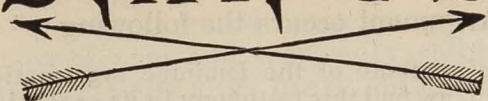


"SHAFTS"



A MONTHLY MAGAZINE OF PROGRESSIVE THOUGHT.

EDITED BY MARGARET SHURMER SIBTHORP.

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

VOL. V.

OCTOBER, 1897.

No. 10.

What the Editor Means.

THE souls of all our brethren are ever hovering about us, craving for a caress and only waiting for the signal. But how many beings are there who all their life long have not dared to make such a signal! It is the disaster of our entire existence that we live thus away from our soul, and stand in such dread of its slightest movement. Did we but allow it to smile frankly in its silence and its radiance, we should be already living an eternal life.

MAETERLINCK.

THOU hast a few names, even in Sardis, who have not defiled their garments, they shall walk with me in white for they are worthy. These are they who came out of great tribulation. . . . There shall enter into it—nothing that defileth, nor whatsoever loveth or maketh a lie.

THERE is at present rising upon every side of us, a strong, persistent demand in regard to what is called the "Complex Sex Question." The most rash assertions are made in regard to it, and these by nearly all who write. Books and pamphlets have been sent to this office, in relation to this subject, across which I would fain write the word—ACCURSED. [Letters are written to me asking questions which no one who earnestly seeks the upward way in all things need ever ask. Again on the contrary, I receive books and letters so beautiful in their ideas, so grand, so full of power to grasp the truth, that I seem to feel the joy inspiring breezes, and to see the pure and perfect light of another land as I read them.

The matter is indeed both complex and simple. It is of itself so simple that when we once have beheld it in its own holy light we shall never thereafter be able to endure or to look upon any other picture of it. Let us look upon the fields and plants. Let us realise that we are travellers to higher conditions. Let us become aware that as we pass on we must throw off one by one the garments of our groping; that we leave behind us to-morrow what we believe and practise to-day, and some faint perception of how to begin our thinkings on this, and all matters, will dawn upon us. Yet the condition is serious, for the land we dwell in, and all other lands are full of corruption, disease and misery, because of our incapacity to understand the *cause* of the hardness of our hearts on a matter so vital.

Great prostration prevents my taking the question up this month, but I propose to begin next month and to attempt to show what is the meaning of the demands and from whence they spring, hoping to help onward those who try evermore to lift their eyes to the Heights.

"The Woman's Era."

In the Organic Argument occurs the following:—

"The characteristic attribute of the feminine organisation is Beauty. As far down as we choose to dip, we find this testimony to its exaltation borne by the forms in which it is clothed. I speak of intrinsic, essential, absolute, inseparable beauty—the beauty of lines and proportions, spaces and bounds, colour and grain. The feminine lines and proportions are known as soon as seen, by their beauty. If anything like them comes into the masculine, it is called feminine there. And no less characteristic is the atomic fineness which is an essential element of such beauty. Fineness of atoms presupposes an exalted aim in their combination. This is abundantly illustrated in the mineral world, where compare the diamond with granite, gold with iron, and it is made visible to us all the way up to the highest living form, where its manifestation is most striking. The anatomist will distinguish the feminine fibre from the masculine fibre by the fineness of its ultimate threads and its more delicate colour.

* * * * *

"What we call the superior beauty of some male animal, is less beauty than something else which may be confounded with it—power expressed in size, arrogance in carriage, self-consciousness in bearing, as in the male lion, bos, and horse, whose countenances rarely equal in expression and beauty those of the female, and whose proportions never exhibit the waving outlines, the fine harmonies of form, the grace and flexibility, which we find in the former."

Extrinsic and intrinsic are terms the writer uses to describe the different kinds of beauty; but the book requires careful study, and all the extracts I give from it are given with a view to induce women to procure and study this work. In the human female we can well perceive where her narrowed hampered life—not natural, but a forced condition induced by male jealousy and other predominating causes—has dwarfed and distorted her development; a condition of things fortunately only temporary—though long has been its reign. It is now passing rapidly away in the fast approaching dawn-spreading-into-noon of the Woman's Era.

FROM THE EDITOR.

SHAFTS was born on November 3rd, 1892. It completes its fifth year of existence on the 3rd of November, 1897. Its entrance into life was greeted with anathemas from a few, with opposition from many; and with heartfelt gladness from the earnest band of women and some men who have remained faithful to their friendship ever since.

Its subscribers have been "permanencies," not "temporaries," with exceptions so few as to be hardly worth notice now, in my hour of glad sending forth of thanks to those so true and kind, to whom I owe the strength and soul-uplifting, which have carried me through my work. For the five years' watching at my office desk has witnessed days, weeks and months of hard struggle. Such struggles as I could not have faced had I been able fully to foresee them. They have in their realisations, however, been mixed with those thrilling gleams of gladness without stint, which enable the soul working towards the heights to endure the pain, making light of the burden, for the joy ever before her, ever beckoning on. So that with others who labour, when the time comes that I "put out to sea," there will sound in my ear "no moaning at the bar," so great will be my joy that I have been able to guide my barque through the rocks and shallows of these five years, and have not given up, in spite of pointing finger, suggesting tempting rest from trying and long days of labour.

Meantime I hope to know no half-heartedness and no thought of surrender to the buffeting of the waves; I mean to struggle on until I overcome, but SHAFTS' barque would reach smoother waters much sooner, and with much saving of wear and tear to its editor, who is captain, crew and cabin-boy in one, if some kind heart united to abundance of means would fill its sails with the golden airs it so much needs. I have to thank with a full heart those who helped me in my buffeting so far, and to promise many things for the future years in which I mean to fulfill them. Above all I thank those, who, with money or without, have sent me messages most divine—yet human too—of encouragement, appreciation and loving thanks. To these I owe more than pen can tell; to these all who rejoice that SHAFTS still lives are indebted. It must ever be remembered that a paper who fights against evil things, and for the truth and love of all things will not be likely to make money.

Therefore I may never be beyond the need of help. What matter! If it *must* be so, then, so best, and those who help SHAFTS are doing the work with SHAFTS. At a time like this, when our souls are filled with radiance because of the upworking of so many, there might seem no need to dwell upon the work of any one, yet it is only by the struggle of each that the whole becomes strong, and I know my readers will understand and forgive when I ask them one and all to send forth great, warm, loving streams of thought and good wishes to waft SHAFTS onward in the coming year. For thought is the great Force, and having such thought from all who read SHAFTS, come smooth or rough, I shall have no fear.

I have been asked by letter and otherwise "Is SHAFTS an organ for the Grosvenor Crescent Club?" No! SHAFTS is not an organ for any club or society. It is a perfectly independent paper. It has been managed and edited solely by its present Editor from the commencement; no other person, or party, or organisation has been in any way associated with it either officially or in matters journalistic. SHAFTS is in deep sympathy with each and every movement for the betterment of women and men and animals; is in deep sympathy and cordial comradeship with women's clubs wherever established, or by whomsoever led; is strongly averse to partisanship, and keeps, and has kept itself, free and independent through odds almost insurmountable in order to be free to so express its sympathy with all efforts of women, and help its readers, if only one little step up, to that height where the human soul will see "all as if that all were one. Love one as though that one were all."

SHAFTS has reported the doings of the Pioneer Club from its first opening, and now that the inevitable development has come, will report its movements still, and with equal joy, also the doings of the Grosvenor Crescent Club. SHAFTS sees between these two no real separation, and includes in its sympathies, as in the oneness of an ever-widening circle, all women's clubs wherever they may be, in full success and prosperity or only in their struggling beginnings. The time has come when party, cries must cease, and all must work for the universal good; for so to live, and so to work and love is the only way to obtain the Crown of Life given to those who overcome all Self, whether of Party, Club, Society or personality.

The *New Woman* is the suggestive title of a thoughtful and bright eight-page weekly paper, edited and published by Mrs. M. P. Lowe and Mrs. M. C. Gilmore, at 211, West Sixth Avenue, Topeka, Kansas. Price \$1.00 a year.

Women's Clubs.

Many Clubs—One Power.

THE Clubs founded by women for women, on lines which encourage—to the utmost possible at present—the rapid advance of women, promise to become powerful factors in progress, and deserve the hearty unflinching support of all women. It is the support of women that is wanted, not only to establish, but to uphold them in ever-increasing usefulness. Such clubs must be not merely places where one can dine, have tea, read the current literature, or meet and converse with one's friends, they must be something of much more serious importance and full of great promise, for they will have to contend with many problems, and point to the right paths many hesitating feet. From the Pioneer Club, so well founded and so nobly upheld by Mrs. Massingberd and the earnest women who became members, have developed two clubs, the one retaining the name "Pioneer," and for the present situated in the old quarters in Bruton Street. The other, into which many of the former Pioneers have passed, has secured for itself a large and commodious house in Grosvenor Crescent, S.W., where under the same roof will also be associated with it the WOMEN'S INSTITUTE.

The doings of these two Clubs will be recorded in these pages according to space available each month, so that the readers of SHAFTS may have an opportunity of seeing how important is the place to be occupied by Women's Clubs in the near future, and to feel that one spirit great and true animates each, and to hope that there may indeed be many Clubs, but one power, one hope, one goal.

PIONEER CLUB, 22, BRUTON STREET.

A devoted and earnest band of women have decided to carry on this Club at its old and present quarters. For the last three months all has been very quiet within the Club walls, but its acting Members of Committee have not been idle. Now arrangements have been made with regard to the coming Session as given below, and special privileges are granted to all who join the Club before the end of the year. In the Club are many earnest, noble women, several of whom are specially fitted for the work they have undertaken; and there is little doubt—the members feel none—that success will follow their efforts. If, united to dauntless endeavour, they have added the Spirit of Love, and aspiration, the Spirit of the Higher Self which women must introduce into all they do, their efforts will not be in vain. All readers of SHAFTS, and all forward thinkers, will earnestly wish them good-speed, for their own sakes, for the sake of their noble-hearted founder, for the sake of all womanhood to come, and through them for the sake of that greater race which the Spirit of the Ages—Evolution—will bring forth from all the mists of the past.

The list of coming debates is pleasing to peruse, in that it promises to be a source of both pleasure and profit, also in that all must be pleased to see among those who have promised to preside and those who have arranged to open debates so many names of well-known members. The programme has been admirably selected, and a meed of recognition of work well done cannot be unpleasing to those who have arranged it.

AUTUMN SESSION, 1897.

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

TO BE OPENED BY PAPER OR OTHERWISE.

N.B.—Only Pioneers may Vote. Each member is entitled to one guest. No member may introduce the same visitor to the Debates more than once in the month. Members and visitors are requested to remove their hats at Debates. Subjects for Debate may be sent to the Convener before October 10th, 1897, and members are requested to suggest openers for the same.

Members must be at the Club to receive their guests.

October 7th.—"Art in the House." Debate opened by Gleeson White, Esq. Mrs. Stanton Blatch in the Chair.

October 14th.—"The Priests and the Schools." Debate opened by the Rev. R. C. Fillingham.

October 21st.—"That Colonial Legislation offers an object lesson to England." Debate opened by Mrs. Reeves.

October 28th.—"That Cottage Industries should be encouraged." Debate opened by Miss Helen Blackburn. Miss Mack Wall in the Chair.

November 4th.—"The Devil on the Stage." Debate opened by Osman Edwards Esq. Mrs. Willard in the Chair.

November 11th.—"Responsibility of Pioneers to the Woman's Cause." Debate opened by Mrs. Willard. Miss Carr in the Chair.

November 18th.—"Can the advanced movements of the day be assisted by the study of 'Herbart's Philosophy.'" Debate opened by Miss Mulliner. Miss Rose Seaton in the Chair.

November 25th.—"That our British Birds (excepting game birds proper) shall under no condition be used as articles of diet, nor for millinery purposes." Debate opened by Mrs. Owen Visgar. The Lady Elizabeth Cust in the Chair.

December 2nd.—"That the result of Marriage socially narrows a woman's career." Debate opened by Mrs. Leighton. The Viscountess Harberton in the Chair.

December 9th.—"That the subordination of individual convictions to party interest is necessarily opposed to true progress." Debate opened by C. Herbert Smith, Esq., M.D.

December 16th.—"The Bicycle: its use and abuse." Debate opened by Mrs. L. T. Meade. Miss Whitehead in the Chair.

The Karrakatta Club.

READERS of SHAFTS will hear with much interest of this new Club, founded by Dr. Ryder, and now in full work in the town of Perth, Western Australia. Some of their rules are specially worthy of notice, for instance, the following—

"Definition of Members. There shall be two orders of members—regular and country—regular to mean those who live within a radius of twenty miles from Perth; and country, those who live beyond a radius of twenty miles from Perth," also "when two or more members of a family living under one roof desire to become regular members, the annual subscription will be fifteen shillings each."

The object of the Club is stated in a few simple but telling words. It is to "bring into one working body the women of the community for mutual improvement and social intercourse." The fee for membership is one guinea entrance fee, and one guinea subscription. The rules and regulations are full of wisdom and good sense, and it is a matter of special gladness to Englishwomen now when Clubs with themselves are becoming of such vital import, to find that others exist in sister countries peopled in great measure from our own race, which promise in every way to equal, even perchance to surpass our own. Yea, let us rejoice if they surpass us. One remarkably good feature in their management is the number of members who write papers and who enter into debate. The President, Lady Onslow, in her address from which I quote some extracts, rejoices over this in words which speak home to us all. She gives also warm testimony to the gratitude of the Club to that grand woman, Dr. Ryder, the founder and helper. It is a notable fact, that those who have been known as longest in the Club are not forgotten when posts of honour are given.

Lady Onslow in her address says—

"The Club was founded with a view to the development of a brighter and a nobler life among its members; it was during such a first turning of the tide of feeling in Perth that the possibility of starting a Woman's Club was first presented by Dr. Ryder, for the consideration of many whom I see here to-day. Aroused by the need for such a centre for women's thought and pleasure, and heartened to the task of its creation by cheering accounts of the good results obtained by such a means in older civilisations—the first Club Committee which you appointed set their shoulders to a very unaccustomed wheel. Their toil has been very amply repaid, and its reward is before them to-day in the ever-increasing interest which the Club has awakened among its members in matters which it is women's duty to think out for themselves, and in that sense of comradeship which Club life has developed and which becomes strengthened by every addition to the ranks of a fresh worker for the common-weal.

"It is, as you know, just two years since we were stimulated into making the great plunge into Club life by our founder, Dr. Ryder. By sheer force of her faith in us, she compelled us to believe in ourselves. To her we are most deeply indebted, for there is no greater kindness which one human being can show to others than that of helping them to realise themselves—that is to say, the duties, privileges, meaning and requirements of our varied nature, and the path which we should pursue in order to give to our individuality its best possible expression.

"Women in small or outlying centres stand in especial need of such help, for brought up as they have been for the most part, in a state of traditional passiveness

they naturally take themselves upon the estimate of the unthinking—that is to say, the larger portion of the community in which they live, and this estimate is one which makes such heavy demands upon the lower powers of woman, to the exclusion of the higher gifts which are hers by Divine right, that the result is a nature unduly developed and taxed in some directions, stunted and dwarfed in many.

“During the past Club year twenty-four members have written papers. Twenty-seven have entered into debate. This is a very fair record; but each year will, I confidently hope, give us an increase in the number of those members who develop for their own benefit and that of the Club whatever talents they possess in these or in other directions. Those value their Club most highly who do their utmost to make it what it should be, and who would rather bring one stone of their own hewing to help to build it up than stand by and idly complain that its walls have scarcely yet risen above the ground. All who join in the building learn to see clearly what a noble edifice we can make of it if we will, and that even in its present incomplete state it affords a shelter from petty disagreeables and a centre to which the best energies of the most earnest women of Perth naturally converge.

“Once attention is drawn to the fact that to acquiesce in such a restriction of nature is to discard the Divine plan for one of human making, the tide of feeling turns and sets steadily to the development of the whole nature of woman.”

Concluding her remarks, she adds as a parting word, “All roads lead to Rome, it is said, but this can hardly be unless the heart of the traveller be unswervingly bent on reaching the Eternal City. Let us maintain a devotion as unflinching to the end we have in view—the harmonious development of our whole nature—and we may be confident that the best means to attain to it will not fail to suggest themselves to each and all of the members of Karrakatta.”

The reports of the Departmental work show how well the Club has got over the ground so far; they well deserve some notice here and call forth our deepest sympathy and best wishes.

REPORTS OF DEPARTMENTAL WORK DONE IN KARRAKATTA CLUB,
1895-1896

LITERARY DEPARTMENT.

“The Women of George Eliot's Novels”	...	Miss NISBET
(Followed by a discussion of the subject)		
“Some of the Women of Shakespeare's Plays”	...	Miss KELLY
(A discussion followed, chiefly on the character of Ophelia)		
“Lady Macbeth”	...	Mrs. OCT. BURT.
(Followed by a discussion of the relative merits and demerits of Macbeth and Lady Macbeth)		
“Authors of the Eighteenth Century”	...	Mrs. HENSMAN
“Novelists of the Nineteenth Century”	...	Mrs. JAMES COWAN
(This paper having been hurriedly read owing to the lateness of the hour, was by the unanimous request of the members, re-read at a subsequent meeting of this department, when discussion took place upon such of the twenty-five novelists reviewed by the writer as were best known to the Club)		
“Socrates”	...	The Rev. J. ORCHARD
“Mediæval Guilds”	...	The DEAN OF PERTH
(After the hearing of which paper many questions bearing upon the subject were asked of, and responded to, by the lecturer)		
“An Australian Creek in Spring-time” (verses)	...	Miss ONSLOW

ARTISTIC DEPARTMENT.

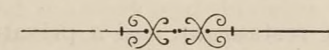
“Papa's Letter”	...	Miss HOOLEY
“Extract from the Review of Reviews”	...	Miss GIRDLESTONE
“Ancient Greek Dress”	...	Miss BLAIN
“Our Mode of Living <i>versus</i> that of Ancient Greece”	...	Miss DYSON
“Rational Dress from contrasting points of view” (two papers) read by	...	Mrs. OCT. BURT
“Life and Works of Sir Frederick Leighton”	...	Mrs. ALFRED HASSELL
“Grecian Dress”	...	Miss BAYFIELD
“Tibet, its Art and Butter Shows”	...	Miss BAYFIELD
“Tapestry”	...	Mrs. JAS. COWAN
		Lady ONSLOW

“Needlework”	...	Miss WILLIS
“Stocking Darning”	...	Mrs. HASSELL
“Fancy Work”	...	Mrs. HOLMES
“Drawn Work, Applique, etc.”	...	Mrs. JAS. COWAN
(At this meeting a vote of approval of Miss Swanston's action in making a brave stand as a woman speaker, and the only one, at a ratepayers meeting in Leederville, was proposed by the President and unanimously carried)		
“The Science of Numismatics”	...	Mrs. WALTER JAMES
“Notes on Coinage and Bimetallism”	...	Miss BAYFIELD
“Coins”	...	Miss J. HASSELL
(Collections of coins were exhibited by Miss Bayfield and Mrs. James)		
“A Paper and Talk on Speaking”	...	The BISHOP OF PERTH
(With exhibition of humorous pen and ink sketches of attitudes to be carefully avoided by the budding speaker)		
Holman Hunt's Pictures, “The Scapegoat” and “The Shadow of Death”	...	Miss OUTRAM
Debate on “Singing,” “Pictures” and “Art in the Home,” in which the President, Vice-President and other members joined		
“Sugar-cane Land”	...	Miss BLAIN
(Followed by some discussion as to the Kanakas question)		
“The Illustrating of Books.” Extracts from Du Maurier, read by A letter from Dr. Ryder to the <i>Adelaide Observer</i> , in answer to some criticism of her work in a Bombay paper, provoked by a blunder in the report of one of her lectures on Indian women, was read by	...	Miss HEARLE
		Mrs. COWAN

HYGIENIC DEPARTMENT.

“Hygienic Department”	...	Miss GIRDLESTONE
“Home Nursing”	...	Mrs. ALFRED HASSELL
“Bicycling from a Hygienic Point of View”	...	Mrs. BOOTH
“The Care and Treatment of Old People,” read by	...	Miss HANSEN
“Irritability of the Nerves,” read by	...	Miss HEARDER
“Ancient Hygiene”	...	Mrs. TRATMAN
“Athletics for Ladies”	...	Mr. DIXON HEARDER
“Pfarrer Kneipp's Water Cure”	...	Lady ONSLOW
“Ancient Hygiene” (a continuation by request)	...	Mrs. TRATMAN
“Sanitation”	...	Mrs. HENSMAN
“Nursing”	...	Mrs. GROOME
“Practical Lecture on Bandaging”	...	Mrs. GROOME
“Hydropathic Establishments”	...	Mrs. BAGOT
“Extract from the <i>Times</i> on the Care of Children's Eyesight,” read by	...	Lady ONSLOW
“Cycling”	...	Mrs. MILLS
“Extracts from the Press on Cycling,” read by	...	Miss HEARDER

Here follows the Legal and Educational Department, which for want of space must be omitted. Enough has been said to show how great a work has been begun.



Be good at the depths of you, and you will discover that those who surround you will be good even to the same depths. Nothing responds more infallibly to the secret cry of goodness, than the secret cry of goodness that is near. While you are actively good in the invisible, all those who approach you will unconsciously do things that they could not do by the side of any other.

* * * * *

May it not be the supreme aim of life thus to bring to birth the inexplicable within ourselves; and do we know how much we add to ourselves when we awake something of the incomprehensible that slumbers in every corner?

MAURICE MAETERLINCK.

The Grosvenor Crescent Club,

15, GROSVENOR CRESCENT, HYDE PARK CORNER.

THIS New Women's Club is now opened at the above address. It will, early in October, be formally opened by an inaugural meeting. This Club is, like the Pioneer Club, the direct outcome of the work of Mrs. Massingberd, and, working on the same lines, hopes to spread abroad the same high ideals as were cherished by the founder and members of the Pioneer Club. The thought of founding such a Club as this has long been one of the objects of Mrs. Philipps' life, and she shared the enthusiasm and hope felt by Mrs. Massingberd on the subject of Clubs for women, little thinking that the loss of her friend and comrade would be the direct cause of the active action on her own part, which has resulted in the arrangements now so nearly come to a conclusion. She has now founded a Club which promises to fulfil all the most ardent hopes of the most ardent Pioneers of thought.

Many of the members of the Pioneer Club, recognising the high aims and ideals of the sister Club in Grosvenor Crescent, have passed over into its membership, many remain in Bruton Street, and many are members of both. It is a good omen for the Pioneer and Grosvenor Crescent Clubs that such is the case, and all Pioneers, wherever be their location, may well bring their highest thoughts to bear upon the consolidation of a great power for women, by means of clubs of women in all parts of the world. "MANY CLUBS ONE SPIRIT" ought to be our watchword; bearing those who will follow after us to that time when all separateness will be swallowed up in one Universal Love, and the power such love will bring.

The object of this Club is to furnish a social centre for women interested in Literature, Art, Science, Philanthropic work, and the social questions of the day.

In the same building, the Women's Institute has been established. Members of the Club are entitled to become members of the Institute by the payment of a small additional subscription, and thus have the whole house, including the Libraries at their disposal.

A special feature of the Club will be the Debates, which will be held from time to time, and at which social, literary, and other subjects will be discussed (questions relating to party politics will be excluded).

There will be a room for Games, and a Games department to arrange for Chess tournaments, etc. Boating and Bicycling departments, governed by committees consisting of members of the Club, will be organised as soon as possible, and arrangements have been made for housing a large number of bicycles within the building.

It is also proposed to form a Musical Society in connection with the Club.

There will be occasional Social Evenings and "At Homes," to which all members will be entitled to bring guests. A separate dining-room and sitting-room will, on those occasions, be reserved for members who do not wish to take part in the social gatherings.

Gentlemen will be admitted as guests of members, but are not eligible for membership.

There will be an excellent restaurant, and a private dining-room available for members wishing to give private lunch, tea, dinner or supper parties.

No alcoholic drinks will be sold on the premises, but all kinds of temperance beverages will be made a speciality. Afternoon teas will be served in the drawing-room and conservatory as well as in the dining-room.

There are a number of good bedrooms available for members, and a passenger lift to the second floor.

Every part of the house is lighted by electricity, and has been newly furnished and decorated throughout.

Terms of membership and any other information desired can be obtained by applying to the Secretary, 15, Grosvenor Crescent, W.

All members joining before October 15th, 1897, or possibly before Christmas, shall be required to pay only one half of the entrance fee.

Reports of debates and records of the Club's doings will be given as regularly as possible. It is of the utmost interest and importance to the future welfare and position of women, that women's Clubs should prosper. To each individual woman comes the message which calls her to membership and bids her do with all her soul's strength the needful work. Strong, earnest, resolute women are everywhere wanted to push forward and upward the car of woman's progress; to work together in a love that extends to *all* women, not only those under the same roof as themselves. Family life has established us in the love that seeketh for its own loved ones within the pale. Club life will develop within us the love that seeketh not for its own merely, but for all the world. Women's club life, when it bringeth forth its perfect work, will shatter many false thrones and prepare the way for the federation of the world. With such a hope, with such a resolve in our hearts, we may go forth without flinching and without fear, for "nothing is clearer than that woman must lead her own resolution; not alone, because it is hers, and that no other being can therefore have her interest in its achievement, but because it is for a life whose highest needs and rights—those to be redressed in its success—lie above the level of man's experiences or comprehension. Hence the deep heart joy that is felt in each one of those who, with the courage and firmness of her sex, tempered with its gentleness, stands up in the armour of the highest truths, makes her presence known through them, and announces that she comes to demand emancipation in their name."

N.B.—A fuller account of this Club and of its founder will probably appear in an early number of this paper.

The White Ribbon: Editor, Mrs. K. Sheppard, of Christchurch, New Zealand gives an interesting account of "New Zealand's first lady lawyer," Miss Ethel R. Benjamin, Barrister and Solicitor. She is described by the lady who under the modest name of "Penelope" has courteously given us the particulars, as young, girlish-looking, with an oval face, broad forehead, and dark, expressive eyes. She was, she said, "the first lady lawyer south of the line," and frankly she expressed her faith that "a colony so liberal as New Zealand would not long tolerate such purely artificial barriers," as had been raised everywhere against the efforts of women. The prospect before her, assisted by her sense and pluck, seems very promising, which must be a matter of rejoicing to all striving women.

It also gives a keen and vigorous review of a book, *Power through Repose*, by Annie Payson Call, which is full of information much needed to-day by women workers, and all workers. Some notes from the review will appear next month.

This is a capital little paper, strong, vigorous, with a long and broad outlook. It gives a concise and crisp account of the doings of women in New Zealand, in relation to the Suffrage, and the work and thoughts which steadfastly and not slowly are emancipating the women of that brave country from all the trammels and terrorism of the past.

I HAVE known strong minds with imposing, undoubting, Cobbett-like manners, but I have never met a *great* mind of this sort, and of the former they are at least as often wrong as right. The truth is, a great mind must be androgynous. Great minds—Swedenborg's for instance—are never wrong but in consequence of being in the right but imperfectly.

COLERIDGE.

A Pioneer gone Home.

"Turn Thee back to rest love. Turn Thee back to rest."

ONE well known and much loved Pioneer has just passed into another life after a long and painful illness. No one who has been frequently at the Club can have failed to notice Miss Elizabeth Martyn. Her quiet, patient face, with its interesting story of a soul that had endured and conquered—that was enduring and overcoming daily—written in every line, attracted all who looked upon it, and was very dear to all who knew her well. She was greatly esteemed by our late President, and held in a close sisterly regard. It is a sweet thought that now she is at rest, for her life held for her many things which were hard, and which her brave patient soul turned into triumph.

I am indebted to her friend Miss Baker, for a letter full of a friend's kind and loving appreciation of a friend and many interesting details of Miss Martyn's patient heroism when weakness and pain might have excused her, had it been otherwise. So considerate always for those who watched and tended her, so grateful for every little attention, so cheerful and brave that even on the last night of her life, I am told, she would not hear of any one sitting up with her.

"No," she whispered, in her accents grown so weak, "I must bear it alone."

And so peacefully and gently she went into the Infinite Silences, where we hope our voices may reach and gladden her, yet we mourn the loss of one so dear to us, even while we rejoice that she has opened her eyes on the brighter light. Her works do follow her, for here her hands were never idle when help was wanted: her ears never deaf to the Ay me! of sorrow, her lips ever ready with words of sweet courage and hope. She often wrote for SHAFTS, in such words as cannot be forgotten. It will be a glad day for us all when "on some other shore, we say *Good-morrow* to friends from whom we have been long parted."

Printing.

While the minds of the people were warmed by the religious enthusiasm which was awakened, first by the Crusades, and subsequently by the Reformation, the Art of Printing, destined to change the face of the moral world, perpetuated the impressions thus created, and widened the circle over which they extended. The spirit of religious freedom was no longer nourished only from the exhortations of the pulpit, or developed in the fervour of secluded congregations; it breathed into the permanent exertions of human thought, and spread with the increasing wealth and enlarged desires of an opulent state of society. The discoveries of science, the charms of genius, may attract a few in every age; but it was by religious emotion that the great body of mankind are chiefly to be moved; and it is by the diffusion of its enthusiasm, accordingly, that the greatest efforts of European liberty have been sustained. But the diffusion of knowledge by means of the press (though certainly not an un-mixed blessing), is not destined to awake mere transient bursts of popular feeling. By imbuing the minds of those master spirits who direct human thought, it produces lasting impressions on Society, and is perpetually revived in the successive generations who inhale, during the ardour of youth, the maxims and the spirit of classical freedom. The whole face of society has been modified by this mighty discovery; the causes of ancient decay seem counteracted in a powerful manner by new principles of vitality, derived from the multitudes whose talents are brought to bear on the fortunes of the State; and the influence of despotic power shaken, by the infusion of independent principles even into the armies which are destined to enforce its authority.—ALLISON'S *History of Europe*.

Oxford Colleges and Women-Benefactors.

OXFORD was a flourishing town in Saxon times, before any students appeared, and why and how they appeared in this city is unknown. There are various legends about King Alfred, but these appear to be untrustworthy. The position of Oxford, on the borders of Mercia and Wessex, made her important, and even as early as the eighth century she had a separate existence, and was ruled over by a petty under-king called Didanus. His daughter, St. Frideswide, was a nun of celebrity. The convent church at Oxford in which she was buried changed its name to hers; she became patroness of the town, and her festival, October 19th, was solemnly kept during the middle ages.

In the course of the latter, Oxford's municipal existence was utterly crushed by the University, after long and bitter feuds between Town and Gown, entailing bloodshed and the interference of the Pope. By degrees the University succeeded in absorbing all the life of the place, and the city became, what she is now, the humble caterer for the dons, undergraduates and their friends.

We are told that a university passes through three stages in its career: (1) as *scholæ*, a more or less fortuitous gathering of teachers and students; (2) a *studium generale*, when the teachers become a sort of guild of masters, or doctors, with control over admissions of students; (3) as a *Universitas*, when the society acquires a corporate existence, with a constitution and privileges.

Before any colleges were built the students lived in halls and inns and were excessively unruly. They were more cosmopolitan and international than now, because there was then only one form of religion practised in western Europe, the Roman Catholic, and only one literary language used, Latin; so all thinkers were more united then. Oxford was also more socialistic formerly, for we read in the Kitchen Book of New College, 1398, that paviours, tilers, and an upholstress dined with the Fellows on various occasions. [No ladies *now* are *ever* allowed to dine "in Hall" with Fellows and students; only in the private apartments of Fellows, or at the invitation of a Fellow in the Common-room in vacation time.]

Modern science was totally unknown in the middle ages; the course of study was limited to the *Trivium*, consisting of grammar, rhetoric and logic; and the *Quadrivium*, consisting of arithmetic, geometry, music, and astronomy. As the word "trivial" might suggest, ordinary scholars did not dip into anything more than the *Trivium*. Greek was not taught till about the end of the fifteenth century. The scholars were often poor, and were huddled together in a most insanitary manner. So frequent were the outbursts of plague and sweating sickness, that several Colleges retired regularly to country retreats in the times of these malignant diseases, brought on by filth and overcrowding.

A degree originally was only a diploma, which allowed the possessor of it to teach. The Chancellor of the University was in the beginning a nominee of the Bishop of Lincoln, but afterwards he was emancipated from ecclesiastical control. It must be remembered that universities are *secular* institutions, and this is one of their salient points. The present Chancellor is Lord Salisbury. The office is now ornamental, and always given to a person of high birth. The really important person who governs the University is the Vice-Chancellor. He has a separate Court in which to judge the misdeeds of the undergraduates. He is appointed from the heads of the various colleges, by seniority, for a tenure of four years.

There are twenty-one colleges at Oxford, besides Manchester College (Unitarian), and Mansfield College (Congregational); also a Roman Catholic College, unnamed, about to be built. These three latter have nothing to do with the University, and the Vice-Chancellor can never be taken from among their principals.

The following is a list of Colleges, and the dates of their foundation:

COLLEGE	FOUNDED
Merton, University, Balliol	Thirteenth Century
Exeter, Oriel, Queen's, New	Fourteenth "
Lincoln, All Souls', Magdalen	Fifteenth "
Brasenose, Corpus Christi, Christchurch, Trinity, St. John's, Jesus	Sixteenth "
Wadham, Pembroke	Seventeenth "
Worcester	Eighteenth "
Keble, Hertford	Nineteenth "

Many kings and eminent persons have been benefactors to these Colleges, but there has also been another class of benefactors, who have been too much ignored. I refer to the Women-Benefactors, beginning with Dervorguilla, Lady of Balliol, to Mrs. Combe, the donor to Keble College of Holman Hunt's celebrated picture of the "Light of the World." It is remarkable that whatever degrees and honours the University refuses women, it never refuses to take their money and their gifts. If the colleges had been named, as they ought to have been, after their co-foundresses, we should have had Dervorguilla College instead of Balliol, Philippa College instead of Queen's, and Dorothy College instead of Wadham.

This nomenclature would have been a great improvement, as a method of recalling to the fortunately-placed young students what they owe to the piety and generosity of women, and of *old* women, for the benefactresses were generally elderly widows—women rarely have any property when young—who carried out most faithfully their deceased husbands' wishes. That objectionable use of "old woman" used dyslogistically, ought never to be heard on the lips of a University man. I will now give a list of the women-benefactors to Oxford colleges.

College	Benefactress	Date	Benefaction
Merton	Ela Longspee (Countess of Warwick)	1298	Lands, from which money was to be paid to the Fellows to celebrate service for her. Also money to increase their diet
University	Joan Davys (wife of Robert Hewet)	1566	Properties that might afford two Lecturers on Logic and Philosophy
	Lady Shelley	1893	Recumbent marble statue of the poet, her father-in-law
	Mary Ann, Viscountess Sidmouth		Civil Law Fellowship
Balliol	Dervorguilla of Galloway (Lady of Balliol) (Considered as Co-Founder with husband)	1282	Hired a house for the students, provided them with statutes, conveyed lands for students' support, etc.
	Mrs. Mary Dunch	1605	Provided annuity for one scholar
	Lady Elizabeth Periam	1620	Gave two Scholarships, one Fellowship
	Miss Hannah Brakenbury		Eight Scholarships for Law and Modern History

College	Benefactress	Date	Benefactress
Exeter	Elizabeth Shiers	1700	Rents for advowsons for Library, and two Fellowships.
Oriel	Miss Hasker		Two Scholarships.
	Queen Anne (<i>regnant</i>)	1714	Annexed a Prebendal Stall to the Provostship.
	Maria Robinson	1719	Exhorted her husband to build for the College and founded three Exhibitions
	Mrs. Elizabeth Ludwell	1761	Two Exhibitions
	Hon. Mrs. Leigh	1788	Money for Buildings
Queen's (Under the patronage of the Queen's Consort of England.)	Queen Philippa	1347	Advowsons, and a yearly rent of twenty marks for support of her scholars
	Lady Isabel Parvyng		One hundred marks for advowson.
	Queen Anne (wife of Richard II.)		Interceded with Charles I. to obtain Rectories and Vicarages
	Queen Anne (wife of James I.)		£1000 for Buildings
	Queen Henrietta Maria		Property to found five Exhibitions; now increased in value so as to allow of thirty
	Queen Caroline	1733	£1000 for Buildings
	Lady Elizabeth Hastings	1739	Endowed Sermons, Orations, and Lectures
New	Queen Charlotte	1778	Four Scholarships
	Lettice Williams	1615	Augmented the same
Lincoln	Mrs. Joan Trapps	1568	
	Mrs. Joyce Frankland (her daughter)		
	Mrs. Tatham	1847	
Brasenose	Anne Walker	1675	Lands
	Elizabeth Morley		A Manor and Lands
	Joyce Frankland		One Fellowship, four Scholarships; others besides
	Misses Colquilt		Three Exhibitions
	Sarah, Duchess of Somerset	1679	Lands for support of scholars
Christchurch	Joan Bostocke	1633	Tenements for support of poor students
	Lady Holford		Money for Exhibitions
	Mrs. Dixon		Two Scholarships
	Miss Slade		An Exhibition
Trinity	Lady Catherine Constable	1590	Money for scholars (but her bounty failed)
	Lady Penelope Dynham		Contributed to new Buildings
	Beata, Countess Dowager of Downe		
	Miss Althæa Fanshawe	1793	Needlework for Altar
St. John's	Mrs. Mary May	1590	Money to maintain a Lecture in Divinity
	Lady Knevet	1623	£100
	Mrs. William Holmes		£2000
Jesus	Queen Elizabeth (Co-Founder with Hugh Price)	1571	Timber from the royal forests
	Mrs. Mary Robinson		Sum of money for scholars
	Lady Anne Bromley		Benefaction to Library

College	Benefactress	Date	Benefactress
Wadham	Dorothy Wadham (Co-Founder with her husband)	1612	
Pembroke	Lady Mary Dymock		Founded the Library
	Juliana Stafford	1628	Money for poor scholars
	Lady Elizabeth Holford	1717	Two Exhibitions
Worcester	Mrs. Evans		Books
	Mrs. Margaret Alcone	1717	Half her estates
	Mrs. Sarah Eaton	1731	Estates for seven fellowships, and five scholarships for clergymen's sons
Keble	Miss Yonge		Gave "The Light of the World," etc.
	Mrs. Combe		
	Mrs. William Gibbs		
	Lady Gomm		
	Miss Chafyn Grove		
	Miss Wilbraham		

It will be seen from this list that only four colleges out of twenty-one are devoid of women-benefactors.

Dervorguilla, widow of John de Balliol, was the real founder of Balliol College in 1282. Her husband had died in 1269. He had incurred in 1260 the censure of the Bishop of Durham, and as a penance he was scourged, and in the repentant frame of mind thus produced, he vowed to set apart money for maintenance of poor scholars. He granted them a weekly allowance, but apparently without leaving a written settlement for their benefit. Dervorguilla conveyed lands for the support of these scholars, and in 1282 promulgated statutes, and delegated her authority to two proctors or agents. The resident head of the Society was to be elected by the scholars from among themselves. By her statutes the scholars were to provide three Masses a year for the soul of her husband, and to mention him and herself daily in their grace before meat. Latin conversation was most strictly enjoined at meals, anyone who broke the rule was to be placed at a separate table, and if he remained contumacious was to be expelled at the end of a week. The food remaining over was to be given to some poor scholar. The old "*Cronykil*" informs us of Dervorguilla:—

"A bettyr lady than scho was nane
In all the yle of Mare Bretane."

Space does not allow of my giving the details of other benefactresses, except Queen Elizabeth. She paid two regal visits to Oxford, in 1566 and 1592. Her classical education enabled her to thank the reader in Greek for his oration in the same language, and to reply in like Latinity, "*Gratias ago*," to the scholars kneeling in the Oxford streets, when they cried out, "*Vivat Regina*." She was evidently very fond of Oxford, and we read that on her departure from the city in 1592, when she reached Shot-over Hill, and turned her eyes back on the town she broke out, "Farewell! farewell, most dear Oxford! God bless you and increase your sons in number, sanctity and virtue!" It certainly never crossed her brain that *women* would ever wish to study there; but we never see *queens* caring about their own sex specially. It is of no use elevating only *one* of a class, because riches dull sympathy and kill it.

About a hundred years ago the University got very effete and drowsy, and took far too much port wine. The true story of a Lincoln College tutor of this period shows the kind of behaviour possible then. This tutor, when reading Livy with his pupil, had a bottle of port on the

table, and whenever the name of "Hannibal" occurred in the translation which was pretty often, he used to replenish his glass, saying, "Here's that old fellow again! we must drink his health," and he suited the action to the word. There is no doubt, that as Mr. Kebbel says, the former position of the Oxford don, or rather drone, whose cell was his castle, who was entirely irremovable, however useless, appealed to the imagination much more than the commonplace position of the ordinary man who works for his bread. But that life of inertia has entirely passed away. Fresh Fellows now can only be appointed for fifteen years at a time, a tenure which can be renewed. Some elderly Fellows for life still remain. There is now a feverish rush in term to be as busy as possible.

One prominent idea, much fostered by the late Benjamin Jowett, seems to be to democratise the University and introduce as many from the highways and hedges as possible. Balliol College is mothering with great pride its Extension student, who came from a Board School, and has gained an open history scholarship.

The behaviour of the University in 1896, (with some few exceptions, notably that of Mr. Grose, of Queen's), in refusing women the B.A. degree, was not on a par with the above and was decidedly unsatisfactory. The extreme fear of Woman with a big W then displayed was ridiculous. Nothing but co-education in every particular can ever secure for women equal advantages with men.

But the great bulk of women, like the great bulk of men, will never be very anxious to cultivate their minds by high intellectual study; they will prefer a less arduous and more thrilling and exciting position. Only a few, very few, with brains will ever come forward, and it seems foolish not to treat well this small minority. Women are treated with courtesy in Oxford as long as they keep quiet, but they are singularly without influence there, and seem to aim at keeping in the background, which they certainly succeed in doing.

Doubtless the twentieth century will right all this. *Veritas filia temporis, non auctoritatis* (Truth, daughter of Time, not of authority). It cannot be denied that equal recognition to study in ancient halls of learning is a sacred right of all humanity, when it has prepared itself for the same, which cannot justly be curtailed in favour of one half of that humanity.

ALICE GRENFELL.

Florence Nightingale, who has just celebrated her seventy-seventh birthday, is ill, and not expected to recover. She has long been an invalid. She will leave a magnificent memorial of her achievements as a pioneer in the work of nursing the sick and wounded on an organised plan, in the shape of a nurses' home, to which she devoted the \$400,000 subscribed by the English people as a national testimonial of gratitude to her at the close of the Crimean war, the horrors of which she did so much to alleviate. Miss Nightingale has always been a consistent advocate of equal rights for women. Years ago, when asked to contribute a paragraph to an equal suffrage pamphlet, she wrote: "You ask my reasons for believing in women's suffrage. It seems to me almost self-evident, an axiom, that every householder and tax-payer ought to have a vote in the expenditure of the money we pay, including, as this does, interests the most vital, to a human being."

Mrs. Catherine Waugh Mucullough is one of the most brilliant young women of the West, and a constant and able advocate of equal rights.

The New Priestcraft.

By MRS. WOLSTENHOLME ELMY.

(Continued.)

To turn to the other more detailed and specific marks of the "New Priestcraft," it may be worth while to consider the successive steps by which the craft of medicine has gradually secured to itself an artificial professional status, with more or less of State establishment and State endowment, how it claims a monopoly of emolument, and enforces the acceptance of its rites and ministrations by law.

The literature of the subject is voluminous indeed, but for the purpose of the present argument it will be necessary to ask you to accept the briefest possible summary of facts which admit of full and precise verification, and of conclusions resting upon almost innumerable data, data which, however, lie open to everyone who will give the time, labour and patience needful for their examination.

The first important step taken during the present century towards the establishment in this country of the medical priestcraft was the passing (in 1815) of "an Act for better regulating the practice of apothecaries throughout England and Wales," which, under the modest pretext of the danger to the lives and health of the community involved in the practice of the functions of an apothecary by "great numbers of persons" utterly ignorant and incompetent, appointed and empowered the Master, Wardens and Society of Apothecaries incorporated by charter of King James the First to carry the provisions of the Act into execution "for ever," and prohibited from practice, as an apothecary, every person who did not submit himself to the various requirements of the Act, including in the case of all persons not actually in practice before the coming into operation of the Act, the passing of an examination to be prescribed by the privileged and chartered body, and further precluded from recovery of his charges by means of any Court of Law, any apothecary not thus submitting himself.

Following upon similar lines, the Medical Act, 1858, again putting forth the specious plea, "Whereas it is expedient that persons requiring medical aid should be enabled to *distinguish* qualified from unqualified practitioners," provided for the creation of the General Council of Medical Education and Registration of the United Kingdom," with Branch Councils for England, Scotland and Ireland respectively. To this Council, elected partly by each of the medical bodies then recognised as examining and diploma-giving authorities, and partly nominated by the Crown with the advice of the Privy Council, was delegated the function of providing for the *registration* of all persons possessing or afterwards obtaining a "qualification" from any one of these recognised authorities. To the Medical Council was further reserved the right of demanding information as to their courses of study and examination from the several examining bodies, and of representing the case to the Privy Council should the course of study or examination appear to them inadequate, whilst the Privy Council was empowered upon such representation, to order that the "qualification" granted by the defaulting body should *not* confer the right of registration, and to revoke such order upon due improvement being made.

The Act further provided that no person should be regarded as "legally qualified" or "duly qualified" or be recognised by law as a medical practitioner, unless registered under the Act. It also exempted every registered person from the necessity of serving on any jury or inquest, or in any corporate, parochial, ward, hundred or township office,

or in the militia, whilst it further provided that no *unregistered* person should be entitled to recover his charges in any court of law, and disqualified every such person from acting as a Poor Law Medical Officer or as a Medical Officer of Health, and from holding any medical appointment in the Army or Navy.

It is however by the mistaken direction of much of our sanitary legislation that the greatest impetus has been given to the new priestcraft.

When, after the reconstruction of the Board of Health in 1854, a *paid Medical Council* was in 1855 attached to the Board, and a permanent *paid Medical Officer* was appointed, the first steps were taken towards the creation of that medical hierarchy, which bids fair to make of State established and State endowed medicine, so long as it lasts, as great a mischief and as fertile a source of wrong and injustice as any State established and State endowed church in its worst days, ever proved itself to be.

The functions which that Board exercised and which after its discontinuance in 1851, were, till the creation of the Local Government Board in 1871, exercised by the Privy Council, appear naturally enough to have become more and more restricted in their issue and results to pathological and medical inquiries, and not to the development of broad views as to the best means of promoting vigorous health and life amongst the community. The effects of this initial blunder have been intensified and made chronic by each successive piece of legislation, including notably the Public Health Acts of 1872 and 1875, which have made the *medical officer of health* the chief official (soon, if medical priestcraft be not resisted, to be the master) of every local sanitary authority.

There is no sound reason whatever why the officer of health should be a medical man at all. It has been said (it was said by the first President of the Local Government Board to the present writer) that the prescribed duties could only be efficiently discharged by a medical man. But those very duties were determined and prescribed under medical inspiration and dictation, and a large Statesmanship should have taken in a broader and more comprehensive view of the sanitary officer's functions and duties.

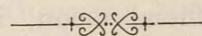
The mischievous results of this initial blunder might have been considerably mitigated had the Local Government Board been able to pursue a less centralizing policy; but the Parliamentary heads of a department are seldom more, in their official capacity, than the puppets of the permanent officials, and centralization is as the very breath of life to permanent officialism. Hence it arises that medical officers of health are inclined to regard themselves as the masters of the situation, and to make themselves such. They hold themselves rather the officers of the central, than of the local authority, and already has the cry been raised for independence of their nominal masters, the local authority, and for permanence of appointments. To the medical officers of health, is it chiefly due that Municipal Corporations and other local authorities have in various instances clamoured for and obtained, most frequently without the knowledge and intelligent consent of those to be affected thereby, legal powers which enable them, or rather their medical officer, to over-ride the most sacred personal rights of the people, to invade their homes, to tear the sick child from its mother, to make of disease (usually the result of conditions themselves caused by the neglect of municipal duties of a higher order) a crime, and to degrade all other resident members of the medical profession to the level of paid spies and informers.

We have now the hierarchy complete, the great heads of the Church Medical enthroned at Whitehall and in the purlieus of the new

Medical Council, the humbler yet still dignified orders, in the local medical officers of health, with their already excessive powers, their increasing pretensions and their growing claims to authority over their professional brethren; the latter bribed to submission and obedience not merely by the direct pecuniary gains ensured thereby, but by the brilliant chances opened out to them by all these posts of ever-increasing authority and emolument, and last of all, the patient, law-abiding people, held fast in medical bonds, vaccinated, medicated, dragged to hospital prisons for the crime of suffering from the wrong-doing of others, or by the ignorance which the new priestcraft disdained to remove—trampled upon, enslaved.

So to the narrow and impatient vision it may seem, but the watchful observer of the signs of the times knows far otherwise. The nation, politically speaking, is yet an infant—in trying to walk erect it totters and stumbles, what wonder that inexperience sometimes mistakes bonds for leading strings. Yet knowledge comes and wisdom shall not linger. In spite of bonds the limbs will gather strength, the nation experience, soon it shall break its fetters, and stand erect, wise, strong, and brave. Then shall perish in an hour this mushroom though giant growth of the last quarter of a century, and the new priestcraft which enslaves, shall flee for ever at the approach of the wisdom which makes free.

ELIZABETH C. WOLSTENHOLME ELMY.



A large number of persons throughout Great Britain are already signing pledge forms in which they undertake not to employ any medical man who is known to have been a Vivisector, or who is in favour of Vivisection. Over five hundred physicians in the United States have already signed the National Petition for the Total Abolition of Vivisection. We ask all our readers to make this fact widely known, so that the twaddle which is talked by some of the local doctors throughout this and other lands, concerning the necessity for this horrible iniquity, may be refuted. We are prepared to furnish the names and addresses of these physicians, if this statement should be questioned by any medical man who is in favour of retaining, unchallenged, the sacred prerogative of the profession to commit atrocities in their quest for notoriety or fame.—*Herald of the Golden Age.*

Our soul will not become earnest and deep-searching as is the soul of the angels, for that we have for one fleeting instant, beheld the universe in the shadow of death or eternity, in the radiance of joy, or the flames of beauty and love. These things must be habitual with us; it is of no avail that they should come by chance. We must learn to live in a beauty, an earnestness, that shall have become part of ourselves.

* * * * *

It is well that we should be reminded that the humblest persons have power to fashion after a divine model that we chose not a great moral personality, composed in equal parts of our self and the ideal. To all is it given to attain to the heights of virtuous life, and to know at all times what their conduct should be would they act like a hero or saint. But more is needed. It is essential that the spiritual atmosphere about us should be transformed to such a degree that it ends by resembling the atmosphere of Swedenborg's beautiful countries of the age of gold, wherein the air permitted not a falsehood to leave the lips.

MAURICE MAETERLINCK.
Translated by Alfred Sutro.

Choice Bits from Choice Pens.

“The ultimate of spiritual development is not the witnessing of phenomena, but the cultivation of Love and Wisdom, in which all phenomena—spiritual, mental and physical—in the Universe are involved.”

“When human beings recognise the fact that all of life is a Unit, the cruelties, inhumanities and inharmonies that now dominate the world will disappear. The recognition of this Oneness of Life depends upon the cultivation of Love. The more hatred and selfishness are cultivated, the more Life appears to be divided, and the less comprehension can we have of its perfect unity.”

“The blossom that suddenly opens, and display sits beauty and sheds its fragrance, is not the result of the arbitrary fiat of a God, but is the culminating evolution of all the preceding evolutions of the plant. So the Blossom of Celestial Life, that opens its Divine petals to the astonished gaze of a sense-sleeping world, is not due to the arbitrary will of some Deity. It is the culminating expression of all previous, spiritual evolutions, and sums up in itself all the patient good-doing outwrought by mortals, spirits and angels, in the past and present. The good in all humanity has builded it and spiritual people, everywhere, will enjoy the fruits of their good labours.”

“It only requires us to cultivate harmony, and then we will see the world as harmony. Now we see it as discord, because discord is the state of being we have cultivated. We judge things not as they are, but from the state of development we are in. All we have to do is to put our souls in tune, and then, like strings tuned to the same key in several musical instruments, they will respond in harmony.”

“Most people (devoted ‘Christians’ as well) dread to die. They are never ready to go to the ‘Heaven over there.’ This is conclusive evidence that they are not sure of having a Heaven over there. There is one way that we can be sure of the Heaven over there: that is, by taking it with us. If we will (and all can) make our Heaven as we go, it will take away all the dread and fear of death, for we shall know then that ‘there is no death.’ By having Heaven ever with us (as we can) we will do our best while in the life of the body, and be able to welcome the change whenever we are called upon to go.”—*The World's Advance Thought.*

“It requires education on the higher lines to convince people of the attractiveness and desirability, the goodness and humanitarianism, of vegetarianism. Education along this line is no longer above the reach of the people. All may now have it. The field is ripening, and the labourers, too, are ready.”

“Emerson says: ‘That which I am, that only can I see.’ Those who have studied beyond the superficial life know this to be true. My word comes back to me; it is me. My own shall come to me. Be not disturbed at what you experience; it is you. If you do not like what you have, exchange it for what you want. How? Well, you made your conditions through the creative power of your thought: so you recreate them by the same process; thinking new, or other thoughts. It is a very ancient saying: ‘As a man thinketh in his heart, so is he.’”

Nature will not have us fret and fume. She does not like our benevolence or our learning much better than she likes our frauds and our wars. When we come out of the Caucus, or the bank, or the Abolition convention, or the Temperance meeting, or the Transcendental Club, into the fields and woods, she says to us, "So hot? my little sir."

Love should make joy, but our benevolence is unhappy. Our Sunday school and churches, and pauper societies, are yokes to the neck. There are natural ways of arriving at the same ends at which these aim, but do not arrive. Why should all give dollars? We have not dollars; merchants have, let them give them. Farmers will give corn; poets will sing, labourers will lend a hand, the children will bring flowers. And why drag this dead weight of a Sunday school over the whole Christendom? It is natural that childhood should enquire, and that maturity should teach; but it is time enough to answer questions when they are asked. Do not shut up the young people in a pew, and force the children to ask questions against their will.

Why need you choose so painfully your place, your occupations, your associates, and modes of action?

Place yourself in the middle of the stream of power and wisdom which animates all whom it floats, and you are without effort impelled to truth, to right, and a perfect contentment. Then you are the world, and the measure of right, of truth, of beauty. If we will not be mar-plots, the work, the Society, letters, arts, Science, religion, would go on far better than now, the heaven predicted from the beginning, and still predicted from the bottom of each heart, would organise itself, as do now the rose, and the air, and the sun.

I say "do not choose" . . . a figure of speech by which I would distinguish what is commonly called *choice*, . . . it is a partial act, the choice of the hands, of the eyes, of the appetites, and not a whole act of the whole being. We all have a calling in our own character.

To every mind is offered its choice between truth and repose. You can never have both. Between these we oscillate. They in whom the love of repose predominates, will accept the first philosophy, the first creed, the first political party they meet. They get rest, commodity, and reputation, but they shut the door of truth.

As long as I hear truth I am backed by a beautiful element, and am not conscious of any limits to my nature.—EMERSON.

A writer in the New Orleans *Daily Picayune* claims, and with very evident justice, that the housekeeper should be classed among self-supporting women. She says also:

"Women need money. Their work outside will bring in money. At home it is taken for granted that they toil for pleasure. They are tired of being grateful to some man, and having to wheedle and cajole some man, father, husband or brother for what is justly theirs. They want a new adjustment of the domestic labour scale, and their rightful place among those engaged in self-supporting occupations."

Yes, some change is needed and must be made everywhere, but will being paid a salary by a husband, father or brother increase a woman's independence? She must eventually be as independent in money matters as her husband is. Economic conditions must be radically altered before woman can be free.

Reviews.

L'Eve Nouvelle. By Monsieur Jules Bois.

MONSIEUR JULES BOIS is a poet, and it is with the intuition and the spirit of prophecy of a poet that he treats the Woman Question in his book *L'Eve Nouvelle*. He appears to us to have more insight into the physiological, psychological and moral condition of women than any other writer of his sex, or at least he is the only one who has dared so fully to give that insight a voice. And many passages in this most interesting work are, from a Mrs. Grundy point of view, of extreme daring. The most intimate recesses of a woman's consciousness have not escaped him, and he is full of gentleness and sympathy for that delicately vibrating, yet strong-through-its-affections nature which has been so absolutely revealed to him.

Naturally many of his studies *sur le vif* are taken from among the women of his own country and race, but such chapters as *L'Enseignement de la jeune fille Anglo-Saxonne*, *L'Américaine et la liberté*, and *La jeune fille Slave* synthesise in a masterly way the aspirations of the New Womanhood in countries where women's moral and social emancipation is far in advance of that of *La femme Latine*.

Monsieur Jules Bois' desire is to rouse his fellow countrywomen to some sort of conscious life and aspiration, and if he evinces profound sympathy with the dominated and oppressed of the sex, he can also, when necessary, flagellate with scorn of scorns its retrograde members, *La jeune fille poupée*, and *La femme à la mode*. He realises, as do most reformers, that it is with the young, with the generation whose ideas it is still possible to modify and reform, that we must deal if we want to make good solid progress; and he sets before us in a chapter which he calls *Les quatre Points Cardinaux du jardin virginal* the four types of young girl, the Latin, the Anglo-Saxon, the American and the Slav, still in the impressionable age, but in a few years to become the mothers and moulders of a future generation. This is how he describes these four types: "One, our young girl of the Latin race, is still made up of the past, with its musty fumes of slavery and of ignorance. She unites so much weakness with so much grace that she distresses, torments and yet delights us. The second, the Anglo-Saxon, is working to extirpate frivolity, is attempting to concentrate in the race the serious impulses of her intelligence and of her heart. This liberty of which she is so jealous, she will make it a superb offering to the child who shall be born of her love, and in conformity with her ideal. The third, the American, the destroyer of prejudices, works soul and body, strives to discover on the wide and open roads of life the means the most favourable to her instincts, so as to enable her unrestrainedly to seize on happiness. The Slav, more dreamy, and if possible more untamed; more delicate and more shy, furnishes the most ardent apostolic teaching, and is elaborating a type of the nun of the future, whose vow is that of intellectuality, and who feeds with heroism the withered and selfish heart of our modern society, a heart too often only set on vulgar ambitions."

We must give a short quotation from each of the essays on the four types of young girl, if only to show once more what false economy it has always been on the part of those who have stunted and narrowed the education of the young feminine half of the human race. No profession requires a more liberal education than motherhood, and every intellectual and moral deprivation that the young girl suffers is felt by the next generation. If you starve physically the future mother you will have an anæmic and rickety progeny, if you starve her intellectually and morally you will never have the intellectually and morally well-balanced sons and daughters which none but the really superior woman can produce.

Of the *Jeune fille poupée* of the Latin race the author says: "Search to the bottom of this soul. A sad little receptacle of rubbish, of trumpery music, of scraps of religion, of childish dreams, which might in the future become unhealthy. Look at the family life with the young girl tied to her mother's apron strings . . . the exclusion of all higher or even serious conversation, the dress kept as short as the ideas, so that the mother may not feel old too soon; the convent, where the girl is surrounded with all the minutiae of old maids, a religion which spies on everything, the necessity of lying almost excused, one art only thoroughly learnt, and that from the example of those around her, *coquetterie*; as to the rest, a painful little amount of piano playing, some books too stupid for words, and on the horizon *des fiancés impertinents déjà fourbus par les cocottes*."

Of the young Anglo-Saxon girl the author writes more or less at second-hand, for if we mistake not, when *L'Eve Nouvelle* was published, he had not yet visited our shores; but he has inspired himself with the writings of English advanced womanhood, and has in consequence given us rather an intense picture of the training and aims of the young English girl. She is certainly more conscious of her destiny, more

emancipated on the outside than her Latin sister, but except in individual cases, we doubt if there be a much greater awakening of the mind and soul. Where it appears to us the Anglo-Saxon and the Latin woman differ most, is that the intellectual and psychological development of the former is much deeper and more gradual than in the latter, so that it is very difficult, except for intuitives, to predicate what the ordinary tennis-playing, flirting (but at the same time studying and receptive), English girl of twenty will have developed into at forty, a period when her intellectual life is at its best. This difficulty does not present itself in judging a French woman; she will have become more or less *coquette*, more or less *pieuse*, more or less *mondaine*, but she will not, as many of her English sisters, have gone through a sort of chrysalis or semi-dormant stage and emerged a new and surprising being. It is this development of the woman which makes the happiness of our English "love matches" (so praised by Monsieur Jules Bois), such a lottery. Men seldom marry before they are thirty, in five or ten years they are crystallised in opinions, ideas and prejudices; it is rare that a man over forty changes his traditions, or, what is almost the same thing, acknowledges that he has changed them. But the wife of twenty or twenty-five has just begun her fatal development. At thirty she is seeking for new inspirations, new ideals, new intellectual experiences. Trouble comes if the husband cannot sympathise in these searchings, these desires; worse trouble comes if the intellectual companion, other than the husband, presents himself who *can* sympathise.

Monsieur Jules Bois thinks that preoccupation about the future race, about the child or children that are to be born, decides the bias of the English girl's mind and aspirations; here we do not quite agree with him, we conceive her impulses to be more selfish, less conscious in their efforts than he would have us believe; she claims the right to choose her companion for life, not because she considers herself capable (as our author seems to believe) of choosing a healthy desirable father for her future child (alas for the ignorance that there is still on these subjects!) but because she either thinks herself, or she really is in love, and the English girl is usually an extremely sentimental being, governed much more by her heart than by her head. The American girl is better understood by Monsieur Jules Bois. "In her," he says, "self-government triumphs. I do not think that with her pre-occupations about the child are the first thought; I believe that the young American girl thinks simply of herself. She profits by the beneficent 'desexualisation' of co-educational schools, which gives her her unaffected manner, her appearance of 'chevalière errante' who fears nothing. The sexual tension of our convents appears to her a retrograde psychological state. All romantic ideas that disturb and trouble vanish in her presence. She looks at life face to face, and views it as it is, its bitter vanities, its imperfections, its large and burning duties. . . . The ideal and the real live amicably side by side, but the chimera is nowhere to be found."

Some of Monsieur Jules Bois' best and most convincing chapters are those on the Scandinavian and Slav young girl. Their study has been to him a labour of love, and he writes of them and describes them in words of reverent inspiration. "When I asked one of them whence came this formidable, sometimes destructive impulse, which characterised them; she replied, 'It is because we are rising.' Her soul is indeed rising, and it is like sunshine on the ice; she has meditated for centuries, just as the sun has remained hidden for months and months under the opaqueness of winter. And now it is brilliant spring: one of those springs which burst forth everywhere at once . . . a spring which almost resembles a menace on the part of nature. . . . They have their Orpheus and their Shakespeare in Ibsen and in Bjornsen, who revealed them to us in all their darkness with torches which have set fire to the whole world." And again, "I am speaking of the grave and serious Slav, who has passed her youth dreaming of new Gods. . . . She no longer listens to the voice of sorrow, sorrow herself dwells within her. . . . In the depths of old castles, where slumber the last remains of feudalism, they have arisen and they dream of dying for humanity. They teach the humble to read and this is counted as a crime. But this simple act of instruction becomes thereby sacerdotal. Scientific truths rise to their lips with the gravity of ancient psalms. They believe in Science, they believe in it as in a God at last made visible, with the infinite and unbridled love of a heart which feels no other attraction but for the super-human. They are the nuns of the future . . . poor nuns whom the walls of a cloister no longer protect against cruel and stupid humanity. . . . To what ironies have you not voluntarily vowed yourselves, and to what indifference also; under what base roof of materialism and stupidity will not your divine heads be forced to bend! But it is necessary that you should walk on this unworthy earth in order that it may have still, in the eyes of some, enough attraction to enable them to support life."

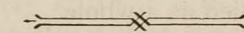
Enough has been given to show Monsieur Jules Bois' intuitive sympathy with every form of woman manifestation, even in that most elusive form, the ideals and aspirations of the virgin. But he has much to say also to the mature woman, and his

words of comfort and cheer are many. It is *L'Eve Nouvelle* more especially whom he sings, the sublime mother, not only of the body, but of the mind and soul. "From earliest times woman has borne children, but it was only when she gave us Messiahs, prophets and heroes that we understood what sublime motherhood was. Man called them more often than not the 'Sons of God' understanding full well they were not his children, but too vain to allow they belonged to the woman race. These are to be the men of the future, who will become constantly more numerous, when they find at their sides consciously awakened mothers and wives."

These men of the future seem to be the *Übermensch* of whom Nietzsche speaks in the spirit of prophecy; men who shall have raised themselves above the ordinary struggle for existence, above the lower and animal manifestation of humanity. Says our author, "Let all pioneers help the New Woman in her efforts towards self-creation, so that, giving us back a hundred-fold, she may create for us the veritable superhuman."

Among his closing words in his last chapter are these, "I believe, in fact I am convinced, by reason of the intuitions that flash forth from modern struggles, future society will only be regenerated through the conscious help of the woman."

DORA B. MONTEFIORE.



Etidorhpa, or the End of Earth. The Strange History of a Mysterious Being, and the Account of a Remarkable Journey. By John Uri Lloyd.*

There is much in this extraordinary book which cannot fail to be of special interest to the readers of *SHAFTS*. From cover to cover the story advances without a dry page, by way of startling theories (albeit of a verisimilitude justified, as to many of them, by subsequent verification)—of weird and strange adventures, in all of which the author eloquently guides his readers through the paths of reason to the *naturalness* of the occult. We feel as we read that only our grossness, our materialism, our insincerity and ignorance stand between us and that fuller control of nature's forces which Mr. Lloyd's characters display in their remarkable journey.

Science, literature, art, are all laid under contribution, with the result that the book is in the highest degree stimulating to thought, and its powerful appeals for the highest morality, the exquisite purity of its tone, the sustained beauty of its language, rising now and then to bursts of eloquence which carry us to the very mountain tops, alike render this remarkable production a delight and an evangel.

Some of our cherished "scientific" notions receive a rude shock. If we hug the ideas that "water always flows downhill," that "liquids seek a common level," and other alleged "commonplaces of science," chapter xx. calmly attacks us broadside on, and by means of interesting experiments—which can be verified at home—demonstrates how true it is that "one never knows" and how easily the simplest phenomena may be misinterpreted.

But perhaps the most important aspect of *Etidorhpa* from the point of view of *SHAFTS* will be its magnificent crusade against cruelty and immorality. The terrible warning against the *merely* "scientific" spirit, proceeding by cold and merciless methods through biological research to a very charnel house of "dead men's bones and all uncleanness"—and ending there, its cold "knowledge" unvivified by redeeming human love. All this section brings home to the mind with lurid force the horror and *uselessness* of vivisection—none the less because incidentally—and shows how little the spirit of science, divorced from sympathy and love, can achieve.

The dominating and insatiable craving begot of intemperate surrender to anatomical research is well shown by an extract from page 187:

"This man became involved in the study of anatomy. He commenced in order to learn the profession of medicine. *Materia medica*, pharmacy, chemistry, enticed him at first, but after a time presented no charms. . . . Gradually he became absorbed in two branches, physiology and anatomy. Within his mental self a latent something developed that neither his friends nor himself had suspected. . . . This insatiable craving for anatomy grew upon him, and as it did so other sections of medicine were neglected. Gradually he lost sight of his first object; he dropped chemistry, *materia medica*, pharmacy, and at last, morbidly, lived only in the aforementioned branches.

* Cincinnati: The Robert Clarke Co., 1897. London: Potter & Clarke, Wholesale Druggists, Artillery Lane, E.

"His first visit to the dissecting room was disagreeable. The odour the sight of mutilated bodies repulsed him. . . . But at last he recovered—a different man. . . . He scarcely took time to dine respectably, indeed, he often ate his lunch in the dissecting room."

After a while ". . . . a new thought was destined to dominate his brain, 'What is it that animates this frame? What lies inside to give it life? I must find this thing—life—*within*; I have been only a butcher of the dead. My knowledge is superficial.' He moved to an unfrequented locality, discharged his servants and notified that visitors were unwelcome. He had determined that there should be no interruptions to his work. . . . He employed carpenters and artizans and perfected a series of mechanical tables, beautiful examples of automatic mechanism. From the inner room no cry could be heard by persons outside."

And so the descent of the soul into Avernus is traced, grimly enough, until no *man* is left—only a carving automaton, hard as the nether millstone, deaf to the voice of mercy and pity as the "beautiful examples" of constructive skill to which his victims were screwed down. Would that the portrait were imaginary!

Four powerfully written chapters treat of intemperance. The baneful effects of intoxicants, taken in excess, are dealt with from the psychological and physical standpoints in so novel and striking a way that the reviewer turns over page after page in a search for some illustrative extract. But no extract could do justice to this remarkable section; it must be studied as a whole.

The alluring temptations of the passions are brought under purview, irradiated throughout with the white light of purity and the glory of "him that overcometh" until, clasped to the breast of the mystic "Etidorhpa"—the spirit of love—the wanderer through the inter-earth wonderland reaches "The End of Earth"—the place of rest.

I cannot forbear to quote one extract from the chapter in which "Etidorhpa" is introduced to the reader:—

"My name is Etidorhpa. In me you behold the spirit that elevates man, and subdues the most violent of passions. In history, so far back in the dim ages as to be known now as legendary mythology, I have ruled and blessed the world. Unclasp my power over man and beast, and while Heaven dissolves, the charms of Paradise will perish. I know no master. The universe bows to my authority. Stars and suns enamored pulsate and throb in space and kiss each other in waves of light; atoms cold embrace and cling together; structures inanimate affiliate with and attract inanimate structures; bodies dead to other noble passions are not dead to love. The savage beast, under my enchantment, creeps to her lair and gently purrs over her offspring; even man becomes less violent, and sheathes his weapon and smothers his hatred as I soothe his passions beside the loved ones in the privacy of his home,

"I have been known under many titles, and have comforted many peoples. Strike my name from Time's record, and the lovely daughters of Zeus and Dione would disappear; and with them would vanish the grace and beauty of women; the sweet conception of the Froth Child of the Cyprus Sea would be lost; Venus, the Goddess of Love, would have no place in song, and Love herself, the holiest conception of the poet, man's superlative conception of Heaven's most precious charms, would be buried with the myrtle and the rose. My name is Etidorhpa; interpret it rightly, and you have what has been to humanity the essence of love, the mother of all that ennoble."

Professor John Uri Lloyd is one of the most prominent figures in American pharmacy. He was co-editor with Professor King of the last edition of *The American Dispensatory*, in which he was mainly responsible for the chemical notes. For twenty years he held the chair of chemistry in the Eclectic Medical Institute, and during much of that time was Professor of Pharmacy in the Cincinnati College.

His studies in chemistry, ancient and modern, have developed what would appear to have been a latent leaning to its "occult" side and probably to this and to his strong humanitarianism and a high sense of purity, the unique book now under notice is due.

Etidorhpa may be regarded as a modern "Pilgrim's Progress," painting in vivid colours and with deep shadows the upward evolution of humanity through earthly plains of the senses and materialism to The Heavenly City.

It is a book that one cannot afford to miss, a book strengthening, invigorating, purifying, and withal of great value for its bold inculcation of certain scientific truths, and its reduction to their lowest terms of many natural phenomena that we might be disposed to class as "occult."

JOHN E. SKUSE.

FURTHER REVIEWS OF *Etidorhpa*.

MY DEAR SIR,—Let me thank you most heartily for sending me the special copy of your wonderful book, *Etidorhpa*, which I shall ever value. I may say that

when by chance I found it in Cincinnati I read it with the greatest interest and pleasure, and was so struck by it that I have sent copies to several friends of mine here and at home. I hope I may have the pleasure of meeting you some day either here or in London.

I remain sincerely yours, HENRY IRVING.

20th March, 1886.

The author, who is one of the best known American chemists, has combined, in a very successful manner, the strange story of a journey through the earth with theories on sunshine, gravitation, energy and other questions now agitating the scientific world.—*Montreal Pharmaceutical Journal*.

It is a scientific fiction with bold theories, interesting and ingenious speculations in regard to the inside of the world and our relations to it.—*Popular Science News, New York*.

Turn where we may, we are meeting with riddles that baffle intelligence and call for investigation. To all deep thinkers the relativity of knowledge is an assured fact, which forces itself upon them in all directions, commanding firm belief. It makes them charitable toward all, and levels all differences between the natural and the supernatural. Whoever reaches this sublime field of thought has the intense desire that his fellow men may share it with him. Such was the frame of mind which gave birth to the *strangest of modern remarkable stories* "*Etidorhpa*."—*Pharmaceutical Zeitung*, Vol. 41, Aug. 15th, 1896.

There is also a review full of praise from the pen of that earnest and talented writer, B. O. Flower, editor of *The Arena, Boston*.

The Labour Annual.

MR. JOSEPH EDWARDS, of Wallasey, Liverpool, England, will shortly publish this Annual for 1898. We have heartily welcomed the numbers which have already appeared, and look forward with pleasure to the re-appearance of this exceedingly useful publication. To persons engaged in almost any kind of work or reform labours it may well be so valued as to find a place of honour on the bookshelves. I do not approve thoroughly of the work *UNIQUE*, as applied specially to any work of art or any societies, or any efforts of the human mind. It is apt to be used in a spirit of candour of one over the other which is much to be deprecated, and is injurious to all concerned. Were it not so I think I might use the word appropriately in referring to this work. It takes up directly all social questions, gives interesting accounts of the lives and efforts of those who strive to roll the wheel of progress onwards, whether by the force of the spiritual, the intellectual, or the physical, and in its well-chosen biographies, records and remarks drawing the attention of its readers to the testimony of facts, shows how all these forces combine to one power, propelling, impetuous, and full of promise.

It contains also directories of journals and organisations, gives names and addresses of persons engaged in *special work* (often difficult to be obtained). As a reference work it is well up to date, and will be of great service as such to thinkers and workers in every scale of life and work, to reformers, students and all officials, especially to all *busy men and women*, as it contains within its not too large compass information it might cost time, money, wear and tear to obtain. Ibsen says the salvation of society must come from the women and the workers. Mr. Edwards seems to be much of the same mind. He is so intently interested in the onward march of both, that it would be impossible to say that one held a place in his mind more prominent than the other. I can only say *here* that the cause of woman knows no truer friend, no more ardent advocate than Joseph Edwards, the editor of this handbook of social, economic and political reform.

The literary help must be great to many, as it has given from the year of its starting, 1895, up to the forthcoming number, in its pages and the leaflets accompanying it, invaluable advice to social reformers and others on:

- "Some of the Labour Periodicals to be Read."
- "The Labour Organisations You should Help or Join."
- "Some of the Books You should Read."

The number for 1898 will also contain, as heretofore, indexes to the numerous articles on labour and social reforms from the seventy-two principal English reviews,

periodicals and magazines, portraits of busy workers, and specially written articles on the questions stirring the thought-atmosphere of to-day, and especially those connected with the great advance of the higher consciousness on all matters relating to sex matters and to the world of those who toil with hand or head. For the good labour widens in significance, and the realisation of this fact must come home to all of us sooner or later.

I heartily recommend the book. It is worth reading and studying, and it would be useful indeed to many to possess copies of it from the commencement, 1895. All who may desire to do so, or to send in their names for a copy of the forthcoming number, should write at once, as the editor only publishes a limited number. Editor's address:

"Labour Annual Office,
"Wallasey, Liverpool,
England.

The price of the work is One Shilling.

A notice of the magazine for 1898 will appear immediately after its publication.

"Christian Martyrdom in Russia," "Humanitarian Essays," "The Daughter of the City," "The Ideal Woman," have been received and await review.

A Song of the Road.

BY ROBERT LOUIS STEVENSON.

THE gauger walked with willing feet,
And aye the gauger played the flute:
And what should Master Gauger play
But *Over the hills and far away?*

Whene'er I buckle on my pack
And foot it gaily in the track,
O pleasant gauger, long since dead,
I hear you fluting on ahead.

You go with me the selfsame way—
The selfsame air for me you play;
For I do think and so do you,
It is the tune to travel to.

For who would gravely set his face
To go to this or t'other place?
There's nothing under Heaven so blue
That's fairly worth the travelling to.

On every hand the roads begin,
And people walk with zeal therein.
But wheresoe'er the highways tend,
Be sure there's nothing at the end.

Then follow you, wherever hie
The travelling mountains of the sky.
Or let the streams in civil mode
Direct your choice upon a road;

For one and all, or high or low,
Will lead you where you wish to go
And one and all go night and day
Over the hills and far away!

A Dream.

"If heaven were mine with only me in heaven,
Few hells could be more hard for me to live in."

—GOETHE.

It was high noon, the brightness of the heavens reflected all things cruelly, the sultry air with fevered wings bore devastation in its blasts. Along the dusty high-road poor, way-worn pilgrims passed with faces seared by toil and pain, and vision dimmed with ineffectual gazing. And through their midst I walked as one who saw but heeded not. What meant their pain to me? Was I not weary too! What cared I for their joylessness? Was I not joyless too?

No pitying thought, no loving wish stirred deep in me, only I wandered on, apathetic, caprice-driven. Now the road widened and a broad river came in view, spanned by a noble bridge. Over the bridge I crossed into a park with verdant paths sheltered by many trees; onward I wended, heedless, listless still, on through massive gates into the grounds of a fair mansion, which in the distance rose to view. Such gardens I had ne'er imagined in my fairest dreams. Impelled now by an irresistible impulse I moved on past parterres of gorgeous flowers, past ornamental water o'erspread with fairy blossoms, past lawns surrounded by known and unknown trees, marvellous in form and colour, past arbours, bowers of dalliance and ease, onward, still onwards. A feeling of unutterable anguish came over me. Why, in the midst of so much loveliness should this be so? I tried to pause, but dared not. I strained my ears and listened imploringly, not a breath stirred in the branches, no sound of insect life, no song of bird came to my ears. All was still, everything motionless. With beating heart and trembling steps I hurried on and thus approached the marble steps which led into the hall. I dared not then look back, I knew not why. Here statues unsurpassable in majesty of grace, and pictures whose colouring might move the very soul, met my enthralled gaze. On either side ranged rooms of lofty height, triumphs of architectural skill, with wondrous hangings and peerless works of art in marvellous profusion; now up the stately staircase whose every turn discovered marvels more exquisite than the rest, on to a corridor I climbed, which stretched away in dim perspective. One room above the rest attracted me, opening on to a balcony high in the air. My footsteps sank in carpets which buried every sound. Mirrors reflected my form on every side; gaze where I might, only a face with eyes of agony came back on me. Merciful Heaven, would not the balcony lend relief from such a torture! There what a vision met the sight, in the far distance vista on vista of a shining land through breaks of mountains rising to high heaven, in the mid-space, uplands and fields of waving corn, and nearer still the garden fair through which I even now had come. But what to me was all this loveliness alone, alone! I strove to shriek aloud a prayer for pity, but not a sound could echo here; this was the voiceless land.

And then I knew the choicest treasures art could offer were all of no avail with none to share in them, and that now my apathy met fit reward, for this was hell:

"Would God I might go mad or—die!" I knew it could not be.

Oh misery! oh misery! alone!—what misery! Each moment was a long eternity. "Alas, alas!—" Then I woke and found it was a dream.

A SEEKER.

In the Groud I Made for Myself.

I CLIMBED the stairs wearily and sat down to consider life as a whole. From the tiny window of my room I could see far over moor and sea, into the sky itself, leaning down and meeting the "waste of waters."

Loneliness and seeming desolation outside; and in my heart loneliness also. Yes, the loneliness of a soul cut off by its wrong-doing from the fellowship of even its nearest and dearest, the desolation of a soul seeing no escape from the life shaped and bent by its sin.

"You are in the place you were meant to be," said a quiet voice to my heart. I moved restlessly, yet was too numbed with the chill of remorse to resent the planning out for me of a life of sin and wrong-doing, or at best, a life of escape from the City of Destruction.

I sat still and let the coldness chill my heart's warm life, till a bolder spirit took possession of me, and I arose and stood erect with a spirit of defiance to the fate which had created me for this, then, worn out with passion and repentance, I knelt down by the open window and, closing my eyes, let the soft sea air breathe its message of quietness.

And I remembered; fresh light slowly came to my heavy eyes, till out of the chaos of thought came this beginning of order.

That, far back, in a life of which I had only the thrill of a memory, I had chosen and planned this life for myself; that no one had aught to do with my choice, but that then I had the consciousness, lost lately on this earth, that the temptations, the failures—even the failures—would but make me more fit for the life to come, that the earthly passion and pain, and the agony of knowing sin, would but make me more conscious of, more able to use the power of the gods within me. I tried to catch the threads of my thought and weave them into a pattern, and I knew that whatever came, if I strove towards the highest, all was well and would be well. I knew that the thought I had, in the distance of being, was a true one, and that, having chosen my own life, I must live it out.

The stars came out, shining down on me, the wind rustled the ivy leaves below the window, while I was slowly growing strong; strong to live life as a god, caring not for what seemed.

Then I looked at my sin when I had seen this truth, and it was very small, it was as a stepping-stone, and on that stepping-stone I "rise to higher things."

GRACE ANDREWS.

Frances E. Willard in a paragraph entitled "There are Students and Students," remarking upon the brutal boobyism shown by the Cambridge students, says:

"The adolescent Anglo-Saxon has in him a strain of brutal blood. Is it his beef? His ale and porter? His perpetual pipe? Whatever it is, decent grown-up men will wash it out of him before we have done."

In her address before the graduating class of Bryn Mawr College, the president, Miss M. Carey Thomas, said:

"The suggestion that women's education should break with tradition, and should differ materially from men's, is made to me, perhaps more frequently than any other, by men pondering over the problems of women's education. That it is never made by thoughtful women shows, I think, that in education, as in many other things concerning themselves, women have the sounder judgment, reaching their conclusions unbiassed by the theoretical and fantastic considerations that are apt in such matters to weigh with men."

Notes, etc.

THE Humanitarian League has issued two new volumes through different publishers, viz., I., *Humane Science Lectures*, the series of addresses given last winter in London, by Edward Carpenter, the Rev. Douglas Morrison, Chaplain of Wandsworth Prison, Prof. Thomson of Edinburgh University, and Dr. Milne Bramwell (Bell and Sons); and II., *Humanitarian Essays*, being volume III. of *Cruelties of Civilisation*, dealing with various subjects contributed by Harry Roberts, Maurice Adams, Mrs. Bradlaugh Bonner, Joseph Collinson, G. W. Foote, and H. S. Salt (William Reeves). The first part of this series dealt with certain social questions of immediate human interest; the second with those questions that more closely affect the welfare of animals. In the present volume, both kinds are included, but in such proportion as to leave no ground for the complaint so often brought against humanitarians—that, while pleading the cause of the lower animals, they forget that of their fellowmen. It has from the first been the Humanitarian League's purpose to show that the cause of humanity is everywhere one and the same, and that it is iniquitous to inflict unnecessary suffering on any sentient being.

Women's Total Abstinence Union.

NURSES' NATIONAL TOTAL ABSTINENCE LEAGUE.—By kind permission of the Hospital Committee, a pleasant meeting was held at the London Temperance Hospital, Hampstead Road, on Wednesday, Sept. 15th, when Miss Orme was "At Home" to the members and friends of the Nurses' National Total Abstinence League, many of whom gladly availed themselves of so favourable an opportunity for visiting the Institution. The Board of Management was represented by the Hon. Conrad Dillon, who gave an earnest practical address, and by T. Vesey Strong, Esq., who, on behalf of the Board, very cordially welcomed the members of the Nurses' League, referring to their visit as worthy of special note, it being the first occasion on which the Hospital had welcomed a number of ladies engaged in the nursing profession, and banded together as temperance workers. He hoped that the Hospital would compare favourably with the larger and more general ones.

Miss Orme and Mrs. Finlay, Vice-Presidents of the League, briefly addressed the meeting, and gave messages of regret at their unavoidable absence from the President, the Hon. Mrs. Eliot Yorke, Mrs. Norman Kerr, Vice-President, Lady Elizabeth Biddulph, and Mrs. W. S. Caine. Among those present were the Lady Griselda Ogilvie, Mrs. and the Misses Whittaker, Miss Ashworth, Miss Willans, Miss A. F. Copland, etc., etc. Several members joined the League. The visitors were conducted over the Hospital by Miss Orme, Mr. T. V. Strong and Mr. A. W. Bodger, Secretary, who explained many of the delicate surgical appliances, glass furniture and other novel antiseptic arrangements. The guests expressed their delight at the beautiful arrangements in the wards, and generally throughout the Hospital.

CLAPTON WOMEN'S TOTAL ABSTINENCE SOCIETY.—On Sept. 15th, a very successful Sale of Work was held at Mrs. Paterson's, River House, Seven Sisters' Road, in aid of the London Temperance Hospital, and with the object of placing there some memorial of their late President, Mrs. Lovegrove.

Notes from Women's Papers.

Miss Clara Neil Flynn, seventeen years old, successfully applied for a position as mail-carrier, and began work on July 1st. Since that time she has made the round trip from Parkersburg to Elizabeth, W. Va., daily, Sundays excepted, delivering and receiving mail from nine offices each way, and handling about fifteen sacks on each trip. She drives a pretty pair of Mexican ponies attached to a light spring waggon, and her route is over what is known as the Elizabeth pike, a road running parallel with the Little Kanawha River, through a mountainous, wild country. Thus far she has received the most courteous treatment from all with whom she has come in contact.

Miss Lu Verne Hall, one of the cleverest young girls in the class of 1897 of the East Denver (Col.) High School, and historian of her class, who is employed a part of her time in the reportorial department of the *Times*, has opened a bootblacking establishment on Sixteenth Street, in order to raise enough money to enter Vassar College. How she came to start in this business is thus told by the young woman:

"I was thinking hard how I could get enough money to go to Vassar. I looked down slowly at the foot that was keeping time to my thoughts. My shoe needed cleaning, and like a flash I saw a way to raise money. There is no place in the city where a lady may have her shoes polished except she sit up on a box in an alley as the men do. I never said a word to anyone, but set to work. I had a circular printed and mailed it to every club and society woman I could think of. Then I took \$70 out of what I had saved from my newspaper work and bought all the equipments for my stand. Then I asked the salutatorian of our class if she would help me. She consented, and now she is cashier. Then I spoke to some boys, and they were all delighted to come and help me. I fixed up my room prettily, and there are fresh flowers on the table and papers and magazines.

"Now that I am started I have no expense, as even the store room is given to me free, and I hope to make \$300 by September. I have risked my \$70, to be sure, but I think I shall get it all back and more. I shall be the happiest girl in the world if I can go to Vassar this fall, and every minute I am not working in the office I spend soliciting trade and waiting on customers. Of course I shine shoes myself."

Miss Clara March was elected Superintendent of Public Schools of Yolo County, Cal., some two or three years ago. She was a farmer's daughter, a graduate of the State Normal School, and an excellent teacher. Last December she married Mr. E. M. Armstrong, but continued in her official position. Her death early this month, after an illness of two days, was a great shock to her family and friends, and a great loss to the community. Of her public work the *Woodland Alliance* says:

"She was the first woman elected to fill an official position in this country, and in no instance in her public career did she disappoint the hopes of her friends. The admirable manner in which she conducted the business of her office won her the plaudits of many who had hitherto been opposed to a woman filling a public position."

Miss Jennie Chamberlain Watts took double *summa cum laude* at the graduation exercises in Radcliffe College, for the general excellence of her work, and highest final honours in history. She was the first in the college to take the final honours in history.

The degree of Ph.D. was recently conferred on Mrs. Buetten-Weiser, formerly Miss Ellen Clune, of Warkworth, Ont., by the University of Heidelberg. Mrs. Buetten-Weiser is said to be the first Canadian woman admitted to the Ph.D. degree in Germany.

The Employment of Married Women.

(From the "Globe," September 15th.)

SIR,—May I, as Hon. Treasurer of the Women's Industrial Defence Association, address to your fair and impartial paper a few lines to add my indignant protest to that of Miss Whyte, of the Bookbinders' Society, against the resolution so glibly moved at the Trade Union Congress, on Thursday last, by Mr. F. Rogers, of the Vellum Binders, to the effect "that no employer of labour should be permitted to employ a woman eight weeks before or six months after she had given birth to a child." "We shall all agree," said Mr. Rogers, "that the woman, with the pains of motherhood before her, or the duties of motherhood upon her, is in the wrong place when she is in the midst of the toil and bustle of the factory." When Mr. Rogers made this statement, it is a pity that some one woman representing the married women workers of this country was not present to tell him that, although all the male trade unionists may be "agreed" upon this point, that the women whom they wish to render entirely dependent on their husbands are very far from agreed. On the contrary, at a meeting in 1895, when labour questions were being discussed, a resolution was carried against Mr. John Burns's proposal, which would have made work for married women legal for only four months of the year, by an overwhelming majority by the delegates representing over 77,000 women. May I state as shortly as I can the reasons we object to the proposal, which may be made from the best motives, but which surely ought to be discussed by the people whom the proposed alterations will affect, and not solely by those who will benefit by it.

First let us proceed to clear away some of the mist of mistakes which surrounds this question, and start with denying altogether that it is bad for a woman to go on with her usual avocation almost up to the time the infant is born. Ask any leading physician who suffers most and whose child is the most healthy, the fine lady who lies on the sofa, or the woman who goes through her usual amount of work? Secondly, if the woman works, you may safely take it for granted she is obliged to do so. She does not work for her own amusement, but because for reasons over which she has no control she must work or starve. It is all very well for stalwart trades unionists to say "the husband must be made to work." According to the present state of the law he cannot be made to work, unless the wife comes on the rates and then he can if he chooses prevent her from leaving the workhouse. Therefore, if this cruel suggestion becomes law, it means every poor woman who has been unfortunate enough to marry a man who will not work, or a man who has become incapacitated through sickness, is to go to the workhouse. There, let me remind these kindly and well-meaning sentimentalists, the woman up to the time of her confinement would be given any amount of scrubbing and very poor food, and that leads me to point out that a woman who is doing work for a wage at least gets decent food, and this is most important for her own health and that of her offspring.

Look at the proposal fairly in the face and you see at once it means to forbid the factory to married women altogether, for what employer would keep berths open for a worker who could only be at her post for four months of the year? I dare not trespass on your space to speak on this subject from other points of view, although I may just mention that I think it arbitrary in the extreme for one class of workers to say to another: "You shall not help your husband, you shall not give your children better food and better clothing by adding to his weekly wage by any earnings of yours." If this law passes as proposed endless lies and subterfuges will be the result. I may, in conclusion, give a curious instance of this, although I may not give the names. A large employer of labour in the North took immense interest in his employés, and made up his mind he would not allow any married women to work in his factory. This resolve he carried out, and the women, I am sorry to say, came and a large number wore no wedding rings, and therefore were asked no questions, and worked on as they wished until the time came when they were obliged to be laid by. No humane person wishes young married women to be obliged to work, but if circumstances force them to contribute towards the support of the home or to starve, do not let us deceive ourselves and think we are acting a kind part by them if we force them into that last terrible refuge, for, as Mr. Barrie so tenderly says, speaking of the horror felt by the respectable working classes of help from the parish, "Poorhouse is not to be spoken in 'Thrums,' though it is nothing to tell a man that you see death in his face."

MADELEINE GREENWOOD.

Rosa Bonheur has been made an honorary associate of the Academy of St. Luke at Rome.

SPARROWS.

To the Editor of the "Morning Post."

SIR,—Your Agricultural Correspondent speaks with approval of the immense demand made by farmers and others for the pamphlet which Miss Ormerod and Mr. Tegetmeier have seen fit to produce, advocating the merciless slaughter of these little birds. There is something extremely painful, on the contrary, to the student of human nature in the alacrity with which a work counselling slaughter is sought for and acted on, whilst other works which deprecate slaughter and ask for mercy and sympathy meet with few readers and awaken no interest, and even the request to women to abandon the infamous fashion of wearing birds' plumes on their heads meets with no attention. As personally a close observer of the ways and habits of birds I am convinced that the charges brought against sparrows are extremely exaggerated. To talk of whole fields ruined by their ravages is absurd, and to assert that they drive away swallows is equally untrue. On my own roof for many years sparrows in numbers have built, whilst swallows in numbers have made their nests underneath. I have never seen any dissension between them, and I have often seen sparrows and nightingales feeding together on the lawns. I often also see them busied in eating and chattering on the tops of ilex trees, of which they are very fond, and where certainly they can only find insects and flies to eat, as there is nothing else.

Personally, I most carefully preserve all birds, but I am almost the only person who does so in Italy, and if anyone doubts the folly of destroying birds such an one has only to study the effects of such folly here, where the net, the trap, the glue, the gun, are incessantly at work, and, as an inevitable consequence, insect plagues of all species thrive unchecked. Thus much I feel bound in fairness to say for the little sparrows, and the smart jest of Miss Ormerod's "Inquire Within" leaves me cold when I know that to make such "inquiry" the bright little fellow must be stretched stiff and stark under a scalpel. Such jokes are unlovely, as unlovely as the plume of the paradise bird transferred to the bonnet of a royal duchess.

What I desire to draw attention to is this unpleasant fact, that a person of culture and of the so-called gentler sex,* can use her influence to induce all the cads in the United Kingdom to destroy by all means, fair and foul, one defenceless little bird, that her action is eulogised by the Press of her country, and that her exhortations are eagerly followed and admired because they are on the side of greed, avarice, and cruelty. If she had advocated any humanity, or abstinence, or compassion, her pamphlet would have grown yellow in unsought bundles on her shelves. This fact may surely cause those who believe in "progress" to pause and doubt.

Yours, etc., OUIDA.

SPAIN.—The cause of women gains ground in all countries. We receive from the editor of the *Conciencia Libre* of Valencia, Mrs. Belen Sarrago de Ferrero, very valuable information on the progress in Spain. The *Conciencia Libre* has now existed a year. What sacrifices have not been demanded from the group of brave women who established it, to obtain this result! They have recoiled neither from fines nor even from imprisonment, for under the blue skies of Spain, liberty does not always flourish. They have just formed a new society of women, "Asociacion General Feminina," with the object of tightening the bonds of union between women, facilitating their means of gaining a livelihood, and paving the way for their emancipation. "We are at present 197 women in Valencia," says Mrs. Belen Sarrago de Ferrero, "and I have formed in the other provinces, twelve groups numbering about 700 women." Such a success is well calculated to encourage the least optimist persons and to show once more what the courage and perseverance of women can achieve.

—From the "Journal des Femmes," July, 1897.

BERLIN.—In the Berlin University, according to the latest lists of students for the present summer term, 4,705 persons have been duly inscribed, 56 more than last summer. Comprised in this number are the women, who in principle are only admitted as hospitants, irrespective of their having passed the matriculation exam. or no. Their number now amounts to 114, against 35 last summer. It is clear that the demand of women for admission to the Berlin University is increasing notably and speedily, although the full rights of students are not yet conceded to them.

—From the "Frauenbewegung," July 15th, 1897.

* It must not be forgotten, that the writer here referred to is actuated no doubt by convictions she deems just and best. Even when condemning such action, and justly, all must bear in mind that it is only in exceptional cases that certain conduct is based on a love of cruelty, it is more frequently from either ignorance or opinions formed without any reference whatever to the feelings of the creatures concerned.