

SHAFTS

A MAGAZINE FOR WOMEN AND WORKERS.

Edited by MARGARET SHURMER SIBTHORP.

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What the Editor Means.

" * * * THE woods were a home, and gave the Key
Of Knowledge thirst for their treasures in herbs and flowers,
The secrets, held by the creatures nearer than we
To earth * * *
Of earth and sun they are wise, * * *
* * * take joy and pain
Like swimmers' varying billows: never in woods
Runs white insanity fleeing itself; all sane
The woods revolve: * * *
* * * the rooted life
Restrains disorder * * *
* * * draughts he had drunk of clear Hippocrene
It seemed, and sat with a gift of the gods awake.

Where others hear but a hum and see but a beam,
The tongue and eye of the fountain of life he knew."

THIS number of SHAFTS is smaller, as the Editor is in immediate need of rest and change, but she hopes to compensate for disappointment, if any such be felt, in the further numbers after her return from a sojourn in woods and fields and by the sounding sea. For who goeth to the book of Nature with eager eyes to see, to trust and love withal, shall find light and joy and wisdom therein, that deep content and peace which enables the soul patiently to stand and wait if need be for a time, and times, yet girds the soul with strength for the inevitable struggle and power that meaneth victory complete and effectual, and joy that dwells for ever in, and is fed by the Light, which is a radiance of the Soul's own creation and deathless. Upon such, failure hath no power, save to open the way to attempts still greater, and to a knowledge which seeing the end, though apparently afar off, understands all things and is filled with a peace that is ceaseless warfare, and a ceaseless warfare that is eternal peace.

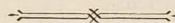
So we go on our way and so work, seeking ever and anon the springs of refreshment in closer communion with our own souls, and the souls we love, the SEEN and the UNSEEN. So we lose all FEAR, that greatest of all barriers; so we gain the content which passeth understanding; so we pass up to that plane where we labour, in physical weariness oft, it may be, but upheld by that perfect peace which is effulgence of joy.

A wandering thought roaming at large has been held long enough to understand its meaning, ere it was sent fluttering forth to sing in other ears. It said, "Why labour and strive to give more pages of matter to a world wandering by wood and stream and sea? Why not set aside one month of the year and call it, The Journalist's Holiday? Why not let all periodicals be somewhat shorter during that month, so giving editors, sub-editors, printers,—and all whose labour goes to the making of papers—time to recruit. For when we get beyond the plane of ideas where people want so much matter for a penny, we begin to feed SOULS, and souls need no lavish abundance of printed words. Souls seek truth, not mere amusement; not even mere information; they seek truth everywhere: they find her peeping out here, flashing there, laughing aloud with inspiring joy, in nature, in spoken and printed words and on the faces out of which shine the spirits that dwell in the bodies of human beings and animals and flowers and stones. To such it is the spirit that breathes in the words that counts, and not the number of the pages.

"Where others hear but a hum and see but a beam,
The Tongue and Eye of the Fountain of Life they know."

Harmony.

THAT we may be harmonious we must grow all things in equilibrium; we are unbalanced because we ignore some part of our being. The spiritual, the mental and the physical all need proper cultivation and attention; just as all parts of a machine require proper care; if one part is neglected all the rest must be impeded by the neglect. What applies to the individual, applies to the world. All nations must live in harmony working for the common good, otherwise the world is thrown out of balance, and is disturbed externally and internally, and manifests inharmony. The aggregate evils of humanity breed a world's sickness, the same as the violations of the physical laws culminate in the illness of the person. We know the operation of the laws in the greater by studying them in the lesser.—*World's Advance Thought.*



Higher Education.

A NEW school is to be opened in September, where original methods will be adopted. Our education at present consists almost entirely in urging pupils to acquire more facts, in committing opinions of recognised authors to memory or in mechanically using rules and formulæ drawn up in the past without any knowledge of the process by which these results were attained. While fully recognising the value of the facts learnt, nevertheless no education is worthy the name unless it trains the judgment and develops the character of the pupil, indeed unless it corrects false ideas and creates the desire to attain a lofty ideal rather than the wish merely to earn a livelihood.

Every endeavour will be made to awaken individual conscience, and to detect fallacies in argument so that they do not base opinion on mere unreasoning authority. Thus in all History lessons, the claims of women will be considered as much as the claims of men, and an earnest attempt will be made to guide the reading of books, so that the author's meaning may be fully grasped and be made of use to the pupils, rather than merely to allow the pupils to read a work because it is considered a disgrace not to be acquainted with it, but no disgrace if after reading it no impression whatever remains.

The fees of the school are low, and a limited number of boarders can be received, and it is hoped that many will avail themselves of this opportunity of sending their children to a school where they will receive a high-school education without many of the disadvantages attendant on ordinary school education. There are special advantages in music, as the Head Mistress is one of the few women that has passed the Intermediate Exam. for the degree of Bachelor of Music (London), and is a trained and very experienced teacher. For full particulars and prospectus, apply to

Miss Lange,

7, Leighton Crescent, N.W.

Pioneer Club.

22, BRUTON STREET, W.

THIS column is taken by the Pioneer Club for the official announcement of debates, lectures, meetings, and other notices.

Not a grave of the murdered for freedom, but grows seed for freedom, in its turn to bear seed,
Which the winds carry afar and re-sow, and the rains and the snows nourish.

Not a disembodied spirit can the weapons of tyrants let loose,
But it stalks invisibly over the earth, whispering, counselling, cautioning.

Of equality—as if it harmed me, giving others the same chances and rights as myself—as if it were not indispensable to my own rights that others possess the same.

Who are you that wanted only to be told what you knew before?
Who are you that wanted only a book to join you in your nonsense?

WALT WHITMAN.

AUTUMN SESSION, 1896.

Thursday Evening Lectures, Debates, Discussions, etc., 8.15 p.m.
TO BE OPENED BY PAPER OR OTHERWISE.

Members must be at the Club to receive their guests.

Oct. 1st.—“That a professional career does not unfit a Woman for Domestic Life.” Debate opened by Mrs. Ormiston Chant. Dr. Annie McCall in the chair.

Oct. 8th.—“The Law of Karma.” Lecture by G. R. S. Mead, Esq. Mrs. Gordon in the chair.

Oct. 15th.—“The duty of encouraging British produce, and the best practical means of bringing purchaser and consumer together.” Lecture by the Earl of Winchelsea. John Barker, Esq., to oppose. The President in the chair.

Oct. 25th.—“The aggressive policy of Germany towards the English in South Africa.” Debate opened by W. J. Galloway, Esq., M.P. Mrs. Franklin in the chair.

Oct. 29th.—“That a School of Fiction would help our younger Novelists.” Debate opened by Mrs. Meade. Mrs. Leighton to oppose. Miss Whitehead in the chair. Or: “Democracy—To what does it lead?” Debate opened by Miss A. W. Waters.

Entrance Fee, £3 3s. Annual Subscription, £3 3s. All Candidates for admission must be proposed and seconded by Members of the Club.

“At Homes” every Tuesday, 4.30 to 6, Music, first Tuesday in every month. “Guest” Cards (for the friends of Members) 6d. each. Members’ Tea Tickets, 4d.

Debates, Discussions, and Lectures on Thursday evenings. Club Dinner (2s. 6d. a head) at 7 p.m., on Debate Nights. Members engaging seats for the Club Dinner are liable for the price of the same if they have not notified their inability to attend before 4 o’clock on Thursdays.

Members may introduce gentlemen as visitors to the Front Drawing-rooms and Dining-room to all meals except the Thursday Club Dinner.

Members having any cause for complaint are requested to write to the President or Election Committee.

Luncheons from 1 to 2.30 p.m. Tea, Coffee, and Light Refreshments.

Dinners can be served at a short notice. Bedrooms for Members, 5s., 4s., and 3s.

The List of Members is not published but may be seen at the Club by the intending Candidates for election.

For further particulars apply to the Secretary, 22, Bruton Street, W.

E. L. MASSINGBERD, *President and Proprietor.*

The Club will remain open until the last week in August, for the purpose of entertaining the members of the Writers’ Club, after which it will be closed during the month of September, and re-open for the first Debate on October 1st.

Several meetings are held by different societies in the pleasant rooms at 22, Bruton Street, by the kind permission of the President.

Among them the “Bond of Union” (Miss Frances Lord, President), holds a high place. The Autumn meetings of this Society will be held here in October and November.

Members of the Club are encouraged by this open publication of its debates, to study the subjects to be discussed, and to speak upon them.

Debates are now discontinued until October the 1st of this year.

Reviews, etc.

PHOTOGRAPHY.

MANY persons are now interested in photography, and we are beginning thoroughly to appreciate the advantages it offers. Indeed, amateur photographers are to be met with everywhere. It is with great pleasure we recommend to the notice of such, a journal—*The Photogram*—published monthly, price 3d., post free 4½d. Its pages are full of interest and instruction, and contain references to all books and pamphlets likely to be useful both to the amateur and the professional photographer—some of which are published by the firm. A perusal of this journal will convince would-be photographers how valuable is the aid it can give them in their work. In addition to this, the publication is of interest to many because of the exquisite pictures reproduced and the constantly increasing power of photography as an art, and as an aid to science. The extra picture number for 1895 gave a beautiful and encouraging illustration of the great advance made. The Editors, H. Snowdon Ward and Catharine Weed Ward, are about to give to the public a new work of wonderful interest and beauty. It is an illustrated history of “Shakespeare’s Town and Times,” and contains matter that has been read by few, not at least in so full, so pleasing and so perfect a form.

BRIEF SYNOPSIS OF PRINCIPAL CONTENTS.

Frontispiece:—*The Davenant Bust.*
Introduction and Acknowledgment.
Chapter I.—The Town and District.
Chapter II.—Some Historical Notes. Stratford before Shakespeare’s time. The Forest of Arden. Outlaws and “broken men.” Mendicancy under Henry VIII. The struggle between Catholics and Protestants. Warwickshire a Catholic stronghold. The Gunpowder Plot and Clopton House. Rise of the Guild of the Holy Cross. Numerous extracts from the Guild records. The Guild abolished by Henry VIII. Charter restored to the town, and Grammar School re-founded by Edward VI.
Chapter III.—Shakespeare’s Ancestry and Parentage. The Ardens of Wilmetote. The Shakespeares of Snitterfield, Rowington, etc. Kinship, Courtship, and Marriage of John Shakespeare and Mary Arden. Character of John Shakespeare. His connection with the Town Council. Birth of the poet.
Chapter IV.—Shakespeare’s Childhood. Early influences. His father’s position. Entertainment of strangers. Fireside talk that took the place of books and newspapers. Visits of the players. The massacre of St. Bartholomew.
Chapter V.—Shakespeare’s Boyhood. The Petty School. The Grammar School. Nature of the studies. Sports and pastimes. William leaves school to join his father.
Chapter VI.—Courtship and Marriage. The Hathaway family. Anne Hathaway. The Marriage. Conflicting evidence.
Chapter VII.—Seeking a Fortune. Alleged trouble with parents and wife. Brawling and deer stealing. The actual evidence. James Burbage’s visit to Stratford. Execution of Edward Arden. Shakespeare in London. Evidence of his travels.
Chapter VIII.—Manhood and the Close of Life. The home at Stratford-on-Avon. New Place. Shakespeare’s life and habits. His neighbours and friends. Tradition and facts as to death. Burial in Trinity Church.
Chapter IX.—A Great Man’s Memory. Garrick’s influence and efforts. The late Charles E. Flower and the Memorial Library. The Gower Memorial. The Davenant Bust. The Droeshout original. Other Busts and Portraits. The Birth House, the Hathaway Cottage, New Place, Trinity Church, the Memorial Library, etc.
Chapter X.—Information for Visitors. A few pages devoted to the dates of local happenings—fairs, the “Mop,” etc.
Plan of the Town.
Map of the District.
Index.
Over 120 illustrations, vignettes, maps, plans, facsimiles, etc. Including about 100 half-tone reproductions by the Swan Electric Engraving Co., from Photographs by Catharine Weed Ward.
There will be 160 pages of text, including illustrations, and eight special plates printed in colour. Also a plan of Stratford-on-Avon, and map of the district specially prepared for this work.
Many of the half-tone reproductions will be of whole-page size. Some of the subjects have never before been photographed, and many of them have never been published.
In their Introduction the writers say:—“There are ‘lives’ more learned than anything we can attempt, and illustrations of Shake-

peare’s town more picturesque than any we can make. But the pictures are too often fancies, and ‘lives’ too seldom distinguish between fact and theory. We have tried to be simply true; and, while giving our own deductions from some of the facts, to keep the facts themselves distinct.”

SONGS FOR THE SONS OF GOD, by Griffith Dell. A pamphlet, containing twenty-eight pages of verse, published by the Labour Press Society, Ltd., 57, Tibb Street, Manchester.

THE poems are full of strength and power, the power of souls that amid the ranks of labour, catch a glimpse of something beyond, are filled with a restless, irrepressible desire and longing for the higher life; gleams of which strike across their toiling as they pass on their way. But why “Sons of God”?—are we not daughters as well as sons? do we not all feel the same divine unrest, which is growth? Are we not all capable of earnest endeavour? It is in this, methinks, that the writings of men specially fail, they see only one half of humanity, they lose, apparently, all sense of the existence of the other half, the higher and later development, woman, and in so doing they fail to grasp the universal, which failure hinders all their efforts, and has been the cause of the wretched confusion, tyranny, cruelty, and suffering.

Having said this, I have nothing but praise for these utterances; for the brave aspirations and noble longings for freedom, a freedom intended to benefit all.

The following quotation from the “Proem” will strike many responsive chords:—

I AM tired of the mellow music that steals from the silver strings,
Of the lute of some plaintive lover who dreams of his love and sings;
I am sick of the lifeless loveliness spread on the poet’s page,
I will sing of the love of brothers, the light of the dawning age!

To the honour of those whose lips of fire spake Freedom and Love in the past,
Who held the light and strove with power, and were gathered to death at the last,
For love of you and of them that follow the path that your feet have trod,
For lovers of Man and of Liberty, these “Songs for the Sons of God.”

Though the poems are addressed specially to the “Sons of God,” the Daughters of Despair are not forgotten as “In London,” but

“Where under the struggling gas-lamps,
The harlots go up and down,”

are there not also male harlots! fallen men! of whom mention is so seldom made, yet who are surely greater sinners than these whom

“Our cursed social system
Forces to sin, to live.”

“The weeding out” from society of such a class of men might surely be worth the consideration of the “Sons of God.” Yet it is well to find a few guided by a soul brave enough to address these warning words to “My Lady” of society:

“I wonder what you’d think,
But believe, I tell you true,
These girls from whom you shrink
Are more to be loved than you!”

Words which, we hope, will sink deep into the soul of “My Lady,” for the sake of these poor girls who

“Work twelve hours a day,
And earn five shillings a week.”

A spirit of hope and a sturdy love of freedom, justice and truth, characterises this little book, which is sure to be appreciated by the daughters and sons of toil, by those who aspire, in whatever ranks they may be found. But the anger of class against class, though it burn for awhile,

naturally, perhaps, must eventually mellow down into a nobler and worthier sentiment, which seeing many faults on both sides will embrace the wiser, truer, union of humanity.

Divorce Laws Unequal.

In considering the many grave inequalities of our present system of divorce, quite apart from the question as to whether divorce is, in itself, right or wrong, or should be at all tolerated as a part of our social system, it is difficult to avoid coming to the conclusion that, being desirous of escaping, as far as possible, the consequences of their evil or hasty actions, man, the law-maker, so framed the laws as to avail himself to the fullest extent of what I may call the “superior being’s privilege.” It is possible that he did not do this consciously, that his much-inflated but unconscious sex-bias influenced him, but whatever the cause, the results, in the shape of the laws, remain to-day and are potent causes of suffering to the still, in this respect, helpless creature, woman.

Even now if one points out some of the injustices of our divorce laws to one of those, now happily becoming less frequent, dear “average” men or women, saying “a man has under these circumstances such and such a means of redress which to a woman is denied,” the answer given is, “Well, but he’s a man;” and pressed for a further reason as to why two human beings under precisely similar conditions should receive, one justice and the other injustice, the average person takes refuge in the impenetrable wisdom of the oracular utterance, “Well, but men are different.” How or why, he or she, does not in the least know, only the idea is firmly rooted that they are “different” and nothing short of a great personal shock or upheaval will in the least affect this conviction.

To those others, then, who are beyond the “average,” I address myself in order to call attention to one of the gravest dangers that still menaces women under our existing laws. To these, it is of course, a foregone conclusion that so long as the state of society finds divorce necessary at all, it should be equal for both parties. It cannot be too often repeated that it is absurd to find two courts, even two opinions as to what constitutes law and justice, one for men and one for women, whether legally, morally or socially, in any country with pretensions to civilisation. But my especial bête noire is the “law of domicile.” There is at present only one domicile for a married couple, the husband’s. The wife being a dependent person in the eye of the law cannot acquire a domicile for herself. Divorce at present depends upon the domicile of the parties, therefore if a man who has married in England wish to avail himself of the much easier divorce laws of America or some parts of Germany, he has only to reside in that country until he has acquired a domicile or “domiciliary rights,” when he proceeds to obtain his divorce according to the law of that country, quite regardless as to whether his wife has accompanied him or not, or is even aware of his intentions towards her. Every Court of Law in England is bound to respect the decision of the Foreign Court and to uphold the divorce. A married woman cannot procure a fresh domicile for herself. No matter whether she live apart from her husband, or has done so for years, whatever corner of the world he may have chosen for his domicile is, in the eye of the law, hers also. This is, of course, clearly a survival of the laws which regarded the wife as being as much a part of her husband’s property as his dog. In many countries divorce is, from the Englishman’s point of view, deplorably easy, and a man is quite at liberty to marry here, be divorced, say in America, re-marry there, or even return and re-marry here, whilst his first wife need never have left her native land at all. Of course if a woman has the money and inclination she may follow her husband to his new domicile, and, by defending herself, oblige him to contribute to her support, or even compel him to forego the luxury of divorce, but few women have either the money or the freedom from home ties which such a proceeding must presuppose.

Another aspect of the case which undoubtedly entails great hardship upon a woman is this, suppose a woman (and this is not an imaginary case), unfortunate enough to be afflicted with a drunken husband who makes her life a burden to her—this, I may remark, again, *par parenthèse*, a drunken husband may very easily do without ever condescending to positive brutality or assault, of which alone the law takes cognisance—and she, at last, summons up her courage and flies from him to one of the Colonies or America. Possibly after the lapse of some time she may desire her freedom, very likely under the laws of the country in which she has now been a hard-working, law-abiding citizen for some length of time it would be granted to her—but she has no rights there. She must return to the domicile of her husband in order to sue him, no matter upon what count. Much expense and hardship, a voyage across the sea, the interruption, meaning perhaps cessation of her business or occupation, must be undergone before her object can be attained. What wonder then, that in the case I have in my mind, the divorce was given up and the woman preferred to live a lie sooner than undertake so much for, what was after all, a doubtful issue. In the case of a man he could, of course, have applied at the nearest law-courts. I often wonder why on earth they ever called us the “weaker sex.”

L. ANSON.

The Present Anomalous Condition of the Laws Relating to Children.

(Concluded)

PART II.

II. Measures enacted for the Prevention of Cruelty to Children, with special reference to Baby-Farming, and Child Life-Insurance.—The Act for the Prevention of Cruelty to Children, passed in 1889, and amended and perfected in 1894, is, as far as it goes, ideally good in enforcing the right of every child to proper treatment, food, and clothing, at the hands of its parents or guardians. The society to whose efforts we owe this charter of children's rights is now well-known to us all. The great value of such an organisation as the N.S.P.C.C., apart from the direct benefit it confers on children, and the indirect good it accomplishes in the moral training of those responsible for them, lies in the fact that it will not allow us to rest any longer in ignorance or apathy while such cruelties as it brings to light are still rife in our midst. But the ordinary phases of cruelty to children as covered by the provisions of the Act above mentioned, are unfortunately not all that exist.

(a) The *Baby Farm System* with its possibilities of hideous abuse, as brought home to us so keenly in the recent Reading murders, is a puzzling problem to deal with. Hitherto the hands of the N.S.P.C.C. have been very much tied in this department by the inadequacy of the present law providing for the registration of baby farms. We are now nearing a better state of things. Mainly through the efforts of this Society, and also at the instance of the London County Council, two Bills are under consideration by a Committee of the House of Lords, proposing to amend the present law for Infant Life Protection, and providing for the safety of Nurse Children. It is proposed that the Local Authorities should be required to grant a certificate of personal suitability, and of suitability of premises before a child shall be entrusted to any person for reward or profit, and that the Medical Officer of Health for the locality shall keep such a certified person under inspection, as long as she has more than one child under five years of age in her charge. (This is good, but we could have wished that the law should cover all cases of baby-farming, including those houses where only one child, it may be, is taken for profit.) Under the present Act, as soon as a child reaches one year of age, the law ceases to protect it, consequently only five to ten per cent. of farmed babies come within its scope. Such a law is an anomaly, and we are glad it is about to be replaced by a more workable and efficient measure, though perhaps not such a complete one as we could wish.

(b) There is a subject on which the N.S.P.C.C. is continually shedding much light, though apparently not enough to make the need for legislation urgently felt. This is the very serious question of *Child Life-Insurance*. Last year Sir R. Webster, the Attorney-General, introduced a measure dealing with this question, but he withdrew his Bill on account of the strong opposition it immediately aroused. It is important first of all to recognise the two distinct classes of Insurance Societies conducting business in children's lives. There are—

1. *Friendly Societies* proper, such as the Foresters, Odd-fellows, etc. These societies combine relief in sickness with life-insurance, are self-managed, and conducted for the benefit of their members. They may be fairly described as spontaneous outgrowths from the felt needs of the people, consequently their primary aim is to meet these needs, not to make profit for the managers.

2. *Collecting Insurance Societies*, such as the Pearl, the Prudential, the Royal Liver, etc. These are nearly all limited to life-insurance, and the subscribers have practically no voice in the management. They are in reality simply Trading Companies, worked for the benefit of the Shareholders, not for that of the Working Classes, although many

of these Societies masquerade under the misleading title of "Friendly."

Under the rules and inspection of Class 1, the self-managed Friendly Societies proper, the lives of the insured children are safe; but under the rules of the latter class, abuse is not only possible, but actually takes place to a frightful extent. The N.S.P.C.C. supplies us with information which fully bears out this statement. It appears that out of the number of children brought under their notice who die from cruelty or neglect, the large proportion of *one-third* are insured—not in a Friendly Society, but in one of the many Collecting Insurance Societies. The fact is, that the safeguards and precautions secured by the rules of the true Friendly Societies, are absent from the rules of the other class. Sir R. Webster's Bill was drafted with the object of conforming the practices of Class 2 to those of Class 1; that is, he aimed at placing a legal shelter round the life of a child insured in a Collecting Society. He was not able to carry this humane and much-needed measure through, and why? Mr. Waugh, the Director of the N.S.P.C.C., tells us why in the following powerful words—

"The Bill aroused all the historical cries against proposals to amend the regulations in force for the prevention of the evils possible to the practice of insuring children's lives. Great and prosperous commercial undertakings would be stopped, bereaved parents' woes increased, habits of thrift broken up, and ratepayers eaten up by the rates—in short, the commercial and moral ruin of the country would follow."

But the introduction of these legal safeguards, gladly as they would be hailed, is not considered enough by Mr. Waugh. He aims at no less than the *total prohibition* by law of child life-insurance. The practice is, he contends, a violation of the sound principle, that where there is no *insurable interest* there should be no insurance. The principle has been suspended in the Industrial Insurance Societies for the benefit of working people, and to provide for possible and unexpected calls upon their pockets in the event of the child's death. Thus the practice of child life-insurance, though a violation of principle, is, we are told, a direct encouragement to thrift, and a relief to the ratepayers' pocket. This argument is at the first glance plausible enough, and appears to justify the exception made in favour of the working classes. But on studying this question we alter our opinion, and come to the opposite conclusion in face of the overwhelming evidence of the terrible temptation offered by the prospect of money benefit arising from a child's death.

In a most instructive pamphlet on this subject (which can be obtained by anyone at the office, 7, Harpur Street, Theobalds Road, W.C.) Mr. Waugh brings before us his experience during twelve years' work for children. We have authenticated instances of slow child-murder, by starvation, neglect, or ill-treatment, undoubtedly for the sake of the insurance money in some cases, and avowedly so in others; we have the evidence of doctors and coroners, in both town and country districts, as to the terrible results of this system; and the correspondence is shown between the rate of infant mortality and the practice of child life-insurance, the rate of mortality increasing above the age of "benefit." "Abolition," says Mr. Waugh, "is the only proposal which is adequate and logical. Let the handling of money benefit by a child's death be totally done away with, rendered impossible. Let provision for funerals take its place; when the child dies, let payment go to the undertaker, not to the parents, as in sick clubs it goes to the doctor. Let any tampering with this law be treated as what it is—conspiracy to murder, a serious crime, against both the bodies of children, and the welfare of the State." Who, we may ask, is responsible for the maintenance of this nefarious system? Who raised the outcry at the proposed legislative interference last year? There is no doubt that those who profit by the existence of the Collecting Insurance Societies, feeling their interests at stake, found the majority of those who insisted on the withdrawal of Sir R. Webster's bill. It is possible too that there

are still many who honestly believe that child life-insurance is a boon to the working-classes, and by both sets of opponents the measure was pronounced an insult to the British working man.

The question is a most difficult and complicated one, for the system has struck deep root into the heart of England. Think of the hundreds of agents scattered throughout the land, whose only object is to push the insurance business as far as ever they can, even on to unwilling parents. Mr. Jerome K. Jerome, who bravely took up this question in *To-day*, says: "Many decent men and women are worried into it by the pertinacity of the agent. To brutal or drunken parents, and those maddened by poverty, child life-insurance is a deliberate incentive to murder." That a child of such parents should die, is nothing to the collector. "We bait our hook with a dead child; we get business by funerals," was the remark of a too candid agent. To those responsible for the Societies, the whole question is simply a matter of business. "Offices must have increase," says a correspondent in an insurance paper, "the superintendent may be a very honest man, but he must be blind to everything but increase." Considering that the enormous majority of insurers are honest, and that many policies lapse, some after years of payment, we can see how profitable this practice of child life-insurance is from a money point of view. When it is found, as an undoubted result, that one thousand children a year are done to death for insurance money, it is surely high time to reflect whether the cry of vested interests is not blinding the moral sense of the nation. Strong legal pressure must be brought to bear on the Collecting Insurance Societies, or, better still, Parliament should make child life-insurance illegal altogether.

III. *The Laws regulating the Guardianship and Custody of Children*.—These laws are only what we can expect, considering that they have been framed from the men's point of view. But now-a-days the influence of women is beginning to make itself felt, though indirectly; and bad as things are, they were worse ten years ago. Before 1886, a married woman had no power (a) nor voice in the *appointing of guardians* for her children, nor was she even their legal guardian when left a widow. The Act of 1886 provides that on the father's death the mother is to be the guardian of the children, either alone, or jointly with others appointed by his will. If the mother die first, she may appoint guardians to act with the father; but if he choose to go to law about it, the Court can only confirm the mother's appointment should they find the father unfit to act alone, and provided they are satisfied with her nominees. To put it shortly, the mother's position is still inferior to the father's, for her appointment depends on the consent of the Court, while *his* holds good in any case. This is not only an injustice to women, but to their children as well.

(b) The law concerning the *custody of children* in cases of Divorce or Judicial Separation.

Here also we find that the father has the prior right, though the Court may decide in favour of the mother, should they consider the father unfit to have the charge of the children. Everything depends on the decision of the Court, and on what they consider unfit. We find these decisions in favour of the mother apparently only in extreme cases, as the following:

The separation of a wife from her lunatic husband.

The divorce of a wife from her adulterous and cruel husband.

The separation of a wife from her husband who was sentenced to penal servitude for murderous assaults on his family.

These fathers were declared unfit to have the custody of their children, and well they might be! But men make a great deal of allowance for each other, and it appears to take so much misconduct on the part of a father before he can be pronounced unfit, that in the less sensational cases of separation and divorce, the mother and children fare badly. We

women venture to say that the natural and prior right to the children rests with the mother, only to be denied to her should she be found unworthy of her trust. At present the law reads "father" instead of "mother," but we are confidently looking forward to the time when this shall be set right. In this paper we are looking at our laws from the children's point of view, and we claim that the right of every child to a mother is one not lightly to be set aside. Our demand then for fresh legislation on this point comes with double force—it is a plea for justice, both to mothers and children.

IV. *Temperance Legislation*.—Space forbids our mentioning in detail more than one point in temperance legislation bearing upon children, and that is, the felt need for a measure prohibiting the sale of all alcoholic drinks to children under sixteen. At present the Licensing Acts forbid only the sale of *spirits* to such, although we have a measure prohibiting the sale of all intoxicating liquors to children under thirteen for their own consumption. Our point is, that children should be kept outside the public-house. That the present widespread custom of sending children for beer is a harmful one there can be no doubt, when we think of them entering the city gin-palace as well as the country inn. Of course the brewers and publicans are dead against any change in the present law; it is good for business that children should be sent for beer, and it is a fact that many publicans bribe the little ones with sweets, so that they may be willing and anxious to go on such errands. Mr. Conybeare, M.P., had last year prepared a measure, backed by representatives of all parties, which designed to make it illegal to serve a child under sixteen with any alcoholic liquors whatever. He was, unfortunately, unable to introduce his Bill before the House; although a comparatively insignificant measure, it is one which when thoughtfully examined is found to affect vitally the interests of children. To realise this, we have only to reflect on the demoralising influence of the sights and sounds inside many a public-house, on a child's susceptible nature, and on the temptations to drink that surround him on such errands. Five hundred children were found drunk in London in one year! Who can tell how much of this drunkenness was due to the practice above described? Such a measure as Mr. Conybeare's is indeed urgently needed in view of such facts.

Larger measures of temperance reform are, of course, extremely necessary, for the drink question is at the root of the bulk of the child-miseries of our land. We want, amongst other things, Registered Homes for Inebriates, suited to the requirements and to the pockets of the middle and working classes. In the Act for the Prevention of Cruelty to Children there is a clause providing for the detention of a drunken parent for twelve months in an Inebriate Home, but it is found that the clause is practically a dead letter, as the Homes already existing are so few and so expensive. Such an Institution as Lady Henry Somerset's Home for Women at Duxhurst is an exact type of what is needed for men and women alike. So great is this need, however, that it behoves the State to see to it, and not that it should be left to private enterprise. The practice of imprisoning habitual drunkards is as senseless and useless as it is cruel, and it is time that England adopted a more rational method of treating these unfortunate and almost irresponsible beings.

Finally, we need above all, some system of Local Option to lessen and control the terrible and preventable liquor traffic, and to shield the rising generation from the temptations to drink now assailing them at every street corner.

Let us recapitulate the points of which mention has been made, where our present legislation is anomalous, defective, or wanting. We have seen the evils resulting from the half-time system and other branches of child-labour, and we urgently plead for more humane laws on these points; we demand that child life-insurance shall be either rigidly controlled by law, or better

still, abolished; we want a spirit of justice and impartiality to man and woman alike to dominate all decisions and all law-making on the subject of the guardianship and custody of children, and lastly we urge that the State should in the interests of her child-subjects pass some adequate measure of temperance reform. Women can do much to help towards the desired end; we can realise these anomalies for ourselves, and then help others to do so too. In this way, by the work of individuals, an enlightened public opinion will grow up, which will sooner or later speak with no uncertain voice, and demand for English children those protective measures which they need, but cannot ask for themselves.

J. U. SAMBROOK.

Pioneer A. V. Society.

A VERY interesting and well attended meeting of earnest women was held at the Pioneer Club, 22, Bruton Street, W., one afternoon during the month of July. Many excellent speeches were made, and the Institute of Preventive Medicine now in course of completion at Chelsea, was unanimously condemned.

Miss Annie Goff in the course of her speech from the chair observed that it was generally stated by the vivisectors that the horses which produce the anti-toxin of diphtheria did not suffer: she neither accepted nor denied that statement, but in any case it was not the whole truth. Before these horses could be treated so as to make them produce the anti-toxin of diphtheria, a whole series of animals had to be inoculated with diphtheritic products, and die of the effects, in order that at last the virus intensified by passing through their bodies, should be formed, with which virus the serum-giving horses were (by graduated doses) made immune. Then further animals had to die of induced and intensified disease, to test whether these horses were proof or not, and how long they remained proof. It was the same with all these anti-toxic serums. Besides these cruelties, protective inoculations had further drawbacks; in Germany, France, and America, men had become infected, and had died of the diseases they were occupied with in the laboratories, and in England the same laboratory infection had occurred, though, she said, death had not followed. Besides, persons inoculated, had, in some cases, though only treated preventively, died in a few minutes of the inoculation itself. She was not surprised, for it was asserted by the experimenters themselves, that in certain diseases, for instance, tetanus and cholera, the micro-organism of the disease was only harmful when it came in contact with some other unknown micro-organism. What more likely than that these sudden deaths by the anti-toxin of diphtheria were really caused by the bringing into contact of two antagonistic organisms. But beside these dangers, preventive inoculations set up a false security, and had a direct tendency to relax efforts for sanitation; in those countries where there was the greatest mania for these inoculations sanitation was most neglected, and the danger is admitted even by some of the vivisectors themselves. Miss Goff agreed with Sir B. W. Richardson that we should stamp out disease, not inoculate it. These methods of research were very lucrative, and it was always a hard task to fight down vested interests.

TO "SHAFTS" FROM A SEER.

Shafts of light from a bow of might,
H eard, felt, and seen in these pages;
A head is the goal of womanhood's soul,
F reed from the bondage of ages.
T ill Truth and Sincerity, Love and the Right
S hall be the new meaning of "Let there be Light."
MARION RAAB.

Does it Matter?

MRS. FRANCIS L. BOULT writing for the Northern Heights Vegetarian Society, asks the following pertinent questions:—

"Does it matter whether we understand the laws of nature or, in ignorance, defy them?"

Does it matter whether we are ill or well, whether we ourselves produce or prevent our physical ills?"

Does it matter whether we live "haphazard" and blindly follow established custom?"

Does it matter with what inheritance of mind and body we handicap our children's lives?"

Does it matter what our personal example may do?"

Does it matter that thousands cut short their lives by wrong living?"

Does it matter that wrong diet sows the seeds of the drink crave, and paves the way to intemperance?"

Does it matter that want and starvation are in our midst, whilst millions are spent annually on flesh food, which is no necessity of human life?"

Does it matter that such food is costly and risky to health, while the fruits and grains of the earth are pure, cheap, and all-sufficient in nourishment?"

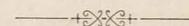
Does it matter that flesh-eating is responsible for the horrors, the cruelties, and the degrading effects of the slaughter house?"

Does it matter that torture and suffering to innocent life is inseparable from the cattle traffic and butchering trade?"

Does it matter that killing for "sport" is justified by flesh-eating, and that fashion demands the victims of "fur and feather"?"

Does it matter whether we think of these things and shrink from answering them, or whether we boldly face them, and so help on the progress of the world?"

Earnest minds which seek to answer thoughts like these, will find their feet set on the path which vegetarianism points out."

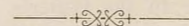


"THE UNION OF ALL FOR THE GOOD OF ALL."

THE Women's Educational and Industrial Union, 405, Oxford Street, Second Floor, entrance in Thomas Street, open daily from 11 a.m. to 6 p.m. Afternoon Tea, 4 to 5.

Industrial Department—Members' work on Sale, Mondays and Thursdays.

Closed during the month of August to re-open Tuesday, September 1st, 11 a.m. to 6 p.m., and daily as usual.



"SHAFTS" WOMEN IN COUNCIL.

THESE Lectures will be discontinued during the month of August, and resumed in September. I am glad to record here my great satisfaction with the result of the lectures so far, they are most cheering.

The Lectures at Mowbray House, Norfolk Street, Strand, will be discontinued during the month of August, and resumed in September. M. S. SIBTHORP.

Social Purity Alliance.

VERY effective speeches were made on the subject of an equal standard of morality for both sexes, at the 23rd Annual Meeting of the Social Purity Alliance recently, at Westminster Town Hall early in July. The Bishop of Honduras presided. The unsectarian nature of the Alliance was evident; among the speakers being Miss Whitehead; R. S. Wood, M.A., Catholic; Rev. George Brett, M.A., Anglican; Rev. Walter Horne, M.A., Evangelical; H. J. Wilson, M.P.; and the Hindu Yogi, Swami Vivekananda. There was a very good attendance and much interest evinced.

The Well of Life.

BEHOLD, in olden times, in a far off country there was a well of beautiful water. And the well was called Life. And as the heart was of him who drew the water from the well, so also was the quality of the water. Children came to it, and drew gleefully water most sparkling, water so bright and iridescent, so full of life and bubbles, that they clapped their hands for joy to see it, and drank of it right lustily.

And there came young maidens to the well, and let down their buckets. And they drew therefrom water as pure, yet not as sparkling, as did the children, but it had beautiful lights. To drink of it was joy, and they went from it singing, with hands interlaced, smiling on all things. And as the maidens drew, so also did a young wife, that stood on the other side. And behold, the water sparkled not at all, but it had wondrous depths and shadows on its surface, and as she drank the expression of her face deepened, and all the thoughtlessness of youth went from it, and it grew sweet and solemn. And though she drank in pain and care with every draught, yet drank she deeply; and as she passed from the well, with firm and lofty tread, there shone a light from her face that gave comfort and strength to those that gazed on her. And a cripple, on whom her tender, grave look fell, took heart again, and dragged himself wearily once more to the fount, whose draught he knew had only pain for him.

And behold, there was a man who for many years had drunk at the well. As a boy, he had quaffed at its sparkling fount, drinking in with deep breaths its wild, exhilarating stream. And as he passed from it, he had leaped and shouted, causing smiles on the faces of the others, as they said, "Lo, that is childhood!" Then as a youth he had visited it, but he no longer ran and leaped away from it, but walked swiftly, with head held high, strengthened by its power, which caused mighty and noble thoughts to flow in his heart. And he went forth to overcome the world.

A few years passed, and he came again, no longer a youth, but a strong and handsome man. Alas! his heart was not so pure. As he stood at the well, he remembered that there was other water besides the bright and clear. And he cried, "Let me drink of that other, for I am weary of the tasteless stream!" And he drew up water of a ruddy colour, and its composition was passion.

And never after that did he drink of the pure stream, but always of the other. And he scoffed at the other drinkers, and said, "Why drink ye of that tasteless stuff? It hath no flavour. Look at what I quaff!" and he held his bucket aloft and the water dropped red as blood. But the others shuddered at its colour, save one foolish youth, who, seeing the ruddy drops, wished for some also, and letting down his bucket, drew up water of pale rose colour, and it was very beautiful. But just as he lifted it to his lips, she who had drunk of the waters of pain and care, laid her hand on his arm, and looking round to see who it was that touched him, he gazed into her eyes, and was ashamed. Then he let fall the bucket; it dropped back into the well, and its rose-pink sparkles leaped high in the sunlight. The man laughed in scorn, but the youth turned away with the woman.

And the years still passed, and the man aged as he drank at the well. And behold, the water had changed from crimson to a thick black stream, and its composition was vice. And still he drank greedily, and his thirst was never quenched. The maidens shuddered when they saw the poisoned stream, fearing lest theirs too should become contaminated. But they who kept a pure heart were safe.

One day, as he stood drinking idly, for his youth was long past, and with it had gone his eagerness, even the thick black stream was ceasing to charm, one day a maiden came alone. He watched her. She was very beautiful; the sun glittered in her hair and lighted up her snowy garments, until they dazzled the eye. Her arms were as pink pearls nestling in the whiteness of her robes. The man came quite close, and

she, ere she dropped her bucket, looked at him and smiled, for she was thoughtless; moreover, she knew not the manner of man he was. Then was his heart stirred, for in her eyes he saw his lost youth, and he longed for it again.

As the maiden drew up her bucket, he thirsted exceedingly for its crystal brightness, and he plunged his bucket down too, thinking now to draw up purity once again. But, alas, the water was as turbid as before, and he shuddered at its pollution, for his eyes were opened. Then anger seized him, and he cried, "I will have it!" and he said to the maiden, "O maiden, I pray thee let me draw for thee, of a surety thy thirst is not yet quenched." And she consented. "Now," thought he, gleefully, "it shall be clear because it is for the maiden I draw, and her heart is pure. Then can I drink of it also." He lifted the bucket to her lips, and neither looked at what was in it, he for fear, nor she for heedlessness, for she pondered only on the strangeness of drinking life from another hand. Hitherto none had drawn for her save herself only. Thus she drank, still looking in the eyes of the man. He took the bucket from her lips and it fell with an angry splash back into the well, and he trembled to see that it was not pure; but he said nothing, trusting the maiden had not seen.

Then stood she awhile in silence, the smile dying from her face, for she was troubled; the water she had drunk opened her eyes, and she saw him as he was. The crimson glow of shame flooded her face, and she hid it in her hands.

The man was afraid and said, "Where is my sin?"

"Where is thy sin, O woe be to thee and me? Didst thou not give me to drink of the waters of pollution? Now know I that never again will the water I draw be of bright innocence! Now know I that for years must I drink of the waters of affliction and sorrow, until I be purified, for they are bitter, and by them only can I be cleansed. And even so will the water sparkle no more for me, for my youth will be past.

Then she rent her garments, and with head bent low in shame and bitterness, passed from him weeping.

Then was the man seized by despair, and he dipped wildly again and again in the well, crying aloud, "I will be pure, I will be pure! Give me to drink of thy pure stream, O Life!" But the time for that was over now, and the water came up brackish as before, and so bitter that his whole soul shuddered and sickened. He cast himself weeping on the ground, for now he too knew that purity itself turned unclean in his hands. Now was his punishment very great. His beauty withered, his limbs stiffened, wearily and with pain dragged he to the well, and ever as he drank was he tormented by the sight of maidens drawing up clear and lovely water; and ever his heart was riven by the remembrance of the one whose young draught of life he had poisoned, and whose curse lay heavy on his soul. And ever at the well his fellows shrank from him, for the waters of pollution brand, and his appearance was evil.

Years passed, and at last one morning the people found him dead—dead by the well, the well from which he had voluntarily drawn evil, where he might have drawn good. And they gathered round him in pity and in fear, for on his face was the terror of death.

And one asked the priest that stood by saying, "In the country where he has gone, is there a well? And since for years he has desired purity and has not found it, will he find it in that other land?"

And the priest answered, "Of a truth I know not."

And another of a tender heart said:

"His punishment has been great, and much pain hath he endured."

"Verily," answered the priest, "verily! for pain ever follows evil, as the wheel follows the foot of him who draws the cart."

Correspondence.

BETTERMENT FOR BIRDS.

DEAR MADAM,—Mr. Joseph Collinson, of the Humanitarian League, has published an appeal to the various County Councils in Great Britain, to make full use of the powers given them by the Wild Birds' Protection Act, of 1894. We take the following extract from an article in the *Graphic* of Feb. 29th:—"It is with considerable satisfaction that we note the growth of public interest in the protection of wild birds. The ineradicable instinct of the average man whenever he sees a specimen of a rare species of bird is to make the species rarer by shooting the stranger on sight. That instinct—which has certainly no relation to reason—has long been the despair, not only of the ornithologist, but of every lover of the sight and song of birds. The instances of wanton slaughter of rare birds which are given in a letter received by us from Mr. Joseph Collinson, are positively exasperating. Mr. Collinson, however, is not content to deplore the evil without attempting to remedy it. He suggests that the Wild Birds' Act, 1894, should be made general in its terms, instead of, as at present, being confined to the protection of particular species, so as to include the rarer, and therefore more valuable birds, and casual feathered visitors to this country. Meanwhile, in the absence of more effectual means for their protection, the extermination of our British birds goes on apace. Only the other day, a paragraph went the rounds of the papers which stated that the number of larks in the neighbourhood of Dunstable—a famous home of theirs—is diminishing in consequence of the demands of the London market, which annually requires nearly 50,000 of these songsters. We can only hope that the praiseworthy efforts of the Humanitarian League and the Society for the Protection of Birds—which is very much alive—will be successful in their efforts to stimulate public indignation at this wanton slaughter."

Re DECEASED WIFE'S SISTER BILL.

DEAR MRS. SIBTHORP.—With reference to the Deceased Wife's Sister Bill, I am astonished to find that the majority of women to whom I have spoken, who were in favour of the Bill, thought that the deceased husband's brother was included. When I assured them that it was not so, that the Bill would never be passed by male legislators if such were the case, these women almost invariably replied, "Then I am not in favour of the Bill—such a Bill would be most unjust."

Yours truly,
EMMA WARDLAW BEST.

THOUGHTS ON SUFFRAGE.

DEAR MADAM,—I attended the Women's Suffrage meeting in Westminster Town Hall last month. Some remarkably good and able speeches were delivered; but in all of them was heard the stereotyped cry, "We want the Suffrage"—"We must make the men see we are in earnest"—"That women are equal to men," etc. If we feel so, why don't we set about our work more earnestly? Why not have organised classes of lectures once a fortnight in all the principal towns of Great Britain and Ireland, so that those who are ignorant of what the Suffrage means, and what it *will* mean to women, can be taught by means of lectures? This is one of the easiest ways of acquiring knowledge; and as the majority of women in our large towns have neither the opportunity nor means to learn for themselves (and in some cases cannot even read), these lectures, given in our densely-populated centres free, and well advertised, would teach women the meaning of the Suffrage in a better way, it seems to me, than anything else could.

One of the speakers at Westminster Town Hall said he had often talked to the factory girls in the east end of London about the Suffrage, but they said unless it meant adding to their wages, a means of keeping body and soul together, they cared nothing about it! How can they care for that of which they are ignorant?

The next point is, "We have a majority in the House of Commons, including well known men, Mr. Balfour, Mr. Maclaren, Sir W. Lawson, and many others." If this is the case, why, now that the Education Bill has been withdrawn, don't they return us—for the discussion of the Suffrage—the day borrowed from us, under the plea of forwarding Government business?

It is impossible to credit the member for East Manchester with being in earnest in our cause unless he takes some *practical steps* next session in reference thereto.

Yours faithfully,
M. K. BEAZELEY.

A FACTORY GIRL'S LETTER.

DEAR MADAM,—I have worked in factory work for over sixteen years, and during that time I have seen many alterations; but few, if any, have been for the benefit of the worker. I had the good fortune when thirteen years of age to get work at the best mill in the neighbourhood—best in every way, the cleanest, the lightest work, and fully twenty per cent. higher wages than any in the village.

I well remember receiving my first week's wage, which was six shillings (I was only a learner); to me it seemed a perfect gold mine.

At the end of six weeks I received the full wage for "Rovers," *viz.*, nine and sixpence per week. Roving was the name of the work I did.

For some years previous to my commencing work, the master had given his workpeople what was called "the pension." Every eighth week instead of the weekly wage of nine and sixpence we full-timers received seventeen and sixpence, the extra eight shillings being called "the pension," and the half-timers got four shillings extra.

I had received the pension about four times when the master announced his intention of stopping it. Work had become very slack, and he could not see his way clear to pay the extra money.

Of course we could not grumble. He had given the pension of his own free will, and even without it he was paying us better wages than the other masters in the neighbourhood were paying their workpeople. After this trade got so bad that we had "to play" a day and two days a week.

This meant short wages at the week end. Had the master been a hard man things would have been much worse. Many times have I gone to my work when there has not been two hours' work to do all day, and yet I have got the full day's wages. The master was getting old and had no son to take his place, and so the mill passed into the hands of strangers. Then came the greatest alterations of all, work was more than doubled. Where we had attended to two machines, under the new management we had four, and these were actually quickened so as to get more work done in the time allowed. Although the work was more than doubled, the wages remained the same. It was useless to rebel, forces were too strong against us. The new masters were only making the firm like the others in the neighbourhood, and so we had to do what the factory workers are fond of saying, "Grin and bear it."

Wages have decreased since then. At the present time the employees at the firm I speak about are getting ten per cent. less wages than they were in 1880.

ELIZA SCHOFIELD.

[I hope to see this letter answered and the subject taken up by factory workers.—ED.]

CYCLING COSTUME.

MADAM,—In the June number of SHAFTS I have just read with considerable interest a letter on the subject of reformed dress for women, in which the writer suggests the formation of a society apparently to extend the wearing of what she calls "bike" costume.

May I point out that a new society to promote a reformed style of dress is wholly unnecessary, as an active and excellent organisation already exists and is doing useful and varied work. I refer to the Healthy and Artistic Dress Union, of which many of your readers are members. The Union does not confine itself to the improvement of cycling attire, but endeavours to introduce healthier and more beautiful styles in dress generally. Many of the members habitually wear walking costumes from four to six inches off the ground, and no doubt many more will do so now that, owing to the educating influence of the short bicycling skirt, we are becoming accustomed to see ladies in dresses which leave the ankles free. Several of our members, too, have designed for themselves really pretty rational cycling costumes, which are unmistakably feminine even at a distance.

We are now desirous of arranging for an important cycling exhibition and meeting in the autumn when visitors would have an opportunity of seeing (and if they like, contributing to) a great variety of suggested costumes.

In conclusion, I should be pleased to give further information about the Union to any enquirers, and would suggest that all who are interested should become members. They would then be kept informed of all that is being done, receive notices of all meetings, have access to the books of the library, and be put in communication with many others who are trying to solve the problem of healthy and artistic dress without too sudden departure from conventional types.

AMY G. THEOBALD,
Hon. Sec. Healthy and Artistic Dress Union.

KEYBOARD NOTATION.

DEAR MADAM,—I can certainly say I like teaching the keyboard notation. My pupils thoroughly enjoy it, finding it, for one thing, so much more easy than the old. I do hope it may soon be used everywhere.

A. L. MACALPINE.