

# SHAFTS,

A MONTHLY MAGAZINE OF PROGRESSIVE THOUGHT.

EDITED BY MARGARET SHURMER SIBTHORP.

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

VOL. V.

JANUARY, 1897.

No. 1.

## Farewell 1896; Welcome 1897.

The following quotation is sent to the faithful workers everywhere, with love and hope for the New Year from E. C. WOLSTENHOLME ELMY.

"Ring out, wild bells, to the wild sky,  
The flying cloud, the frosty light:  
The year is dying in the night;  
Ring out, wild bells, and let him die.  
Ring out the grief that saps the mind,  
For those that here we see no more;  
Ring out the feud of rich and poor,  
Ring in redress to all mankind.  
Ring out false pride in place and blood,  
The civic slander and the spite;  
Ring in the love of truth and right,  
Ring in the common love of good."

TENNYSON.

## What the Editor Means.

THE aim of SHAFTS is to awaken thought; to induce people to ask why, to question—Is the condition of things which I see around me right and just? Is this that I have believed, spiritually, morally, socially, the truth? Am I justified in remaining content with this or that, because my grand-parents and parents saw no harm in it, or is it my duty to look into my light, and if I find it but dim, to search humbly but determinedly for a truer and brighter light by which to study my daily tasks? SHAFTS addresses the public as human beings, not as of this or that sex, party, creed or class.

With this issue of a New Year, SHAFTS hopes to begin a still more vigorous crusade against injustice, oppression and cruelty in all of its many forms. Earnestness, truth and love must be the weapons used, but if we would succeed in our efforts to dethrone tyranny and cruelty we must not flinch from a fearless exposure of the existing conditions of life and of social conventionalities, especially wherever these soften a lie, or mask torture. The boldest of us may well shudder at the awful facts brought to our notice, the terrible truths revealed under such a list as this—Prostitution,



Vivisection, Slaughter-houses, Inoculation, Hospital Practice, Pasteurism Vaccination, Prison Treatment, Sport, Rabbit Coursing, Hare Coursing, Pigeon and Pheasant Shooting, Stag and Fox Hunting, Trapping, Bird Catching, Plucking, Preparing and Killing of Fowls, Dangerous Trades, Dog Training and Breeding, the Docking of Horses, the Bearing Rein, the Cab Horses, Cart Horses—in short, all the hideous cruelty practised continually in the light of day, unchecked through the length and breadth of our land, cruelty practised towards Women, Children, the Poor, every helpless human being, every Animal that breathes and moves, every Bird, Fish and Reptile, until we make of this earth a greater hell to thousands of sentient creatures than ever the vilest imagination has conceived. SHAFTS will take up these cruelties, injustices and oppressions one by one, and do its best to help to end them, SHAFTS calls upon its readers everywhere to help by sending reliable information to the paper, by writing letters and articles, by lending their aid in every possible way to the movements now going on in every land more or less towards this end. We must not tarry, we cannot sleep and pretend any longer that we know not this or that, for so general has the revealing become, so rapid is the growth of action and of knowledge, that they who run may read. We may not say, there are enough already to do the work, for all must join, each one of us individually. When those who can, have taught the world to love where hatred was, to be humble where pride strove to be first, to be true where LIES taint the air, to live pure lives where lust of deed, and lust of thought prevail, then we shall begin to know what life may mean, everything that lives shall share our joy. But we must pause before we exult, act before we dream, for this is not yet. At present, cruelty and vice abound. We dare not shrink, we know too much to deceive ourselves.

SHAFTS will give from time to time lists of books to be read, books which will help those who really desire to know and have resolved to cast in their lot with the reformers.

“If thou hast run with the footmen and they have wearied thee, how shalt thou contend with horses? and if in the land of peace wherein thou trustedst they wearied thee, what shalt thou do in the swellings of Jordan.”

For a time of dread is before us, unless we learn how to cope with these HORRORS OF OUR CIVILISATION.

\* \* \* \* \*

In December issue I asked those of my readers who read SHAFTS with pleasure, growing stronger thereby, and who perceived the need for such a paper, to send me, each of them, one shilling in postage stamps. Such help I shall need only to ask once from each, if done generally. It will be easy for each one, and a great help to me, for SHAFTS is read by many beyond those who subscribe for it. My request has been answered favourably by about fifteen persons, and most have sent a little over the sum. One or two have promised still more. So SHAFTS' debt will be paid when all respond.

My hearty thanks to all friends, and my best hopes for a New Year of happiness and good work.

#### NOTICES.

LECTURES and discussions at Mowbray House will be resumed by kind permission as soon as a reasonable number of persons send in their names as intending to attend.

M. S. S.

## A New Year's Welcome to "Shafts" on the Anniversary of its Fifth Birthday.

LIST to the bells this New Year's tide,  
Ringing their message far and wide:  
“Women awake!  
For suffering sisters' sake  
Work through the year,  
Help speed the 'Shafts of Light,'  
Help to dispel the Night,  
Work on nor fear.

“Five New Years' days have come and gone,  
Five times our voices hailed the Dawn  
That slowly breaks  
With rosy flush, and wakes  
Each sleeping soul.  
God's light shall never shrink  
From him who dares to think.  
Look upwards towards thy goal.

“They greet thee, SHAFTS, all those who toil,  
They greet thee who have helped thee foil  
The dumb brutes' foes,  
And charge men end the woes,  
Of tortured beast.  
All who are desolate,  
All who oppression hate  
Watch the dim East.

“Where on the watch-tower thou dost stand  
Thine arrows ready in thy hand,  
Wisdom and Truth,  
Justice for all forsooth;—  
Men's evil oft God's good.  
Nobly through storm and stress,  
Though troubles round thee press  
Firm thou hast stood.

“List to our message for the year  
Speed forth thy 'Shafts of Light' . . . nor fear  
The Night's return.  
Bid men's hearts in them burn  
In brotherhood.  
Help them to right the wrong,  
Help women to be strong  
In womanhood.  
So shall thy 'Shafts of Light'  
Help to dispel the Night  
Through many a coming year.”

DORA B. MONTEFIORE.



## Pioneer Club Records.

BY A PIONEER.

The real title of the following is not known to me. It was sent for SHAFTS' New Year. I place it here as singularly appropriate to the work of the President of the Pioneers. It was sent by a Pioneer.

### "NO EFFORT FAILS."

Never a word is said  
But it trembles in the air,  
And the truant voice has sped  
To vibrate everywhere:  
And perhaps far off in eternal years  
The echo may sing in our ears.

Never are kind acts done  
To wipe the weeping eyes,  
But like flashes of the sun  
They signal to the skies;  
And up above the angels read  
How we have helped the sorest need.

Never a day is given  
But it tones the after years,  
And it carries up to heaven  
Its sunshine and its tears;  
While to-morrows stand and wait  
Like silent mutes by the outer gate.

There is no end to the sky,  
And the stars are everywhere,  
And time is eternity;  
And the here is over there,  
For the common deeds of the common day  
Are ringing bells in the far away.

WHAT shall be said here of the Pioneer Club? This pen that lingered joyfully over its records, this pen that found the telling of its progress such a labour of love, trembles as it writes. For our President lies at the point of death; and though while life lasts hope dieth not, yet there is but little ground upon which to rest a hope. Only Pioneers themselves can understand how great a disaster to the Club will be the loss of the President, for, not only has she been financially the Alpha and Omega of this Club—a fact upon which many dwell—but mentally, spiritually, and in her personality altogether she has been and is a powerful motor, a great force. The charm of her manner, her ready courtesy, arising from unfailing kindness of heart, and the love she preached and practised, gave to her an influence among the members attained by few persons in any stage of human life. Her severe illness, with the probability of a fatal termination, is sorely felt by all members of the Club, and by those friends, admirers, and sympathisers who were associated with her in other work or in the bonds of friendly intercourse; and all unite in one fervent hope that her remarkable strength of mind, that psychic power which she possesses in a remarkable degree will conquer death and bring her once more to the post which she is so well fitted to occupy. At present amid all her sufferings the interests of the Club and of her other work are never absent from her mind, and she has in intervals of partial ease been busied in making what arrangements she can to help all, and to prevent her loss from being so severely felt.

While on her bed of sickness and suffering she has been earnestly, even vigorously, pushing forward the work of the anti-vivisectionists, helping every movement against cruelty and tyranny, urging women to make no halting or backward steps in their efforts to obtain the franchise, and in short, losing no particle of her interest in the many lines of work which she has helped, or into which she has personally entered. There are few movements of progress, if any, which have not felt the benefit of her aid, from purse, voice, or the great uplifting of the strong soul within her.

For the Club she has founded, her thoughts go forth in profound desire. She urges the Pioneers to keep together and expresses her ardent hopes that the Club shall not faint and fall away, but grow in strength and activity. No fear of such a disaster as this is entertained by the Pioneers. The spirit of the President animates all members, and each member who is truly a Pioneer is resolved so to give her own personal influence and aid that this Club of Women founded with so much strength and devotion, which has held its onward way amid much opposition from without, shall keep its record of never flinching, ever reasonable, march forward through the years to come, as in those gone by. Such resolve knows not failure, and she who is now in danger of laying down her present work ere yet the day is done, will carry with her the gladness of this assurance.

In the issues of October, November and December of last year, the illness of the President was sadly alluded to, but at that time hope was stronger than it is at present. Hope, however, holds a charmed life, and is not easily killed. Hope still breathes gently through the Club; yet, the hope is so slight, that, this pen can only write what it has written, as many wait for its words. It may hap, alas! that even as these words are written the sweet and great soul so recently among us, so greatly beloved, has passed further on, while we who will long mourn her loss, and ever cherish her memory, growing *strong from such memories*, may well say to the passing spirit:—

"Go to thy rest, from thy long labours cease;  
Rest on thy sheaves, thy harvest work is done!  
Go from the heart of battle, and in peace  
Soldier go home! with thee the fight is won."

\* \* \*

The latest report of debates made in the November number of this paper was on the occasion of Mrs. Norman's address, as opener; an account was also given of the Conference of Women Workers at Manchester in October last which was attended by several Pioneers.

The debates of November 12th and 19th were as follows:

*November 12th.*—"That it is expedient to give increased help to the Voluntary Schools on condition of greater efficiency and Audit of Accounts." Debate opened by Mrs. Russell Cooke. H. J. Gibbs, Esq., to oppose. Mrs. Morgan Dockrell in the chair.

*November 19th.*—"Recent attempted encroachments on Individual Freedom." Debate opened by A. Sieveking, Esq. Miss March Phillips to oppose. Viscountess Harberton in the chair.

These were followed on November 26th by a debate on "The Humour of Women." Opened by Barry Payn, Esq. Mrs. Brownlow opposed. Mrs. Holroyd Chaplin in the chair.

This evening was somewhat unique as a debate night, from the fact that Mr. Barry Payn may be said rather to have sportively avoided coming close to his subject; playing with, rather than dealing with it.

Mrs. Brownlow also, usually so able, was not quite up to the mark. It is to be feared that the humour of woman is to man an unknown



quantity, and he may forget that many things exist in great latent force which yet are unknown, also that the most powerful forces of all are unknown quantities to human beings, moreover that we cannot infer from this fact that they are destined to remain unknown.

Perhaps it might be well for man to reserve his dictum for another century during which women will have opportunities of which a new generation can judge the results. A reincarnated Milton may find the reason for the existence of "this fair defect." For ourselves the most humorous persons we have known have been women, women with a fund of true humour, not mere funniness.

In connection with this debate the following was written by a gentleman visitor to the Pioneer Club, and is a view of the question not then taken :

"As the man and the lion went on they came to a piece of sculpture, the cut stone showing a lion dead with a spear in his side, a man standing triumphant holding the spear.

"'Who' said the lion, 'was the sculptor?'

"'A man.'

"'I think,' snarled the lion, 'if the sculptor had been a lion the positions would have been reversed.'"

A Shakespeare, Milton or Darwin is an astounding, abnormal fact. But that a woman should have displayed pure humour in romance is not only astounding, abnormal, but well-nigh incredible. The fact that a Jane Austen has existed, not only proves that there is humour in woman, but, honestly considered, can but lead to a very clear conclusion that humour must exist a thousand times more strongly in woman than in man.

The existence of humour is an absolutely different matter from the display of humour. Granted free entry to the Bank of England to a congenital idiot and the display by him of gold coin in thousands is simple to a degree. But of the billions on billions of gold in the oceans of the world, not even an Isaac Newton, to say nothing of a Barry Payn, could display with heavy labour more than a few ounces.

And why? The environments and human experience are distinct.

The display of humour by any individual must depend on environment and experience. A Dickens born a bushman, environed by desert and scrub, fellows like himself, but brute beasts, taught to count but up to three and capable by education of but killing his dinner with poisoned arrows, could never have given us Pickwick or Micawber, Mrs. Copperfield or Sairey Gamp. Thackeray, educated as a moral and well-bred young woman, ignorant of the world, imbued with belief that his sole object in life was marriage, taught but prunes and prisms, the use of the globes and how not to speak French and Italian, could never have given us Becky Sharpe—for him so highly improper a female could not have existed—or Barry Lindon. Charles Lamb, as a proper young lady, could never have outraged the "proprieties" by exclaiming, "You damned party in a parlour," or been guilty of such gross impoliteness as to stutter to Wordsworth that he'd never heard him do anything but preach; while as for Sterne—really Mr. Podsnap's young person prevents me from even referring to what he wrote.

Take any work of any man humourist. The humour is based on his personal experience. Of all this experience how much is open to woman? Possibly a ten thousandth part. Possibly not that. I speak generally. The vast amount of man's humour—Punch himself is a vulgar sinner—based on woman's overwhelming desire to marry, her innocence, the ugliness of old maids, I don't refer to. I give all that. For woman might retaliate; she does not, not from want of humour, but because

she has not the vulgar instincts of man, and because—probably rightly—she considers such subjects not only not humorous in themselves, but in no way the subject of true humour.

Let any man—supposed to be a humourist—say if he could have displayed the humour he has displayed if he had had but the experience and knowledge of the world of the average woman; if he had been brought up in petticoats, had his waist taken in at ten years of age, preposterous boots and preposterous dress stuck always on him, and his ears constantly dinning with lectures on the godliness of ignorance?

Archbishop Whately proved admirably, but with no little difficulty, that Napoleon Buonaparte never lived. The task would be far simpler to prove Jane Austen never existed.

But we know she did exist, and gave to the world humour as bright, as cutting, as true as—I say far truer than—any man. Micawbers, Barry Lindons, Betsy Prigs, Oliver Twists, Widow Wadmans, Tom Joneses never entered her world; she was restricted to the common-place, dull ladies and gentlemen of the England of her time, of all time. And yet she extracted humour. The man humourist has been in the position as a cook of humour, of Soyer with innumerable pots and kettles, a disciplined fire and *carte blanche* for flesh, fowl and wine; the woman humourist, of the black cook at an Indian camp, with a few pots and kettles he has carried on his camel, a fire of chance sticks in a ten minutes'-built mud fireplace, a skinny fowl, debilitated sheep, and two glasses of whiskey.

Could Sterne, Fielding, Dickens or Thackeray, with the same materials, have written *Emma*?

What is written above explains fully why it is there have been more men humourists than women humourists, while the fact remains that woman having shown her power of humour, must not only have humour, but in at least as high a degree as man. It is submitted she must have it in a far higher degree, for the astounding thing is *not* that there are so few women humourists, but that even one should exist.

F. C. C.

\* \* \*

Mrs. Brownlow, on December 3rd, gave a very sensible view of whether it was strictly moral in a commercial sense to work merely for a pocket money wage. She was opposed by Miss Heather Bigg, whose ideas received the support of many present. In the end the opponents seemed to melt considerably into each other's views, much to the amusement of Miss Whitehead.

It was, all found, rather a difficult subject to discuss, as interfering considerably with individual liberty. Mrs. Brownlow did not object to any attempt to work, or spend time usefully, but merely to the acceptance of a lesser wage than must be earned by those who worked to live, thus encouraging the lowering of the rate of wages.

Mrs. Headlam's address on Commercial Enterprise was excellent, and brimming over with practical suggestions.

The anxiety of the Pioneers as to the health of the President, however, cast a shadow over the rooms usually so bright and animated.

Finding herself unable to take her place at the last Debate, the President wrote the following letter to the Club:—

MY VERY DEAR PIONEERS,—I usually say a word or two at the last debate. This year I must write it.

I am very, very ill, but the doctors still hope—if the great weakness can be conquered.

I want to thank you one and all for your unfailing kindness and courtesy to me since we have been of one club. If it should be that we never look into each other's faces again here, please work on in the great cause of uniting *all* women in one bond



of love and union. I feel sure *the* great thing to do is to get the Suffrage. Other things will follow.

Try somehow to keep the club together.

Of course I earnestly hope to see you next year, but if not,

"Say not Good-bye, but in some brighter clime,  
Bid me Good-morrow."

Ever your affectionate President,

E. L. M.

December 16th, 1896.

#### The Reply.

MY DEAR PRESIDENT,—Your Pioneers desire me to say that your letter came to them as from heart to heart. They resolved to send you their love and loyalty, and to assure you of their steady devotion to the club and to all that pertains to the woman's cause which you hold so dear.

Specially would they wish in some measure to dedicate for your sake some time and service to their poorer sisters this Christmas, because you have so often laid before them the struggles of women workers. They further feel that as their thoughts go out to you, and their strongest wishes and prayers are poured forth for your safe preservation, that you *will* be restored to them and to your work. They long to cheer you, and again they send you now and ever their warmest love and loyal devotion.

SECRETARY, PIONEER CLUB.

December 18th, 1896.

#### SPRING SESSION, 1897.

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

Jan. 28th.—"That individual measures should yield to party." Debate opened by Herbert Samuels, Esq., M.P. Opposer will be posted. Mrs. Brownlow in the chair.

Feb. 4th.—"That the result of marriage considered socially somewhat narrows a woman's career." Debate opened by Mrs. Leighton. Mrs. Meade to oppose. Viscountess Harberton in the chair.

Feb. 11th.—"The Ethics of Imprisonment." Lecture by G. W. Foote, Esq. Capt. McNeile to open the discussion. Honnor Morten in the chair.

Feb. 18th.—"Democracy—To what does it lead?" Paper by Miss A. W. Waters. Followed by discussion. Miss Eileen Munro in the chair.

Feb. 25th.—"That private property in land is incompatible with justice and the well-being of the community." Debate opened by Mrs. Holah. F. Evershed, Esq., to oppose. Mrs. Leighton in the chair.

March 4th.—"Poetry." Lecture by William Watson, Esq. Mrs. Franklin in the chair.

March 11th.—"That the Voluntary Schools be assisted by grant, and not from the rates, Government being pledged to increase their efficiency." Debate opened by Mrs. Russell Cooke. H. Gibbs, Esq., to oppose. Mrs. Morgan Dockrell in the chair.

March 18th.—"What constitutes sanity?" Paper by Miss Holden. Followed by discussion. Miss Carr in the chair.

March 25th.—"Force as a disease and a remedy." Debate opened by Herbert Burrows, Esq. J. C. Kenworthy, Esq., to oppose. Miss March Phillipps in the chair.

April 1st.—"Municipal and Co-operative Kitchens." Discussion opened by Mrs. Martindale. Mrs. Holroyd Chaplin in the chair.

April 8th.—"Shakespeare at Home." Lecture with Lantern by Mrs. Weed Ward.

### Lines by a Pioneer.

(On listening to the "Waits" and "Joy-bells" Christmas Eve, 1896.)

'Tis the Great Sun God's holy festal eve,  
And men to-morrow celebrate His birth—  
And Christ's—the Prince of Peace. Therefore we weave  
Bright garlands, sing of goodwill on the earth,  
And think more ling'ringly of absent friends.  
Ah! there's the heart stab! One there is who lies  
E'en on Death's threshold, o'er whom bends  
Death's healing messenger, bidding her rise  
And follow him—leaving her work to those  
Who oft have heard her plead for Right and Good;  
Who loving her have loved the work she chose—  
The championing of Sister-Womanhood.

Ah! jangling Joy-bells, bear her words of Peace,  
Whisper Work fails not, Love can never cease.

### Hydrophobia in America.

CASES of genuine hydrophobia are very rare. From January 1st, 1842, the beginning of a systematic registration of human deaths in Massachusetts until January 1st, 1896, there were only sixty-eight deaths of people from rabies in Massachusetts. *This is an average of less than two deaths a year in a population of two and a half millions. You are more liable to die of a sore toe than of hydrophobia. Fear of hydrophobia has killed more people than the disease itself.*—A. MORTON, M.D., *Healthy Home*.

Mr. Joseph Collinson, writing from Hendon, N.W., with reference to the proposed formation of a Pasteur Institute, says he is convinced the Buisson bath is a better system. When a person has been bitten, if he would take plenty of vapour baths and sweat the poison out of him, our correspondent does not think any evil results need be feared from the bite. These baths have already been established at thirty stations in India. If any person desirous of knowing the truth about the Pasteur mode will write to the Hon. Secretary of the Canine Defence League, 18, Grandison Road, Clapham Common, S.W., full particulars will be supplied.

So many gods, so many creeds—  
So many paths that wind and wind,  
While just the art of being kind,  
Is all the sad world needs.—ELLA WHEELER WILCOX.

A NOBLE and brave lady, one who has fought many a battle for freedom, Ernestine Rose, well says "the Church has been built on the necks of women." They are, indeed, the great supporters of the doctrines which degrade them. Let them but read the Bible for themselves. Let them study the historic effects of the religion to which they have been attached and the cause of Freethought will be won. For—the priests know it well—the future lies in the hands of the women. J. M. WHEELER.



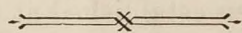
### The Institute of Preventive Medicine at Chelsea.

THINKING of the Institute, for which a licence has been applied, my mind ponders and ponders, and I wonder what we in our civilised country have come to, if we permit *without the most violent protest*, the existence of such a building in our midst, sanctioned by the law, for experimenting upon living animals. Surely civilisation has reached *too high a pitch* if the thirst for medical knowledge is, by public consent, to be satiated at the expense of torture to our dumb creation whom *man should protect*. I cannot, dare not, believe that, *fully comprehending* the intense suffering of animals under the knife of the vivisector, any but a small moiety of our justice-loving populace, would calmly allow such atrocities to exist.

But, alas! in this age of rush and hurry, the mass of the people have so little time to think, to meditate upon matters of high importance; but the time will come, it *must come*, when the crime of vivisection will be banished from our land. Let us, whose hearts are awake to the cry caused by the *unnecessary* suffering of the dumb beasts, whose call for pity, for mercy, cannot be heard above the din of busy life, send forth such streams of loving thought and sympathy, which, uniting with other streams, will become a mighty, living force, grappling in powerful conflict with the materialism which closes the heart and stops the ears against the bitter wail which goes up from our midst against injustice and cruelty.

We must have faith to believe that no noble, unselfish effort can be lost, and with this consciousness ever present with us, let us continue steadfast to our highest convictions, believing that right and justice must conquer when love (extending and expanding itself to the protection of the weakest and smallest creatures that live, with ourselves, during this transitory state of existence), becomes the dominant, ruling power of our universe, sweeping away selfish tyranny and oppression.

M. L. BAKER.



#### READ

The following protest: let it waken up all who think all's well.

"TO THE PUBLIC!

"The Institute of Preventive Medicine on the Chelsea Embankment is nearly completed, and application is about to be made for Registration, so as to *legally* torture living animals within its walls.

"Do not allow this place of unspeakable misery to be opened in your midst.

"The very dumbness of thousands of living creatures cries aloud to you to lift up your voice for them.

"These\* places are known to be centres of disease, so, even on the ground of sanitation, and for the sake of yourselves and your children,

"PROTEST!!"

\* *British Medical Journal*, 1891, Vol. 1, Suppt., page 200; Vol. 2, 1894, Vol. 1, 1895, page 1228, Vol. 2, 1895, page 40; *Lancet*, 1894, Vol. 2, page 931.

### Progress in Relation to Music.

BY E. L. YOUNG.

BEFORE entering on the subject of the keyboard notation, which I wish to bring to your notice, I should like to consider first what we mean by "progress," and how we can judge of any proposed change whether it is progressive or not.

I would suggest that progress means always either increased complexity in our desires, or increased simplicity in our means of attaining them, and that the object in both cases is increased power of enjoyable living.

To take an instance: we would all agree that an animal which acquired five senses after having had only one, had progressed. Each sense opens out to it a new world of which it was before quite ignorant, so that it now lives practically five lives instead of one. If we could attain to five hundred senses instead of five, we should have five hundred worlds and five hundred lives; that is, if each sense were accompanied by the desire to use it, without which it would be valueless. Again, when a great writer is able to "open our eyes," as we say, to some form of beauty that we had before left unnoticed, we feel we have progressed: our desire to see has been increased, and our world of sight enriched. These are instances of complexity, of the inner growth of a living thing, sense or soul, which is always complex.

Now turn to the invention of gaslight and matches. Before artificial light was known human beings had, from sunset to sunrise, only four senses. Then first were invented slow and costly methods of lighting. Now you strike a match, and turn a tap, and there you have your eyes again. That is the outward progress, the simplification of means. And the result of both is the increase in the value of our lives through the sense of sight.

These two kinds of progress, to be satisfactory, must grow side by side, and balance one another. Every increase in the spiritual life requires a corresponding reduction of material cares, or it results only in a painful strain and hurry; every increase of material ease gives opportunity for spiritual growth, which, if not used, turns to *ennui* and disappointment.

Now, applying this to music, we shall see that the balance between desire and the means of fulfilment has not been maintained. If we go back to the earliest times, when the human race first perceived the difference between a musical sound and mere noise, we see that the problem then was how to make an instrument that would easily yield musical notes. Until a considerable advance had been made in the construction of musical instruments there could be very little advance in musical ideas. A good keyboard instrument, such as the organ or the piano, was necessary, that a musician should be able to try over in solitude all possible harmonies. It is through the development of such instruments that we obtained that great advance in musical thought which began so suddenly about three centuries ago.

Since that time a new world has been built, a paradise which whoever has the key may enter at will, leaving behind for the time all earthly cares. The musical paradise is like nothing in this world: it is a perfect place, created entirely by human thought, containing all that is best in humanity. Love, joy, peace, beauty, are to be found there in unlimited measure, but not a trace of anything wrong, foolish, or mean.

Now it would seem that with our perfected instruments on the one hand, and this paradise of thought on the other, we have got the required balance between the outer and the inner. But one other thing is needed, and that is a bridge to connect the two. This bridge is notation, the intellectual instrument which enables the player to pass, through his material instrument, into communication with the immaterial thoughts of other musicians. An ideal notation would be one which stood in the closest relation to music itself on the one hand, and to the musical instrument on the other. The notation we are using now is about as far removed from this ideal as can possibly be imagined.

Most educated people know the outlines of the present staff notation: the lines and spaces, the treble and bass clefs, legers, sharps and flats; and most of us know that the learning of these things was a very slow and difficult task. For all but a few geniuses the study of music, up to date, entails years of daily practice with constant private lessons. No other subject is taught in this expensive way. And, after all, how little is achieved by it. The great majority never really master the sharps and flats to the end of their lives: they can never really enter the musician's paradise. They may learn to play a few pieces, ill or well as the case may be, but they can never sit down to a book of new music and play it through at sight, and lose themselves in the joy of absorbing the new thoughts they find there.



This is often attributed to bad teaching; and, no doubt, music teaching is generally very bad. But the best teaching can only go step by step, very slowly. I once asked a very good teacher, who was praising a certain method of teaching, how long it took her pupils to learn to read simple tunes in every key at all parts of the piano. She said two years, with daily lessons. That is, it takes two years, under the best conditions, for a child to learn its musical alphabet. The real reading of music can only begin after that, and it takes years more before facility can be attained.

It was not always so. When first invented the staff notation was simple, and suitable to its object. It contained no leger notes, and above all, no sharps or flats. Instruments then had a small compass, and the music to be played on them was very simple. The whole difficulty has arisen through the modern advance in musical ideas, which has outstripped the proper capacity of the original notation. The scale system has been revolutionised. The black notes of the piano, unknown before, have been inserted between the old notes; and instead of making room for these on the staff, they have been symbolised only by the clumsy expedient of sharps and flats, which give to every mark on the paper a number of different meanings, and oblige the pupil to learn by heart elaborate rules for finding out which meaning is to be applied to each symbol at each particular moment.

The keyboard notation, invented and published by Mr. A. D. Tyssen, clears away at once the whole of these difficulties, and puts the ordinary unmusical person into easy communication with the great composers. It is an accurate symbolism of the musical ideas and instruments of the present day, instead of a defaced symbolism of the incomplete ideas and instruments of past times.

I need not enter into the details of this system, for I have already described it fully in three articles which appeared in *SHAFTS* in May, June, and September last. Those who wish to pursue the subject further are recommended to read these articles. But I may say in its behalf that I have studied it carefully for four years, and have taught it to many different sorts of people, and I consider it an absolutely ideal notation for all purposes of music. It is suited to all instruments, but having been as yet published for the piano only, I will confine my remarks to piano music. Here the connection between the notation and the instrument is so close that many people, quite ignorant of music, are able to understand it at first sight, without one word of explanation.

The keyboard staff is a diagrammatic picture of the keyboard of the piano; the black notes are seen as black lines, grouped in twos and threes as they are on the piano; the white notes are the white spaces, arranged between these lines, as the white notes on the piano are arranged between the black ones. The stupidest children can be taught, in one or two lessons, to pick out correctly, at sight, the notes of a tune in any key, with any compass. From that time forward there is nothing further to learn as to notes. The points of time, touch, fingering, execution, etc., need to be taught as in the old system, but they will all be learnt much more easily: first, because the whole lesson, instead of a part only, can be devoted to them; and second, because the child's mind, being freed from effort in connection with the notes, is capable of so much the more attention to other points.

So far I have considered the relation of the keyboard notation to the material instrument, the piano. Its relation to the world of musical ideas is equally close. Whoever wishes to study the laws of harmony (that is the real laws of *harmony*, not the laws of pedantry which now go by that name) will find in this notation invaluable aid towards visualising the fundamental truths of music, which are obscured by the complexity of the old system. Every note on the keyboard staff looks like itself through all octaves; on the old staff it changes perpetually from line to space and space to line. In this, every interval shows to the eye how many semi-tones it contains; in the old major and minor intervals appear the same to the eye, and must be distinguished by memory of the signature. Above all, in this every chord has its own face, always the same and distinct from all others; in the old, any three lines or three spaces must do duty for a great many different chords, and each chord can be shown in a great many different ways, all subject to the complicated rules of clefs, signatures and accidentals.

Now last, I have to consider the practical means of getting this system adopted. The chief obstacle in the way of any new method of teaching is usually the small number of teachers and of books that are at first available. In this case the teachers will be very easily provided. Every person who now teaches the old system can learn this, so as to be ready to teach it, in a fortnight; and whatever method is good for the old system will be good for this. Parents who wish their children taught it need only go to whatever teacher they would otherwise have employed, give her the books and a fortnight to prepare herself, and insist that the child is to be taught in that way. I believe that very few teachers would refuse to try it, and that none who try it will refuse to continue it. In my experience the teachers all say they would be delighted if parents would consent to their teaching it, while the parents say they can do nothing until the teachers take it up. Each party is waiting for the other.

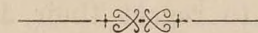
Now as to books. There exists already an ample supply of music for children

beginning now. It is published by Mr. Tyssen, at 40, Chancery Lane, and can be procured either direct from him, or through any music shop, on giving his address. The first book to buy, whether for children or grown-up people, is the Nursery Book, price 1s. 6d., for it is the only one which contains an explanation of the system. For children, Diabelli's melodious exercises should be taken at the same time. Then should come the (so-called) Instruction book, the Patriotic songs, and Czerny's exercises. Later on, the Schumann and Heller albums; a number of sonatas, including Beethoven's; Köhler's exercises; and some miscellaneous pieces. By the time all this has been learnt, more will have been brought out.

Still, we must acknowledge that the new system cannot, for a long time to come, include published copies of all the music that may be desired. But keyboard pupils need not therefore be restricted in their choice, for they can always obtain a manuscript transcription of any piece whatever, within a few days from the time of ordering it. The cost of a first transcription is a 1d. per line of music; of subsequent copies a ½d. per line. Those who find even this too expensive should join the keyboard circulating library.

I think, therefore, I may now dismiss the question of teachers and of music-books. But there remains a point which disturbs the minds of many who are attracted to this notation. How, they ask, will a child brought up on it, be able to play an accompaniment at sight, when asked to do so from an old notation copy? The answer is that no child is expected to do this under several years' study; if during the first few years it were taught on the keyboard system, it would become a musician, it would understand keys and chords and would know what to expect. It can then pick up the old notation, bad though it is, as the naturally talented now do pick it up. It may be hard to persuade people that it is easier to learn two notations than one, but it is literally true. For to the child the keyboard is practically not another notation; it is a mere picture and reminder of the actual notes of the piano. To teach this first, and let the old notation come later, is to give the child first the difficulties of the piano itself only, before it tackles others; whereas the present system thrusts all the difficulties upon it at once.

But, besides, how very few people ever reach the pitch of playing an accompaniment at sight. The enormous majority play only what they have first studied at home. If they can get what they want written out for them in keyboard notation, what does it matter to them that other people's music is different? Each one who takes the better way will reach the goal the sooner.



### “New every Morning.”

EVERY day is a fresh beginning,  
Every morn is the world made new,  
You who are weary of sorrow and sinning,  
Here is a beautiful hope for you—  
A hope for me and a hope for you.

All the past things are past and over,  
The tasks are done, and the tears are shed,  
Yesterday's errors let yesterday cover;  
Yesterday's wounds which smarted and bled,  
Are healed with the healing which night has shed.

Every day is a fresh beginning!  
Listen, my soul, to the glad refrain,  
And, spite of old sorrow and older sinning,  
And puzzles forecasted, and possible pain,  
Take heart with the day, and begin again!—SARAH COOLIDGE.



### Choice Bits from Choice Pens.

No philosopher's stone of a constitution can produce golden conduct from leaden instincts. No apparatus of senators, judges, and police can compensate for the want of internal governing sentiment. No legislative manipulation can eke out an insufficient morality into a sufficient one. No administrative sleight of hand can save us from ourselves.—HERBERT SPENCER.

Such is, I believe, the great hope of the human race. It does not lie in the "Progress of the Intellect;" nor in the conquest of fresh powers over the realms of nature: not in the improvement of laws, or the more harmonious adjustment of the relations of classes and states; not in the glories of art or the triumphs of science. That which will truly constitute the blessedness of man will be the gradual dying out of his tiger passions, his cruelty and his selfishness, and the growth within him of the God-like faculty of love and self-sacrifice,—the development of that holiest sympathy wherein all souls shall blend at last, like the tints of the rainbow, which the seer beholds around the great white throne on high.—FRANCES POWER COBBE.

In 1872 Mr. Henry W. Sage offered two hundred and fifty thousand dollars for the erection and endowment of a dormitory, in Cornell University, for the use of women students. After thorough enquiry as to the working of co-education elsewhere, the trustees accepted the offer, and have never had any reason to regret their action. The scholarship of the women (who now make up one-ninth of the whole attendance) averaged higher than that of the men; and it is believed that their presence, so far from working injury to the University manners and morals, is one factor of the remarkably good order which prevails.—*Saturday Evening Spectator*.

The intuitive one has the whole universe for a library.

Duties accumulate if left unperformed, and form the ever-increasing burden that weighs down with misery the ignorant, thoughtless ones. Every duty performed lifts one a step upward; every duty shirked sinks one down a step. Perform each duty as it comes up. As brick by brick the house is built, so duty by duty we construct our mansions eternal in the heavens.

Act well at the moment, and you have performed a good action to all eternity.—LAVATER.

In matters of conscience first thoughts are best; in matters of prudence last thoughts are best.—ROBERT HALL.

Good manners are made up of petty sacrifices.—EMERSON.

Take one step onward, and secure that step.—ROBERT BROWNING.

### Woman's Work.

#### THE SPINNERS OF GHENT.—SALARIES.

(From Newspaper.)

THE children who divide the bobbins (reels) earn from 7c. to 9c. an hour; those who tie them up again, girls whose ages vary from 18 to 22, receive 10c. to 12c.; finally, the real spinners earn 16c., and at the Lys manufactory 14c. an hour.

Among those who tie up the reels, are many mothers with one or two, or even more children; most of these have husbands working in the factory.

The men's salaries vary from 18c. to 20c. an hour.

The life these unhappy people must lead we can well imagine; but the following illustration will give us a still clearer idea on the subject.

The work, when there is no rest, is 72 hours a week.

Let us take for example a married couple, the father earning 20c. an hour, the mother 16c.

The returns for the week:—

From the mother	-	-	72 × 16 = 11.50
From the father	-	-	72 × 20 = 14.40
Total	-	-	25.90

Let us suppose they have but 2 children, the one 8 months old, the other 4 years. Their expenses will be as follows:—

6 days' board for 2 children with the guardian	-	6.00
Rent for small house containing 2 people	-	2.75
12 loaves of bread at 30c. and .05c. for the sick box	-	3.65
½ kilog. of butter at 2f. 50c. the kil.	-	1.25
Dinners, 2 portions a day at 35c. each*	-	4.20
Sunday dinner	-	1.05
Washing	-	1.00
50 kilog. of coal	-	1.10
½ litre of oil at 12c.	-	.18
7 pints of milk at 10c.	-	.70
Sugar	-	.34
Soap	-	.15
Wood	-	.50
Coffee	-	.52
Wool, thread, etc.	-	.50
Barber, tobacco (husband's Sunday)	-	.75
Contribution to the Syndicate	-	.30
Newspaper	-	.14
Mutual help Moyson (for the family)	-	.47
Weekly expenses	-	f.25.56

Yearly Expenses - (i.e., £10 4½)  
52 × 25.56 = 1,329.12f.

Taking into account the holidays, in all two weeks, the family revenue will be 50 × 25.90 = 1,295f., 34.12 deficit and this is allowing an insufficient sum to spend for food.

Again, the clothes must be bought with the help of the Vooruit benefices, which means for a family of this description 74f. yearly extra expense.

\* Stood thus in the paper, but it is wrong, and changes the total to an appreciable extent.



Is this sum sufficient to buy suitable clothes? This deficit is often made larger by absence, by accidents, illness or by fines: our friend Hardyns has given us some examples of the revolting penalties inflicted on the spinning mills.

A real hell! Consider a moment. Is it not discouraging to work for 72 hours every week, and then fail to make both ends meet? Is it a cause for surprise that these workers, tired of this life of misery, become socialists?

#### MORTALITY.

The spinners give birth to sickly children, and unfortunately the majority of the women are very prolific. We know of women who have had 8, 9, 10, 13 children, 2 or 3 of whom live.

At Ghent the mortality of children under 5 is even greater:

During 1886 at Ghent	452	per 1,000
" 1887	" 475	"
" 1888	" 452	"
" 1889	" 620	"
" 1890	" 420	"

The earnings of the spinning mills are as follows:—

La Lieve	1889-93	-	-	1,107,000
La Lys	1883-93	-	-	12,620,000
La Gantoise	1883-93	-	-	3,313,000
St. Sauveur	1885-93	-	-	1,053,000
Cess. Luvere	1884-93	-	-	569,000
The five factories				f.18,662,000

The managers of the La Lys realise yearly small fortunes, and this enormously rich factory pays its workpeople from 10f. a week upward! Mr. Henry Mosel, member of the upper council of industry, has a yearly salary of 45,000f. besides board, etc. Honorary members (characteristic title) received in 1883 55,000f. and in 1884 57,000f. In these two years this gentleman and his colleagues received 112,000f. each, and during this time hundreds of children died of privation and misery.

Millions and millions of francs earned by the sweat of the labourer cry for vengeance, and yet the greater part of the factories belong to Christians, sons of the Church, and defenders of the faith. It seems to us that their god is money, that heaven itself would be less appreciated by such as these, than this terrestrial paradise. *Comrades, let us remember these unfortunate workers thus hated by the parasites.*

\* \* \* \* \*

The contents of these three articles have been kindly furnished by our comrade Beerblock, the first organiser of the women's syndicate.

#### VARIOUS WORKERS IN GHENT.—SALARIES.

(From Manuscripts.)

I. In the cotton manufactories.

(a) The labourers who work with wet thread.

The women adults earn from 12f. to 15f. a week for work varying from 67 to 68 hours.

Adults are being more and more replaced by children, who work for laughable salaries.

The factory hands often work for nothing as apprentices, then they begin to earn 2f. or 3f. a week.

At the age of 17 or 18 they earn from 5f. to 7f. a week. They enter the factory at the age of 13. Their work is difficult and unhealthy. They are obliged to stoop continually, and many of them are not able to complete their work. They are usually badly treated by the foremen.

In the workrooms the machines are too near together, the ventilation is poor, consequently the heat is suffocating and the odour almost insupportable.

(b) Those who prepare the work.

Their salary is from 12f. to 16f. These are mostly married women, helped by young girls from 16 to 20 years old, who earn from 5f. to 8f. a week. Their machines undergo continual improvement, and they have therefore little hope of advancement.

(c) The stretchers.

These earn from 12c. to 18c. an hour. Those who do extra work earn from 12f. to 14f. a week.

(d) The *tireuses de bac*.

Earn from 10f. to 12f. a week.

(e) The winders.

Earn from 10f. to 15f. a week. They work ordinarily 3 to 4 days a week, which reduces their salary, which ranges from 7f. to 8f. a week. Their work is very difficult and laborious. To earn anything at all they are obliged to work with great speed. Although the winders earn less than the assistants and the stretchers they are looked upon as the aristocracy of the factory. They suffer even more than the others under the tyranny of the foremen and forewomen.

There exists a mixed syndicate to protect the workpeople. It is composed of women above mentioned, and of spinners, wire drawers and wool combers. The contribution consists of 20c. a week. In case of strike the women enjoy a subvention of 11f. a week. In case of rest they receive 24 loaves of bread. When they give birth to children they receive some help.

Some time ago all appeals to women to join the syndicate were in vain. Lately there has been a strike which resulted in a complete victory for the strikers; this drew the women towards the syndicate.

There is to-day in the cotton industry 2,100 women and 1,500 men. The work of spinning is monopolised by women, called *continues*. In three years the number of women in this department was increased by 400, while the number of men employed decreased.

The women earn scarcely more than half the men do for the same work; it is also much easier to diminish their salaries under various pretexts.

Of the 2,100 women in the cotton industry 527 only belong to the syndicate.

The syndicate obtained lately an increase of salary in the factories, and that without a struggle.

II. The flax industry.

(a) Spinners:

Adults earn 16c. an hour. The weekly salary is therefore f12.02 for 72 hours' work.

Some who do extra work earn 11f. The apprentices earn from 9c. to 12c. per hour, therefore f.6.48 and f.8.64 a week.



(b) Drawers, *i.e.*, those who take away and replenish the reels :

These are children of 13 and 15 years, they earn 7c. and 9c. an hour, thus f.5.04 and f.5.76 a week.

All this work is painful and unhealthy; the workrooms are damp and full of vapour.

(c) Those who prepare the work, or wool combers.

The workrooms are full of dust. Some women in this branch work whole days with a bandage tied over the mouth. By night they are so exhausted through want of air and obstructions in the respiratory organs, that they are obliged to support each other in returning home. Once there they can do nothing.

(d) Winders.

Their work is not so dirty. They remain some years as apprentices, and have no regular work. In case of illness an apprentice is able to fill the vacant place for the time being, or where the work is very heavy they help. At such time they earn 7f. to 8f. a week.

Finally, when they become workwomen they are given machines, and earn then 9f. to 14f. a week. This work is also painful and enervating. Many winders die of heart disease and pneumonia.

In every branch workwomen are robbed in a most insolent and barefaced way by fines. A premium of 50c. is given to her who has neither failed, nor been ill, nor punished; but another who would fail to come would have to pay 50c. fine and two hours work, making with the 50c. premium a loss of f.1.32. That is often for being a few minutes too late. In one factory alone hundreds of francs are given as fines.

The Socialistic Syndicate of the Flax Spinners is the name given to a union which protects the interests of the flax workers, and fights against every kind of abuse. During the month of March there was a great strike in two factories at once. The strikers kept together and showed much courage in the teeth of awful misery. The manufacturers, accustomed to ill-treat the workpeople, conducted themselves like robbers; they refused to increase the salaries although the demands of the workers were very moderate. These asked for an increase of 4c. an hour on the spinners' salary, and of 2c. on those of all the other workers; they wished no longer to pay for the materials needed for cleaning; they asked for a modification of the fine system; and the establishing of an arbitrating council to be composed of workers, etc. This strike, magnificent as regards solidarity and courage, led unfortunately to no result.

EMILIE CLAEYS.

ONE of the most effective means of helping SHAFTS is to patronise those who advertise in its columns. This makes the paper to be valued as an advertising medium, and so ensures a certain income. In this connection we shall be glad to receive at any time the opinion of purchasers as to goods supplied from advertisers. For though we cannot undertake responsibility in the matter, it will always be a strong point with us to accept only advertisements for such goods as our information enables us to recommend. See advertisements this month for "*Sample Case of Fruit and Nuts*" and for "*Pure Farm Produce*."

"DR. MARY J. HALL-WILLIAMS (M.D. Boston), will lecture to ladies at the Women's Educational Union, 405, Oxford Street, W. (entrance in Thomas Street), on the first Wednesday of each month at 4 p.m. Silver collection taken. Lectures: Feb. 3rd, March 3rd, April 7th, May 5th and June 2nd."—ADVT.

### "The Quality of Mercy."

"Wilt thou draw near the nature of the gods?  
Draw near them, then, in being merciful;  
Sweet mercy is nobility's true badge."—SHAKESPEARE.

METHODS of drawing near the nature of the gods are a part of every religious system. The Hindu aims at achieving Moksha, the Buddhist desires to attain Nirvana, the Christian would become one with Christ, the Theosophist strives to reach conscious union with the Divine, and all, if they be in any sense really seeking what they profess, know that a certain type of conduct, a certain attitude of mind, a tuning of the inner nature must co-exist in the life of him who would in very truth "draw near the nature of the gods." The greatest differences in all the systems exist in outward seeming; the most complete accord characterises their inner truths—

"There is light in all,  
And light with more or less of shade in all  
Man-modes of worship."

Men are slow to recognise this, loth to abate one fraction of the fancied value of their own particular Shibboleth, but in this process of drawing near the nature of the gods, there are certain fundamental conditions to be observed, certain stages of development to be attained which are at heart recognised by all the forms of faith. The growth of the quality of mercy is one of these conditions. Under no system of religious belief can cruelty be associated with the type of character which is regarded as the *ideal*, not even in the debased forms where ignorance and greed have combined to build up sacrificial systems involving acts of slaughter as part of their ritual; not even, when, as among our Western sectaries dogmatic theology, misinterpreting fragmentary and perverted scriptures, attempts to justify the slaughter and vivisection of animals as it has previously attempted to justify the slaughter and tortures of heretics, the institution of slavery, and the legalisation of prostitution, can the ideal type of God-Man, which has animated Pagan and Christian alike, partake in its nature of anything, however remotely, cruel. All are agreed that "sweet mercy is nobility's true badge"; if this be so, may we not here find a platform whereon followers of every creed, and of no creed, can stand hand in hand, can work shoulder to shoulder for a common cause?

And yet not a "common" cause, but the greatest, grandest piece of work which this planet is destined to see—the evolution of the god from the man as the man from the brute. Does it matter very much what is the particular label which we prefer to assume? Are we obliged to classify ourselves for the world's work like specimens in a glass case, and to work on lines "icily regular, splendidly null"? Nay, rather let us find here the touch of nature that makes the whole world kin, the beginning of that agreement in things essential which consists well with liberty in things indifferent and with charity in all things. It is quite conceivable that among those who are agreed that cruelty is wrong there may be wide divergence of view as to the status of the animal kingdom and its relationship to the human, but there can be only one opinion as to the existence of cruelty being a stain upon our vaunted civilisation. Whether we look at the question from the point of view of intense pity for the creatures who suffer, or regret for the low stage of human development



evidenced by those who practise or countenance cruelty, we may freely join forces to help in bringing about a radical change. It is appalling to realise, even faintly, the amount of unnecessary and fiendish cruelty which blackens this fair earth and makes it a hell of torture for myriads of sensitive creatures. It is still more terrible to think how far we may be collectively and individually responsible for the condition of things that now exists. Were the old poets so far wrong when they sang of a golden age when man with men, and man with beast and bird, dwelt happily in a land unstained by blood and slaughter? Does Genesis present us with an altogether imaginary picture when it shows us the earlier races of men (Adam) as the protectors and friends of the animal kingdom ere the trust was betrayed and the teachings of divine instructors forgotten? Some of us think not, and such thinking lends added stimulus to the motives already existing for sharing in the crusade against cruelty in whatever guise it may appear.\*

But for the moment the purpose of this paper is not so much to enlarge upon any special view of our past responsibility as to impress a sense of the responsibility that rests on us *now*—once we have awakened to a conviction of the gravity of present conditions. The chief work that lies before us is to awaken the same realisation in others.

There are three main sources of cruelty—ignorance, indifference and—what I will call for want of a better word—devilry. The first two are responsible for by far the greater amount of the world's suffering. Under the head of ignorance we must place the great majority of forms of cruelty practised by the large numbers of persons who are concerned in the breeding and rearing, driving and managing of the various classes of domestic animals; for although indifference enters largely into these cases and, occasionally, devilry as well, yet the main factor is ignorance. Ignorance of the extent to which animals are capable of suffering, ignorance of what is needed for the proper care of the creatures placed under their control, gross ignorance on the part of the immense mass of our population that human life need not be sustained on flesh at all, and the consequent acceptance by thousands of kindly-disposed persons of cruelty as a natural law, a dispensation of Providence against which it were impious to rebel.

Casting the mind over the facts of daily life it will be seen what an enormous field of cruelty this department of ignorance covers. I would even include a section of those who preach and practise vivisection in this class of the ignorant, thankless as they would feel for the verdict, for it is surely more merciful to believe some of these people ignorant of the truth than to classify them under the third of our divisions.

2. Indifference also covers a wide area. Under this heading one must place all the cruelty that arises from fashion. The horrors of the seal-fishery, the osprey hunting, the ruthless slaughter of sea-birds, and humming-birds, the fiendish cruelty of the astrakhan trade, the gross gluttony that is responsible for the manufacture of *pâté de foie gras*, for the slaughter of larks, the crimping of cod, the skinning of live eels, slow boiling of shell fish, and other horrors which remind us of the recipes of the dark ages. Under this head, too, would come tame deer chasing, fox and hare hunting, the *battue*, pigeon shooting, and so-called coursing of rabbits and every other form of what we euphemistically term "sport." Still further it would include the cruelties practised on horses and dogs in the name of fashion and fashion alone, the docking of tails

\* For fuller and eloquent expression of this view of human duty and responsibility, readers of SHAFTS should see the pamphlet by Mrs. Besant, entitled *Man's Place and Functions in Nature*, published by the Humanitarian League for 2d.

and cropping of ears, and that crowning folly of our London streets—the bearing-rein. It will be seen that *Society* is chiefly to blame for this class of crimes, the classes rather than the masses must be held responsible for indifference to the sufferings of which they cannot claim to be ignorant.

3. Under the third of our divisions we find people from all grades of the social scale, ignorant and educated alike contribute to the rarer kinds of crime we have been obliged to call devilish. Here we must put all cases of deliberate and prolonged torture—a large number of the experimental crimes come into this category, performed by those who cannot be credited with the excuse of ignorance. Cases of deliberate starvation, of revenge on some hapless creature for pecuniary loss sustained through accident to the victim or mistaken judgment on the part of the perpetrator, and in short all those occasions on which the gratification of a diabolical love of inflicting and witnessing pain, or the wreaking of some act of vengeance, has been the cause of the deed of cruelty.

In dealing with cruelty as thus classified, the most hopeful line of work is that which seeks to remove ignorance. In many cases the suffering inflicted by children and by uneducated persons has its roots purely in ignorance, and it is comparatively easy to secure modifications of bad conditions under which many domestic animals are being kept, by showing a better way, and by proving, as may easily be done, that the better method is also the more commercially profitable. A sympathetic interest in the animals dependent upon them may often be awakened in those who are not naturally cruel. The field is a hopeful one; unhappily the labourers are few. Much might be effected by lectures in country places (*i.e.*, if the lecturers were really authorities on the questions treated, for misguided sympathy may often alienate those whom it is desirable to reach), by the distribution of attractive and simply written pamphlets approaching the question on its practical side, and anyone who can get the *entrée* to the columns of those weekly papers that circulate in rural places might do valuable work through this means. Of course, it is in the country that animals are chiefly reared, and there is too much reason to fear that away from the eyes of the R.S.P.C.A. inspectors and the police, and even from the pressure of public opinion, the more or less isolated farms in pastoral districts are frequently the scenes of brutal torture and neglect.

With regard to children, no pains should be spared in inculcating their responsibility towards animal life, and many women who cannot help in other ways might do excellent service in establishing Bands of Mercy. There should be one in connection with every lower and higher grade school in the land—not omitting the large private as well as the public schools both for girls and boys. At present they are too few and scattered. Upon the growing generation will shortly devolve the duty of taking charge of the animals, and anything that tends to teach them better methods and awaken sympathy is seed well sown.

The cruelties of the second division present more difficulties to the efforts of the reformer. The frost of indifference is harder to dissipate than the cloud of ignorance. People who do not *care*, who are indifferent who suffers or how so long as their comforts and luxuries, pleasures and vanities are not interfered with, are more hopeless than those who do not *know*. Their responsibility is greater and their sin deeper. In this division the crime of cruelty is aggravated by the utterly inadequate nature of the pretext, the suffering being so entirely disproportionate to the result achieved. It is so largely a question of gluttony, vanity or fashion. There is not even the comparatively decent excuse of utility. No one can claim that *pâté de foie gras* is a necessity of existence, that osprey plumes are an essential to health and comfort, that sealskins are



an indispensable adjunct of the wardrobe (though it is the fashion of ladies' papers to assume so), that dogs and horses are better or happier or safer without their tails, or that horses require a tight bearing-rein. This last species of vanity and folly is specially exasperating, condemned as it is by the best authorities, its fancied utility daily shown to be a fiction by practical demonstration in the case of all the horses who do the real work of London in cabs, omnibuses and vans, and its cruelty, self-evident to every person with a scintilla of common sense, we yet see it triumphant on the vast majority of London carriage horses, a monument to the stupidity of coachmen and the vanity of their masters. A walk past any large West End shop is made to the accompaniment of jingling bits as the unhappy horses waiting hour after hour in summer heat or winter cold, toss their heads and try to gain a moment's freedom from the intolerably irksome and painful position in which they are held. I once counted at a drawing-room the number of equipages with and without bearing-reins, the latter amounted only to about 8 per cent. of the whole, and some of even this small quota were evidently the property of the job-master. I could only reflect that the women who made themselves uncomfortable in tight corsets and undraped shoulders could hardly be expected to have evolved much sympathy with the animals that belonged to them.

All effort then to combat cruelty in this direction must be guided towards awakening the consciences of those who already *know* but do not *heed* what is being done in their names. Here much may be effected by persistent agitation publicly and privately, until some sense of degradation is aroused in those at whose doors the responsibility rests. Too much stress cannot be laid on the need for *thinking* strongly and constantly on the subject, not with feelings of anger or revenge against those whom we thus see to be outraging the true law of their own progression, but rather with the wider pity which includes the perpetrator of the wrong as being in even greater need of commiseration, since he is working more direful harm to his own inner nature than he is doing to the body of the animal who suffers. This may be, nay it *is*, a more difficult task than that of speaking or writing in denunciation of cruelty, but it is the only way in which we can set in motion and sustain forces on the mental and moral planes from which alone will come the regeneration of the world. If Christians put it in the form of prayer that hardness of heart may be changed, others who do not think quite in the same terms, may no less strenuously second their efforts by dwelling often on the thought of kindness to our humble brethren with strong desire that more just ideas may prevail towards them. Thus we shall help to create a great and healthy tide of popular feeling in which sooner or later more relics of a cruel and barbaric age shall be swept away. We have every encouragement to persevere when we look over the records of history. Things may appear to move far too slowly when we are here in the midst of them, but they *do* move, and nothing will so surely hasten the inevitable evolution as the persistent mental and spiritual effort of an earnest body of thinkers.

With the last division of our threefold category most of us can only deal, as with the second, by sending out into the mental atmosphere opposing currents of mercy and love. Of specific cases the law of the land takes cognisance, and it may sometimes become the duty of individuals to set it in motion. This can be done without any feeling of personal vindictiveness or revenge, but no act of cruelty should ever be allowed to pass without protest or more active interference according to its degree.

If, then, we would draw near the nature of the gods let us cultivate this attribute of mercy in ourselves, and emphasise with all the wisdom and energy we possess the need of it in our daily relations with all about us, assured that while cruelty in any form remains a feature of our civilisation we are far indeed from any realisation of another golden age.

"Peace like a shaft of light across the land" is to be a feature of all the seasons of the Golden Year, but it must be peace such as that which we are told in religious legend greets the triumph of a Buddha, the birth of a Christ—a peace which embraces not only every human thing—"Good will to *men*"—but includes within its sphere of love even "the meanest flower that blows." May SHAFTS successfully do its part in promoting the Gospel of Peace in 1897!

EDITH WARD.

---

### My Foe.

Not from my foes without, but those within  
I pray to be protected hour by hour.  
For that aggressive self, that leads to sin  
And lures to pleasure with seductive power,  
Stands ever by the portal of desire,  
And mocks my spirit when it would aspire.

From that most subtle foe, disguised as friend.  
I need be ever on my guard, and when  
I cease for one brief moment to defend  
The castle of my soul, he seeks me then  
In some unlooked-for way, with mien so fair  
And voice so sweet, the while he sets his snare.

With honeyed words, and sophistries, and lies,  
He argues on the pleasures of the sense.  
He pictures duty in a hideous guise  
And laughs at Labour's paltry recompense.  
"Let dullards toil," he cries; "thine is the right  
To gather all life's blossoms of delight."

Again, in mask of teacher he appears,  
And cries, "Why seek to lift another's load?  
Each soul that journeys down the vale of tears  
Must carry his own burden o'er the road;  
Accept thine own, but let all others go."  
Despite his mask, I know him as my foe.

My base foe, self, which, envious of the goal  
It cannot reach, since formed of dying clay,  
Would hinder and oppose my striving soul  
That longs and labours for the better way;  
And with this foe my spirit must contend  
By prayer and vigil, even to the end.

ELLA WHEELER WILCOX.

---

Time the shuttle drives, but you  
Give to every thread its hue,  
And elect your destiny.—BURLEIGH.

---

Having reaped and garnered, bring the plough  
And draw new furrows 'neath the healthy morn,  
And plant the great Hereafter in the Now.—E. B. BROWNING.

---

Come let us fashion acts that are to be  
When we shall lie in darkness silently.—GEORGE ELIOT.



## The Humanitarian League and its Aims.

BY JOSEPH COLLINSON.

IN a recent article on "The Humanitarian Movement," the Hon. Secretary of the League, Mr. H. S. Salt, has explained what he means by a humanitarian. "I mean," he says, "one who feels and acts humanely, not towards mankind only, or the lower animals only, but towards *all* sentient life—one who adopts the principle that 'it is iniquitous to inflict unnecessary suffering on any sentient being.' I should not regard as humanitarians, for example, those 'philanthropic' persons who, having made a fortune by commercial competition in which the depreciation of wages is a recognised method, afterwards give back a portion of their wealth as charity. This may perhaps be philanthropy, but it is not humanitarianism. Nor do I think that the name should be given to those 'zoophilists,' or so-called animal lovers, who keep useless and pampered animals as pets and playthings, wasting on them time and money which might be better spent elsewhere, and indeed wasting the lives of the animals themselves, for animals have their own lives to live as men have."

We have in this statement the basis of action of those who have associated themselves as the Humanitarian League. Started about five years ago, partly as the outcome of an article by Mr. Salt in the *Westminster Review*, the League first came prominently before the public in connection with the burning controversy which it originated concerning the Queen's buck-hounds. This agitation has never been allowed to lapse. The "Spurious Sports' Bill" has for its object the strengthening of the law for the protection of domestic animals, which would prohibit the hunting of the carted stag, the shooting of pigeons from traps and the coursing of rabbits let out of bags.

Another reform of equal importance affecting the treatment of animals which the League has kept very much before the public is the abolition of private slaughter-houses and the substitution in their places of public abattoirs, together with the minimising of the cruelties attending the transit of animals by "cattle" boat and train. The working staff of the League is personally vegetarian; but the Society recognises that a national change in diet can only come about gradually, as people think more humanely, and drive out their savage instincts, not only in the matter of food, but in other matters as well. It is, then, a long look forward to the time when there will be no slaughter-houses, public or private. As it is the trend of modern education to impress on youth a sense of responsibility, so we think that municipal abattoirs should be carefully watched to prevent abuses and wanton cruelty, for, as citizens, *it should be our duty* and quite "our own business," to see that everything is done fairly and squarely; otherwise we morally forfeit our citizenship. Canon Wilberforce has expressed his belief that if only the public knew of the horrors now going on in slaughter-houses there would be a rush towards vegetarianism. That is quite possible; but how long would they continue true to its principles? We all know people who have been converted in this way; but in many cases they remain vegetarians for only a short time, going back again to their flesh-pots.

Then, again, we have paid considerable attention to the subject of the protection of wild birds and the practice of vivisection. With regard to the birds, the League has just repeated an appeal to the various County Councils in Great Britain to make full use of the powers given them by

the Wild Birds' Protection Act of 1894. In view of the ruthless slaughter every year of our most beautiful winged visitors, especially by "naturalists," it is imperative that something should be done to stop the wanton destruction of rare birds. As to vivisection, very ardent are our labours with a view to the prohibition of the practice.

In human social questions the League advocates drastic reforms in our Criminal Law and Prison System; first of all the adoption of the changes in the Criminal Code recently recommended by the Select Committee of the House of Commons. There is no doubt whatever about the statement frequently and repeatedly made during recent years in the League's publications, and by Mr. Robert Johnson, the Rev. Douglas Morrison, the *Daily Chronicle*, the *Whitehall Review*, and other reformers—that the prison system of to-day is educationally useless and inhuman. The proof of excellence in a prison system surely is that it should humanise the offender and diminish crime. Is the present system of prison administration a humanising agency, and does it diminish crime? We can now take as our authority the Blue Book of Mr. Asquith's committee, and to both of these questions the answer must be an emphatic "No!" The latest step taken by the League in this connection is the appointment of a sub-committee for the management of the Criminal Law and Prison Department, the organising Secretary being Mrs. C. Mallet, to whom communications should be addressed at 132, Cromwell Road, London, S.W. It is hoped that all sympathisers who are specially interested in this subject will lend their aid.

Special attention has also been given to the establishment of some public control over our hospitals. In some of them the patients have undoubtedly been used for purposes of experiment. Mr. Harry Roberts has written a pamphlet, which the League publishes, in which he advocates the taking over of hospitals by County Councils. As the question of the hospitals is one which has evoked the bitterest abuse of anti-vivisectionists by their opponents, it may not be out of place to quote a statement by a medical man, who is not an anti-vivisectionist, but who seems to be aware of the course things are taking. The extract is from an article in the *Nineteenth Century*. Says the writer, "It has been stated in various quarters that surgical operations are now constantly performed, not for the advantage of the patient, but solely for the pecuniary benefit of the operators. This is really a very serious charge, and, I deeply grieve to think, one not altogether unfounded."

The propaganda here outlined is plain evidence of the comprehensive nature of the League's aims. The distinctive purpose and guiding policy of the League will be to consolidate and give consistent expression to those principles of humaneness, the recognition of which is essential to the understanding and realisation of all that is highest and best in Humanity.

---

## Friends of Russian Freedom.

(HON. TREAS., R. SPENCE WATSON, LL.D. HON. SEC., MISS G. L. MALLET.)

DEAR MADAM,—I am desired by the Executive Committee of this Society to draw your special attention to the enclosed urgent appeal, and to ask that you will kindly bring it under the notice of as many of your friends as possible.

It is of the utmost importance at this moment, when ideas calculated to give an erroneous impression as to the Russian Government and its policy are being circulated in the English Press, that the Society should extend its operations and carry on a more effective propaganda, in order to make known the actual facts. For this purpose funds are urgently needed.

All contributions should be sent to the Hon. Treasurer of the Society, at Bensham Grove, Gateshead-on-Tyne.

GERTRUDE L. MALLET, 132, Cromwell Road.



### Selections.

Mountains issue out of plains, and not  
Plains out of mountains, and so likewise kings  
Are of the people, not the people of kings.

We should count time by heart throbs. He lives most  
Who thinks most, feels the noblest, acts the best.

Life's more than breath and the quick round of blood;  
It is a great spirit and a busy heart.  
The coward and the small in soul scarce do live.

Some seem to live  
Whose hearts are like those unenlightened stars  
Of the first darkness—lifeless, timeless, useless—  
With nothing but a cold night air about them;  
Not suns, not planets, darkness organised:  
Orbs of a desert darkness; with no soul  
To light its watchfulness in the wilderness,  
And civilise the solitude one moment.  
There are such seemingly; but how or why  
They live I know not. This to me is life:  
That if life be a burden, I will join  
To make it but the burden of a song.  
I hate the world's coarse thought. And this is life,  
To watch young beauty's budlike feelings burst  
And load the soul with love; as that pale flower  
Which opes at eve, spreads sudden on the dark  
Its yellow bloom, and sinks the air down with sweets.  
Let heaven take all that's good—Hell all that's foul

Mind's command o'er mind,  
Spirit's o'er spirit, is the clear effect,  
And natural action of an inward gift,  
Given of God, whereby the incarnate soul  
Hath power to pass free out of earth and death,  
To immortality and Heaven, and mate  
With beings of a kind, condition, lot,  
All diverse from its own. This mastery  
Means but communion, the power to quit  
Life's little globule here, and coalesce  
With the great mass about us. For the rest  
To raise the devil were an infant's task  
To that of raising man. Why, everyone  
Conjures the fiend from hell into himself  
When passion chokes or blinds him. Sin is hell.

All may not live again; but all which do  
Must change perpetually, e'en in Heaven.  
And not by death to death, but life to life.

It would be well, I think, to live as though  
No more were to be looked for; to be good  
Because it is best here; and leave hope and fear  
For minds below ourselves. If earth persuades us not  
That I owe praise and prayer and love to God, will Hell?  
No, neither, never.—BAILY'S *Festus*.

### The Union of All for the Good of All.

THE WOMEN'S EDUCATIONAL UNION, 405, OXFORD STREET.

OPEN daily 12 till 6 p.m. Afternoon tea, 4 till 5. Industrial days, Mondays and Thursdays, when members' work (painting, wood carving, marqueterie, leather work, art pottery, basket work and all kinds of plain and fancy needlework) is on exhibition and sale. Classes and information for embossed leather work, dressmaking (new Pariet system), Delsarte gymnastics, and literature. For particulars apply to Secretary at above address.

The remaining half course of lectures in connection with the Moral and Spiritual Development Department of the Women's Educational and Industrial Union, 405, Oxford Street, concluded on November 18th, with the Rev. Leslie Lilley's discourse on "Shelley's relations with Women."

Although perfectly diverse in character, there was a certain connecting thread running through the five lectures which composed the course.

On October 14th the Swâmi Vivekânanda discoursed on "The Women of India, their true position in History and Religion." Though perhaps not exactly what some of the audience had looked for, the lecture was full of interesting and suggestive information concerning our sisters in the far East, arousing in those who had already thought on the subject, an intense desire to enter into closer and more sympathetic relations with the women of a race with whom, in the shadowy vistas of a far distant past, we can claim kindred. In the portrayal of the life and character of the Hindu women the Swâmi showed that in spite of many disadvantages in education and surroundings—from a Western point of view—there was no lack of beautiful and ideal qualities (which indeed who could question, remembering some of the women in the pages of Aryan literatures, Suttee, Ysodhara and others), and though he deplored the mistaken attempt to engraft mere superficial Western culture on the Eastern habit of life, he waxed earnest and eloquent on the possibilities that lay in a fusion of the Eastern and Western characteristics as evolved during the centuries by varied experience.

In curious contrast was the following lecture on "The Women of Palestine, their Life of to-day," by Miss Kate Lactos, who was for some years a member of the Church Missionary Society. Naturally the point of view was very dissimilar from that of the former lecture, but none the less instructive on that account. It was illustrated by doll models wearing the different costumes of the Syrian women, photographs and various mementoes from the Holy Land, evidently a well loved spot by the earnest and enthusiastic lecturer.

Following on this came an eloquent and finished discourse by Mr. Washington Sullivan. "A Humanitarian Age," was the chosen theme, and most forcible were the arguments and illustrations used to convince a willing audience that the present era was one to live and rejoice in as a *renaissance* of that great humanitarian age when Jesus of Nazareth came to verify the prophetic vision of a Plato and a Virgil, and to lead humanity into higher and gentler planes of thought and life, than had been before attained. Mr. Sullivan paid a graceful tribute to the society he was speaking before, by pointing out that the very fact of the existence of such a women's union with its ideal aims was a proof of the dawning and beneficent era.



On November 11th, Miss Frances Lord opened the question by "Psychic Studies, their Use and Abuse, should they form part of the Education of Women?" The concluding query received a very emphatic affirmative from the versatile lecturer, who proved very conclusively that the practical value of psychic study had yet to be largely demonstrated, and would be in the immediate future. Many interesting examples were given from Miss Lord's own and collected experience to show that a cultivated intuition was the surest guide in the affairs of life; much useful information relating to horoscopes, palmistry, etc., was given in the course of the lecture.

In the final lecture by Mr. Lilley, November 18th, the lecturer held that the feminine influences of Shelley's earlier years were all of a deteriorating tendency. Commencing with his sisters' companionship and adoration, and passing through the experience of the Harriett, Eliza Hitchens, *menage*, Mr. Lilley brought the poet into the serener and more balanced atmosphere of Mary Godwin, which he regards as most beneficent and bracing. Jane Williams, Mrs. Gisborne, Emma Viviani and Clare Clairmont were successively and interestingly touched upon.

The next course of lectures will probably commence in May.

A. M. C.

### A Thought for the New Year.

Throughout the year that's past and gone  
We all have duties left undone,  
And angry words oft spoken;  
The love that might have blessed a life  
Has been estranged by words of strife,  
And gentle hearts been broken.

So let us try, this bright New Year  
To cause no friend a single tear,  
That loving bonds shall sever.  
Then in our hearts shall kindled be  
A light unknown on land and sea—  
A sacred flame for ever.

Without that love which blesseth all,  
Our race could never rise and fall  
From depths to heights supernal.  
It is the Universal Soul  
By which mankind shall reach the goal  
That ends in Love Eternal.

MARION RAAB.

ONE of the most effective means of helping SHAFTS is to patronise those who advertise in its columns. This makes the paper to be valued as an advertising medium, and so ensures a certain income. In this connection we shall be glad to receive at any time the opinion of purchasers as to goods supplied from advertisers. For though we cannot undertake responsibility in the matter, it will always be a strong point with us to accept only advertisements for such goods as our information enables us to recommend. See advertisements this month for "*Sample Case of Fruit and Nuts*" and for "*Pure Farm Produce*."

## Correspondence.

### KABALA QUOTATIONS.

DEAR MRS. SIBTHORP,—In reading a work on the Kabala by Éliphas Lévi I came across the following, which I thought might serve SHAFTS:—

"Woe to the race that corrupts its children by outraging the mysteries of birth. Marriage rites are either a prayer to heaven or an invocation to hell."—*Sepher Dzenioutha*.

"God is not understood but loved, and it is love that produces faith. God hides himself from man's mind, but becomes revealed to his heart. When man says, 'I do not believe in God,' it is as if he said, 'I do not love.' And the voice of the shadow replies: 'Thou shalt die because thy heart abjures life.'"—*Idra Sutra*.

"Is it not said that when King Messiah shall reign, when the spirit of intelligence and science shall be poured out on all flesh every human soul will know the truth without the necessity of learning it? For at that time when the veils of falsehood shall be for ever torn, souls no longer separated by the variety of errors, will live through one another, and will read in one another. Each will radiate for all by a sort of universal 'Aspiration and respiration.'"—*Idra Sutra*.

"Truth is a delicious wine that never evaporates. It falls drop by drop on the earth as it escapes from the cup of the wise and goes down even into the tomb to moisten the lips of the dead. It descends even into the hearts of our sleeping fathers and makes them to speak again as in a dream. For truth is always living; it always possesses those who have touched it.

"And when the children who are on the earth accord it, a living witness, the fathers who sleep beneath the earth reply in a soft whisper: 'Amen!'"—*Idra Sutra*.

MOLLY LOWTHIME.

### TORTURE AS SCIENCE.

MY DEAR MRS. SIBTHORP,—Doubtless you are aware of the great work that is being done at present to prevent the registration of that torture den on the Embankment, called the "Institute of Preventive Medicine;" there are ten or more offices opened to receive signatures and send out canvassers for signatures from house to house. The chief office is presided over by the Hon. Secretary, Mrs. Watson, 130, Brompton Road. Now workers are *greatly* wanted, such as ladies of presentable appearance, who would be willing to go to the better style of houses, who are of gentle manners, and have the cause of animals at heart, and would be ready to answer questions, after being posted up a little in the subject; to such, whose time would be a consideration, and who would be in straitened circumstances, a remuneration might be acceptable, and the protest committee are authorised to make this offer. Thinking that perhaps you might be able to help in finding what is so urgently wanted at the present time, I venture to ask your kind assistance to expedite matters; it would be advisable that Mrs. Watson, who holds the chief office, should be communicated with, or any other office more near at hand; there is one at 22, Thurloe Road, Hampstead, N.W., over which Miss Monro presides, and I know she was a few days ago very anxious for help. They are doing good work up there—perhaps you already know this office? ELEANOR M. JAMES.

There is an office at Notting Hill, 118, High Street, presided over by Miss Ferguson Abbott, who is Hon. Secretary of the Pioneer Anti-Vivisection Society.

### PRACTICAL SUFFRAGISTS.

DEAR MRS. SIBTHORP,—You ask me for information about the "practical suffragists." They represent a strong minority in the Women's Liberal Federation, who believe that the first aim and duty of a political organisation of unenfranchised citizens is to secure political representation. They realise that those citizens who have no votes are at the mercy of those who have—that their interests are set at naught—that their wishes can "safely be neglected" and that their very personal freedom is insecure.

Women as a rule have only been spasmodic politicians—just for some special purpose that appealed to their sympathies. They were politicians during the agitation for the repeal of the corn laws, but then the cry was for food for the starving, the children of the poor asked vainly for bread, and "the stones of every street knew their little naked feet."

Later came the Bulgarian atrocities, and women were politicians; later again the distresses in Ireland, and women were political once more. It was easy at that moment to form a net-work of Women's Liberal Associations through the country, which called themselves, and believed themselves, to be political bodies, but broadly speaking they were Home Rule Associations, with little grasp of general politics. Some few associations understood more from the first, and they, by persistence, obtained the insertion of the enfranchisement of women amongst the objects of the



Women's Liberal Federation. But the Executive Committee continued to send help at elections to candidates who requested it, even though such held that it was right for women to be disfranchised.

A minority of the members of the Federation maintained, on the contrary, that to put Women's Suffrage to one side was to be disloyal to Liberalism—men of the Liberal party had gained representation for themselves, by years of toil and suffering and instinted effort. And this minority maintained that a Liberal candidate who rejected in the persons of women the principle for which his party had striven as essential, was not worthy the support of unenfranchised women. This minority was the nucleus of the Union of Practical Suffragists in the Federation concerning which you enquire. It has become a living power. Mrs. Leeds, Tower House, Birdhurst Road, Croydon, is its excellent Honorary Secretary, and by her, further details and leaflets would certainly be gladly supplied. I send you some specimens of leaflets in the hope that you may some time find room for extracts. I should write more now but fear to have already trespassed on your valuable space. You tell your readers that SHAFTS is to appear in an improved form. I like SHAFTS so well that I feel as though it needed no improvement. But at the same time I am persuaded that any alteration made under your guidance must be for the better. With earnest wishes for your most sanguine hopes to be realised, believe me yours sincerely,

ANNA M. PRIESTMAN.

#### AN AMERICAN REFORMATORY.

(Reprinted from "The Alliance News.")

ELMIRA REFORMATORY, NEW YORK, U.S.A.

DEAR MADAM,—Recently I saw over an institution, which seemed to me almost "ideal." I have never before seen an institution which so completely combined correction and reformation as the world-renowned Elmira Reformatory does. In Great Britain we believe in retribution following the offender, but we do not attempt to reclaim the guilty ones. The U.S.A. system does. The Elmira Reformatory is a fine-looking building, covering sixteen acres of ground. Male first offenders between sixteen and thirty years old, are sent here from all parts of the State of New York. From the first moment they enter they are taught that character counts for much. All new comers are dressed in black, and so whatever their crimes may have been a good chance is given them by their being placed in the middle grade, instead of the lowest grade, where red clothes are worn. If the conduct and character are exemplary in six months a man can work himself up into the highest grade—the light blue. If he misbehaves he is promptly put into the red uniform of the lowest grade. If a prisoner goes to the Reformatory with a sentence of twenty years he can earn his freedom in one year if his life, habits, and character are blameless, and so win back his self-respect. After his parole, or freedom, has been given him, he must by correspondence, secure a situation before he can leave the institution. For six months after leaving he must constantly report himself. Statistics show that eighty per cent. of the thousands who pass through this institution every year are reclaimed, and made good citizens. In fact many important situations are to-day filled in this State by men who have passed through the Reformatory. It costs 300,000 dollars a year to maintain, but the various industries clear about 25,000 dollars. Eagerly I followed our guide, as he took us round. I saw down one side 504 cells arrayed, four stories high, with three galleries. In all there are 1,280 cells. First of all, we passed through the barber's trade shop, filled with barbers' chairs and appliances, where the trade is taught; then into the big blacksmith's trade shop, where every branch of the trade is taught. I was much interested in seeing hoofs of horses bolted on to iron legs; on these the men learn horse-shoeing. Next came the steam-fitting and tinsmith's shops, each about 160 ft. long and 80 ft. wide; the plumbing trade shed, where every modern appliance was in use; and the carpentry and house building shop. Here were wooden cottages and cabinet building in every stage, the cottages identical with those one sees in every city and village in the State. In the stone shop brick walls were being built of every description. Covered arches, windows, doorways, all were in process, and as soon as finished they could be taken down and rebuilt. The clothing shop showed cutting out in various stages. The sign writing shop exhibits well-painted sign boards. The fresco decorations a little further on were most artistic. The work of the upholstery shop would compare with that of any first-class house in Great Britain.

The printing and bookbinding are likewise first-class. Certified teachers attend

every evening, and instruct the men in all the thirty-four different trades which are being taught. Each inmate chooses what trade he will learn, and it is his fault if he is not a capable workman, well equipped to earn his living after his tuition in the Reformatory. How I long to see the day when in England we shall not be content merely to punish by imprisonment, but strive to make good citizens of those who have not become hardened sinners! The chapel is a beautiful building, with 1,530 chairs on the floor and around the gallery. Three services are held every Sunday—a Protestant, Catholic, and Hebrew; each pastor brings his own choir with him, and there is a powerful organ. As we passed down one of the big corridors Professor Bates (professor of physical culture) ran after us, and thanked the preacher for her services in the Park Church, Elmira, the previous evening. At 4.30 the 1,440 inmates all marched in different regiments into the courtyard. On they came—blue, black and red regiments—a capital brass band paraded down the centre court, playing stimulating marching airs, and drill commenced. The whole army of 1,440 men acted as one man, so perfect was the discipline. Here again I realised that these men are not only taught their trades but are at the same time made healthy by this constant daily drill, and by the all day Saturday drill, and some day in the battlefield this training may be called into requisition. The new law, which will come into force January 1st, will prevent the Reformatory and other institutions in the State from selling their manufactures, because they are supposed to injure outside honest trade.

AGNES E. SLACK.

#### The Protest Work.

THE originator of the effort to get up a memorial to the Home Secretary praying him not to register the building in Chelsea Bridge Road, called by the delusively innocent-sounding name—The British School of Preventive Medicine, was one of our cleverest English novelists. Through her efforts a committee was formed called the "Chelsea and Pimlico Protest Committee," and 10,000 signatures were obtained in about a fortnight—2,000, however, through mistakes in signing, were lost. This memorial was, in August last, sent to Sir M. W. Ridley, and he promised that only strong considerations should induce him to yield to the Pasteur Institute being allowed to have vivisectional experiments. In November, the building not being completed, this committee again met, and under the name of the Protest Committee started offices in many parts of London for the purpose of again canvassing for signatures, and distributing literature on the subject of vivisection, and so to arouse the hearts of people to a sense of what the practice really is. At the present time there are sixteen centres from whence canvassers go out with these memorials, and at the last counting up 78,000 names had been obtained. All the British Anti-Vivisectionist societies are represented on the Protest Committee, or have sent donations of money or literature. The amazing ignorance that there is on this subject accounts for the little interest that hitherto has been shown. People have been assured that all experiments are performed only on animals made insensible by chloroform, not dreaming that the victims are lingering on in agony for weeks—so that it would be quite impossible for them to be under an anæsthetic all that time. I will give one remark made by a lady who was asked if she would sign the petition—"Oh, no—she knew all about it—she had been under chloroform herself."

In the poorer neighbourhoods, like parts of Battersea, people sign gladly. It is the richer houses that are so difficult for our Canvassers to obtain any names from.

We have been helped by some admirable articles in the *Echo* by Mrs. Hawsis, and Mr. J. K. Jerome has twice written about us in *To-day*, for which we are most grateful.

But it is to the women of England that we appeal. It is in their hands whether such an Inferno as this Pasteur Institute shall be allowed to exist. If they resolutely refuse to employ a medical man who openly avows his approval of vivisection or who has been a vivisector himself, this horrible practice must gradually decrease. It will cost a great deal of trouble—but let women think of the effect of vivisection on the souls of the young medical student, as well as of the tortured victim, and then ask themselves is it not imperative to do their utmost to put an end to such hideous cruelty?

ONE IN THE CONFLICT.



## The Fool.

I HAVE somewhat of an attraction for the fool, that is, the modern-day fool. My friends say that I am one; perhaps so; into that I will not enter, except to remark that I would rather be a fool than a wise one as our generation understands wisdom. The fools of their own time are the philosophers of future generations; therefore, friends, when you and I are called fools because we do not bow to the powers that be, let us lay that flattering unction to our souls. Unfortunately, this class of fools is very uncommon, in fact, it is because they are so uncommon that they are called fools. It is strange how contemporary human nature respects the wisdom of numbers. It is always safest to follow the biggest crowd, and not only safest but most respectable. I hardly know whether it is safe because it is respectable, or respectable because it is safe; but that is only by the way.

There are various species of fools, and ordinary folk do not seem to distinguish between them. I say ordinary folk, because we social reformers are not ordinary folk, we are a freak of nature who are left out of count when our *recognised* philosophers sum matters up. I often think it would make an interesting study for a scientific fool to inquire into the differences in the fool tribe, note their characteristics, and classify them accordingly. I throw out this suggestion free, and in these days, when the struggle for fame is as keen, though perhaps not quite so crowded, as the struggle for money, perhaps my suggestion may be of some value to aspirants to honours. Now, friends, who will be the first "Foolologist?" Although it requires a scientific mind to draw the finer lines of foolishness, there is one class which is comparatively common, so common, indeed, that I think each of us must have met at least one specimen. The individuals who make up this class are the diminishing few who are not damned by the taint of commercialism. We all know them, we remember the foolish ones at school; they worked harder than their fellows, but with indifferent success. They never knew the sly dodges and artful moves whereby the modern child oft-times reaches the top of the class. They believed all we told them, and consequently were the butt of all our practical jokes. We said they were muffs, but voted them a good sort withal. We were young and foolish then; we are older now and wiser. They are older, too, but very little wiser, we sadly think, as we hear of them being swindled by some cute knave. To them all the world is as innocent as they, They bite at any bait, fall into any trap, and are the milch cows of any rogue; and yet, with all their folly, methinks I like them well.

The foolish one may be a woman, who, throwing ambition and conventionalities to the winds, marries the poor, sighing clerk with brains, instead of the smiling moneyed merchant, who has eyes and ears for naught but "closing prices." She prefers to live in love with the man who can understand her, though it brings poverty. From the height of our wisdom we look down upon the follies of our friends; and yet methinks the world would be a sorry place were it not for the fools therein.

TOBY VECK.

---

## OFFICIAL NOTICES AND RULES.

*The Editorial Offices of SHAFTS are at 11, Westbere Road, West Hampstead, London, N.W., to which all communications and subscriptions should be addressed. The nearest Railway Station is Brondesbury, on the Metropolitan Extension Line from Baker Street.*

*All articles, letters, etc., should be accompanied by the full name and address of the writers, not necessarily for publication.*

*All contributions must be clearly and legibly written on one side of the paper only. Where payment may be desired the MSS. should be so marked. The Editor will in all cases endeavour to return rejected MSS. if accompanied by sufficiently stamped and addressed envelope, but cannot accept any responsibility for the loss or miscarriage of any unsolicited contributions.*

*The Annual Subscription for SHAFTS is 3s. 6d. for the United Kingdom or abroad. All remittances should be made payable to MARGARET SHURMER SIBTHORP.*