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THE WOMAN'S

A Weekly Record and Review devoted to the interests of Women in the Home and in the Wider World.

Edited by
MRS. FENWICK MILLER.

SIGNAL

No. 164, VOL. VII.

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FEBRUARY 18TH, 1897.

Every Thursday, ONE PENNY WEEKLY.

Principal Contents OF This Issue.



Books of the Hour: "Girl's Book of Sports," "Charity Organisation." Reviewed by the Editor.

Armenian Fund Subscription List.

The Suffrage Debate, by Mrs. Joseph Parker.

Call For The Women, by Mrs. Harrison Lee.

"Nurses a la Mode," Lady Priestley's Article; Reply by Miss Waddington, Matron Booth Corporation Hospital.

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News Notes for B.W.T.A.

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Current News.

Treasures and Troubles: A Domestic Science Story. Chapter VIII.

Economical Cookery: More about Pulse.

What to Wear. Our Open Columns.

&c., &c., &c.

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Advertisement for CHIVERS' Gold Medal JELLIES, featuring an illustration of a jelly mold.

Advertisement for NEW HARRISON KNITTER, featuring an illustration of a knitting machine.

Advertisement for Keating's Lozenges, with the text 'Don't Cough - use The Unrivalled Keating's Lozenges'.

WOMEN'S LONDON GARDENING ASSOCIATION, 62, Lower Sloane-street.

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I.O.G.T. "A Home from Home." I.O.R. TEMPERANCE FAMILY & COMMERCIAL HOTEL, 133 to 137, STAMFORD STREET, E.C.

EDUCATIONAL. BOARDING SCHOOL & KINDERGARTEN COLLEGE, THE FOSSE, LEICESTER.

Dr. Mary J. Hall-Williams (M.D., Boston) Will Lecture to Ladies at the WOMEN'S EDUCATIONAL UNION, 405, Oxford Street, W.

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NEW PUBLICATIONS.

A BOOK FOR LADIES.

The information contained in this book ought to be known by every Married Woman, and it will not harm the unmarried to read.

Advertisement for HUGON'S REFINED BEEF SUET FOR COOKING, PUDDINGS, FRYING, PASTRY &c. Includes an illustration of a horse-drawn cart.

THE WOMAN'S SIGNAL A WEEKLY RECORD AND REVIEW FOR LADIES.

VOL. VII., No. 164.]

FEBRUARY 18, 1897.

One Penny Weekly.

BOOKS OF THE HOUR. GIRLS' PASTIMES.*

Mrs. WHITLEY, who is one of the leading lady journalists of London, has produced a charming gift-book for girls.

"Realising that home duties should always take the first and highest place in the life of every woman, I hope that every girl who reads this book will make up her mind, when once she is free from the routine of school duties, to devote a part of every day to making herself perfect in the art of housekeeping."

In pursuance of this, Mrs. Whitley supplies articles on various useful topics connected with the home. Noteworthy amongst these are the admirable papers by Mrs. Esler on "The Girl's Sanctum," and by Mrs. Conyers Morrell on "Needlework."

Fashionable ladies nowadays write industriously, and one of the leading contributions to this book is by H.R.H. the Duchess of Teck, on "The Needlework Guild."

Then Lady Jeune writes on "Work Among the Poor" and "Girls in Society," and Lady John Hay on "Dairy Keeping."

Games indoor and outdoor are fully treated by experts. Mrs. Whitley has got together a first-rate book of its kind.

ONE VIEW OF ALMSGIVING.†

This is a book which, at any rate, expresses its writer's own thoughts. It expresses them, too, in singularly and delightfully forcible terms.

As the title of his little work indicates, he takes precisely the opposite view of giving that the Charity Organisation Society upholds.

This is, at any rate, a perfectly clear view. It is the transcendental one, but how much of life is more or less formally placed on this basis, and why not almsgiving too, for people who take that sort of view?

* "Every Girl's Book of Sport, Occupation and Pastime," Edited by Mrs. Mary Whitley. Routledge. Price 7s. 6d. † "Charity Organisation and Jesus Christ." By Charles L. Marson, M.A., Perpetual Curate of Hambridge. Scientific Press, 23, Southampton-street, London, W.C. Price 1s.

imposter and the worthless—all this Mr. Marson "goes for" (his "slogging" literary manner betrays us into the slang) in fine style. He does not convince us; but we like his goodness of heart, and we grant him that it is wrong for any person who has individual opportunities for finding proper objects of charity to shirk his personal duties in the matter and fling them with a light heart on to the paid officers of a society.

"Churchmen give bread and breeches to beggars to save their own souls, i.e., that they may both learn to love these poor men deeper, to understand them better, and that they may be like to Christ, and last, but not least, that the gifts may help to remedy the injustice which reigns in our society."

He will perish, but his blood will not cry out against us; especially if we have also given him love and Christ's Gospel, which are the highest alms.

It refers the recipient to God, by giving him an opportunity—what else can one give him?—an opportunity of life unto life, or of death unto death. But the reason of it must not escape us. All the whole wealth of the world is God's private property, and not ours.

It is the transcendental one, but how much of life is more or less formally placed on this basis, and why not almsgiving too, for people who take that sort of view? It is, of course, the reverse of the Charity Organisation Society's view, against which Mr. Marson fulminates.

"And the personal element of influence and control must very largely predominate over the monetary and eleemosynary element," they say. "This last clause is the secret of the intense hatred the poor bear to the Charity Organisation Society."

"A certain man once filled up the forty-nine questions for our Lord; and it came out so queerly that people called it ribald. An appeal made to people to consider the Lord of Life as in actual life is always shockingly ribald."

"It was His disciples, it was the friends and mates and equals, who knew Him, and no one else does know a man. But then the new charity does not ask a man's mates, but only his masters."

"WOMAN'S SIGNAL" ARMENIAN REFUGEE FUND.

TO BE DISTRIBUTED THROUGH LADY HENRY SOMERSET.

The following subscriptions have been received at the WOMAN'S SIGNAL Office from Tuesday, January 19th, up to Tuesday, February 16th:—

Table listing donors and amounts for the Armenian Refugee Fund, including Mrs. Kinns, Mrs. Salmen, Miss Merrikin, etc.

A final list will be published in the WOMAN'S SIGNAL for March 18th, after which the WOMAN'S SIGNAL Fund will be closed (though subscriptions will continue to be received personally by Lady Henry Somerset).

THE SUFFRAGE DEBATE.

By MRS. JOSEPH PARKER.

THE discussion in the House of Commons, on Mr. Faithfull Begg's Women's Suffrage Bill, is not calculated to impress the public mind with a sense of the mental force, or the moral dignity of that august assembly. If the arguments and the witticisms with which Mr. Labouchere so generously favoured the House, are to be taken as specimens of the mental pabulum which commends itself to our Parliamentary Representatives, we cannot but feel that the dread picture drawn by him of women members and a possible Speakeress loses all its terror, and the conviction is forced upon us that when the time, which he so greatly fears, actually arrives, our House of Commons will be a gainer, both in the matter of logical consistency and of moral elevation. In the matter of consistency, how does Mr. Labouchere reconcile his two conflicting statements? "He really believed that a considerable number of the votes given that day would be due to the urgency of the demands made by the ladies;" and "he had come across a good many women in his time, and he had not found among them anxiety to get the Suffrage. In fact, he did not believe that one woman in a hundred was in the least desirous of having a vote." His reply would probably be that the women whose presence in the lobby of the House so greatly annoyed him, and whose extreme interest in the Bill and anxiety for its success had compelled them to bring to bear the "indirect influence" which, by the opponents of Women's Suffrage, is regarded as more than an equivalent to a woman for the vote which is denied her, are only a noisy and insignificant minority of the women of the country; but he forgets that these women who were in their earnestness brave enough to make themselves disagreeable, (and that for a woman takes some courage), represented many hundreds and thousands of women scattered up and down the country. They were not isolated and disconnected individualities. Then, again, if women care so little for the vote, and would not use it if they had it, why fear to give it them? Why not pay them this idle compliment, and, while seeming to honour them, pass on to the consideration of serious business untroubled by their interference? In this matter, my masters, you protest too much.

It is the old worn-out argument that did such splendid service for the Southern slave-holders. The slaves did not desire liberty. If it was offered to them they would not know what to do with it. They were happy and contented, why disturb them? They had food and clothing, what more did they require? As for the stories of slaves who faced the horrors of the dismal swamp to escape from the tender mercies of the masters who clothed and fed them, and who, guided only by the north star and impelled by a yearning for liberty that no hardship could quench, traversed unknown tracts of country in search of a land where they might stand up free men, they were the mere ravings and nightmares of crazy Abolitionists. We fancied that this style of argument had died of old age and decrepitude, but apparently we were mistaken, and as men in times of sudden panic and invasion, furbish up swords that have long rusted in their scabbards, and take down from their dusty hiding places ancient blunderbusses, that threaten more danger to the men that fire them than to the foe whose destruction they are meant to compass, so the opponents of this Bill have resuscitated our worn out

friend, and not even stopping to shake the dust out of his tattered garments, or to furbish up the tinsel decorations with which he was adorned in the days of his careless youth, have presented him to us with a confiding faith that is surely worthy of the most "emotional" and "sentimental" woman. But we will have none of him, we know him of old, and we distrust him.

Another trusty argumentative friend who has been brought well to the front, is the plea that women cannot engage in military service, and that they are thereby disqualified from exercising the franchise. As to the objection that they cannot act as policemen, we might remark in passing, that, possibly, if they had a greater share in making the laws, there might be fewer of those worthy officers needed to help the people in the keeping of them, and that in that way women's influence might be useful. With regard to the question of ability to take up arms in defence of their country, we have yet to learn that a man's vote depends on his being of sufficient height to satisfy the army standard, or that he forfeits the same when he reaches an age that exempts him from conscription. Do we dream, or merely conjure up the humours of a Comic Opera, or is it a fact that there have been Lords of the Admiralty who never went to sea? Services rendered to the State are multitudinous and varied, and among the number are not a few that lie well within the grasp of the mothers and sisters of the land.

Touching on Sir William Harcourt's objection that Women's Suffrage would mean government by women, seeing that they constitute the majority of the population: for good or for evil we are committed to a policy of government by majority, and if the result he pictures would be so disastrous, then the whole theory on which we have been working goes to pieces, for an argument or a theory, like a chain, is no stronger than its weakest point. But need the possibility to which he draws attention bring the gray hairs of politicians with sorrow to the grave? What a magnificent prospect it opens out for them to exercise the "indirect influence" which hitherto seems to have been the sole prerogative of women. With what ease and in what numbers they could lead their female relatives and friends to the poll. In the long run it is the intellectually strong who rule, and seeing that men are so much more acute, and that their mental equipment is so superior to that of women, surely they can have no difficulty in maintaining the supremacy which they so greatly crave.

EMMA PARKER.

"CALL FOR THE WOMEN."

(Jeremiah IX., 17.)

By MRS. HARRISON LEE.

"Every wise woman buildeth her house."—(Prov. XIV., 1.)

IN the building of the walls of Jerusalem women had a share, for we read in the 12th verse of the third of Nehemiah that Shallum and his daughters repaired a part.

In the building of the walls of defence around the nation surely every woman should have a share, even as she has in the building of the home.

The home mother rears her little children to manhood and womanhood pure and untainted. The wings of protecting love have sheltered them from all harm, and mother feels she has done her duty by fitting her children for their part in the great world when they leave the home nest. But has she? She has faithfully

done half her duty, but what about the other half?

You ask me what I mean. Well, just this, while fitting her children for the world, has she fitted the world for her children? If the mother's bairnies never had to leave the safe shelter of home, then there might be no justification for her to step from the threshold of her door to ask for other service, but, when we remember that the boys and girls have to go from home and fight life's battle out in the great world beyond, then we feel the mother's sacred duty is only half fulfilled in the "building of her home." The other half is in the building of the nation's walls.

There was a time when the old saying—"A woman's place is her home" was perfectly justifiable. That was in the time when there were no great manufactories to draw the girls from the safe protection of mothers. When the loom and the spinning wheel were in the home, and the mother with her maidens, not only made the garments, but even more, the materials. A woman's place was really her home then, for all her interests were there. But "times change," and now, by tens of thousands, the women are compelled to leave their homes, and of necessity, go out to actually fight for daily bread.

Surely! surely, the noble-hearted men, and the favoured women of our land should join hands in the effort to make life worth living for the toiling daughters of our race. Surely! surely the daughters of Shallum should come forward to repair the breaches in the nation's walls at the present day.

We deplore the fearful social evils in our cities, and the awful fact that there are 150,000 fallen women in England, but how are we battling with the evil? Morbid pity will not put a stone on the wall, holy horror is worse than useless. To shrink from the task because of its immensity is the coward's refuge. What shall we do, my sisters?

We look at Calvary's Cross as our guide-post. One arm points to Bethlehem manger, where, in lowliness and humility alone, a life of glorious service can spring into existence. The other points to where the ascended Saviour rose, leading captivity captive and receiving gifts for men. We lay aside our comforts, our ease, our pleasures, as the dear Christ did more than eighteen hundred years ago, and from the manger we step forth to service. There are widows' sons to raise from the death of trespasses and sins into newness of life. There are brothers so foul and corrupt that their very names are a shame and disgrace, "lo! he stinketh," but we have to roll away stones, so that the voice of One who was the life and the way may call them from the graves of wasted lives, from the tombs of wrecked and ruined hopes, into the sunlight of a new existence. There are hungry multitudes to be fed, and although we have only small barley loaves and little fishes, with the blessing of the Lord of the harvests, we shall be able to feed them all. There are tears to be wiped away, and we are the dear Lord's handkerchiefs, ready for His use. Shall we every morning during the year of 1897 say on awakening, "Now, Lord, what wilt Thou have me to do to-day?" And shall we at the close of each day truthfully say, "I have finished the work I was given to do?" If so, the breaches will soon begin to be stopped. The walls, beautiful, secure and high, will rise around our sons and daughters. The houses of the wise women will be seen on every hand, and instead of sin and suffering we shall see the dawn of the glad day when peace and plenty

"NURSES À LA MODE."

shall be in every home, and when the outside world shall be almost as safe as the sheltering arms of a mother.

You may ask me, perhaps, for definite plans of work, for some methods of service that shall be effectual, and yet not take up much of your already well-filled time. I would advise some or all of the following ideas:—

In your kitchens have bright good temperance placards put up.

Always put in the way of your employees abundance of good literature.

Never close a letter without putting in a nice little leaflet.

Every year see that one or more good books are added to your Sunday School libraries.

Send a list of good helpful books to your nearest free library, with a very prettily worded letter to the committee, urging them to replenish their shelves with these.

Ask permission to have a box placed in the Out-patients departments of hospitals. Get all your friends to supply you with right minded papers, magazines, &c., and keep the box supplied. Many of the patients have to wait for hours in the infirmaries, and would be very thankful for papers, especially those with pictures, and as these patients are generally non-abstainers a great work may be done in this way.

Get some shopkeeper in your district to act as agent for the Wright Mundy's Unfermented Wine, so that when people are ordered wine in sickness they may know just where to go and get the delicious life-giving "fruit of the vine."

Deal only with grocers and confectioners who have no drink licenses, and tell them why you do so. It will strengthen them.

"Doing what you can, being what you are, Shine like a glowworm if you cannot be a star; Be a little pulley if you cannot be a crane; Be an engine cleaner if you cannot drive the train."

WHAT LITTLE THINGS WILL DO.

By MRS. M. A. KIDDER.

A crumb will feed a little bird,
A thought prevent an angry word,
A seed bring forth full many a flower,
A drop of rain foretell a shower!
A little cloud the sun will hide,
A dwarf may prove a giant's guide,
A narrow plank a safe bridge form,
A smile some cheerless spirit warm!
A step begins a journey long,
A weak head oft outwits the strong,
A gull defies the angry sea,
A word will set a captive free!
A hornet goads the mighty beast,
A cry of "fire" breaks up a feast,
A glass shows wonders in the skies,
A little child confounds the wise!
A straw the wild wind's course reveals,
A kind act oft an old grudge heals,
A beacon light saves many a life,
A slight will often kindle strife!
A puff of smoke betrays the flame,
A penstroke e'en will blight a name,
A little hand may alms bestow,
A message small brings joy or woe!
The widow's mite a great gift proved,
A mother's prayer has heaven moved;
"Then let us not," the poet sings,
"Despise the Gospel of small things."

Bombay Guardian.

ACTION.—Our activity does not suffer from the temperate use of it, from our keeping Sabbath now and then in the inner life. On the contrary, it lasts longer, it lives to old age, is healthier in its work, and more clear sighted in its aim.—*Stopford Brooke.*

LADY PRIESTLEY, the wife of an eminent physician, has, in a short article in the *Nineteenth Century*, produced an indictment against the modern trained nurse which, like most sweeping statements with regard to a large class, combines a certain amount of truth with a certain amount of unjustifiable censure. Lady Priestley refers to the time when "the tomahawk was the unerring remedy for sickness," and if she does not quite regret the time she distinctly does deplore the difference between the modern trained nurse and the Roman Catholic nuns, who, in this country at one period did, and in all Catholic countries still do, perform the duties of nursing. It is curious to hear a physician's wife speak of the nun as having an advantage by being "darkly robed in saintly garb." Lady Priestley claims that if the nun "does not enjoy high training, she at least carries out the doctor's orders, does all the work required of her, however menial, and subsides once more into the sacred silence of the cloister." She finds that the modern nurse is lacking in all corresponding respects, for it even seems to be an objection to Lady Priestley that the extremely plain and simple uniform of the nurse proves to be generally becoming. She says, contrasting the modern nurse with the nun:—

"There is not the same respect for privacy; the silence, the obedience, even the discipline which was so marked a feature under Florence Nightingale, are conspicuous now by absence. The very class from which sick nurses were formerly drafted has changed from the lower to the middle and even upper classes. She is no longer content to fraternise with the servants of the house and take her meals with them where convenient, but, failing a table apart, she has to join the family at meals, however unwelcome her presence may be. . . . No doubt many daughters of rich fathers seek hospital nursing as a relief from the idleness of home life, and in the hope of doing something to help suffering humanity, but there are others who rush in for it in a pure spirit of adventure. Others again are honestly impelled to it by necessity, and if not choked off by the scenes they witness, they bear the burden well, and, taking matters seriously, turn out the most profitable nurses. The pity is that whatever the intellectual calibre, the motive, the temper and temperament, the certificate for all is the same, and she stands before the world after the prescribed three or four years training pronounced competent to attend the sick in all the various and varying circumstances of life in every kind of home."

Lady Priestley complains that young ladies who would never dream of setting foot in a bachelor's apartments without a chaperon under other circumstances, go there gaily to mount guard day and night with the excuse of illness. She is equally displeased that pretty young nurses should go to attend on married men. "We do occasionally hear," she says, "of wives being intensely jealous of the woman installed in the husband's bed-chamber." In short, Lady Priestley desires that men when ill should have a choice only between "a male nurse, a motherly married nurse, if such a thing exists, or an unmarried middle-aged woman, in place of the young and flighty." In this case, she thinks, "many of the present difficulties, dangers, and anomalies would be overcome"—dangers which she illustrates by citing a case from the Law Courts, where a nurse sued her ex-patient for breach of

promise, and another gossipy tale of a young and pretty nurse, who, at a Continental health resort, scandalised society by daily resting in the public garden on a *chaise longue* side by side with the one upon which her handsome young male patient reclined.

Her next complaint is that the nurses are so highly educated in medicine, that they are apt to think themselves "in charge of the case instead of being in charge of the doctor's patient. Conceit is their besetting sin. . . . The modern nurse is too often above her position, even in great houses, and in more humble homes is out of harmony with her surroundings." Still, Lady Priestley maintains that a nurse, though apt to consider herself the doctor's equal, would not be willing to complete her studies so as to become a fully qualified M.D., because, according to this kindly critic, "it would be an impossible drop for a woman, accustomed to the excitement of hospital life, with house surgeons, house physicians, students, flirtations, and prospective marriages, to enter the gates of the female school of medicine, and walk the wards of a hospital, managed solely by women; and this she would have to do before she could pass into the world a fully qualified doctor. Still, failing the legal right to practise, there remains the right to nurse, with the delightful fact that the two things are easily fused together in the public mind, the result being a world over-run with *medical women*, legal and semi-legal. The legally qualified might, with some reason, take exception to the encroachments of this army of medical illegals treading on their heels, but the only complaint we hear of on the part of the lady doctors is the difficulty they find in getting modern trained nurses to act under them at all."

The summing up of Lady Priestley's complaint is that, owing to the excessive social superiority and long and difficult training of the nurse *à la mode*, she has become a person quite unfit for the work of nursing the sick in the large middle class. In families of moderate means and station, both her charges and her airs of superiority are found objectionable. Lady Priestley thinks that a considerably shorter period of training would be found ample to prepare nurses for ordinary nursing work, although for severe operations and special nursing, extra skill would be required and could be paid for; but for ordinary nursing she thinks that a minimum of training and a lower salary would produce a class of nurses who would meet a present great want.

"Surely for a guinea a week an intelligent woman should be had, who after a minimum training, which I do not profess to decide, ought to understand the hygiene of the sick-room; how to carry out the instructions of the doctor; how to make the bed, keep the room clean if necessary, adapt herself to the household, and render strict obedience under a sense of duty and in simple good faith. In talking this matter over the other day with one of our most eminent surgeons, he stated his belief that any woman of good intelligence could soon be taught all that it was necessary for her to know in the sick-room. If she has not intelligence (which includes tact) and lacks natural sympathy and tenderness, no amount of hospital training will endow her with these qualities. . . . What we want is to fill the immense gap that exists between the humble celibate of Roman Catholicism, and the accomplished, but often flippant, woman of modern times. . . . We should make an effort to satisfy the requirements of those who neither need nor desire the presence of an expensive highly-trained nurse

any more than they need or desire the daily visits of a first-class consultant."

A REPLY TO LADY PRIESTLEY.

BY MISS WADDINGTON,

Matron, Bootle Corporation Hospital.
"NURSES À LA MODE" is the title of an article written by Lady Priestley, and published last month in one of the current magazines.

The pith of "Nurses à la Mode," is a smart tirade on the professional nurse, the advent of whom the writer bewails, and in the same breath chants a requiem for the departed "Sairey Gamps" and the religious nursing sisterhoods.

When medicine and surgery were in their infancy, the lancet and the physic-bottle were the then all ruling powers. Nursing in its character as an art was unknown.

We read that centuries before the Christian era, Hindus and Buddhists kept "houses for the sick," but it is not known if nurses were employed. Again, Dorcas and other women known as deaconesses, were appointed by the Apostles to nurse the sick in their own homes.

In the fourth century a few buildings were erected for the sick, under the care of doctors and a class of paid helpers called nurses. The work of the latter proved so unreliable that the services of educated ladies were gladly received. There was no instruction or training of any kind given to the nurses in any of the London hospitals until the present century.

In the year 1836 an institution was opened in Kaiserwerth for the training of nurses, and there, later on, Florence Nightingale and other English ladies underwent instruction. With the help of the instruction received at Kaiserwerth, Miss Nightingale eventually created the art of nursing, "invented in fact, what may be called a new science, of which people before had no notion, no more than they had of the phonograph before Edison invented it."

Dr. Lewis in his *Theory and Practice of Nursing*, says, "The born nurse does not exist, any more than the born doctor or engineer." There is more in that statement than what we imagine at first sight.

Lady Priestley reverses all this, and implies that those women who emerge from the cloisters, although without previous instruction, prove better nurses than those who are trained for the work.

Listen to the following paragraph from "Nurses à la Mode":—

"Darkly robed in saintly garb, the Fille-dieu visits the homes of the sick, and performs her duties in deep humility and faith. If she does not enjoy the high training of our aspirations, she at least carries out the doctor's orders, does all the work required of her, however menial, and, having secured the gratitude of her patient, she subsides once more into the sacred privacy and silence of the cloisters. No gossip attends her ministrations, and where she herself is so guarded no breach of confidence takes place. Her person and her office are alike sacred. With our nurses—or shall we call them 'sisters'?—things are not the same."

The writer of "Nurses à la Mode" here loses sight of the fundamental principle, viz., nursing education and training. The theory she would teach is: If women are imbued with feelings of religion and the necessities attaching thereto, they are, as a consequence, better nurses than those who undergo the necessary training to fit them for the work they have undertaken. If our brother be lying ill, would it be a wiser course to call in the clergyman in place of the doctor? Common sense replies in the negative with decision. We send for a physician famed

for his skill. Humility, &c., may be an unknown quality in his temperament, but what care we. It is the knowledge and skill he possesses which we require.

Again, Lady Priestley remarks:

"If she does not enjoy the high training of our aspirations, she at least carries out the doctor's orders."

Now this logic will not hold good for the present-day treatment. Years ago, when medicine and surgery were in their infancy, it was, no doubt, an easy matter to carry out the doctor's orders. The present day's doctor's orders, however, require all the skill of the high training of the nurse to enable her to discharge them. That is, if the doctor's treatment be "up to date."

Mark the following absurdity:

"She is no longer content to fraternise with the servants of the house, and take her meals with them where convenient, but, failing a table apart, she has to join the family at meals, however unwelcome her presence may be."

The question arises, "Why should educated women, who are not of the 'servant class,' fraternise with servants and take meals with them?" If it is not convenient for her to dine with the family, she can at least dine alone, and more often than not prefers to do so.

With regard to gossip, there are but two classes where this pernicious habit is rife, namely, the servant class and a certain clique of "society ladies," whose principal vocation in life is "to gossip."

But there are always two sides to a question. The employer's rôle has been vividly depicted by Lady Priestley. We will now turn and view the other side, and urge that nurses oftentimes receive but scant kindness from those who employ them. Take the following as example:—A professional nurse was called in a home to nurse a case of pneumonia. After remaining 36 hours on duty she ventured to express a desire for rest to her patient's mother. "Rest," the mother exclaimed in sharp tones of disgust, "why, I thought you professional nurses were trained to do without sleep." This incident is perfectly true. You can well imagine the nurse's consternation upon hearing those words. Jaded and worn both in body and mind for the want of sleep, her employer tells her that her training ought to act as its equivalent. After all there is some truth in the hospital maxim, "Nurses and cab horses should have the best places in heaven."

We find the "black sheep" in every calling in life. Hence is it fair to assert that all doctors are worthless because a few have proved so? Or should all clergymen be classed as hypocrites and scoundrels because a few have fallen? Most decidedly no! The same holds good for the nursing profession. For the few nurses who have dragged the profession discreditably before the public, there are thousands who are daily acting as living monuments of nobility and self-sacrifice; whose chief aim and desire in life is to aid the physician in alleviating the bodily pains of poor suffering humanity. Self is but a minor consideration with them. Enquire from our hospitals the number of deaths which occur constantly amongst their nurses, caused by the contracting of fevers and diseases from patients. Their number will appeal to you. Faithful unto death, the nurse has sacrificed her life to save that of her patient. The world knows not of it. No monument is raised in token that she gave her life to save a fellow-creature's. No, the

world goes on the same, and nurses prefer it so. Their calling moulds them so as to detest all noisy show and the fuss which those with no vocation in life are constantly making over the new profession—Nursing.

Again we read another erroneous conclusion:—

"They are what, if they were of the opposite sex, we should call masterful, and without sufficient reason exclude the wife or the children from the sick room, without making up for it by any special personal interest in the patient."

. . . I remember once assisting a peeress, whose daughter, of still higher rank than she, was dangerously ill, to wash the medicine and wine glasses on the sick-room table, because the nurse considered it an office beneath her."

Now, in the above paragraph, Lady Priestley proves her complete ignorance of the subject she is dealing with, and of which she has made such a hash. Firstly, when a patient with an excitable temperament is seriously ill, more often than not, the physician in attendance, leaves orders with the nurse "to allow no one in the sick-room, as complete quietude must be observed." These instructions the nurse courageously obeys, to the oftentimes senseless chagrin of the whole household. If the household be made up of little-minded people, the nurse is watched with jealousy and suspicion, which invariably causes either amusement or indignation on the part of the nurse, according to her temperament.

The nurse is the instrument through which the doctor treats his patients. Therefore, she regards her patients as "cases" or "studies," and knows that if her nursing is to be successful, her knowledge, derived from training, must predominate over sentiment. Hence the unreasonableness of complying with the wishes of the patient's friends to be allowed to enter the sick chamber, knowing at the same time that weakness on this point means harm to her patient. In following the straight line of duty, we must not deviate in its course, but walk boldly forward, regardless of what people may think or say.

A well-known writer and physician once said, "A good nurse never allows her feelings to interfere with her nursing." In that sentence is the basis of good nursing. Secondly, the trained nurse does not only administer medicines, but afterwards washes the medicine glass and bowls. Everything which comes into contact with the patient, the nurse cleanses. It has been part of her training in the hospital, not only how to do these things, but the reasons for her own so doing.

Lady Priestley gives a fair outline of the theoretical knowledge the nurse must grasp. But, we observe no mention is made of the menial duties which form part of the probationer's daily work—the washing up of dishes, sweeping ward floors, dusting, &c.—work often falls to the lot of the probationer, which a ward-maid or kitchenmaid would refuse to do.

Observe the error of the argument in the following: . . . "It is no thin line of demarcation here, for it would be an impossible drop for a woman accustomed to the excitement of hospital life, with house surgeon, house physicians, students, flirtations, and prospective marriages, to enter the gates of the female school of medicine, and walk the wards of a hospital managed solely by women; and this she would have to do before she could pass into the world a fully qualified doctor."

The writer of the above paragraph is looking at hospital life through rose coloured spectacles. She shares the same mistaken view of it with

many others, including Mr. Hall Caine, but as his trade is fiction he must be pardoned. Let us pity rather than blame them. No doubt, life within the hospital walls appears attractive in more ways than one to an outsider. The nurses in their becoming dress; physicians, surgeons and students always on the scene; hence flirtations must follow, or, so it is argued by the imaginative people outside the hospital gates, who weave the romances.

What a pitiable delusion! Believe me, life within the hospital walls is a stern reality and no dream. It is a world of pain and suffering, the constant alleviating of which means *work*, work year in and year out, ungrudgingly given by doctors and nurses. There is no time to indulge in sentiment or the weaving of romances; the nurse deals with life under its worst aspects, and not as seen through rose coloured spectacles.

Again, there are nurses by the score, who would sacrifice anything and everything solely to gain the coveted degree of M.D., or, even a lesser qualification, were it possible. And why have they to quench their longing, and put aside all thoughts of it? Not because the nurse's spirit fails, when she contemplates walking hospitals managed by women, not by any means is that the cause, for hospital work has broadened her mind, and quickened her sympathies, especially with her own sex. No, the reason is quite an everyday one—it is money, of which nurses unfortunately possess too little. Once proclaim the news that nurses may commence medical studies, walk hospitals (even though they be managed solely by women) and be maintained in the meantime, the whole course to be accomplished without the payment of fees, and see the result. With few exceptions they would enter the competition as students, and nurses would be greatly in the minority.

With regard to the statement in the article "Nurses à la Mode," which points a finger of derision towards the profession as being "a new road to matrimony," or, "to the altar by a new cut," we may say the same of women clerks, secretaries, typewriters, and many of the other new professions, which of late years have opened their doors to admit women, and whose work places them side by side with men. As a matter of fact, the number of marriages which occur in the nursing profession are few compared with those of the other professions. Although strange, it is nevertheless true;

remarkable, too, that it should be so, for considering the all-round useful training nurses receive, they would be model wives.

Lady Priestley again arrests our attention in the following:—

"Her duties in this our Protestant country are no less serious with us than they are in those countries where the 'Sisters' are celibates, and bound by their religion to take the vows of chastity and obedience, with the one great objective ever before them, the Cross of Jesus Christ."

Yes, we must all admit that sickness and death occur all the world over. Disease originated from sin, and until sin be crushed out of existence, we need no more think of delivery from its sickly, unsightly fetters than of endeavouring in weaving theories of how to escape death. With an ever increasing population, disease, as a natural consequence, follows in its wake. Stamp out one disease, and, behold, another springs up in its place. Mother Nature knows her work, and steadily carries it out.

Recently, the physicians of Continental hospitals have been seized with the spirit of advancement, in like manner as our English physicians; mark the result in France alone, most of the hospitals, except a few in isolated country spots, are given over to the care of English-trained nurses. The Nuns have retreated into the cloisters, wisely relinquishing the work to the more skilled and trained. Thus due to the unwearied efforts and persistent fights of the doctors for progress in fighting against disease, the hospitals in France are efficiently equipped with trained workers. It had been proved expedient to do so, in these days of antiseptic surgery, medical intricacies, and all the subsequent isms. Nevertheless, all honour to the Sisterhood, who have done a good work, self-denying and large-hearted; they have earned the admiration and praise of all.

The sum and substance of Lady Priestley's article may be gathered in a nutshell. The whole thing indicates its writer to have drawn her conclusions from the irresponsible, half-trained nurse, whom the matrons of hospitals shun. Finding the doors of hospitals closed against her, she takes refuge in the "Nursing Institute," whose doors are too often gladly opened to admit nurses of this type, who readily pass as fully trained nurses, under guise of the

professional bonnet and cloak. Matrons of hospitals will neither countenance inefficiency, nor yet breaches of discipline; if either becomes apparent in their nurses, they are invariably weeded off the staff. These nurses constitute, for the most part, the staff of the third-rate "Nursing Institute," or, on the strength of their unfinished training, take cases and "nurse on their own account."

If the matrons of private nursing institutes and nursing co-operations worked on the same principle as hospital matrons, and weeded out the inefficient, either in work or conduct, the flighty and irresponsible nurse would eventually die a natural death. The dignity of the profession would be henceforth saved from the rude shocks it now receives, occasioned by these so-called nurses. It is characteristic of this class of nurse to walk the streets with cloak flying open, caught by one top button only, a great expanse of apron visible, exposing the war-like chate-laine with its many surgical instruments. Her great desire is to attract attention towards herself. Were she a fully-trained nurse she would clearly understand that such mode of conduct meant "a form of hysteria." The trained nurse need scarcely show her certificate to testify her efficiency. The neatness of her attire and her low voice and quiet manner proclaim it sufficiently.

With regard to that portion of the middle class who cannot afford to pay the high fee demanded for the nurse's services, we see but one way open, viz., the private nurse, if needs be, could work on the same system as the district nurse. This arrangement would enable her to render her services at reduced fees, as it would leave her free to attend other patients. Even with nurses there is the ebb and flow of work, and it behoves her during the latter time to prepare for the weeks she may not have work.

We all know that if we require a genuine sound article we must pay a higher price than we would for an inferior article. So it is with nurses; if we want a reliable, well-trained nurse we must pay a higher fee than we would be called upon to pay for one who had only received an indifferent training or no training at all.

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SIGNALS FROM OUR WATCH TOWER.

Lady Henry Somerset's health being, of course, such as to render her journey to Colchester impossible, the usual quarterly meeting of the B.W.T.A. that took place there last week was deprived of the advantage of her presence. At the largely-attended public meeting, held in the Corn Exchange, Mr. Wilson Marriage presiding, speeches were made on the work of the Association by Mrs. Pearsall Smith and Miss Agnes Slack, and Mrs. Ormiston Chant gave a moving account of the sufferings that she had seen amidst the refugee Armenians in Bulgaria when she visited them recently to distribute amongst them relief from Lady Henry Somerset's fund, to which the WOMAN'S SIGNAL readers have so liberally contributed. Lady Henry's illness, of course, also has prevented her from sending her promised literary contribution to our present number.

Mrs. Elizabeth P. Nichol, widow of the late Professor J. P. Nichol, the astronomer, and mother of the late Professor John Nichol, of Glasgow University, died in Edinburgh on February 3rd, in her 91st

year. She was a daughter of Joseph Pease, of Feithams, Darlington, and she acted as his secretary in his philanthropic labours. She counted among her friends Cobden, Bright, Lloyd, Garrison, Wendell Phillips, Whittier, the poet, Kossuth, Mazzini, and John Stuart Mill. She married the late Professor Nichol in 1853, and lived in Glasgow till the death of her husband in 1859, when she removed to Edinburgh. There she was known for her benevolence and her sympathy with philanthropic movements.

It almost "goes without saying" that she was one of the earliest Women's Suffragists. She was also one of the first signatories of the "Ladies' Protest" against the C.D. Acts; and to go back yet farther, she was one of the early anti-slavery workers of this country. By the way, how strange and melancholy it seems to see the names of the present members of Parliament of the family to which she belonged by birth, the Peases, in the division list against Woman's Suffrage. Why are they so degenerate?

A characteristic quotation from Elizabeth Pease Nichol's letter on the death of Harriet Martineau—expressing the features for which she admired and loved the character of her deceased friend—may be given as the truest indication of the writer's own nature and course of life. Of Miss Martineau, Mrs. Nichol wrote that she was to be honoured "for more than her intellectual gifts—for her moral heroism, her world-wide sympathies, her abhorrence of oppression in all its forms, and her fearless expression of opinions and convictions that she knew would detract from and not increase her popularity. To uphold what she believed to be the truth far outweighed in her estimation the applause of the world."

Best thanks are due to Dr. C. Herbert Smith, of the Eighty Club, for the able as well as generous way in which he is supporting the admission of women members to County Councils. One of his recent addresses on the question was at Southampton, when the Chairman, Mr. J. H. Aldridge, J.P., in introducing the lecturer, spoke of the question to be dealt with as a thorny one and bristling with difficulties, though he was in favour of women occupying seats on County Councils the same as on School Boards and Boards of Guardians.

The lecturer remarked that he did not find this question a thorny one, and as far as he was concerned he should not object to see women in the House of Commons, or even occupying the post of Prime Minister. If a woman showed the necessary capability, why should the country be deprived of the benefit of her brain power simply because she was a woman and not a man? To bring forward a contrary doctrine was extraordinary in face of the fact that this country for the last 60 years had been governed by a woman whose name would probably go down to posterity as the greatest Sovereign it had ever possessed, whilst what was called the golden age of some three centuries since England was also governed by a woman in the person of Queen Elizabeth. He failed to understand how a man with a spark of the spirit of Liberalism in him could oppose the claims of women to the suffrage and political rights, and he would ask whether there was any logical

reason why women, who could sit on Parish and District Councils, should not also be eligible to sit on County Councils, especially when such important questions, amongst many others, as those relating to the licensing of public-houses, the housing of the working classes, and education had to be discussed? Then there was a great deal of the work of County Councils for which women were specially qualified, and under this head he instanced inspection of "baby farms," of industrial schools, and of female lunatic asylums.

Colonel T. W. Higginson, the well-known American writer, makes the following forcible remarks in *Harper's Bazaar*:—

Colonel Walker, of Boston, commanding an American militia organisation, has lately won much applause in England by a compliment to Queen Victoria, in which he speaks of "the womanliness of the Queen and the queenliness of the woman." If this combination be a good thing in England, why not distribute the same type of merit, with the other attributes of royalty, among our citizens at large? When all women recognise themselves as queens, they should have renewed reason to combine womanliness and queenliness. But they need a lifetime of habitual practice such as Queen Victoria has had. We know from the Greville Journals that when she first appeared before the public as heiress-apparent she was a raw and unformed child, not especially attractive. "Our little princess is a short, plain-looking child, and not near so good-looking as the Portuguese [the little Portuguese Queen]. However, if nature has not done so much, fortune is likely to do a great deal more for her." (Greville Journals, May 29th, 1829.) This is precisely what fortune accomplished. She has become queenly by queening, so to speak, and so should all women. It still seems incredible in this country that women should be brought much more before the public than they are; but history goes on unfolding, and its development is rarely foreseen. When we read in Scott's "Ivanhoe" of the period of the Norman Conquest, or in Doyle's "White Company" of the later mediæval period, or in Weyman's "Red Cockade" of the French Revolutionary times, it seems incredible that people should have ever lived that way. We, however, assume that all the changes are ended, and history has stopped unfolding. What we do not feel is that, one or two hundred years hence, readers may wonder just as much at the way in which we live now, and that the present state of society may seem to them as remote and strange as the Crusades or the Norman Conquest.

It is a very different Education Bill which is now before the House of Commons from that which so conspicuously failed last session. By the new measure no blow is dealt at directly elected School Boards, and by consequence at the representation of women upon the governing educational bodies. This was the point of special importance to women. As regards the present Bill, it is simply one to provide a dole from the public purse to denominational schools, which is, comparatively speaking, a proposal of small consequence, though the principle involved is serious. From this point of view the increase of public grants unaccompanied by an increase of public control is much to be deprecated, and will arouse strong opposition from the Radicals.

The main provisions of the Bill are that "necessitous" denominational schools shall receive a special grant, which, so far as this Bill is concerned at any rate, shall not also be given even to the most necessitous board schools, of 5s. per child. This grant is to be administered under the control of the Education Department at Whitehall, by associations of the managers of voluntary schools in certain localities, although some schools may have more, and some less, according to their requirements. It is also proposed by the Bill to give this grant from the State funds, regardless of the limit of the voluntary contributions. Up to the present a certain proportion of voluntary contributions has been required to entitle a school to receive State aid; but, apparently, under the new measure, a school may be almost without voluntary subscribers, and may be almost entirely maintained by the State, and yet still continue to be called a "voluntary" school, and to have given in it denominational teaching under clerical management. There does not seem to be any practical plan provided, either, by which this additional grant can be compelled, or "earmarked," to be applied to the improvement of the schools either in structure, or in appliances, or in better pay to the teachers, who are, in many rural districts, still absurdly underpaid. The grant, so far as appears, will, in the practical result, save the pockets of the voluntary subscribers without being of any real benefit in any sort of way to the education of the nation.

"Voluntary schools" is a phrase which ought to be abandoned; the proper term to use is "denominational schools." The name, "voluntary schools," leads the careless public to suppose that these are really schools supported by voluntary contributions, while, in fact, some 70 per cent. of their cost is paid out of taxes by the State. This proportion is admitted; but even that large proportion is scarce high enough. If everything were fairly taken into consideration—differences in the rating of board schools and denominational schools and various other points—the amount allowed from the public funds to the so-called "voluntary schools" would be even larger than 70 per cent. Where so much public money is supplied there should certainly be direct public control, and it is idle to talk of these as "voluntary" schools.

Good luck appears to wait upon Women's Suffrage this year. The Speaker has ruled out of order the instructions for amendments, which would have blocked the immediate progress of the Bill, and accordingly it went into Committee without any obstacle. Progress was reported at once, but on the advice of Mr. Courtney, who had waited late in the House with Mr. Faithful Begg on the chance, the latter fixed at once the first Wednesday after Whitsuntide for proceeding with Committee on the Bill, so that it has an excellent chance provided Mr. Balfour does not find it necessary to step in the way.

Dr. Clark's amendment, which was ruled out by the Speaker, was the one to which I referred last week, to extend the Bill so as to give the vote to women who possess any of the qualifications which

entitle men to vote. This, of course, is the ideal, but it is far better to proceed with the smaller proposition of Mr. Faithful Begg's Bill than to delay any instalment of justice until the whole of what we are entitled to demand can be obtained.

It seemed to be overlooked during the recent debates that there is a portion of the British Empire very near us in which women exercise the vote, viz., the Isle of Man. A general election is just about to take place, turning upon a temperance question; the point at issue I understand to be whether the numerous boarding-houses which abound in the leading towns on the coast shall or shall not be permitted to supply intoxicating liquors to their visitors. An Act under which they were permitted to do so has recently expired, and the Ministry having refused to bring in a measure to renew it, so much public feeling was stirred up that the Governor decided to dissolve the House and take a popular vote. In the election, the women of the island are taking a very active part. Two of the candidates have been nominated wholly by women, in one case the proposer being the candidate's mother.

After reading the debate in the House of Commons on the Army Estimates, we may be excused for feeling that even in regard to the much talked-of matter of national defence it would not be possible for women to make blunders greater and more appalling than appear to be made under the present male management, and we have a right to see if we could not spend our own money better. It was a most disquieting debate, for there seemed to be nothing to be said even by the official defenders of the War Office for things as they are. In the first place, the extraordinary amount spent upon our military and naval expenditure ought to cast horror into every mind. Here we are debating about an extra vote of £600,000 for schools, and according to Sir Charles Dilke's statement in the House of Commons, the British Empire (the United Kingdom and India together) is paying yearly 63 millions of pounds for defence! This enormous sum has the disadvantage of being too large to be appreciable by the mind. Like the distances and size of the universe, or like the conception of eternity, it is beyond the real grasp of the mind. But that it means a waste of our resources, and a drain upon our means of the most unjustifiable and awful description, cannot but be apprehended by the most careless reader.

In the way in which this money is raised it is not possible to tell how much of it is taken out of the pockets even of self-supporting women; but that it amounts to a very large sum is quite certain. Nor is it just to pretend that even the women who are in the home are unaffected by this shocking bleeding away of the means of the nation year by year.

But the men who administer for the purposes of defence this extraordinary annual sum do not secure to us in return for it a reasonable degree of safety, or of reliable organisation for the purpose. The following few extracts from the debate speak for themselves, and should be read and remembered:—

Sir Charles Dilke said he believed it was understood by foreign Governments that the utmost

force we could send out of this country was 16,000 men. It must be admitted that our army was the only army in the world which had no permanent organisation in brigades, divisions, or corps, no permanent staff for war, and, he was afraid, no general training for war in the absence of manoeuvres, which alone could train an army for service in the field. He feared that that fact must mean disaster in any serious war in which our army was engaged. Undoubtedly the opinions expressed in evidence before the Wantage Commission by men now responsible for the army—Lord Wolseley, Sir Evelyn Wood, and Sir Redvers Buller—exceeded in pessimism anything which could be said by any member of the House. The Adjutant-General at the time of the Wantage Commission said "the military authorities have never been told what it is that the British Army is expected to do in war," and he went on to point out that whatever it was that the Army was expected to do it was unfit, as at present organized, to do it. Lord Lansdowne admitted most frankly that the British Army was unfit for war. Sir Evelyn Wood, in his evidence before the Wantage Commission, said: "We have not 30 per cent. of the rank and file who are equal to carrying the service marching order," and Lord Wolseley agreed. Any one who had watched the marching at Aldershot during recent years must have noticed a progressive decline instead of an improvement, and one seldom saw a British battalion in carrying marching order.

Lord Cromer, before the Indian Expenditure Commission, said: "The fault of the English system is that it looks too much to the amount spent but not enough to seeing that the money is well spent," and sometimes, certainly, it is not well spent. It would be necessary for Parliament, if it wished to have what Lord Wolseley called a cheaper army, or a large army at the same price, to adopt a complete change of system.

Major Rasch, said: In his opinion, the charge of inefficiency of the home Army was caused, not because Parliament voted insufficient money, but because the money was improperly and inefficiently spent. (Cheers) The country got the maximum of cost and the minimum of result in its Army. The proposals ought to have been made in connection with some well-conceived scheme of national and Imperial defence, in which the colonies might have been invited to take part. The plans of the War Office had again and again failed; since 1860 the Estimates had risen from £14,900,000 to £19,500,000, while the nominal force available had been reduced from 236,000 men to 229,000. And even this unsatisfactory result looked much better on paper than it was in reality, seeing that 37,500 men were serving in the colonies.

The present Commander-in-Chief said before the Wantage Committee that there was not a single battalion at home fit to be sent abroad, each being like a "squeezed lemon"; that it would have to be supplemented from the Reserve, and that the Reserve was practically a sham. There could be no stronger condemnation of our whole Army system than those words of Lord Wolseley. How could there be an efficient Reserve when they were never called up? Some of the men of the Reserve had not worn a red coat for nine years, and since the time they left the Colours, the rifles, the powder, the guns, the projectiles—in fact, everything—had been altered. He was surprised that a proposal should now be made to increase the expenditure on the present Army system by right hon. gentlemen who must know perfectly well that the Army was neither efficient nor to be relied on. (Hear, hear.)

Mr. Arnold Forster said that a war would test this system, and they would then see whether

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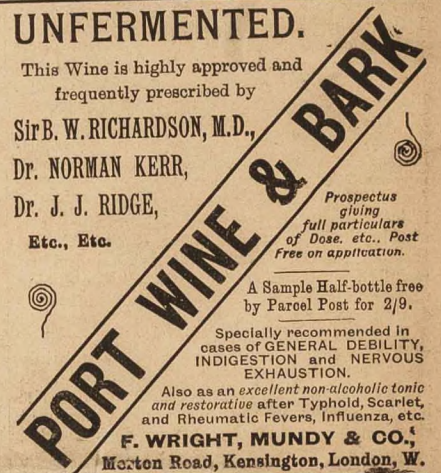
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