





# SHAFTS

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## What the Editor means.

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

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

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

THE SATIRIST.  
—From "The Impress."

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

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

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

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

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







