

SHAFTS

A MAGAZINE FOR WOMEN AND WORKERS.

Edited by MARGARET SHURMER SIBTHORP.

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What the Editor Means.

Who can tell the effect of a noble thought, the strengthening power of sympathy, the encouraging, gladdening potency of the kind, warm appreciation of those who share this earth life with us?—They who in their sorest need receive such thought, such sympathy, such appreciation. SHAFTS "At Home," pronounced by all to be a success, was to me a special joy, and it is my pleasing task to record here some faint expression of that joy, and my thanks, too deep for words, to those who organised the delightful party, and to those who gathered there; to each of whom it seemed a personal pleasure; from each of whom I received its meaning as a personal gift—a gift of good wishes, of gentle, loving words, of ardent hopes, of deepest sympathy. The pecuniary result for the benefit of SHAFTS, after all expenses had been paid, was £20, which was at once devoted to SHAFTS' unceasing needs. No words can be found that will tell the gratitude of my heart for the timely appreciation so ungrudgingly given, the testimony of approbation so publicly bestowed, the smiles of friendly faces, the grasp of friendly hands. The evening will remain to me a memory of memories in the archives of my heart, laid up for evermore. Surely the remembrance of such times of joy and sweet recompense of labour, shall be taken with us into

other lives, our exceeding great reward. The "At Home" was planned and carried out for the purpose of expressing the appreciation of the members of the Pioneer Club for "the generous way in which SHAFTS has always recorded the debates and doings of the Club." So the letter published in the May and June issues of SHAFTS expressed it. I accepted these beautiful words, and was glad to think them not quite undeserved, though in the doing of this self-elected work my pleasure was so great as to be its own reward. Apart entirely from the commercial arrangement covering one column only, for the announcement of dates of meetings, etc., I have ventured to give my readers, at home and abroad, in many parts of the world, reports of debates, as fully as I have had space for, also to record the sayings and doings of the club, with the almost unqualified approbation of one to whom the Pioneer Club is very dear, as a gathering of noble women, of one who recognises in it one of the greatest, if not *the* greatest, and most important movement of the age, in the cause of women's complete emancipation. Yet I have not scrupled, nor shall I scruple, to find fault when deserved. So greatly, however, has the light from these minds in unison irradiated any possible darkness, that I have rejoiced exceedingly to sun myself and others in its health-giving rays, and have for the most part left fault-finding to those tongues and pens, always so ready to attack earnest effort, and numerous enough, alas! to supply deficiencies on the part of the lovers and upholders of any cause. It is with great pleasure I inform my readers on the very best authority, that these records of a club of earnest, hard-working women, have helped to make the Pioneer Club known everywhere; are used continually as pages of reference, and are eagerly looked forward to from month to month by the readers of SHAFTS.

I might write much on all I fain would say to those who were present at SHAFTS "At Home," and to those whose kind messages came when they themselves could not. I must content myself, however, with words of thanks, though expressing so little of my joyful appreciation, or of the strength and encouragement given.

SHAFTS is now in its fourth year of existence; it has passed safely over difficulties so great they seemed like billows on the course; it has ridden of these, all save one; with this one it has strength to cope, and the forward track seems clear and full of promise.

Many hundreds of letters have given me proof unmistakable of the success of work already done, thus spurring my pen onward to greater endeavours. SHAFTS is kept, according to my initial promise, free from any connection with any society or with any other journal that might fetter its utterances; and free it shall ever remain. It is now read, and read with great joy by persons in all parts of the world; its time of great anxiety is over; for this I have to thank my readers, subscribers and friends.

* * * * *

We have had painful and repeated experience of the futility of hoping for the Suffrage from the House of Commons by any means hitherto used. We may surely hope that women see this at last, will take the lesson to heart and remember that when they work for women's freedom from political disability, they are not working for party. No party spirit ought to be allowed to enter into this question; no woman

who truly loves woman and freedom, no woman who truly loves the race, or has power to see the spirit of the coming years, will allow herself, or those over whom she has influence, to work for men who oppose women's suffrage, but will work for the future only for those who will advocate women's suffrage at every opportunity, with all their power and influence. A great, a tremendous work is before women. To prepare for it they must throw from themselves all prejudices of caste, creed, sex, age or conditions. It is absolute silliness to argue on one side that married women work best, on the other, that the race is to the single women; on the one side that the older women are the more able; on the other that the younger only are the material to which we must look. On the one hand that the rich women only will receive benefit from the suffrage; on the other that only the working women, only the poor, know the need of the suffrage and all it will bring. Those work best who work with all their heart and strength; those are most able, who keep themselves by pure, steady, busy lives, in physical and mental health; those who with eyes undimmed by prejudices—always the outcome of selfishness—see clearly ahead, see clearly the world's need, put ready hands to the plough that shall turn up the soil to the light and sun, and so march on with willing feet, to turn back, never.

Those are truly wise who care not where the first light may shine, whose chains may be first loosed, because they know that every chain broken, brings the day of perfect emancipation nearer. Married or single, old or young, rich or poor, all are WOMEN, and it is to women everywhere, in all stages and conditions that the hour of freedom draws nigh. This freedom when it comes, will show the world many things dreamed of only by the few. Why delay its coming by unworthy influences, meaner motives, lower aims? Let those who seek place and position only, or even partially, who desire to be first, to keep others in lower places than themselves—or in what they blindly deem lower—remember that the least among the crowd, to all seeming, is often the greatest. Let them be shamed by the nobler conduct of those who seek nor place, nor power, but only freedom for all.

Let the noblest aims be encouraged in each soul, so that Self may be quite forgotten in these days of worthy strife, leading to a victory that shall enrich all life.

Things as they are, must cease to be. Our *dreams* must be our aim and GOAL.

As things are, we have many trades supplying many foods, yet our nourishment from such is scant, our health is impaired, our strength weakened by the extreme difficulty of obtaining any thing really good to eat. We have endless companies preparing raiment, building houses, supplying the wants of body and intellect, professedly, yet nowhere is anything satisfactory. Our food is bad, our clothing unsuitable, and frequently the work of the sweated; our homes inconvenient, crude, wretchedly built. Our mental food is prepared not purely for education, but to help us to make money, and all this, because we are demoralised by a competitive system, and by the need of money making.

Woman has her war-path of the coming time laid down, her work cut out. She must prepare for much work, and hard work; no longer must she pose gracefully before the world. From her this has been what the past has demanded, but now the pose is broken for evermore.

Woman's Era has begun and is bringing with it great, wide, absolute demands from earth's noblest hearts; wider thoughts, higher aims, clearer, far-seeing, from the bravest and purest souls.

It will therefore well become each of us to turn away our eyes from scanning too closely our neighbours. We shall need all our strength to see well to our own equipment, to keep our own light bright, that its rays may guide and gladden a waiting world.

Practical Work for Women Workers.

BILLS BEFORE PARLIAMENT.

OF the eighteen Bills affecting women brought before Parliament during the present session, which I have brought under the notice of the readers of SHAFTS during the last three months, several have been withdrawn; two, the Criminal Law Amendment Bill, and the Married Persons' Small Industrial Income Tax Relief Bill, noticed in April, and both of which would have benefited women, still (July 6th) remain on the order book awaiting second reading, but with no probability of being in any way considered during the brief remnant of the present session. A third, the Women Bar Assistants (limitation of hours), Bill, of which I speak on another page in this month's SHAFTS, as of a class injurious to women, also awaits second reading, but it is, I venture to hope, little likely to become law.

The Working Men's Dwellings Bill, which "provides facilities for the acquisition by working men of their own dwelling houses by the help of loans from local authorities," but takes no account of women. It may become law as it has successfully passed through all its stages in the House of Commons, and through several stages in the House of Lords; as possibly also may in some form or other, the Infant Life Protection Bill and the Indecent Evidence Bill, both hurtful to the interests of women (see April SHAFTS). Besides these the Judicial Trustees Bill, which awaits in the Commons "consideration as amended," and has yet to go before the Lords, may prove to be one of the minor successes of the session.

Of five other Bills, three of which are Government measures, and practically certain to become law, and two House of Lords Bills, not Government measures, which have not yet been sent down to the Commons, it is necessary to speak more fully, in view of their great importance to women. Of the three Government measures, two, the Evidence in Criminal Cases Bill and the Teachers' Registration Bill, have been already considered in these pages, so I will take first the Truck Bill, of which nothing has, as yet, been here said. With regard to this measure, the Manchester, Salford and District Women's Trades Union Council, who have been making special investigations with regard to the working of the existing Truck Act, point out that deductions for steam and cotton press severely on women whose wages are seldom higher than 10s. per week, and that such deductions are more frequently made than is generally known. They allege that the amendment to the present Bill, proposed by Mr. Renshaw, and passed by the Grand Committee, would, in their opinion, defeat the purpose of the Bill. They urge that—failing the abolition of fines—no deductions shall be made for workshop accessories, and that, where fines are imposed, a form of contract shall have been entered into and signed by the employed.

The injury inflicted on women workers under the system of fines, and their further loss through the system of deductions for power and thread, are matters of common notoriety, yet I fear it is too much to hope that our benevolent legislators will even attempt to do justice in these things—for women have no votes.

With regard to the Evidence in Criminal Cases Bill, which has passed through all its stages in the Lords, and now waits, as a Government measure, second reading in the Commons, the *Manchester Guardian* writes:

"One of the remarkable rules of the English law of evidence is responsible for what the West London police magistrate has described as 'something like a miscarriage of justice.' A man was charged with having forged his wife's name to a number of cheques drawn on a bank where she kept an account. It was proposed to call the wife in support of the charge, but the magistrate declined to allow this to be done, on the ground that the evidence of the wife against her husband was not admissible, and the charge had to be withdrawn. The magistrate's ruling is of course unimpeachable. The law provides that, save in some exceptional cases, neither the husband nor the wife of the accused, as the case may be, shall give

evidence for or against the prisoner at trial. So strongly is this principle ingrained in the minds of English lawyers that even in the Lord Chancellor's Bill for enabling the accused and the accused's wife or husband to give evidence it is expressly provided that 'the wife or husband shall not be called as a witness without the consent of the accused except where that may now be done. Consequently in such cases as the one described the prosecution would be in no better position if the Lord Chancellor's Bill passed as it now stands, for no prisoner would consent to his wife's giving evidence when he knew that by refusing he would escape scot-free. Possibly this case will result in the grafting of some amendment on the Lord Chancellor's Bill so as to overcome the difficulty.'

I venture to suggest to Mr. Lloyd Morgan and Mr. Pickers-gill, who have given notice to move the rejection of the Bill, that it would be a wiser and better use of their time and the time of the House to seek to amend the Bill in the sense suggested by the *Manchester Guardian*.

The Education Bill has, as we all know, disappeared for the session, but the Government have, till now, July 6th, kept the Teachers' Registration Bill on the Order Book, and appear to intend to pass it into law. I repeat here what I wrote of the Bill in the April number of SHAFTS:

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

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

"Possibly, the registered teachers may ultimately elect three men and three women members, but first elections are apt to act as precedents, and I confess that looking to the composition of the electing bodies, I see little hope of a fair representation of women on the Council of that first election, especially considering that the six councillors to be elected at later elections by the registered teachers, are to be elected in the first case, one each by the following bodies: The Conference of Head Masters, the Incorporated Association of Head Masters, the Association of Head Mistresses, the College of Preceptors, the National Union of Teachers, the Teachers' Guild of Great Britain and Ireland. It seems only too probable that under such conditions, one, or at most, two women only will become members of the Council, and will find themselves hopelessly weighed down by purely masculine ideas."

Better far that the Bill, important and valuable as, in many respects, it undoubtedly is, should wait for another session, than that it should become law without providing far more fully and securely for the due representation of women.

It is impossible to guess whether or in what form the "Marriage with a Deceased Wife's Sister Bill" will become law. As it stands at present, it is too verbose and complicated to do anything but add to the mass of litigation. It would leave void or voidable all such marriages contracted hereafter in England if solemnized by a clergyman of the Church of England, whilst apparently allowing the legality of even this special class of marriages if already contracted, and of all other marriages of a man with his dead wife's sister, "heretofore or hereafter contracted within the realm or without."

But I wish to point out one or two ways in which the Bill, should it become law without being entirely recast, will hurt instead of helping women. It does not proceed on any principle, or make legal any other marriage of affinity, but gives a special and singular privilege to a man who marries his dead wife's sister. The marriage of a woman with her dead husband's brother would remain as illegal as now, and its offspring illegitimate. It is masculine convenience for which the Bill provides, and not human justice. Moreover, as we all know, the Divorce Court under the existing law of England, will give full divorce to a man

whose wife has been guilty of adultery, but it will not give the like relief to a woman whose husband has been guilty of adultery, unless she can prove in addition cruelty or desertion, or unless the adultery have taken the form of incest. At present the law treats adultery with a wife's sister as incest, and would give the wife the relief of divorce—from which relief, should the Marriage with a Deceased Wife's Sister's Bill become law as it stands, she would be effectively shut out. Is any further proof needed of the levity and carelessness with which our law-makers approach these grave questions, and of the slight regard they have for justice to women? I venture to hope that no such measure may ever become law till women are able, at least through their elected representatives, to express their opinion upon it.

The Divorce Amendment Bill proposes to enact that "No marriage of any person whose former marriage shall have been dissolved on the ground of his or her adultery or crime, and whose former husband or wife is living, shall be solemnized in any church or chapel of the Church of England."

The law of the State of England and the law of the Church of England are so hopelessly at variance as to the dissolubility of marriage by any cause save death, that the only rational way out of the difficulty would seem to be for the State to recognize and provide for, a civil marriage only; leaving all who desire to add an ecclesiastical ceremony to leave free to do so, the several churches free to deal by ecclesiastical discipline with any violation of the ecclesiastical marriage. Whatever view may be held on this point, I wish to call attention to one consequence of the Divorce Amendment Bill as it now stands, pointed out a few weeks ago by that true and tried friend of justice to women, the late Dr. Dunckley (Verax). He writes:

"In one half of the cases that come before the court the person most open to condemnation is the co-respondent. It is true he may have violated no vow, but he has been privy to its violation, and by the deliberate and treacherous arts he has used he may often be regarded as the prime author of the offence. Yet this person, for anything this Bill contains, may go to church at once, and the clergyman will be obliged to marry him. A particularly flagrant case was before the court a week ago. On the part of the co-respondent it involved every element of aggravation that can give special turpitude to a course of immorality. Upon the woman the Bill which Lord Halifax has brought in will tell with all its force. Should she seek to marry again, though it may be after years of penitence, it can never be at church. The marriage service must never suffer such profanation. But her partner in guilt, whom all honest men will reckon infamous, is free to go to church whenever he chooses, and the clergyman could not refuse to perform the marriage service. There are cases in which a divorce is refused because there has been misconduct on both sides. Both parties are guilty, and the church privileges of both are left untouched by the Bill. There have been of late several aggravated instances of bigamy. In one case a man went through the ceremony of marriage with three or four women. Unless the bigamy leads to a divorce, which it seldom does, the triumphant bigamist, if his wife dies, can be married with the full honours of the marriage service. It may be said that the Bill aims at one sort of offence, and is not open to censure because it does not take in more. But it is surely some ground for reproach that in concentrating its condemnation on the violation of the marriage vow it overlooks, and by implication seems almost to condone, though it certainly does not, so many kindred instances of equally flagrant immorality."

The two Bills last mentioned are still before the House of Lords, and have yet to be dealt with by the House of Commons, before they can receive the Royal assent and become law. But whatever the fate of the several measures I have put before the readers of SHAFTS, I think I have abundantly proved the urgency of the duty imposed upon thoughtful women by the needs of their suffering sisters, and the absolute incapacity of male legislators, the servants of male electors only, to do justice to the unrepresented half of the nation. I desire to see every associated body of women, through its appointed Parliamentary Committee, watching all legislation, and, in the first place, giving attention more specifically to legislation affecting women. A session of such work would make every doubter eager for the protection and power of the Parliamentary vote, of which she would have painfully learned the absolute necessity, and would, more-

over, have made her incomparably more fit to exercise direct political power and influence than any but the equally trained few of the male electors. It would be her duty to watch the interests of her more helpless sisters, and to train them in turn to be vigilant self-helpers, and helpers of justice to all. When once women realise and do their duty in this respect, then, sneer who may, resist who will, the "day of our deliverance" will not merely be at hand—it will be here.

ELIZABETH C. WOLSTENHOLME ELMY.

Club Notices.

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

The Debates of the Session now closing, were as follows:

SUMMER SESSION, 1896.

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

April 23rd.—"The Sexes are equal Mentally, but not Physically." Debate opened by Prof. Annie Oppenheim, B.P.A. Opposer Mrs. St. Hill. The Viscountess Harberton in the chair.

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

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

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

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

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

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

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

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

June 25th.—Social Evening.

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

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

The last debate of the Summer Session, 1896, will be given on July 16th, subject "The Parson in Modern Drama." Discussion opened by Osman Edwards, M.A., the President in the chair.

The Club Records will be found elsewhere in these pages.

Torture for the Dying.

HOSPITAL PATIENTS HEAR THE HOWLS OF DOGS TORMENTED BY VIVISECTORS.

"A Hospital Nurse" writes to the *Chronicle*:

"I feel compelled to enter a protest in your columns against an evil which has increased tenfold the already trying and weary hours of night duty in hospital. I refer to the distressing howling and moaning of dogs coming from buildings opposite the hospital, where licensed vivisection is carried on to a larger extent, I believe, than anywhere else in London, pointing clearly to the cause. It is not only that these sounds are so terribly distressing and appalling to the feelings of the nurses, but they disturb the patients, and were especially awful when heard, as was the case a few nights ago, by the watchers at the bedside of a nurse who (after having spent four years of unselfish work in this hospital) was then actually dying, and whose last moments on earth may have been disturbed by those dreadful sounds."—From the *Star*, July 11th, 1896.

The name of this Hospital ought to have been given. I trust it may yet be discovered.—J. A. O. N.

Women in the Mission Field.

SHOULD THEY ASSIMILATE WHAT IS GOOD IN THE GREAT RELIGIONS OF THE EAST WITH CHRISTIANITY.

The divine decree that woman is the helpmeet and not the slave of her husband, has entered far more into Buddhist law than into the laws of countries calling themselves Christian. Perhaps this singular circumstance may be due to the Buddhist belief that if a virtuous man is happy in this world he will be happy in the next; he will be happy in both worlds. In this world, waiting on mother and father, protecting wife and child, is his highest blessing. For this reason, it may be, Buddhist law treats husband and wife, with respect to the management of property, as equals. Thus a wife is entitled to a share of the profits of a business. She has, as well as her husband, the power to deal with the joint property, but neither of them can alienate it from their children or heirs. Divorce does not deprive the wife of her proper effects. If it be that the husband is in fault, and she can prove his cruelty and show that he is past reformation, she not only retains her own property but acquires his. He can also be expelled from the home and made responsible for all debts incurred by both parties. Something like this right of a wife to divorce herself from a cruel or unjust husband appears in ancient Hebrew law (Ex. xxi. 9-11). *The Standard*, of April 14th, 1896, reports a curious case in which may be seen how a modern Jew manages a divorce.*

Seeing how beneficently Buddhism has affected the position of women it seems hardly desirable, while English law leaves a wife, compelled to separate from her husband, dependent for means to live upon the discretion of a judge, that the Buddhist woman should be Christianised and reduced to helplessness so far as her rights as a wife are concerned. As they are, Buddhist women are independent, and until laws affecting women in the West are considerably altered, missionary efforts had best leave them to follow their own faith and their own customs.

We need not, however, in our respect for Buddhist law overlook the fact that Christianity affects quite as profoundly, if properly interpreted, the position of women as Buddhism or any other religion. "Woman," says the author of *Female Education in India* (the Rev. A. Duff), "must fulfil her original destiny, which may be found symbolised in the very process of her formation. The woman was made out of the side of Adam: not out of his head to top him, not out of his feet to be trampled upon by him; but out of his side to be equal with him; under his arm to be protected; and near his heart to be beloved." True Christianity, therefore, means, says this writer, the reinstatement of woman in all her privileges of original equality with the man. By this equality she is bound to the same duties as man, and by it she is also bound, as man is bound, to see to the ennobling

* Myer Goldstein, of Greenfield Street, Whitechapel, was summoned to show why he should not be ordered to contribute towards the support of his wife. Mr. Jacobs said the marriage took place in Russia, and since the Defendant had been in this country he had refused to support his wife. Complainant, in reply to Mr. Van Damm, who defended, said she was married in a synagogue in Russia. Defendant went into the witness-box, and denied having been married to the Complainant. He already had a wife and two children. On being shown a "bill of divorce" by Mr. Jacobs, he admitted having signed that document. A Jewish clergyman translated the "bill," which was as follows: "The first day of the week, on the third day of the month of Siwan, in the year 5655 anno mundi, as we reckon in London, on the river Thames and on springs, I, Meyer Ben Jacob, at present resident in London, a city on the river Thames and on springs, consented voluntarily and without coercion to free, dismiss, and liberate thee, my wife, Gidel Feije, the daughter of Solomon, the Levite, now resident in London, a city on the river Thames and on springs, who has hitherto been my wife. And now I have freed, dismissed and liberated thee, that thou mayest have authority and power over thyself, to go and be married to any man that it (i.e., the marriage) may be valid from this day onward and for ever, and thou art lawful to any man, and this it is that thou shalt have from me as a book of divorce, a letter of liberation, and a document of dismissal, according to the law of Moses and Israel. Nehemiah Ben Israel Kalman (witness), Joseph Ben Chaim (witness)." Mr. Mead, in reply to an observation made by Mr. Van Damm, said even in this country the law with regard to marriages was singular and surprising. Eventually the case was adjourned.

of the whole human race. If women go into the mission field with this message they will do no harm. On the contrary they will be laying one of the chief corner stones of God's kingdom on earth.

But in seeking to impress this Truth on Orientals, women teachers have no need to set nations flying at each other's throats. The Oriental need not be teased about theological creeds; he can be brought to see that, according to his own scriptures, whether he be Hindu, Mohammedan or Parsee, that women are entitled to the same justice as men. Even a stand-still country like China has, in its sacred books, a high reverence for womanhood. A sacred poem exalts not the paternal but the maternal parentage of the Chinese people. If the Chinese are proud to trace their descent from a female rather than a male ancestor, it ought not to be a difficult task to induce them to see that their daughters should be co-educated with their sons; and that women generally should occupy the same status and freedom as men. The filial piety of the Chinese should also clear the way for the removal of the inequality of the sexes. The command to children to honour their parents is not in China a custom to be more honoured in the breach than the observance. It would turn a Chinaman's pig-tail grey to hear a son allude to him as "the boss," or "the old governor," and so forth, after the manner of some Englishmen. Indeed, filial duty is so strong in the Chinese nature that it is sometimes carried to a revolting extreme, if we can believe certain stories on the subject. But be this as it may, the same honour must be paid to the mother as to the father; they must be loved and obeyed equally.

This equality of respect for mother and father in the East, being no mere sentiment, it is a matter for wonder that British missionaries have not hesitated to take to the heathen a Christianity (so-called) that has not yet arrived at a definition of the word cruelty. Cruelty in itself is not enough in Christian England to entitle a poor, abused, outraged wife and mother to the protection of the law. Cruelty to a wife is only cruelty when it is persistent cruelty; and it is only persistent cruelty when a magistrate is satisfied that her life is in peril, when she is so ill-used every day that she is perforce compelled to leave her home and children.

Hence to the Oriental the Christian religion appears to be no improvement upon his own; he in fact feels that in many respects his own is the superior and the most moral.*

The Mohammedan in particular takes this view. Dr. Conan Doyle endorses it by saying: "Be the cause what it may, there is no religion which fills its devotees so completely with the conviction of truth as does the creed of Mohammed. A religion which produces cities which contain neither drunkards nor harlots, is certainly worthy of graver consideration than is usually given to it." In contrast to this picture we have another drawn in the same paper (*Westminster Gazette*, April 13th, 1896), portraying Whitechapel. Mr. Reid, a retired member of the police force, is reported to have concluded a narrative of what are termed the "Ripper Murders," in words terrible alike in their grimness and pathos. "I have heard," said Inspector Reid, "wretched women of the prostitute class, starving, homeless, unhappy creatures, in the misery of their debased life, scream for Jack the Ripper, pray for him to come to them and end their misery. And I have seen children in the street, when the scare was at its height, laughing and skipping, and enjoying life playing at the game of the Ripper." With this last repulsive picture before our vision, we cannot but be persuaded that for womanhood to fall so low in a country claiming to be the pioneer of civilisation and true religion, there must be a

* "If the general practice of hospitality and charity amongst each other, and above all, a treatment of the female sex full of confidence, respect and delicacy, are among the signs which denote a civilised people, then the Hindus are not inferior to the nations of Europe. Professor Max Muller's *India, What It Can Teach Us?* p. 62.

misconception of morality and an inconsistent administration of law and religion, by which men feel that license is given to them to commit moral sins. Christians may despise the vegetarian Buddhist who recoils from the horrors of our slaughter-houses, or bird-killing for millinery decoration, and the teetotal Mohammedan, whose creed induces him to fast from sunrise to sunset for a month in every year; but so long as nominal Christianity is what it is, both Buddhist, Hindu and Mohammedan will consider themselves the Christian's equal, if not his superior.

We now come to an important matter in the field of Oriental mission work. According to the Hindu and Mohammedan laws of inheritance a convert to an alien faith is disinherited. When, therefore, Bishop Barry tells us in his work on *England's Mission to India*, that amongst the religions of India, Christianity seems only to occupy an insignificant place, we can hardly wonder that it is so. Over not only the masses but the classes the old religions continue to exercise unmitigated power; they influence every action of daily life. Notwithstanding, Bishop Barry opines that Christianity in India is a living and aggressive force, like the English power itself. If this be so the position of women apostates ought not to be left out of count. By Oriental laws of inheritance, as before pointed out, women possess certain legal rights which are not yet enjoyed by women in the West.

While an Englishman is at liberty, except under certain circumstances, to leave and divide his property as he thinks fit, Hindu and Mohammedan law allows a man no such power. Accordingly it has been said that it would be wrong to introduce English law into India, approving the impropriety or immorality of making an unequal division of property among children.* Wives must be provided for, not in any measure the husband may please, but as laid down by the law. Since the legal status of Oriental women is comparatively satisfactory it seems hardly prudent to jeopardise their legal position by making Christian proselytes of them. We must, as Mr. Hawsis would say, show a more excellent way. We must not expose them to the penalty of disinheritance by tempting them to become renegade to their faith, but rather persuade them that behind their heathenism they and we are children of the same Divine Being who hath made of one blood all peoples, and Who is not far from any one of us. Thus, and in no other way, shall we assimilate the great religions of the East with our own faith, which needs to be purged, quite as much as any Oriental system, of beggarly elements and misinterpretation.

The Founder of Christianity has said, "Where two or three are gathered together, there am I in your midst." It is worthy of note that He did not stipulate that the two or three should be men, as He ought, and no doubt would have done, had He intended men alone to minister in His Church. This is another matter that women in the Christian mission field should make clear to Oriental women. Hitherto men have been the chief pioneers of mission work, consequently we hear that female ignorance is a serious hindrance to intellectual and moral advance in the East. If our laws in India show, as Bishop Barry says they do, that truth and justice are not mere names, it is a matter for regret that our religion has not also the credit of being no mere name. Orientals, who associate religion with the civil law, have expressed themselves as unable to accept it on the ground that English law is unjust to women. For this reason the English law of inheritance has been rejected in India as being too much in favour of men. Therefore, if our religion is to be exalted in the eyes of Orientals, we must look to our own Aagean stables before attempting to cleanse theirs; we must, in dealing with the higher religions of India, beware, to again quote Bishop Barry, lest while we pluck up the tares we root up also the wheat with them. For, as the Bishop admits, in the past much evil fruit has been borne,

* Tagore Law Lectures, 1881, W. Agnew.

and much failure brought about by men ignorant and earnest, so possessed by the truth of Christ as to be incapable of seeing any truth, or appreciating any religious force outside the pale of Christianity. The danger of this error, moreover, the Bishop thinks, is enhanced when it is connected with the temptation to identify Christianity with the special forms, religious and social, with which we are ourselves familiar at home. In short, even in Bishop Barry's opinion, Christian workers in the East should limit their duty to destroying only what is evil in the great Oriental religions; the good in them they can transfigure with a new brightness by assimilating it with those principles of truth which have, it has rightly been said, affected more deeply the British race than any other people.

Evidence is not wanting of a growing appreciation of non-Christian faiths. Dr. Needham Cust, author of *The Evangelisation of the Non-Christian World* and *Common Forms which appear in all Forms of Belief* denounces, though once intimately connected with a missionary society, the bigotry of the Christian missionary in no uncertain terms. He affirms that the conduct of the Christian missionary, theologian and historian, as regards forms of religious belief other than their own, has been shameful in the extreme. They cover, he says, the worship of other nations with nothing but ridicule, instead of seeing that the messages conveyed by the different non-Christian religions, if properly looked at, all converge in due time in the more complete message of the gospel.

The way in which Canon MacColl is at the present time comporting himself towards Mohammedanism, in magazine articles, verifies Dr. Cust's condemnation of the prejudiced theologian. The Canon seems to forget that Queen Victoria rules over more Mohammedans than the Sultan of Turkey; that his distorted views of the faith of Islam are calculated to rouse a blood-feud in India, such as we now have desolating hapless Armenia. For this reason, if for no other, the *Koran* is a book to be studied by Englishmen and Englishwomen; a study, if only unbiassed, that will scarcely fail to deprecate the misrepresentation of much noble teaching, even though it bear not the impress of divine inspiration.*

An effort to reform a corrupt humanity should, here and everywhere, invoke respect, notwithstanding that our religious convictions incline us to ask, as in the case of the well-known A. L. O. E. (A Lady of England), "If the heathen consider themselves saved, and sure of Heaven without baptism, where will all end?"

Good as was A. L. O. E., good as was her work in India, it is to men and women of her stamp that may be attributed Armenian horrors; for, as Lord Salisbury has observed, it is nothing more nor less than a fight for creed supremacy that is transforming that country into a veritable hell. It would be better that there should be no religion, than such terrible calamity and bloodshed. If we must have a creed, it should be the creed of toleration, the only one creed that can offer us the smallest hope of seeing that day when, in peace and safety, every man shall dwell under his vine and under his fig tree.

Professor Max Muller sums up the whole matter when he says: "A patient study of the sacred scriptures of the world is what is wanted more than anything else, in order to clear our ideas of the origin, the nature, and the purposes of religion. We have learnt one lesson—that behind the helpless expressions which language has devised, whether in the East or in the West, for uttering the unutterable—be it Jehovah, Allah, be it the First Cause or Our Father in Heaven—there is the same intention, the same striving, the same stammering, the same faith." On women more than men rests the Christianising of the East; women alone can penetrate into the Oriental home. It is for them, therefore, to bear this

* The *Koran* does not profess to be a new revelation, but a book confirming that which was revealed before it.

lesson of One God and One Faith, in all religions constantly in mind, and thereby, learn to assimilate all truth, unto which all nations bear witness.

If it be that Bishop Barry is right in saying that to the English-speaking race is given, in a signal degree, the high mission of evangelising and educating the world, then we shall do well also to remember the Scriptural axiom, that unto whom much is given much will be required.

Mary Astell.

In an old pocket-book one hundred years old, among "Anecdotes of British Ladies, remarkable for their Virtues, Talents, Heroism, or Misfortunes," is printed the following account of a notable woman:—

Mary Astell, of Newcastle-upon-Tyne, is a remarkable instance of assiduity and learning in the fair sex. She was born about the year 1668. Her father, who was a merchant, gave her a genteel education; and her uncle, who was a clergyman, perceiving her strong abilities, her retentive memory, and her ardour for learning, instructed her, after she had gone through the usual course of female education in philosophy, mathematics, and logic. When she was about twenty years of age, she left Newcastle and went to Chelsea, where she spent the remainder of her life, in the prosecution of her studies. Here she acquired a perfect knowledge of the Latin and Greek Classics, and published several tracts, of which the most celebrated are her "Proposal to the Ladies for the advancement of their True Interest," and her "Reflections on Marriage." These reflections are written with great peevishness and ill-humour, in consequence of a disappointment in love; and the sentiments contained in the "Proposal," are the offspring of a mind too much addicted to solitude and gloom.*

In the latter part of her life she was so remarkably abstemious that she would live for a considerable time together upon a crust of bread and water, with a little small beer; and even at the time of her highest living she very rarely ate any dinner till night, saying that "Abstemiousness was her best physic," and frequently observing that "Those who indulge themselves in eating and drinking, could not be so well disposed or prepared either for study or devotion."

A few years before her death she had one of her breasts cut off on account of a cancer, which she had long concealed from the world, dressing and managing it herself. When the operation was performed she showed great resolution and courage, refusing to have her hands held, and not shrinking or struggling in the least, nor even uttering a sigh or a groan. Though her breast was cured, her health and strength declined apace, and she died in 1731.

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

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

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

"At Home" with entertainment, and End of Season Sale (all work at greatly reduced prices)—Monday, July 27th.

* These strictures are written by a masculine pen, at that time not given to endorsing free thought for women.

Pioneer Club Records.

"No gathering of eager souls can be but light must arise. If there be met in that one place souls awakened from the trance of sleep from thence shall arise a desire for fuller awakening. If among them there be souls that have gazed into the deep darknesses, that have there perceived pain, sorrow, and great longing, from their desires shall evolve a higher life that shall draw all other souls to struggle and sigh and pine and strive to reach forth to the Unutterable Fulness, for which even unconsciously all pine, towards which unconsciously all turn. Therefore meet ye together, oh ye dwellers beside the mighty waters; oh ye that walk to and fro on the wide lands; drink together of great draughts of Thought and be glad, because of its wonderful refreshment. Then having drank and rested, pour ye forth to all the world."

ROSS TREVOR.

THE preparation of every portion of SHAFTS has been to me and is a labour of love. These Records perhaps specially so, for to me as to many, very many others, the Pioneer Club represents the very soul and centre of women's progressive work. The fact that among its six hundred members there are few if any who are not engaged in labour for women's emancipation, or some work more or less connected with all lines of humanitarian thought and activity, makes the Club a powerful factor in the world's work; a body to which all earnest thoughtful women turn gladly and gratefully, renewing their strength; a body to which all its members are proud to belong. I began to record the Club's doings in response to many voices, among them that of my own soul. In response to the urgent request of many more I have promised to continue them as fully and as frequently as the rapidly increasing circulation of SHAFTS and the consequently increasing urgency in the demand for space, will permit. It is most pleasing and encouraging to the President, to Pioneers, and to myself to find that the Club is everywhere so highly appreciated; and to know that in distant lands women are endeavouring to follow so noble an example and to found clubs of their own.

The debates of the summer session have been as full of interest as ever, some of them even more so.

"The Ethics of Luxury," opened by the Rev. Philip Wicksteed, was listened to with very great pleasure, and a good discussion followed.

"That the Present Anomalous Condition of Laws affecting Children calls for reform" was opened by Mrs. Sambrook, and will be found given in full in another part of this journal.

"Bayreuth and the Nibelungen Ring" was one of those treats the members enjoy every now and then. A Lecture of Rest, it might have been named, so restful and so encouraging to mental and spiritual culture were the thoughts it called forth. I regret I cannot give it here in detail. The lecturer was Louis Parker, Esq.

On June 11th we had the great pleasure of hearing a lecture from Mrs. Montefiore, a woman of enlightened ideas, on the subject of "The Co-education of the Sexes."

She said that women were the earliest, and most important educators of the race; that they held in their hands the training of girls and boys during the most impressionable years of life, those years which made or marred all after life. That she desired to introduce a system, pointed out by Nature, when she placed girls and boys together in one family. That this suggestion sometimes shocked those who had not thought much.

When we thought of it we found that such an educative plan succeeded just where other systems failed, namely, in all the most important points.

Her hearers would be with her in her views as to what education meant. It did not mean cramming, but steady, gradual unfoldment of all the powers; natural growth, not hot-house forcing. The Kindergarten system showed deep sympathy. Fröbel disregarded other names and called his school "The Garden of Children," taking the idea from the free life of young plants. The young plant contained force of growth, so did the young child's mind. Fröbel developed latent powers, letting the inner light and splendour escape. Development was his watchword.

At the Kindergarten the children of both sexes were together; they played, learnt together like the family life. Afterwards all was changed; the girl went to *her* school, the boy to *his*. Both went forward in different directions of activities; the rule then was not digestion, but cram.

The boys were together, the girls together. A subtle teaching of inferiority on the part of the girls took form and growth in the boys' school. Boys and girls lost touch. Meeting each other in later life, they failed to understand each other; were antagonistic. Man altered nature's arrangements, and was surprised that his interference produced disastrous results.

There was no need for this silly separation; greater happiness, a wider experience and higher moral tone arose from their being together, very clearly observable wherever and whenever this had been tried, though it had not yet ever been possible in consequence of crowding prejudices, to try such a plan throughout life. Prejudice arose from ignorance and inexperience. No disadvantages had ever resulted. As girls develop more rapidly, both physically and mentally, a very stimulating influence flowed from their education being carried on with their brothers, girls and boys together in study and play.

The Educationalists of Paris had passed this resolution: "That Experience has proved that the Education together of the two sexes, does not present the disadvantages apprehended, but has proved a powerful stimulant to development, progress and morality."

American Review, 1888, says, "The School Board Inspector found girls and boys co-educated, each more alert."

Stamp of attainment would be given regardless of sex. Men had used reactionary measures so as to keep women down, in what *they had dared to think was woman's place*.

The stand taken by male teachers was to prevent women competing with them.

The danger of all this separation with young men was an excited imagination. Shut out from the natural society of girls, they had dreams and fancies of impossible human beings, exalted on one side and debased on the other. Girls fancied men stronger, more able, more noble than they were, and never found out the truth until after marriage. Here was a disastrous result indeed; whereas the truth would have been helping and encouraging to both; seeing in each other fellow travellers, ready to fall, but ever out-reaching to higher and better things.

Owens' College, and the establishment presided over by Mr. and Mrs. Ralph, at Bristol, where this system was being tried, were instanced. Physiology had nothing to do with co-education the lecturer truly said.

The discussion which followed was joined in by Mrs. Warner, a Poor Law Guardian, who asked a question relative to the effect on Poor Law Schools; by Miss Woods, who supported the principle; by Mrs. Sheldon Amos; and Mrs. Sunderland of the United States, America, who strongly upheld co-education, telling of its results in America where "there was no thought of going back," and urged on English women to do likewise. Where education was thus given, the different standpoint of judgment as to what affected women and men must cease. Already in America there existed an indefinable something in the attitude of American husbands to their wives, a different tone, a much greater respect, which arose from their recognition of the power of woman's a mind.

There was more economy also, when separated, when money was spent together, and women and men together, studied and understood the economy of means and purses.

We should have gradual unconscious companionship; simpler forms of life for boys; refusal by degrees of curious, unhealthy reading for our girls and boys equally.

On June 18th Mrs. Wynford Philipps gave a powerful and stimulating lecture on "What is Heroism," which was discussed with great spirit and enjoyment by the Club. Mrs. Philipps' ideas gained the general vote.

The social evening, on June 25th, gave great satisfaction and pleasure to many, and was well attended.

Miss Isabella Ford, so well known as an earnest reformer, opened the debate on July 2nd, "That a Policy of Obstruction is necessary for Victory." Miss Whitehead opposed. Both ladies spoke admirably, and both speeches were full of instruction. Miss Ford's opinions, however, won the general favour, as being best suited to the present struggling stage of effort. On July 9th the President of the Club read a paper on the "Relative Duties of Parents and Children," a short résumé of which, with the words of some of those who spoke in the discussion and the thoughts of the Silent Pioneer, I hope to give in the August or September issue.

The list of members increases rapidly. Will the present premises be able much longer to receive them, is what Pioneers ask themselves, and hopes of the "Club of the Future" are still radiant in the outlook each sends ahead.

Meantime the work to be done is to consolidate, to produce among the members that comradeship which will be an earnest of a success worth recording, the overcoming of all that is little, insincere, base or unworthy, the establishment of the highest principles, the wisest counsels and the most effective way of doing work that shall last, containing within itself constant development.

Slate Clubs.

THE President of the Pioneer Club has two very comfortably-appointed temperance hotels, one at Burgh, Lincolnshire, the other at Bournemouth. Each of these have what is called a Slate Club, so named from the fact that they wipe off the accounts at the end of the year and receive dividends. When the President resided at "her place," Gunley Hall, Lincolnshire, she organised there, at the Massingberd Arms, a Women's Slate Club, which was a great success. The manager of the "Massingberd Arms" at Bournemouth does a considerable amount of temperance work on Sundays in the way of organising meetings, etc., and in many ways helping persons to conquer temptation and rise to higher levels. Such an example as this might well be followed with advantage. Many ladies would find active work for the good of their fellows more content-producing than any amount of effort made to satisfy the never-ceasing demands of society.

MUSICAL NOTATION.

DEAR MADAM,—I see you are publishing in your Magazine some articles on Keyboard Music, by E. L. Young, and it occurred to me that it might be of interest to your readers to hear something of it from a pupil.

It is now about two years since I first started with keyboard music, and though I have done practically no "practising"—in fact for nearly a year out of that time I was out of reach of a piano—I have made rapid strides. Of course I have acquired little or no technical skill, but I am now able to attack almost any music with the assurance of getting enjoyment out of it. For instance if I wish to play one of Beethoven's Sonatas I can sit down to the piano and pick it out, of course not at the correct pace, but still sufficiently fast to be able to hear it. If I wish, for example, to play the Funeral March in the 12th Sonata, I can do so, the seven flats and innumerable accidentals being absolutely no hindrance to me. After I had been learning about six months I could play the greater part of the G major Sonata by heart, and also a considerable part of No. 19 also by heart.

It would be impossible to enumerate all the pieces I have more or less learnt without trespassing too much on your space, but I may say without the slightest exaggeration that by means of the keyboard notation I have made a closer acquaintance with Beethoven, Mozart, Handel, Mendelssohn and Grieg, than I could possibly have done by any amount of listening to their music performed by others. Those of your readers who have never played the piano or have been trained to it from their earliest youth will be unable to conceive of the depth and breadth of musical appreciation that is to be got from picking out a few really good pieces for yourself. This is what keyboard has done for me and may do for thousands of others and without any drudgery. I think I may say with perfect truth that I have never sat down to the piano except when I wanted to play what I wanted to, I mean that it has been from the first pure recreation and enjoyment unmingled with sense of duty. I have never really worked at it, and I have got what I conceive to be the best part of the benefits accruing to the old notation pupil after years of patient study and hard work.

Yours faithfully, A. WICKSTEED.

The Present Anomalous Condition of the Laws Relating to Children.

PART I.

MUCH has been done, and is to-day being done, for the welfare of children by individuals, by societies, and by Acts of Parliament, and yet conditions of child-life that ought not to be are still possible in our land at the present time, for the existence of which many reasons may be adduced. Notably amongst these reasons are, on the one hand, the ignorance and apathy of the public; and on the other, the selfishness and greed of those individuals who profit by the present state of the law, and the trade interests which appear necessarily to involve some of the injustice to children which will be pointed out.

Let us consider this question as it applies to four departments of legislation:—

- I. Factory Legislation as affecting Children.
- II. Measures enacted for the Prevention of Cruelty to Children, with special reference to Baby-Farming, and Child Life Insurance.
- III. The Laws regulating the Custody of Children.
- IV. Temperance Legislation.

There is in some directions, however, an inconsistent element in our legislation for children; it is unsatisfactory on some points, and deficient on others. It is easy to account for the presence of these anomalies; the free course of legislation along the straight lines of progress and justice is not only impeded by various opposing influences, but in some cases the propelling force needed to start or maintain its course along these lines is wanting. Humane public feeling is the power ever urging onwards; ignorance, apathy, and greed, either private or public, are the dead weights hindering progress, not to mention the retarding effect on social legislation of our present deplorable system of party-government. The state of our laws, satisfactory or otherwise, depends mainly on the relative strength of these conflicting forces, propelling and hindering. It should be our earnest desire and aim to swell the volume of the progressive force; badly as we women need the suffrage, there is meantime work for us to do. In spite of our political disabilities, and in the face of continual rebuffs, we can and ought to understand where the need for reform lies, and add our voices to those already demanding it.

I. *Factory Legislation as affecting Children.*—What should be the aim of ideal laws for the protection of child-workers in our factories? To ensure that they are only put to work at a fit age, and under conditions not prejudicial to their physical, mental and moral well-being. That this is the ultimate aim of the clauses in our factory laws bearing upon children there can be no doubt, but the goal is yet far from being reached, in spite of the strenuous efforts of humane legislators. Throughout the whole of this century we can trace in our statute book the effect of the steady and powerful pressure of progressive public opinion; many noble lives have been devoted to this cause, as was Lord Shaftesbury's, who gave up his prospects of political advancement in his disinterested devotion to the claims of child-workers. Besides the pressure brought to bear by individuals, another force has been steadily at work for the last quarter of a century. I refer to the immense impulse given to all departments of legislation for children by the working of the Elementary Education Acts. The State having undertaken to educate her child-subjects, she is gradually learning to recognise their needs, not only in the school, but also in the home, and in the factory. Notwithstanding the influence of these propelling forces, our factory laws are still inadequate in some respects, and almost inhuman in others.

(a) Let us take the *half-time system*, and examine its effect upon the mental, physical and moral well-being of the children employed under it.

1. *Its Mental Effect, or bearing upon Education.*—As the law now stands, a child of eleven, however promising a

pupil he may be, can on the demand of his parents, and on his obtaining the labour certificate required by the bye-laws of the district, be removed from school for half-time employment, and thus swell the family earnings by his 2s., 2s. 6d. or 3s. 6d. a week, as the case may be. A child so employed is at a terrible disadvantage for the remainder of his school-days, and where he is present in large numbers, as in the schools of the cotton and woollen districts of the north, we are told that the work of the whole school is hindered and curtailed to adapt itself to his special needs, while evening and technical classes are practically closed to the half-timer in some towns because he is already overburdened. Although we are now specially considering that portion of the half-time system dealt with by the Factory Acts, because of its more prejudicial effect on children in every way, yet from its bearing upon education, the existence of the domestic half-time system (children employed in miscellaneous occupations), is as much to be deprecated as those branches of half-time employment falling within the scope of the Factory Acts. No persons know more about children, nor are more truly interested in their well-being, than our Elementary School teachers, and what have they to say on this question? The Twenty-first Annual Conference of the National Union, embracing over 27,000 teachers, decided unanimously "that the half-time system in our elementary schools be abolished, because it is prejudicial to national progress, and to the best interests of education."

2. *Physical Effects of the System.*—Apart from their mental disadvantages, the majority of the Factory Act half-timers undoubtedly suffer physical deterioration. In a special issue of the *Schoolmaster* (Feb., 1895) we have a gruesome picture of the life of the children working in the Lancashire cotton mills, and there is no reason whatever to think it an exaggeration. It is perfectly fair too, to take a child's life among the cotton operatives as typifying the main result of the practice we are deploring, for the cotton industry absorbs more than fifty per cent. of the Factory Act half-timers, or over 48,000 children between eleven and thirteen years of age. What are the physical conditions under which these poor little ones are growing into man and womanhood (always remembering that schooling for half-a-day, or every alternate day, is to be added to the work done by them in the mill)? There is the early rising, summer and winter, at 5.30; the tramp to the mill, often a mile or two, in all weathers; the tropical heat and moisture of the factory interior; the long hours of standing, specially harmful to growing girls; the numerous possibilities of accidents; the continual violation of the laws forbidding children to clean machinery in motion; the inadequate allowance of time for meals, often curtailed by cleaning up, or fetching and carrying for the adults.

Dr. Barwise, of Blackburn, tells us that "twenty per cent. of the deaths of cotton operatives *over ten years of age*, took place between the ages of ten and twenty-five; the number of labourers who died between the same ages was 6.8 per cent. Factory work is not excessively laborious, it is the heat, moisture, impurity and dust-laden state of the atmosphere that injures health."

Dr. Torrop, of Heywood, says: "The promising child of ten degenerates into the lean and sallow young person of thirteen, and this process is continued until a whole population becomes stunted."

3. *Moral Effects on Children of Work in Factories.*—Certain moral effects, much to be deplored, follow from sanitary (or unsanitary) conditions, unhappily still prevailing in many cotton and woollen mills, and also from the fact that children are thrown at a tender and impressionable age into the surroundings of mill-life. A witness before the Royal Commission on Labour says, "The general opinion of good mothers is that directly the child enters the mill, it is radically changed, and becomes coarse and vulgar."

Why should such practices be legal in Christian and

enlightened England? One reason seems to be the old one, that half the world does not know how the other half lives. The worst features of the half-time system are only seen in the north; we in the south know little of these evils, or else knowing them, "out of sight, is out of mind." The people amongst whom all this is going on are so inured to the system that they have ceased to be alive to its evils. Let us try to disperse the mists of ignorance, and waken the sympathetic imagination of the country to the necessity for putting an end to these miseries of child-workers. We need a second Mrs. Browning to write another "Cry of the Children," and stir up public feeling to demand fresh legislation.

However strong public opinion may be as to the disgrace of employing young children in factories, we have still to reckon with a solid and powerful opposing body of forces.

(i.) *The Greed of Individuals.*—Putting aside those parents whom poverty drives into sending out their children at the earliest possible age (and these are after all, but a very small proportion of the whole, at any rate in the mill districts where the evil is most rife), we must face the fact that the remainder, or rather the majority, sacrifice their own children in their haste to make money.

Besides the parents, the operatives who employ this child-labour, are responsible for maintaining the half-time system, and resisting efforts, either to abolish it, or to raise the age of children so engaged. In a cotton mill, the spinner or weaver pays the half-timer out of his own earnings; with the aid of a little "piecer" or "tenter" at 2s. 6d. a week, the operative can work four and often six looms, very much to his own and his employer's advantage.

(ii.) *The cry of Foreign Competition.*—We are told that if we keep our children out of the workshop until they are thirteen or fourteen, our foreign rivals will beat us in the markets of the world. These dreaded rivals are France, Germany and Switzerland, and it is instructive to see how they treat their child-workers. In France there is no child-labour under the age of twelve, in Germany under thirteen, and in Switzerland under fourteen. Mr. Matthews, late Home Secretary, once said that if England raised the age of half-timers, her silk trade would be destroyed. Mr. Mundella knocked down this argument by remarking that the largest part by far of the silk-trade was in Switzerland, where there were no half-timers, and no child-labour under the age of fourteen.

Thus we see that the body of opposition is at present formidably strong. Great power lies in the hands of the Education Authorities, both in the Central department and in the local Boards. The proposal to raise the age is good, and will if it becomes law, strike a heavy blow in the interests of children, but we want more than this, nothing less than the total abolition of the half-time system. School Boards can do, and have done much to minimise the evils by steadily discouraging the practice. By raising the standard for half-time exemption, and by a process of strict enquiry into all cases, many manufacturing towns, such as Leeds, Huddersfield, Sheffield and Birmingham, have practically abolished half-time in their midst.

We honour Sir John Gorst for his brave adherence to the pledge given by Great Britain at the Berlin Labour Congress in 1890, whereby she undertook to raise the age of her child-workers to twelve at least.

(b) Leaving the half-time system we come to the employment of *boy labour underground in mines.* England is very tardy in redeeming her pledges, for at Berlin she also promised that no boy under fourteen should work in a coal mine below ground. In spite of this promise no change has yet been made, and it is still the law that a boy of twelve may be employed underground for ten hours a day. It is to be hoped that Sir M. White Ridley in framing his new Mines Regulation Bill will not forget this unredeemed pledge.

(c) *Boy Labour at Night.* Last year Mr. Asquith wished

to raise the age of boys employed at night in glass works, iron works, blast furnaces and printing works from twelve to sixteen. He succeeded only in raising the age to fourteen, the proposal to fix it at a higher limit being strenuously met and overcome by the arguments of those who put what they call the trade-interests of the country before the claims of her growing up boys; this, too, where work of a most arduous and dangerous nature (notably that in glass works), was concerned. Those of us who read the *Daily Chronicle's* articles on the "Glass Boys" were shocked to think that the humanity which proposed to lighten the burdens on these boys could be opposed and partially defeated by such ignorant prejudice and blind avarice as was displayed in Committee and in the public press when this question was discussed. Until we get definite laws a Children's Labour Charter, in fact, we shall not attain to the ideal in Factory Legislation for Children.

J. U. SAMBROOK.

The Harp (an Allegory).

FAR back in the days of Egypt's glory—albeit her pyramids were yet hoary with the lapse of years—the slaves of the reigning Pharaoh were working in the chambers of the dead, preparing, as was the manner of the Egyptians, the sarcophagus of Pharaoh. And one of them found a harp, of small, delicate structure and of exquisite beauty, set with two gems, which in certain lights—yea, often in the dark shadow—flashed and shone with a radiance as of the Gods.

The men knew not whence the light came; as to the most of them they saw it not at all, for they were but slaves, and only the eyes of freedom can see the Divine Light of the Gods.

And the harp gave forth no sound, and even those whose eyes were not dim to the radiance of the gems and who desired it for its beauty, were not able to read the secret of its harmony, or unlock the glories of its music.

And it lay for many days in the palace of Pharaoh, amongst the treasures of Egypt. And one of the king's officers who had long looked upon the harp for its beauty, prayed unto the king that it might be given him. Now Pharaoh favoured the young man and was minded to give him the harp. But he bethought him that no man had yet drawn aught of sound from it, and he made known to the young man that unless he could command the secret of its silence the harp should in no wise be his. Also some of the wise men and soothsayers of Egypt had told the king that the harp was but a toy, made to gladden men's eyes by its beauty and the radiance of its jewels. But Pharaoh believed them not in his heart. The young man took the harp and his fingers essayed to play upon it. Now verily he was a proper young man of goodly presence and brave in war; foremost also in all the games of Egypt. Moreover, he was a cunning player upon stringed instruments. And after many days a faint melody came from the harp like as it were an echo from the Temples of the Gods.

And Pharaoh's household rejoiced with the young man, forasmuch as all men believed that he had found the secret of the harp's music. But some mocked and even reviled the harp, because its music was so faint and low, discerning not the sweetness and the pure harmony of its gentle tones.

And the wise men and soothsayers, forgetting (as their manner was) what they had said aforetime, supported with the authority of their office the common thought (as was also their way), and said that although the harp had certain uses beyond its beauty it was of little account, and in no wise worthy to rank with the instruments which the great musicians of the court had made.

And the people believed them (as also *their* manner was). But the king misdoubted him that they were liars, and he delayed to give the harp to the young man.

Now behold on a certain day when the household of Pharaoh were abroad at the games, one of the king's slaves, who had looked upon the light of the gems, wondering whence it was, until its gleams had entered into his soul and made him *free*, with the freedom of the Gods—which men may not know by any outward sign—put forth his hand and touched the harp. And its music came forth in a flood of perfect melody, the like of which no man had heard since the days when Isis walked upon the earth and loved all mankind, forasmuch as all were pure and free.

And the slave rejoiced with exceeding gladness. But no other than he heard the harp's music in its beauty, no other could discern the song to which his touch had given birth. Albeit some of Pharaoh's household heard as it were the distant echo of Divine music, and saw that the harp's jewels flashed and shone with an ever brighter radiance, and they marvelled greatly, but wist not whence the light and sound came.

And whenever the slave might come to the harp, its tones entered into his soul and he forgot that he was a slave, and that Pharaoh would in no wise give it unto him. For he knew in his heart that even if he should beseech the king, with strong crying—yea, even unto tears—the harp might not be his; for he was but the king's slave, and it was not lawful to give the treasures of the household to slaves. And even if Pharaoh were minded to consent thereunto—as in truth I doubt not he would have been—the people, led by the wise men and soothsayers, would have risen in their anger and stoned him—yea, even the king.

[Then I bethought me that they were fools—forasmuch as the world might have been gladdened by the harp's music.]

But the slave rejoiced, for he knew that the sheen of the jewels was the pure light of Isis shining upon him, and that the harp's music would be always in his heart.

Now after I had dreamed I knew that the harp was *Woman*, and the household the *World*; but as to the slave I wist not who he was. Perchance he was *Love*, maybe he was *Freedom*, but I think he was a son of these.

X. P.

The Hygienic Value of Perfumes.

DR. ANDRES, of Philadelphia, a few years ago made the discovery that the ozone in the atmosphere, which is the great purifier, was mainly supplied from blooming flowers, and for this reason blooming plants were healthful in dwelling houses, as well as attractive. Some interesting experiments with the odours of flowers have been made, and it is found that many species of microbes are easily destroyed by various odours. The odour of cloves has been known to destroy these minute creatures in thirty-five minutes; cinnamon will kill some species in twelve minutes; thyme in thirty-five. In forty-five minutes common wild verbenas is found effective, while the odour of some geranium flowers has destroyed various forms of microbes in fifty minutes. The essence of cinnamon is said to destroy the typhoid-fever microbe in twelve minutes, and is recorded as the most effective of all odours as an antiseptic. It is now believed that flowers which are found in Egyptian mummies were placed there more for their antiseptic properties than as mere ornaments or elements in sentimental work.—*From an Evening Paper.*

Women in France.

At the commencement of June, for the sixth time, a meeting was held at Versailles in connection with the Woman movement. About 300 active workers there met to discuss and tell of the different branches in which they were engaged. The spirit animating all was for the complete success of their cause—each being willing to help the other if need be—and each was glad to give the hand of friendship to a fellow worker in the same cause.

One was struck with the power of the different speakers. Miss Sarah Monod, the president, opened the meeting by referring to the loss they had sustained by the death of Mme. de Morsier, who had worked so enthusiastically for the cause. The subjects discussed were many, and were followed with interest and attention by all. And those who have attended the Versailles Congress from year to year see in this a marked improvement. Mlle. Schirmecher, a young German, spoke with much force on the improved position of women, and at the same time of the rough path before them, for woman as she is has not yet been felt to exist in Germany.

Church Anti-Vivisection League.

ON Tuesday, June 30th, was held the very first public service for the object of the above Society at the church of St. Mary's, Barnes.

There was a large gathering of friends and members. Special prayers were offered and two beautiful hymns sung, composed for the League. A most earnest and stirring sermon followed, preached by the rector of Rawmarsh, in Yorkshire, who came up to town for this purpose.

After the congregation left the church they were entertained in the beautiful, old-fashioned Rectory garden with afternoon tea. It certainly marks an advance that the clergy of the English church should be the leaders of this particular branch of the work against this crying evil of the day.

Anti-Vivisection Societies.

At this present time it is most important that committees of all Societies working against vivisection should consider and express their views on the subject of measures proposed to be taken in Chelsea and elsewhere against the Institute of Preventive Medicine, which, it is reported, is nearly completed and is about to apply for its licence. Many schemes are proposed, some, if not all of which, it is hoped may be carried out; meantime not only each society of organised workers, but individuals belonging to these societies ought to rouse themselves to the most earnest thought and action possible. Those who practise these cruelties give themselves no time to think, no pause. Why should those who work to stay the evil make such delay? Alas! evil is **more** active than good, and the purposes of the best and **most** determined among us are stayed by the tardy hand, voice and pen. We are hindered by littleness; by unworthy influences, TOADYISM! RED TAPEISM! They who strive against sin, and even what we are accustomed to call lesser evils, must see that their movements are not weighted because of what they carry with them, hidden from view; heavy loads that grow in weight day by day. We must throw everything off, stand clear, free, unencumbered and strong. So the walls and barriers shall crumble at the sound of our shouts that know no fear, nor cause of fear.

Vivisection and the Christian Ideal.

How often do we hear the statement that vivisection is a question for scientists, not laymen; and when some doubting expostulator ventures on the query, "Has it not a moral as well as a scientific aspect?" he is arrested by the answer, "The vivisector has nothing to do with that; he is a scientist, not a moralist." Whereat the listener may pause to wonder if it is right or safe for mankind to dissociate any single sphere of operations from morality! To the Christian the answer can come back with no uncertain sound. No; ten thousand times No!

Having once committed ourselves to this standpoint we must next ask, "Can the practice of vivisection find a justification in Christianity? Is it compatible with the faith within us? At the very outset of our enquiry we are confronted with this startling question: "If the vivisector does not admit of a moral law in the matter, can he have any logical reason for hesitating to experiment on human beings, as well as the lower animals—provided only in so doing he remembers the command, 'Thou shalt not be found out.'"

"Free experimentation on the human race!" we exclaim. "Is such a possibility before us?" Yet it is an undeniable fact that the vivisectors themselves admit that for any elaborate experiment on animals to be proved of use to man it must be tried on man, one of many reasons being that the effects of drugs, etc., on animals and human beings are often precisely opposite.* Therefore the social danger of vivisection is, that it is the thin end of the wedge, so to speak.

Think of the temptations which vivisection creates for its disciples when after having seen practised the most revolting, and excruciating experiments on living animals they step into the hospital wards! Some idea evolved from the doings of this modern Inferno wants testing, here are the fit human subjects: the poor are here, the ignorant, those who generally speaking have the least power through lack of knowledge, and social influence to prove clearly that they have been used merely as subjects for experimentation. So it may be some noxious matter is inoculated, or some needless operation performed; though avowedly the physician exists for the benefit of the patient, not the patient for the benefit of the physician!

From the standpoint of Christian ethics such results are surely obvious: for if there is any truth in the saying, "a corrupt tree cannot bring forth good fruit," what else can be expected than that cruelty should breed cruelty? The man who deliberately inflicts hideous tortures on living animals will not hesitate long before he experiments on human beings also.

So far we have sought the answer to our question accompanied by an avowed hostility, or at the best indifference, on the side questioned. But there are some few vivisectors who, whether they own it as a guiding principle for themselves or not, yet attempt to satisfy the consciences of others on the "ethics of the question." In this connection we have heard quoted, "Are ye not of more value than many sparrows?" But, "we may prove anything from the Bible when we regard it as a long string of 'texts' whose contexts may be ignored."

The words follow immediately upon an exhortation to greater faith. If Christians are not to be anxious about the essentials of daily life, surely they may claim to believe also

* In *The Echo* for May 25th there is a letter from Mr. Edward Berdoe, M.R.C.S., entitled "The Vivisector in his True Colours," in which he quotes a statement of J. S. Pyle, M.D., in the *Pooria Medical Record, U.S.*, to the following effect:—

"That part of medical science which applies solely to the human constitution cannot be advanced without a proper use of human subjects. Vivisection upon the lower animals opens a field of unlimited importance for the same work upon the criminal class of human subjects. That part of medical science which refers to the human organism cannot be studied upon any other class of animals."

As Mr. Berdoe rightly concludes: "Never before has the hellish spirit of the vivisector spoken out so brazenly as in this diabolical utterance."

that the occasional requirements of illness will be attended to without the torturing of living creatures on their side.

The most notable attempt to reconcile Christian and vivisection was one mooted, it is said, by the late Sir Andrew Clarke, *viz.*, that the idea of vicarious suffering was a justification of vivisection. That Christianity must condone the practice on the principle that "the few must suffer that the many may be saved."* It is a great principle, but ere we can apply it as a vivisection would have us, we must remember that it too belongs to the class which we never truly understand until we have carefully gone into the circumstances through which they first arose.

A short time before the scene on Calvary we find but two men who were at all aware of the vast import of the event then looming in the distance. To us has been handed down the memorable words of each. The high priest proclaims, "It is expedient that one man should die for the people"; the Nazarene, "and I, if I be lifted up will draw all men unto me." Both men saw a great principle clearly—wherein lies the difference? Only, that one man applied the principle in the *first* person, and the other in the second. Can it be said that this Nazarene would have left the mark He has done on these 1800 years of human history, if instead of such self-devoting words He had followed up the line Caiaphas laid down, and proclaimed to His disciples, "if some other person be lifted up all men will be drawn unto me"! Yet the spirit which requires that the second person should suffer for the first is the motive power of the vivisection, who so far from following up the Christian ideal strikes at its very root. Perhaps in no other saying but this, *viz.*, "the few must suffer," etc., has the Christian spirit so completely vindicated itself, as in showing that while viewed by any merciful mind in any other light but its own there arises a dire sense of cruelty and selfishness enacted by the many against the few—in its personal and Christian application is proclaimed the fact that the love of its devotee is so all embracing that it needs but a few such sacrifices in order to save the race.

If the vivisection would indeed follow in Christ's footsteps let him arrange to have his own body laid down, a willing sacrifice to science. For certain are we that the Christian ideal and the practice of vivisection cannot go hand in hand, excepting only when such practice is applied in the first person. Applied in the second we have Caiaphas arrayed in the garb of a modern vivisection. Surely Lowell's words are true when he speaks of a great cause as "God's new Messiah." So then, Christians, be on the alert! Has not history proven that wherever that Messiah is, there also is Caiaphas found?

A great cause is before us; which of the two shall be our guide? With us lies the choice, for

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom
or blight,

Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by for ever 'twixt that darkness and that light."

RIX OAKWOOD.

* It is presumed that Sir Andrew meant the idea of vicarious suffering as implied in the general expression "the few"—since to those who hold that Christ died to *atone* for the sins of the human race, it must be obvious that his application cannot apply, since such sacrifice was required but *once*.

"SHAFTS" WOMEN IN COUNCIL.

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

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

Progress at Home and Abroad.

THE LAW COURTS.

THE most important decision recently given in the Divorce Court is thus reported by the *Times* of June 5th:

PIZZALA v. PIZZALA.

"This was the petition of Mrs. Sarah Jane Pizzala for the dissolution of her marriage with Mr. Charles Joseph Pizzala by reason of his adultery and desertion.

"Mr. Bargrave Deane said that the parties were married on June 14th, 1877, at Christ Church, Streatham, and there were two children of the marriage. The parties lived happily until 1894, when the husband began to be irregular in his hours, and eventually, in consequence of what she heard, the petitioner accused her husband of being unfaithful to her. He after some demur admitted that he had been protecting a barmaid at the Criterion, named Mary Steward. The petitioner said that she would forgive her husband if he would break off the *liaison* and give up seeing the young woman. This, however, he said he could not do, although his wife told him that unless he did so she must leave his house and leave him. The wife then left, and the husband had continued to live with the young woman for over two years.

"The President.—The case of adultery seems clear, but where is the case as to desertion?

"Mr. Deane.—The husband forces his wife to leave the house by refusing to break off the *liaison*, which is the same thing as turning her out of his house. No decent woman could be expected to put up with such conduct on the part of a husband.

"The President.—Is that so? If you are correct, practically in every case where a wife resents her husband's adultery there would be desertion.

"Mr. Deane.—Here the husband is offered forgiveness, on terms which he declines, and by moral if not by physical force he drives his wife from the house.

"After evidence as to the circumstances under which the wife left the house had been given and also as to the adultery.

"Mr. Deane referred to 'Graves v. Graves' (33 L.J., N. S., P. and M., 66).

"The President.—Yes, I have just been looking at that case, and I think this case comes within it for this reason. The wife may assume from her husband's conduct that he intends that she shall not live with him. Once you have evidence of this it amounts to the husband leaving his wife. He does not, however, force her by his conduct to leave him: but a man must be assumed to contemplate the consequence of his acts. I think that the respondent has here intimated his intentions—within the meaning of 'Graves v. Graves'—and there must, therefore, be a decree *nisi*."

Upon this case a legal friend writes to me:

"I agree with you that Pizzala v. Pizzala is a most important extension of previous decisions. In Graves v. Graves the husband had insulted the wife before company. She had said, 'If your conduct means that you want me to leave you, I will'; and he had replied 'that the sooner she went the better'; so she left.

"She had afterwards tried to get him to take her back, but later, finding that he was carrying on an adulterous connection which he refused to discontinue, she refused to return, and petitioned for divorce on the ground of adultery and desertion, and succeeded.

"Two principles were thus affirmed, which have ever since been accepted as law: (1) That a husband is guilty of desertion who intentionally drives away his wife by conduct directed to that end; and (2) That it is no discontinuance of a desertion once begun, that the wife refuses to return during the husband's continued adultery.

"But the facts of desertion were much stronger in that case than in Pizzala v. Pizzala. The judge refers to the facts that in Graves v. Graves, besides the conduct above mentioned the husband had systematically neglected his wife, refused her conjugal rights, brought a paramour into her home, left her to bear the household expenses, and so treated her from the time of the marriage that she might almost have pleaded cruelty as well as desertion.

"In Pizzala v. Pizzala the Court seems to have adopted the dictum of petitioner's counsel, that, 'No decent woman can be expected to put up with adultery on the part of her husband.'

Should the decision in the case of Pizzala v. Pizzala be accepted as the precedent for future decisions, it is manifest that a great step will have been taken by the Divorce Court itself towards enforcing the true standard of equal fidelity on the part of both spouses, in place of the shameful *privilegium* of immorality hitherto claimed for the husband. We wait further developments.

INDUSTRIAL AND PROFESSIONAL.

At a recent meeting of the Trade Union of Metal Workers in Berlin, it is reported that Frau Schwerin carried

"an at first adverse audience with her at the close, proving the value of women in the capacity of overseers of labour in certain directions. She showed how successful the employment of women as inspectors had been in England, citing the able work and consequent promotion of Miss Abraham. But she logically allowed that all depended on the women selected for the responsible duties, and urged that they must be the pick of educated and judicious women. Her discourse struck her hearers with admiration for the large and accurate grasp of detail it displayed.

"Fran Lippmann, an Englishwoman, but married to the keeper of the Collection of Prints in Berlin, then read an able paper in the same direction, urging the appointment of women as guardians of the poor, matrons of public orphanages, members of school committees, prison committees, and societies for the preservation of morality, as attendants on female lunatics, etc. A German gentleman spoke in much sympathy with the aims of these earnest and distinguished women, alluding to the great emptiness in the lives of girls of the upper classes, and other male speakers similarly recognised the waste of women's mental and bodily health that comes from the lack of congenial work.

"But the first note of agreement was sounded by a common sense Professor, Dr. Wagner, who, following Frau Lippmann's views, rejoiced that a certain hospital had spent £300 a year less on soap since it had come into the hands of women! This acknowledgment in part carries the principle, but for the rest women, and women alone, have the situation in their own hands for the near future, as every able woman appointed who fulfils the expectations formed for her helps her sisters to larger careers, and silences the objections of the enemy."

A correspondent of a contemporary puts forward a strong plea for the

establishment of a national bureau for working women of the middle class. In several industrial occupations, women workers, perceiving the advantages of organisation, have banded themselves into societies for furthering their common interests, but as yet nothing appears to have been done for that large and ever-increasing class of educated women who earn a livelihood in other spheres of work than the purely industrial. At the present time it seems that some occupations, such as governing and type-writing are overcrowded, whilst there is ample room in other employments suitable for women. There is a lack of trustworthy information regarding the incomes and conditions of work that prevail in certain occupations, and many attractive but unpractical schemes for the employment of educated women are put forward, which only mislead those who are really anxious to find some suitable and remunerative work.

"To remedy the existing state of matters, it is proposed that some organisation should be formed which would collect and distribute information, guide women in search for work, act as a registry office where the employer and the would-be employed might become acquainted, and generally be a bureau of enquiry, where all particulars regarding the work of educated women would be available. In this way, it is believed that much would be done to prevent women entering fields of employment that are already crowded, and to enable them to direct their energies into profitable channels. It is only too apparent that the present want of organisation in the labour market frequented by educated women of the middle class favours a low rate of wages. If there were some attempt at central and local organisation, the incomes paid to these women might be expected to rise, in consequence of labour being directed into proper channels and being distributed with more regard to the laws of supply and demand than is the case at present."

The same lack of organization is to be found throughout the industries engaged in by women, since we find that out of the enormous number of women working for weekly wages only 104,000 are members of Trades Unions, and of these 97,412 are connected with the textile trades. The slowness of women to combine for mutual protection is perfectly intelligible, as the result of their long-continued domestic servitude and isolation, but it has to be overcome if women will to take their just place in the society of the future. The efforts continually made to drive them out of one industry after another under the various pleas of health, morality and philanthropy make combined action absolutely necessary. Bills before Parliament during this very session proposed to prevent any woman or girl for the future from working on the "pit-brow" (this by direct statutory prohibition), and from finding employment as bar assistants; in the latter case by legal restrictions on their hours of labour, which no one proposes to apply to men following the same employment. Everywhere the same tendency on the part of

male legislators and unwise philanthropists manifests itself, to drive women out of decently-paid employment and back into *unpaid* domestic servitude, or into the most pitiful position of all—that of being the abject slave of man's lowest vices. I do not charge our legislators with the deliberate purpose of bringing about such a result, but it is the inevitable consequence of their line of action. Women do not propose to submit to this. They will to be free themselves and to assure the freedom of their suffering sisters. And first of all, they propose to resist and break down all artificial restrictions upon the freedom of women's labour which do not apply equally to the labour of men. With regard to the barmaids and pit-brow women who are at present assailed, it is well that the exact facts of their position should be known. Of the barmaids, Mr. W. H. Wilkins, writing in the June number of the *Humanitarian*, says:

"There are in London between eighty and ninety thousand barmaids—exclusive of waitresses employed in temperance hotels and restaurants. Speaking of their hours of work, he says they may be estimated at somewhere about seventy hours per week; a few do not work so long as this, but the barmaid who works for less than seventy hours per week may think herself lucky. Many work for longer, even up to as much as one hundred hours per week. This estimate is exclusive of the time allowed for meals and recreation. The average wage of the average barmaid, plus board and lodging, may be set down as varying from eight shillings to ten shillings per week. It is rarely lower than eight shillings and more often it averages ten shillings. Frequently it exceeds that amount. It is the rule among large refreshment contractors—at any rate the rule among most of them—to pay their barmaids ten shillings per week in addition to board and lodging, rising to fifteen shillings per week for those in positions of trust or authority. In large stations this salary increases to as much as £1 per week for head barmaids and thirty-eight shillings per week for manageresses. A contractor for a large railway company with a London terminus pays his ordinary barmaids ten shillings per week, and his first barmaids and manageresses from 12s. 6d. up to thirty-eight shillings each. This is the highest average. To the above figures there is generally something to be added and something to be taken away. The addition consists of money gratuities from customers; these are sometimes considerable, and have often been known to exceed a barmaid's wages. The deduction consists of charges for breakages and charges for washing collars and cuffs. The breakages are the great bone of contention."

As to the "pit-brow" women, "Madeline Greenwood," writing in the *Globe* on the 3rd July, says:

"Let us inquire a little into the conditions under which the pit-brow girls work. Their work consists of stacking coal and pushing hand waggons from the shaft to a stock heap. Others stand below a large sieve which is worked by machinery, and pick stones and rubbish from the coal as it is carried on an endless iron belt from the apparatus and dropped into the railway truck beneath. Some are employed in keeping the shoot clear down which coal passes as it is shot into a canal boat. This is the work. Now about the health of the girl. I this morning have received a letter from a doctor who works in a mining village in Lancashire, and these are his words, he considers, 'the pit-brow girls much more healthy and hardy than mill girls.' Another gentleman also a dweller among them, remarked to me the other day on the fine physique of the women and the splendid children they produce. What about our future miners, let alone soldiers and sailors, if we drive at the bidding of the Miners' International Congress all our female mining population into mills? The work suit the girls, and they suit it. They like a free open-air life, and the girl who handles, probably with the utmost dexterity, a 'strip' of coal, would be hardly fitted to handle a handsome tea set. The pay is in most districts good, varying from 1s. 6d. to 2s. a day, and to show how coveted is the work, preference is usually given when vacancies occur (I refer at present to Wigan) to widows of colliers. Most of the girls are daughters of colliers. I will take just one village as an example of the injustice it would be to turn these girls away from their work. Take the village of Haydock, in Lancashire. Throw all the girls out of employment, and they would have to get either to Newton to the printing works, or to St. Helens to the bottle works, or other towns near. This would mean long a walk in early morning, and a walk home in the evening. Therefore a very considerable addition to their day's work. As to morality, I have been told by several people who know about them and who live among them that their morals compare favourably with their sisters employed in factories. Therefore on the score of health and morality and justice I hope that no effort will be successful in ousting them from their employment."

What is needed for women in every grade of industry is combination to secure just conditions and fair pay—and further, the opening out of all employments, professional as well as strictly industrial, to their free choice. Only by the

removal of all imposed and artificial sex disabilities can justice be done; and only by the economic independence of women which will thus be ensured, can a worthy morality be secured and a nobler humanity developed.

There are now 890 women Guardians serving in England and Wales. Out of 648 Boards of Guardians, 341 have women members, whilst only four counties still remain without the help of women.

The number of women workers needs to be rapidly increased, and here indeed is a wide field of public service for women.

A lady has been appointed as registrar of births, deaths, and marriages by the Guardians of the City of London.

The Stretford (near Manchester) District Council has re-appointed, with an increase of salary, Miss Florence Edgill as Organising Secretary of the Technical Instruction Classes for the next twelve months.

At least one woman in England, the Dowager Lady Clifford, holds a master mariner's certificate, having passed all the examinations made compulsory by the Board of Trade. She can thus sail her own yacht, with or without the services of a captain, as she may choose.

A correspondent of the *Manchester Guardian*, describing the East London Trades, Industries and Art Exhibition, says:—

"Of all the work here shown, the very best is a design for wrought iron fences and gates sent in by a young lady, Miss Louise Surrey, not yet twenty-one."

"They hunt old trails," said Cyril, "very well,
But when did woman ever yet invent?"

—The Princess.

Such ungracious nonsense was formerly the common sneer of masculine conceit, but "*nous avons changé tout cela.*"

The recognition of woman's enormous services to the race as the original inventor of most of the industrial arts has stopped the utterance of such ineptitudes.

The modern conditions of women's lives are anything but favourable to the inventive faculty. Nevertheless we learn that:—

"During 1895 nearly six hundred women made application for patents in the United Kingdom. In the United States the number is larger. An official report recently issued from Washington concerning women as patentees records the fact that nearly twenty years elapsed before a patent was issued to a woman. The first was in 1809, and was issued for a method of weaving straw with silk or thread. Six years later one was issued for a corset. It was not until 1828 that more than one patent a year issued to women. In 1826 only fourteen patents issued to women, though this was a larger number than in any previous year. The great war between the North and South, however, developed the inventive genius of women, and the annual number of patents issued to them rapidly increased. Many of the patents were for inventions of implements and materials of war, and for hospital appliances and sick room devices. From the sixties the number of women patentees steadily increased. In 1870 it was sixty; in 1880, over ninety-two; in 1890, over 200; and in 1893, over 300. From 1809 to 1888 women's inventions averaged thirty a year. From 1888 to 1892, 230 a year; and since 1892, 280 a year. The classification of women's inventions shows that wearing apparel heads the list, with 160 different patents in two years and a half. Next come cooking utensils, with one hundred inventions; furniture, fifty-five; heating and washing or cleaning apparatus, with more than forty each; sewing and spinning devices and building apparatus, with about thirty each; educational and surgical apparatus, toys and trunks, about twenty each. Other lines in which women have tried their inventive faculties are perambulators, barrel and bicycle attachments, printing and bottling apparatus, boxes and baskets, clocks, horse-shoes, motors, musical instruments, plumbing, and preserving devices, screens, stationary, theatrical apparatus, toilet articles and typewriter attachments."

EDUCATIONAL.

Women continue to distinguish themselves in University and other educational examinations, as is abundantly shown by recent class lists.

Perhaps, however, the most interesting public incident of

the month has been the opening of the Alexandra Hall of Residence for Women Students at Aberystwyth by the Princess of Wales, on the occasion of the installation of the Prince as Chancellor of the University of Wales. Of the ceremony itself I have neither time nor space to speak, but I venture to subjoin, as of permanent interest, the following brief account, from the *Cambrian News* of June 26th, of the position of women's education at Aberystwyth:—

"Perhaps, after all, the most interesting feature in the midst of interesting features which characterise the University College of Wales is its phenomenal success in the higher education of women. Since 1888 the number of women students has gone up from forty to 154. The women students in respect of the College occupy exactly the same position as the men students excepting in the matter of residence, for whereas the men may board out the women are compelled to reside in the Hall of Residence. In other respects the women students attend the same lectures and classes and appear on the same terminal lists which they generally head. They have a magazine of their own, and boating, hockey, and tennis clubs. In fact, the charter of the College which dates from 1889 stipulates that female students shall be admissible to all the benefactions and emoluments of the College, and women shall be eligible to sit on the Governing Body, on the Council, and on the Senate. Women students come to Aberystwyth from all parts of the Kingdom. Some of the old women students have graduated as M.A. and B.A. in the London University and hold prominent educational positions in America and the Colonies. Up to the present, the successes of the women students at London University examinations may be summed up as follows:—68 have matriculated, 63 passed inter-arts examination, 17 with honours; 57 taken the B.A. degree, 18 with honours; 21 intermediate and preliminary science, 2 with honours; 4 the B.Sc. examination, 2 with honours; 3 have taken the M.A. degree, and one, D.Sc. Four have taken Oxford and Cambridge Scholarships in biology, mathematics, and classics, and one has been awarded a research scholarship in botany. For the housing of women students a Hall of Residence has been partially erected on Victoria Terrace, which, when completed, will cost about £30,000."

ELIZABETH C. WOLSTENHOLME ELMY.

Arva Girls' School, Lahore, 1890 to 1895.

Dev, R.A.I., manager, says that the school has completed its fifth year amidst brightening prospects. It is destined to develop into the Kanya-Maha-Vidyala, therefore he, in the report, strives to make known to the public what its aims and objects are, through what phases it has passed, and what has been done. Englishwomen should obtain if possible a copy of this report and study the matter. The account is full of interest. The school began with only eight scholars, Dec., 1890, and no regular classes. At the end of 1891 there were three classes and thirty-eight scholars, which is good (for India). The progress made by the girls, is, we are told, satisfactory. Two callers have been appointed, whose duty it is to fetch the scholars from their houses—a peculiar feature of an Indian school.

Many matters and schemes most important to the advance of the school—and so of Indian women—have fallen through for want of funds, which are sorely needed. Earnest thanks are tendered by the committee to Mrs. Warner Snodak for the ready help and sympathy she has given.

OMNIBUS HORSES.

DEAR MADAM,—May I say in regard to stopping horses, that in this town a woman is not allowed to step on or off a car when it is in motion. I have tried to save the horses in every possible way, but it is useless. In fact I had a two-guinea legal bother over the matter, but the tram company would not give way, so now I make a point of stopping the horses and making as much delay as possible to see if it is possible to teach the folk a lesson.

I sometimes escape off a tram when in motion when the conductor is on the top. I think the public are forced to be inconsiderate in order to bring companies to their senses. Men are allowed to jump on and off at will, to smoke on the foot-boards and all that sort of thing. When I attempted to stand on a foot-board a policeman was called who hauled me off.

My sister says that men are so busy making laws they cannot keep them!

Yours truly,

M. CODY.

Correspondence.

WOMEN IN ENGLISH LIFE.

DEAR MADAM,—The following letter was written originally to the Editor of the *Daily Chronicle*, but not inserted there, may I hope you will be able to print it.

The Review of *Women in English Life* (a book I have not read) headed "Which Sex?" which appeared in the *Daily Chronicle* of the 16th inst., and which must have been written by Mr. George Meredith, or a disciple of his (amongst whom or rather as a humble admirer I am proud to number) called up the following reflections which I submit to you as perhaps worthy of consideration. That while admitting that the point anent "interlocked heredity" should be fully recognised in dealing with the latest views concerning women's possible vocations, the fact should not be lost sight of that from the moment of birth, whatever may be the beneficent influence of heredity, which is of course inherited equally by both sexes, it is more than counter-balanced in the case of the female infant by the hampering restrictions of "custom." It may indeed be well to emphasise the fact that up to the moment of birth the conditions of the two sexes are absolutely parallel. Human ingenuity has been so far powerless to affect or foretell the sex which one uniform process will produce. The inexplicable unsolvable problem of embryonic animation accepted irresponsibly by human beings as "Nature's" handiwork, involves Nature's sole power to deal out the different sexes according to some system over which we, as human individuals, have no control whatever. The distinctions that subsequently arise must, then, be due to artificial circumstances; if one distinguishes as "natural" that over which no human being has control, and as "artificial" that which can be controlled. The hereditary influence of women's recent awakening is, however, more clearly perceivable in men. For I hold this belief to be capable of proof: that in races as in individuals, the higher the moral, spiritual and intellectual the state to which men have attained, the more ungrudgingly do they admit the equal capability of women to attain the same standard that they themselves have reached. This belief helps one to arrive at a conclusion as to the original cause of women's subjection. That when the "brute" was dominant in man, and sheer physical necessity obliged the man to assume, and the woman to submit to the relative attitudes of dominator and dominated, in order to fulfil nature's clumsy conditions for the propagation of their species, this attitude was taken as typifying all their other mutual relations? Gradually the dawning intelligence partially awakened, and lacking the full power of spiritual enlightenment, showed the man how he could better subjugate the woman to the entire satisfaction of his still brutal desires, by taking advantage of her period of child-bearing, when she was less well able physically to resist him. This, together with indiscriminate violation of youth's sacred laws, tended in time to lower the physique of the women, originally no doubt equal to men's, and caused to be established as a "habit" a morbid malady, unquestionably due to primeval man's uncontrollable depravity. From that dark period upwards the idea that Might is Right has held its ground in the relation of the sexes. And to the unsound ideas ensuing therefrom, and to the artificial laws thereby established, may be attributed the oft-commented on fact, that in the great "arts" women's excellence has been so rarely demonstrated in proportion to the corresponding demonstration of men's. When the above conditions have not prevailed, or have been temporarily set aside, as when circumstances have placed women in the position of rulers and governors, then from the earliest historical records down to the present day, these women have shown themselves no whit less capable than men to fulfil all that has been required of them. And who can say how many thousands of artists, sculptors, poets, or inventors have been nipped in the bud, when their sex has been such that custom has proclaimed such callings "unfit" for women, and chained the budding geniuses to the more homely tasks for which they were deemed more fit. If men will but recognize now the necessity for women's co-operation in every single human interest, such recognition may be timely to avert the general decadence, into which every known society has hitherto sunk, after having reached a certain high pitch of "civilization" in which women had no share.

I am, Sir,

Your obedient servant,

A. G. G.

CYCLING DRESS.

DEAR MADAM,—Have just seen your [Mrs. Whittaker's] letter in *SHAFTS*. I should be glad to join the society proposed, and in every way to help forward the movement. I will write again when I know further particulars from next *SHAFTS*.

ELEANOR KEELING.

CYCLING; OMNIBUS HORSES.

DEAR MRS. SIBTHORP.—A letter in the last issue of *SHAFTS* about cycling and dress reform, brought to my mind a little incident which may interest the writer of the letter and others, as being the opinion of one of a class not generally supposed to hold views so favourable to woman's emancipation. I was in one of the front seats on the top of an omnibus in a crowded thoroughfare, when, owing to the traffic, two women cyclists, dressed in very neat "rational" costumes were obliged to dismount. Standing by their machines their attire excited the anger of a well-dressed man at my side, who burst forth with a torrent of disapproval, calling the dress disgusting, indecent, etc., adding that the police ought to interfere to prevent such an outrage of the public sense of propriety. The omnibus driver then turned round and said, "That's just your ideas, I'd like to know what could be more decent than a woman tidily dressed from head to foot in clothes suitable to what she is doing and that can't be blown up by the wind like most people's which are called decent. It's them swells that go out of an evening half naked that ought to be interfered with by the police, and I say it's mean and cowardly to attack those who are acting so sensible like!"

The highly excited passenger having departed, I had quite an interesting conversation with the driver on the subject of woman.

I shall send for the proposed "reformed dress," for I am curious to know if anything pleasant to look upon has been devised, for up to now I have seen nothing that has the smallest chance of being largely adopted, it is all too ugly.

If I am not making this letter too long I should like to say a few words with reference to another subject in *SHAFTS*—omnibus horses.

I hardly think there are many people who travel by omnibus, generally on the score of economy, who would pay their penny for a "few seconds," they may have forgotten something and be obliged to waste their penny, but against the inconsiderateness of those who will not get out when the omnibus is stopped quite near their destination, one does indeed feel one must protest. But even here let us not allow our sympathy for those who cannot speak for themselves to lead us into thinking hard thoughts of all who behave in this apparently inconsiderate way, because many do it ignorantly, some not knowing the strain it is to the horses, and others not knowing the place they wanted was so near. In any case, if all who feel with "a lover of animals" would expend on the human beings who "enrage" them as much loving thought as they do on the dear horses, I think they would find a great diminution in the inconsiderateness they complain of. Thought is so contagious. I speak from experience, having often seen the impatient impulse to self consideration give place to its opposite, under the influence of loving expectancy of loving action.

Yours very truly,
G. WESTERN.

[It is good to see from a woman's pen so kind a defence of those who are so often blamed for stopping omnibuses. Also in the letter by "M. Cody" so true a picture of the actual case. Men can get off while the vehicle is in motion, women cannot. Herein lies the whole case.—Ed.]

[Will Mrs. Whittaker please forward me at once her address, which I regret to say has been mislaid.—Ed.]

VIVISECTION AND HOSPITALS.

DEAR MRS. SIBTHORP,

I see a correspondent in your last publication of *SHAFTS*, suggests that all anti-vivisectionists withdraw their subscriptions and donations to hospitals where vivisection is practised and where the doctors are supporters of vivisection.

I am entirely in sympathy with all the suggestions of that letter, as I think, that if it were only acted upon, it would bring us one step nearer the goal for which we are all striving.

Will you allow me through the medium of your paper to make known to your numerous readers, that an Anti-Vivisection Hospital, of which the medical staff will be composed entirely of opponents to vivisection, has been proposed, but as it will not be started until ample funds have been secured, a subscription list has been already opened for that purpose; so if your correspondent, and all those who have this object at heart, and who are really anxious to help on this great benefit, not only to mankind but the dumb creation, will forward their subscriptions (large or small) to the Treasurer at the Anti-Vivisection Society, 32, Sackville Street, W., they will be most gratefully received.

Donors of £5 and upwards shall have a voice in the election of the medical staff, and annual subscribers of £5 and upwards, will be able to admit a patient for one month's treatment. Cheques should be made payable to the "Anti-Vivisection Hospital Fund," and crossed "National Provincial Bank of England, Piccadilly Branch."

Trusting that this appeal will be generously responded to,

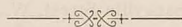
"A PIONEER."

"For the Little Ones."

I HAVE great pleasure in recommending to the notice of my readers the books written for children by Juliana Horatia Ewing. They are beautifully illustrated and contain tales and poems of the highest moral teaching. For instance:

THREE LITTLE NEST BIRDS.

WE meant to be very kind,
But if ever we find
Another soft, grey-green, moss-coated, feather-lined nest in a hedge.
We've taken a pledge—
Susan, Jemmy, and I—with remorseful tears, at this very minute,
That if there are eggs or little birds in it—
Robin or wren, thrush, chaffinch or linnet—
We'll leave them there
To their mother's care.
There were three of us—Kate, and Susan, and Jem—
And three of them—
I don't know their names for they couldn't speak,
Except with a little imperative squeak,
Exactly like Poll,
Susan's squeaking doll;
But squeaking dolls will lie on the shelves
For years, and never squeak of themselves:
The reason we like little birds so much better than toys
Is because they are really alive, and know how to make a noise.
There were three of us, and three of them;
Kate,—that is I, and Susan and Jem,
Our mother was busy making a pie,
And theirs, we think, was up in the sky;
But for all Susan, Jemmy, or I can tell,
She may have been getting their dinner as well.
They were left to themselves (and so were we)
In a nest in the hedge by the willow tree,
And when we caught sight of three red little fluff-tufted, hazel-eyed,
open-mouthed, pink-throated heads, we all shouted for glee.
The way we really did wrong was this:
We took them for mother to kiss,
And she told us to put them back,
Whilst on to the weeping willow their mother was crying "Alack!"
We really heard
Both what mother told us to do, and the voice of the mother bird.
But we three—that is Susan and I and Jem—thought we knew better
than either of them;
And in spite of our mother's command and the poor bird's cry,
We determined to bring up the three little nestlings ourselves on the
sly.
We each took one,
It did seem such excellent fun!
Susan fed hers on milk and bread,
Jem got wriggling worms for his instead.
I gave mine meat,
For, you know, I thought, "Poor, darling pet!
Why shouldn't it have roast beef to eat?"
But, O dear! O dear! dear! how we cried,
When, in spite of milk and bread, and worms, and roast beef, the little
birds died!
It's a terrible thing to have heart ache,
I thought mine would break
As I heard the mother bird's moan,
And looked at the grey-green, moss-coated, feather-lined nest, she
had taken such pains to make,
And her three little children dead, and as cold as a stone.
Mother said, and it's sadly true, "*there are some wrong things one can
never undo.*"
And nothing that we could do or say,
Would bring life back to the birds that day.
The bitterest tears that we could weep
Wouldn't wake them out of their stiff, cold sleep.
But then,
We—Susan and Jem and I—mean never to be so selfish and wilful,
and cruel again.
And we three have buried those other three,
In a soft, green, moss-covered, flower-lined grave, at the foot of the
willow tree.
And all the leaves which its branches shed,
We think are tears because they are dead.



N.B.—"SHAFTS at Home." On Saturday evening, June 27th, a pair of spectacles in case was found in the rooms at Firenze House. Miss Carr, 25, Esmond Road, Bedford Park, Chiswick, has the same in her care, and will be pleased to deliver them to the owner when found.

THE WORM'S EXPERIENCE.

By GRACE ANDREWS.

A WORM was writhing its way slowly along the path in the long kitchen garden. It was long and thick, and it left little ridges of dust on either side of its track as painfully and awkwardly it advanced, under the hot glare of the sun.

Cook coming down the path on her way to the parsley bed saw it. "Lawks!" she exclaimed, "what a 'orrid thing! It wants the gardener to be about here. If it wasn't so big I'd step on it; but, ugh! it's too much to kill all at once. I'll leave it alone." So she gathered her parsley and went her way.

The worm heard and went on *its* way, wishing that it could get above itself and look down and see truly what this cumbersome body was like. But was accustomed to hear words of disgust, and used to the sore impatience and weariness of life.

The boy who cleaned the boots and knives came whistling along and gave a poke with a switch he carried, and would have lingered tormenting it longer, but the cook called and *he* went on his way.

There was silence for a time in the garden, broken only by the twitter of some birds busy among the fruit-trees.

Then the dainty lady of the house came sweeping by with some friends, showing them the beauty and comfort of her country abode, far from the busy, dusty town. She gave a little shiver as she saw the worm at her feet, gathered up her pretty gown and passed by quickly.

Next came a gray-haired old man, hobbling painfully along, and he nearly killed the worm with his stick, but moved it quickly as he saw dimly the long creature crawling below him. "I am old," he muttered slowly, "there is no need to hurt more than I can help, now. I've done enough harm in my life without this one thing more."

The worm listened eagerly, then kept quite still for a while as the old man went on.

Two children came by, a little girl and boy dressed in white summer suits.

"Oh! Look here, Frank!" cried the dainty little maiden to her brother. "Look at this worm. Isn't he a beauty?"

"Yes, let's take him to the churchyard!" answered the boy. "Wait a minute, let me get a big leaf to carry him on," and off he ran, while the girl stooped and said softly:

"God made you, worm. Do you know that? And we all have some work to do for God, Grannie says so. And I'm sure they want some more worms in the churchyard. If you stay here you'll get hurt or killed. So we'll take you there; it's a pretty place, there is grass there, with plenty of daisies and buttercups."

Frank came up with a cabbage leaf, and laying it down in front of the worm the children awaited developments. The worm, having heard the little child's sweet words wished to please her, and crawling on to the cool, green leaf, was lifted up and carried off gleefully.

When the children reached the churchyard, just outside the garden gate and over the road, they made their way to the newest grave and gently laid the worm down by the side of it. The clergyman, just coming out of the church door saw them, and wondered what they were about now, for the two little mortals kept this friend of theirs in a state of perpetual surprise.

"Well!" he queried kindly, "what is it this time?"

"We've brought a worm," cried Alicia. "Annie says worms eat dead bodies. The souls are in the bodies, you know, and they must be impatient to get out, so—" and she paused to consider her next words.

"Bless me!" exclaimed the man. "So you've brought a worm to help. That's very kind of you."

"Yes," answered the child, "and he would have been killed, I expect, if he'd stayed where he was long. So we've done two good things at once. No, three—for we've saved his life, given the soul a chance to get out quicker, and given the worm some work to do. Grannie says it's a great thing to give people plenty of the right kind of work to do."

"Who is Annie?" inquired the clergyman, thoughtfully.

"Oh, she was our nurse. But she went away a short time ago. I don't know why; but Grannie says she didn't quite understand how to talk to children. I'm sure I always understood her," said the little damsel, meditatively.

Frank chimed in, "Yes, 'cause we'd always wondered what use worms were. Everything's some use, you know. And now we know."

"But—" began the man, and then he paused. After all, the children would learn in time. If out of this curious half-knowledge they had called up this quaint idea, it was better to leave them alone until they were older and fitted to know fully.

So *he* went his way also.

When the children had gone off to their play again, the worm dragged its way through the long grass with happy thoughts of the great world above and around. The children had mistaken his actual work, but they had recognised his part in God's universe. They had changed the horror and disgust he had felt at himself, into a patient content with life, whatever it might be.