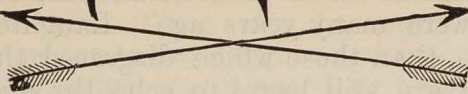


"SHAFTS"



A MONTHLY MAGAZINE OF PROGRESSIVE THOUGHT.

EDITED BY MARGARET SHURMER SIBTHORP.

"Shoot thine own arrow right through the earthly tissue
Bravely; and leave the Gods to find the issue."—GOETHE.

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Nos. 7 AND 8.

What the Editor Means.

I HAVE urged on woman independence of man, not that I do not think the sexes mutually needed by each other, but because in woman this fact has led to an excessive devotion which has cooled Love and degraded marriage.

I wish woman to live, *first*, for God's sake. Then she will not make an imperfect man her trust. Then she will not take what is not worthy of her from a sense of weakness or poverty.

Woman, self-controlled, would never be *absorbed* by any relations . . . she is born for Truth and Love in their universal energy. Would she but assume her inheritance, Mary would not be the only Virgin Mother . . . And will she not soon appear, the woman who shall vindicate their fit right for all women? who shall teach them what to claim and how to use it.

MARGARET FULLER OSSOLI.

In looking back upon the history of our legislative Houses, we have not much upon which we can congratulate ourselves. Has it not been more or less a mournful record of corruption, incompetency and shortcomings?

What has been the standard of its morality, of its public spiritedness, of its zeal for the progress of the country and the race? Alas! the story is hardly worth telling.

The principal capacity has been shown in increasing our Army and Navy, but in the internal management of these bodies of men gathered from all parts of our dominions, how lamentable the results.

Many have been the times of dissatisfaction with the existing state of things in both Houses, but it has been reserved for the present time to pronounce such a dictum as the world of women to-day are pronouncing upon the status of the Senate of the country. "Irretrievably ruined" is the prophecy under certain conditions of one of our daily papers, condemnation is the attitude of most. All thoughtful and just persons must condemn the tone adopted by the House on the 7th July, the day fixed for the discussion of the Women's Suffrage Bill.

The snubbing for so many years given to that patient band of devoted women, who session after session have brought before Parliament the claims of women to simple Justice, seems to begin to recoil on the snubbers. Incompetence, injustice, insolence, frivolity, these have been the qualities eminently brought to bear on the question of a woman's

right to freedom. So far as the House is concerned, women are no further advanced, than they were many years ago. Laughter even more silly, jeers even more inane, than those which disgraced the legislative atmosphere thirty years ago, are still heard to echo through the rooms where justice is supposed to preside, whenever the claims of woman are heard there.

There is, however, a vast difference, a supreme alteration in the attitude of the women. There dawns upon them the possibility of a new era, and that the era of women—the possibility, that to seek their freedom from the hands of man is a grave error; and that they must themselves be the makers of their own great destiny, the creators of the new time before them, the age of woman! that upon *them* devolves the duty of introducing to the world its last and culminating stage.

Among the greatest aids to this inevitable development for which the ages have been working, to which all the past has been leading, are the clubs founded and carried on by women; the societies composed by women, and also the extreme insolence of the opposition shown by men both in the state, church, and universities. A great change is close upon us, and we can only hope that women will be fearless, undaunted, ready to give up all for truth and justice, while as gentle, as true, and as faithful to the Great Advance as they have ever been. For the utmost courage and unselfishness will be required, the highest intuition, the most exalted charity, united with that high resolve which knows that:—

“Wherever Woman as Thinker, Worker, Artist, Reformer, Philanthropist, presses her way individually to honorable recognition, she leaves a broad, inviting path behind her, in which others of her sex will infallibly follow her leading, and gain assurance and renewed determination at every sight of her advancing foot-prints. And in this day, the most needed service to humankind is that which will commend women to confidence in themselves and their sex, as the leading force of the COMING ERA—the ERA of spiritual rule and movement; in which, *through them*, the race is destined to rise to a more exalted position than ever before it has held, and for the first time to form its dominant ties of relationship to that world of purer action and diviner motion, which lies above the material one of intellectual struggle and selfish purpose wherein man has held and exercised his long sovereignty.”

In preparation for this coming time we must root out from among us all sensuality, in however subtle a seeming. All women of whatever denomination, party, country, or opinion, must join in a GREAT MORAL CRUSADE, until the conditions at present subsisting in our armies in India, among our men everywhere, have been finally overthrown; until the laws relating to marriage and to all existing institutions are completely and for ever reformed, until evil has received its death-blow, and our streets are free from the curse of lust and cruelty.

I GIVE this month quotations from *The Woman's Era*, which will, I trust, be a great help to those ready to take hold of the truths uttered. Books must be taken like human beings; they contain both truth and error, they lead and help if rightly understood, but no book ever written can do more than suggest truths; the wheat must be selected from the tares; from the printed page as from the human life. I must confess, however, that in no printed page has it been my lot to find so much truth, and so little to put aside, as in the one now before me.

“*Sex is a grade of development*, and the feminine exceeds the masculine by the differentiation of two organs more than the latter employs—organs of vastly complicated relations and exquisite sensibilities—organs which are

entrusted with the momentous offices of the ante-natal creation and the post-natal nurture of the race. These may be termed the superior-maternal system, in contradistinction to those organs and functions of the reproductive system which, in the feminine, are balanced by their equivalents in the masculine. They are two steps taken by the feminine, under the law of differentiation, of which the masculine stops short. And whether maternity (which function as to its origin, partakes of the voluntary character) is performed or not, in any individual case, the organs testify the presence of capacities and qualities in the feminine which the masculine knows not. Thus the plus of powers, sensibilities, emotions, experiences and possibilities, either in happiness or suffering, is hers, not his.

“The more affluent functional life strongly suggests, that in its own crowning office *it cannot be second to an inferior functional life.*”

The above is but one sentence showing the author's opinion as to the position occupied by the two sexes in the reproduction of life.

“Life must give woman a theatre, and history must rise above wars and diplomacy, and concern itself with human progress in its finer and subtler readings, must ascend, in short, to the plane of psychical motives and forces where she has *her* stage of influences, before it can furnish testimony, at once copious and just, of her life and powers.”

I have now quoted from what I have selected, as being of great use, I trust, in turning the attention of my readers towards the book, here to be fully reviewed, and enlisting their sympathies. I shall next week proceed to carefully bring the book before you, and I hope to have with me the entire sympathy of all who read SHAFTS.

FROM THE ORGANIC ARGUMENT.

“It may surprise some to learn it, but it is true, nevertheless, that no sneerer at strength of mind in woman, feels his taste complimented if you offer him a weak-minded woman. He protests that it is not the weakness of mind that he admires or asks for, although he does unequivocally, and with little delicacy often, object to what he names its opposite. Compelled to analyse his own thoughts he is puzzled to say where, exactly, the difficulty lies. When he learns, let him be grateful for the knowledge, it lies just here—nowhere else.* In the one this quality is deficient; in the other it is, not always in excess, but unbalanced in action; whence a neat, snug, little pathological department, where the doctors sustain a permanent and flourishing service, more or less vigilant, with the small arms and arts of their profession.”

“Hysterics, spasms, convulsions, are the more serious features of this service; nervousness, fidgets, whims, imaginations, its more playful aspects. Its primary cause, seen in either of these forms, is counted a weakness in woman which man is proud to disown.”

Exclusion is thus mistaken for exemption in man's self-gratulation.

For the woman who comes under the mistaken appellation of strong-minded, is merely “not lovable,” and the really strong and noble woman exempts herself from these weaknesses the moment she turns her capacity of susceptibility to good account.

The writer proceeds in the religious argument to show us that “we can only know Truth by loving her” so that our knowledge of her can only be *fairly* gained.

“Thus truth invites free discussion of all topics in which the question of her presence is involved, by offering her royal self as a premium thereon.”

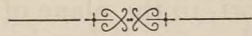
* Namely, that susceptibility described in the May issue of SHAFTS, page 135.

It is a strange fact, yet unfortunately a *fact*, that our churches continue to teach certain matters as truths, even though science and common sense have discarded them. This writer, in reasoning upon the story of the "Creation" in Genesis, quotes as an introduction to her subject these words of John Stuart Mill—

"In the case of any person whose judgment is really deserving of confidence, how has it become so? Because that person has felt that the only way in which a human being can make some approach to knowing the whole of a subject, is by hearing what can be said about it by persons of every variety of opinion, and by studying all modes in which it can be looked at by every character of mind."

This is not the case, however, with those whose judgment is cramped.

Some spend years in "sophisticating with an intellect which they cannot silence," trying to reconcile "the promptings of conscience with orthodoxy" and failing in the end.



At the Women's Institute, 15, Grosvenor Crescent, Hyde Park Corner, on the afternoon of Monday, the 19th inst., was held, by the Executive of the International Council of Women, a meeting "to consider the formation of a National Council for this country with the assistance of the Executive Committee of the Women's Institute." The rooms were well filled, and the interest was as great as could have been hoped for by the most earnest supporters of the proposal.

The first Resolution was as follows:—"That it is desirable that a National Council of Women for Great Britain and Ireland be formed, and this Meeting recommends the formation of a Provisional Committee to assist in establishing a National Council, and invites the Governing Body of the Women's Institute, and the Executive of the National Union of Women Workers (or, in the event of either of these bodies or any members thereof not desiring to serve, then of such members of both Committees as may consent), to form such Provisional Committee, with power to add to their numbers."

Amendment moved by Mrs. Creighton—"That a Committee be formed to consult with the N.U.W.W. and discover whether an arrangement can be made according to which the N.U.W.W. shall act as National Council for Great Britain and Ireland. Should this prove impossible, the Committee to have power to proceed to the formation of a new National Council."

Amendment to Mrs. Creighton's amendment, moved by Miss Windeymer, seconded by Miss Cox, and approved by Mrs. Creighton—"That the following words be inserted after the word 'Ireland' and before the word 'Should': 'And that the National Council of Women Workers be asked through their Executive to put a strong representation of the Governing Body of the Women's Institute on their Executive in order that the work of the Institute, already of valuable service in this movement, may be utilized to forward this National endeavour.'"

Lady Aberdeen, from the chair, spoke earnestly in favour of the Council of Women Workers, and of what they were doing here and in Canada. The Council was not, she said, to be committed to any special propaganda, but to be interested in all. She mentioned with pleasure that the Catholic women had joined them in Canada; that manual education had been introduced in schools, that beneficial changes had been made in women's prisons and other reforms.

Mrs. Philipps said that the Women's Institute was non-political, not in the sense of *excluding* all political parties, but in the sense of taking all in. She spoke to the whole question very eloquently and seriously.

The decision of the Meeting was unanimously in favour of the formation of the N.C.W. for this country. Many of the leading women of to-day were present.

Women's Local Government Society.

THE Committee of the Women's Local Government Society were "At Home" on the afternoon of Tuesday, July 13th, at Queen Anne's Mansions' Hall, to friends of the Society on the occasion of a visit from the Countess of Aberdeen, President of the Society.

During the afternoon some informal speeches were made, the Earl of Meath taking the chair. Mrs. Charles Mallet, on behalf of the Committee, welcomed Lady Aberdeen, and referred with satisfaction to the fact of the Hon. LL.D. degree of Queen's University, Canada, having been conferred on her ladyship. Mrs. Mallet touched also on the work of the Society.

The Countess of Aberdeen addressed the friends assembled, and Mrs. Cobden Unwin and Mr. Murray Macdonald also spoke.

The following Memorial to the Local Government Board was signed by the President and the Earl of Meath:—

To the Local Government Board.

The humble representation of the Women's Local Government Society

SHEWETH:—

That, as the law now stands, the creation of new municipal Boroughs under the Municipal Corporations Act, 1882, causes loss of rights to women.

That, similarly, the extension of Borough boundaries, under Acts confirming the Provisional Orders of the Local Government Board, causes loss of rights to women.

That, an effect of such Incorporation and of such extension is to disfranchise all those married women, who, by reason of their marriage do not possess the Burgess qualification, and yet are qualified under the Local Government Act, 1894, to vote in Local Elections.

That, a further effect of such Incorporation and of such extension is that every woman in the area affected is deprived of her eligibility as an Urban District Councillor, a Rural District Councillor or a Parish Councillor (as the case may be) without gaining eligibility as a Town Councillor.

That, in London, if to any District a Charter of Incorporation shall be granted under the Municipal Corporations Act, 1882, similar results will follow: *viz.*, married women voters will be disfranchised, and women (whose right to serve on vestries was recognised and made statutory under the Local Government Act, 1894) will be excluded from serving on the Council which, in respect to civil affairs, will replace the Vestry.

That, women have done good work on several London Vestries and on several District and Parish Councils, and that it is contrary to the Public interest to exclude women from a share in the administration of local affairs.

FURTHER:—

That there is no good reason why women should not be given the same rights throughout Parliamentary Boroughs which they now have within Urban and Rural Districts.

WHEREFORE:—

Your Petitioners humbly pray that the Local Government Board will consent to receive a small deputation from their Society, in order that they may lay their case more adequately before the Board.

Signed on behalf of the Society,

ISHBEL ABERDEEN, *President.*

MEATH, *Chairman of Meeting, July 13th, 1897.*

ANNIE LEIGH BROWNE, *Hon. Sec.*

What seek ye?

"Lo, we have lifted the veil, there was nothing to see; Lo, we have looked on the scroll, there was nothing to learn!" is and ever has been the cry reluctantly drawn from the vivisector as the years have passed. Still he pursues his search accursed. Still he tortures remorselessly for what shall never be found through such methods. Unless he turn for ever from this awful infliction of suffering, the Great Secret of Life will remain undiscovered.

Yet there is no secret, but a story of truth and beauty awaiting him by the wayside; before his eyes each day he lives, trodden even under his feet. Oh Fool! Fool! Meantime we must earnestly, and without fear, each for ourselves, ask of ourselves the question: When is this horrible pretence of a lie to cease? Vivisection is a lie all round. It is a cruel lie, a cowardly lie, an unmitigated lie. It is a lie, in that it pretends to obtain what is never obtained, even according to the accounts of its own professors. It is a lie in that it knows how upon the falsest of excuses helpless creatures are in constant torment, though their tormentors know that they are no further to-day in the lessening of human disease than they were many centuries ago. It is a cruel lie because it causes horrible and ceaseless suffering for no end whatever. Night and day, wherever we may be, whatever may be our occupation, work, amusement, rest, we may do well to think of groans and cries, of dumb, unspeakable agony, that is going on without any cessation all over the world under the shameless pretence of a LIE which hides itself under the cloak of science—science, which means, *to know*. What do we know through vivisection? One thing only, we have ascertained beyond a doubt, which is, that the animal feels; that it feels *acutely*, that its agony is *pitiful*, *horrible*, that we cannot even boast of ourselves, as being able to suffer more than we see it suffer, that *we* cannot scream more piercingly or writhe more grotesquely, than it can scream and writhe. "Ouida," I think it is who tells how, when a horse was set up upon its legs, after being nearly tortured into pieces by a number of boys—youths, studying science forsooth—the spectators laughed. Laughed!—think of it. Vivisection is a cowardly lie, because it is upheld by those who are afraid to look into the matter lest their sensitive feelings (?) should suffer in the investigations, lest their delicate ears (?) should shrink, their gentle eyes (?) be shocked, their tender hearts (?) sicken; so they prefer that the agony should continue; if not, how can they remain inactive? Also they have brothers, fathers, relations, friends, who are doctors, and who assure them that there is no unnecessary pain (what is *necessary* pain?) or who tell them—of course being relatives and *so kind*, they speak the truth—that there is *no* suffering.

When each of these lies, cowardly, selfish and cruel to the extremest point—though they may never trouble any conscience—have to be paid for, as every human evil deed must be paid for, to the uttermost farthing, there will be need of endurance, for there will be anguish of remorse, and it may be a consolation to some to think that it must be so.

To us who hear so distinctly the awful cries of tortured, sentient creatures, no consolation can come, save a complete and entire cessation of the torture, and that as speedily as possible. Why does the hideous practice continue? Why is it not stopped by the law? ask many. It is not stopped by the law, because the law is well-nigh *blind*, because the law has only one eye, and that the male eye; because the law has *too much to do* and so has no time to study humane science, and so make humane laws.

Our legislators want too many holidays, too much time to hunt, *to kill something*, to torture something!

We want the Suffrage so that the woman's eye may be there to see, the woman's ear to hear, the woman's voice to denounce, the woman's soul to inspire.

Vivisection continues, because the people of the land allow its continuance. They allow it because they are too busy making money; marrying, bringing more and more people into this already over-crowded world; studying the fashions, attending drawing-rooms, hunting, shooting, coursing, betting on racing horses, and on the terrified attempts of mangled rabbits to escape from dogs trained to be cruel by human trainers; eating, drinking, travelling in search of health—Vain quest! while the air is full of the contamination of lust and cruelty.

There have been times when women were not considered ladies unless they were delicate and fragile, when to possess knowledge was a reproach; when men were not considered gentlemen unless they could drink so many bottles of wine, or honourable unless they were ready to take each others' lives in a duel at a slight angry, thoughtless word. Now we consider men cannot be healthy unless they satisfy the morbid desires of the flesh; and even educated refined women subscribe more or less to such a doctrine for fear of results which would never accrue if mothers taught their own sons the highest purity and self-restraint. When we look back into the past and see how stupid we have been, is it not possible for us to understand how stupid we may still be, how inexcusably blind!

All cruelty, all sensuality, shall cease, when those who ought to be the salt of the earth will arise to do their purifying work. Sensuality is rampant; cruelty, its progeny, is rampant; yet many strive for good, and stretch out eager hands to a higher, purer atmosphere. When the voice of woman is heard bidding sensuality and cruelty to cease, they will cease, and we shall have no more lies among us, no masks, no seeming! Truth, with her comrades purity and mercy, will vanquish all that skulks. This must be done. Who will do it? You and I, dear reader, none dare offer excuse.

AN IRISH CANON'S THUNDERBOLT.

Our Dublin correspondent telegraphs:—Canon Doyle, of Ramsgrange, in the county Wexford, is the author of the most vigorous diatribe which has yet appeared in reference to lady cyclists. A local doctor, in a letter to one of the Wexford newspapers, declared that cycling was beneficial for ladies. The canon is horrified at such a declaration, for although he considers the cycle as a very convenient and useful invention for men, he "without fear asserts that it is utterly unfit for women." The special reason which the canon has for forming this judgment he does not disclose, but he adds that "there is not a girl or woman in Ireland who does not feel in her conscience that the use of the cycle is unbecoming, indelicate, and dangerous for females." Not content with this the reverend gentleman invites the ladies who do not cycle to "denounce the miserable creatures who degrade themselves and disgrace their sex." The immediate cause of this issue of ecclesiastical thunder was the advertisement of a ladies' cycling race at New Ross, which the canon hopes will not take place, but "should any vile things, in the shape of girls, dare to exhibit themselves let the roughs and corner boys of the town chase them off the field and give them a dip in the pond below the bridge." Haply the canon may have been run over by a lady cyclist, for in Wexford the wheelwomen abound.

From the "Daily Telegraph."

Club Records.

"WHEREVER a great soul moves in this mad, blind world, there the arrows of envy and hate are winged forth, there is the accusing finger. Courageous women, brave fighters against many wrongs, defy the darts and laugh at the senseless pointing thing, the harmful power of which is shattered to pieces before the smile of a strong soul. Steadfastly, knowing no fear, they hold on their way, regardful only of the great need of humanity, and the high resolve within them."

Wherever also walks the soul that loves its fellows, there will be the imprint of luminous feet for all the world to see and follow: "all who seek shall find." In the eyes and on the faces of such, gleam lights divine, from the inner fulness that reflects the radiance of a purpose no suffering, no misunderstanding can kill.

In response to many eager enquiries from near and far, I rejoice to reply—Yes; Club Records will appear in these columns as before. The temporary cessation has been caused by the unsettled condition of matters since the death of Mrs. Massingberd, the President of the Pioneer Club. As related in the June issue of *SHAFTS*, Mrs. Philipps placed before Pioneers for their acceptance, a wide-reaching scheme, on the same lines as "The Club of the Future," prefigured in Mrs. Massingberd's dreams of what was to be, and in the dreams of many thinkers. Some difficulties which seemed insuperable arose. Difficulties which perchance future method and clearer suns will dissolve away, difficulties quite unnecessary to be detailed here. Then came the split, inevitable evidently in all great movements—as it has been ever so, since movements began.

Such differences are signs of life, and in no way to be deplored; the lessons of time are learnt by all of us in the school in which we choose to study, in the position we ourselves elect to fill. Part of the Pioneers remain in Bruton Street, part have passed on to Grosvenor Crescent, and many have decided to be members of both Clubs, which eventually we hope may become one great centre of women.

It will thus be seen that, though Pioneers are, as it were, cut into two parts, they are not by any means separated. The greatest good fellowship will exist between the members of either habitation, and the best wishes of both will ever flow forth to each other. It is not easy under these circumstances to say which is the original club. This is, however, a point of little import, and one which can be easily settled to the satisfaction of both. What can a name matter, when both clubs contain Pioneers? when in both is the clear shining of the Pioneer spirit, a spirit no Pioneer desires to confine within any four walls, but rather to spread abroad over the whole earth. So, gladly may we all hope and be sure, that as each new member enters the club of her special choice, her heart's best wishes shall be for the welfare of both; then from the two portions shall arise a strong, free spirit, exulting in oneness, and in the great good which will come to the women's cause, not only in the ultimate union of two powerful clubs, but meantime, also, in the earnest work done by ardent souls in both, in the atmosphere of love, truth and high purpose spread abroad from the aspirations of great spirits, learning in their several ways to rise to the Diviner heights.

"A club," says a writer in the *Women's Journal*, Boston, Mass., "involves friendship. 'Friendship,' says Emerson, 'arises, when two persons say to one another, 'Let there be truth between us two for evermore.'" This is to be *clubbable*. Surely no more beautiful delineation of this desirable quality could possibly be given.

For we see now as in a glass darkly, and no one of us can tell the face of her nearest neighbour, hence arise on these lower planes distrust, misunderstanding mistakes which pierce the hearts they enter with inex-

pressible pain. But when Love, the revealer, brings her light ineffable, we shall see each other for the first time, and seeing, we shall be filled with the beginnings of "joy eternal."

When I think or speak of the Pioneer Club, founded by Mrs. Massingberd, suggested, I believe, by the Somerville Club, and on still higher lines, I see that, following naturally upon the loss of a leader well beloved, there has come the inevitable result when strong souls work together for the attainment of a great ideal, a difference of opinion on minor points, a divergence as to methods, which, proving obstacles to some, have brought about a division of one club into two parts. My heart is unhesitatingly with both, as it is with every form of work for women everywhere. I cannot separate these two bands of earnest workers, and I think the hearts of all true Pioneers will echo what mine asserts, that we desire both component parts to grow strong, great in inspiration, great in action, fearless, dauntless, free—until the day comes, now shining clear ahead of us, when both these two parts of one great Club and other women's clubs shall join together in one force, powerful enough to do the work, which lies even now ready, and for which the world has waited long. Each Pioneer has dear friends and true comrades in Bruton Street and in Grosvenor Crescent; truth and nobility within fill the atmosphere with their purifying, uplifting influences, evolving life on ever-ascending wings, leaving behind all that pains or hinders.

* * * *

Meantime those remaining in Bruton Street claim for themselves the name "Pioneer," those passing on to Grosvenor Crescent, desiring to rise at once to a position of greater power, on broader lines, foreseeing the future afar off, have named the Club there situated the "Grosvenor Crescent Club," explained in the words of Mrs. Philipps:—

"I have," she said, "chosen for it a name as near as possible to no name, so that it can be at any time changed; and it is my hope that it will be changed."

Debates, lectures, social meetings, etc., will go on as before at Bruton Street, will also be arranged in a few more days at Grosvenor Crescent. With the latter, and under the same roof, is associated "The Women's Institute," founded by Mrs. Philipps. Many other movements will arise from the Club and Institute, which will be given more fully in September.

The house is now being rapidly made ready for the reception of its members; it is beautifully and inspiringly situated, close to a busy thoroughfare, along which pass without ceasing, thousands of hurrying feet belonging to all classes of life, and for the benefit of whom these clubs of women work. At Bruton Street the Club is continued under guarantors composed of several earnest women; one or two have generously become responsible in many ways, and the scheme bids fair to be very successful.

At Grosvenor Crescent Mrs. Philipps is proprietor, and solely, financially responsible. In both clubs high spirit and hopeful purpose such as cannot easily be driven back, will command results passing on to those coming after when we have struggled and won.

In future the doings at both Clubs will be given separately, and I invite members to send me details of interest, for these records are read in nearly all parts of the world; and eagerly waited for. I hope also to give from time to time accounts of other clubs, which will I know greatly interest readers of *SHAFTS*.

Women's Suffrage.

ON Tuesday, July 6th, Mr. Courtney presented to the House of Commons the following Petition, signed by eighty-six women and men, including some of the oldest workers for Women's Suffrage in the country, and moved "That it be read by the Clerk at the Table":—

TO THE HONOURABLE THE COMMONS OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED.

The Humble Petition of the Undersigned

SHEWETH:

That your Petitioners view with indignation and alarm the existing procedure of the House of Commons, which reduces legislation to a mere game of chance, and permits the repeated and insulting postponement of the consideration and satisfaction of the just claims of women to citizenship.

Your Petitioners therefore humbly pray that your Honourable House will so reform your procedure as to secure in the future fair consideration of public questions with some regard to their relative importance, and will, on Wednesday, July 7th, affirm the right of women to citizenship by passing through the stages of Committee and Third Reading the Parliamentary Franchise (Extension to Women) Bill.

To understand the full meaning of the Petition and to show its propriety it may be necessary to explain the several stages through which Bills must pass in their progress through Parliament, and to state clearly the character of the proceedings in the House of Commons on Wednesday, June 30th, and Wednesday, July 7th.

The stages through which a Bill must pass in the House of Commons are, First Reading, ordinarily a purely formal stage; Second Reading, when the *principle* of the Bill is considered, and affirmed or rejected; Committee, at which stage the details of the Bill are supposed to be definitely settled; and Third Reading, at which stage only verbal amendments may be proposed or adopted. Should the Bill have been amended in Committee, the stage of report, at which further amendments may be made, intervenes between Committee and Third Reading.

For some years past, with a view to economise the time of the House, two Grand or Standing Committees, those on Law and on Trade, have taken cognizance of Bills referred to them, such Bills, when settled by the Grand Committee, escaping the stage of Committee of the whole House, and going on to that of Report.

Bills introduced by *private* Members—that is by Members of the House who are not members of the Ministry of the day—have to risk the chances of the ballot, and only when one of the first eight or ten places has been obtained out of some 300 or more ballots, has any private Member's Bill a fair chance of passing even the Second Reading, and now that Governments, Liberal and Conservative alike, have adopted the fashion of appropriating the time of the House whenever it is to their convenience, private Members' chances have become fewer and more uncertain than ever. By recent rules of the House, private Members' Bills, which have made some progress before Whitsuntide, take precedence on Wednesdays after Whitsuntide, in the order of their progress, of Bills less advanced. But since Government has begun to take, as of late years it has so frequently done, the whole time of the House after Whitsuntide, these private Members' Wednesdays have dwindled down to two or three (this Session to two) and these not secured as a right, but conceded as a favour.

The two Wednesdays conceded this year were Wednesday, June 30th, and Wednesday, July 7th.

The first Order of the Day on Wednesday, June 30th, was the Plumbers' Registration Bill, *as amended to be considered*. This Bill had

passed Second Reading, and had been considered in Committee by the Grand Committee on Trade, so that, according to all ordinary practice of the House, it ought only to have needed a very brief consideration. If the Grand Committee had indeed done its work so badly as to make necessary the multitudinous pages of amendments put down to convert the Bill into a workable measure, the only rational course was to have withdrawn or thrown out the Bill, and introduced a more carefully considered one next Session. But this would not have assisted the plans of those Members who were determined deliberately to waste the time of the House in order to hinder the consideration on Wednesday, July 7th, when it was the first order of the day, of the Parliamentary Franchise (Extension to Women) Bill. Consequently the whole afternoon was ruthlessly squandered, and several pages of amendments left over for consideration on July 7th.

On Wednesday, July 7th, the Orders of the Day were:—

1. Verminous Persons' Bill. Third Reading.
2. Plumbers' Registration Bill. Further consideration, as amended.
3. Locomotives on Highways Bill; as amended (by the Standing Committee) to be considered.
4. Parliamentary Franchise (Extension to Women) Bill; Committee.

The vulgar wits of the House, who were also the enemies of Women's Suffrage, made merry during the earlier half of the afternoon with the deliberate intention of wasting time, at the expense of a Bill, the Third Reading of which, under ordinary circumstances, would not have occupied five minutes. A more degrading exhibition of pitiable folly has never disgraced the proceedings of any legislature. Finally, the Bill was allowed to pass Third Reading. Then came the turn of the Plumbers, and till half-past five the House proceeded with endless talk upon that Bill, which was finally left unfinished, and will suffer the "happy dispatch" which ought to have been inflicted at first.

The net result of these two deliberately wasted days has been to send up to the House of Lords the Verminous Persons' Bill, to throw over the Women's Suffrage Bill for the Session, and to degrade the House of Commons, or at any rate some of its Members, in the mind of every person with a sense of justice and decency.

For the friends of Women's Suffrage sat in the House through these proceedings, which they resented equally with the women who waited outside; but which they were equally powerless to prevent. This it is of which we complain, that the procedure of the House lends itself so easily to these abuses, and permits a few reckless persons to delay the completion of a great act of national restitution and justice by an insane display of vulgarity and folly.

It is of these things that we demand the reform, and we appeal to men and women of heart and conscience to help to create that public opinion which shall prove irresistible, and shall sweep away these abuses at once and for ever.

For a brief moment these foolish men have delayed our great legislative victory, probably to make it more complete and final in the end. On them we waste no further thought. Our just indignation will expend itself in making such scenes for ever impossible. Meanwhile the friends of Women's Suffrage know that when its enemies can only fight it by means of skulking evasion, the moral victory is already theirs, and the material triumph is even at the door.

ELIZABETH C. WOLSTENHOLME ELMY.

July 8th, 1897.

Women's Suffrage. 2.

"WOMEN AND PARLIAMENT.

"Last evening a meeting, mainly of ladies, called together for the purpose of 'considering practical and immediate work for securing women's suffrage,' was held at the residence of Mrs. Langdon Down, 81, Harley Street, W. The chair was taken by Mrs. Wolstenholme Elmy, Hon. Sec. of the Women's Emancipation Union, who said that when they met in that room on February 3rd, they celebrated what they regarded as a great and material victory, for the House of Commons had just passed the second reading of a Women's Suffrage Bill by the unprecedented majority of 71 votes. They now met under very different circumstances, but they need not despair, for the year 1897 had marked a great step in advance. That afternoon the enemies in Parliament of justice to women had secured the defeat of the Bill, for this year, by methods of skulking evasion. The time of the House had been wasted by frivolities too contemptible to characterise. Victory must lie near at hand when the enemy could think of nothing better than a resort to such tactics. A member of the House told her that afternoon that the best definition he had heard of the House of Commons was that it was 'an assembly of 300 good business men occupied in preventing another 300 good business men from doing anything at all.' Eliminating the word 'business,' she quite agreed with the sentiment, which she understood was the utterance of Lord Salisbury. All the arduous work done by women in furtherance of their Suffrage Bill would now have to be repeated next year, for they had not the slightest thought of giving up their efforts.

Addresses were delivered by Mrs. Sibthorp, Miss Lile, Mrs. Martindale, and by several other ladies. In the course of a general discussion as to the practical means to be adopted to secure the passage through Parliament of a Women's Suffrage Bill, it was urged by many ladies that there was little chance of getting the House of Commons to treat the subject seriously until a Government, of one party or the other, was induced to take the matter in hand. Ladies connected with political associations were advised to do their best to secure the defeat of members and of candidates who would not give women justice. Others thought that success could better be achieved by calling women together by increasing the interest that was taken in the subject, and especially by influencing the women of the working classes.

"The following resolution was carried unanimously:

'That this meeting of earnest suffragists pledges itself, individually and collectively, to unremitting effort to secure the Parliamentary franchise for women, and asks every member of the House of Commons who voted for Women's Suffrage on the 3rd of February last, and every other friend of justice in that House, to aid that effort by balloting next session for the Women's Suffrage Bill. This meeting further resolves that a copy of this resolution be sent to every member of the House of Commons.'

The above Report of the Women's Suffrage Meeting, on the evening of July 7th, is taken from the *Daily News* of Thursday, July 8th, which also gives a strong leader on the subject of Wednesday's proceedings, winding up with the words, "A few more such displays as yesterday's, and the reputation of the House of Commons would be irretrievably ruined."

That reputation has been sensibly lowered by the events of Wednesday last, but it is not in the direction of the degradation of Parliamentary

institutions, that women can look for the redress of their great and cruel grievances, and the establishment for them of equal justice, but to the creation of such a sound public opinion, watchful and sensitive, as shall make such senseless vagaries as those in which some members indulged last Wednesday, for ever impossible.

In this every woman can help, and after all, it is by individual personal influence and effort, more than by any other means, that our great victory will be won. If women make known the facts of the case amongst their personal friends and surroundings, as well as on more public occasions, and bring home to the conscience of men and women the truth that such methods of conducting public business are intolerable, because they are indecent and unjust, not even the least worthy members of the House can continue permanently to defy this awakened and enlightened public opinion.

Those women who think it the duty of Women Suffrage workers to seek to have their views embodied in a Government measure, should remember that never yet has any Government adopted a legislative proposal to do justice to women, until it has won nine-tenths of its way to success without Governmental aid, and is, in these days, less likely than ever to do so, because of the enormous pressure of the ever-increasing multitude of masculine claims and demands. The "makers of Parliaments" will be attended to in the first instance, the unrepresented women only when ministries have nothing to do. Moreover the existing Conservative Cabinet is hopelessly divided on this question, whilst, if women turn to the Liberals, they must remember that, of the late Liberal Cabinet, seven-eighths of the members were opponents of Women's Suffrage. Let them accept the warning of the *Daily News* on the 8th inst., that "No Liberal Administration could at present be formed which would include Women's Suffrage in its platform."

A Liberal administration, in which Mr. Labouchere, for instance, should be Home Secretary, would be even less likely than the last to dream of any act of justice to the women of the nation.

Women must win their final victory by their own efforts, aided by those good men and true who have given themselves to this cause, because they believe it to be the cause of the uplifting of all humanity, and of its perfected education in justice, truth and love. Aided by such men, they must open the gates of freedom by their own exertions, and then they may be quite sure that even the most reactionary of Governments will not be permitted to close them again. Meanwhile, patient and faithful work on all the lines so often indicated in these pages cannot fail to bring about the desired issue, which may be far nearer than the grievous wrong done last Wednesday invites us at present to expect.

ELIZABETH C. WOLSTENHOLME ELMY.

July 9th, 1897.

MAY I direct my readers' attention to the words written by Mrs. Cady Stanton as a preface or introduction to the first part of *The Woman's Bible*, which appeared in the June number. They overflow with a truth profound and out-reaching, a truth which must be understood before any of us will know how to work or how to wait. Such a truth accepted will mean in its outcome the grandest revolution the world can know; it will bring joy and well-being to the nations. The sentence which follows was inadvertently left out, it should have commenced the extract:

"Some say it is not politic to rouse religious opposition."

Stray Thoughts on Hospitals.

By W. W.

PART V.

IN treating of the reform of the hospitals of to-day, we find, strange to say, two parties urgently demanding it, yet entirely hostile the one to the other. Though, undoubtedly, there is a demand for reform on points which both parties necessarily touch, yet in their modes of approaching those points they are absolutely antagonistic. In one of these parties which are calling for reform, we find those medical men who most resent any interference of the public in medical matters, who regard hospitals as belonging to themselves or their order, and whose dissatisfaction with the present conditions entirely arises, if one may judge by the statements on the subject which appear in medical organs, from a conviction that hospitals, as at present managed, are detrimental to the profession by attracting (especially in the out-patient department) many who are able to pay fees which, if not large, would at least suffice to render many a medical man's career less troubled with pecuniary anxiety than it now is. For it must be distinctly recognised, that in spite of a statement to the contrary made in 1891 by Mr. Horsley, the profession is far too full, so far too full that, were not interference with individuals' free will, in the management of their lives, so detrimental as to be, almost invariably, more dangerous than the evil sought to be corrected, it would seem a mercy if many who now are seeking to qualify for the profession were restrained, and if some check could be put on the number of men entering the schools.

But to return to hospitals and the two parties who are demanding their reform. On two points, firstly, the reception of too large a number of out-patients, and secondly, the reception of persons, either as in or out-patients, whose circumstances do not justify them in seeking charitable assistance, they agree. They both object to such proceedings. But there their agreement ceases. Nevertheless, each party has to reckon with the other, and to my mind, the sooner they face this fact the better, not only for themselves, but also for the object they have in view, whether that be prospective fees or the better treatment of patients. Now, inasmuch as this last is what I regard as of paramount importance, when thinking over these matters, it is to this that I shall turn my thoughts, while at the same time feeling very great sympathy, with the terrible stress present arrangements put on many practitioners. And my thoughts force me to the conclusion that, if those who feel convinced that things in our hospitals are not going too well with the patients, really wish to get some hold over the circumstances which seem likely to be a source of danger in any way, the very first thing they should do, is to endeavour to get a change in the law regarding privileged communications, and the second thing they should do, is to get the law regarding inquests carried a step further on Thomas Wakley's own lines, whereby the coroner should be notified of all deaths in hospitals occurring within a certain time limit after operations of any sort.

No reasonable objection can exist to either of these suggestions. The report of the Chelsea Hospital for Women, showing death-rates of 44.4 per cent. in one operation, and 85.7 per cent. in another, are quite sufficient to prove the necessity for inquests in cases of death after operation; while the necessity for a rectification of the law regarding privileged communications is amply proved by the fact that, as the law stands now, if the secretary or anyone on the staff of a hospital feels dissatisfied with what is going on, and mentions his misgivings, or makes a protest to the authorities of the hospital, he does so at his peril, laying himself open to a charge of libel. If the right of privileged communication is not allowed to officials in hospitals, how is it possible for committees really to know what passes in the wards and the operation theatre? And how is it possible for them to discharge that most onerous duty of guardianship of the patients committed to their charge? Of course there are members of committees who would be but little obliged to any official who should inform them of unpleasant suspicions aroused, or of mismanagement actually occurring, but there are others who desire to do their duty, and to guard the interests of the patients as carefully as if they were their own. At present this is impossible. I am not for a moment supposing that such a change in the law regarding privilege would often be made use of, but until there is the possibility of making privileged communications should occasion arise, the patient's position is not safe; there is absolute proof of that. As to the likelihood of the privilege being used unfairly by one medical man against another, that need hardly be anticipated, inasmuch as we are constantly told that medical men are so strictly honourable, that trusts denied to other classes of the community can be safely placed in their hands.

Now in asking for these modifications there would be nothing very new, nothing very difficult to grant. Wakley's regulations regarding inquests were fiercely attacked by his opponents, and no doubt any person or persons asking for further extension of those regulations would be also a good deal abused. But once the change was made, matters would settle down, just as they did in Wakley's day, and everyone would be satisfied, just as after a while they were satisfied with regard to Wakley's regulations. Besides, no one can ever hope to make any useful move for the reform of abuses, unless the reformer be quite ready to take his or her share of abuse, which abuse, however, in a later day, often changes into high praise. Had this extension of the law regarding inquests existed, the sad Chelsea story never could have come to pass, for the mischief must have been checked long before it had assumed such terrible dimensions. These two suggestions have to me the attraction of not initiating any new legislation, neither do they introduce any new principles, any new methods; they simply entail a slight modification of existing laws, and, being made absolutely in the interest, not of those who would use them, but of those whose position prevents them from helping themselves, they would be as free from any likelihood of abuse, and of leading to abuses, as any rules framed by the human mind ever will be.

Following on these, another suggestion presents itself to me, indicated almost by the Home Secretary on the occasion of the application made to him to investigate the condition of the Chelsea Hospital for Women. He said (to quote from the *Star* of Oct. 1st, 1894) "that the report of the Committee of Enquiry appointed to investigate the charges against the hospital, revealed a state of things most discreditable to its management, and especially to the medical staff. He did not, however, think a further enquiry would secure any useful object, nor had he any jurisdiction, under statutory powers, to order any official investigation." Now the Home Secretary here appears to me to put his finger on one of the very points requiring reform. If neither the Home Office nor any other authority responsible to Parliament have the power to investigate the gravest charges made against a hospital, then the Home Office or some other such authority should have the power, or rather the duty, on appeal being made to it, of doing so. I should be the last to advocate the Home Secretary, or anyone else, having the right of interfering with hospitals, or mixing themselves up in such matters on their own initiative. But, most distinctly, a power of appeal to the Home Secretary, or to some other already constituted authority, answerable to Parliament, should be possessed by the Committee and the Governors of hospitals on behalf of the patients; and I think it is more than an open question if the public itself became convinced that evil conditions exist in a hospital, whether the Home Secretary or other already constituted authority should not, on application being made, accompanied by a full statement of the grounds on which the application is made, be empowered, or better, be obliged to investigate and take evidence on oath, as to the condition of such hospitals. Neither is it only the patient who would benefit by such a change; hospitals themselves would do so equally. Had it been possible to appeal to the Home Secretary or other authority, and demand an examination on oath regarding the Chelsea Hospital for Women, the tales circulated against that institution could not have obtained the currency they did obtain, for the hospital would have been able to clear itself from the absurd and outrageous charges that were made against it.

I am the more disposed to believe that in the foregoing methods lie our best hopes of making a beginning in the immense undertaking of a reformation in our hospitals, inasmuch as they are not sensational, do not set up any method of superseding the control the Governors of a hospital ought, in my opinion, to possess, do not call any new power into existence, do not encourage the creation of faggot votes, and finally give no municipal or imperial authority any right of control whatever over hospitals. These methods are based, not on theory, but on experience of evils, which have manifested themselves, and would have been prevented, had these methods of grappling with them already existed. Also, they would at once, and directly, affect the position of the patient, and this it appears to me must without delay be safeguarded, at least to some extent, in consequence of what we have learned of late from medical and other sources. Any attempt to take up the reform of hospitals on too large a scale, as a first step, would be doomed to failure. It is too big a question for it to be possible to settle it quickly; each hospital would have its own special difficulties, and, meanwhile, the patient would remain, undoubtedly, a secondary consideration, once let the patient be made comparatively secure, and then time and thought can be devoted to a reform of the whole question.

In the year 1890, there was a very valuable example afforded to us of how well-meant efforts for reform may fail, when a Committee of the House of Lords sat to enquire into the condition of hospitals. Much of interest of course was elicited, but

what was most striking in the enquiry was the amount of valuable information which the Committee allowed, so to say, to slip through its fingers. It would get facts that should have been held fast and followed up; statements pointing to a good deal more than was absolutely asserted—these things were suffered to escape, and the curtain after having been lifted a little was allowed to drop, the Committee, albeit its chairman had for some years sat on a hospital board, being too unaccustomed to the work it had undertaken, to be able to ascertain what it was seeking. Thus, after much trouble on the part of the members of the Committee, and after much time had been spent in the enquiry, little good, as far as I am aware, came of it to the hospitals. Of the interesting facts elicited, but not followed up, one is well worth recording, namely, the evidence of Mr. Brodhurst as to the cause of a good deal of the perennial impecuniosity of hospitals. This gentleman, member of the Medical Teachers' Association, (whose object is to improve the conditions of the hospitals and schools), holding appointments at St. George's and the Chelsea Hospital for children, and having at that date been in private practice for thirty-nine years, gave it as his opinion that it was a disadvantage for schools to be attached to hospitals. The hospitals, he said, are now mere adjuncts of the schools; in consequence of schools being attached to hospitals, the management is in excess of that which is needed for the poor. . . . Every new instrument, medicine, splint, or knife, must be tried for the sake of the students. Every surgeon has what he chooses, at the expense of the hospital. As the hospitals were not established for the schools, and the schools are not necessary for the hospitals, they ought to be removed from the hospitals, which ought to be conducted *as formerly* (italics mine) for the good of the poor. The funds left for the general hospitals were left for the poor, and if the donations were properly used all the hospitals would be rich. The donations were made solely to benefit the hospitals and the poor, and there was no thought of benefiting the medical schools, which are private institutions, even when placed on hospital ground, and are bought and sold.

This statement of the disadvantage of having schools attached to hospitals, and the impossibility, as long as they are so attached, of preventing funds, subscribed for the hospitals, from being diverted to the use of the schools, was, like other valuable information, allowed to pass unheeded, the Committee not being, as already said, qualified to use the facts placed before it. And this would be the same again, were a commission of any sort instituted, unless, by some lucky chance, such commission or committee had at its disposal some one well acquainted with the weak spots in hospital management, and who was also, I must add, truly desirous of bringing about reform in the interest of the patient. This was what happened in 1834, and again in 1848, when the Committees of the House of Commons appointed in those years had the invaluable assistance of Thomas Wakley, who knew precisely the weak points in his adversaries' armour, and likewise knew when, by cross-examination, these flaws had been brought to light, how to utilize the evidence obtained. Unfortunately any commission or committee appointed at this moment would possess no such advantage; thus any attempt to seek reform by this means would fail. I lay stress on this particular, because in spite of the wise words of Mr. Gladstone regarding the unfitness of Royal Commissions as a means of eliciting the truth, the general public, when seeking to reform abuses, is easily led into accepting a royal or other commission or committee of some sort as its best hope; too often with the result that the condition is worse at the end than it was at the beginning, in so far that though nothing useful may have been done, the public rests content, that as something has been done, that something must have done good. Therefore the very unsensational form my suggestions assume, the fact that there is nothing in them to supersede individual responsibility and initiative, would render them the less likely to lull the public into that satisfied frame of mind, which all supporters of abuses so thoroughly enjoy, and which is so ruinous to all chance of reform.

But, of all the changes the most needed, the only change in fact which will really place our hospitals on a sound and healthy basis, is a reform of the medical profession itself. We have seen that in his evidence before the Lords' Committee, Mr. Brodhurst said, that hospitals ought to be conducted *as formerly* for the good of the poor, thereby pointing out that a change has of late years come over the spirit of the medical profession. To show what that new spirit is, we need go no further than the statements recorded in these papers as having been openly made by various medical men, and which prove, better than any argument, that a fundamental reform is imperatively required. We have found men in high positions, precisely the men with whom a Royal Commission on hospitals would take council, using language and making charges against each other which would not be tolerated in any well behaved society. We have found medical men of the same rank, speaking coolly of hospitals as though they were medical schools, and as though the patients' chief business in them was to offer opportunities of study and practice to themselves and their students.

We have found the exclusion of the sick from the wards advocated, and carried out, in order to provide "richer material" for instruction, by selection, not of the most suffering, but of the most instructive cases for the medical man. We have seen that truth is not the thing desired in men chosen to pronounce orations before the most illustrious assemblies of the profession, but a slavish obedience to shibboleths, be they true or false in the opinion of the orator.* We also, who know anything of what goes on in the profession, know how medical men will be put back, how they will lose useful patronage, how patients will be kept from them as far as possible if they respect their own individual right of private judgment, and refuse the creeds upheld by the dominant inner circle, which now, as in Thomas Wakley's days, rules the profession. The medical man being, after the patient, the most necessary part of a hospital, it will inevitably take its code of professional morals from him. Thus as long as we find medical men upholding that the patient is to be regarded chiefly as material for research or study, so long shall we find nurses upholding the same doctrine, and even at times maintaining, as I have heard a lady nurse publicly maintain, that there are many patients in our hospitals whom it would be "better to kill than to cure, and who therefore might be used in the interests of science." I may add to this declaration, which may possibly astonish some of my readers, that a medical man was present and took no exception to it whatever.

While, however, asserting that the most necessary factor in hospital welfare is the high standard of conduct, towards the patient, upheld by the medical man, I am aware that the changes necessary to raise this standard to the required height cannot be brought about in a day. From the statement of its own members we know that the present condition of the medical profession can only be reformed by perseverance and determination on the part of the public. To my mind the first and most necessary reform would be, if the profession could be induced to return to the sounder methods of what I may call the English school—that school which can show hospitals unrivalled by those of any other European country; surgery whose conservative character sharply contrasts with much found abroad, and sanitation which, according to some of our continental judges, has placed us two hundred years ahead of them.

We have seen in the first of these papers that at the meeting in 1896 of the British Medical Association, Dr. Brindley James said we did not want any further servile imitation of foreign academies, for that "We want our doctors to be humane to their kind." In saying this, Dr. James pointed out, as clearly as did the Home Secretary in his reply regarding the Chelsea Women's Hospital, in what direction we must look for reform. At the present moment, the continental methods of the physiological and bacteriological laboratory dominate English medical study; by such methods alone, it is asserted, can we attain to medical science. Now science is but knowledge, absolutely reliable and classified, based on clearly proved facts. But used as it often is to-day, the term science means but hypotheses, founded on a narrow and unreliable class of facts, if indeed anything so constantly shifting can be called "facts" at all. What is called medical science to-day means whatever each experimenter on the living tissue may chance to find and accept as correct. This may sound ridiculous, it is yet true. If we take up any of the medical scientific publications of to-day, we shall find that almost all their facts are based on how certain animals respond to certain experiments, or how certain medicaments or poisons affect certain animals. But if we read further, we shall also find it repeatedly stated that one experimenter differs greatly from another, that some cannot make their results tally at all, until finally, in despair, we are driven to accept Professor Rutherford's statement before the Royal Commission on Vivisection, that "The experiment must also be tried on man before a conclusion can be drawn." This is precisely what I do not call scientific; therefore, as some persons seem to imagine that science may be a changing quantity, provided we attempt to attain to it by some special method of procedure, just as some persons pronounce music to be classical only provided it has no tune but plenty of discord, I have thought it well to explain that science can only claim respect if it be true science, *i.e.*, if it be exact knowledge classified and based on facts so clearly proved and so continually reliable that on them we can safely base our hypotheses. Unfortunately it is the fashion to discard exact knowledge nowadays in favour of constantly changing laboratory results. This is the method of the continent. There the laboratory reigns supreme, and when the researchers have come to the end of what the laboratory animal can make them believe they understand, they proceed on the lines sketched out by Professor Rutherford, and carry on their researches, perfectly logically I admit, on the hospital patient.

* Just as this is going to press I learn that an eminent professor has lost his appointment through making light of one of these shibboleths.

Now the sight of, and familiarity with suffering, so long as a medical man or surgeon is bent on alleviating it, need not harden his heart nor do him any harm; for we never must confound an iron nerve with a hard heart. But if for a moment he lose sight of his paramount duty to alleviate that suffering, owing to the interest he feels with regard to the circumstances causing, controlling and resulting from that suffering, he is undoubtedly in serious danger of becoming callous, and is, so far as he becomes so, unfit for the position of a hospital physician or surgeon. Of course all sorts of interesting things turn up in hospital work far more than in private practice, and this is one danger the hospital patient has to meet. Far more often in hospital than in private practice is the medical man tempted (for it is a temptation I perfectly admit) to forget the patient and to see only the case from which he may learn something. But nothing which he may encounter in the wards will unfit him so thoroughly for resisting this inevitable temptation, as will work on the present day lines in the physiological laboratory. There his business is to extract what hints and suggestions he can from animals who, however nominally they may be under the influence of anæsthetics, cannot really be so. They may lie like logs, they may suffer themselves to be cut about, and have their divided nerves stimulated to the utmost by electricity, and may appear perfectly unconscious, but I know too well what may really be called the tricks of the trade not to be aware that it is an apparent, not a real unconsciousness, and the operator knows this as well as I do. Here then we have the medical man deliberately causing what he knows to be intense suffering, often for hours together, with no intention whatever of alleviating it, but regarding it either as necessary to his experiment, or as a *quantité négligeable* so long as the animal cannot hinder his work by its struggles; protracting it even as long as it suits him to do so, and only distressed if the animal succumb before he has ended his experiment. When all is done, what has he learnt? He has at best got at some suggestion which, however, to be proved correct, must be tried on the human subject, and this corrective, as is openly admitted, has been administered, and the human subject has been used to test the value of laboratory work here and abroad, but the most aggravated instances have occurred abroad.

This is why Dr. Brindley James warns us against servile imitations of foreign academies, which will do us no good but rather harm, and he says truly. If we want the patients in our hospitals to be safe, we must put a stop to all these imitations of foreign ways. They already are carried on in most of our medical colleges and schools. We have seen in the first of these papers the reiterated complaints of the evil effect of the new methods of study on the newly fledged medical man: the more interesting methods of the new pathology are drawing away the students and the profession from the sounder methods of the older school; but this is not all. When we read of the experiments on the human subject reported by Dr. Ringer, by the late Dr. Bristow and others, when we find the *Lancet* hoping that the Ohio vivisectors may not allow themselves to be interfered with by the Ohio anti-vivisectors, albeit the last defeat of the Ohio vivisectors was when they failed to pass a Bill through the legislature, by which they would have become possessed of living criminals for the purposes of experiment, we perceive the damage these methods are also doing among us, and must confess that already our doctors are ceasing to be "humane to their kind."

However it is not only because of the evil results to patients that I maintain that the domination of the laboratory is dangerous, it is dangerous also on the purely scientific ground. In the perfect state we are told sanitation will be everything—the advance of sanitation will make disease impossible, and to a very large extent I believe this. Of the hindrance laboratory domination is to the attainment of this desirable condition we can learn most by looking abroad. Wherever the laboratory is most dominant sanitary arrangements are obliged to take a secondary place, the sensationalism of the laboratory seeming to dazzle the mental vision, and I have no hesitation in saying, that had the scientific men of France, Italy and Germany, talented and persevering as they are and have been, not allowed their ideas on medical matters to stray into these bye-ways and alleys, such a deplorable state of things would not exist as undoubtedly does exist in those countries, with regard to sanitation. As an example of my assertion I would but recall the case of the Bichat Hospital in Paris. The condition there up to last year (1896) baffles imagination. Since 1883 it had not been disinfected, the wool of the mattresses, though said to be sterilised, full of all kinds of unpleasant animal organisms, and carded out close to the windows of the wards. When I consider this and other matters so utterly at variance with sanitation which we are constantly meeting abroad, there seems to me little difficulty in finding the true reason why with so many medical scientists at work in France, Germany and Italy, such things can exist. Thought and observation have gone into other channels, and men have neglected realities while grasping at shadows.

A trifling and absurd example of this was given at the Hygienic Congress of 1891, held at Burlington House, where all the best known laboratories were represented by eminent professors. While various of these scientists were diligently expounding their views on bacilli, germs, and microbes, contradicting each other on most points and only absolutely agreeing on the elementary truth that the first necessities for health are pure water and pure air, they absolutely neglected to observe that the windows of their halls of meeting were tightly closed, and that there was absolutely no ventilation. The result which was naturally to be expected followed—the atmosphere became appallingly vitiated—still the learned men talked on, till at last in one section an outsider had to insist on the windows being thrown open to purify the hall; and in another section, attention was only called to the insanitary condition of that portion of the Hygienic Congress, when one of the lady reporters almost fainted away. It was certainly an object lesson, and did not lead the cynical observer to believe, that the methods of study now followed out in the various laboratories, English and foreign, had led these professors to cultivate that most needful of all faculties to a medical man, the faculty of exact and watchful observation.

Exact observation in the dissecting room, at the bed-side, in the post-mortem room, where, if the physician has been so unfortunate as to fail to cure his patient, he can ascertain the causes of what baffled him, these are the true methods of study. It was well said by the late Dr. Kingsford, that nature, if we will only observe her, is ever making more delicate experiments than any which the most learned physiologist can imagine or perform, and from these we can learn without any danger to our moral nature. We must remember that whatever accustoms the medical man to deliberately cause suffering and damage, with no intention of alleviating it whatever, lowers his tone and tends to make him regard right and wrong as interchangeable quantities, and must, in the long run, unfit him for being entrusted with that most sacred duty, the care of the sick in hospital.

Some twenty years ago Professor Dubois Reymond of Berlin, a well-known vivisector, publicly lamented the growing immorality of his students—he could not understand whence it arose. Professor Zöllner of Leipzig, replied to him that it came from his own methods of teaching, from the vivisectional work done in his class, and on the ground of its demoralising effects, Zöllner called on the Government for the total prohibition of the practice. To those who, like myself, have gone pretty deeply into the matter of the constant connection existing between it and other vicious methods, it is perfectly clear that he was right, and that if a thorough reform of the profession, whether in England or abroad, is wished for, this practice must go, as well as any other which is based on the same unphilosophical theory, that what is morally wrong can ever be physiologically right. Whatever may be the cause of the favour with which animal experiment is regarded on the continent, there can be little doubt of the cause which makes it here be strenuously upheld by that inner circle of the profession with which Wakley in his day contended so valiantly. It makes of its votaries a privileged class licensed to over-ride laws, passed on moral grounds alone, by which certain rights and privileges were secured to the domestic animals inhabiting this country. It thus becomes the corner stone of that structure of medical despotism which has now again grown to be as powerful as it was seventy years ago, in fact, owing to our cowardly dread of anything which may hurt the body, more powerful than it was in the early years of Thomas Wakley; and it is this despotism which all who care for the reform of our hospitals and the honour of the medical profession must determine to break as relentlessly as Wakley did in his day.

In discussing this question, however, it must be granted that hospitals, besides being unsatisfactory with regard to the position of the patients, often press unfairly on the general practitioner, a portion of the profession which the reformer should seek to uphold and render independent of the medical ring; a portion of the profession which does much hard work and many kind actions, and without which the poorer members of the community would in sickness fare but badly. To do more than indicate this would extend this paper to undue limits, I must therefore content myself with merely alluding to it. I have been induced to jot down these stray thoughts, from my strong feeling that English hospitals are on the high road towards assuming a resemblance to those abroad, which a foreign observer has lately told us are laboratories rather than hospitals; this no one who really feels affection for, and pride in them can regard with equanimity. My object has been to show that seventy years ago things were in a somewhat similar condition, on account of the despotic position assumed by a certain portion of the profession. I have tried to show how that condition was broken up and reforms introduced, and further, I have tried to show how we again find ourselves face to face with a despotic "ring," to use Wakley's phrase, this time, however, seeking to dominate not only the profession, but society at large, on the plea of being the spokesmen of "Science."

In conclusion, I would once more remind my readers of the power of individual

action; they have but to look at what the indomitable will of one man did for hospitals and the profession, at once to see that if they truly and earnestly seek the reform of hospitals they will very probably be reviled, as Wakley was reviled, but that they need have no fear whatever as to the final issue. But I beg them to believe that there is no royal road by which to achieve the reforms that are imperative, both in our hospitals and in the profession, if these are to become the blessing they might and ought to be to the community, but which certainly they are not at present. They will have to fight for these reforms precisely as Wakley did, inch by inch, until finally they win them. Then, when their work is done, it may possibly be said of them, as we have seen it was said of Wakley, that they passed from the contempt of their opponents to their hatred, from their hatred to their fear, from their fear to their respect, and from their respect, in many instances, to their friendship.

THE END.

A Life Story.

ABOVE her little sufferer's bed
With a mother's gentle grace
She stroked the curly throbbing head
And smoothed the fevered face.
"He does not know my love, my fears,
My toil of heart and hand,
But some day in the after years,
Some day he'll understand,
Some day he'll *know* I loved him so,
Some day he'll *understand*."

The strong youth goes to play his part,
His mother waits alone,
And soon he seeks another heart
To mate unto his own.
She gives him up, in joy and woe,
He takes his young bride's hand,
His mother murmurs, "Will he know
And ever understand?
When will he know I love him so?
When will he understand?"

A bearded man of serious years
Bends down above the dead,
He rains the tribute of his tears
Over an old, gray head.
He stands the open grave above,
Amid the mourning bands,
And now he *knows* his mother's love,
At last he understands,
Now, doth he know she loved him so,
Yes, now he *understands*.

Taken with thanks from "The Daily Mail."

Proceedings, and Thoughts.

Two decisions, showing the artificial character of the obstacles which debar women from equal rights in the State, schools, etc., have just been arrived at by the male wisdom of Missouri. One affirms the legality of the election of a lady as county clerk, on the ground that a clerk may be a citizen, and a citizen either male or female. Under this ruling it is claimed that a woman may be a judge of the Supreme Court of the State.

At the same time it has been decided that a woman cannot be a member of the Board of Education, on the ground (or subterfuge, which?) that the statutes provide that a school director must have the qualification of a voter, be a male citizen and be twenty-one years of age. The lady in question has, therefore, been ousted. Wise males of Missouri! So much longer a lease for folly.

The women of Indiana have been making an attempt to free themselves from irksome and insulting laws, by endeavouring to get the word "obey" struck out in the Marriage Service. We are told this "has been curtly refused by the *United Brethren Conference* in Indiana, and women are advised to seek some more progressive denomination." When will women cease to consult male laws, which are only formed to subjugate them? When will they make *their* own laws, and so change all this feeble ruling for evermore? Surely there has been enough of it to prove its incompetency to deal with human problems, either in the abstract or the concrete.

"One of the most shocking incidents that we have seen in modern public affairs is the Englishwomen's Memorial sent to Lord Salisbury, asking that, in the interests of the English soldiers in India, the harlots' quarters attached to the camps be subjected to such strict medical examination of their inmates as to make visits to them safe.

"This Memorial is signed by one princess, three duchesses, twenty-five marchionesses and countesses, and some fifty other ladies of the highest social standing. We are amazed that women could ever have been asked to sign such a memorial. This shows that no one class can be safely trusted to legislate for another. When the women of England are enfranchised they will move for higher things, soldiers going abroad will not be separated from their families, if, indeed, standing armies are then needed."

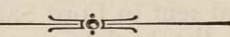
So the *New York Independent* expresses its just, very just and natural indignation at the extraordinary action taken by these English ladies. More than indignation, however just and natural, is required; expressions of disgust at such conduct leap from our outraged souls, but when persons, especially women, occupying for the time a high place and looked up to with respect and admiration by many, because of the work they have done, and the help they have given in the crusade of light against darkness, when such women take a step, so strange, so unaccountable, it becomes all who see it to pause, to consider, to ask, "Why has this been done?" We have a right to ask why. We have watched their career, have received help and inspiration from it. Has it then been a true light which they have held out, or an *ignis-fatuus* from the mire and the darkness. We *must* know the meaning of this, and we have a right to demand a full explanation.

At St. Martin's Town Hall on the evening of Friday the 9th inst., Sir James Stansfeld, speaking of this matter in connection with the object of the meeting convened by the Ladies' National Council for the Abolition of the State Regulation of Vice, called the attention of his audience to the fact that now for the first time the Government had (at last)

consulted women in legislative matters, and declared that such consultation could not remain at this point, that having consulted women chosen by themselves, they must proceed further, that now and from henceforth the women of the entire kingdom must be consulted, and must give their verdict in the matter; more, that the verdict of the women of Great Britain would settle the question once and for all. A most true conclusion, for such a decision would be made by an overwhelming majority of women on the right side, and would open a track leading to ever-increasing advance. It would be well for a soldier and his wife to be together, but the goal ahead of us to which our efforts point, is something still higher and much higher, not as yet even dreamt of by the multitude. The success of an attempt to carry into practice such a proposition would bring about inevitably a train of results which would lead eventually to the abolition of standing armies and ultimately of war itself.

At the above meeting Mrs. Josephine Butler presided. It was encouraging to see her looking still so full of dauntless determination, and to hear her brave words of hope and resolve; quite willing, she said, to fight the battle over again, but not willing to give way one inch; fearlessly laying plans for the campaign which she was sure would end in the complete routing of all opposition. The hall was filled with an atmosphere of resolve and enthusiastic impulse from the earnest audience, listening with souls awake to the eloquent words addressed to them.

These words will live in future results arising from immediate action, provided those who responded so readily to the clarion call do not desert the colours under which they then elected to stand or fall in the great battle which must be fought ere victory be won.



Nobility.

From *The Harmony*, San Francisco, U.S.A.

True worth is in being, not seeming,
In doing each day that goes by
Some little good—not in the dreaming
Of great things to do by and bye.

For whatever men say in their blindness,
And spite of the fancies of youth,
There's nothing so queenly as kindness,
And nothing so royal as truth.

We get back our mete as we measure—
We cannot do wrong and feel right,
Nor can we give pain and gain pleasure,
For justice avenges each slight.

The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight, for the children of men.

We cannot make bargains for blisses,
Nor catch them like fishes in nets,
And sometimes the thing our life misses
Helps more than the thing which it gets.

For good lieth not in pursuing
Nor gaining of great nor of small,
But this, just the doing, and doing
As we would be done by—is all.

ALICE CARY.

Memorial.

The following is a copy of the Memorial addressed to Lord Salisbury, Lord George Hamilton, and other members of Her Majesty's Government by the Executive Committee of the Ladies' National Association.

WE, the Executive Committee of the Ladies' National Association for the Abolition of State Regulation of Vice, deem it our duty once more emphatically to declare our unaltered and unalterable hostility to every form of State Regulation of Immorality, whether embodied in the system which was known as the Contagious Diseases Acts, or in any other form including the slightly modified and more subtle garb of certain Indian Cantonment Rules, which are now, or have recently been, under discussion. It is to the principle of all such legislation that we object. We are not concerned with its details, for no attempt to modify or render less indecent certain adjuncts of this system can in any way justify or make less harmful the principle which lies at its root. That principle is based on the assumption of the necessity of vice, or the assumption that the licentiousness of men is a fixed quantity, which it is vain to attempt to combat, and which must be provided for; and hence the baneful result that a truce is made with vice, a recognised domicile is granted to it in our midst, and the practice of immorality in its most repulsive form comes to be regarded as a governmental institution.

We, as women, further oppose this system in all its forms, because it inevitably becomes, in regard to women, an engine of the most shameful oppression. As far as women are concerned it removes every guarantee of personal security which the law has established and hitherto held sacred, and puts their reputation, their freedom, and their persons, absolutely in the power of the police; while in respect of the women who come immediately under its action it cruelly violates the feelings of those whose sense of shame is not wholly lost, while it further brutalizes even the most abandoned. Since the year 1870, when the women of this country first publicly protested against this system, a large experience has been gained of its results on the Continent of Europe. It is with amazement and indignation that we see a claim for its re-establishment in England, in India, and in our Colonies at a time when, after a century of trial given to it in many European countries, it is hastening to its fall as did slavery before the united reprobation of the civilised world.

The system, from the point of view of its advocates, can only be worked by processes which admit of merely the slightest and most superficial modifications. Apparent differences in its form in different countries wholly disappear on closer examination. It is essentially, always and everywhere, the same. Distinguished experts on the Continent, who formerly upheld it, are now expressing their opinion that it is utterly useless from a hygienic point of view and on every side a demand is arising for its abolition owing to the hygienic failure and the moral depravation which are the results of the continuance of this pernicious system over a series of years. We are bold to affirm that our opposition is based on sound logic and common sense, and we venture to make the following statement with the deepest conviction of its truth—a conviction based on a long and full experience. If by any official supervision of vice, the Public Authorities should succeed in diminishing the number of infected women under their control, yet as the number of men who resort to the women falsely guaranteed as safe increases in consequence of the immunity which they are led to expect, cases of infection will tend on the other hand to become more frequent, while at the same time the conscience is warped and the individual power of resisting vicious impulses is weakened by the august intervention of the State for the purpose, not of opposing the vice, but only of diminishing the physical evils resulting from it. Even if these sanitary measures were of proved practical utility, their utility would be as nothing compared with the consequences of the seeds of demoralisation which are sown broadcast wherever sexual vice is thus raised to the rank of an official institution. Fully aware as we are, and deeply deploring the prevalence in the Army of India of the physical scourge in question, we reiterate our conviction that no permanent, or even considerable temporary, diminution of disease will ever be attained by measures which do not primarily strike at the vice itself; not even though side by side with such measures certain moralising efforts among our soldiers and others should be recommended by Government. The moral evil through which this disease makes its way, separates the case entirely from that of the plague or other epidemic or infectious maladies which have been placed under sanitary and police control.

We conclude by respectfully expressing our hope that the Government of our country will be withheld from the crime of ever again entering into any compact with evil by its attempted regulation.

Signed on behalf of the Executive Committee.

JOSEPHINE E. BUTLER.

Public Meetings.

THE Metropolitan Association of Women in Council, a new Society lately formed, held its first meeting at 49, Elgin Crescent, by invitation of Miss Wolff van Sandau. Mrs. Gough presided, and the speakers were Mrs. Somerville, Hon. Sec., Mrs. Pudman, Miss Wardlaw Best, Mrs. Drew, Mrs. Hatherley, Dr. Alice Vickery, Mrs. Morgan-Browne and others. All present were invited to join and to communicate with the Hon. Sec. at 17, Netherwood Road, West Kensington. At present amongst the objects of this new society are the education of women on social matters, the Suffrage, equal pay for equal work, against class and sex prejudice, in the necessity for economic independence of women, co-education and combined action of women and men in all public work.

THE Bond of Union among Workers for the Common Good held its Annual Meeting on July 1st, 1897, at the house of Mrs. Miers, 74, Addison Road, Kensington, W., and in view of the present crisis devoted time to showing that no plans for making vice safe can ever succeed hygienically or morally. Dr. Annie McCall, of the Clapham Maternity Hospital, had promised an address, but was unfortunately prevented from coming at the last moment.

Miss Goff and Miss Whitehead therefore gave the latest facts known as to the Government's inclination to revive the C.D. Acts in India, and showed in two excellent speeches that the step, if taken, must stimulate the attempt to revive them here in England—a national calamity we must fight off with all our energy.

Miss Abney-Walker (whose notes alone have reached us) spoke as follows:—

“There is a very striking passage in a book lately published, called *The Message of Man, a Book of Ethical Scriptures from many Sources*, which bears very strongly on the present standard of morality among us, so painfully shifting in its character, and so greatly founded on a false expediency—‘How sad is his plight who has no sacred self, who never falls back on a conviction, whose soul is the empty mirror of the world's passing notions!’

“This brings distressingly to mind the recent manifesto of the seventy-five ladies in favour of the degradation of their own sex (in reply to Lord George Hamilton's despatch as to the health of the Indian Army) in which even Royal Princesses have joined; doubtless overborne by medical assertions in the interests of vice.

“The terrible underlying doctrine which is really at the root of this whole outcry for compulsory legislation is that *vice is an actual necessity*; an idea which is absolutely unthinkable to any ethical, let alone any *Christian* mind—and then having most reprehensibly granted this necessity there is naturally a clamour to seek means for neutralising its effects.

“Dr. Elizabeth Blackwell, the venerated pioneer of women doctors, points out two most important facts in her recent pamphlet ‘The Responsibility of Women Physicians regarding the C.D. Acts,’ where she states clearly and medically, first, that persistent immorality of this horrible kind *must* bring its own unalterable Nemesis; and second, that *no* one, Government of civilians, by any means they can possibly devise, any more that Canute himself in another respect, can roll back these resistless waves of physical retribution, because they are the result of broken Divine Laws.

“‘Examination’ of the degrading kind employed on the women-slaves, though not on the slave-holders (this being just stated in the House of Lords to be *too* brutalising and degrading for the men!) however minutely and compulsorily carried out, is *no* guarantee whatever of safety; for this peculiar danger is known by any true and honest physiology to defy all such ‘introspection’; and I can only advise any who desire to know the truth about it

to study Dr. E. Blackwell's pamphlet, which, privately printed, can only be obtained from herself on application at Rock House, Hastings.

“Painful as the whole subject is, the old conspiracy of silence has been broken down by the insidious appeal which has been made to certain ladies of rank, who have been told that ‘vice is unavoidable under certain military conditions,’ though it does not appear to have struck either them or the authorities that it is the altering of these *conditions* which is required and not the deliberate provision for vice, with a futile attempt to render it *safe*!

“Is it not verily our *duty* at such a national crisis as this so to acquaint ourselves with the vital facts of the case that we may be able ‘to meet our enemy in the gate,’ ere he get an entry into the very citadel of our national life?

“The re-imposing of these degrading ‘Acts’ was a thing we had hoped was impossible, just as we had thought slavery was a dead thing for every Briton, and yet we have just heard a Government official saying in the House that ‘British officers were bound to re-deliver runaway slaves to their masters.’ Does not all this show the absolute necessity for constant watchfulness, and that ‘the price of Liberty is verily eternal Vigilance’? Let us never be glazened into believing that any enslavement of women is for the good of the nation, for how can *any* advocate of Woman Suffrage acquiesce in the shocking idea (taught by the C. D. Acts) that women are thus the chattels of men, and for the vilest purposes? Let us note, too, how the reprehensible style of ordinary journalism, which terms us (who support Mrs. Butler's righteous work) the ‘advocates of disease’ (!) lowers the whole view of the question, by thus regarding the physical alone as of the slightest consequence. Are not moral microbes quite as deadly as physical ones? And yet the moral question seems often quite lost sight of by these medico-ridden people, just as it is in vivisection, so that the grossest wrongs to women or animals are justified on the ground of some entirely hypothetical physical good. Let us press the authorities to bring moral influence of an honest kind to bear upon the men; for now when we are told that ‘moral means have failed,’ it is actually found on examination of official documents that this *only* means certain instructions to the soldiers how to neutralise the physical consequences of their own immorality, which is one of the many shocking facts Mrs. Butler has brought to light!

“Our Lord said to the woman, ‘Go and sin *no more*,’ but C.D. advocates say, ‘Come and be put on our register of vice that you may be made *fit to sin again*!’—the effort *not* being to stamp out vice, but to make its practice a ‘safe’ thing.

“In His Name we implore you to fight against this grievous wrong, which degrades womanhood by its tyranny and compulsion, which makes of her merely *a thing*, without any individual rights, for the basest uses of man, and which must always at the same time increase the evil consequences to himself, both as a sufferer from the stimulation of his own wickedness, and as a tyrant—for the deterioration of those who tyrannise must ever be greater than that of their oppressed victims. An absolutely illusory guarantee is given to our ignorant young soldiers by these loathsome regulations, who are thus corrupted at the rate of quite 10,000 a year. When they see their Government proclaiming measures for trying to make their unrestrained vices nominally ‘safe’ for them to practise, rather than giving them any teaching of self-control, or of *moral* courage in ribald barrack-rooms as well as physical. The Queen's regulations order that every man going to hospital *through his own fault* shall be reported and punished; but while drunkenness is so, very properly, the worst cases of immorality are followed by no punishment in India, while some of the most abandoned men are said to have been discharged with the word ‘exemplary’ written on their conduct-sheet, vice apparently being considered no drawback to a soldier's *general* character!

“Can we therefore wonder that the physical efficiency of our men has been constantly deteriorating, as only in 1895 were the Cantonment or C. D.

Acts withdrawn which for so many years had continuously stimulated the causes of this horrible evil, till its practice had become an accepted necessity, and now it is again suicidally proposed to re-open the floodgates by 'giving the Government a free hand' to regulate vice, *i.e.*, to recognise and sanction it, so that the army will ever increasingly become a very sink of fostered iniquity?

"Well might a former worker in this field say, 'We pride ourselves on our Government having abolished Suttee, but *this* death was as a chariot of fire conveying the poor victims from misery and degradation compared to that pit of horror to which our boasted civilisation has now condemned them.' I can only in conclusion implore the members of the Bond of Union, who are all pledged against this wicked legislation, to do their utmost to fight against it, and to make its insidious dangers and evils fully known."

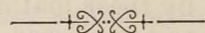
THE usual half-yearly meeting of the Nonpareil (Co-operative) Dress-making Association was held at the Association's Offices, 17, York Place, Baker Street, W., on Thursday, 17th June, the President, Mr. H. W. Wolff, in the chair.

In moving the adoption of the Report, the chairman congratulated the Society upon its improved position and prospects. It was only a small Society, working with a small capital; but it was discharging most useful and beneficial duties; and its merits, social as well as economic, were evidently becoming more widely recognised. It looked as if the roughest part of its career had been got over. Mrs. Anstead Wood, founder and manager, was pegging away with true Lancashire perseverance.

The half-year showed an increase of members of twenty-four, accompanied by an increase in paid-up Share Capital of £68 10s. The Society started on the new half-year with a fair balance at its banker's, and a steady, if not yet very large business doing. Mrs. Wood's services were in request for lecturing and setting forth the merits of the system in various parts of the metropolis, and some letters which she had written to the newspapers had awakened an interest in the more distant parts of the kingdom, and they had had inquiries from various places as to the proper organisation of similar societies to benefit the working classes, and the creation of new centres.

The weekly "At Homes" (on Mondays at 3 p.m.) were fairly attended, and they had pupils learning to draft. They expected to do more in the future, alike in the way of teaching and of work. All that the Society wanted was to become well-known. There was an acknowledged need of a better knowledge of dressmaking among the working classes.

The Report was adopted unanimously, a number of questions were asked, and various proposals were made for spreading information with regard to the objects of the Society. The election of other new members of the Committee to fill the places of those retiring by rotation, and a merited vote of thanks to Mr. C. Cooper, who had acted as Honorary Auditor, concluded the business of the meeting.



WE are not accustomed to think of Finland as a country of new women, yet they have there almost as great a stronghold as in any other part of the world, and in all the walks of life open to them they are making marked progress.

For more than twenty-five years the gymnasiums have admitted both sexes, and in the University of Helsingfors there are now 200 women students. There are two flourishing clubs of women. About 1,000 are now employed in post offices, railroad and telegraph bureaus, and other departments of the public service; more than 900 are engaged as teachers in schools of various grades, and it is not uncommon to see among their pupils young men of eighteen who are preparing for an academic or commercial career.

At least 3,000 women are in business. Fifty-two of the eighty poor-houses have women superintendents, and all the dairies are managed by women,

How to teach Keyboard Music.

A PAPER FOR MOTHERS AND NURSERY GOVERNESSES.

BY E. L. YOUNG.

(Continued.)

WITH young children music lessons should be given if possible every day, and there should be no solitary practice. When the child is familiar with the elements of the keyboard notation, the lessons may be divided into six sections, taken preferably in the following order:—1. finger exercises; 2. the playing of the last learnt pieces; 3. theory of music; 4. a new piece; 5. one-handed reading with the teacher; 6. the child's own choice of old pieces.

It is not necessary to take all these sections every day, but be sure that none are neglected. In a lesson of twenty minutes, however, a good three minutes could be given to each, and this, with habits of promptitude and application, would generally be sufficient to yield good results. Many children will learn better with this variety of very short sections, and perfect regularity from day to day; but those who are slow and dreamy, or talkative, must not be hurried, they should have two or three sections only each day. I will now consider each separately.

1. *Finger exercises.*—The object of these is to produce a good touch; execution is secondary and will follow largely from the other. The simplest exercises are best, only give enough variety to keep up the interest. Use one hand only at a time, let the fingers be lifted and dropped very slowly and thoughtfully and watched all the time to detect any unevenness. For the mere production of strength and suppleness in the muscles, hand gymnastics are far the best, but they need not occupy time in the music lesson; they can be performed at any time, during reading aloud, or in the pauses at meals, when they will amuse the children and keep them from fidgeting. Books on this subject have been written by Jackson and by Ridley Prentice.

After one exercise with each hand, without book, may be taken one of Diabelli's melodious exercises with both hands, and later on one of Czerny's or Köhler's. In Czerny omit numbers 14, 15, 18, 23, 24, 26, 40, as the double notes they contain are injurious to beginners. In Köhler pass over all the stretchy exercises until the child can stretch an octave easily.

All exercises should be played with conscientious care, every note being kept down for its exact value, and the right finger used for each. It is generally a mistake to write in the fingering. Get the child into the habit of looking at a passage first, and then placing the hands so as to play it most conveniently, without unnecessary turning. If this fingering is not the best possible, it will still be better than a printed fingering adopted without thought. Always use the continental numbering of the fingers, 1, 2, 3, 4, 5, beginning at the thumb. As the whole art of fingering depends on arithmetical calculations, it is most important to have a true and not a false arithmetical basis. Thus the fingering of a scale depends on the fact that five and three make eight, and the bearing of this is obscured if the middle finger is called the second, when in reality it is the third.

When the child has advanced to the study of scales in the theory section, they may be used as exercises, but they should *never* be played fast nor with both hands together. The ordinary scale fingering is to be found in Herz' Exercises, but it should be taught to the child without book, and only one octave should be played. When the scales are well known all sorts of chord-arpeggios may be introduced. The above-mentioned exercises are all that need be thought of during several years' study, after which there is nothing better than Bach's 2-part Inventions.

2. *The last learnt pieces.*—Take pieces alternately from the Instruction Book, and the Nursery Book. If the Instruction Book tunes become too difficult, vary with Köhler's "Folk Melodies" (to be brought out shortly). When the Nursery Book is finished, take instead the "Patriotic Songs." When the child can play fast enough to take a longer piece without being bored by it, introduce a sonatina, and thenceforward keep one, or some piece of the same type, always on hand. Steibelt's, Kuhlau's, Beethoven's, and Clementi's Sonatinas will carry the child on till it is ready for Mozart's Sonatas, which are preparatory to Beethoven's.

In addition to the sonata type have always something lyric, preferably two or three pieces in different styles. When the simple tunes above-mentioned are finished choose the easier numbers from the "Schumann Album," and from Heller's "Etudes d'Expression et de Rhythme," and later on from Mendelssohn's "Kinderstücke," to which may be added an unlimited number of easy classical selections, specially arranged for children.

Besides these, have always something of a more popular lively style, such as the

March from "Norma," which is a universal favourite. Easy dances, operatic selections, even the last music-hall song, whatever the child likes, whether you think it good taste or not, should be freely interspersed. When you find that the supply of printed music falls short of your needs join the Keyboard Manuscript Library at 17, Avenue Road, Regent's Park, N.W.

In teaching pieces avoid as far as possible interrupting for correction. Wait till the piece is finished, and then remark on the chief faults, letting the others pass. Never keep a piece on after the child is tired of it, nor expect it to be played perfectly. Be satisfied if you see a steady improvement; if you do not, it is the exercises, which should prepare the hands for the pieces, that are to blame; or else the pieces chosen are too difficult, or are being played too fast. A few difficult passages may be practised over and over, but as a rule pieces should be played straight through only once, or at most twice, each day.

3. *Theory of Music.*—A little theory, or talk about music, comes best in the middle of the lesson. At the beginning the child would be in a hurry to play, and at the end might not be fresh enough to give full attention. During the early lessons repeat the facts taught on pp. 2 and 3 of the Nursery Book, till the child can give a clear account of the notation such as would suffice to explain it to an ignorant person. Then take the study of time in the same way, from pp. 4 and 5. Then scales from the scale-chart, and when these are all fully understood begin the study of chords (see my article in the April number of SHAFTS).

Always illustrate your remarks by reference to some known piece, and then let the child apply them to something unseen before. Thus, if you are studying a scale, when you have shown how many white and how many black notes it contains, turn to a known tune in that key, and point out where these notes occur. Then take a few bars of some simple unknown piece, ask if they are in the same key; if so, why; if not, why not? Later on, it will be well to have a piece of keyboard paper, and to let the child write always a few notes or bars, either from memory, or of its own invention.

4. *A new piece.*—As a rule children should learn a little new music every week, and it is well if they can read a new bit every day. The order of pieces has been already given under section 2. Choose for the child what it is to read, and then let it generally choose for itself, from among those read, what it will learn.

As soon as it can play with both hands together, every piece should be read with both together from the first. If any chords cannot be played at sight the notes should always be found from the *bottom* upwards, and the fingers merely placed on them, without striking, till all are found, and the chord can be played at once in full.

New music should always be looked at before it is played. As time goes on accustom the child to take in silently, by merely looking at the book, as much as possible of the course of the composition: the key and changes of key, the rise and fall of notes, changes of time and expression, etc. But above all be sure that the *time* is always understood before the first note is played. First observe the time signature, then let the child decide on how many beats to count, and at what pace, and then tell it to *think through* a bar of such beats before beginning to play. Do not let it count aloud, but count for it when necessary, and in difficult passages double the counting; that is, if you have counted four crotchets before, count now eight quavers; but be sure the child knows what kind of notes you are counting, and how many go to a bar. Touch and fingering need not be considered in reading; they will improve naturally with the growing capacity of looking ahead and understanding the music.

5. *One-handed reading with the teacher.*—The object and general method of this reading has been fully explained already in the last article. Play expressively, and do not stop for an occasional wrong note, but keep strict time. In this reading you should get over much more ground than in the solo-reading or learning of pieces. Follow first the course given under section 2, which will still be quite fresh enough for the child's solo-reading and learning. When all this easy music has been read through you may plunge at once into Mozart's and Beethoven's Sonatas, Bach's Inventions, and Chopin's Studies, Waltzes, Mazurkas and Nocturnes, all of which can be hired from the Keyboard Library.

Let both hands be used for all octave passages, omit grace notes and other ornaments, and keep the pace moderate, and these great works will not prove too difficult even for quite young players. The most advanced music commonly owes its intrinsic difficulties either to pace or to stretch. All composers, not writing specially for children, expect an easy stretch of an octave, with other notes held down, and many modern writers demand a stretch of ten notes. By using two hands for one this difficulty is got rid of, and the keyboard system having removed all artificial difficulties, the adoption of a rather slower pace for allegros and prestos will bring almost all the music that is worth study within the range of very moderate players. The object should be to fill the pupil's mind with great thoughts, and for this the

quality of the composition is of far more importance than the quality of the performance.

6. *The child's own choice of old pieces.*—It is well to end each lesson with the child's own choice, both of the pieces it plays and of the way it plays them. Do not at the end criticise the performance at all, but let the player be as far as possible unconscious of your presence, or conscious of it only as of helpful sympathy. If children are accustomed every time they play to hear "That was very nicely played," or "very badly played," or any other remark treating *their performance* as the object of the listener's attention, it is no wonder if they grow vain, or intensely shy, and never learn to lose themselves in their art. But direct your remarks to the character of the music, and incidentally they will react on the playing.

Occasionally a piece should be played over to the child, to raise its ideal; but this must not be done too often, for if children constantly hear their pieces better performed by others, they are apt to become discouraged with their own efforts. Let them hear plenty of other music. Take them to good *short* concerts, or to half a concert, and talk about the music with them. Only let the talk turn towards appreciation of the composition, and not towards criticism of the performers, or it will tend to make young pedants rather than musicians. Never disparage the children's own taste, or try to induce an artificial admiration for so-called "good" music. Be sure that whatever is really good will win its own way into the affections of all who have a fair opportunity of getting to know it.

Cast not thy Pearls.

Sent by MISS EDITH LAMB (Christchurch).

IN the King's Treasure House a man and woman met. Rare treasures were there. Gold and silver, diamonds, rubies, emeralds, the sapphire's blue orb, pure fair pearls, topazes, garnets, chrysoprasus, jewels innumerable.

"Choose," said the man, "for we may take from them what we will."

And the woman twined a string of pearls about her neck.

"Is that all thou wouldst choose?"

"It is enough," she answered, "choose thou for thyself now."

And he, laughing, picked from amongst them a crown of gold studded with great rubies, whose light as he placed it upon his head glowed red about him.

"My rubies put thy pearls to shame," he mocked, "see how their light plays upon them."

And looking, she saw how beautiful they were in the rosy light.

"Come," he said, "let me put the crown upon thy brow, it becomes thee better than those pale, wan gems."

For a moment she trembled before its burning light, but he whispered to her softly and she bent her head. With the crown upon her brow he led her to a mirror.

"See how fair thou art, thou that art my love. I have crowned thee such as thou should'st be crowned. Nay, blush not at thy beauty, didst thou not know thou wast so fair?"

And she answered trembling, "I knew not the red light would make me as this." For upon her face, her hair, her raiment, the light glowed redder and redder as she stood, and he caught her in his arms.

"O, my love, thou fairest among women, how I love thee."

And the two of them were bathed in the crimson glory of the crown.

Then from the Treasure House they turned to wander in the gardens of the King. And the jewels glowed and burned, the woman tossed her arms, for her hair was warm about her, and the crown grew heavy.

"Let me take it off for a little," she said.

"It becomes thy beauty well, for my sake wilt thou not wear it?"

"For thy sake, yes, she answered.

And the red light glowed yet redder. The woman stretched her hand to the crown.

"Just for a little," she pleaded, "just for a little while; it grows so heavy."

But he answered again, "Thou art so beautiful crowned, thou wouldst not rob thy beauty of it."

And the woman listening to him walked with crowned head, yet lovingly she fingered the pearls about her neck.

"They were enough," she thought, "I wanted not the crown."

And in the heat of the day the man slept, and shading him with palm leaves the woman stole softly away, for the crown had grown so heavy, its weight was more than she could bear.

"I will go down to the stream where the lilies grow, it is cool there," she said.

The rubies threw their glow upon the water as she bent over it to look again at the crown that once seemed so beautiful. Then the woman cried out in her anguish, for she saw now what she wore upon her neck.

"O my pearls, my pearls, has the crown that I hate done this?"

For each pure, white pearl was now a drop of blood. Trembling she unclasped her necklet. Red, red drops of blood were in her hands, but as her tears fell there, through them gleamed the purity of the gems she had chosen from the Treasure House.

"Will not my tears wash them white?" she moaned. Then she saw that though they grew whiter, the red light from her crown again and again dyed them with its crimson stain. And the crown grew heavier.

"I cannot bear it, no, not even for his sake—I cannot bear it," she cried, and tearing it from her head, she flung it far out into the stream. With the splash the man awoke. The waters gurgled ruddily, and in the parting gleam of the rubies he read what she had done. But when he would have spoken angrily, she only sobbed.

"Thou didst not tell me my pearls were turning to blood. Couldst thou not have saved them for me? I loved them."

"I saw not the red upon them as thou dost now," he said, "they did shine to me only as the gems in thy hair."

Then weeping she held her hands to him. "O make my pearls white for me once more."

But he answered, "I cannot, and uncrowned thou art to me no longer she whom I loved."

"It was so heavy," she moaned.

"With it thou wast beautiful. I loved its red light. Thy pearls are but poor, pale things. See thy tears already take from them the colour I love." And he turned from her in anger.

"Come," she entreated, "I will choose us another crown that we both may wear, and my pearls shall gem it as thy rubies."

In wrath he answered her, "'Twas the red jewels I loved, and thou hast thrown them from thee, thy pearls are naught to me."

And the woman stood sorrowful—alone. But the pearls grew whiter.

WRONGFUL CONVICTIONS.

DEAR MADAM,—In previous letters to the press I have noticed the easy way in which convictions in political cases were formerly obtained. But wrongful convictions are by no means unfrequent in these times, especially in cases where there is any popular sentiment—even though excited by lying reports against the prisoner. According to the *Times*, not one man in every three was prepared for the conviction of Mrs. Maybrick. She has now been in penal servitude for nearly eight years. The evidence in her favour has been enormously strengthened since her trial. That she was the victim of a conspiracy, I have no doubt, but if I named the suspected conspirators in this letter, both you and I would be liable to an action for libel, and I have neither the time nor money enough to work out the facts which would enable me to plead justification with any reasonable prospect of success. The same remark applies to the case of Dr. Bynoe, which Mr. Stead has made widely known. I believe I could name the real culprits, but I am not in a position to prove their guilt, and the Home Office will not institute any really searching inquiry in either case. The number of innocent persons who are convicted, is at least ten times as great as is commonly supposed. The inefficiency of the Home Office combined with the airs of efficiency which it assumes, and the charitable supposition that whenever it refuses to release an innocent convict, it has secret evidence of a conclusive character against him, has led to this result. A searching inquiry into the efficiency of the Home Office would, I have no doubt, lead to very startling results. Almost all the innocent men who have escaped, have hit upon some mode of establishing their innocence independently of the action of the Home Office, and that office had in most cases decided against them before they found it. Indeed, the grand object of the Home Office officials appears to be to discourage and suppress the appeals to public opinion.

Yours faithfully,

JOSEPH COLLINSON.

Correspondence.

WOMEN AND THE CHURCH, ETC.

To the Editor of SHAFTS.

DEAR EDITOR,—In these progressive days one seems to expect everybody to be progressive, and perhaps that is the reason why the following question often recurs to me and probably to others of your readers. It is this: "Why is not the Church progressive as far as women are concerned?" I refer to the antiquated attitude maintained by the clergy towards what they are pleased to regard as the woman's share in the sin of our first parents and its consequences.

Many men when they are at College do not hesitate to accept the scientific theories respecting what is called the creation, *viz.*, that the human race came upon the earth by a long and very gradual process of development, and not by a sudden creation on the part of the Deity. If this be correct, of course the early chapters of Genesis are mythical, yet when these men are ordained they continually ram down the women's throats the Garden of Eden story, accusing them of being the originators of sin, sorrow and death. Let me refer to the two creative myths of the Old Testament, whence their conclusions are derived. They are entirely distinct the one from the other, and Hebrew scholars inform us that their construction proves them to be of different authorship. The first (Gen. i. and ii. 1, 2, 3), which relates only to the creation, is like a beautiful poem, beginning with chaos, and rising step by step in an ascending scale till the climax is reached, *viz.*, a man and woman made in the very image of God. To them were granted equal, as well as universal, authority as far as the world was concerned; the productions of the earth without reserve were given them for food, and there was no forbidden fruit to tempt them. The second account (Gen. ii. 4-25, iii. 1-24) is altogether different. The order of creation is altered and we miss the God-like beings of the previous narrative. The aim of the authors seems to have been, not to write an account of the creation, but to describe a wonderful garden and some incidents which took place there, to which the creation was necessary.

We are told that after the earth had been watered by a mist, a man was prepared, appropriately formed of the dust of the ground, to take charge of the future garden, which was then laid out and planted with trees, both useful and ornamental, two of which were of special importance, and one of which was forbidden as food; this being accomplished, beasts and birds were called into life, and lastly, the man needing a companion, he was placed in a state of unconsciousness and a rib taken from his side, which was formed into a woman. We are not told that these extraordinary beings were made in the Image of God; the sequel proves the imperfect man to have been a cowardly specimen of humanity, whilst the woman was regarded as a sinner because she sought after knowledge, a lie which is repeated even to the present day. Then follows the story of the fall with its impossible details and its barbarous curse, but we need not go into particulars as we have not two discrepant accounts to deal with, as in the case with the creation.

These creation myths cannot both be true—even if we accept one—as they contradict each other. If we were asked to choose between them as to which were more worthy of an inspired pen we should select the first, as being more expressive of the glory of God. Men in general and the clergy in particular have decided in favour of the second, and the reason is not far to seek, for upon this ancient legend is founded the favourite argument for the enslavement of women, which has disgraced the world for centuries and the Church ever since she has had any being, and here I will quote a passage from the American Introduction to the *Woman's Bible* as it is clear and to the point: "The Bible teaches that woman brought sin and death into the world, that she precipitated the fall of the race, that she was arraigned before the judgment seat of heaven, tried, condemned and sentenced. Marriage for her was to be a condition of bondage, maternity a period of suffering and anguish, and in silence and subjection she was to play the rôle of a dependent on man's bounty for all her material wants, and for all the information she might desire on the vital questions of the hour she was commanded to ask her husband at home."

"The familiar texts are quoted by clergymen in their pulpits, by statesmen in the halls of legislature, by lawyers in the Court, and are echoed by the press of all civilised nations and accepted by woman herself as 'The Word of God.' So perverted is the religious element in her nature that with faith and works she is the chief support of the clergy, the very powers that wish to make her emancipation impossible."

"When in the early part of the century women began to protest against their civil and political degradation and their unequal position in the Church, they were

referred to the Bible for an answer." At the present time women are fighting the House of Commons and the laws which apply to themselves, many of which are a disgrace to the Statute Book, and they will not rest till they have secured the rights of citizenship and political equality in every respect with men. Having accomplished that—and it is only a question of time—the next duty of women will be to fight the Church, unless the clergy learn wisdom beforehand and render it unnecessary. The reason why the ecclesiastics obtained so much ascendancy in the dark ages was, because they were the only educated persons in the community, not only were they the custodians of the Sacred Books, but they alone could tell what those books contained because no one else could read and write. I am afraid their policy was then and is now to keep people in ignorance. Men have gradually shaken themselves free of this oppressive ecclesiastical authority, they have seized upon the treasures of wisdom and knowledge, and with knowledge has come emancipation.

If we go into a church during service time, what do we see? A congregation almost entirely composed of women, only a few men scattered about here and there. Why do not men go to church? They know better. They have ceased to believe in many of the doctrines propounded by the Church, and as women become better educated, they will cease to believe in them too, but they must not expect men to help them, for although men have emancipated themselves from the terrible ecclesiastical bondage of the past, the majority are not at all disposed to help women to do so—in that they join hands with the clergy—only a small but noble band are on the women's side. We had two notable instances of this selfishness and injustice in May last, first with regard to the Woman's Suffrage Bill, the day appointed for the third reading being taken by Mr. Balfour as a holiday, notwithstanding very strong protest on the part of women; and secondly, with regard to Degrees being granted at Cambridge to those women who had fulfilled the conditions required of men, and here I must give a few words of explanation, which will be welcomed by those who, having no relatives at Cambridge, are unacquainted with the system of voting which prevails there.

We are sometimes told that a man has no vote for members of Parliament unless his name is on the Register and of Cambridge it may be said that a man has no vote unless he has kept his name on the books.

It is thought in certain classes in society that a university course is the proper finish to a gentleman's education, in consequence of which numbers of young men go there with no serious end in view. They remain for three years and then go in for an examination which, if they pass, entitles them to receive what is called the B.A. Degree; this being accomplished they leave the University and trouble themselves no more about it. It is no further use to them. But, although this is what happens to the majority, there are still some left who find it to their advantage to continue their connection with the University, notably those who intend to become clergymen, schoolmasters, college tutors, professors, etc. To these men are open, college livings and other positions connected with the University. After the appointed time they proceed to the M.A. Degree, a matter of money and not of examination, and keep their names on the University books, for which they have to pay an annual subscription, or a lump sum down. They are called Members of the Senate and have a vote with regard to anything connected with the University. A body of these men, being mostly clergymen, assembled in the Senate House on the 21st of May, to decide whether Degrees should be granted to women or not. The Schoolmasters were largely out of it because they could not leave their pupils in term time, on a Friday. When the votes were taken there were 662 for the women, and 1713 against them—a crushing majority truly, but not a final one. It is often said that the clergy are opposed to education and opposed to the emancipation of women, this is proof positive, and the question is how much longer are women going to put up with it. Slowly but surely the parsons are driving them out of the church, and when that is accomplished, it will be seen that women can do without the church far better than the church can do without the women. But there was a second scene to the Cambridge comedy, to which we must refer, namely, the disgraceful and vulgar behaviour of the undergraduates, both during and after the voting. It is true they were only boys and the blame of their conduct must rest largely with their parents and tutors; still, their behaviour showed, perhaps more clearly than anything else could have done, how very much the influence of women is needed, not only in the universities but in the public schools, whence most of those young barbarians were drawn. It is not satisfactory to know that from this misguided rabble some of our future statesmen, parsons, generals, etc., will be drawn. Their fathers—themselves old public school boys—are the men who have made Women's Suffrage a laughing stock in the House of Commons, who find in the mis-statements of the Garden of Eden legend a suitable flavouring for their sermons, who bring about a State sanction for vice amongst our soldier boys and then cry out with hypocritical horror at the

ravages of the disease their arrangements have produced. These are the products of an education from which women are excluded and they suggest to my mind the following—

We must give the House of Commons no rest until we have secured full rights of citizenship equal to those of men, and, to this intent, we must refuse to work for any parliamentary candidate who is opposed to Woman's Suffrage, in fact we must do all we can to work against him.

We must oppose the Church until the clergy cease to insult our womanhood, by accusing us of being the authors of the sin and sorrow of the world, and further—until they cease to insult the Deity by accusing Him of inflicting upon women those sufferings for which they in conjunction with other men are alone responsible.

And lastly, we must insist upon having a voice in the education of our sons. For some years past women have been complaining of the brutality of the public school system, with its attendant immorality and inadequate education, and many men of the time are living proofs of its unsuitability as a preparation for the noblest forms of life. The agitations of the last few years, which have been kept up largely by women, have produced some results. Bullying is not quite such good form as it used to be, although there is still very much to be desired. Schoolmasters are interesting themselves in the moral as well as mental and physical well-being of their pupils, whereas awhile ago they declared it was not their business but that of the parents of the boys. And what can we say of the parents? Mothers who were totally ignorant of what was going on, and fathers who, knowing all from their own experience, did not care enough about the chastity of their sons to help them at this critical period of life.

Then again, the education of the past, which was often exclusively classical, has been supplemented by a variety of subjects more useful to modern life and more moral in their tendencies. No doubt all these things will go on improving, but there is still one great defect. During the years of their school life, boys are entirely withdrawn from the influence and companionship of women. It is then they learn to regard women as their inferiors, and the seeds are sown which produce such lamentable results in after life. We must strive to put a stop to this kind of thing. In newly established schools we must agitate for co-education—boy and girls working together as equals as one of the best preparations for equality in after life—and in old established schools, which cannot be altered easily, we must have women lecturers, teachers, helpers and companions.

"It is not good for man to be alone," applies to school as well as adult life. It is largely the differences between the sexes which make them such admirable companions for each other, one can supply what the other lacks, and when men and women are equally free and equally well educated, the relationship between them will be increasingly happy as well as satisfactory. In order to obtain this important end women must be partakers of the education of the school boys, must be their companions at the University and their equals in after life. I commend these thoughts to my fellow women, and hope they will receive their serious consideration. It will be painful to religious women to oppose the Church, but when we remember that the honour and glory of God and the welfare of the larger half of humanity are at stake, we must not shrink from the effort, especially as large numbers of the clergy must know as well as we do that truth is on our side.

It is painful to oppose parliamentary candidates, especially if they happen to be personal friends; but if the reforms required by women are to be brought about, women themselves can alone supply the necessary machinery, they must have the power of the vote to do that which men have been unwilling or unable to do.

Then with regard to education, if we would have better men, we must begin with the boys, we must not allow the most powerful element for good to be subtracted from their school life, *viz.*, the influence of womanhood. The separation of the sexes breeds contempt for the mother, insolence to the sister, prostitution to the lower classes. If these things are the measure of what men can accomplish by themselves, is it not time that women came forward to supply the missing parts of the puzzle. With love to SHAFTS and apologies for writing so long a letter.

Very truly yours,
ANN PAYNE.

WOMEN'S POSITION IN SOUTH AFRICA.

DEAR SISTERS IN ENGLAND,

Now that you are all striving so earnestly for the passing of the Women's Suffrage Bill,* it has occurred to me that possibly a few additional reasons why you should more strenuously agitate are known to me, which may have escaped your notice. I refer to the very unsettled condition of the country where you have sisters, black and white, English, French, Dutch, and German, who have all done their duty as good colonists in that portion of Queen Victoria's dominions known as South Africa. These women are the descendants of, firstly, the black tribes who originally owned the country; the Dutch, who subsequently ruled over it; the daughters of the 1820 settlers who struggled so bravely against many difficulties; the scattered children of the liberty-loving, industrious old Huguenot families, who fled thence to escape persecution on account of their religious views; and the law-abiding, hard-working daughters of the men composing the German Legion.

Let me remind you that these various races and peoples have intermarried. Bonds of love have been formed that can only be established by women living together as sisters, sharing each others' joys and sorrows as members of one great and united family. Now unfortunately it is a fact, and much to be deplored, that race prejudice is springing up. I use the present tense advisedly, because I do not think that as yet much exists. What does exist owes its inception to the greed of gold, the love of power, and the unfortunate "Jameson raid."

Oh! do join hands with us, you sisters in the "mother country." Work above all things for the Suffrage, and when obtained, as it assuredly will be, sink all party spirit and racial strife. Second the Government only in such legislation as will benefit every man, woman and child in the Queen's broad domains. The sorrows of my suffering sisters here have proved to me how necessary it is that we should have a voice in determining what measures shall or shall not become the law of the land. Join hands and hearts, not with Cape women only, but with the women of every nation irrespective of race, colour or religion, and who knows but that in time this union of hearts may produce a universal, perfect and lasting peace. I am educating myself in your politics, attending women's meetings, studying your laws, and working in order to obtain the Suffrage for you. May I ask in return that some amongst you will make Cape history and politics a part of your studies, and that you will hold out the right hand of fellowship to such Colonists as visit England? Hear their views. Open up their understanding by permitting them to benefit by your larger experience.

Mr. Labouchere thinks that the Colonies ought not to be permitted to teach their grandmother. But he forgets that the younger branches may have found it necessary, expedient and beneficial to adopt methods of training and culture which, up to the present, the parent trunk has thought it wise to do without.

Rather should Mr. Labouchere strive to induce the mother country, or the trunk from which these branches have sprung, so to follow their good examples that the whole tree, being nourished by the life-giving rays of progress and light, may grow in beauty, strength and utility, and produce fruit in abundance and perfection. The tree thus developed and perfected would have gained in greatness, vigour and power, and be enabled to resist all storms and assaults, and provide weaker nations with both shade and shelter.

May I suggest to those who wish to study Cape history that they obtain Theal's small history, published at 1s. This is easily read, and contains a brief outline of the principal events which have occurred in Cape history. This knowledge will be an aid to the understanding of the present political situation at the Cape.

Your sympathy is greatly needed by your Dutch sisters, and you will fully realise why they said to President Kruger, "If you want any more *men* send for us." You will also comprehend why a young friend of mine said to her husband, "Go, dear, never mind me, our country first." He went, to swell the number of coatless men, whose photographs caused a ripple of laughter amongst English dames, accustomed to see well equipped and well dressed soldiers. Coatless he went, and why? His wife of one short year was fighting that battle which most of us women have to fight. The husband sat holding her hand while doctor and nurse made preparations to usher a new Transvaaler into the world. Through the open window she heard the words of the Field Cornet, "The President wants men to defend the country." This was not the time to study dress, and the day was very hot. Again, is it too much to ask you to interest yourselves in the C. D. Act, and to enquire as to how it affects us in South Africa, the Kaffir women more especially? Do you realise that, at intervals during the last twenty-five years, it has been tried and found unworkable? In proof

* The above was written before Wednesday, July 7th.

of this I refer you to Dr. J. Birkbeck Nevins, on "The Sanitary Reports," Cape of Good Hope. He states that when this Act was passed it was found to be practically impossible to carry it out or enforce it, as the community generally refused to sanction or support it. It thus became almost dormant and inoperative. Our prisons were too small, it seems to me, and our police too few in numbers, to compel persons so affected to attend such institutions for treatment. May they always remain small, and be utilised in order that punishment may be meted out to our comparatively few criminals. They will house them at night and protect them from the heavy dews. In the day time the prisoners will be employed in out-door labour, with compulsory bathing in rivers to purify their bodies, with nature around them and a blue sky above to cleanse their minds.

Pray do not let us aid the machinery of such an Act in compelling the Cape authorities to build larger prisons. The very idea even now is repugnant and hateful to our pure-minded native women (for the genuine Kaffir women are as chaste and virtuous as any women on the face of God's fair earth), and men become almost irresponsible for their actions, when they contemplate the violation of their women and the degeneration and degradation of their race which follow from their being in contact with a civilised and Christian people. We can help them by fighting this most pernicious Act every time it comes up for discussion.

Witch-craft and magic as practised by the "medicine-men" is severely condemned by the English public generally, mainly through ignorance as to the methods of procedure. Why everlastingly stir up strife and hatred by punishing these "medicine-men"? The natives employ them and request their services quite voluntarily and of their own free will. And assuming that evil results follow, they and they only are the sufferers. They have understood the value of massage and mesmerism for ages. Men of science now believe that there is something in faith-healing, which they make use of for nerve complaints. They are clever in the use of herbs and roots, and in time to come may teach us much that will be helpful. They are wonderful readers of character from the face. It is a fact well known and indisputable that they aid the chiefs in keeping law and order. Presuming that they do make use of and employ occult powers and mysteries, are we quite guiltless of like conduct? Has it occurred to you that many of our Church rites are in their eyes simply the employment of magic by the priests who obtain their powers from "The Great, Great One"? Take for instance the rite of baptism. They are told that it cleanses from "original sin." Then the doctrine of transubstantiation is to them a great puzzle. The turning of bread and wine into component parts of a man's body is to them inexplicable. One of their greatest objections to our religion is to the teaching that "The blood of Christ cleanses from all sin." They consider that, if it were so, then upon a man becoming penitent his physical sufferings should cease immediately, or it is but a simulated forgiveness. In Kaffirland immorality is punishable by death. We are not in unity with them upon most of these points, but cannot we bear with them patiently? Their keen powers of observation have shown them how demoralising the use of drink is. Yet we do not sufficiently aid those wise chiefs who wish to prohibit its introduction and use in their tribes. They quite realise how stimulating animal food is, especially the blood, which we designate "red gravy." They consume much less animal food than we do, except before battle or at great festivals. Among the purer and older tribes there are stringent laws and enactments for women on the use even of milk. Kaffir beer is brewed at stated times only in Kaffirland, and the quantity produced is regulated by the head-men of the tribe. The analysis of a bottle of their beer will show that alcohol is present to the extent of eight per cent. They know the use of narcotics, and grow a shrub called dagga, but their chiefs forbid its use, and yet we introduce more dangerous drugs. Upon the subject of dress, we as women should teach them to dress hygienically. The civilised dress is to them a great burden. They imitate our evening dress by discarding everything but their skin petticoat on reaching the native location, although being compelled to wear other garments during the intense heat prevailing in the day-time. The result is that consumption, formerly almost unknown, is claiming many victims. I do not refer to the Fingoes, nor to the bastard Dutch and English blacks, nor to the descendants of the old slaves. The law of "the survival of the fittest" will eventually, if not sooner, cause their disappearance.

May your sympathy be given to the natives in their great sufferings from the effects of rinderpest. We kill their cattle to prevent the plague from spreading, and thus provide food for the jackals, wild-dogs and vultures, who spread the germs of infection more and more south. Some cattle at least might have survived; why then destroy all? Why were we not prepared with proper supplies of food with which to feed them before we began such a slaughter? During the Matabele campaign we destroyed their stores of grain and killed their cattle, and now their bodies strew the

wayside, and the survivors are digging up the bodies of infected cattle in order to boil them for food and thus ward off starvation.

Sir Alfred Milner, the new High Commissioner, has considerable experience in Egypt. He sees how the great water question affects a population. He again thoroughly grasps the fact that private interests interfere with the construction of proper means for storing this great boon. He has also proved in Egypt that much can be done by firmness, meting out equal justice to all, and by setting a good example. He has better material to work with in the colony than he had in Egypt. He is comparatively young, can endure the fatigue of travel, and has had great experience in Egypt of what good schools and proper drilling will do. Let us hope that under his administration we shall have a more peaceful and contented South Africa. Is it too much to hope that he will treat the Dutch and Kaffirs as men and soldiers, as beings to be reasoned with, *not apes*, and follow worthily in the footsteps of the great Sir George Grey, whose name is still revered and honoured by all? In the meantime let our petitions for kings, princes and governors be sincere prayers to the "Great, Great One."

I have written at great length mainly of South Africa in order to enable you to fully realise and understand the condition of affairs existing, and with the hope that you will insist upon justice being done to both colonists and natives alike. Wives, mothers, sweethearts, you can do much here by employing gentleness, firmness and plain speaking with those whom you love. Help them to follow pure and good lives by your own good example. Let the mind gain the ascendancy over and dominate the flesh. Mothers, weary not in writing commendatory and loving words to your pure sons, and words of gentleness to the ne'er-do-well, and all will yet be well. And you young mothers, upon you is imposed a sacred trust, a great responsibility. In your hands is the training of the future men of England who will become soldiers and colonists. In their childhood gratify neither whim nor caprice. Nourish them upon plain wholesome food which will neither heat the body nor stimulate the grosser passions. As they come to maturity I beg of you, as you love them, to point out clearly what women as well as themselves have to suffer from man's misconduct and lack of self restraint.

DASSIE.

WHAT ARE WE TO DO?

DEAR MADAM,—It is indeed difficult for women who wish to work honestly to the best of their knowledge, to know what to do towards the enfranchisement of their sex, for the advice given by those who are their friends differs so widely as to the best means of attaining the desired object. Mr. Corrie Grant advised the women of the Metropolitan Union at Mrs. Charles McLaren's on Thursday, "to make themselves a nuisance to their members and their men friends," he was careful to observe that this attitude need not be permanent!

Then we have the *Westminster Gazette*, which assures us we are quite wrong to "invade the precincts of the House," so between one adviser and another, we have the unhappy sensation that whatever we do we shall be in the wrong. If we do not agitate, we are told a very small percentage of women wants it, if we do agitate, we are told "the House of Commons rather resents it."

But isn't that just what we mean that august assembly to do?

M. GREENWOOD.

FROM THE EDITOR.

MY DEAR READERS,

The July issue has been delayed, as, still struggling hard, I find I must save myself one month's publishing in order to aid my funds, always so painfully deficient. My readers must be aware that a paper which so boldly stems the tide of wrong-doing, which so fearlessly holds aloft so high a standard, will have a long, long time of trial before it wins what we call success. I often wish women interested in the great advance of truth—and there are so many of them—would come forward and give *SHAFTS* so hearty a help forward that my soul might work in peace. But alas! women are poor, and alas! alas!—

Nevertheless I cease not to strive, my hope is still "Unconquered."