that I must do it for them. I therefore lay this little scheme before you with the greatest pleasure. We call it the Home of Rest, and that is what we all aim at in this bustling world. A little house we hope to make happy, comfortable and pleasant, for people tired out and in need of rest. We want each of you to take a personal interest in this scheme. It has been worked out very carefully by your Committee. Mrs. Willard and Mrs. Kate Phillips have been most kind in running about all over the place, and you know it takes a lot of running about, but we want your help. It is no use one single person or ten or twenty people trying to do anything, we want thousands of people to take an interest in it. That is why we asked Mr. Beerbohm Tree to lend us this Theatre to-day, and for which we thank him. We want you to understand that we do not ask you to give us only very large sums, we shall be very, very glad indeed if everyone will give us 5s. as an annual subscription. So many people in this world do not give, because they cannot give much. Give what you can and your Committee will receive it most gratefully.”

Mrs. Willard said: “I have only a few words to say. My plan is not merely for a Home of Rest, but also for a private hospital where our actors and actresses will be able, if they subscribe, to have a private room, medical attendance and nursing. I also propose that members who subscribe from one guinea a year should have letters of introduction to give to those of their brothers and sisters who have not been able to subscribe. I told this to Miss Ellen Terry, who at once promised to become a subscriber. This meeting is therefore convened to see if the dramatic profession is going to support this scheme. We want to make it self-supporting. The Hospital Bed Fund failed of its purpose because, as we discovered, our brothers and sisters disliked having to go into the public wards, and we only had one application in two years.”

The Rev. Ed. Ward expressed great sympathy.

Mrs. Willard proposed, and Mrs. Massingberd seconded, that Mr. Tree should be President of the new scheme, which was carried unanimously.

It was moved by the chairman, seconded by Mrs. Willard, that another meeting should be held in the first week in November, for further discussion and arrangements.

Extracts from Josephine Butler's Letter of Earnest Appeal and Warning.

A NEW subject is now presented to us as one of those upon which our Federation will be invited, probably at this year's annual Conference, to deliberate, namely, the ‘Punishment of Prostitution.’ It is, I am informed, the view of some of the German associations, whose representatives we hope to meet at Colmar, that all who make a trade of this vice should fall under the penal code. What does this mean? If it means that those persons, men or women, who from greed of gain exploit and make merchandise of young girls whom they entrap and enslave; above all, if it has reference to the conspiracy between such persons and the men whose money supports the institutions in which human beings are sold, then the penal code might well come down heavily here. Hitherto in such cases, however, it is the keeper of the house alone who has been punished. Her male accomplices, her fellow-conspirators who visit her house, are left unpunished and unrebuked. It is in general forbidden even to mention their names. But I am informed that it is desired that the law shall take effect upon all who make a trade (*métier*) of this vice, meaning every member of that forlorn class, who, from whatever cause, has fallen into the gulf of prostitution.

First I would ask, is it not premature for the German people to begin to think of punishing those unhappy beings while they are still under Government control, still serving the so-called public “necessity” of vice under Governmental and police rules? You cannot justly punish persons who are officially permitted or compelled to commit the crime which you wish to visit with penalties. First of all, Germany must set her women slaves free from all State Regulation of vice. They must be free to choose good or evil, free to leave the course of vice or to remain in it; then and then alone would there be any shadow of justice in the proposal to punish them. Is it possible that this is not clearly seen by German reformers? Would it not be well for them entirely to destroy first the State Regulation of vice in their own land before constructing plans for the punishment of the unhappy victims of that regulation?

I ask, moreover, what would be gained by such penal measures applied to fallen women? Nothing, either for society or for the persons punished. Already these women are under a ban and a curse; they are branded with the brand of shame which excludes them from all honourable work and service. To this curse and to these disabilities, it is now proposed to add yet another brand, that of the prison. The unhappy outcast will thus be doubly branded; her hope of re-entering an honest life and finding employment will be still further lessened; she will go the ceaseless round of the house of prostitution, the hospital and the prison, with an ever lessening hope of salvation. There will be created a class of prison frequenters, of *récidives* more hardened and more hopeless than they were before these penal measures were brought down upon them. Society will in no way benefit by this process, and it is needless to say that the subjects of it themselves will only be brought into a worse position.

I said that there can be no shadow of justice in the punishment of persons for doing wrong, unless those persons are in a measure free agents, free to choose good and evil. Are they free, it must be asked, not only from the compulsion of the procurer and the keepers of infamous houses and the State regulations, but from the compulsion of want and misery? A poor and honest girl in London had been seeking some kind of work by which she might escape death by hunger. For days and weeks she wandered on this search, till, hopeless and half dead, she sat down on the step of a door, and with a shriek of anguish, addressed not to man but to the skies, she cried, “O God! there is no door open to us but *hell's*.”

Hell's door is always open to such, while other doors are closed. Is such a one as this free to choose virtue? Her choice lies between death and dishonour, and she is weak and hungry and poor.

It seems to me that many persons who come forward in a spirit of righteous indignation with proposals to “punish prostitutes,” have not looked carefully enough at the economic side of the question, have in fact no knowledge of that most important and sorrowful side of it.

I will quote assertions made deliberately and in public of two persons than whom none are in a better position to judge of the economic aspect of this question, Mlle. Raoult, a leader among the most intelligent portion of the working women of Paris, and Adhemard Le Clerc, a working man who has given many years of study and active labour to this problem. What is true of Paris is true in a greater or less degree of London, of Vienna, of Berlin, and others of the great cities of Europe.

Mlle. Raoult says: “While many people make light of their morality, there are to be found in Paris workshops young girls who are faithful to the lessons learned from their mothers and to the memory of their homes, and who work and suffer without complaining. To be known, they must be seen in their wretched garrets, fabricating the most beautiful toilettes for the ladies of the high society, working from morning till night, and dying *without a murmur rather than yield*, though they know they have but to *will* in order to be miserably poor no longer. *These are indeed virtuous*. I speak from an exact acquaintance with their sufferings.”

M. Adhemard Le Clerc, speaking at a large working men's Congress, said: “The great social evil lies in the miserable salary granted to the work of women. This utterly fictitious remuneration (I say it deliberately), is, in itself, debauchery justified, necessary, inevitable. It is an accepted axiom in Paris that ‘a woman can no longer live by the work of her own hands.’ There are some workwomen who have a father or husband, in which case the woman's few francs a week help a little towards the *ménage*; but these are proportionately few. There are thousands of single women in Paris who have no creature on earth to look to for support. Many of these poor girls do not know their origin, or whether they ever had a father or mother. As Dr. Deprés lately said, the population is bastardized to such an extent that these girls do not know of any relationship they ever possessed. They come handicapped into the world, bastards, orphans, and outcasts; their life, if virtuous, is one terrible struggle from the cradle to the grave; but by far the greater number of them are drilled, while yet children, in the public service of debauchery. We remember the epochs in which the cry of the people was, ‘bread or death!’ This cry is the cry of our women in Paris at all epochs. Bread! they must have bread; they want it; they are ready to work for it; but when work cannot be found, they will sell themselves in order to have it. It is a fortunate thing if they do not murder in order to have it, and to avenge themselves on Society, for the fault is the fault of Society. Society is *solidaire* and is responsible, and must one day pay the debt it owes to outraged and maddened womanhood.”

Such, I repeat, is in a greater or less degree, a true picture of a portion of the humbler classes of women in every large city; and these are the creatures whom it is proposed to strike by the Penal Code.

I believe many among us have forgotten, if they ever fully knew, what the monster is against which we have declared war—the State Regulation of vice. Adequately to describe its horrors is beyond the power of any voice or pen. It must be seen and closely observed in order to be known. I will merely quote a few words from persons in different countries who have seen it near. The first is Dr. Mireur, of Marseilles,

one of the strongest defenders of the regulation system, who has written a large and learned book in defence of it, and who spent a great part of his life in the hopeless effort to "perfect" the system, confessing, meanwhile, its total hygienic failure. Dr. Mireur wrote (page 248 of his book): "The system of registration and regulation which legalizes the industry of the outcast women, is, in fact, the sinister stroke by which these women are cut off from Society, and after which they no longer belong to themselves, but become merely the things of the Administration (*les choses de l'Administration*). They are cut off, not only from Society, but from heaven, from hope, and from the power to repent." This same man, so describing the damnation present and eternal of the helpless victims of the system, yet goes on to say, that "this registration and licensing are essential, indispensable, even as prostitution itself."

A correspondent of Milan, familiar with the subject, thus describes the influence of this institution on the male portion of society: "The regulations imposed by the authorities on prostitution are a legal sanction, slightly cloaked in the eyes not only of the populace but of educated people. Legal sanction produces public shamelessness. Fathers themselves introduce their grown-up sons to the houses of infamy, looking upon them as safeguards from imprudent marriages; teachers and pupils meet there, and all look upon them simply as institutions of public usefulness. Accustomed to the encroachments of the authorities, the Italian people, to a great degree, accept this interference of the police with the private lives of the poor as a needful provision, and do not think of the bitter woes, the slavery, the violence to which the miserable women of the people are subjected. Young men who come in contact with these unhappy beings, who have been so carefully trained and drilled in vice, lose all generous feeling, and, corrupted before they are full grown, they acquire that scepticism which withers the heart and falsifies the conscience. Marriage becomes always rarer, and the number of exposed and deserted children increases fearfully."

Plato's Ideals and their Present Application.

IN THREE PARTS.

BY PIONEER 363.

HERBERT SPENCER in his *Study of Sociology* has alluded to the doctrine held by many persons that the State should take everything into its own hands. The State, it is said, should purchase the railways, should control all sanitary matters, provide for the weak and aged, and regulate all industrial questions. The utility and advantages of this so-called State Socialism has recommended itself again and again: it is, however, a question surrounded by many difficulties and much difference of opinion, and as a remedy for all national ills can hardly be said to be entirely on safe ground.*

The well-being of the State and the well-being of the individual are subjects that engrossed no people more than the Greeks. Among the Greek philosophers Plato stands pre-eminent in propounding solutions of ethical and legislative problems, and in asserting the possibility of the human mind attaining to a knowledge of the highest principles of moral action, whereby ensues a state of perfection competent to regulate conduct by reason.

Through the effort of rising from lower ideas comes, in the

* State Socialism is being tried in New Zealand, it is said, with success. State insurance in Australia is also stated to have proved a satisfactory experiment.

opinion of Plato, the ability and power to realise the all-pervading principle we call God—God the beginning, the middle and the end of all things. Moreover they who would be happy and wise must live in close relation to the Eternal Infinite, principled in justice and temperance and in the perception of the affinity existing between God and humanity. As God is in all Nature, the human soul is kindred with the Divine and is therefore the offspring of that which is eternal and immutable; hence the happiness of mankind should be our highest aspiration. Keeping this doctrine in view we may proceed to consider the Platonic social system as presented by Plato in *The Republic* and *The Laws*.

In forming an ideal State a legislator should aspire to impart every good, and at the same time should bear in mind that there are two kinds of good: one human and the other divine, and that of the two the divine should lead. Legislators should also retain in view the indispensable knowledge that our greatest victory is to acquire the power to conquer ourselves; to fall a victim to our lower nature is to throw ourselves overboard, as it were, with no other alternative than to admit that by our own baseness we have vanquished ourselves. This dictum applies to the State as well as to the individual. The State must not be inferior to itself but superior to itself, must in short rise above itself in the pursuit of what is just and good.

One of the vital questions affecting the body politic is a proper system of education, and since Plato regarded everyone as belonging to the State rather than to parents, he rules that it should be obligatory and liberal rather than elementary. Children destined for farming or housebuilding ought to play at tilling the ground or at building children's houses, provided with tools similar to those used by the proper workman. And so in all other trades and professions instruction should begin with the sports and pleasures of childhood, inasmuch as the very essence of teaching is a right bringing up, such as will lead, as much as possible, the individual to understand the means of livelihood in days to come. This happy thought of Plato's, if carried out, would enforce the learning of a trade as well as the learning of letters, and in a measure blot out of existence tradeless and pauper youths. Furthermore, Plato contends that the education of the child should be of such a character as to inculcate a love of country and a desire to become a perfect citizen; that is, to know how to govern and to be governed with justice. Any form of education which tends to the acquisition of wealth apart from mental intelligence and justice is not worthy to be called education at all. Properly educated citizens are as a rule good citizens, therefore education should be considered by the State of primary importance.

A glance backward at the history of our own country makes one rather blush that not until 1870 did British legislators realise this Platonic piece of wisdom and deem it necessary that the whole people should participate in the benefits and blessings of education. Had our British administrators had their eyes open, half our prisons would have been closed ages ago instead of within the last two decades. For, as Plato says, it is certain that an ignorant person when going wrong cannot set himself right, hence he must naturally become a burden to the community, not having been taught the social duty of controlling himself.*

With Plato self-control is an essential virtue and absolutely requisite for the development of the higher or inner being and, therefore, of the good citizen. Thus the individual who lives well is both blessed and happy, and the individual who does not is the opposite.

* Herbert Spencer has observed that our school-system is still very defective in overlooking the importance of teaching political and social duties. In place of teaching the history of kings, as if the king was everything and the people nothing, the social and scientific development of the nation should be impressed on school children.

It is pure Platonism when Herbert Spencer says:

"How to live? that is the essential question for us. Not how to live in the mere material sense only, but in the widest sense. The general problem is—the right ruling of conduct in all directions under all circumstances. In what way to treat the body; in what way to treat the mind; in what way to manage our affairs; in what way to bring up a family; in what way to behave as a citizen; in what way to utilise those sources of happiness which nature supplies—how to use all our faculties to the greatest advantage of ourselves and others—how to live completely."*

Plato's solution of these questions is so far ahead of our times as to include the equality of women with men. Although he allows for the physical delicacy of women in some things, he, notwithstanding, decrees that they should receive the same education as men and be regarded as eligible for the same employments. As men are trained by gymnastics to understand the art of war, so ought women to be trained if they are to compete with men, however ridiculous and contrary to custom the idea may appear. Such an idea, says Plato, is only ridiculous and disgusting to those who are the slaves of prejudice; for a man is a fool who thinks anything absurd except what is bad, or who employs himself seriously in anything that has not for its object the idea of the good, for in pursuing the good he seeks the highest knowledge, good being nothing less than Deity itself.

In answer to the assertion that the nature of a woman differs widely from that of a man, and therefore, there should be a distinction between the employment of the sexes, Plato asks whether the nature of the bald and those who wear hair are the same and not different? If not different, though there appear to be a diversity of nature, why regard the natures of men and women as different, and assign to them different employments, merely because the female bears children and the male begets them? Indeed we must not say that it has at all been proved that a man differs from a woman in the sense of having opposite natures, wherefore it is but reasonable to think that both husbands and wives, or men and women, may pursue the same employments. It is true, affirms Plato, that one woman has more natural talent than another; one will learn a thing easily and another with difficulty; one will be subservient to the body and another to the mind, but all these traits mark and distinguish in the same degree one man from another. Yet, continues Plato, many women, are superior to men, nevertheless, natural talents are indiscriminately diffused through both, and the woman thereby naturally shares in all offices the same as the man.

Plato most certainly lived before his time. Only the other day came a defeat of the Government (on the Parish Councils Bill) because they could not see the necessity of securing the position of women on the Municipal and County Council registers.

Plato being agreed that women have the same rights as men it follows that if a woman be fit for a guardian she is to be a guardian; if she be fitted for a physician let her be a physician; if she be predisposed for gymnastics and is warlike, let her study the arts of war; if she be a lover of philosophy let her be a philosopher; let her in all respects be the same as the man in the guardianship of the State. For, asserts Plato, by women being appointed fellow-guardians with men, and by being allowed to manage all things in common, the State is enriched by the best genius and talent the State can produce.†

To secure the prosperity of a model commonwealth a law-giver must have an eye to general happiness and well-being, and not study to promote merely the interests of a class.‡

* Education, p. 7.

† Compare this view of women with what is the feeling towards women in Germany. In that country, it is stated, no woman can be a member of any society which seeks to influence legislation.

‡ Not study to be what Mr. Tom Man would call an administrative machine, but an intelligence capable of ordering the social and industrial development of a nation.

Whether the happiness of the greatest number can be best ensured by a democracy or an oligarchy is a question Plato settles by discussing the merits of each form of government, finally deciding in favour of a monarchy.

First we are asked to consider what sort of a human being a democracy produces, and what are the conditions that bring about a change from oligarchy, or rule and authority in the hands of a few, to a democracy which demands that political and popular rights be conferred on the whole people, on the masses as well as on the classes.

The change from the supremacy of the few to the elevation of the common multitude is, says Plato, in a large measure the result of an insatiable desire for wealth on the part of the governing class. In so far as governors govern through the possession of wealth, they have no wish to restrain by law evils which, by their suppression, would limit their extravagance and expenditure.

We have an illustration of this truth in the opposition that has been raised against the Local Veto Bill, and in the attempt to reduce the miner to a starvation wage. And again we have an example of the coveting greed that inevitably follows the pursuit of wealth in the present system which allows large emporiums to swallow up and bring to ruin the small tradesman, who cannot by any possibility in the unequal struggle with the capitalist maintain his position. Nor can he fare much better so long as the law allows the capitalist to rent in one particular neighbourhood a number of shops in order that he may monopolise the whole business of his special trade. The more we dwell upon facts of this kind the better we can appreciate the Platonic idea that only in communities where neither riches nor poverty exist can there be justice and happiness. The just equalisation of wealth, after the spirit of Plato's philosophy, will probably one day have to be taken into serious consideration, for already there is a revolt against the despotism of the few, whose pitiless cry is, "Limit the comfort of the masses, but in no wise touch or interfere with the luxuries of the classes."

It is then because of the insolence and envy begotten of an unequal distribution of wealth that Plato dispraises oligarchies, and is urged to press his argument that in an ideal State to honour riches and at the same time practise temperance is impossible, since one or the other must necessarily be neglected. Neglected by oligarchies because wealthy minorities close their eyes to licentiousness—such as the State regulation of vice and the opium trade, whereby they bring many to poverty and even to destruction. Oligarchies, moreover, unwilling to forego their advantages, hold their position, some in debt, others in disgrace, others in both; much, it may be said, as members of the House of Lords hold their position whether worthy to do so or not. These mostly rule simply as "property monopolists," as they have been termed, and not because of their paramount virtues and wisdom. Thus an oligarchal State is not free from the dangers of disease and disorders within, without any external interference. Formed with a view to become extremely rich, and to exercise power through the wealthy few, it in time destroys itself by its devotion to the maintenance of an opulent plutocracy. This melancholy fate of Government by the minority interests us at the present moment, as perhaps at no time of our history has the oligarchal principle in constitution been more bitterly assailed. The Australian colonies have in a way repudiated it by refusing to have an hereditary chamber, instead of which they have accepted what is called a Legislative Council, consisting of life members who are nominated by the Crown*.

* See *Australian Commonwealth in the Story of the Nations Series*.

"THEY say" is a fool.—*French*.

SEIN'S believin'; but feelin's the naked truth.—*Scotch*.

Extracts and Comments.

LADY JEUNE, discussing in the *Saturday Review* the disinclination said to be now manifested by the New Woman to the marriage tie, remarks that there is no doubt that, at any rate temporarily, there is a weariness and difficulty in the matrimonial market. Whether it is that we are poorer, or that we are more luxurious and exacting in our tastes, and that the girls of to-day require more in their marriage than the ordinary Englishman can afford, I cannot say: but unless girls have great beauty or great fortunes, we hear much more of the difficulty of their marrying.

Yes, Lady Jeune is right, there does exist a weariness and a difficulty, but it precedeth not from man, but from woman. No, it is not woman's luxury or man's power and length of purse, that is a time-worn idea frayed to rags. So far as luxury may count, it is a fact that cannot be denied, that for any luxury of woman a man counts two, that his habits are much more expensive and self-indulgent. But woman is awaking to find an outlet for her capabilities, and that marriage is no longer a necessity of existence. Will this produce a change in what Lady Jeune calls "the matrimonial market." It is producing a change, and will produce a vast change, the change that is wanted.

Lady Jeune goes on to say:

"Among the mass of women, however, there is no revulsion from the marriage tie, and all healthy-minded girls and women seem to be just as much interested in the question as were their grandmothers."

I question that very much indeed, however we shall see.

Again she says:

"The one great fact that has kept English society is the inviolability of the marriage tie."

H'm,—that's as it may be, and depends upon what you call the marriage tie. Is it a tie that binds only the woman, that binds both, or that admits of something that one sickens to think of, outside "the marriage tie," for men.

Again:

"Infidelity in a married woman is surely reason enough to justify her husband in getting rid of her, and the woman who clamours for divorce on the same grounds as men is surely lowering the standard of female purity in a ruthless way."

This is a serious question and one deserving of deep study, indeed, we are being forced to study it, whether we will or no. Why is she lowering the standard of female purity?

She continues:

"Is man, with his stronger, coarser, more animal nature, to be judged by the same standard of chastity as a woman, with her higher ideals of life, her purer nature, and the exemption from temptation which she enjoys? If we think for a moment of the temptation to which men are exposed from their very early youth (and which they undoubtedly combat very unsuccessfully), and which attacks them at a time when they are most prone to succumb—in the period of youth, vigour, and ignorance—and contrast their position with that of women, we must surely feel that we are degrading one sex when we ask for a corresponding code of morality, or even suggest that women are to be tried by no higher standard than that to which men strive to attain."

Not the same standard? Why? If woman is indeed so much man's superior—which I for one do not doubt—then why not acknowledge it at once and make her the natural ruler and leader of the world?

"In spite of the Cassandra-like warning we hear as to the future of marriage, we see no reason to be pessimistic about it. That it is a failure we utterly deny. The figures of the Divorce Court show that the number of marriages which are dissolved are not increasing."

Has Lady Jeune studied this matter with the attention it requires and must have? Surely not. The marriage of the past is certainly a failure and is dying its death. It becomes us to think seriously what we are going to establish upon its ruins, for out of them Phoenix-like a new creature shall grow. If this be so, I should not place much reliance upon the figures of the Divorce Court.

Then follows:

"We are told that no union can survive the conjugal customs and intimacy of English married life. Perhaps the New Woman thinks so, because, in her ephemeral passion, no feeling of constancy, affection, or gratitude is possible."

It has been sadly proved how wretched are the results of English married life. But the New Woman, or what is usually known as the New Woman, is unfortunately difficult to enlighten on this point. She is thinking of her children, and so her vision is blinded, or perchance it may be owing to the absence of constancy, affection, or gratitude from her mental storehouse as asserted by Lady Jeune. Poor New Woman! or is it poor Lady Jeune?

"We believe that the overwhelming majority of old-fashioned Englishwomen regard that intimacy as one of the purest and sweetest ever devised, one which, when the passion and desire of youth fade away, blossoms into a friendship, a companionship as constant as it is holy, without which their lives would indeed be barren."

"The overwhelming majority of old-fashioned Englishwomen" are worshipping an Ideal, the thing they wish marriage to be, the thing they blindly suppose it is. Let them find out what marriage is, what it must be, under such laws as ours, under such laws as everywhere prevail; let them look the hypocrisy in the face, see it unglamoured, then perhaps they will proceed without delay to make marriage all that it ought to be, all they desire, all that it can be.

Choice Sayings.

"Mein Kind! noting in ter world vorth de hafing can be had without hart endefor! Dies vot you now dry for, it is ein so grand, noble ding. It is der freundschaft of Beethoven."

"Der freundschaft vas is das? It is der communion of high ideas, die action of die von soul upon anoder zu lift it zu divine heights, nicht vahr? Ludvig von Beethoven he was ein so great, good man, ein boet, ein saint! His hart it vas so great dat he could lof all der world! He wrote his music dat he might be der freund of all der world."—*Minerva in "A Widow Bewitched."*

FORBEARANCE.

Hast thou named all the wild birds without a gun?
Loved the wood-rose, and left it on its stalk?
At rich men's tables eaten bread and pulse?
Unharm'd, faced danger with a heart of trust?
And loved so well a high behaviour
In man or maid that thou from speech refrained,
Nobility more nobly to repay?
O, be my friend, and teach me to be thine!—*Emerson.*

"It is all very nice to have beautiful visions and ideas floating around in your brain and to lie back and watch them, but you won't succeed at anything unless you pin those beautiful ideas down on paper, or on canvas, or model them in clay, as the case may be. I am not inclined to work, but I go to my study every morning, whether I am in a writing mood or not, and it is seldom indeed that I do not accomplish something. Success is the direct result of work."—*Mrs. Hodgson Burnett.*

"The evil that has caused the downfall of every nation in the past the evil that is gnawing at the foundation of all nations to-day, is a result of keeping the mothers of the human race in ignorance and subjection. A stream cannot rise higher than its source, but the reservoir lifted on the hill shows that men have it in their power to elevate the source. For their own improvement and welfare men should encourage and stimulate women."—*Mrs. Ellen Dietrick.*

The conservatism of unthinkingness is one of the potential forces of the world. It lies athwart the progress of mankind like a colossal mountain-chain, chilling the atmosphere on both sides of it for a thousand miles. The Hannibal who would reach the eternal city of truth on the other side of these Alps must fight his way over ice, and hew his way through rocks.—*Ignatius Donnelly, in "Ragnarok."*

Every noble life leaves the fibre of it interwoven for ever in the work of the world.—*Ruskin.*

Nothing in human life can afford a liberal mind more rational and exquisite satisfaction than the approbation of the wise, the great, and the virtuous.—*Washington.*

CO-OPERATIVE HOLIDAYS.

DEAR MADAM,—Preparations are now complete for the third series of summer holidays organised by the National Home Reading Union. This year places to be visited are Portrush, Barmouth, Tavistock, and Keswick. These holidays are worked on co-operative principles, and the price from Saturday to Saturday is 31s. 6d., which covers cost of board, lodgings, free membership for the rambles, lectures, entertainments, and privileges offered on the programme. At Portrush, excursions by sea or drive; at Keswick, boating on Derwent-water, roaming the hills and drives; at Tavistock, an excursion to Eddystone Lighthouse; and at Barmouth a steam trip up the Mawddach Estuary. Companion guides, lecturers, and helpers are promised. These holidays are open to both sexes, whether members of the N.H.R.U. or not, and are steadily growing in popularity every year. The delightful companionship and real recreation of mind and body, with plenty of out-door exercise, are most invigorating to the over-taxed energies of the workers of to-day, and no one can do better than apply for particulars to Mr. T. A. Leonard, the Secretary, 1, Carlingford Road, South Tottenham, London, N.

I enclose one of last year's Keswick programmes, and only wish I could have had a talk with you about my fortnight there, where one week I had sixty-four (including many women, mothers whose young folk were old enough to leave or bring with them), and the second week about thirty-three, again with a full proportion of (younger) women. I value very highly friendships formed during these holiday times, and letters of thanks and appreciation written after the young folks have returned to their usual occupations; many are planning to meet again those who were entire strangers to them before last August. It is such a chance for true sisterly and brotherly uplifting, and education of their love of nature and faith in humanity.

Believe me, yours faithfully,

M. EVELYN CROMPTON.

VEGETARIANISM AND TEMPERANCE.

DEAR MADAM,—We are instructed by the Women's Vegetarian Union to arrange a Reception at the Queen's Hall for the World's Convention of Temperance Women on June 19th, which will be attended by thousands of women from all parts of the world.

This Reception can be arranged for £12, towards which we have obtained £6 in donations received and promised. As this is such an exceptional opportunity of bringing vegetarianism before influential women, we venture to ask if you will kindly send a donation to the Hon. Secretary, Women's Vegetarian Union, at the Memorial Hall, Farringdon Street, E.C., or at 96, Crawford Street, Bryanston Square, W., or kindly help by interesting your readers, or by purchasing a ticket, price two shillings.

As definite arrangements must be made at once, we shall feel very grateful if you will please let us know as soon as possible if you can assist this special mission from Vegetarian Women to Temperance Women.

We remain, yours faithfully,

ALEX. VEIGELE, Hon. Secretary,

MAY YATES, Vice-President,

Women's Vegetarian Union.

The great stand like solitary towers in the city of God, and secret passages, running deep beneath external nature, give their thoughts intercourse with higher intelligences, of which the labourers on the surface do not even dream.—*Longfellow.*

Correspondence.

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

HOLIDAYS FOR BUSY PEOPLE.

DEAR MADAM,—I think some of your readers may like to be reminded of a very delightful holiday which the Social Branch of the National Home Reading Union provides from July 5th to September 6th for the modest sum of 31s. 6d. per week.

Two years ago the first experiment of these co-operative holidays was made, and it is not alone the increase of attendance at them which proves their value. The best testimonial one could have is the lively sense of gratitude and pleasure which those who have taken part in these happy weeks seem to feel. The idea of co-operative holidays was the outcome of the journeys into the country which the Rev. T. A. Leonard used to take with the men of his guild. When he first proposed to them that they should share his restful holiday in the lake district, instead of racketing at some rowdy sea-side place with switchbacks and niggers, they thought the expedition would be "slow," and it was regard for him which induced them to make the experiment more than any confident hope of pleasure. But the week they spent tramping over Cumberland mountains with the enchanting beauty of sky and wood around them, opened a capacity for new enjoyment which was almost a fresh sense to these busy workers in North country factories: and then it seemed possible that others might like to join the expeditions which a few had so greatly appreciated. The first experiment at Keswick and Ambleside was so successful that last year Mr. Leonard organised parties at Barmouth also, and about 700 took part altogether in the holidays. Walks and drives, with field lectures on botany and geology, made up the days, while the evenings are spent in boating, lectures, or entertainments: the sum of 31s. 6d. is an inclusive charge, and provides rowing and bathing as well as board, lodging, and excursions for the week.

The Committee has secured excellent accommodation in large houses or Temperance Hotels this year, and the success of last season has induced them to make arrangements to go to Tavistock and Portrush as well as Barmouth and Keswick as before.

I should like to urge all who are interested in young people to make these holidays known. Overworked women and men in our large towns are often thankful for advice as to a nice holiday, and surely none could be cheaper than this. Of the pleasures of these weeks I can speak very warmly from personal experience. We very quickly got to know and like each other, and on the long walks we talked over labour problems and Socialism, art, botany, and Church government, Ruskin, Wordsworth, and a hundred other delightful things, where in that clear, pure air it seemed quite possible to find the worthy side of every one's opinion. Those who attended the holidays are of very varied occupations:—teachers, clerks, solicitors, warehousemen, and parties from the great Lancashire manufacturing towns who have joined for their holiday "wakes," and there is a most fascinating little programme which can be had by sending a stamped addressed envelope to the Rev. T. A. Leonard, 1, Carlingford Road, Green Lanes, London, N.

Believe me, yours very truly,

ANNIE E. F. BARLOW.

THE NORTHERN HEIGHTS VEGETARIAN SOCIETY.

THIS Society has arranged for its Annual Picnic in the grounds of Tetherdown Woods, a very suitable and beautiful spot, and from the programme we gather a delightful promise of enjoyment. It runs as follows:—

A CHARMING PASTORAL PLAY,

Together with vocal and instrumental music, will be performed during the afternoon and evening, the arrangements for which have been kindly undertaken by Mr. H. A. Brown, of the City School of Music.

The use of the buildings known as the Fortis Green Schools, adjoining the Woods, has been secured, and should the weather be unpropitious, the programme will, as far as possible, take place in the Large Hall.

Tickets of admission will be 1s. 6d., which will include an excellent fruit tea meal. Subscribers to the Society will have the usual privilege of purchasing one ticket for their own use at the reduced price of 1s. After Monday, July 1st, the price of the tickets will be increased to 2s. 6d., though the number issued will, of necessity, be limited. No ordinary ticket can be supplied after that date. Application should be made early to any member of the Committee or to either:

Hospitals in Danger.

SUCH is the heading of a tract published by the Victoria Street Society for the Protection of Animals from Vivisection, from which we give the following extracts:—

"The medical papers are at last awaking to the fact that the hospitals are in danger of becoming disestablished and disendowed. *The British Medical Journal* demands to know what is the aim of the agitation against human vivisection? and the *Hospital* asks, 'Is a catastrophe impending?' and declares that 'there are not wanting indications of collapse in the resources which maintain the work of hospitals.' Neither of the journals to which we refer has courage to face the fact that subscriptions to the hospitals are falling off, and public confidence is beginning to withdraw itself from our great hospitals because it is more than feared—it is actually recognised—that these institutions, which should hold the highest place in the estimation of a philanthropic people, are rapidly being diverted from their original purpose to become mere educational institutions, valuable, doubtless, from that point of view, but on such grounds necessarily occupying a far lower position in public esteem than the ideal charities which the Christian world has hitherto considered them.

"We can readily understand the dangers of the situation for the hospital officials, medical men, students, and others, who are interested in the impending catastrophe. We remember 'a certain man named Demetrius, a silversmith, who made silver shrines for Diana, and brought no small gain unto the craftsmen, whom he called together with the workmen of like occupation and said, 'Sirs, ye know that by this craft we have our wealth.' The hospital system as at present worked brings no small gain to an army of officials and pupils whose claims would seem to be paramount in the estimation of the *Hospital*, for although it insists much on the interests of three classes of individuals who would suffer by a break up of the hospital system, it does not include any reference to the patients."

[This is another of the many instances in which our imperative WHY? must be unceasing.]

ON Wednesday, June 19th, the Women's Vegetarian Union will give a Reception, at the Queen's Hall, to the Foreign Delegates of the World's Women Christian Temperance Union.

THINE OWN heart makes the world.
A small-minded man looks at the sky through a reed.
Who steals money is killed; who steals a kingdom is king.
Japan.

"Shafts Women in Council meets once a fortnight, for the present on Wednesdays; next meeting will take place on Wednesday, June 19th."—M. S. S.

Official.

ALL MSS., Subscriptions, Donations, etc., to be sent to the Editor as usual, at the new address of Office, as given below. Postal Orders from subscribers, friends, etc., to be made payable to the Editor, not to Publisher, Manager or Secretary.

The Trade will please communicate with the publishers, Messrs. Dawbarn and Ward, 6, Farringdon Avenue, E.C.

Notices with regard to concerts, lectures, At Homes, meetings forthcoming or past, or any other matter which it is desired should be made known in this paper, ought to be sent to the Office in good time. Any person not receiving within a few days a receipt for money transmitted, is requested to at once make such omission known to the Editor.

Visitors will be welcomed at the new offices, as they were at Arundel Street, Strand. The best days for visitors will be Mondays and Fridays, and the hours, between 11.30 and 6 p.m. The Editor prefers that when possible an appointment should be made in case of urgent visits. In the case of foreigners remaining but a few days in London this need not be adhered to. Every effort will be made to render visits as pleasant in the time to come as they have hitherto been. Results of the utmost importance have followed from many of these office interviews, the Editor is therefore anxious that intending visitors may not be disappointed by any want of comprehension of the arrangements.

OFFICE OF "SHAFTS,"
11, WESTBERE ROAD,
HAMPSTEAD, N.W.

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Also several new subscribers obtained by friends of SHAFTS.