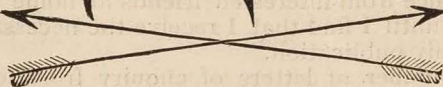


"SHAFTS"



A QUARTERLY 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. VII.

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No. 2.

What the Editor Means.

To the Readers of SHAFTS,

DEAR FRIENDS,—In the November of 1892 *SHAFTS* began its existence; in the November of the present year it will have completed its seventh year of that uphill work, so well known to journalists, especially those who work on lines of reform. Briefly, I wish to emphasize the fact that I cannot go on without some help. Many hard struggles have compelled me to adopt a plan to save *SHAFTS* from ceasing to be published, as other women's papers have ceased. I have decided to publish it quarterly, for a time, at least.

There is to-day a greater need than ever of a regularly published *Woman's Journal*, dealing specially with every subject connected with *Woman's* life, and with the absolute rebellion against the tyranny and injustices of the past which she has taken up; openly and fearlessly advocating the utmost reform, and in a noble and generous spirit waking woman to a sense of her power, her possibilities, and her position in the scale of Being. Such has been the aim of *SHAFTS* in the past; this, heavily handicapped, it has striven to do; this it will continue to do, if assistance can be given; if it can be supported by the united efforts of its readers.

It is my profound conviction that it is the bounden duty of every woman who understands, even partially, the need of reform, to help to support a woman's paper. No paper advocating reform will *pay*, it has to work against the tide, and must be assisted by the combined efforts of the reformers whose opinions, intentions, and desires it represents. Still more is this true of a woman's paper, advocating, as it does, a reform against which the most bitter and determined opposition is brought to bear. It is therefore absolutely imperative that towards a woman's paper the eyes of all progressive women should be turned; it should be supported generously by women's clubs, and by societies of women; it should not be allowed to struggle through years of hard, unremunerated work and then to die.

I began *SHAFTS* full of hope, and strength of enthusiasm, trusting that women would support me. During the six or seven years of storm and stress, through which I have dragged it, I have been helped faithfully and nobly by four persons, to whose great kindness is due the fact that it has not ceased to be published. *SHAFTS* has now lost three of these friends, one through a failure of the power to help which once existed, the others through what we call Death. But the blessing of these two is with me and I trust it will influence many to help me.

In recent years we have, with deep regret, witnessed the closing of five women's papers in England, Australia and America. Are we to witness also the death of *SHAFTS*? To save it I adopt the plan of making it a quarterly until I see my way to do more. It will be, I trust, all that it has been hitherto; it will be more possibly, than as yet I have, from want of funds, been able to accomplish. I shall endeavour to fill also the gap made by the much to be regretted stopping of the *Woman's*

Signal, and it will give besides, some other new features, a complete tale in each number, and correspondence from interested friends at home and abroad. I shall continue it as a quarterly until I find that I receive the necessary support to enable me to return to the monthly publication.

I have had a great number of letters of enquiry from former readers of the *Woman's Signal*. I hope these will prove earnest friends and generous supporters. Proposals have been made to me by different gentlemen who invite my co-operation in schemes for new papers, but none of these promise to be what I think a woman's paper should be, nor do I think, saving under very exceptional circumstances, that a paper edited by a man ever can be quite satisfactory as a woman's paper. I have therefore declined these schemes. I shall give myself to the end of this year to prove whether women are yet sufficiently in earnest to help me. What I shall do in future will depend upon that. Probably I shall continue to publish the quarterly, but I have spent myself, as well as my money in these six or seven years, and I doubt if I can go through many more years of such conflict. A combined effort on the part of women in clubs and societies, and as readers, will give all the help required, without pressing upon any.

In the above circular letter, sent to subscribers recently, and quoted here, I have explained, I think sufficiently, my enforced silence; also, I have stated my conviction that women must help to support a woman's paper, as a woman's paper will not pay. While the work for woman's emancipation and the forcing of closed doors calls aloud for help on all sides *SHAFTS* does not take kindly to enforced silence, and chafes at the fact that want of funds should have so sorely hindered its work. It is hardly to our credit as women that a paper which has contrived to exist through seven years of storm and stress of unfavourable weather should still be unendowed, when so many women are so able to support it. Seeing what *SHAFTS* is, in spite of being so sorely beset, it is easy to imagine what it might be if some few women even had formed a protective coalition in its favour, or rather, in defence of the work it does.

Can there be any desolation more desolate than that which crushes the strong soul and drives it to gaze down into the awful abyss of despair, when, lifting a radiant gaze out of the depths of its own fulness, from which it has been pouring great draughts of life, it suddenly perceives that, like prophet of olden time, it has been stretching out hands to an unheeding people. What anguish must have dashed over the prophet soul in great billows of woe! What anguish burst forth in the despairing cry of another prophet soul, in words addressed to Jerusalem the beloved, the stoner of the prophets, "How often would I have gathered thee . . . and thou wouldst not." Is there any sorrow like unto this, that waileth out its bitter grief and pain because of work and toil, and output of soul apparently all in vain?

No word shall ever return unto the Spirit void, but sometimes we cannot remember this fact, or trust our spirit's strength. Success comes to the strong spirit, working in faith in itself. "Luck obeys the down-right striker," but such success, such luck, may not be, seldom is, in what the world calls its *good things*. It comes in the shape of the awakening of souls, the overthrow of tyrannies, the shuddering into non-existence of every form of cruelty, lust, hatred and bitterness. Well for those who seek these high results and are content. The current coin of the lower kingdom seems a small thing compared to this hope, yet we need the current coin, and so in our diverse needs the sympathy between the planes of our being are kept alive and the correspondences perfect, for this also is needful.

This month *SHAFTS* begins, as it were, a new life, a life full of promise, a career which will, I trust, last till its work is done. A wondrous peace and blessing seems to fill the atmospheres around it.

So, the benison of its friends, and my own best wishes be with it, and its efforts,—evermore.

SHAFTS also holds it as its highest honour that it advocates *all* reform. In order to choose the best we must know *all*; I have, therefore, always adhered to the principle upon the basis of which I began my paper, namely, to put before my readers, so far as I am able, every picture of reform that it has entered into the hearts of reformers to conceive. I have sounded for them, though perchance feebly, every voice which from the great profound of human passion and pain has penetrated the still atmospheres of our self-complacent, apathetic quiet, stirring us into life, from a vague unrest, to the awakening of storms. *SHAFTS* excludes no human thought, or form of thought, no beliefs, crystallised into isms and dogmas, or so far but the opening of the first bud of thought.

I advocate no special belief, I place before my readers the ideas both new and old from which our treasures of truth must be drawn. I offer in these pages, a medium for the expression of the very highest truths, the noblest desires, which are the life of the world. The sympathy everywhere expressed strengthens my resolve, though the sympathy be not in current coin.

The munitions of war supplied, by heart, or brain, or pen, *SHAFTS* would do its work tenfold better than it is now able to do.

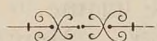
No official announcement has reached me, but I hear from other sources that a new paper is about to be started by a coalition of women. I welcome all women's papers, but why not have concentrated effort upon enlarging and strengthening the paper already in existence? Surely 'twere nobler to have done so. However, I wish them success, and freedom from the sad struggles which have all but killed *SHAFTS*. But what a powerful organ might have been created by any one with larger views, who would have sought the amalgamation of the new paper with one which has well proved its right to existence.

"Men must not be left out," say some, and *SHAFTS* is supposed to be guilty of this unpardonable crime. *SHAFTS* works for women, seeing women to be the sufferers. Men are already *in possession*, and cannot be left out; *SHAFTS* works to put women also *in possession*. There is no question as to leaving men out, it is the most silly of all silly arguments against a true, straightforward action. The time has come when the truth must be spoken without any count of cost. It is foolish and cowardly to hide from the truth; and the truth is, that men who debar women from any exercise of talent or capacity, and, not content with shutting some tightly closed doors, oust them from positions they have filled so well, and with unmistakable capacity, are not the friends of women and ought never to be called so. Surely 'twere better to see clearly what men are doing—that they are not the friends of women. Surely better to work hard to put women into exactly the same position in regard to rights, opportunities, responsibilities and honours, and leave the result to future proving. If women, when they obtain full freedom, are likely to go further on the path of progress than men have hitherto done, what is that to fear? Must we stop the march of progress because it is about to bring to us greater light than we contemplated, and to shed the glory of a coming day upon our path.

All work, like the nature of the living creature, has three planes on which it must work to be of use—the Spiritual, which is power; the mental, which is faculty; the physical, which is function. Facts are the physical, the *body* of a paper; and facts will be given in *SHAFTS*, in

the shape of news, reports of the proceedings of women's societies, clubs, movements towards progress everywhere, the results of these movements, and the meaning—the soul, which lies behind them and is the creator of their existence. Room will be found for all suitable communications sent regarding women, or reform of any kind. I must beg of my readers not to expect too much from this first issue, which has had most pressing obstacles to struggle against, but to look forward with hope and trust to the next. Quarterly and regularly SHAFTS will be published, but this is only a temporary arrangement, and will give place to the monthly as soon as possible. I have made arrangements with correspondents in all parts of the world to send reliable news regarding the movements of women or any subject of importance. The paper even if not published frequently will contain all that can be desired.

The complete emancipation of woman, her freedom to take her place of honour in Church and State, in the government of the country, in the schools, her absolute freedom in social and personal life, are the only conditions under the sun by which the two stages of human life can be brought into harmony, can ever be made friends or fellow workers ready to build up a greater and happier world. This must be done specially by woman, and by woman absolutely free. What is wanted now, more than ever, in order to accomplish our great and noble purpose, is the union of women, the united efforts of thousands, millions, a vast union, world wide;—in the union of strength, love and resolved purpose, terrible as an army with banners and invincible as mighty torrents leaping from their channels. "Wisdom condemns when the faint and the feeble deplore," yet when I think of what SHAFTS would certainly have been and be, through aid which might have been easily given, I cannot help one sigh of regret. SHAFTS must fight alone if help does not come, and in the great sympathy of many friends I have undaunted faith.



LADY BOWYER gives the following reasons for signing the Petition for the ABOLITION of Vivisection, rather than the Petition for the Restriction of Vivisection.

1. The Abolition of Vivisection is the decision of reason that life was never given to be experimented upon. 2. It is the exercise of impartial justice—the strong weighing out the right of the defenceless. 3. It is the shelter of mercy granted by those who themselves expect mercy. 4. It is the renouncing of self-converging considerations in relation to progressive material physiological discovery.

Restriction sanctions the principle of Vivisection, which is the admission of torture—under the inhuman argument that the claims of humanity demand the sacrifice of living, quivering, mutilated animals; this necessarily suggests the hypothesis that mankind should stand prepared to be dissected alive for the superior rights of organisations, next in ascending, gradation rising to the loftiest of created beings.

Shop Assistants.

The question of seats for shop assistants is once again very much before the public, and I write to ask you if you can grant me a little of your valuable space to protest, first, against the demand for seats being made for woman assistants only; secondly, against the exaggerated statements made and speeches which were delivered lately on this subject at an open-air meeting of shop assistants. To take first the point of asking for seats for women shop assistants only. Why should it be assumed that it is only bad for women to stand twelve hours a day, six days running? Have any of those who are agitating for seats for women only, looked back and read the evidence of fourteen medical men in the book published in 1884 by Thomas Sutherst? If not, will they read carefully that evidence? They will find no such preponderance of opinion as is popularly accepted as truth to-day, that women alone suffer. It is just fifteen years ago that this book was written, and the argument for the non-inclusion of men in this reform was precisely the same as that used in the present day; it is briefly this: First, comes the admission, "men are unquestionably thoroughly exhausted after protracted standing, but they cannot possibly suffer or deteriorate as much as women." Later on, however, comes the old stale argument. Mr. Sutherst says he would give "women the right to demand a rest to recruit their strength"; and "he would willingly extend the same privilege to man, but he must at present ask for what there is a probability of obtaining."

Before we go further into the question of the sufferings of shop assistants, let us note the diseases which are mentioned by the eminent doctors to whom I have alluded. Dyspepsia, consumption, diseases of the respiratory system and anæmia, are all diseases which attend both sexes alike, and I therefore most earnestly deprecate any attempt on the part of "early closing associations" or "leagues to secure seats for women in shops," to ask for them for women only. First, because though I admit that there are certain diseases from which women alone suffer, brought on by long hours of standing, yet there are all those other diseases which I have mentioned, common to both sexes, and I would, therefore, pray those who are agitating in this matter to direct their efforts to ameliorating the conditions of both male and female shop assistants, and not to use women as stepping-stones on which men are to climb to better things. Mr. Debenham, of the firm of Debenham and Freebody, a firm with one of the highest possible reputations for the treatment of its assistants, spoke at a meeting I was at yesterday, and expressed himself very naturally as being averse from too much interference by law in the matter of the treatment of shop assistants, and he looked to public opinion rather than to legal enactments for creating a better state of things. Mr. John Barker, of Kensington, wrote to me as follows, in answer to a question I put to him on the subject of whether he considered separate legislation or different regulations for women would tend to displace female labour in shops: "If you begin to make stringent rules and stringent laws for women only, you will lose the goodwill of the employés. At present most assistants, male and female, have a fortnight's summer holiday, independent of the Bank Holidays, their salaries are paid for the time they are absent, and as a *quid pro quo*, the employers consider they are entitled at the height of the season, when the work is pressing, to some little consideration, and this would be met by a clause similar to that inserted in the Factory Act, by which they may be enabled to work longer hours on special occasions. If you legislate separately for women in shops, I quite think their services may be replaced to a great extent by men; for instance, supposing on a very busy evening female assistants were to exercise their right to walk out of the shop at a certain time, leaving the men to do the whole of the work, their services would soon be superseded by men. What is really wanted is an Act of Parliament, framed on the same lines as the Factory Act, which would apply to assistants, both male and female." Mr. Barker further wrote to me, saying: "I am very much in favour of curtailing the hours, as I consider it would be much more healthy for those employed and more profitable for the employer." He considers the hours should be limited to sixty hours a week, with two hours off each day."

Therefore, Sir, I hope you will find room for this protest against one-sex legislation, which is bound to be unjust, and which would result, to quote the words of a male shop assistant in "The Royal Commission on Shop Assistants," in "any amount of male labour being ready to slip in and take the woman's place."

I am, yours faithfully,
MADELINE GREENWOOD, in the "Globe."

An Interesting Experiment.

PREFACE.

IN writing the ensuing article, I have been actuated by the hope that it may prove of practical benefit to those mothers who have come through the Valley of the Shadow only to have their hearts wrung by the knowledge that the little one for whose advent they have so longed is wanting in some sense, that it does not seem to respond to their loving words, that sounds to which a baby is generally so alert has no effect upon it; in short, that it is deaf, with the inevitable consequence of loss of speech, arising from its inability to hear the sound of words. Of course, there is no minimising the terrible sadness and loss all this means, for though there are excellent schools for the deaf and dumb, in most cases the child has to be a certain age before it is admitted, and much valuable time is lost, for the education should begin in the nursery if fluent speech is to be attained. If left too late, many never really learn to speak audibly at all, and it is to minimise the chances of this that I propose to describe the following successful experiment, of the efficacy of which I have personal knowledge. That it was made by a well known man will perhaps add to its interest, and the system described can be easily carried out in the home nursery. If the idea be carefully followed there is no reason why the deaf and dumb child should be in any way handicapped in the voyage of life.

A. R.

The name of Dr. Graham Alexander Bell, of Washington, U.S.A., as the inventor of the telephone, is well known to the world, but few people outside his adopted country, America, know of his philanthropic work in the cause of that pitifully-afflicted class, the deaf and dumb. Yet, before the claims of the telephone finally held his attention and took his whole time, he had thought out and started an experiment of his own, whereby deaf children should learn by "visible speech" to become as hearing children, and be able to take their place in the world as ordinary *speaking* mortals. It may have been the sad deafness of his own wife that first turned his thoughts in this direction, also his very decided leaning towards the study of acoustics; but however that may be, he decided to start a system proposed by George Dalgarno more than 200 years ago, a method nowhere in use, by which a deaf child should be taught to read and write in the same way that a hearing child is. The argument was this: a mother talks to her child long before it can speak, and it understands and gradually forms words for itself—why should a deaf child be held not to have the same intelligence? The sense of seeing should be used instead of hearing—loving little sentences, words, nursery rhymes and what not, should be written down, the child would use its eyes, and it would understand by sight as well as the more fortunate child would by sound. Then, when communication by this means was established, characters could be written down representing the sound of words, then spoken with the lips and the child *seeing* the form of sound as the other child *hears* it, would try to imitate, and could be shown again and again until the enunciation was perfect. This was the idea, and becoming acquainted with a deaf and dumb child of five years old, Dr. Bell determined to try the experiment for the good of the class at large.

It must be remembered that there were no schools for the deaf where children were taken from such an early age, and this in itself made the chance of success from later education much more remote.

He undertook the entire education, with the result that in a year the child was using writing materials and fully understanding speech in that way; then a course of "visible speech," as devised by Dr. Bell's father, followed, and wonderful progress was being made, when the need of developing the telephone completely absorbed its inventor's thoughts, and compelled him to relinquish all personal observation over the child.

For a number of years he had no practical connection with the instruction of the deaf, but the child's extraordinary knowledge of written language had caused great remark, and an account of how it was attained was published in the *American Annals of the Deaf and Dumb*. Many letters of enquiry from anxious parents followed, and to all of these Dr. Bell sent copies of the article and full directions as to the training to be pursued. In many cases he received most satisfactory and delighted reports of the success obtained.

Early in the fall of 1883, he received a visit from a lady who was in great trouble about her child, a bright boy of four, who had suddenly lost his hearing. Inability to speak had naturally followed, and there was no school to which he could be sent to recover his lost vocal powers. Dr. Bell at once determined to take the case himself, and on October 1st, 1883, opened a private experimental school for very young children in a room over a large kindergarten school. This was fitted up like a bright, homelike nursery, on one side a museum of common things put into bottles, and labelled in line writing and also in script, as was everything else in the room. During playtime the children went down to the kindergarten and joined the hearing children in their games. At first they were a little shy, but this soon wore off, and they became perfectly at home with each other. The hearing children in the course of their games would talk naturally to the others, who quickly caught up their meaning and made great efforts to make themselves understood in return. Friendships were thus formed, and conversations carried on quite freely at last by word of mouth.

Dr. Bell had engaged a trained kindergarten teacher, one who was quite unfamiliar with the prevailing methods of teaching the deaf, and later he secured the services of Miss Gertrude Hitz, of Washington D. C. The system of teaching was unique. Lessons were given by means of a phonetic alphabet invented by Dr. Bell's father, the children closely watching the lips of the teacher and placing their own in a similar position. No audible word was spoken at first, all communications being by means of the "visible speech," and the acquired knowledge of writing. A kind of shop system was established. Racks were filled with cards, upon which the names of ordinary objects, such as horse, doll, etc., were written. Each object was likewise labelled, therefore when a child wanted a toy to play with, he had to find the card corresponding with its label in the rack and take it to the teacher. She would pronounce the word distinctly, and placing the child's hand at her throat to feel its workings, make him try to say the word also, after which the toy would be given. Everything was carried out on this system, the first aim being to establish the idea of speech and the formation of words, after which cards were discarded and the child learnt to ask for things naturally and unhelped.

Dr. Bell's two little girls were a great help in the school, where they mixed and played with the children, for from being constantly in the society of their deaf mother, they had learnt to form their words clearly and distinctly, and this is an absolute necessity to those who can only read words from the formation of the lips.

The second year of the school opened with Miss S. E. Littlefield of E. Boston, Mass., as teacher in place of Miss Hitz, and with four fresh pupils, all of whom had been born deaf. These were partly taught by seeing in a mirror how they should use their tongues, while the sense of touch was likewise cultivated. A teachers' class was next started, and the school was prospering greatly, when litigation with regard to the telephone and bitter attacks against his personal honour, engaged Dr. Bell's entire attention, and with Miss Littlefield's compulsory retirement through illness at home, and the want of time to find another competent teacher, the school had to be definitely closed at the beginning of its third year.

Much good had been done, however, for Dr. Bell had clearly proved that no deaf child will use signs if he can have words instead, and that taught under this kindergarten system from tiniest babyhood, there is no reason why this terrible affliction of deafness, though medically incurable, should not be so alleviated as to be no longer a serious drawback in the life of the unfortunate sufferer. He finished his good work by entirely providing for the education of the children he had had under his care, though compelled himself to sever his personal connection with them.

A. R. S.

Theosophy holds that we are all the framers of our own destiny. All the theological apparatus of "elections," and "predestinations," and "foreordinations" it breaks indignantly to bits. The semi-material theories of "luck," and "fate," and "chance" fare no better. Every other theory which shifts responsibility or paralyzes effort is swept away. Theosophy will have none of them. It insists that we can be only that which we have willed to be, that no power above or below will thwart or divert us, that our destiny is in our own hands. We may perceive the beauty of that conception of the future which embodies it in a restoration to the Divine fulness through continuous purgation of all that is sensuous and selfish and belittling, and, so perceiving, may struggle on towards that distant goal; or, self-besotted, eager only for the transient and the material, we may hug closely our present joys, heedless alike of others and of Karmic law; but, whatever be the ideal, whatever the effort, whatever the result, it is ours alone. No Divinity will greet the conqueror as a favourite of Heaven; no Demon will seize the lost in a pre-destined clutch. What we are we have made ourselves; what we shall be is ours to make.

Here comes in the fact of Re-incarnation. No one life is adequate to our development. Again and again must we come to earth, to taste its quality, to lay up its experience and its discipline, each career on earth determining the nature of its successor. Two things follow: 1st, our present state discloses what we have accomplished in past lives; 2nd, our present habits decide what the next life shall be. The formative power is lodged in us; our aspiration prompting, our will effecting, the aim desired. Surely it is the perfection of fairness that we shall be what we wish to be! They who would be guided through the intricacies of life need seek no priest or intercessor, but, illuminated with the Divine Spirit ever present in our inner selves, stimulated by the vision of ultimate reunion with the Supreme, assured that each effort has its inseparately-joined result, conscious that in ourselves is the responsibility for its adoption, may go on in harmony, hope, and happiness, free from misgivings as to justice or success.

From "Theosophy as a Guide in Life."

The Spoiler

(After the manner of Rudyard Kipling)

BY M. A. FROST AND J. H. CAVERNO

A WOMAN there was and she wrote for the press
(As you or I might do),
She told how to cut and fit a dress,
And how to stew many a savoury mess,
But she never had done it herself, I guess,
(Which none of her readers knew).

Oh, the hours we spent, and the flour we spent,
And the sugar we wasted like sand.
At the hest of a woman who never had cooked
(And now we know that she never could cook),
And did not understand.

A woman there was and she wrote right fair
(As you or I might do),
How out of a barrel to make a chair,
To be covered with chintz and stuffed with hair,
'Twould adorn any parlour and give it an air!
(And we thought the tale was true).

Oh, the days we worked, and the ways we worked
To hammer and saw and hack,
In making a chair in which no one would sit,
A chair in which no one could possibly sit,
Without a crick in his back!

A woman there was and she had her fun
(Better than you and I);
She wrote out receipts, and she never tried one,
She wrote about children—of course she had none—
She told us to do what she never had done
(And never intended to try).

And it isn't to toil, and it isn't to spoil
That brims the cup of disgrace—
It's to follow a woman who didn't know beans
(A woman who never had cooked any beans),
But wrote and was paid to fill space.

—The Congregationalist.

Subscriptions to SHAFTS, yearly, 4s.
Half yearly 2s.
Quarterly 1s.

Contributors are requested to write plainly or send typed articles, to state the request when payment is demanded. I cannot be responsible for MSS., I therefore beg that duplicate copies may be sent. No unsaleable articles will be paid for, however good, as SHAFTS, in publishing such, will give a suitable return. The name and address of the writer must be placed at the end or back of article so as to ensure safety when it can be returned, and exactitude when published. Those who desire the monthly issue will please note that the more quickly the list of subscribers is filled up, the sooner will it be published as before. Letters I cannot number testify to the need for SHAFTS; some day I may publish a few extracts from these testimonials, so very precious to me.

The "Subjection of Women."

The following lecture is here reprinted at my special request, by the courtesy of the lady who delivered it at the Clayland's Debating Society, London, February 1st, 1870, and afterwards, in response to the solicitation of many friends, had it reproduced in pamphlet form. I rejoice to give to the readers of SHAFTS such a proof as this of the clear insight and good sense, which animated the soul, and gave power to the tongue and pen, of the writer of this lecture thirty years ago. We long to see what her pen or voice could give us to-day.

It is a little difficult for ladies to take part in a discussion like the present, which so vitally touches our interests and feelings; since if we express our real opinions, instead of merely putting the Society off with courteous platitudes suitable for the atmosphere of a drawing-room, some things must be said which will naturally appear ungracious to the representatives of the male sex, many of whom stand to us in the relation of husband, father, or friend.

Let me disclaim at the outset, however, all personalities of whatever kind; and while advocating to the full the granting of all the claims advanced on our behalf by Mr. Mill, let me state most distinctly that any remarks which I may make of an unpleasant character are directed against a system founded, I believe, on a mistaken theory, into which both men and women are born, and for which the men of the present generation can only be held responsible in so far as they persist in it, after its evils have been clearly pointed out.

It is, however, inevitable, that if I speak honestly as the representative of a considerable and daily increasing number of my sex, my tone should be one of complaint. Englishmen are, as a rule, however, robust enough to bear a little plain speaking; and certainly they do not scruple to give women, both by word and pen, the advantage of such cursory inappreciative criticism as occurs to them in the midst of what they consider more important pursuits, however uncomplimentary their hastily formed opinions may be. I use the word inappreciative advisedly, for I believe that woman is to this day the most unknown of all the visible forces of creation; and that while man dredges the deep seas, or spectroscopes the far realms of space in quest of occult knowledge of various kinds, his nearest companion walks by his side in uncomprehended majesty, and apart from the exercise of a few functions, recognised to be indispensable for the continuance of things, may be summed up in the present day as the last lingering focus of prolonged disabilities; a dangerous un conjecturable kind of being, to be shut in by restrictive fences of all sorts—mental, physical, legal, and social; otherwise, general perdition and breaking up of the social framework.

For my part I strongly conjecture that woman is the highest known order of intelligence, but in an undeveloped, immature condition; and that the poet Burns divined a very deep truth (a deeper truth than he would perhaps have endorsed in his less inspired moods) when he sang of Nature—

"Her 'prentice han' she tried on man,
And then she made the lasses O!"

I do not expect that any of you will agree with me in this opinion, nor do I affirm it dogmatically or as capable of demonstration. I fully admit that the evidence is incomplete, and must be so by the conditions of the problem; since women have never been allowed to put forth

their power in their own way, and by virtue of their own inherent laws but have always been subject to powerful deflection through masculine control. Yet there are some reasons to justify my view of the case, which if this were the subject before the meeting, I should be happy to adduce. Meantime I may point out that men appear to have a pre-sentiment of a similar kind, either latent or carefully suppressed, else why are they always so reluctant to undertake competition on equal terms with women? The latter, except where great physical strength is required, are always ready to stand the test of open competition. No one has ever dared to ask for privileges, protection, or favour in their behalf. The most that is ever asked for them is a fair field and no favour, and that arbitrary restrictions against the use by them of their own faculties should be withdrawn. Now it is notorious that men as against women, have had to call in the power of special legislation. They have had to be helped, and protected, and endowed, and privileged, and promoted, and combined in large numbers. Even now with all these advantages, many would not be content unless women were driven out of the field altogether, so afraid are they of standing the test of competition.

Now it seems to me that all the claims advanced by Mr. Mill on behalf of women, may be shortly summed up, in the very moderate request of Diogenes to Alexander, *viz.*, "Stand out of my sunshine"—in other words, abolish sex as a disability, as you have already abolished colour, race, and religious beliefs. He points out that the legal subordination of women to men—the only legal subordination of one class to another obtaining in civilised countries—is a pure anachronism, a relic of the primitive law of brute force, an anomaly, and a cruelty—unjust to the weaker, and demoralising to the stronger class. He shows also, that the kind of power and influence possessed by woman, is no adequate compensation to her for her loss of freedom; and that human beings having been proved by a long and sad experience, not to be fitted to be trusted with absolute despotism, the despotic power offered to every male person over his unfortunate mate is bad for both—training man to rapacity and selfishness, and woman to irresponsibility; to which I must add on my own account, that good men, of whom there are many here present, who uphold the despotic theory, but abjure the use of it in their own circle, must be held responsible for the evils which happen under it when administered by bad men; since whoever consents to entrust power to unfit agents, must be held morally responsible for the consequences.

Among the detailed claims made by Mr. Mill for us are:

(1) The extension to women of the franchise, so that they may be able to act at once immediately and effectively from their own unbiassed standpoint, whenever they perceive the laws of their country are injuriously affecting their interests. That this is necessary is proved by the fact, that many of the ancient rights, privileges, and courtesies formerly enjoyed by women in England, have become obliterated by modern legislation. Some instances showing the necessity of exercising this power may here be cited. "Before the passing of the Municipal Corporation Act of 1835, women ratepayers had rights equal and similar to those of men, in all matters pertaining to local government and expenditure. On the passing of this Act, the whole of the women ratepayers resident in the newly incorporated municipal boroughs were summarily disfranchised, without any reason being given, although they had held them from time immemorial, up to the year 1835. The

women ratepayers outside these new corporations meanwhile retained their ancient right. So that there was one law for those within, and another for those without the boundary." This was set right, but could never have happened had the interests of women been properly represented. Again, "by a recent decision of the Court of Common Pleas, it is now law, that the same words in the same Act of Parliament shall, for the purpose of voting, apply to men only; for the purposes of taxation, they shall be made to include women, which, as the *Times* says, commits the nation to the dangerous doctrine that representation need not go along with taxation." Innumerable instances might be brought to show, did time permit, that the interests of the female are invariably being postponed or set on one side in favour of those of the male sex; and this is not so much from ill-will, as from negligence, want of thought, and its being no one's business to look after them.

(2) Another measure consequent on the establishment of Mr. Mill's claims, would be the throwing open of the universities, and all educational institutions and endowments of all kinds, to women, on the same terms as to men. It is thought that if women are inferior to men, this inferiority is presumably due to the small amount of capital and labour expended on their culture, and not to their own incapacity; since it is invariably found in practice, that wherever women enjoy advantages similar to those of men, the ignorance and mental slovenliness complained of, disappear; whereas when men have been subjected in any large degree to the deteriorating influences which women are expected to, and do survive, they become *pre-eminently* distinguished for the very faults usually ascribed exclusively to women.

(3) The third consequence would be the opening out to women of all the professions and modes of earning an honourable livelihood at present monopolised by men, leaving the question of relative competency and fitness to be decided, not by foregone conclusions, but by the test of success in open competition. In other words, it is proposed to abolish monopoly and the trades-unionism of sex, and apply the principle of Free Trade to talent, as it is already applied to corn, cotton, and manufactured commodities.

(4) The fourth and last main proposition which I shall adduce, is the proposed equality of all persons, and therefore of married persons, in the eye of the law. This assumes that rights of property shall no longer be infringed or abolished, simply on the ground that the owner is a married woman. It is also considered advisable that both parties shall be free to make such contracts on marriage, as may be suitable at the time; or that in the absence of such contract, women shall no longer be compelled to forfeit their property, or their right to will it, by laws made without their assent.

I suppose all this will sound very revolutionary to those who have not yet given much consideration to the subject. The fact is, however, it is only the application to women of principles which have been in operation for some time in relation to all other classes of the community, and which have been found on the whole to answer very well. Moreover, the length of time which must elapse before women can successfully pursue careers hitherto closed to them is great, since they have at present no training, appliances, or organisation, and very little capital; so that while the men of the present generation are quite safe in their position, future generations will have ample time to adjust themselves gradually to such alterations in the distribution of labour, capital, and political power, as would naturally arise under the new *régime*. Besides,

the prejudices of English society which have slowly accreted round the present restrictive system, will retard still for some time the growth of women, and prevent the seed-germs of their thoughts from producing their full and harmonious results, so that beyond freeing genius from unnecessary obstacles, no sudden change need be feared or expected.

It is difficult, however, for even the sweetest nature to retain its full sweetness, if constantly kept in the combative, aggressive state. I think, therefore, that continuous opposition and restriction will tend to produce a large influx of the genus, strong-minded woman. Society, perhaps, needs that its present hard surfaces should be rasped and filed by these mysterious agencies. At any rate I am much addicted to comforting myself and my friends by the reflection that this transmutation of our softer graces into the corrosive sublimates is gradually forming the subsoil out of which will grow a nobler, more full-blooded, more gracious womanhood in the future, that will not need to impair its sweetness, by impinging against the rough surfaces which its grim great-grandmothers have had painfully to scoop out, in order that the slow-coming diviner life within might have room to grow. It is quite a mistake, however, to suppose, that either Mr. Mill or any one else wishes by any means whatsoever to convert women into men; on the contrary, we think the world is considerably over-weighted with masculinity. Our theology, politics, and prevalent opinions on all topics, are almost painfully and exclusively masculine. It is to give freer play to the purely *feminine* elements that we advocate the present changes; and though we propose tentatively to adopt what have been hitherto masculine forms and methods, it is not because men have adopted them, but because we give the preference to known and tried, rather than to unknown, untried paths. It is quite possible they may not fully answer for women; but all experiments hitherto made in the same direction have been attended with reasonable success; and in a boundless wilderness of possibilities, we take the path which leads within the experience of humanity, to a well-ascertained goal. Our capacity for general, as distinguished from what may be called functional work, may be great or it may be little, but it is at all events comparatively untried, and always under unfavourable circumstances; we cannot, therefore, allow man's loud assumptions of superiority to go unchallenged, so long as he steps into a heritage of privileged monopolies, and from that vantage-ground proceeds to dictate the terms of contest, and then to award himself the easily-won crown of victory. We can only look on and wonder, in various frames of mind, but we are not convinced. No woman, unless the slave-taint has eaten into the very core of her humanity, ever feels that she was created inferior by nature. Some can be found to acquiesce in the proposition, if carefully disguised in elegant, high-sounding phrases of the Martin Tupper style; but the statement of the bare, undraped hypothesis always revolts their nature. I have seen even the most submissive woman flush up into anger, when the current platitudes, so complacently accepted by her when dressed up in elegant phrases, have been analysed in her presence, and reduced to their ultimate values. I think we are as a nation too apt to forget that woman is, like man, "a symbol of eternity imprisoned into time"; and that the repression of her human life into the conventional forms of an earlier period of her growth, is both impolitic and cruel. For my part I agree with Miss Cobbe, in thinking it "unreasonable to suppose, that the most stupid of human females has been called into being by the

Almighty, principally to the end that John or James should have the comfort of a wife. Believing with her that the same woman a million ages hence, will be a glorious spirit before the throne of the Highest, filled with unutterable love, light, and joy, we cannot satisfactorily trace the beginning of that eternal existence to Mr. Smith's want of a wife for a score of years here upon earth, or to the necessity Mr. Jones was under, to find some one to cook his food and repair his clothes." I protest most emphatically against man's hastily-formed assumption of native superiority being used as an argument in favour of excluding women still further from their fair share of this human life. So far the part she has played in it, has been that of a *veiled* divinity, with thoughts undreamt of by the world; opinions unrecorded; wants, to meet which very meagre provision has been made; aspirations, which find no adequate outlet in the conventional life assigned to her; and infinite solitudes in her nature, unvisited as yet by the unheeding foot of her so-called master, or the glib sarcasms of even the smartest of reviewers. It is this sense of the greatness of their own nature, and the inadequacy of all human theories now extant regarding it, that is rousing the women of every civilised country in Europe to demand, as by right divine, their place and title to stand and work in God's earth; shackled no longer by short-sighted measures of social and political expediency framed on the prejudices of a bygone age, but free to work out their inward force into outward fact; subject only to the impartial, unvarying laws of nature, the great regulators of all human effort.

The most popular argument adduced against the granting of Mr. Mill's claims in favour of women, is founded on their alleged inferiority of intellect, as shown by the paucity of great names among their ranks; but the retort is obvious. Let sex cease to be a disability, and it will be time enough to institute comparisons between the relative value of the achieved work of the two sexes, at the end of some six thousand years; man then having had the advantage of double that time for the exercise of his special powers, if he should prove to have any—a point which is not yet fully established.

The points of advantage I conceive to be established in man's favour so far as our present experience goes, and which I offer to your consideration, are as follows:—

(1) Men have always, as a class, taken the initiative in the outwardly active concerns of life—the first rude contact of spirit with matter unorganised for its uses—and will probably always continue to do so; inasmuch as from the rougher and firmer texture of their *physique*, the conditions under which their full activity is possible, are more often realised than has hitherto been the case with the delicate and complex organisation of woman, which requires a much larger sum of conditions, and a much rarer conjuncture of favouring circumstances, to draw forth a parallel condition of activity.*

(2) Besides taking the initiative, man has in his life the advantage over woman of the principle of continuity; by which I mean that he can choose the work for which he judges himself to be best fitted, without control from the other sex, and can go on with it without break or serious interruption to the end of his life; thus gaining the cumulative effect of habit, consecutive thought, concentration, and daily-widening experience—marriage, so far from being a drawback to him in his profession, actually operating as an additional and powerful stimulus, and often giving him a valuable permanent helper, recognised or unrecognised, who can increase the value of his work without

competing with him for the resulting rewards of fame or wealth. Although it may be said that the support of the family devolves upon him, still this need only intensify his efforts in the original line chosen, since it is out of the proceeds of this chosen work he does support it, when he is not possessed of inherited property, or is unable or unwilling to seize his wife's for that purpose. Then again, his success does not depend on his beauty, personal fascination, or transient charms, but on his doing his work well; so that the element of caprice or chance is excluded from being a *power* in his life.

(3) Man's work is essentially of a kind which admits of combination, co-operation, the application of capital, and the use of mechanical power. Without going at length into this subject, I may say that very wonderful results are obtained by the union of these forces—*plus* man's native ability. For let it be remembered, that nearly all great works or inventions are the cumulative products of many minds, acting in one direction during long periods of time; each one of these intermediaries laying a substratum for further operations, and transmitting force and a well-understood basis of operations to its successor. It is impossible to estimate the immense addition to man's native individual working power, which he derives from the combined application and evolution of the foregoing principles.

These three advantages I think man has always hitherto had over woman, *viz.*:—

(1) Active physical force of a kind that is easily available.

(2) Continuity, or the power of concentrating that force persistently in one direction, and acquiring distinction by its exercise.

(3) Combination or co-operation with his fellow-men and the mechanical forces of nature, so as to multiply *ad infinitum* his original working power.

Now how stands the case with woman?

(1) She comes at first into an unfostering world, where she is apparently not very welcome, and which is probably already occupied by the being above alluded to; who by his priority of working power, seizes the vantage-posts—the main arteries of authority—and holds them against her. She is apparently the only utterly defenceless being in creation—soft flesh, keen susceptibilities, and fine sensitive nerves; endowed indeed] with force, or she must long ago have perished in the struggle for existence; but with a subtle, delicate, refined, and veiled force, not readily realisable by herself, and not perceptible at all by the strong rude faculties of her rougher and more aggressive companion, who in general I must say, can only discern what is very palpable indeed. He, in the ruder stages of his growth, only sees that she is not so strong an animal as himself; and recognising at that early period only the law of physical force, and the brute instincts of nature, thinks he can appropriate this lesser man, and adapt her to the purposes of his life. Accordingly his primitive notion of attaining this end, appears to have been to knock her down with clubs, run off with her, and make her into a despised slave and drudge. Later on we find him shutting her up in various ways, according to the manners of the period—first in the cave, the hut, the tent; and still later, the gynæceum, the harem, the fortress, the cloister, the kitchen, nursery, or drawing-room. He there prescribes to her the course of conduct proper to her sex, making her obedience the condition of his favour; and by ignoring some portions of her nature, and unduly cultivating others, he succeeds in producing a certain, or rather an uncertain result—a kind

of hybrid or cross, between what a woman might have been had she been free to develop herself according to her own laws, and his crude, semi-barbarous conception of a being subordinated to his will, and only living in just such grooves as he deems best suited to further his own views. Having succeeded thus far, he then thinks and says he knows women—can write poems, novels, plays, and trenchant articles, and can talk—O how glibly!—about them.

Meanwhile the true, real woman has completely eluded his grasp, and has only further shrouded herself in impenetrable mystery. He has but evoked out of the feminine elements, from which a more potent daring spirit, having insight into their nature, and proud belief in his own, would have wooed and won the living, complete woman—he has but evoked, I strongly surmise, a succession of what may be called *female Franksteins*, who, to my thinking, are as likely as not some of them to turn again and rend him. Some one has propounded the idea that woman is "*a great idea—spoiled.*" It strikes one as rather odd that no one should ever have seriously proposed to *realise the idea*; and as all plans of one-sided coercion have failed, to try at any rate what a free, liberal, generous treatment might do; or whether the divinity in woman might not be trusted to develop itself naturally, in accordance with its own laws.

I have said that the conditions under which the special powers of woman can be transferred from the passive to the active state, are very complex. They have never been analysed, and very rarely been realised; nor are they realisable by her own efforts alone so long as man shares the same world with her, and pursues his past and present course with regard to her. She is endowed with a kind of force exceedingly susceptible to undue influence; and directly it is so subject, like the delicate tests and instruments of our philosophers, ceases to possess any special value. But free play for the operation of woman's finer powers involves not merely the abolition or superseding of physical force, but its voluntary and intelligent self-abnegation, such as we see already among our finer kinds of men. It implies that just as our scientific men isolate or allow for all disturbing causes before reading their instruments and registering the results, so man shall of his own free will stand reverently on one side, renouncing his notions of masculine superiority, subordination of sex, marital supremacy, and all theories of that sort; that his vision shall be purified to recognise of woman that though her path through this wondrous wilderness of things may be different from his, yet is—

"Her nature not therefore less divine,
She worships at the Temple's inner shrine,
God being with her when man knows it not."

To compress one's Ariel within the clefts of physical force, or narrow theory, can hardly be said to be turning the powers of that subtle being to the best account. Such a course may gratify the low love of power lurking in the mind of a Caliban; but it takes a Prospero to detect the quality of the imprisoned force; to turn it to humanity's uses by evoking the free service of a loving heart; and to joy in the joy of newly-awakened power flushed with life, energy and activity, after centuries of thralldom and oppression. For my part, I think it no very high prerogative to play the part which man has hitherto played towards woman. I can conceive of life being keener and more intensely vivified for both by the free play of spirit upon spirit, with all their infinite diversities of action and re-action, than by a relation of

authority combined with want of insight on the one side, and subordination purchased by suppression of life on the other.

Passing on to the second parallel I have instituted between the lives of the two sexes, I have pointed out the possession of the element of continuity, as another decided advantage possessed by man over woman. The life of the latter is being constantly disrupted by authority, caprice, marriage, death, and artificial barriers. Women are always bound to obey somebody, until indeed they have outlived all who can make any claim to command; and then it is too late to begin an original course of action. Marriage, too, breaks up all our previous life, and substantially puts an end to all special pursuits, reducing professional to mere desultory amateur excellence; and of necessity takes some twenty or thirty years out of the very prime of our working power, for its own purposes. It has this advantage, that it reduces the number of wills to which we had been previously in subjection, and which were often contradictory to each other, to *one* will, and that generally a reasonable one. When we consider, moreover, the rate at which the population has been pouring into the world, and into England in particular; every single unit of this vast mass being born in a perfectly helpless condition, and at the cost of unspeakable anguish and sorrow to woman, besides being dependent on her for the first ten years of its life for daily and incessant care, and this in a highly civilised community, the requirements of which are excessive, I think a fair deduction ought to be made for these vast demands upon her, before she is hastily assumed to be inferior to man for not having yet overtaken him, and stood side by side with him in the first ranks of intellectual effort, or for not having propounded or originated new systems of philosophy, art, or religion. And here I may remark, that the systems of philosophy promulgated by man, are only the written-out conjectures of his own mind; they have yet to be verified; and as they are mostly incompatible with each other, the value of them in their present stage is doubtful. The same may be said of religion. There are many ingenious systems in existence, but *we* at any rate believe, that with the exception of Christianity and a few underlying principles common to most of them, and shared by women, they are all inadequate conceptions of the truth, if not altogether false. Moreover the great Founder of Christianity is alleged to have sprung from the mysterious union of the divine and *feminine* natures. Christians, however, have hitherto been but a very small section of the human populations, and within that section the majority are supposed to believe falsely. It is doubtful if even the residuum of the elect have fathomed its deeper depths; so that on the whole, if measured by the standard of severe truth, I do not think we have much reason to congratulate our masculine superiors, on the results they have yet achieved in these directions.

With regard to art, no less an authority than Goethe has declared that no great work can be produced merely at odd times, which, owing to the disruption of their lives already pointed out, is all that women have to give. Art is a goddess demanding the intense devotion of a lifetime. Will it suit the world that the artistic natures among women should forsake the vocation which they are taught is their only true one, and devote themselves consecutively and singly to their art? Shall they forsake the living child for the ideal creation? and will man, meanwhile, give the necessary time and care to the family, lending the artist wife a helping hand now and then, and cheering and encouraging her by his unceasing sympathy? We know very well he would not.

Yet the male artist enjoys all these advantages, together with many others from which the female artist is excluded. Will the comparison of achieved work, therefore, ever be a fair one?

I am of course aware that there are now, owing to a variety of causes, a large number of unmarried women; but in the first place they are expected to prepare for the duties of married life all the same, other careers being withheld from them for that purpose: indeed they are introduced into a world which has made little or no provision for any other life for them. Most of their early life—their seed-time of preparation—is lost for other purposes in this way. Secondly, as they never know whether they shall be married or not, or when, the question is never definitely settled until it is too late: hence they are constantly distracted in thought and aim, so that there is very little more unity in their lives than in those of their married sisters; added to which, they have to waste their strength and energy in maintaining their right to work at all. They find themselves fenced out—not admitted to *this*, and shut out from *that*; obliged to seek in foreign countries the instruction denied at home, or restricted in their personal liberty by considerations of propriety. They are also harassed by poverty, unable to buy the books and instruments suitable for their work, unaided by favouring institutions, unstimulated by hope of promotion, and soured by want of social consideration. Yet even with all these drawbacks, we find them winning a very fair place in the careers open to them. Perhaps the fable of Atalanta has more deep truth in it than would readily be acknowledged. Even newspaper criticism has almost ceased to say, "Very well done for a woman"—a phrase which betrays something of the profound depth of vulgarity apparently inherent in the average Anglo-Saxon conception of the sex. How long shall we have to wait before we shall hear the more spirited and chivalrous reproach, "You a woman! and can do no better work than that!" or before we can convert the term "old woman" into a title of sacred honour and reverence?

Among all the true things that Mr. Mill has said of us—and one is almost lost in wonder that a man should be found capable of so accurately divining the situation—one of the most true is, that women have little or no *consecutive* time, and have to do their thinking at odd moments. The demands upon their attention are incessant, and make up in number for what they want in importance. So various are they, so conflicting, and so unexpected the quarters from whence they come, that life from this cause alone is apt to lose all its coherence and become a mere rope of sand; added to which there is the bewildering duty laid upon us of being agreeable to every one at all times, even to people of diametrically opposite tastes; of being always well-dressed and presentable, and able to do a multiplicity of incongruous things with a ladylike air—for no one ever excuses a woman for doing *badly* whatever she has to do). I think when these things are fairly taken into consideration that even the most confirmed misogynist would admit that our life is by no means an easy one, although to him so barren of valuable results; and that there is a want of fixed principles in it which the gratification of the caprices of his sex does not furnish.

Moreover, our success does not depend upon merit or well-directed effort, but upon what, humanly speaking, we call chance—upon physical beauty or personal fascination, and the *chance* of these pleasing someone who has the rewards of success to distribute. We never know beforehand whether we shall be duchesses or washerwomen, or what

intermediate rank we shall be called to fill: whether as rich men's wives we shall need accomplishments, cultivated talent and arts of domestic government; or whether as poor men's wives we shall have to be up early and late, and scrub, bake, scour and scold, in order to keep things and people lively and smart about us; or whether, as single women, we shall be thrown entirely on our own resources. We are expected to turn our hands to any or everything at a moment's notice, however previously unfitted or unprepared we may be. Thus every separate woman often has to be in her own person a sort of Jack of all trades. She is called upon to be wife, mother, cook, housemaid, nurse, sempstress, laundress, governess, housekeeper, doctor, and many other things; or if she has qualified herself for any or all of these duties, she may be called upon to do something quite different; for what society wants of her is not concentration of her energy in one direction for a special purpose, but versatility, or the power of making general talent and common-sense available in any direction, for the necessities of common life. This system has its advantages for the human race, but they are purchased at the cost of a great waste of feminine power, which thus becomes diffused and dispersed over a large surface in a comparatively unproductive manner, instead of being developed into the special and striking results which win for great men their world-wide fame. This being so, is it just to enforce this dispersive kind of life upon women, and then hold them inferior for not producing the results of a totally different or concentrative kind of life? Does not man rather owe to her a deep debt of gratitude; and if he intends to keep her to this mode of distributing her energy, either by force or the combined influence of opinion, should he not at least honour her in it, and not look down so scornfully from the vantage-ground, only made possible to him by the vast sum of her underlying efforts? The fact is, men are in this country at the present time, losing influence with women. Many of the latter and those not the worst, resent very bitterly the cold exclusiveness, the intellectual Pharisaism, the ungenerous language, the coarse and vulgar allusions, the supercilious sneer, and the insulting patronage, in which many men indulge themselves in speaking of women. Need it be wondered at that women of refinement and delicacy decline more and more to become dependent upon men; and casting an eye upon the neglected grandeurs of their own nature, begin to realise something of life's personal dignity, and to propose to themselves, at any sacrifice of popularity, aims which do not include man as the central figure. Much has been said of the comparative difficulty of marriage in these days, and it is always assumed of course, that it is men who hang back, because women are not good enough for them. There are however other reasons, which it would perhaps be cruel to set forth; not, however, that this is likely to be a permanent evil, at which we need be alarmed.

The third parallel of advantage on the side of man is, that his work admits of the principles of combination, co-operation, and the application of mechanical force.

Now this is obviously not the case with women. We are planted out in separate and detached centres, isolated by the very terms of marriage, and handed over separately into the almost absolute power of beings fully charged with notions of their own supremacy—who stand by one another in regulating the main currents of life and action, and who may, according as their natures are fine or otherwise, assume any relation to us, from that of a tender and loving protector and friend

down to that of a brutal, incessant jailer. Combinations among women therefore except for purposes prompted by men, are well-nigh impossible; and most men would prohibit them absolutely, to all women whom social arrangements have made dependent on their power and favour. I merely point out that the cumulative effects produced by co-operation and division of labour are lost to women themselves by this method and that a less sum total of aggregate results is turned out year by year, which in estimating the comparative value of the work done by the two sexes, should be allowed for.

Then again, it is only worth while to apply mechanical force and expensive elaborate machinery where large numbers share the results. It is obviously impolitic to set up a steam-engine to slice the family cucumbers. Accordingly the women of each family do their necessary work in the old primitive individual ways, very little assisted by modern appliances. Besides, mechanical force will not rear and train children—(patent incubators notwithstanding). It will not study individual tastes, will not supply sympathy, or tact, or beauty, or the power of being agreeable. It will not furnish sprightly talk, or taste, gentleness, grace, love, self-sacrifice, or any of the special qualities for which the world looks to its cultivated women. The taunt which Tennyson puts into the mouth of one of his characters is therefore unjust:

“When did woman ever yet invent?”

It is well said, “Necessity is the mother of invention.” If therefore, the nature and emergencies of a person’s life do not furnish the necessity, invention remains dormant. If the mother do not exist, clearly the daughter can never be born. Besides women show a great deal of inventive faculty—(more than men, I think), each in her own individual emergencies. That it has not hitherto been utilised or brought to a focus in some large striking result, calculated to dazzle an admiring world, is scarcely her fault, since the aims set before her have been such as cannot be furthered by the exercise of inventive effort on a large scale.

I will now try to show very briefly, a few of the reasons why Mr. Mill’s claims for women might be advantageously granted in this country. Some of these he himself gives, and as I fully endorse them, they only need to be summarised. Others can perhaps only be approached from the woman’s point of view; and I hope at any rate to indicate the possibility of there being special counterbalancing powers of a very high kind in woman’s nature; at present mostly latent, but which when properly developed, would speedily place the latter in possession of truths “which men (alone) are toiling all their lives to find.”

Mr. Mill’s list of benefits to arise from the proposed changes may be summarised as follows:

(1) The advantage of having the largest and most pervading of human relations regulated by justice instead of injustice, and the consequent weakening or abolition of the self-worship and self-preference which at present deteriorate the quality of the masculine character.

(2) The doubling of the mass of mental faculties available for the higher service of humanity—the supply of high intellectual power being at present much less than the demand.

(3) The increased happiness to women themselves of using their higher faculties, and finding outlets for their activities suited to their dignity in the scale of creation.

(4) The higher direction given to the influence already possessed

by women, and its rescue from the small, narrow, personal aims which now too often prevail, as the natural consequence of a meagre education and a too limited outlook.

(5) The higher and increased sympathy between the two sexes, in consequence of having more subjects of interest in common, and more various bonds of companionship; thus allowing scope for friendships, and mutual benefits of a more general kind than those involved in love and marriage.

To these considerations I would add the following:—

(1) The restoration of marriage itself to its true value. At present, owing to the unequal stress brought to bear upon the two sexes in this matter, women are almost compelled to marry at whatever cost to themselves, and without much reference to suitability. They are, therefore, often induced to accept husbands who from various causes, fail to satisfy their natures. The amount of trouble and sorrow from this cause alone, quite apart from the question of positive cruelty and ill-treatment, or the drudgery, sickness and poverty incidental to unfavourable conditions of the married state, and which love alone can redeem from sordidness is, I believe, for women very great. It is an evil which presses peculiarly on woman, though man may be a sufferer to some extent from the same causes; but he has other departments in which to lead his life, where his energies may receive full play; and in any case, he does not in marriage take for himself a life-long master for night and day. But if the woman does not find in the man she marries, the husband to whom she can ally herself heart and soul, her whole life is spoiled, for she is denied activity in all non-domestic departments of her nature, so that the latter becomes impoverished, and languishes a prey to inanition and despair. Also one unhappy marriage may often prevent two happy ones; since if both had been free to unite themselves according to the laws of natural preference, each might have found the one being whom none other can adequately replace. Besides the loss of personal dignity and self-supporting independence, is of itself an irreparable misfortune. We have to bear in mind that the number of women in the present day is excessive; that marriage is an uncertain contingency; that the arts of domestic management, though indispensable and inestimable in family life, have little or no money value in the great labour market of the world; and that consequently, women brought up to these alone and then thrown upon their own resources, must run the gauntlet of starvation through all the various ranks of poor gentility. They are daily thrown upon the world in large numbers, utterly unprovided for, which makes their lives a burden to themselves, and sometimes leads to worse evils. A woman also brought up to pursue marriage as her only means of living, is in a despicable position, which ought to be, and is, intolerable to all fine, free natures. Under such a state of things as this, all the higher kinds of love have a strong tendency to vanish. Perhaps the Anglo-Saxon race is not capable of holding the finest relations to women, and it will take a higher ethnological development of the human race to elicit the full delicacy and sweetness of the various possible relations between the two sexes. Be that as it may, when we see the public disrespect with which women are treated in England, the injustice underlying her laws, the irreverence with which women are constantly spoken of, the meagre provision made for their wants, and the ridicule of their claims, however mildly and temperately put forth, to share in the fuller life of an advancing civilisation, we may well blush for our countrymen and despair of our country.

(2) Another advantage resulting from the proposed changes will be that women will then be able to test their own powers, and find out what they can and what they cannot do. At present they are troubled with the restlessness of untried and undirected force; for they feel that their capacities have been settled for them on the narrow platform of man's prejudices, rather than on the broad grounds of actual truth.

(3) I think women would be pleasanter and more interesting to one another, if they were not always striving for the same things, and if each could lead a richer and fuller life of her own. At present we are compelled to endure each other's society unfurnished with general subjects of interest, and without any ideas or knowledge to share, except such as are already possessed about equally by all. Hence we are driven to personal topics, which are always apt to degenerate into gossip and slander. Now we find that those women who are cultivating at every disadvantage, that large and unknown tract of territory which we hope some day to call our mind, are much more genial and pleasant as companions. They are not exacting or supercilious, and never hang heavy on the hands of their entertainers. Knowing also the value of time themselves, they respect that of their neighbours. Moreover the inordinate sacrifices imposed upon women sometimes induce not only intellectual starvation, but a kind of moral sourness in the blood, which from being supplied with impoverished materials, does not nourish the character into generous contours; so that their sympathies become narrow, their judgments severe, and their general style of virtue pre-eminently unattractive. Men can escape from the poignancy of their society into space, but their fellow-women suffer unknown martyrdom at their hands, longing vainly for the means of escape.

Passing by many minor advantages which time will not allow me to recapitulate, the chief gain arising to the human race by the release of the higher feminine faculties from thralldom, would be, I conceive, the gradual disappearance of the alleged inferiority of women. I think it is premature to affirm, that because the faculties of man are those which are first wanted, and are the most obvious, that therefore they have the highest ultimate value—priority in time not being equivalent to superiority of value. Moreover I believe the sum total of human faculties to be necessary for the discovery of the great system of truths, and the perception of the harmonious relation of its scattered parts, which together we sum up in the one word—truth: just as the whole of the coloured rays must unite to produce white light.

Some of the special qualities which characterise the purely feminine contributions to the sum total of human faculties, may be casually indicated I think to be as follows:—

(1) The increased fineness of the nervous system which after a long ascending series of gradations, finally culminates in woman, and which may fairly be expected to render her able to register more subtle and delicate results, and probably in higher regions, than can be the case with beings of a less fine nervous structure.

(2) Greater activity of brain, which enables her to seize moments for action, which would be otherwise lost to humanity for want of sufficient promptitude. I am disposed to conjecture moreover, in spite of theories to the contrary, that the size and weight of her brain are *relatively* to her stature, greater than those of man, and the quality finer. I have here before me a table taken from Professor Huxley's "Man's Place in Nature," which shows the results furnished by Professor

Wagner, after carefully weighing more than 900 human brains taken indiscriminately, and in which the heaviest brain was that of a woman—a most unlooked-for result.

So far as this experiment carries us, woman would seem to have the wider range of faculty, as she is both at the top and bottom of the scale.

Now with a finer nervous system, greater activity of brain, and no well-ascertained deficiency in even its positive, much less its relative size, weight, and quality—and these characters being found existing even with all the disadvantages under which women have lived in all ages—we may, I think, naturally look for the following results:—

That while she will not be so well able as man to deal with matter in its first adaptations to humanity, she will be more able to detect its hidden laws and subtler manifestations. I believe she sees more into the heart of a thing than man sees, and that she is related by many subtle and mysterious relationships to laws and phenomena, which are impervious to him, but which her present amount of culture does not enable her to explain and translate into his language; for mastery over the instruments of expression, whether in art or literature, is the final result of long and persistent effort, and very high training. I know women are often accused of being too voluble, but that very volubility only proves the want of training in the use of language; since the hasty snatching up of any or all of the inadequate instruments within our reach, does not at all compensate for the absence of the one efficient term which would briefly and exhaustively express our meaning.

I think it will be discovered also if it is not already acknowledged, that woman stands in a finer relation to the spiritual world than man, and that she will therefore be able to decipher more correctly than he, the intricate manifestations of spiritual power, which up to the present time have had no adequate interpreter. This fine intuition, combined with that insight into character, and that subtle range of sympathy which she is even now acknowledged to possess, must make her a power in the future to which the past and present can furnish no parallel.

Time will not allow me at the present moment to go into this subject very deeply; I will, therefore, in conclusion, only point out the marked affinity of the feminine faculties for truth in all its bearings. Whoever has thought it worth his while to note the characteristics of the feminine mind, must have observed the remarkable manner in which even ordinary women arrive at correct conclusions. So far as I have examined this peculiarity in other women, and analysed it in my own mind, we appear to be able to mentally run along several chains of cause and effect at the same time—(or so swiftly as to be almost simultaneous), and to grasp the central truth with the firm precision of an intellectual athlete, and this even with very inadequate knowledge of the matter in hand. So well known is this characteristic in its lower applications, that even Hodge will rarely decide on a matter of importance without consulting a wife, who is comparatively ignorant of the subject; and I have heard him say with invariable advantage—only you see he calls his wife's power "*instinct*," a point on which I decidedly differ from him. I believe it to be really the finest and subtlest kind of reasoning known, and if applied to the higher kinds of truth, it would place the world in possession of such a momentum of spiritual and intellectual force, as would speedily drive back the worst remaining foes with which humanity has yet to cope, and solve the

manifold problems which have hitherto baffled all efforts to grasp them. To man is given dominion of a certain kind; but to woman is given a power analogous to that said to have been wielded by that long-lost weapon, the potent spear of Ithuriel, by virtue of one touch of which, all forms of error shrink into their native darkness, and resuming their original shapes, leave the truth in clear, undimmed radiance. I believe that woman will never rise to her true dignity until with "spirit-thrilling eyes, so keen and beautiful," she directs humanity's highest thinking; that she can never hope to rule matter in its grosser forms, or rival man in mechanical or engineering power; but that when by his aid, the heavy weight of superincumbent materialism is lightened, and her own long locked-up forces thereby liberated, she will conquer for the human race realms of thought undreamt of now; she will gradually come to wield firmly the delicate sceptre of all fine and subtle influences; and having wrested the precious jewel of humility from out of her long fiery years of trial, suffering, and servitude, she will no longer be denied her fair name and place in God's creation, but be finally recognised at her true value, as the most real, most pathetic sovereign to whom the world has yet paid its homage.

AGNES POCHIN.

Injustice to Writers.

[THE following very sensible letter which says just exactly what is wanted to be said on the subject, appeared in *The New York Times Saturday Review* for June 17th, 1899]:

"Will you allow me space for this, which I am persuaded will interest a large number of your readers: A.—Calling the attention of writers, editors, and magazine and newspaper owners to the injustice of omitting the names of authors, almost invariably, when using matter from some other publication in their columns. The periodicals "taken from" are duly credited, but the originator of the work, to whom the reprinting of the name, and consequent familiarity of the reading public with the same, is a vital matter, is persistently and consistently ignored in this connection all over the States. So much so, that when a growing girl, I for years supposed "The Cornhill," which was appended to many dozens of tales printed in various papers in New York, to be the abbreviation for Theodore Cornhill, and was much amazed at this prolific gentleman's varieties of style! I also assumed, not unnaturally, that "Sketch," "Black and White," "Temple Bar" and others were all *noms de plume*, for then I was not up in the English magazine names. Now, will not authors unite with me in requesting editors to give the craft their due, and, together with the title of the periodical copied from, print the author's name attached to the work? Is not this exactly fair and really nothing more than honourable?"

"FRANCES AYMAR MATTHEWS."

Now when I read this a little bird of investigation ran about among my recollections, and finally hopped on a satisfied perch and sang a little pæan of joy. For the letter strikes a true note, and ought everywhere to call forth a response of intention. No writers will object to have their work reprinted here and there, as it helps to give them the publicity they must have if they desire success, but this result is quite nullified when the name is not given. "Investigation," the little bird now singing its praises, has so far found no accusation against this pen or magazine, therefore it sings, but lest I should ever inadvertently have fallen, or fall into such a want of consideration, I will keep this letter before me, and I think all journalists and others who see it may thank the kind lady who, striking so true a note of warning will help us to be careful.—ED.]

Robert Buchanan's Poetry.

THE poet is first and foremost the interpreter of the secrets of Being; the wondrous mysteries which lure and elude us. It is good for us to pause sometimes in our eager quest for gold and power, to pause and search eagerly for some of these mystic exquisite meanings, as they look into our eyes from the poet's pages. They gleam in almost every line of Robert Buchanan's verse, yet few have even detected them, very few have learnt one line of the wisdom they teach. Here is one poem brimful of the poet's teaching.

THE MODERN WARRIOR.

Oh! warrior for the right,
Though thy shirt of mail be white
As the snows upon the breast of the Adored,
Though the weapon thou may'st claim
Hath been tempered in the flame
Of the fire upon the altar of the Lord,
Ere the coming of the night
Thy mail may be less bright,
And the taint of sin may settle on the sword!

For the foemen thou must meet
Are the phantoms in the street,
And thine armour shall be foul'd in many a place,
And the shameful mire and mud,
With a grosser stain than blood,
Shall be scattered 'mid the fray upon thy face;
And the helpless thou dost aid
Shall shrink from thee dismayed,
Till thou comest to the knowledge of things base.

Ah, mortal, with a brow
Like the gleam of sunrise, thou
Mayst wander from the pathway in thy turn,
In the noontide of thy strength
Be stricken down at length,
And cry to God for aid, and live, and learn:
And when with many a stain
Thou arisest up again,
The lightning of thy look will be less stern.

* * * * *
Nay, batter'd in the fray,
Thou shalt quake in act to slay,
And remember thy transgression and be meek,
And the thief shall grasp thy hand,
And the liar blushing stand,
And the harlot if she list shall kiss thy cheek,
And the murderer, unafraid,
Shall meet thee in the shade,
And pray thee for the doom thou wilt not wreak.

Yet thou shalt help the frail
From the phantoms that assail,
Yea, the strong man in his anger thou shalt dare;
Thy voice shall be a song,
Against wickedness and wrong,
But the wicked, and the wronger, thou shalt spare.
And while thou ledest the van
The ungrateful hand of man
Shall smite thee down and slay thee unaware.

With an agonised cry
Thou shalt shiver down and die,
With stained shirt of mail and broken brand;
And the voice of men shall call
"He has fallen like us all.
Though the weapon of the Lord was in his hand.
And thine epitaph shall be,
"He was wretched even as we,"
And thy tomb may be unhonoured in the land.

But the basest of the base
Shall bless thy pale dead face,
And the thief shall steal a bloody locks of hair;
And over thee asleep
The adulteress shall weep
Such tears as she can never shed elsewhere.
Shall bless the broken brand
In thy chill and nerveless hand,
Shall kiss thy stained vesture with a prayer.

Then, while in that chill place
Stand the basest of the base,
Gathered round thee in the silence of the dark.
A white face shall look down
On the silence of the town
And see thee lying dead with those to mark;
And a voice shall fill the air,
"Bear my warrior lying there
To his place upon my breast," and they shall hark.

So then those fallen things
Shall perceive a rush of wings
Growing nearer down the azure gulfs untrod,
And around them in the night,
There shall grow a wondrous light,
While they hide affrighted faces on the sod,
But ere again 'tis dark
They shall rise their eyes and mark
White arms, that waft the warrior up to God.

"THE people who come on the stage at one period are all found to be related to one another. Certain ideas are in the air. We are all impressionable, for we are made of them; all impressionable, but some more than others, and these first express them. This explains the curious temporaneousness of inventions and discoveries. The truth is in the air, and the most impressionable brain will announce it first, but all will announce it a few minutes later. So women, as most susceptible, are the best index of the coming hour."—EMERSON.

Women's Emancipation Union.

THE STRUGGLE.

Say not: "The struggle naught availeth,
The labour and the wounds are vain,
The enemy fainteth not, nor faileth,
And as things have been they remain."

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, thro' creeks and inlets making
Comes silent flooding in the main.

And not by Eastern windows only
When daylight comes, comes on the light,
In front the sun climbs slow, how slowly,
But Westward, look, the land is bright.

ARTHUR HUGH CLOUGH.

THESE stirring lines, accompanied the card of invitation sent round by Mrs. Elmy to her friends who gathered around her for a last expression of respect, love, and regret inexpressible that she was bidding good-bye to them, as members of the Emancipation Union, of which she has resigned the leadership. The meeting was held at the house of Mrs. Langden Down, so great a friend to all progress. It was a full meeting; a meeting of women very much in earnest, and no one can doubt that whatever form their future efforts may take they will not cease to be efforts, made by strong purpose and sincere hearts.

The meeting was addressed by the veteran worker and leader, Mrs. Elmy, and the chair was taken by her friend and colleague, Mrs. M'Ilquham, she too being a veteran worker in the cause; addresses also were given by Mrs. Perkins Stetson, (an American lady always worth hearing, a writer and journalist), Dr. Aletta Jacobs (a delegate to the Congress from Holland, where she is well known by her labours in the cause of the world's advance), Mrs. Wynford Philipps (the founder of the Grosvenor Crescent Club and Institute for Women, and long a devoted adherent to the Emancipation of Women and Women's Suffrage), Mrs. Evans (a well-known socialist, a woman of great integrity of purpose, and a staunch friend of Mrs. Elmy). Each speaker excelled herself in the eloquence, passion and pathos of her address. Allusion was specially made to what the *Daily Chronicle* calls "the craven decision" of the Houses of Parliament, but it was evident that no amount of adverse legislation could affect the high resolve and fearless determination of these brave undismayed women, resolute to go on as they have done for so many years, knowing that every gathering they call together, every step they take, brings the day of their freedom nearer and nearer, knowing that evolution will do its work in spite of let or hindrance; that the upward going cannot cease. It would have been too hard to part with Mrs. Elmy had her hearers and sympathisers not felt sure they would see her face again, had not each and all rejoiced in the prophetic vision of the great work she contemplates, indeed has, it is said, begun. The hearts of all women cannot fail to go out to this brave woman for all she has done, and their best thoughts and hopes will surely help to sustain her in the important task before her. Blessed are they who believe and trust, blessed above all are those women who believe and trust in each other, for so is consolidated, stone by stone, the great edifice of the future power and strength of the human being, body, soul and spirit. When the history of the struggle of women for freedom and opportunity, in this century is written, no name will stand higher than that of Mrs. Wolstenholme Elmy.

Woman's Position.

"MAN to man so oft unjust
Is always so to woman."

—BYRON.

SOPHISTS still exist as in the days when Socrates discoursed on justice, and one of their number asserted so confidently that "Justice is the interest of the strongest!"

Perhaps this definition still satisfies the average mind, for the strong can always force their claims upon the attention of others; the weak have their cry for justice stifled by being crushed by the strong before they can speak.

But justice is no empty metaphor; it is the desire of all noble minds to do unto others as they would be done by, and to those who have risen to heights of compassion and sympathy, it means the desire to understand the nature and feelings of our fellow beings under the character and circumstances that condition their lives; and so do unto others, as they would be done by, were they themselves in the same position.

But such a form of justice needs more than a sense of what is due to oneself, it needs the reflection and perception of a highly-organised, highly-trained intellect, or an intuition of unfailing accuracy.

Perhaps, then, it is not surprising that the average man falls so far afield from arriving at a true conception of justice; for it is still considered by him in the light of an eye for an eye, a tooth for a tooth arrangement, the re-adjustment of commodities or actions, and not the attitude of mind that respects each human being as a soul to be given the opportunity to strive towards freedom and light.

And in no way has man's narrow, inadequate interpretation of justice been more conspicuous than in his dealings, his attitude of mind towards woman, especially in the one particular which the writer aims to point out.

Since the first days of history and tradition it has been his custom to describe woman as his tempter, because her presence aroused in him emotions and impulses that he imagined impossible to control, and because he saw that the penalty of suffering fell upon the woman; causing him to form the opinion that she must be of an evil nature to be thus punished. It has always been thus, that ignorance has construed the less fortunate condition of others, when perceiving the disabilities under which they were placed.

We now know that the origin of much of woman's weakness and suffering, instead of being the result of her own evil nature, is by some traced back not only to the pains and penalties of motherhood, but to undesired, unwelcome union; man's force being used by him to bring woman into subservience to his will; until she at last was helpless beside his power, and from the position of an equal was subdued to that of a slave obliged to depend upon his pleasure for the necessities of life. Certainly, it is true, that her finer organisation and quality of brain, developed by the devotion she lavished upon her children, had the effect of endowing her with a certain intuitive perception by which she learnt in a measure to counteract the tyranny of mere brute force, and this devotion some thinkers regard as the germ of our civilisation, from barbarism to humanity; but, except in rare instances, neither the devotion nor the finer intuition have given woman either an opportunity to choose her own path or the companion with whom she would pass

her life; while it has been the fashion to accept this devotion, not only as the one duty of her life, but as the only occupation worthy of a virtuous woman. "To suckle fools and chronicle small beer" has been the much exalted task man has considered her capable of undertaking for ages past; not even the choice of their lords and masters was permitted them, they were "goods and chattels," who had to accept the union, repulsive or otherwise, of those who desired to appropriate them; and when this custom became too outwardly barbarous for a nation professing a Christian civilisation, based on the rights of the individual soul; and women were apparently permitted to have some voice as to who should be their possessor, a stigma of contempt was still attached to the woman who remained single rather than marry against her affection or inclination; a remnant of the barbarism that could not respect woman as a human being, but would only give deference to one who was the legal possession of some man, who exacted respect for her as one of his belongings.

Married often while still children in mind and physique, women were rarely able to attain to a high state of mental and moral development, their onerous duties made that impossible, and under these circumstances it became easy for man to continue to exert an economic tyranny over them, until the habit led him to graft on to the old idea of woman as tempter the exceedingly expedient notion that woman's only *raison d'être* consisted in being an instrument for his use and possession.

Indeed, so much does that opinion still hold, that whereas the law protects minors up to the age of twenty-one who possess any material wealth, it still permits girls to be drawn away into an immoral life at the age of sixteen, an age when they are helplessly inexperienced in the habits of self-knowledge and self-control that would be their greatest safeguards in leading a chaste life, and it was remarked a few years ago by a writer on society, that the only means of gaining a livelihood apart from marriage that was made easy for woman was that of becoming a courtesan.

Such then has been man's much vaunted sense of justice exhibited towards woman with regard to the primary necessities of life—food, shelter, clothing. The highwayman's demand was "your money or your life," man's to woman has practically resolved itself into "your person or your life"; and when woman was starved into yielding, man's magnanimity of mind has been of the nature that it allowed him to repeat the parrot cry that she "tempted him"—although of course, there have been honourable exceptions to this rule. If women had invented themselves into physical forms to allure and attract man into temptation, there might be some justice in this cry; but as science or common-sense have not yet proved such a view of the matter to be the fact, thus to designate her is an injustice so long as there is one woman not able to find honourable work, who is obliged to starve unless she will sell her person into bondage or degradation.

Fortunately science in more than one branch is proclaiming with no uncertain sound, "how dependent all human social elevation is upon the prevalence of chastity." Indeed, the well-known American psychologist, James, just quoted above, goes on to say: "Hardly any factor means more than this the difference between civilisation and barbarism."

We may, therefore, hope that the economic conditions that oblige most women to depend upon the exercise of their sex functions as a means

of livelihood may one day be looked upon as a barbarous anachronism, as well as the use of any means that would coerce her into unions that she would not accept without a sense of affection; but until that time comes, and Man has so far become humanised that he has learnt to control what has ignorantly been misnamed "will," but which a psychologist more truly terms "iron impulse," none will know how far woman tempts or is tempted. But because women are seeking to establish this economic independence and are demanding a recognition of their right, as human beings who need the free development of the whole of their nature, and not the abnormal activity of one function at the expense of all others, man's objection is showing itself in a way that points to the fact that the Sophist's interpretation of justice still holds its place in man's sense of the fitness of his relations towards woman.

However, as the outward idea of brute force is not in fashion, his attempt is now directed into subduing woman through torturing her affections and emotions by a method that may be called worthy of a Machiavelli or a Tartuffe. It is so to act when he has happened to see any woman who for the moment attracts him, as if to all appearance she were the one to run after him, while his cue, except for an occasional gaze of the deepest intensity, is to simulate the appearance of avoiding her, or at the most to compassionately yield to her wish to be in his society.

To any woman whose affections and emotions are not aroused, or who is not obliged to find in marriage a means of a livelihood, this behaviour seems like some ridiculous farce or comedy; but if one is inexperienced in the present ways of the world, and her affections are aroused till she thinks she has at last met the one man with whom she could pass her life in trust and happiness, she does not see what the man is aiming at, and so may heaven help her, man will not, in his pitiless determination to force woman into a state of flabby unreasoning submission, for this is a blow dealt at the sex in general by battering into the misery of weakness as any women who can be found unwary enough to fall into the snare—a snare that goads and worries a woman into actions that make her appear not only ridiculous but as if she were hunting down an unwilling victim; while she is asking herself in bewildered perplexity: "Can it be but the freak of the moment that makes him appear to act so peculiarly; if he knows what suffering he is causing me, he cannot love me, yet why does he seek to read my soul in the depths of my eyes?"

It is to be hoped for the sake of our belief in the triumph of humanity that the man does *not* realise the torture he is causing, but that he is only behaving with the ignorant, selfish brutality of a "grown-up boy." It seems part of the programme to wound her into dumbness, or sting her into unwise expressions of her feelings; while it is quite sufficient for her to show signs of affection, or for the man to be conceited enough to believe she has done so, for him to make some insolent remark, or else clear off suddenly without a word of explanation; in either case causing a shock to her already over-wrought nerves.

And it is generally the most fine-fibred, sensitive, highly-strung women who are thus tortured, for it is indeed as cruel a piece of torture as any that were devised by the inquisitors of old to persecute those who did not agree with them in every particular; and although the men may be ignorant of the saying, it is based on the principle enunciated by the great educationalist, Herbart, that: "Dejection which is habitual is the consumption of character;" for it is a consciously

directed attempt on man's part to weaken woman's powers of volition, lower her self-respect, and if possible convert her into a creature of mere emotional impulse.

That man, even with his well-known determination to selfishly amuse himself at the cost of others' sufferings, should so far sully his manhood as to allow himself to undertake such a cruel way of wounding women in their affections, self-respect and peace of mind, is still a matter of surprise to the writer; although it is impossible after many opportunities of observation not to know it to be unfortunately a fact.

It is perhaps the latest supreme example that:

"Man to man so oft unjust,
Is always so to woman."

The Temple, Paul Tyner's new monthly magazine, is before us. Its forty-eight pages are devoted to an address entitled "Bodily Immortality," delivered before the Congress of Truth, in Unity Church, Denver, Col. In this lecture Mr. Tyner maintains that the immortal state of consciousness is attainable here and now; that decay and death are due to selfishness and spiritual blindness. A very suggestive article, by Alice Eskel, on the same line of thought, appeared in *The World's Advance-Thought* of December, 1888. When the spirit has gained the ascendancy over material conditions, it can keep the body in perfect condition, and then it can live in the physical form for any length of time it desires. *The Temple* will contain a complete lecture in each number, dealing with some phase of new thought. Price \$1.00 a year; 10 cents a copy. Address *The Temple Publishing Co.*, 34, Masonic Temple, Denver, Col.

The parsons have voted to keep women out of Cambridge University, England. Their well-paid positions are maintained mainly because of the ignorance of women; hence, they are opposed to their enlightenment. Intelligent women, however, are everywhere preaching without diplomas, and are depending upon intuition, instead of cut-and-dried university lore, to put an end to the superstitions of interested priests.

He who knows not, and knows not that he knows not, is a fool—
Shun him,
He who knows not, and knows that he knows not, is simple—
Teach him,
He who knows, and knows not that he knows, is asleep—
Wake him,
He who knows, and knows that he knows, is wise—
Follow him.

Great International Congress of Women.

LONDON, JUNE, 1899.

THE Zeitgeist calls, to the souls that roam
 "Come, muster in haste! for the hour hath come
 To fight on the field and to fight at home,
 In grim, resolved array."

The Zeitgeist calls, from the stormy brine,
 From the mountain peaks and the long-shore line,
 "All under the sun and the starry shine
 Wake to the coming fray."

The Zeitgeist calls, with its clarion clear,
 "March, warriors march! front, rank and rear;
 When wrong is doomed, to a woman's spear,
 Great hosts their strength display."

The Zeitgeist soundeth a trumpet peal
 March, woman soul, with nerve of steel,
 Where the Serpent waiteth thy conquering heel
 Strike! Fear not! Strike and slay!

"Purpose shall pulse to great deeds done,
 The strife must rage 'neath the burning sun
 And the darkening night, till the cause be won,
 And a hope on the shrouded way."

The Zeitgeist calls,—while cowards whine
 Women are gathering, line by line,
 In the Great Front Ranks where the lances shine
 To the gleam of the coming day."

"So, the Congress is over," everyone is saying, and it is true that the organising, the speaking, the reporting has been and is now finished for the time, and most of the delegates have returned to their homes, in all parts of the world. But the effect of the Congress, the moral effect—the tremendous meaning of the meeting of so great a concourse of women, all full of earnest purpose, all resolved upon the attainment, theoretically and practically, of woman's freedom, complete and full; of her enfranchisement from every kind of slavery; from every form of suppression, subjection and disability—will *never* pass away. It can never again be said that women do not desire emancipation—the suffrage—equality of opportunity—of honour and place and responsibility.

The great Congress of July, 1899, will evermore give the lie to any such statement. It was a grand sight to see these earnest women assembled in their thousands, a sight most welcome and full of joy to workers old and young, but specially so perhaps to those tireless, strenuous workers of many years, who have borne so patiently wrong, contumely, flippant laughter, and disappointment sore and oft repeated. What joy was theirs! for there were few women, if there was even one, who did not see in these crowded meetings, who did not hear in these earnest speeches, the sure presage of the coming triumph. To go to the House of Commons after such a gathering of the nations as this, and hear feeble legislators enact laws to take away from women the power of being still more useful where they had already proved themselves pre-eminently useful, was one of the greatest object lessons we have yet had. The action of Parliament in this matter must have been a revelation to the most devoted believer in the sympathy and help of men, existing. I confess I should be ashamed to stand in the shoes of an M.P., Commons or Lords, before the shame of their laws and the utterly contemptible incompetency of their recent action. Do they realise, any of these men, what they are doing? Do they really believe that women will be stayed in their onward march by any such puerile artifices as these; which they practise for the crushing of the power of the woman as they imagine, and the delectation of their after dinner talk and amusement after the fatigues (?) of legislation. Legislation? by what name shall we call the games they play upon their easily satisfied constituencies.

But all this has little to do with progress of any kind, especially with the progress of women, which it may possibly slightly retard, but cannot by any means hinder. Indeed we may congratulate ourselves, for the recent action of Parliament in rela-

tion to the London Government Bill has opened the eyes of many women to the actual nature of the steady opposition of men in general to freedom for women. We make our way while men sleep or dream, their belated dreams of a dominion of man which has passed away already, practically for ever. Yes, while the enemy is demoralised by its self-satisfaction, women cover leagues of ground, and may comfort themselves with the counsel of the father of "Ung":

"Son that can see so clearly,
 Rejoice that thy tribe is blind."

There are men who help truly but they are few, and it is doubtful if they see quite so clearly as the leaders among women see, what the movement absolutely means. Meantime the Congress has taken the woman's cause on by great strides, and among the world's reform and agitations of all time has given to it the very foremost place. The most important reform it may consider itself by right, it is the agitation of one half of humanity against the injustice of the other half, the upheaval of the next stage of human evolution into its place in the great Eternities of Being.

It is a severe disappointment to me to be able to give so few reports of speeches delivered in the various sections, or to relate many delightful and promising incidents at receptions, or to tell a little of the history of the noble, tender, resolved faces of women whose brave sad eyes looked into mine during the ten days of such inspiring fellowship. But what might be written would fill a volume, as its meaning fills unmeasured spaces, and the next and next issues of SHAFTS will contain matter of great interest connected with these days, and short notices of those who took part in their doings, however humbly. Not only those whose names are well-known, but also those who work and have worked as steadily, as faithfully, and as well, though their names are not in the world's chronicles. A book of the transactions is published by the Council of Women, and will be a treasure worth possessing, but that does not hinder my desire to have a story of the time in SHAFTS for those who value SHAFTS to preserve for future reference. The paper's hardest time has come at a period when it would have been a joy to have been under a brighter sun, but it is, I am glad to hope, quite the hardest, and so let all who value SHAFTS *hope with me*, and so destroy the obstacles, *be resolved with me* and so fill the atmosphere with power. The following are all the reports of what was actually said in the different sections, obtainable for this number. Several delegates have desired their papers to be fully reported here, and so it is probable they will appear in next issue.

PRESIDENT'S ADDRESS.

For eleven years our Council has been evolving itself, until to-day we can greet the delegates of nine organised and federated National Councils formed successively in the United States of America, Canada, Germany, Sweden, Great Britain and Ireland, New South Wales, Denmark, Holland, New Zealand, Tasmania, and the representatives of eight other countries or colonies where the women are preparing to join us, and where Committees have been formed to work in co-operation with us—Italy, Austria, Russia, Switzerland, Norway, Cape Colony, Victoria, the Argentine Republic, and beside these we have the pleasure of seeing with us Vice-Presidents from France, Belgium, China, Persia, India, Queensland, Palestine.

It is well that before we enter on our labours we should be given an opportunity to meet one another face to face, and as we take one another by the hand, to pledge ourselves to be true to our common allegiance, and to endeavour to live and act and speak throughout this Congress in the spirit of that unity after which we strive.

In each of the countries represented, the movement is probably taking shape differently according to the genius and spirit of each people, and this is above all what we desire, so that our National Councils may in very truth be *national* in character.

But this difference must involve different modes of thought and expression on the various subjects to be considered, and I venture to claim special indulgence from our Members of Congress for all our delegates and visitors on this score, so that care should be taken rightly to understand and duly weigh points of view which may be new to us, and therefore apt to be misapprehended. And that same indulgence I beg to ask now for myself while I attempt to open this Congress with a few general remarks on the objects which have brought us together, but which I cannot, however, hope will appeal to all alike.

It may not be out of place to consider for a moment the character of the allegiance to which we, the members of this International Council, have committed ourselves.

The International Council—let us remind Members of Congress who it is we include under that designation—that the International Council consists of National Councils established in the various countries already mentioned, and that these National Councils consist in their turn of National Societies and of Local Councils or Unions which again are federations of the local societies, institutions, and organisations, the manifold operations of which are so familiar to us.

It will be asked, How in the world can such a conglomeration of associations countries existing in so many different and formed for so many various objects, some actually opposed to one another, and comprising hundreds of thousands of women of different religions, different races and upbringing, how in the world can they have an intelligible purpose, and work together for a practical end? And yet we claim that in the very varieties of opinions and ideas and methods of work which exist amongst us, lies our *raison d'être*, the centre and kernel of our being. For the unity which it is our aim to seek after does not lie in identity of organisation or identity of dogma, but in a common consecration to the service of Humanity, in the spirit of that Love which we hail as the Greatest Thing in the World.

Adhesion to the Golden Rule and an undertaking to further its application, as far as possible, to all relations of life, is the one passport required for admission to our Council—"Do unto others as ye would they should do unto you"—that is our rule—and we freely grant to all the same liberty of interpretation that we claim for ourselves as to how that law should be applied.

This may appear to some pure idealism, and idealism of a nature unlikely to be of any practical value. This is not, however, our view or experience. True, it precludes us from organising ourselves in favour of any one propaganda at the cost of another—the founders of the Council who formulated our Constitution wisely foresaw that, if we identified ourselves with any movement of a controversial character, we should sacrifice forthwith the very essence of the Council idea, which is to provide a common centre for women workers of every race, faith, class and party, who are associating themselves together in the endeavour to leave the world better and more beautiful than they have found it. How then do we propose to make this heterogeneous union effectual for good? I think that many of us in this hall will be able to answer that question with more conviction at the close of this Council and Congress meetings than at their commencement. That at least was the experience of those who attended the Women's Congress at Chicago and our Council hopes that this gathering they have convened of women experienced in work of various kinds in various parts of the world will result, not only in an enlargement of our minds, but in an understanding of one another, in an appreciation of one another's work, and a realisation of one another's difficulties, which will so strengthen the bonds of love and faith which unite us as to make the International Council a very living reality for good.

We may know much about one another through books and reports, but to look upon one another's faces and to discuss questions of deep moment from our various standpoints must place us on an entirely different relationship for ever after.

Thus, knowing and trusting one another, we shall be in a position to act together when called upon in one of those emergencies where we can co-operate for the good of our common humanity. Such an emergency calls to us at the present moment and illustrates how practical action can be taken by the Council when occasion arises. More than two years ago, two of our National Councils gave notice of a resolution which would pledge us to further the movement for International Arbitration. This resolution has been submitted to all our National Councils, and I understand that all are unanimous in their opinion that this is a question which we may regard as having passed the controversial stage, and which the International Council should place in the foremost place on its programme. If, then, this resolution is passed at the meeting convened to be held at the Queen's Hall to-morrow night, which we hope you will all attend, it will become our duty and our privilege to join hands with the noble band of men and women who have been labouring for this blessed cause for years, some of whom we have the honour now to see around us, and with them welcome the dawn of that golden age when war shall be no more.

I have mentioned this great movement to which we are invited to join ourselves and which it will be in our power to advance in all the different countries represented here, only as an illustration of how the Constitution of our Council puts us in a position to unite scattered forces for effective work when the moment comes for such action.

Let me now turn for a moment to internal organisation, and show how we have it in our power to take a very practical step for the benefit of women workers, the world over, during these Council deliberations if we accept a resolution, which has been submitted to us, for the establishment of an International Bureau of Information regarding all that effects women, their education, work, position, opportunities

in all countries, and to which all women and associations of women can have access on the payment of a small fee.

But this needs some money, and I must not anticipate the decision of the Council, nor must I dwell on the Congress itself, or on the rich provision which has been prepared, as may be seen from our Programmes, for gathering a harvest of knowledge from the exchange of views which we have invited.

I wish, however, to lay stress on one particular feature of our Congress which is not sufficiently realised. This is a *Women's* International Congress, but it will be noticed that we have secured the assistance of a number of gentlemen on our platforms, that we gratefully accept gentlemen patrons, and that many of the associations which are represented here through the National Councils with which they are federated are organisations composed of men and women working together. And I think that the great majority of us feel that this is as it should be.

The present age has with much reason been called the Woman's Age, and truly the last fifty years have produced a revolution in the position, responsibilities and opportunities of women, and the whole face of social life and philanthropy has been changed thereby.

It was inevitable that one of the outcomes of this revolution should be the formation of associations and unions of women of all kinds and varieties for mutual help and work, for self-education and training, and for the attainment of objects of all sorts and conditions which are conceived to be for the welfare of the feminine sex or of the world in general. And this phase has been a necessary one. When woman found her life expanding so fast in every direction, she had to endeavour to fit herself for the new conditions, and an apprenticeship to the new work had to be gone through.

And younger women who have been born into this new age can scarcely realise what the weight of responsibility has meant to us who have gone before.

The pioneer women who first broke down the barriers which had been closed so firmly against the participation of our mothers in higher education or in any public duties whatsoever, had but barely finished their task, and the road was as yet rough and new, but yet the call seemed an imperative one to go forward and take up duties which appeared to us sacred and pressing, and at the same time to show that this could be done without sacrifice of our womanliness. Remember, scarce a university, if any, had opened its doors to us, our teachers had been of the old school, we were untutored and untrained, and all we could do was to go forward and 'do the next thyng.'

What wonder if we quickly learnt to find shelter for our inexperience and our want of training in one another's support, and if by thus learning and working together, we found the truth of the whole maxim that in "union is strength."

These associations, which have now grown to such vast dimensions and which wield so real a power, have been and are full of usefulness.

They have taught the women of our day lessons of co-operation and fellowship which they could scarcely have learnt otherwise. They have instilled in us some understanding of how to act together in constitutional fashion, bowing to the majority but respecting the rights of the minority, and perhaps through somewhat trying experiences, we have learnt to value the contrast between despotic and democratic government.

But there are many of us who, whilst rejoicing in the many new opportunities which have year by year been thus won for women, and in the increased sense of responsibility regarding public and social life amongst women which must effect so much for the country, yet have always felt that the banding together of ourselves, apart from men, for various objects must be regarded in most cases as a temporary expedient to meet a temporary need, and that it must not be allowed to crystallise into a permanent element in social life.

It is well that it should be understood that we as a Council by no means desire to glorify the multiplication of associations and organisations, but rather that we believe that the tendency of National Councils of Women will be to diminish the necessity for the formation of many Societies for specific ends, as by bringing representatives of existing organisations more closely in touch it will enable these often to deal with some special need which may become evident without starting new machinery.

This is a not unimportant point. There are many earnest workers in the present day who are watching with anxiety the effect on the *home life* of the country of the numberless societies which have grown up of late years and which, though admirable in themselves, create so many manifold interests that they may tend to separate husbands and wives, parents and children, brothers and sisters, from the natural influences which each ought to exercise over one another, and thus neutralise home life.

Literary societies, classes, Mothers' Unions, clubs, young people's societies,

guilds for self-improvement or for recreation and sport, and the preparation for these, all seem to take up much of the leisure at our disposal for family life and to take the various members of the home circle in different directions. I am glad to think that this matter will be dealt with from many points of view during the Congress, in considering the effects of education in all its stages, of the professional life, of industrial competition, of political duties, and of social work, on the family.

No subject can have a stronger claim on the consideration of an International Congress of Women, for if any mission is rightfully ours, it is that which exalts the home, and which will help men and women to rise to the full conception of what home life may mean.

It is often taken for granted that a Congress of Women will occupy itself in devising plans whereby women may be emancipated from the cares and duties of home. I think I may assert without fear of contradiction that this is not the ideal of this Congress; that we hold fast to the belief that woman's first mission must be her home, and that by it she will ever be judged, and by its home life every country also which is represented here to-day will stand or fall.

The passion of patriotism appeals to women with a special force—we here whilst gathered together to honour and strengthen the ties which bind together our common humanity, yet each give to our own country our heart's first and truest devotion.

And yet, do we not all dream of even a better country—a better country which means in other words, a land of better, happier, truer, holier homes? Where to none shall be denied their birthright of health of body and mind, where skill and invention shall have lightened household toil, where education shall bring to all alike "self-reverence, self-knowledge, self-control," where in perfect equality of opportunity rights shall be forgotten in duties and the burdens of parentage in its joys—there we shall know that the better homes will be found which will make that better country.

And the children of those days to come will grow up to be better parents, better citizens, better men and women.

AS PARENTS—

Of wiser understanding, more loving patience.

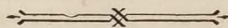
AS CITIZENS—

Of wider charity and deeper personal responsibility.

AS MEN AND WOMEN—

More enthusiastic for humanity, more grateful for the beauty and joy of life, more resolute to face its trials and sorrows, of deeper reverence and more steadfast faith.

That is the future for which we are met here to work.



ON UNIVERSITY EDUCATION IN DENMARK.

The greatest difference between the intellectual powers of men and of women will perhaps not be found in the field of science, but in that of art and literature, where the temperament and the nervous system play a prominent part. And further; the free development of individuality is to art the very breath of life, but to women passive submission to conventions has always been the highest law.

In the scientific department, where individuality strictly spoken does not play any part, there the difference to be found between men and women will chiefly depend on the greater working power and need of activity displayed by men. There will be no difference as regards the scientific understanding and appropriation, and women will not be inferior to men in the logical and critical power, because this is the most objective side in human nature.

Though this ought to be evident *a priori*, yet, in earlier times, it was held an unquestionable fact that women were unfit for logical thinking. As an example of this opinion we may quote Ernest Legouvé, who says in his book, "Histoire Morale des Femmes," that when a boy is introduced into the science he will try to understand it, a girl only will feel it.

Indeed, it was not until the latter part of the nineteenth century, when universities were opened to women, so that they had opportunity of making scientific studies, that it was discovered that the intellectual powers of women were of justly the same kind as those of men.

In Denmark we have now nearly two hundred women students; we have also several lady doctors, but most of our women students prefer a sort of teachers' examination at the university.

Every kind of teaching of the university of Copenhagen, and also of the hospitals, is common to men and to women, and all parts are contented with this arrangement,

We are here in a strong contrast to our mighty neighbour in the south, where both professors and students have shown such animosity to the university studies of women.

But in Denmark the feeling for individual liberty is far more advanced than in Germany, so that even those who do not sympathise with the women cause do not feel any right to keep women away from the university.

MRS. DAGMAR HJORT, OF COPENHAGEN.

The Marriage Law of England.

ELIZABETH C. WOLSTENHOLME ELMY.

I WELL remember that, early in the year 1867, when a few of us were contemplating Parliamentary action for the amendment of the law relating to the property of married women, I received from Mr. John Stuart Mill (who had given his name to our General Committee), an important communication, urging the propriety of beginning our efforts by seeking the overthrow of the sex-dominion of the husband in marriage. For various reasons this seemed impracticable at the time, chiefly, as I recollect, because it was felt that the time was fully ripe for the lesser reform, whilst men and women alike then needed educating and preparing for the vital change indicated by Mr. Mill. If to-day I urge the consideration by women of this evil, it is because I hold that the conditions of to-day have made this far-reaching reform both necessary and possible as the next great step in the evolutionary progress of the race.

Two years later, in his book, *The Subjection of Women*, Mr. Mill, speaking of the sex slavery of the English wife, declared:—

"However brutal a tyrant she may unfortunately be chained to—though she may know that he hates her, though it may be his daily pleasure to torture her, and though she may feel it impossible not to loathe him, he can claim from her and enforce the lowest degradation of a human being—that of being made the instrument of an animal function contrary to her inclinations."

Some of us thought at the time that this was an over-statement of the case, and lawyers of eminence, notably the late Mr. Justice Stephen, in his *Digest of the Criminal Law* (p. 172, *First Edition*), have questioned the legal validity of this doctrine.

The doctrine, as stated in the words of Judge Hale himself, upon whose solitary dictum alone it rested, is this* :—

"The husband cannot be guilty of a rape committed by himself upon his lawful wife, for by *their mutual matrimonial consent and contract* the wife hath given herself up in this kind unto her husband, which she *cannot retract*."

Sir James Stephen's comment upon this is :—

"Hale's reason is that the wife's consent at marriage is irrevocable. Surely, however, the consent is confined to the decent and proper use of marital rights. If a man used violence to his wife under circumstances in which decency or her own health or safety required or justified her in refusing her consent, I think he might be convicted of rape, notwithstanding Lord Hale's dictum."

* Judge Hale's dictum, referred to by Mr. Justice Stephen, is one of the numerous *obiter dicta* of sex-biassed judges, from the consequence of which women have suffered so cruelly. The case under his consideration was that of a husband who had used violence towards his wife in order to assist another person to commit a rape upon her. This was adjudged a felonious act. The dictum of Judge Hale was therefore quite beside the matter under consideration, and according to Mr. Justice Stephen in his *Digest of the Criminal Law*, "he gives no authority for it."

So doubtful in fact did it seem that this was the law of England that the eminent Judges whose labours resulted in the Criminal Code Bill, 1878, proposed to make it law by Section 165 of that measure, which defined rape as the "act of a man, not under the age of fourteen years having carnal knowledge of a woman, *who is not his wife, without her consent*"; providing further "That a husband cannot commit rape upon his wife by carnally knowing her himself." The Criminal Code Bill did not become law. Unhappily, we can no longer doubt that the marriage law of England in this regard is to-day as unjust, cruel, and infamous as was indicated by Mr. Mill.

This has been brought about, not by statutory enactment, well-considered or otherwise, but by *the declaration of the Judges*, made in the case *Regina v. Clarence*, heard in the Court of Crown Cases Reserved, November 10th, 1888, before Lord Chief Justice Coleridge, Baron Pollock, Baron Huddleston, and Justices Manisty, Stephen, Mathew, Smith, Wills, Grantham, Field, Hawkins, Day and Charles. The case was one stated by the Recorder of London. The prisoner Clarence was charged, in one count, with unlawfully and maliciously inflicting grievous bodily harm upon his wife, Selina Clarence; and, in another count, with assaulting her, occasioning actual bodily harm. The evidence showed that the prisoner was aware of his suffering at the time from disease, and that she was not aware of it. The jury found the prisoner guilty on both counts. For the prisoner it was urged that the conviction was contrary to the authorities, whilst for the prosecution other authorities were cited on the other side. It was finally held by the majority of the judges, Justices Field, Hawkins, Day and Charles dissenting, that the conviction under either section could not be supported. The conviction was therefore quashed. Those who wish to understand in its full degradation the actual character of the law of England at the present time respecting the relation of marriage ought to study this case with the greatest care.* Its bearing, however, upon the marriage relation is not to be measured by the actual decision, but by the statements of the several judges, in which *all of them implicitly concurred*, as to the legal position of a husband in relation to his wife.

Mr. Justice Smith affirms:

"At marriage the wife consents to the husband's exercising the marital right. The consent then given is not confined to a husband when sane in body, for I suppose no one would assert that a husband was guilty of an offence because he exercised such right when afflicted with some complaint of which he was then ignorant. Until the consent given at marriage be revoked, how can it be said that the husband, in exercising his marital right, has assaulted the wife?"

Mr. Justice Stephen, at the end of a very lengthy argument declares:

"I wish to observe on a matter personal to myself, that I was quoted as having said in my *Digest of the Criminal Law*, that I thought a husband might, under certain circumstances, be indicted for rape on his wife. I did say so in the first edition, but, on referring to the last edition, p. 124 (note), it will be found that that statement was withdrawn."

Baron Pollock also in the course of a lengthy argument, declared:

"The husband's connection with his wife is not only lawful, but it is in accordance with the ordinary condition of married life. It is done in pursuance of the marital contract, and of the status which was created by marriage, and the wife, as to the connection itself, is in a different position from any other woman, *for she has no right or power to refuse her consent*. As is said by Lord Hale, in his *Pleas of the Crown*, p. 629, 'By their mutual matrimonial consent and contract, the wife hath

* A full report is to be found in *The Justice of the Peace*, 9th March, 1889.

given up herself in this kind unto her husband, which she cannot retract.' Such a connection may be accompanied with conduct which amounts to cruelty, as where the condition of the wife is such, that she will or may suffer from such connection; or, as here, where the condition of the husband is such that the wife will suffer."

Such then, is the existing marriage law of England, modified only by the fact that, since the passing of the Matrimonial Causes Act, 1884, the wife who refuses to obey a decree for the restitution of conjugal rights will not be imprisoned by any Court, nor since the decision in the Clitheroe case, heard in April, 1891, will the husband be permitted to seize and restrain of her liberty a wife who refuses to live with him. But, so long as a wife continues to live under the roof of her husband this law takes effect in all its brutality.

I denounce this infamy in the name of the wife, the mother, the child, the race, and the higher humanity to which we aspire.

The wife. Can any other slavery equal this slavery? The female slave, who refused to submit to outrage at the hands of her master would, at least in any Christian country, be held justified. Even the poor outcasts of our streets, much as they suffer at the hands of a false and cruel civilisation, are protected by law from such an outrage. I affirm, with Mr. Mill, that:

"The time will come, when it will be recognised that of all the superstitions that ever existed, the most barbarous was the idea that the one individual could, under any circumstances, have a *right* to the person of another."

Yet this "most barbarous superstition" is actually embodied in and promulgated by the marriage law of England at this hour—and so long as this remains the case the *legal* position of the English wife, living with her husband, is that of the most degraded slavery. That no humane or decent man could be capable of enforcing his legal rights is no excuse whatever for the continuance of our unjust and most immoral law, rather should the law at once be brought up to the level of the practice of men possessed of heart and conscience. For many men are still base enough, inhuman enough, to use to the utmost the iniquitous prerogative conferred upon them. Only those who are constantly called to help and advise suffering wives, can know what unspeakable infamies are sometimes hidden by the veil of legal marriage.

An enforced maternity is a crime against the mother. She who bears the burden of maternity should be a free, purposeful, loving mother, and not the abject slave of the lowest appetites of the mere animal man. In a remarkable address on "The Moral Responsibility of Women in Heredity," delivered by Mrs. Helen H. Gardener, before the National Congress of Mothers, at Washington, U.S.A., in February, 1897, speaking of the suffering and sacrifice involved in maternity, she says:

"The condemned man, upon whom the death-watch has been set, who cannot hope for executive clemency, who is helpless in the hands of absolute power, still knows that, although death may be sure, physical suffering is unlikely, or, at the worst, will be but brief; but he alone stands in the position to know, even to a degree, the nervous strain, the mental anguish, the unthinking but uncontrollable panics of flesh and blood and nerve which woman faces at the behests of love and maternity, and, alas that it can be true! at the behests of sex-power and of financial dependence!"

A coerced maternity is a crime against the child, whose first right it is to be "well-born," and no child born of compelled motherhood can be well-born. The offspring of uncontrolled and selfish lust on the one side and abject subservience on the other is ill-born, no matter upon what external prosperity it may be ushered.

It is a crime against the race. In both England and America public attention has at last been directed to the vast array of defective and undeveloped children. Of America Mrs. Gardener says:

"We begin to wonder that man has been so slow in learning to read the message that nature has telegraphed to him in letters of fire, and photographed with a terrible persistency upon the distorted, diseased bodies and minds of his children, and upon the moral imbeciles she has set before him as an answer to his message of sex domination. Do you know that there is an army of seven hundred thousand defectives in this country? Don't you know that this means something to every mother in the world? Seven hundred thousand forced into life without their birth-right! Seven hundred thousand imbecile, insane, deaf, dumb, blind, or criminal victims of maternal and paternal ignorance! Stop and think of it."

It is a crime against the higher humanity, since, as Mrs. Gardener most justly says:

"Subject mothers never did, and subject mothers never will, produce a race of free, well-poised, liberty-loving, justice-practising children. Maternity is an awful power. It blindly strikes back at injustice with a force that is a fearful menace to mankind. And the race which is born of mothers who are harassed, bullied, subordinated, or made the victims of blind passion or power, or of mothers who are simply too petty and self-debased to feel their subject status, cannot fail to continue to give the horrible spectacles we have always had of war, of crime, of vice, of trickery, of double-dealing, of pretence, of lying, of arrogance, of subserviency, of incompetence, of brutality, and, alas! of insanity, idiocy, and disease added to a fearful and unnecessary mortality."

To women—educated, thoughtful, purposeful women—I appeal to put an end to this crime by putting an end to sex-dominion and to sex-slavery.

Men, of and by themselves, will never do it. It shocks one's moral sense to find that thirteen of the highest judges of the land should have felt or expressed no shame in formulating and declaring a legal doctrine so inhuman and atrocious. Yet it is only one of the countless facts which illustrate the absolute unfitness of men to be the sole arbiters in these gravest of moral, social and human questions.

Woman free shall free the race. Mistress of herself, in an intelligent, purposeful, loving maternity, she shall create a higher, nobler, ever advancing humanity.

"Then reign the world's great bridals, chaste and calm;
Then springs the crowning race of humankind."

THE DOMESTIC SERVICE QUESTION.

My paper is intended to set forth the following propositions:—

- (1) That the Domestic Service Question is a *particular* one, inextricably involved in the *general* question of Home-life in the upper and middle classes.
- (2) That an evolutionary necessity exists for reconstruction *there*.
- (3) That a new system of home-life based on co-operation in household labour and association in domestic living would meet the requirements of the position by:—
 - (1) Overcoming the economic difficulties for the present generation.
 - (2) Preparing the future generation for the wider and more responsible life before it; and
 - (3) Obviating the necessity for the existence in Domestic Service of any subject class.

J. H. CLAPPERTON.

WOMEN'S FRIENDLY SOCIETIES IN GREAT BRITAIN.

The Friendly Society movement in this country is some 200 years old. Its progress has been greatly augmented since the passing of the Friendly Societies' Act in 1875, and its extension amongst women especially has been almost entirely since this date. Various female societies were, indeed, in existence before, but the majority of them were financially unsound.

The pioneer of the modern development of this movement amongst women was the United Sisters' Friendly Society, framed on the model of the great affiliated

orders and founded in 1885. In 1893 the two largest of these Orders became its rivals. The Manchester Unity of Oddfellows sanctioned the establishment of women's branches, and the Ancient Order of Foresters the admission of women's courts to full membership. Other Orders and Societies have since or previously admitted women, and who now have a large field open to them.

There has been a growth in stability as well as in numbers. The calculation of accurate tables is impossible without adequate data, and this has only been available since the publication of Mr. Sutton's Report in 1896. This includes a simply invaluable tabulation of the experience of Female Friendly Societies in England from 1856-75. It shows sickness experience to be much heavier for women than men, especially in respect of chronic sickness. A comparison between the various women's tables is interesting, and it is noteworthy that the Rechabite Order alone has identical tables for men and women. Their experience partly supports the view that the excessive sickness shown in Mr. Sutton's Report may be, in a measure, due to avoidable causes. What has been called the "personal equation" of a society is almost as important to its solvency as good tables. Numbers, management, tone, care in admission, all these greatly influence its welfare.

The pressing problem of the women's societies just now is that of a maternity benefit. The course most generally adopted is that of giving a fixed benefit, chargeable upon the entire membership. The difficult question of annuities is as yet scarcely grappled with.

E. E. PAGE.

WOMEN AS LIBRARIANS.

Miss Toulmin Smith (Librarian of Manchester College, Oxford), speaking on openings for women in library work, glanced at the antiquity and rise of libraries, various in kind, in the United Kingdom, and said that the number of public libraries under the Act, with a few others, is 397, while of miscellaneous libraries the estimate varies from 810 to nearly 1,100. Thus we may reckon in all about 1,450 libraries, exclusive of those belonging to private families. The Colonies in 1897 showed a total of 426 libraries. It is the public libraries movement, however, which has given birth to the profession of librarianship, which is of but recent date, whether for men or women. Libraries are of two classes, the first comprising the public free libraries; the second including college and special libraries belonging to learned societies and various institutions of all kinds. The speaker quoted Mr. Tedder, Bodley's Librarian, and others in favour of the employment of women in libraries, and said that the chief opportunities for them at present lay among public libraries as assistants and librarians. America, with its 5,000 public libraries, offers plentiful provision for women, by whom they are chiefly served; but, with different circumstances, something has been done in England too. Women have been employed at Bristol and Manchester for the past twenty years, thirty-five of various grades being now at Bristol, eighty-five at Manchester. In 1894, eighteen libraries in England and Scotland employed women assistants, and about twenty-one or two women were librarians. In advance upon these are the present figures. Women are assistants in eighty-one public libraries, and are librarians in charge of forty-four of these. Of libraries of the special class, about thirty are known to have women as assistants or librarians. Miss T. Smith thought that this class might afford many various openings to educated women, who were fitted by suitable training and could take up the individual needs of the institutions.

WOMEN IN BOTANICAL SCIENCE.

A complete account of the Botanical work done by women would exceed my limit of time. I may refer to the excellent work done by them in the description of Algae, both from the systematic and of late years from the biological standpoint.

In pure science the work of women can hardly be separated from that of men. It is done under the same conditions and judged by the same standard. We cannot say that any one branch of science is in itself more suited than another to women, but the necessary conditions of research may be more or less favourable to their pursuit of it.

Among the pure sciences, Botany is perhaps the easiest to pursue. The preliminary training necessary before beginning research is comparatively short. The material is easy to get. In most departments of botanical research but little apparatus is needed. These points are all favourable when we consider the conditions under which women commonly work. In short, supposing a woman to have the power of research, she will perhaps be able to exercise that power more readily in Botany than in any other branch of Science.

I cannot conclude without referring to the generous attitude of botanists in general towards the women who work among them. Free discussion among scientific workers is of the highest importance in the development of Science.

ELLEN SARGANT.

BACTERIOLOGY.

Science Sub-section (Abstract).

Mrs. Percy Frankland (Northfield, Worcestershire) after briefly reviewing the intimate connection which exists between bacteria and our daily life in its various aspects, referred to the work already done by women in Bacteriology. The hope was expressed that with an increasing knowledge of the significance of bacteria, women would use their influence to obtain an official and systematic supervision of the dairy industry in this country, so that the quality of our milk supply may be protected, the urgency for this being shown by the fact that the germs of consumption have been frequently found in milk from as many as 55 per cent. of the cows examined. A practical knowledge of bacteriology, Mrs. Frankland urged, ought to be included in the qualifications of women who seek to occupy such posts as sanitary or health inspectors, for such knowledge could not fail to increase their usefulness in enabling them to take a more intelligent interest in their duties.

THE POCKET MONEY WAGE.

Few are now so illiberal and illogical as to wish to prevent a woman, any more than a man, from working to add to her income, or for wishing to have money to spare for superfluities. What is condemned is a low wage, only accepted because the worker has other support—a *bounty-fed wage*.

This may be accepted from mistaken generosity, or because the work given in return is bad, or because the employment offers compensating advantages.

We may point out the bad effect on the market of taking low, or no wages. We can understand that bad work means bad pay; we can urge the partially supported to fight for training; and can point out that, supposing a change of circumstances takes place, the pocket money wage lies close to the subsistence and the starvation wage.

The only remedy is training. If we do not want to crowd the ranks of those who undersell their toiling sisters we must learn to do something well, for we seldom find that those who have something good for sale are tempted to offer it at an unfairly low price.

EVELYN MARCH PHILLIPPS.

OLD-AGE STATE INSURANCE IN GERMANY.

It is hardly possible to speak of one of the German schemes of workers' insurance without touching the others, as they all, *viz.*, the Sick Insurance, the Accident Insurance, and the Disablement and Old-Age Insurance, form a chain of provident schemes for the working classes, of which the old-age provision is only a link.

The Sick Insurance came into force in 1883. It includes about 9,000,000 persons, insured in 23,000 official sick clubs. The subscription is borne by the employer (one-third) and the worker (two-thirds). Within the first ten years of the working of the Act £38,000,000 has been spent on insured persons during illness.

The Accident Insurance was the next provision scheme, and came into operation in 1885. The guiding idea of this legislation was that the liability for accidents forms a part of business expenses, and is therefore to be borne by the employer only. It is the same idea which underlies the new English Workmen's Compensation Act. In Germany, however, not the individual employer is responsible to his workman, but the insurance is carried out on the mutual system, uniting the employers in trade groups, which embrace the different branches of the same industry in certain districts. The Accident Insurance has been extended to agricultural labourers, and includes at present about 18,000,000 workers.

The Disablement and Old-Age Insurance, which began its working in 1891, is not insurance for old age only, but it is combined with provision for infirmity. In the discussions on Old-Age Pensions, which at present excite a good deal of interest in this country, it was sometimes mentioned that in the German scheme "Old Age" is understood to begin at seventy. That is indeed so; but it must not be forgotten that the worker who becomes unfit for work before he reaches that age is, to a certain extent, provided for by the disablement insurance. The disablement annuity is to be granted, irrespective of age, if the insured person is permanently disabled from earning more than one-third of his or her average wages. The Old-Age Pension is to be granted, without proof of disability, to all members seventy years of age. The average pension of the disabled worker was, in 1897, £6 7s. 10d., and that of the old worker £6 17s. 10d. The insurance does not attempt to provide full means of support, but only an addition; recognising the moral duty of each individual to lay by something for the gradual loss of capacity by old age or feebleness. The contribution is borne by the employer and worker, and by the community; the latter, *viz.*, the

empire, contributing fifty marks (£2 10s.) per annum to each annuity. From 1891 to 31st December, 1898, 381,275 disablement pensions have been drawn, and 337,929 old-age pensions. January 1st, 1899, there were 265,208 disabled and 201,329 old persons drawing annuities.

The whole insurance legislation refers to both sexes, and affects workers with an income of not more than £100 per year.

HENRIETTE JASTROW.

OPENING OF DISCUSSION AFTER THE PAPER OF MISS SCOVIL.

Mrs. GORDON NORRIE, Copenhagen, Denmark, proposes the following way to procure the best possible care for sick people:

At all the large hospitals nursing schools are established, in order to have an army of thoroughly trained nurses. Besides thoroughly training nurses, the hospitals ought to open their doors, on certain conditions, to every young woman desirous to learn how to nurse her own sick people. Such young women should be admitted to a curriculum of three or six months, during which time they might learn how to take the temperature, how to apply a poultice, and many other things which every housewife will have to do more than once every year. In this way a better care for people not seriously ill may be provided for. In cases of a serious illness these young women will be very helpful to the trained nurse.

Should a war or an epidemic occur, Mrs. Norrie feels convinced that many of these young women will voluntarily offer their services, and prove to be of the greatest service in the hospitals.

The fear of educating a corps of quack nurses is badly founded—honest women will not be transformed into quacks because they are taught some nursing. Moreover, the public and the nurses might be protected against the quacks, it being stated that nobody may practise as a nurse without having passed satisfactorily an examination prescribed by the State.

CHILDREN OUTSIDE THE FACTORY LAWS.

This paper deals with the large class of children outside the Factory Laws, who, in our large industrial centres, as well as in remote agricultural districts, are, while nominally working full school-time, employed as wage-earners, or by their own parents for no wages, at any occupation, under any conditions, and for any number of hours with no legal protection whatever.

The recently-issued Parliamentary return—the result of a deputation organised by the Women's Industrial Council to Sir J. Gorst—throws a much-needed searchlight of publicity over this question, and presents a strong case for legislative interference in the interests of the nation of the future, no less than in those of these child-slaves of to-day.

Of the 147,000 children in the return, 131 are under seven, and 1,120 under eight years of age.

A boy of ten works on a farm for seventy-two hours a week; another of twelve works on a farm for eighty-seven hours a week; another of twelve in a marine store shop for seventy-four hours a week; and another of twelve in a chemist's shop for 78 hours a week; in addition to the work of the School.

Two thousand four hundred and thirty-five boys and girls returned as street-sellers. Their best market round the doors of public houses.

Street selling by children universally condemned on account of the moral and physical deterioration which results. Schoolmasters also strongly deprecate the sale of papers by young boys, not only on account of the late hours, which affect their punctuality and mental capacity, but also because they are seduced into betting and gambling thereby.

The work of the girls, though more indefinite, presents a no less appalling record of overstrain.

Chiefly employed in various forms of slavery summed up in words, home industries; to mind babies, to fetch errands, or in agriculture.

They suffer more from overstrain than the boys, and are more often kept from school altogether if there is a job going.

The most serious feature of this out-of-school employment is that it affords no training for after life, but rather fosters in the children a distaste for the trouble of acquiring a mastery of any regular trade, and for the discipline and monotony of regular employment.

A case of a girl *under* six who delivers milk for thirty-five hours before and after school, of another who drags about a baby for twenty-nine hours weekly.

This dovetailing of work and education disastrous in its effects on health, education, and every reasonable chance of future success.

Remedies proposed are three-fold.

1. To bring domestic workshops under direct factory inspection, in order that the existing law for child-protection may be efficiently enforced.

2. To empower local authorities to make bye-laws for the restriction of all employment of children in the streets within certain specified hours, *i.e.*, 7 p.m. and 7 a.m.

3. To empower School Boards to prosecute in cases where children are obviously over-worked, and after due notification to parents or other employers.

Mrs. F. G. Hogg.

ARCHITECTURE AS A PROFESSION FOR WOMEN.

Paper read by Miss CLOTILDE K. BREWSTER, *Architect*, Tuesday, 27th June
The Small Hall, St. Martin's Town Hall.

Miss Brewster spoke in favour of architecture as a career for women. After disposing in humorous terms of the objections that the timid urge against the profession in which, she assures us from experience, that neither extraordinary agility on ladders nor profane language towards workmen, are indispensable, the speaker pointed out that the growing importance of interior decoration, and the increasing taste for homes inoffensive to the refined eye ought to be counted as of good omen in the outlook for women architects. Women have done good work as decorators, and, properly speaking, decoration should be thought out in its details when the house is designed; *ergo*, women should build, provided they are capable, "*which deeds alone can show.*" At the same time the speaker contended that there can be no real good taste even in the minor works without the knowledge and respect of the principles of architecture; "the taste which can have any wholesome influence on decoration must first have been formed in the schooling of architecture."

A few words followed on the practical education of architects which may be of use to those contemplating the choice of this career, and the speaker ended by warning them, in terms where it is allowable to detect a trace of good humoured irony, against the principal danger that besets beginners; too many clients.

PRECIS OF ADDRESS ON DAIRYING.

Dairying in all its branches is pre-eminently women's work, and it would in many ways be better if in England more of the charge of the cows and calves, as well as the actual dairy work, was in the hands of women. The question of the great difficulty of obtaining good milkers would be easily solved if in England, as in Scotland and Wales, women were employed, and encouragement should be given to this work by County Councils.

I am often asked, Can dairying be made to pay? and without hesitation I can answer in the affirmative. The branch of dairy work to be adopted must to a great extent depend upon the position of the farm. If near a town, then milk selling is most profitable, but this has its disadvantages and expenses, and probably the most paying line of work is a combination of butter and cheese-making with a home sale of surplus milk. I strongly urge cheese-making; not the common kinds, but the smaller make of English cheeses, and also the various kinds of French and cream cheeses. There are now several schools in England where the process of this sort of cheese-making is taught, but to learn the art to perfection I advise a short stay in Normandy at some of the splendid dairy farms to be found there, for nowhere else can so thoroughly be learnt the important secrets of the care needed in the various temperatures required by cheese in its different stages.

If butter-making is taken up as the chosen work of the dairy, the three great points to be remembered, and which require a mistress's care, are, first, the feeding of the cows—that only the sweetest and best food is given; then, to secure really uniform quality of butter, use a separator; and, above all else, let perfect cleanliness be the rule of the dairy and cowsheds.

It would be a great thing for the future of English butter if the milk from all small dairies were sent to large factories, as it is from the small dairies, with their two or three cows, that so much of the bad butter comes. It is to be wished that there was a keener interest amongst Englishwomen in the interesting and healthful work of the dairy farm.

LADY GEORGINA VERNON.

FINNISH WOMEN IN LITERATURE AND JOURNALISM.

There are no important Finnish authoresses to be mentioned before the beginning of the 'eighties when the greatest authoress of that country, Minna Canth, wrote her works. She was a tendency writer, dealing with many social questions. Some other writers of tendency novels lived at the same time. Later, the social questions had to give place to the subjectivism which, in the present time, is more and more to be found in the works of Finnish authoresses. Some good writers of religious novels and of books for children may also be mentioned. Especially characteristic of Finland are the peasant singers, of whom Larin Paraske is best known. They sing peculiar, beautiful runes, which they teach to their children, who continue to pass them on to others. In this way these runes are kept for coming generations by tradition; many are even written down and published. Only a few women in Finland have chosen journalism as their chief work. Among them are especially to be mentioned the chief editors of two women's papers.

SPECIAL LABOUR LEGISLATION FOR WOMEN.

(c) Unsanitary Conditions.

This paper deals with the special labour legislation enacted for women in the Dominion of Canada, especially of that which makes the conditions of life in the shop or workroom more healthful. In the province of Ontario, which is the most populous of the provinces of the Dominion, the Factories' Act applies to all establishments where five or more women, or minors, are employed.

No woman is allowed to take her meals in any room where a manufacturing process is being carried on, and if the inspector so direct, in writing, the employer shall provide a suitable room in the factory for a dining-room. Every factory must be kept clean, and not overcrowded, and must be ventilated, so as to render harmless, as far as practicable, all unwholesome effluvia, and to take dust and other injurious impurities generated by manufacturing machinery. Separate closets must be provided for women, with separate approaches, which must be kept clean, and well ventilated at all times. The Ontario Shops' Act relates to shops and places other than factories.

Miss Carlyle, the woman inspector for factories in Ontario, found that in the large departmental stores the department in which goods were manufactured came under the Factory Act, and she had a supervision of the women and girls working therein, but not over the women and girls in the shop department, though in the same establishment. The Local Councils of Women in Ontario, took the matter up, and largely through their efforts the Shops Act in its amended form, was passed. Several of the sections in this Act are the same as the Factory Act: seats must be provided for women, and they must be permitted to use them. A penalty is attached in case any employer endeavours in any way to prevent the seats being used.

In the Province of Quebec the Factory Act is very similar to the one in Ontario, the sections on sanitary conditions are very explicit, and they are under the control of the Board of Health for the Province. There are women inspectors in Quebec.

The women inspectors in the Dominion are doing valuable work. A woman enters more into detail than a man; they visit the smaller establishments which have not, in most cases, been touched by the inspectors through want of time owing to the large number of important factories demanding their supervision, and often it is these smaller workshops where inspection is most needed.

OSTRICH FARMING.

The object of my paper is to suggest ostrich farming as an industry in which women in these days, when they are turning their attention so earnestly to agricultural pursuits, might well and profitably engage.

It is a moot question as to whether ostrich and rhea farming can or cannot be established industrially in England, but I believe it to be an occupation which women may advantageously pursue in many parts of Greater Britain, Europe and America.

Dairy farming can be most successfully carried on with ostrich farming.

The working expenses of ostrich farming are small, and the work of a farm of 200 ostriches which I visited in New Zealand was carried on by the manager, sub-manager, and his wife, except in the winter, when two or three extra hands were engaged. The manager's wife superintended the feather-room, where the classification of the crops in preparation for export are done.

The industry is a profitable one, and according to the latest records of London sales prices are steady and rising, and the demand for the ostrich plumes is, without question, likely to remain always good.

Mrs. HIRST ALEXANDER.

BOOKBINDING AS A PROFESSION FOR WOMEN.

Mr. Karlake, agent for the Guild of Women Binders, read a paper on "Bookbinding as a Profession for Women." The principal advice given to women was that if they wish to compete with men in producing the finest and most profitable class of binding they must go through an apprenticeship in the best binders' workshops. When women can produce bindings of the highest quality of workmanship they will take a leading position, because their artistic supremacy in such work is already assured. Examples of good and of inferior bindings were shown, together with specimens of the tools used.

July 4th.

CO-EDUCATION IN SCHOOLS IN DENMARK.

For nearly a century we have had gratis and obligatory education in Denmark, and in our country schools co-education has always been the rule, while in the towns all the schools have been separated schools for boys or for girls.

Yet in the later years the secondary schools for boys in many of our provincial towns have been opened to girls, to satisfy the increasing claims as to the education of the girls without too much cost.

But in Copenhagen the need of co-education was not felt, for economical reasons. Here, as in our few larger provincial towns, the high school for girls has become the same finishing examinations as the schools for boys.

Yet, from pedagogical motives, a lady (Miss Adler, M.A.), in 1893, started a Latin school, as we say, in Copenhagen, for boys and girls, which has been a real success.

In all the schools in Denmark where co-education has been introduced the results have been favourable for it. The fears for moral dangers, for difficulties in the way of discipline, for over-exertion of the girls, &c., are only to be found in those who do not know co-education. All who speak from experience tell us that co-education will counteract rudeness in the boys and silliness in the girls, and will call forth a free and pleasant fellowship between boys and girls.

MRS. DAGMAR HJORT, COPENHAGEN.

ON SOCIAL SETTLEMENTS.

Settlement work has been going on in England for more than 20 years. That is, that out of the great revival of the philanthropic movement in the early forties, there arose a desire amongst the leisured rich to dwell as, and amongst the hard-working and the needy—but philanthropy alone cannot and will never reach the moral question. The poor may be bettered, their daily wants foreseen, they may be taught to raise themselves, for philanthropy goes further than the assuaging, especially in a reckless manner, hunger and thirst; it may teach the people that independence is a happier state than the leaning on a patron for food or clothing, and that man, their wealthier neighbour will keep those who help themselves. The Catholic Church found a certain philanthropy even in the excesses of the highly-cultured and pagan Rome but she did not find side by side with an appeal to profession of natural virtues any stimulus to those not gifted with hardihood, courage and fortitude, to raise themselves from rougher vice. She stepped in with the teaching of the Gospel and feeding the hungry reached their souls, fed them with lessons not of natural but of supernatural birth and saved and raised those souls whilst ministering to the needs of the body.

Five years ago, a recent date even in modern times, a Catholic settlement was founded, worked on the organised lines of their Church of England neighbours who had in their turn borrowed from the monastic plan of the middle ages. Other settlements have cropped up from the first whose object is to feed and clothe those whom hunger and cold have driven into ignorance of the supernatural gifts imparted in baptism, and by raising the body somewhat to its normal conditions can then reach the mind and draw forth that which means eternal life.

Modern thinkers of England who have put forward the great rights of the people to be educated, *i.e.*, have their minds drawn forth from the ignorance and error into which hard work and the absence of ways and means had plunged them, and this at the public expense of a nation that professes love for the least of its children, will best realise and sympathise with the particular work of a C.S.U. settlement. A day spent with one of the workers will best illustrate its objects and ends.

Mens Sana in Corpore Sano appeals to every Englishman.

MISS FORTESCUE in Convocation Hall.

Woman's Suffrage.

By FRAU STRITT.

As I am the only speaker here to-night, representing one of those "less advanced" countries in Woman's Suffrage, and as you doubtless know that German women have not yet arrived at the point of demanding political rights,—that at least this demand has not yet been put officially on their programme,—you may perhaps think it a presumption, and at any rate, somewhat humiliating for me, to respond to the resolution of this Meeting, and doubly humiliating to do it before the representatives of those "advanced countries," who for their own welfare and that of their people have already gained what we do not even seem to desire.

I am, however, of a different opinion. I think it is easier to speak about facts, positive attempts, and actual struggles, than about the inward development of an idea, or a principle, which in this case will be my object, but I feel by no means humiliated by my task, for I hope not only to lay clearly before you the reasons why we are apparently so far behind in the suffrage question, but also to prove to you that, like you, we German women clearly recognise the nature and aims of the emancipation of woman! And that we are in harmony with our sisters all over the world in the conviction that we can and shall obtain our full rights, our full human rights, only through our full civil and political rights, only by our taking direct part in the legislation of our country.

If even—according to my personal conviction—the differences in points of view and social customs, in law and habit of nations, are more to be attributed to different degrees of civilisation than to national peculiarities, we must still recognise these differences, and every social movement must take them into account. Constitutional and Parliamentary forms, as they for instance have for hundreds of years ordered and directed the life of the English people, are—comparatively speaking—new and strange conceptions on the horizon of the Germans. They have hardly as yet penetrated the sense of justice in man. His right of vote, his legally guaranteed share in the government of his country, is to-day looked upon rather as a valuable *acquisition* than as a natural *right* of the German citizen, and it is to a certain extent only considered as the reward for his general military duty. This aspect has of course asserted its influence also in the German women's movement. Its first leaders considered the Woman's Suffrage not so much as the necessary *means* than as the *confirmation* and last recognition of the economical, legal and intellectual emancipation of Woman—not so much the foundation as the sheltering roof of the house of the future, to whose building they so assiduously contributed the stones. They were of opinion that women should first make themselves fit for the suffrage by a better education, by all professions being open to them, etc., which fitness, as the American and English pioneers always thought (and the younger German leaders, too!) can only be won by the suffrage. But that suffrage belongs rightly to the tax-paying woman citizen just as much as to the tax-paying man; that without this right, women must, at the best, content themselves with scanty fragments of their full human rights; that an exclusively male legislation can never do full justice to the female half of society, as male and female nature is entirely different,—all this was as well known by our first pioneers as it is by ourselves.

At the same time, when the first Woman's Suffrage Bill was brought before the English Parliament, Louise Otto, whom we call the Mother of the German Women's Movement, and others, openly dwelt upon the necessity of municipal and political Suffrage, but recommended as wise tactics not to bring forward these claims, nor even to mention them for the present. They were afraid on the one hand of rousing the worst feelings in the German man, accustomed for ages to absolute lordship, on the other hand of alarming and intimidating the German woman, accustomed for ages to practise her national virtues of humility and subjection.

And these tactics have been kept to for nearly thirty years. But times change, and we have at last learned that too much prudence may tend to imprudence, and to avoid misunderstandings the right tactics would now be to call things by their right names.

The generally unfavourable and negative results in our Reichstag and the different States Parliaments, concerning the position of women in our new Civil Code, the opening of Colleges, Universities, and liberal professions to women, labour legislation for women, etc., constantly give us fresh proofs of how badly the interests of our sex are watched over by men, and that woman can only be effectually represented by woman herself. So to-day we openly say what we all know and wish. In word and print, in our women's journals and pamphlets, at every Convention, even at those of our National Council, which according to its constitution only deals with such subjects of which all its members can heartily agree, in short, on every

opportunity, we propagate the principle of Woman's Suffrage,—but, as I am bound to say, only as an ideal claim, and as the self-evident theoretical consequence of our efforts.

The reason why we have never yet been able to carry out this theory into practice, why no Woman's Suffrage Society exists in Germany, why no Woman's Suffrage Bill has yet been presented to Parliament, does not lie to-day in the want of knowledge or foresight of the leading persons, and not in a cowardly fear of public opinion, which has been influenced now for more than thirty years by the Woman's question, the reason lies only in outward circumstances. Besides the prohibition of Coalition of political unions, which is equally unfavourable for both sexes with regard to Trades Unions, there still exists in most German States a special law, forbidding schoolboys, minors, and women to take part in any *political society or political meeting*.

That is to say, no woman may become a member of any political society, and the presence of a single woman in the meeting of a political party can cause its dissolution by the ever-present police agent.

You see by this that an insuperable barrier still keeps us out of the arena, in which to enter our hearts are set, filled with ardent desire for combat, and with the invincible conviction that only on this battle-field we shall gain freedom for our sex.

For us of course everything now depends upon the throwing down of this horrible barrier. Our National Council, the Bund deutscher Frauenvereine, which at the present time represents the Women's movement in Germany, has in its last Convention in Hamburg unanimously resolved to take its stand from the women's point of view in this question, which is one of the most actual and interesting to all classes of people. In the petition drawn up in accordance with this resolution and addressed to the Reichstag, the Bund demands on the ground of the German Imperial Constitution the creation of one general law regulating associations and assemblies for the whole empire of Germany, but including full equality with the male citizen. It is not quite so hopeless as other petitions from German Women to their legislative bodies are apt to be, as our wishes in this case coincide with those of the progressive political parties, and with those of several members of all parties. The first slight success in this direction will give us the possibility of taking further and more energetic measures, that we shall make use of it I need not assure you.

We do not indulge in any sanguine hopes as to the progress of the struggle. We know that with us it will be by no means easier, but that it will be rather more difficult, and will last longer than elsewhere.

But on this very account it is high time to make a beginning, and we know that we can only arrive at the acknowledgement of our political rights and duties by certain preliminary gradations, by taking a direct share in public life, in the Poor Laws, on the School Board, in administrative work, by Municipal Suffrage, etc. But yet I hope that we may be able to give an account to the next International Congress, if not of any visible success, yet of energetic action and a hopeful commencement made by German women in the inevitable struggle for their right of self-government.

Till then we can do nothing else and nothing better than rejoice heartily in the great results that our happier sisters in other countries are achieving in the Suffrage Movement for themselves and for us. Let me say that no one takes such a heartfelt interest in your struggles and victories, no one watches them with such eager attention, as we German women do. Our Movement is an international one, our questions are questions of humanity. So we greet every fresh vote for the Suffrage Bill in the English Parliament as a vote given in our own favour: so we see in every new star on the banner of the brave American women a star of hope, which has risen for us too, which shines also upon our future, and upon the future of our children.

[The above is the only report sent me so far of the Suffrage meeting, remarks upon which, with reports of speeches, will appear in next issue. It was a meeting never to be forgotten and will mark the history of the present time.—ED.]

Some thoughts on the Congress.

THE great International Women's Congress is over. For ten days thousands of women gathered in the Halls to hear from women of every other civilised land the reports of what is being done to remedy the decline in woman's status of the last few centuries.

It should always be borne in mind, and always publicly insisted on, and reiterated again and again, that the recent unequal laws in Great Britain are the outcome of the Legislation of the mixture of races that now form by far the largest portion of the people—for when we were Britons pure and simple, and not, as we are at the present day, infused with the blood of the decadent other nationalities—when we were exclusively British, and uncorrupted, our laws were equal; women and men sat together on every Council, Witangemote, or Parliament in the kingdom.

With the deepest, most reverential and most justifiable pride of race we can point to the fact that the Romans, when they came, found us with public and domestic laws, and consequently virtues, that filled them with wonder, and an admiration that they have left on record in their chronicles, and these laws and customs they at once set to work to change, not consciously—we must give them credit for so much, at least—but by the constant pressure of the alien influence producing a slow but sure change in the national thought, the gradual suppression of education, the drawing of the Oriental line of demarcation between the sexes, the introduction of the subjective or slave idea, which was an unknown quantity on these islands before they were overrun by strangers from nations where it had been in existence for some few, further back centuries, and which nations were even then—at that moment of their fancied highest glory—on the verge of their fall.

But women's equality in these British Isles died hard, and long after the pernicious Latin element was introduced, the old customs still went on. Women were still Sheriffs of their counties, and Abbesses, etc., were summoned to Parliament; the subsequent lopping off of privileges and the dropping out of advantages had to wait for opportunities of avoiding detection and resentment, and this took a very long time, so long a time, indeed, that the last raid on the only liberties left us was only made as lately as 1836. But that effort was not unobserved, and it served to fire the long train of resentments that had been smouldering, and destroyed for ever the fiction that the interests of women were safe in the hands of men. The manner in which women's interests have been looked after in Great Britain since the integrity of the race was lost, may be effectively traced, by students, in the ghastly pages of the Canon Law, and from the daily papers, for the man in the street.

Here, women may be said to have touched their lowest point in the beginning of this century—then was tried the last injustice—and then came the re-action, and then what we call Providence stepped in, the supineness of women was broken up, the whip of necessity, knotted hard with want and starvation, was laid about among them. "Up! Get you up! Ye are idle! Ye are idle! On! Go on!" was shouted from the four ends of the earth, and enforced by every misery, every torture, physical and mental, that is in the repertory of the First Cause, for we who study humanity know that the human is driven to progress and vehemently urged to improvement and development—there is no choice accorded it.

To the antiquarian, the digger down into the histories of past ages,

accustomed to thinking of years by the thousand, the most extraordinary manifestation of this epoch is the unparalleled rapidity with which revival has followed on degeneration, and this stamps our civilisation as differing fundamentally from all the previous civilisations that are known to us and which have, one and all, gone through the same phase, India, China, Egypt, Persia, and are still in the depths to which they successively descended many centuries ago; with them there has been no lifting power, no re-action, and they remain in the apathy that has enveloped them since they succeeded in accomplishing their own ruin by finally depriving the women of their countries of their human rights to education, to a wide out-look, and to the idea of responsibility as patriots and citizens.

Now, with us, instead of centuries, we have merely a few years to deal with, and those very few years of indifference are more apparent than real, for behind them was the storm cloud of indignation, and behind that again the surging of necessity with its knout already flying, driving on those who would fain have halted in the pleasant places. In this swiftness of reaction lies a miracle of modern progress. It is an axiom of philosophy that nothing can happen until the right circumstances arrive at the right moment.

All the papers in every section of the Congress, without any exception, have demonstrated the underlying fact that the grand mover in this present organising of women's work has been "necessity"; reduced to its simplest elements, the whole thing means that the urgent necessity to make a livelihood, to find food, which means to find the money, to find the means of earning money to provide that food, leads directly to investigation of the reasons why earning money has been made so especially difficult for women, and why every avenue to wealth has been so determinedly guarded against them. Most of these hidden economic roots and reasons have been dragged out into the light, for the women who had them in charge have been through the mill, and spoke from personal experience; theirs has not been the mere rhetoric of the "born legislators" who never worked and from whom sympathy with the pinch of the shoe that they have never felt themselves is not to be expected.

The naïve surprise expressed in quarters that should be better informed, at the enormous mass of the work done by women, is considerably more astonishing than the huge mass of the work itself, if one moment's thought is given to what mountains the accumulated labour of half the human race must necessarily have grown into, in the forty or so millions of years during which we surmise the earth has been habitable for human beings.

A certain measure of regret is also felt that too much valuable time was taken up in airing theories, that stage having been long passed; but before the Congress it was not generally known how largely the theories had passed into practice. The eliciting and confirming of this fact will be exceedingly useful, while the present effect may be said to resemble those photographs wherein resemblances have been "flashed" together, and out into the light of life has sprung the type, the ideal type, in each department, and when these shall have been put into business working order, starting from an improved platform, they may confidently be expected to reach results higher and better in every direction, and with a speed born of modern science they will proceed until they in their turn shall have to be overhauled, re-adjusted, and again whirled onwards, to make the epochs of the far, far future.

The next International Congress will be looked forward to with an ever-increasing interest, and will doubtless develop into proportions as much beyond our powers of calculation as the growth of the one just ended has proved.

EMILY CRAWFORD.



Choice Bits from Choice Pens.

BEWARE when the great God lets loose a thinker on this planet. Then all things are at risk.

Generalisation is always a new influx of divinity into the mind. Hence the thrill that attends it.

Valour consists in the power of self recovery, so that a man cannot have his flank turned, cannot be out-generaled, but put him where you will he stands. This can only be by his preferring truth to his past apprehension of truth.—EMERSON.

What we perceive with any clearness we look back to understand; yet even here we must have a single eye to have light. Man understands to some extent the lower creatures because he can look back upon them; man cannot understand woman because to see her he must look forward, she is a new development on whose plane he has not stood as yet. Woman understands man; she has been where he is, she knows him and where he stands. She knows not even herself quite so well, for she has left the plane on which her brother stands, in order to ascend to a higher, the aspirations and revealings of which call loudly to her. She is now learning what her new plane means, and knows that man will follow her to this plane in the fulness of time.—TREVOR.

Man limits the universe according to his degree of intelligence. He stands in the way of boundless knowledge by asserting his ignorance. He waits to be *given* knowledge, instead of evolving it for himself, for it lies right within him. Death, destruction and all forms of evil are due to the cultivation of erroneous intelligence; happiness, eternal youth, wisdom and love are due to the cultivation of right intelligence. "Seek and ye shall find; knock (away the shell of crystallised ideas) and it shall be opened unto you."—L. A. M.

It will assuredly come—that time of perfection when man, the more his reason is persuaded of a better future, will need the less to seek therefrom the motives for action; when he will do the right because it is the right, and not because there are affixed arbitrary guerdons which prevent his deluded vision from recognising the inner, better rewards. It will assuredly come—that time of a new, immortal, evangel cry, and we may read its promise in the elementary school-book of the New Covenant.—PLUTARCH.

People who employ vivisectioning physicians certainly take great risks, for the doctor who is so void of feeling as to cause animals to suffer excruciating pain and agony, cannot have any sympathy for the sufferings of his patients, and is not liable to be deterred by any qualms.

of conscience in experimenting upon his patients, or prolonging their diseases to increase his knowledge or his pay.

We take the following from the *Peoria Medical Record* of March 15th, 1896:

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

Here we have the Vivisector acknowledging (as all humane physicians have always claimed) that his brutal vivisection of animals is all to no avail. He admits that the millions of helpless dogs, cats, horses, etc., that have been, and the thousands that are being, tortured in the vivisection Hells of the world, have added nothing to the knowledge of the human organism, and yet this savage and maddening Horror is still maintained in all its infernal fiendishness.

LUCY A. MALLORY, in "*The Universal Republic*," Portland, Oregon.

There is no one stands in the way of each individual's spiritual unfoldment but himself. Physical sickness, mental disability and poverty are no barriers to the development of the spiritual nature, for these are all transformed by the expansion of love in the soul, and if they persist with any one, it is because he or she lacks love.—L. A. M.

The noble spirit of the Rev. John Pulsford entered the self-evolved joy of his subjective, spiritual state, on May 18th, in his eighty-first year. Mr. Pulsford was a subscriber and contributor to *The World's Advance-Thought* from the first number. In recording his transition *The Herald of the Golden Age* says:

"His brilliant career as a Christian minister, at Southampton, Hull and Edinburgh, is well-known, and he is equally famous as the author of 'Quiet Hours,' 'Stray Thoughts,' 'The Supremacy of Man,' etc. The London *Daily Chronicle*, in alluding to his death, described him as 'the last of the mystics,' and stated that his life was one of rare influence and beauty. 'In Edinburgh his fame was at its zenith, and people came from far and wide to hear the preacher whose eyes were ever set beyond one's daily vision. He never cared for popularity nor for large audiences; his message was to the few chosen spirits who could enter within the veil of his high thoughts.'"

Theosophy insists that moral causes are no less effective than are physical, and that its due effect, in harm or benefit, is infallibly attached to every moral act. There is no escape, no loss, no uncertainty; the law is absolutely unflinching and irresistible. Every penny of debt must be paid, by or to the individual himself. Not by any means necessarily in one life, but somewhere and somehow along the great chain is rigorous justice done; for the effect of causes generated on the moral plane may have to exhaust themselves in physical circumstances.

If unselfishness constitutes the method towards social regeneration, Karma—for such is the name of this doctrine of justice—must constitute its stimulus. Nothing fails—no good, no evil, can die without its fruit. The result of a deed is as certain as the deed. How can a system be unpractical when it abolishes every bar to the law of causation, and makes practice the key to its whole operation?

The Children.

BY E. HUGHES.

I AM sorry to be in the fashion, for generally I mistrust the fashion, it being fickle as the reputed friendships of Charles I., or the traditional favour of a French populace. However, to-day it is the fashion, and it may be something more and better than that, to have the children much to the fore.

But although we have now a new child who is written of, written for, spoken of and catered for in ways so extensive as never child before; although children have to-day their public as well as private life, their organisations, guilds, societies and literary mouthpieces—in spite of all these new vocations and aspects of theirs, it is not as the new children of a new age that is specially characterised by the width of its ministry—wise or unwise—to them, that I wish to speak of them to-night.

As some people have recognised a large, vague, essential something which they have called the eternal feminine, so perhaps there is a something to be found which shall have the name of the eternal childlike.

Yet to address numbers of people on the children, is perhaps a whimsical undertaking on the part of one to whom the face of a baby is perhaps the most pathetic thing in the world. For if that face does not wear an expression of guileless dissipation, of a self-indulgence so helpless that it surely incites rather to tears than to smiles, then it wears another expression no less wistful, uncertain, dumb, that were it imprisoned in words, they would be these:—

"Where am I? Where have I come from? What have I come for? And why do I seem to be in a world that is not my mother, that is so big and so far away, and so full of eyes and other fearful things—fingers, and pins, and water, and, above all, clothes that I cannot, cannot understand?"

This is not baby-speech, but it may be a translation into speech of baby-impressions. At least so I judge from the sight of many a baby-face. So very early does all the pith of human questioning make a start, and the wonder of the infant, losing little of its wistfulness, becomes the problem of later life. The difference between the two is probably this, that whereas human beings as well as their world are also to themselves a question and a problem, children, on the contrary, accept themselves with little perplexity and less curiosity, wondering largely at the environment, but stopping there. Children generally are too busy with things outside to be introspective. And the value of children to us who are no longer children, lies in this very difference, and all that it means.

It means that the children, for whom, therefore, our tenderness, we know, cannot overreach itself, are come hither to this world as to a foreign country, not knowing its language, or its customs, or its very paths; are come to it as strangers to a store of secrets, from the hidden into the hidden, and with only us who have come before to act as signposts. Whoever has, once in a while set down upon foreign soil, been at a loss for the tongue by which alone control could be obtained over human environment, knows the curious helplessness of the situation. This, and more than this, an accentuated this, is the situation of the inexperienced child set down to find its way about in the labyrinth of time, to make its first acquaintance with the foreign soil of the universe

Ah, the situation is desperate. There is small wonder that it should appeal to us. I suppose none of us remembers that helpless, and it must have been awful, moment of being new-born, and few of us those other moments, as helpless and even more perplexing, when we felt upon us first the claiming finger of the world in the touch that was pain, when our very teeth were to us as demons armed with swords and the penalty of a life unchosen was paid—a costly price—in pain, and spasm, and fever. We hardly remember, and our compassion for little, later sufferers is not due to reminiscence. It is because the child does not know the world's secret, that the child touches the heart of the elders and becomes to the world a precious thing. Are children precious to us mainly, less because we supply their want than because their want supplies a want in us, less for the sake of themselves than for the sake of ourselves? They give us our opportunity for giving, more liberally than any else can. From the appearance of things, a cursory judge of human affairs, moral and social, would say that our chief end is to get. But this is a mistake. We have two ends, and either is chief, or none, since both are equal. Our other end, an aim of equal necessity to us, is to give. Now there is none to whom one can give so bountifully as to a child, simply because the need of children is boundless. Without a backbone, without knowledge, with only the potentiality of these, they are laid upon life's threshold as upon an altar. Being then without all those things, there is no need large like theirs, unless it be that large need which is in everyone to give, the need which is in everyone of being needed. They are of untold value to our giving. They are its opportunity.

Only when we think what that is which we have to give them we are seized with a shame and sorrow. What they are without we ought only to give; what we are not also without we only can give. We are not without a backbone, it is true—some of us—nor without language and knowledge of a kind. To their weakness, dumbness, ignorance, we are but self-indulgent, satisfying our longing to impart these things wherein we feel superior. So much greater does one feel when giving than when getting. Only when we stand before a little child, there comes from somewhere a sense of strange humility. This humility is for two things, for a knowledge which we have *not* yet of which the child, like us, is in deep need; and again for a knowledge which we *have*, yet of which the child is in no need, which in our reverence for its innocence we would rather not impart.

But our giving has to be and the little child's getting has to be. We can still in spite of some things be proud to interpret to it this foreign world. The world has gifts for it as a child about to be more than a child when it has received some of them. But the world is like a giver of gifts who turns the back in presenting them, is perhaps too modest to meet the recipient face to face—or too clumsy—who knows? And this is a great puzzle to the children, this unexplanatory attitude of the world, reaching out hands with gifts in them behind its back. Our great office to the children is then to explain to them what the gifts are, how to treat them and, if possible, what is the worth of them.

To the children, so full of need, so ready to accept, so oblivious of the meaning of the world's offerings, we thus are like the custodians of treasure—the treasure of all our acquired knowledge of our environment. And with this, our own gift, like a casket containing all the gifts of the world, it delights us to present them.

The children are not keen to notice differences without our insis-

tence on them. To them fact is fiction and fiction fact indifferently; imagination impinges upon sense, ah! how delightfully, and the ideal and real which it costs us so many bitter tears to reconcile are with them a pair of interlacing twins repeatedly mistaken for one another. It must be a thousand times happier not to discriminate, but then perhaps the children, though happy, would get lost in the world, and so we, responsible for their being found, forestall this catastrophe by our cautious labelling of one thing as this and another as that. I wonder sometimes, if the children were allowed by us to get lost in the world, whether they might not be finders, though themselves lost, of something else that is lost in the world, because we are so keen to discriminate. Of the happy days before discrimination there are two poems, one by Eugene Field, the other by R. L. Stevenson. These are of the child at play among the world's gifts, at play in fields Elysian where are no trespass boards, nor even a semaphore inscribed with this and with that.

Even when children have made a little headway in the science of differences they do not realise much about the act of negation, about denial. They are the most arrant democrats until taught better! Is there anything to the children common or unclean until their elders have begun to point out to them such things or such qualities? The sentiment of disgust would appear to be not only a product of civilisation but even also a graft of convention, judging from its habitual absence in the child, without that grafting process. The process is not always a simple one either. Over and over again has the incision to be made in the wholeness of a child's acceptance, and this habit of taking all that offers has to be pierced many times with the fine threads of refusal. The habit of criticism, which resolves itself into a function of rejecting, is very, very hard of growth, and seeming at all times, even to those who encourage it in themselves and in others for very conscience sake—seeming at all times a certain infringement of happiness. It must to the child, who is so easily unconscious of a conscience, seem doubly, trebly so. Do we remember, any of us, the drear disappointment of finding this or that—with aspect so alluring, that no interrogation mark could mar the pleasure in our mind—shown to us as a thing ugly, or nasty, or wicked, and therefore to be refrained from? What sad humiliations to the wilful judgment of untutored instinct these experiences were!

It is a fact of proverbial accuracy that little children accept with equal jubilation the chance of squatting in the gutter to make a pie-shop in the mud and that other lovely chance which comes but once a year, of stooping in the meadows to gather the shining copper of the "sweep" grasses, the silver of the daisies and the golden coin of buttercups. Yet to us who have grown so wise the one sight—of little sun-bonnetted innocents absorbed in the meadow flowers—is the very loveliest and dearest there can be in the whole world, all the changeable year through; and the other brings sharply to the tongue that cruellest of words—"Don't." It is a somewhat sorrowful reflection that by narrowing children's wide acceptances we may be diminishing also the largeness of their generousities, in putting restraint on taking we may be also bridling the power of giving. The word "refrain" has indeed a forked tongue. We lick the children into shape with it, letting it hurt them sufficiently too, and the result is that certain doors of their hospitable nature which let out as well as let in are closed with a permanent seal. This may not be an ill thing either. But it is undoubtedly a good thing to ask largely of themselves from the children. Their instinctive

offering to those about them is the sheer transparent soul of them. Faithful as we may be to our wholesome doctrine of restraint, it may be well to hesitate before rejecting that ingenuous offering, before thrusting it back upon the children with the word they generally learn first and forget last, "Don't!" The children's confidences may well be to us what but a gathering of flowers, such as the children's busy plucking in spring fields is to them—an act not to be forbidden, the significant symbol of a candid intimacy.

The restraint on nature and the restraint on candour, which is the attitude of nature, are the bit and bridle which make us useful perhaps to society, as the horse is made useful to us. I have sometimes questioned our right to impose such things upon a horse. And yet the horse is not merely more useful but more lovable, noble, worthy of human confidence under these, the insignia of his service. Whether his loveliness, nobility, and intimacy with us are of commensurate value to himself in his own esteem, one can only guess. But when putting this bit and this bridle upon the children, submitting their nature to civilisation, their candour to conventions, one can only say how hard is the harness to adjust, how desirable would be the invention of a new patent. With an exquisite humour and an insight that makes of humour but the curtain for pathos, Mr. Kenneth Graham has laid his finger on this situation, in his charming book, *The Golden Age*. The sympathy of his comprehension must enlist ours. The book is an expression, all through, of the wild colt-nature of the child kicking at the imposed harness—an uncomfortable harness—of convention. But one chapter, the "Exit Tyrannus," is an expression of more. It illustrates, with a lovely tact, how the very candid heart of a child may itself be trusted at times to impose on the child's behaviour its own harness.

I have not time to quote, as I willing would, from another writer who can live sympathetically, comprehendingly, in the heart of a child. Yet I find in Rudyard Kipling's *Jungle Books* a parable greater probably than he himself conceived them to be. Consciously or unconsciously, with the instinct of a genius so genial that it is as intimate with the soul of a beast as of a man, a beast of burden or of traction, or of the untamed forest, Mr. Kipling has written a Fable great with humanity over all the Fables of Æsop. For in writing about Mowgli, the man-cub of fostering wolves so noble that their renunciations were finer than human; in writing of the Jungle-Law imposed and obeyed by the great, wild, hunting, hungry, and thirsty, reckless, running beasts of the forest; in writing of their restraint in savagery, their melancholy but enduring patience, their huge submission to man, even to the man-cub Mowgli, man whom a blow from their great feet could crush in spite of his fire, the red flower which they feared; in writing of the final constraint upon Mowgli to rejoin the Man-pack, though the days of his glory, of his freedom and of his honour among the mighty, lay behind him in the large, loose, yet honourable jungle life; in writing all this I find Mr. Kipling has been telling the whole story which we tell to the children as we teach them how to treat the gifts of the world, saying to them "Refrain!"

But a better thing than rejection is transmutation. I think all children are aquiver with the desire to make things. Of the mud we know they make pies and of the sand castles, of the daisies chains, and of everything if they can, something which will give to them the creator's ecstasy of possession. To contemplate is not enough for them, they must be busy;

they have an instinct for toil, which has to be called play, or they mistrust it. For with the opposing idea of work, that foreign feature of restraint is so entangled by custom that they cannot lose the suspicion of unwelcomeness attaching to that. Human society, on the whole, is at one with them as regards this; we, too, toil in our pleasure and cheat ourselves partially with a word. But in the love of the children for making, in their discontent with things as they are—a curious discontent, when we consider it, for the natural and unlearned child to have—in their bold, almost profane attempts to better the purposes of those things given to them by nature or by art, we who would teach them our last lesson, what is the worth of the world-gifts, have a firm footing in dealing with them. We can appeal to this instinct for transmutation, for re-adjustment, and meet half-way the heart of the children where we cannot meet their conscience. Or rather it seems to me that the seed of a little child's conscience should always be met by those who have the sowing of it in the child's heart, so that duty to the children or elders may never know any other soil in which to have its root than love. Then for conscience sake and for love's sake in one, it will appeal to the children to be taught how to weave new things for themselves from the raw material of the world. The children have indeed by nature arable souls for *this teaching*. That what you *do* with a thing makes the worth of it, and that in the changed purpose of it, itself is practically changed. Witness the supernal value of some dilapidated, but favourite toy in a nursery, which changes its personality for every hour in the twenty-four, and does duty for a host of different emotions. Witness in fiction the preciousness of Maggie Tulliver's old wooden doll as a fetish of vengeance; also the post of confidential adviser held by the cat One-Two to a little Chinese boy, Hoo Chee. Dumb, though discreet for that reason, the cat could not offer advice, but was none the less admirable in fidelity. Nor did he complain of his little owner's momentary discontent with his appearance when Hoo Chee once, having heard much of the power of the gods, and finding himself by an unconscious mischance in a joss-house, grovelled on his loose-trousered knees before the altars praying fervently that One-Two might have two more tails, adding the particulars, "I want them right next to his other tail and just like it." After the prayer One-Two underwent several eager examinations to test whether the tails had begun to grow. But as there were no signs of the new ones yet, "They needn't be just like his other tail," Hoo Chee conceded. Then he waited and examined One-Two again. There were still no fresh tails. Then he made a last concession, "They don't have to grow out of the very same place"—his mind picturing a schooner-rigged cat with tails at equal intervals along its back! One-Two never got the tails, though he deserved them, and Hoo Chee's faith in the gods was somewhat dashed. But the cat continued to be guide, counsellor and friend, filling with dignity his exalted position, much more to Hoo Chee than the single-tailed cat he was.

Since so often, even to the children, the world-gift is a veritable sword or a cup of black poison to all seeming; since, though their fate may not be poverty, hunger, rags, the street, and irresponsible or cruel parents, it may at least be the surgeon's knife, or disease, deformity, some or other physical privation, something which makes more than ever necessary the transmutation process, then we may look to that as to the children's redemption. Prisoners of pain they have to be like us. Pain is the most persistent of the world-gifts. But out of pain when

we can make patience it has become another thing; out of injury when we can make forbearance it has become another thing. Out of danger one creates courage, and out of all adverse things it is possible to create heroism. This is the glorious beauty that grows out of the ugliness of restraint. Even a child can understand this, and it is thus that we tell to the children the worth of the gifts. How well a child once understood is told in Mrs. Ewing's *Story of a Short Life*. We can enlighten the children no more when they have shone under this illumination. Only in carrying to them knowledge in our left hand it goes without saying that we carry to them love in our right. Or rather, if knowledge be the lantern, that which protects the light, love's destiny is to be the flame in it. I think this is true: That knowledge is like an empty lantern, incapable of lighting up the world of a child, and that without the flame, in childhood or older years we will play with the world-gifts like someone blind who plays with fire. In short it comes to this, that to possess the children with a wisdom at least not less than our own, our care shall be first for what they feel, second only for what they know. The emotional nature—what we call the temperament—is the soil. This in the children is virgin soil. Perhaps? But at least the soil comes first under discipline before the planting of any garden. That it be not sodden with overmuch raining upon it, that it be not baked dry by overmuch pampering of the sun, that it be not scattered into frightened dust by the east wind, or by the west wind be left unruffled altogether—this is the care of the good gardener.

If I have anything more to say I have it to say about the child of genius and about the supreme soul of genius, who in later life has all but left untouched the child.

Now it is a fact suggestive enough that women and men of genius are apt to retain so much of what is child-like in their characteristics that the immortal Tammag Haggart shrewdly concocted a plan for their preservation from evil in a sort of grown-up nursery. For he conceived of a "Home" where the geniuses "might all live the gither and be decently looked after," which looking after consisted, as with children, in enforced bathing and punctual getting up in the morning, and included just sixpence a week pocket-money, geniuses being apt to be spendthrifts, and only two suits of clothes in the year with the letter G sewn on the shoulders, so that if a genius managed to stray from his asylum he could be recognised and brought back. Yet with this rigour of treatment, which tacitly recognises that the genius is still and always a child, Tammag Haggart combines a reverence of treatment—according to his lights—as if the same genius were also a valuable curiosity; albeit to his commercial Scotch mind it took the form of arranging to fling the grounds of the Home open to the public every week on condition that "they didna speak to the geniuses, an' if a small charge were made for admission the Home could be made self-supporting." This reverential attitude of a Tammag Haggart, so shrewd to see the child in the genius and to patronise that, is discriminating. It suggests that it may not be the genius but the child in the genius after all, that demands this reverence, and that the point of contact between child and genius may be this:—The preference of each for candour rather than for convention, and the position of each as an explorer, a finder-out of secrets in this our world, accepted by either with simple confidence. For it may well be that geniuses are what they are through persisting in the child-habit of receptivity as they walk regions further than the

child's foot can find, and through retaining the child habit of conforming expression to impression with unconscious accuracy even along the extended journey in time and space which they follow to later years. And indeed there is a dignity in this candour and in that confidence which inspires reverence. So let the children have it for an atmosphere as the geniuses create it about themselves for such, that the flower and fruit of neither soul be scotched by morose markings.

The child then is always alive in genius but not always genius in the child. That is a different matter. When it occurs it is a matter piquant, pathetic, provocative of a laughter which should be chaste and ready to reverence if ever laughter can. When it occurs the characteristic of it is liable to be an accentuated candour, an extended receptivity in the child beyond that of other children. For the tremulous, sensitive, passionate child-soul is finding its way through a larger, stranger world even than the other children, and its methods of expression are more strenuous, its welcome to impression more eager than theirs.

To forbear to quote from Marjorie Fleming, Sir Walter Scott's "Maidie," and the one child-genius who has her monument raised by the pen of Dr. John Brown, would be to neglect the unique treasure of a child's voice, crisp and clear among the echoes of the past. For through the centuries the voices of the children are buried and lost mostly, under the utterances of their elders. We might hear them if some of these were silenced. But some of the poetry of Marjorie Fleming, aged six or seven, is still extant:—

"Three turkeys fair their last have breathed,
And now this world for ever leaved;
Their father and their mother too,
They sigh and weep as well as you;
Indeed the rats their bones have crunched,
Into eternity their launched,
A direful death indeed they had,
As wad put any parent mad;
But she was more than usual calm,
She did not give a single dam."

And again, the "Sonnet to a Monkey":—

"O lovely and most charming pug,
Thy graceful air and heavenly mug;
The beauties of his mind do shine,
And every bit is shaped and fine.
Your teeth are whiter than the snow,
You're a great buck, you're a great beau;
Your eyes are of so nice a shape,
More like a Christian's than an ape;
Your cheek is like the rose's blume,
Your hair is like the raven's plume;
His nose's cast is of the Roman,
He is a very pretty woman.
I could not get a rhyme for Roman
So was obliged to call him woman."

And bits of her diary:—

"The day of my existence here has been delightful and enchanting. On Saturday I expected no less than three well-made Bucks, the names of whom is here advertised. Mr. George Craikey, and Wm. Keith, and Jn. Keith—the first is the funniest of every one of them. Mr. Craikey and I walked to Crakeyhall, hand in hand in innocence and matitation sweet, thinking on the kind love which flows in our tender-hearted mind which is overflowing with majestic pleasure no one was ever so polite to me in the hole state of my existence. Mr. Craikey you must know is a great Buck and pretty good-looking. I am at Ravelstone enjoying nature's fresh air. The calf doth frisk and nature shows her glorious face. . . . I confess I have been more like a little young devil than a creature, for when Isabella went upstairs to teach me

my multiplication, and to be good and all my other lessons, I stamped with my feet and threw my new hat which she had made on the ground . . . but she never, never whips me so that I think I should be the better of it, and the next time I behave ill I think she should do it for she never, never does it. . . . It was the very same Devil that tempted Job that tempted me I'm sure; but he resisted Satan though he had boils and many, many other misfortunes which I have escaped. . . . The horrible and wretched plaege that my multiplication gives me, you can't conceive it. The most devilish thing is 8 times 8 and 7 times 7, it is what nature itself can't endure. . . . I walked to that delightful place Crackenball with a delightful young man beloved by all his friends and by me his loveress, but I must not talk any more about him for Isabella said that it is not proper for to speak of gentlemen, but I will never, never forget him."

And now my eyes turn to the genius—the supreme exponent of what men are, and of what women are—as some would say, of what man is and of what woman is. I ask Shakespeare what he has seen in the eyes and the heart of a child. Alas, I am disappointed. Across his stage there flit briefly a few children. But so few that I feel warranted in saying that Shakespeare shirked the child. I will not presume to say why. I suspect that the child may not have appealed. I suspect further why the child may not have appealed. Was it not for the same reason that Marjorie preferred to take her walks abroad with gay young bucks rather than with little boys of seven like herself? Was not perhaps the great Shakespeare himself too great a *child* also to play at children? We notice that children prefer to play at anything rather than at themselves. They personate a dragon with glee, a hippopotamus with ardour, but a child—oh, how tame, how near home, how uninteresting compared with lashing one's tail as a lion! A great quarrel occurs constantly in the nursery when the exigencies of its dramas demand a child. Everybody will fight to shirk that commonplace *rôle*. Permit Shakespeare to have shirked creating the child from the same reason—a painful absence of perspective in his relation to the character. And so let him claim our forgiveness that really only two little boys, these much of the same type, come with a strut into his pages. They are not attractive little boys, for they are unfortunately smart. The Elizabethan Age seems to have been not ignorant of the genus, since thus in Shakespeare the smart little Macduff and the smart little Duke of York stand—sturdy and combative, with legs apart and hands in breech-pockets, each delivering himself of a self-conscious witticism—these, and these alone, to represent the children!

But if he may not be forgiven for that, let Shakespeare be forgiven for another reason. For if he has not given us the child, he has given us more—an ideal that would fain be childhood.

I once gave some children a theme to write for me. We had been taking a short course in school of Shakespeare, especially with a view to the children, or want of children, in his dramas. I asked them to write what they thought about these.

They did—with a delightful candour. They pulled Shakespeare, or his children, to pieces mercilessly. They said that none of these ever cared to run and jump, and play tennis or hockey, but that they confined themselves to making speeches in such clever language that it was impossible for children, and only showed how clever Shakespeare himself was to have invented it. They were particularly hard upon Prince Arthur; they said he was a great deal too good to be a bit like a real child, and that Shakespeare was also very clever to have invented him—particularly as he never did anything wrong, as children always do; and always spoke in such fine language, as children never do.

I was delighted with these themes. The touch of nature in them is undeniable. And I could hardly expect a child to see how Shakespeare's Arthur is not indeed a child, but rather an ideal representative of childhood. Taken all in all Arthur is, in fact, Shakespeare's one ideal character—the one less scarred by the mistakes of reality than any other. He is sufficient—exquisite, tender, candid, trustful, untinged with resentment or jealousy; with the promise of the poet in his nature, half-masculine, half-feminine, lovable, loyal, brave, even though timid as to pain and darkness as childhood is. Neglecting individual types, it may be that in him Shakespeare has given us an embodiment of that we were seeking—the type eternal, gentle, guileless, dependent, forced into knowledge but demanding no more than love—the type of the eternal childlike. ("King John," act iv., scene 2.)

The last word that I have to say is this:—That if we make our gifts to the children, or make over to them by interpretation, the gifts of our world, into which as strangers they come, it is not ungifted of them that we are meant to remain. On the contrary they offer to us in exchange for our world nothing less than a world of their own. Possibly ours is a poor exchange for it, and so the bargain on our side is the better. For the world they offer to us, with which every child comes into this endowed, is the beautiful world of the Ideal. The children believe in it—they are the great unconscious Idealists—and it is they who strengthen and sustain our courage to believe in it too. The child-gift is greater than the world-gift, for it is the gift of a greater and a cleaner world. What has Longfellow said:—

"Come to me, Oh ye children!
And whisper in my ear,
What the birds and the winds are singing,
In your sunny atmosphere.

"For what are all our contrivings,
And the wisdom of our books,
When compared with your caresses
And the gladness of your looks.

"Ye are better than all the ballads
That ever were sung or said,
For ye are living poems,
And all the rest are dead."

Do I not mean what he meant when he spoke of the children in the same breath with the poet's poems—the Idealist's expression of his ideal world?

Basket Work—and Industry

IN connection with the above, a most interesting exhibition and sale of work was held one Thursday and Friday recently at St. Andrew's Institute, Carlisle Place. The hall was lent by kind permission of the Rev. J. S. Northcote, and the opening ceremony was performed by the Viscountess Downe, accompanied by her daughter, Miss Faith Dawney.

Some of the most exquisite designs and work suggesting ingenuity, besides useful baskets of all descriptions, showing plainly what skill and talent can do, were to be seen on this occasion.

In order to make a little diversion, there was a practical demonstration of match-box and tooth-brush making, also braiding by hand, all of which were interesting to watch.

Miss Hill, of Ealing, was exhibiting some splendid specimens of stained wood work, and a very interesting stall belonging to Miss Windsor also attracted attention.

One piece of work particularly must be mentioned, and that was a crawling rug, designed by Miss Windsor herself to suit even the most fastidious of children's taste, decorated with illustrations of nursery rhymes.

For art needlework and well-dressed dolls, Miss Jones's stall was unsurpassed. The centre of the hall was beautifully dressed with baskets of all descriptions. Without the least doubt, this basket-making industry, of which Miss Annie Firth is the founder, is one of a very present day need, and pronounced by all who know anything at all of the work, to be an industry which gives pleasure to its workers and fascinates its learners.

Miss Firth's idea of starting this work was not to compete with the foreign market, but to establish an industry in England which would enable many of its sons and daughters to earn a livelihood which would be supported by their own countrymen. Surely those amongst us who see daily what foreign imports must mean to the detriment of English workers, cannot fail to discern in this industry one which would add greatly to the benefit of our own country. Many ladies have taken up this useful occupation, and are doing their best to teach their less fortunate sisters, but there is still plenty of work to be done, and every encouragement needed, to carry on this work both in the country and at home.

It may be as well to add that ladies have been and are being qualified for teachers by the London and City Guilds Institute, in order that the work should be competently taught.

Scientific Palmistry

ANY person interested in the science of palmistry, who has had the pleasure of hearing Mrs. Kew on the subject, will be pleased to hear she has come to town for the season, and that at her residence, 28, Brook Street, Grosvenor Square, she will receive visitors for consultation daily from 11 a.m. to 5 p.m.

Robert Lawson Tait, F.R.C.S. Eng. and Edin.

BORN MAY 1ST, 1845. DIED JUNE 15TH, 1899

"HE has written his name large on the history of the great development of surgery which has taken place during the last quarter of a century."

"Self-reliant, possessed of great abilities, an indomitable will, a dauntless courage, and a consciousness of his own genius, he would have risen to eminence in any profession. . . . By his death surgery has lost one of its great masters, whilst those who knew him intimately mourn a large-hearted and generous friend."

"Lawson Tait will always be remembered as a bold surgeon of unusual originality. His merits, widely recognised in his lifetime, will not be forgotten after his death, for he made a name for himself in the glorious history of English surgery."—*British Medical Journal*, June 27th and 24th, 1899.

No one, therefore, can question his attainments. He was a pioneer, and astonished the surgical world by his successes, and by his unconventional methods in attaining them. The amount of suffering he relieved is untold, not only by his own personal work, but by what his example taught others. In proof of this, only one sentence need be quoted, also from the *British Medical Journal* of June 24th, 1899:—

"He reduced the mortality from ovariotomy almost to the vanishing point."

It is, therefore, no ordinary man, no man ignorant of what he treated, who addressed to the *Medical Press and Circular* of May 10th, 1899, the following words, words which, written so few weeks before his then unexpected death, assume almost the aspect of a prophetic message to posterity:—

"Some day I shall have a tombstone put over me, and an inscription on it. I want only one thing recorded on it, and that to the effect that 'he laboured to divert his profession from the blundering which has resulted from the performance of experiments on the sub-human groups of animal life, in the hope that they would shed light on the aberrant physiology of the human groups.'

"Such experiments never have succeeded, and never can; and they have, as in the cases of Koch, Pasteur and Lister, not only hindered true progress, but have covered our profession with ridicule."

The annual meeting of the Pioneer Anti-Vivisection Society was held on June 20th, by kind permission of Miss Fergusson Abbott, its indefatigable honorary secretary, at 57, Ladbroke Grove, W.; Miss Annie Goff in the chair. The speakers were Mrs. Ormiston Chant and Mr. G. C. Maberly. Mrs. Chant dealt with the subject on moral lines, and the rare eloquence and singular beauty of her address evoked the admiration of all present. Mr. Maberly, in an interesting speech, approached the question more from the legal point of view, an aspect which is of special value and importance in this controversy. Petitions to Parliament were adopted, praying for the total prohibition of experimentation on living animals; also a resolution on the lamented death of Mr. Lawson Tait, expressing the grief of the meeting, and its respectful sympathy with Mrs. Lawson Tait, and affirming its conviction that the good work done against vivisection by Mr. Tait will not die with him, but will live on, and help others to follow in his footsteps, so that of him it will be said, "He being dead yet speaketh."

"The Spirit of Purity in Art and its Influence on the Well-being of Nations," by Louisa Starr Canziani, will appear in the next issue of SHAFTS.

Books Worth Reading.

THE books here slightly noticed for reasons insurmountable at present will be reviewed in next quarterly issue.

THE AWAKENING OF WOMAN, OR WOMAN'S PART IN EVOLUTION, by FRANCES SWINEY. (London: George Redway, 1899.)

WE have here presented to our consideration through the generous care and conscientious labour of one woman, a book upon the above subject, which has not been excelled by any written since the year 1864, when there appeared in New York, U.S.A., a work by Eliza W. Farnham, under the title of *Woman and Her Era*, which still stands unrivalled for excellence, though not very generally known, and now, we believe, out of print. Copies are, however, possessed by a fortunate few. The writer of the present essays on the same theme seems to be possessed by a spirit similar to that which dictated the happy pen which has given to the world *Woman and Her Era*, though she does not mention this book in her reference list. I conclude, therefore, that she has not yet seen it. *Woman and Her Era* is in two volumes, the first published, according to title page, by Messrs. A. J. Davis and Co., 274, Canal Street, New York, 1864; the second by C. M. Plumb, and Co., 274, Canal Street, New York, 1865. For the benefit of many this book, *Woman and Her Era*, should be redeemed from obscurity and reprinted. It is well worth the trouble it might involve to preserve it for the reading of this, and the coming generation. Mrs. Frances Swiney quotes in her title page from Walt Whitman:

Mrs. Eliza Farnham quotes first:—

"Every book of knowledge known to Oosana or Vreehaspatee is by nature implanted in the understanding of women."—*Vishnu Sarma*.

She then follows with quotations from Walt Whitman, and at greater length than her fellow writer of 1899.

Mrs. Frances Swiney's dedication is full of strength and power, the statement of a practical woman of the world, who, seeing things as they seem on the surfaces and understanding them aright, sees also the hidden underlying meanings and causes. Tearing away the blinding cloak with an unflinching hand, she calls upon women to see things as they are, to awake, to comprehend, and to act.

Truly throughout the book, Mrs. Swiney has not glossed over ugly truths in order to make them appear fair to the world, and she seems specially anxious to make these truths apparent to women, a rare and excellent quality in the writing of women of to-day. Its traces can be found in the works of many writers of our times. With this stamp pre-eminently upon it the book is sent forth, and I unhesitatingly recommend its perusal. It is not possible here to do more than recommend; the review of this clever book must be given more fully in next issue.

A Soul's Redemption, by Elaine Becker. (London: George Redway 1899.)

THIS book is dedicated in affectionate memory to E. L. M. (Mrs. Massingberd) the Founder of the Pioneer Club of Women. Miss Becker in this book treats in her own fashion a phase of thought which has interested those who endeavour to penetrate beyond what is seen into the realms of a life not known to us in detail as yet. She has succeeded in making a very interesting book, in the pages of which

she deals more or less specially with many of our present problems. The possibility of obsession is the ruling thought of the tale, which she uses as a medium for the conveyance of ideas, her own and others. It requires careful and attentive perusal, but will in many respects repay the reader. The great hindrances to moral and spiritual growth occurring at every step in the life of woman is earnestly dwelt upon. Cruelty and tyranny receive many well directed arrows, sent with purpose strong. Whether as a story this book is as interesting as it might be, may be expressed as doubtful, but there can be no doubt that many awakening thoughts must be developed in the minds of those who read. The history of the obsession of Marguerite Arundel, and her ultimate release is a study which, carefully considered, must, we think, produce a clearer sense of what such a mystery may mean. It has also a deeper underlying meaning, as all such books have, which may be read by those who seek to know. The Epilogue is, perhaps, the best part of the book. It is in many respects excellent.

The Englishwoman's Year Book, 1899. (London: Adam and Charles Black.) (Edited by Emily Janes.)

I cannot here give to this book the attention it well deserves; I shall therefore do my readers, or rather those of them who have not heard of it, an inestimable service when I strongly advise each and all to obtain the book, it will be of great use as reference in any difficulty. Particulars as to its reason for existence will appear later, I regret sorely that I am compelled for want of space and time to leave it at present.

Other books for later review are: *The Pathway of the Gods*, *Some Aspects of Humanity*, *The Rational Idea of Morality*, and many pamphlets.

Correspondence.

DEAR FRIEND,—I was sincerely sorry to read of your trouble *re* the issue SHAFTS. From an extract I have read in one of Edward Carpenter's books I judge SHAFTS to be a *true* reform paper, and the life of a Reformer is a struggle. But—

"Fear not that hope undone,
And failure undergone,
When born of perfect aim
Are marks for shame.

Not so. In love's renown
The prize, the purest crown,
Are laid beside the loss—
The deadly cross."

—WILLIAMS.

In the hope of a brighter future for you and your paper,

Sincerely yours,
A. L.

DEAR EDITOR,—I have read the appeal you sent me, and agree with every word of it. You speak of women and women's societies supporting you; of course they ought to do! But it seems to me you will get little help from women's societies, which are so-called reform societies, having members who have merely *one idea*, and refuse to consider any other idea. If these societies really desire to do good they will strive for Democratic Government, so that every adult, regardless of sex, may help to mould society on a just basis.

I am only a worker, so I cannot help SHAFTS financially, but I will do what I can

to get readers, and will take it in myself as long as it advocates reforms in the fearless spirit that it has hitherto done.

SACRIFICE.

If some great purpose fill thy soul,
Inspiring thee for others' good,
Press on with courage to the goal,
Howe'er misunderstood.
Toil on with pure, unselfish aim,
In patience till thy task is done;
Care not for either praise or blame,
Enough the victory won.

All noble deeds, designed to bless,
Are valued not by sordid price;
Things born of struggle, storm and stress,
Bring fullest sacrifice.

All truth is meant to meet some need,
And light the upward path of man,
Who but for that were weak indeed,
With all his power to plan.

Fear not; thy sacrifice shall be
A greater and a nobler gain;
The cloud that hides the sun from thee
Will bring thee needful rain.

A. L.

VIVISECTION.

DEAR MADAM,—You publish in your last issue under the above heading some extracts from leaflets on this subject. I notice that no quotation is of a later year than 1893, and the cases of cruel experimentation given are of a much earlier date. Now we anti-vivisectionists are often met by the argument that all cruelty ceased with the passing of the Act of 1876, and therefore it is very desirable to bring our information up to as late a date as possible. Belonging, as I do, to an Anti-Vivisection Society, it is part of my work to make a weekly study of one of the medical journals, and the extracts I here give will, I hope, sufficiently prove to those who lack such conviction, that experiments of a painful character *are* going on at the present time with but practically little diminution.

In the *Lancet* of March 19th, 1898, Dr. J. Rose Bradford describes the excision (cutting away) of portions of the kidneys of dogs, who usually died "with great emaciation," in "from one to six weeks."

In the *Lancet* of January 22nd, 1898, in an article by H. Martyn Jordan, F.R.C.S., on "Conservative Surgery of the Spleen," he says that twenty-two dogs were operated upon under chloroform. Portions of the spleen were cut away, and "the dogs which had the upper half excised *suffered greatly*" (the italics are mine). Here we have admittedly great pain caused *after* the effects of the chloroform had subsided. He goes on, "In three cases the spleen was *exposed*, and to *irritate the organ*, Morton's fluid injected into its substance" (again the italics are mine).

In the *Lancet* of October 22nd, 1898, we find Drs. Brodie, Rogers, and Hamilton, reporting:—"We injected a virulent blood agar culture into the subcutaneous tissue of the neck of a horse. Six hours later the animal appeared to be very ill. The temperature was 107, and the respirations was from 50 to 60. He . . . continued in this condition for five days, when . . . he slowly recovered, after an abscess had formed at the seat of inoculation." (This is one of the experiments that are always reported as giving no more pain than "the prick of a pin.")

In the same journal of June 19th, 1897, Sir Richard Quain, President of the General Council of Medical Education, quotes some experiments of his friend, Professor Halford, where dogs had the chest cut open, the heart exposed, veins and arteries laid bare, the larger veins clamped, let go, and clamped again, "frequently . . . for upwards of an hour." As we are told by an expert, that anaesthetics cannot be given in experiments on the heart and circulation, although nothing is said on this point in the account, I will leave the deduction to be drawn by my readers for themselves.

Then in this very week's *Lancet* (March 25th, 1899) we have H. G. Plimmer, M.R.C.S., Lecturer at St. Mary's Hospital, reporting that "through the kindness of Dr. J. Rose Bradford, I have been enabled now, at the Brown Institution, to inoculate a bitch in the mammae" (the inoculation is with *cancer!*). He also inoculated six rabbits and three guinea-pigs, one rabbit being inoculated in the eye, one trephined and inoculated in the brain (died nine and a half days afterwards), one in the same way (died eight days later), and so on.

I think comment is needless on such horrible tortures as these.

There are other even more painful cases that I might have given, but the details are so harrowing that I prefer to omit them.

As regards the *uselessness* of vivisection, Mr. Frederick Treves, F.R.C.S., Surgeon to the London Hospital, says (*Lancet*, November 5th, 1898): "Many years ago I carried out on the Continent sundry operations upon the intestines of dogs, but such are the differences between the human and canine bowel, that when I came to operate on man, I found that I was much hampered by my new experience; that I had everything to unlearn, and that my experiments had done little but unfit me to deal with the human intestine."

And Dr. Pye Smith says (*Lancet*, January 22nd, 1898): "Sometimes for better, and sometimes for worse, we find that many of the results of trial by the bedside differ from those of pathological forecast, or of experiments on animals, and it is by trial by the bedside that we must be guided."

Yours, etc.,

"AN OBSERVER."

THE PASTEUR SUPERSTITION.

DEAR MADAM,—As you are no doubt aware, one of the most frequent assertions made by the advocates of vivisection is that the value of this method of research is fully proved by the progress of, and discoveries due to, bacteriological science. In support thereof, we have the recent public utterances of Lord Lister and Mr. W. M. Haflkine, at the Royal Institution, which deserve more than a passing notice.

In the first place, the assertion is more plausible than real and is not borne out by the facts of the case. Bacteriological experts differ widely on many points. Vaccination is only one of the many questions on which they hold dissimilar and contrary views. Koch's consumption serum was intended to kill the bacillus, but it often had the effect of killing the patient, and there is not a single medical scientist of any eminence who would venture to defend the treatment to-day. The comma bacillus is not, on all hands, regarded as the essential element in the production of an attack of cholera, and the same may be said of the plague and its special bacillus.

Take the treatment begun by Pasteur; this, again, is hotly disputed. His anthrax vaccine is damned with faint praise by the Board of Agriculture, despite the fact that its promoters claim that "thousands of cattle and sheep are year by year saved from a horrible death," through the adoption of "protective inoculation"; and, as to hydrophobia, there is nothing more difficult to prove than that the mortality from the disease has undergone any decrease owing to Pasteur's practice; indeed, it is shown by Dr. Lutaud, who lectured in London on May 10th, last, under the auspices of the London Anti-Vivisection Society, that there is actually an increased mortality, while he has given what may be called laboratory-hydrophobia to many persons not affected with the real disorder, and several English subjects have succumbed to it. It must be clear that it is useless to torture animals in order to obtain a serum, the action of which is uncertain and in many cases fatal to the patient.

Furthermore, the modern doctrine of bacteriology is not universally accepted by the closest investigators. It has its opponents in America and on the Continent, and in England men of such stability as the late Prof. Lawson Tait and Dr. Campbell Black, have on different occasions declared that it is a gigantic mistake, capable of demonstration and proof; and now comes Dr. George Granville Bantock, F.R.C.S.E., Consulting Surgeon Samaritan Free Hospital, with the extremely important admission "that the poisons of variola vaccinia, and syphilis are not and cannot be the product of a bacillus; that Loeffler's bacillus is not a constant, and therefore cannot be the essential, element for the production of an attack of diphtheria," and so on to the end of the chapter. On the other hand, he says, "the so-called pathogenic micro-organisms are constantly found under conditions consistent with perfect health, and concludes his paper with the observation, that "it is safe to predict that, ere

long, it will come to be recognised that these various bacilli play a beneficent rôle in the economy of Nature."

It is well-known that, as Prof. Virchow says, bacteriology has given a new impulse to vivisection, and a new lease of life to the practice of vivisection. If, therefore, Dr. Bantock and his colleagues can make good their position—and I think and hope they can—they will have sounded the death knell of vivisection. It is a false trail, and what gain there is can never stand man in good stead. Let us turn back from it. The denial of cruelty and the exaggerations of benefit to humanity are subterfuges which must, sooner or later, be apparent to every one.

I am,

Yours faithfully,
JOSEPH COLLINSON.

NOTICE OF REMOVAL

From September, 1899, the Offices of "Shafts" will be situated in or near Norfolk Street, Strand.

Fuller address will be given later.

Vegetarian Depot,

87, PRAED STREET.

AMONG the many earnest workers for the uplifting of humanity, Madame Alexandrine Veigelé deserves to hold a high place. By determined effort she has overcome serious and perplexing difficulties, and working ever towards her ultimate object—the providing of a suitable and hygienic diet for human beings—she has succeeded in establishing her useful Dépôt at 87, Praed Street, Paddington. I hope ere another issue appears to have visited the Dépôt and to have learnt from this untiring, brave worker somewhat more of its workings, its supplies and its outcomings, and so give results to the readers of SHAFTS. It is well to know what can be done by a brave purpose and a hopeful heart.