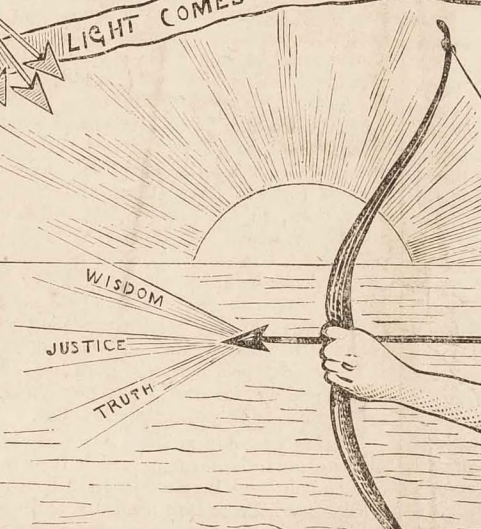


SHAFTS

LIGHT COMES TO THOSE WHO DARE TO THINK



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*Oh, swiftly speed, ye Shafts of Light,
 All round the shadows fly;
 Fair breaks the dawn; fast rolls the night
 From woman's darkened sky.*

Influential Lives.

A BIOGRAPHICAL SKETCH.

ELISA LEMONNIER,

FOUNDER OF THE FIRST TECHNICAL SCHOOLS FOR WOMEN IN FRANCE.

It is a curious fact that those who most strongly oppose the emancipation of women always seem to forget the greater freedom which progress in this century has also brought to men—to humanity at large. They fail to recognise that the civilisation of which they are proud must have made profound impressions on every thinking mind; and they are surprised when such marvellous seed produces unusual fruit. That men should benefit by every discovery in science, every advance in knowledge, every invention in mechanics, every new thought in philosophy, is considered natural; they are congratulated on being more skilful, more intellectual, better politicians, and, probably, of greater use to their generation. This is all taken as a matter of course. No one hears a word of dread lest they should lose their manliness, or outstrip it, or become moral deformities. The changes for men are to make them better; that is to say, those who are capable of deriving advantage from the progress of the age.

That women, who represent the other half of humanity, should also lead fuller, freer, better lives, as the direct result of their share in the blessings of education, locomotion, cheap literature, a free press, and religious toleration, is an effect which is met with dismay, distrust, and warnings of sinister import. If women enjoy and profit by these distinct advantages they are to become unsexed; families are to be unmothered; households are to become anarchical, without mistresses; and men are to remain unwived! This is what is said and believed by many people who ought to know better.

As long as humanity is what it is Nature will preserve the limitations of sex. Good and clever men will never be anything else, and good and clever women will be true women to the end of time. Such a woman was Elisa Lemonnier, whose life and work is especially interesting in these days of the higher education of women.

She was born on March 24th, 1805, at Sorèze, in the south of France. Her father, Jean Grimaill, was of an honourable, but not rich family. Her mother was of noble birth, a De Barrau de Muratel; a beautiful woman, who for the love of husband and children was content to live a simple retired life, busy with the cares of a household. There was necessity for great economy and plenty of hard work for the young mother of five children, as the father followed no profession or trade by which to add to his private income.

Monsieur Grimaill was not, however, an idle man; he had a cheerful, active mind, was a reader, enjoyed instructing his children, and watched with interest the development of their characters.

The little girl, Marie Juliette, who was always called in her family Elisa (by which name she is best known), was not able to enjoy for many years her father's intelligent care, for he died when she was quite young; but she always gratefully recognised how much she owed to the way in which he had awakened in her mind the desire for an active life of inquiry. Madame Grimaill's mother, Madame Aldebert, came to live with her daughter when she became a widow. The old lady was a very intelligent woman, of energetic independent character; a little high and mighty, perhaps, wrapped round in her nobility, and glad to boast that she had been sent to prison by the Jacobins of 1793. These were the home influences which acted powerfully on Elisa. For book instruction she went with her little brother Emile to an elementary mixed school, where they taught not only reading and writing, but a little grammar, a little geography, a little history, a little drawing—at least, it would be called very little now, but it was a great deal in 1813! When Elisa was eleven years old her cousin, Madame Saint-Cyr de Barrau, begged her mother to confide the child to her care for some time, and the four or five years Elisa passed with this lady had a great effect upon the cultivation of her mind. Madame de Barrau was a woman of rare intelligence and culture, and made her little cousin study more seriously than she would otherwise have done. Above all, she formed her taste for literature, besides setting her an example of a high standard of excellence in all that concerns the difficult and delicate duties of a housewife. Elisa was a willing and apt pupil, and well repaid her cousin's care by her rapid growth in beauty of person, expansion of mind, and tenderness of heart.

Madame de Barrau and her husband lived a great part of the year in the country; they were not rich, but they received a great deal, and their country house, La Sabartarie, situated on one of the out-lying spurs of the Cevennes mountains, formed a centre for the enjoyment of many pleasures of social life. The hospitality of the refined host and hostess was readily accepted by visitors of varied tastes and attainments; the house was also a rural retreat where, amidst the charms of nature, the dreamer and the student could refresh and invigorate the mind. It was there amongst far stretching plains, rippling cornfields, winding rivers,

grey mountains covered with wooded knolls and patches of red heather, that Elisa received impressions of nature and human nature, which lasted through life. She grew up hand in hand with nature, she learned to understand its beauties, to inquire into its secrets, and was fascinated with the instinctive love of Mother Earth. The seasons each brought their own special interest and lesson for the expanding soul of the young girl. With the first flowers and buds she drew in inspiration of noble hopes and desires; the fierce winds gave her strength and courage; the crops and harvests filled her heart with thanksgiving, and the barrenness and emptiness of the fading year suggested the waste places in the world, in the hearts of women and men, and where all is unsatisfied longing.

Life in the fields at La Sabartarie taught her even more than the cultivated society she met in the salon. She always looked back on those days with passionate affection, which made her desire that her last resting place should be in a little corner of the beautiful plain where she had wandered and dreamed when a girl.

At last this country life came to an end, and she returned home to Sorèze, to resume home duties and much household work in her family, where small means and many children, required great industry and economy from all the members. She was then a lovely girl, her soul beamed forth in her features, and those who saw her forgot her personal attractions, in the greater fascination of the perfect graciousness and amiability which, added to other feminine capabilities and charms, she possessed. She was very fond of pretty things, made her own dresses, trimmed her own bonnets, and knew how to "arrange herself," as the French say, with good taste and elegance. Certainly she was indulged in this respect by her uncles and fond grandmother, who were no doubt proud of her beauty, but she was not so absorbed with self-decoration as to be selfish, for she shared with her indefatigable mother in the making and mending for the large household, no slight matter where every shilling has to be judiciously laid out.

Sorèze was only a little town of about 2,000 inhabitants, but it was able to boast a college to which it owes its name and reputation. The college had been founded in 1862 by some Benedictines, in opposition to a celebrated Protestant academy at Puy-Laurens, which was not far from Sorèze. This Protestant academy had been ruined by the revocation of the edict of Nantes, and thus the college of Sorèze remained without a rival in that district. In 1789 it had become the property of the brothers Ferlus, who were men of eminently liberal minds. They gathered round them distinguished professors, and their intelligent comprehensive system of education attracted students from all parts of Europe. At the time of the continental blockade the directors of the college retained at their own expense those pupils who had been sent to them from America, India, and the Colonies; and this generous conduct, as well as the enlightened education to be received at Sorèze, made it a special centre of civilisation.

Elisa was very friendly with the daughters of M. Ferlus, she therefore had the advantage of visiting at a house which was a rendezvous for all the persons of that time. Statesmen, philosophers, artists, military men, all gathered there, where the newest thoughts, the latest discoveries, the noblest ideas were discussed and criticised with power and originality. All this time Elisa did not relax her studies. If she heard and saw much, she read also, chiefly books treating of serious questions. Possessed of an unusually quick intelligence she had that mysterious intuition which often enables women to grasp with a bound the solution of profound problems; thus Elisa was enabled to profit in a marked manner by the intercourse and conversation with learned men who stimulated her to continue to work.

Her family were Protestants. To be a Protestant in the south of France at the beginning of this century was to be accustomed to the utmost severity and simplicity of worship, to use strict self-examination, to be imbued with the responsibility of life. The entire absence of all mysticism, combined with liberty of thought, naturally fostered the development of Elisa's reasoning powers. She remained throughout her life profoundly and sincerely religious, but her sympathy, her benevolence, her imagination lincered her above the limitations of dogmas and sects.

A long illness at this period increased her tendency to serious thought. Her love of dress and society, which had been rather prominent in her character, visibly diminished, and she visited the poor with greater assiduity, besides interesting herself in all charitable works. It made no difference to her whether the poor were of her own church or not—they were poor—they needed her sympathy—her care; that was enough for her. Her entire unsectarianism met with a remonstrance from an old aunt, who told her, people would say that she desired the prayers of Catholics as she favoured them so much. Elisa replied: "I accept all the prayers of those who pray to God, from whatever mouth they come"; and her freedom of thought caused a little gossip amongst her more orthodox friends.

When she was twenty-three she began to turn her attention to social questions. She said: "One day the glory of labour flashed like lightning through my brain." It was at this time that M. Lemonnier, a young

professor of philosophy, arrived at the Sorèze College, and was introduced to the Grimaill family. It was the turning point in Elisa's life. She was naturally led by the tone of mind and enthusiastic words of the young philosopher to listen to him with pleasure. He, in his turn, was delighted to find another mind in harmony with, yet different from, his own—a mind which, in the strength of simplicity, could go right to the root of a question, and, with natural common-sense, throw the light he had been seeking on a subject. The exchange of philosophical ideas between these young people formed the first ties which drew them nearer and nearer together, until three years later they were married in 1831. The first few years of married life were by no means easy. The young couple had thrown themselves with enthusiasm into the new ideas of social reform called Saint-Simonism, which at first seemed to comprise and set forth all the aspirations of Elisa's mind.

That history should be made a positive science; that the masses should be helped out of their misery by peaceful measures; that their amelioration, physical and moral, should be the direct aim of the society; that purer manners should be inculcated; that the equality of woman should be established, and the development, through education, of her faculties—these were objects worth living for. Here was a future to be desired, here was a vocation; and they read with unabating interest the publications of the new school of thought. No sooner were they married than there was a schism in the reforming sect which Olivide Rodrigues, the disciple of Saint-Simon, had founded conjointly with Bazard and Enfantin, after Saint-Simon's death. This schism caused the Lemonniers many social difficulties, for new and extravagant theories were promulgated. A new religion was announced which was to supersede the rule of Church and State, many truths were mixed with much error, many good seeds mingled with evil seeds were sown broadcast by preachers in Paris, missions in Belgium, at Lyons, Rouen, Montauban, Pau, Caunterets, Bordeaux. Large centres of this new order were also established at Toulouse and Montpellier. Public opinion was becoming bewildered by the enthusiasm of the new apostles, and the foundations of society seemed giving way; but when the chief movers of the sect began to disagree, and Enfantin's doctrine of marriage, openly adopted by some, was repudiated by others, Elisa, without hesitation, indignantly denounced such teaching as "monstrous immorality," and henceforward entirely separated herself from the teachings and actions of the Saint-Simonians.

Long before his marriage, M. Lemonnier had been called on either to declare himself a Catholic, or to renounce his chair of philosophy at Sorèze. He preferred liberty of thought and resigned, set aside his studies for the Bar, and had thrown in his lot with the new school of reform. At the time of their marriage he was at the head of the Saint-Simonian centre at Toulouse, but when the schism occurred, which resulted in the dispersion of the sect, the young couple found themselves in a position entirely unexpected. Monsieur Lemonnier had been called to the Bar, but had no briefs, they had lost one child and had a second, but little money remained (for they had spent a good deal of their little fortune in propagating the new doctrines), and with that little they had to begin the struggle for life at Bordeaux, where M. Lemonnier remained for ten years practising his profession.

What a change for the intellectual woman fond of the society of her equals, longing to succour her inferiors! How different to the life for which she seemed the most fitted by inclination and education! But great minds know how to adapt themselves better than others, and Elisa in the narrow life of a little home, with small means had children to educate and work for, a husband to encourage and help, a position as a barrister's wife to maintain—these were the responsibilities which for a time occupied the talents, utilised the resources, and ripened the mental faculties of this energetic woman.

At length M. Lemonnier had a more lucrative position offered to him in Paris, which became thenceforward their home, with the same economy, retirement, and varied occupations for the wife and mother.

The Revolution of 1848 came. Work was suddenly stopped in Paris, and thousands of men and women were out of employment. Madame Lemonnier understood only too well what such a condition of things meant. With the help of a few friends she began to try to find work for the women, and soon had enabled 200 mothers to earn the support of their families. She opened a dépôt where she undertook work for prisons and hospitals; and the way in which she organised the whole scheme revealed her aptitude for administration. Brought into direct contact with these women, who were suddenly forced to be the bread-winners of the family, she saw their pitiful ignorance—their utter incapacity. French straw mattresses are of the simplest make, and yet there were few of the women who applied for employment who were able to undertake such work. Their awkwardness, their want of skill, was a revelation for her, and from that moment Madame Lemonnier resolved that the instruction and education of her sex should be the work of her life. Her first notion was to have a sort of working union, with various benefits to accrue

to the workers, but the scheme was not carried out; still the seed was sown in her mind, and it only took time to germinate and become ripe.

That she was a woman of strong feelings and decision of character is shown in the following anecdote. At the time of the Coup d'Etat in 1851, when the first shot was heard in Paris, she was horrified at the idea of civil war. How could it be stopped? A thought occurred to her. She went to a friend older than herself, confided her plan, and then both ladies started for the Archbishop's Palace. Arrived there they demanded an interview, but it was not the day for audience. An ecclesiastic of lesser rank presented himself, but the ladies would not accept his intervention; they further desired him to tell his Grace that two Protestant ladies requested the favour of a conference with him on a matter which admitted of no delay. The Archbishop Monseigneur Sibour came. The ladies spoke: "Monseigneur! Blood has been shed, is being shed in Paris. We are women, wives, mothers, it is we who must prevent civil war. We come to you for help. Go to Notre Dame, assemble your clergy attire yourselves in full episcopal vestments, take banners and crosses, and we, the women of Paris, of all ages, rank, and fortune, will take our children with us, make a procession with you, and go to meet the troops. You will see then whether the soldiers dare fire!" This fearless proposition so calmly made astonished the prelate. He made objections; the ladies insisted they were ready, ten of them, and all the women of Paris would go with them—but it was useless. Monseigneur Sibour would not follow the example of St. Ambrose.

A few years passed whilst, slowly growing, gathering strength in Madame Lemonnier's mind, was the notion of professional schools for women. Before we sketch in outline the history of those schools let us review the opinion and feelings which led her to so important a work. She had an exalted idea of the dignity of womanhood, she fully believed in the sanctity of family ties, especially of marriage. She understood the grave deficiencies in women's education, and she felt that without intronching on the difficult question, so often vainly discussed, of the equality of women, she might at once make a considerable step in advance of the generally conceived notions concerning the scope and capacity of women's employment. She knew that only good mothers can make good families, and that moral society is but the result of morality in family life; these were the deepest convictions of her mind. Above all, her sympathies were aroused for poor young girls, and for those of the middle class who, being obliged to earn their living at an early age, are thrust into all sorts of temptations by the unavoidable absence of home restrictions. She thought of the dangers of workshops and studios for the ignorant, half-formed, less than half-educated young girl, and over and over again this question recurred to her—why should not we women whom better fortune and chance of birth has preserved from these trials, why should not we form a society to aid them? Create an extension of women's activities, train them for such work, and organise the means of instruction in such a way that the pupils need not be separated from home, and home influences, just at the age when such influences are the most important, cannot this be done? These were Madame Lemonnier's constant thoughts, and of these desires she spoke continually to her friends.

At last in 1856 eighteen ladies formed a little society of "Maternal Protection for Young Girls," as they called it, with the intention of educating gratuitously a few girls in accordance with the above ideas. They did not expect to be able to accomplish much, they accepted very small subscriptions, and they never received any large ones. This went on for some little time, and several girls were educated for different professions in schools selected by the members of the maternal society, who paid the expenses of the scholar. Madame Lemonnier was not satisfied, no school fulfilled exactly the requirements of the society, and they felt they ought to do better.

Accordingly in May, 1862, they had determined to open classes for the instruction of girls for a profession. They had only about £120 or funds to begin with, but they worked with determination and method, and in October of the same year rooms were taken in the rue de la Perle, and Madame Lemonnier had the joy of seeing a school opened for "L'Enseignement Professionnel des Femmes." No longer a charity, but a society founded to help those who desired to help themselves, at a cost within the reach of all but the very poor. The programme was changed with the new name, and was made much the same as it is to-day. Pupils to be admitted after examination at twelve years of age. The course of study to comprise general instruction and special instruction. Pupils to enter for not less than three years. All pupils to follow both courses. The classes of general instruction to include the study of the French language, arithmetic, history, geography, elementary natural history, physiology, chemistry and hygiene, and free-hand drawing. The classes of special instruction to include book-keeping and all commercial operations, banking, the elements of commercial law, the study of English, industrial drawing, painting on china, glass, silk, ivory, painting on tiles and on enamels, wood-engraving, all kinds of needlework, such as simple sewing, cutting-out—from the plainest garment to the advanced

Shafts.

EDITED BY MARGARET SHURMER SIBTHORP.

A Paper for Women and the Working Classes.

LONDON, SATURDAY, NOVEMBER 26th, 1892.

WHAT THE EDITOR MEANS.

Mere DEMOCRACY cannot solve the social question. An element of ARISTOCRACY must be introduced into our life. Of course I do not mean the aristocracy of birth, or of the purse, or even the aristocracy of intellect. I mean the aristocracy of character, of will, of mind. That only can free us.

From two groups will this aristocracy I hope for come to our people: from our WOMEN and our WORKMEN. The revolution in the social condition now preparing in Europe is chiefly concerned with the future of the WORKERS and the WOMEN. In this I place all my hopes and expectations, for this I will work all my life and with all my strength.—IBSEX.

IN consequence of repeated and continued inquiries we think it best to stereotype the statement already so clearly made, that the columns of SHAFTS are open to the free expression of opinion upon any subject, however diverse. These opinions will be welcomed, however widely they may differ from our own, as the *vox populi* which leads to higher things; advancing by slow and sure degrees to more enlarged views of life; to juster and grander conceptions of what may lie before us. Our object is to encourage thought—thought, the great lever of humanity; the great purifier and humaniser of the world. It seems to us a good thing to put into circulation a paper which takes no side save that of justice and freedom; a paper which invites the opinions of women and men of any party, creed, class, or nationality. Any views may be stated in articles or letters, and any person who may think differently from the views therein stated shall be free to discuss or refute, as the case may be. All will be treated with equal courtesy. The paper is started specially in the interests of women and the working classes; but excludes no individual and no class. All subjects must be treated with moderation and in a spirit of calm inquiry—a spirit that while it earnestly works for the triumph of right, while it unhesitatingly denounces wrong, also perceives how easy it has been to go wrong, and that love, kindness, and patient determination shall yet win the day.

SHAFTS will be hurled with what skill and strength we may command against the evils which exist in Society, impeding all progress. Foremost amongst these are two great evils, perhaps the greatest of great evils, and productive of the most dire results—Immorality and Cruelty. These evils are the more powerful from the fact that they are closely connected with each other, acting and reacting upon each other continually, and drawing their serpent-like coils round the life of humanity.

Against these two evils SHAFTS hopes to hurl its deadliest darts. It begins with Cruelty, and with the worst form of cruelty that exists—Vivisection. It seems incredible at this age of the world that anyone could be found even to attempt to justify the horrible tortures constantly inflicted upon helpless animals under the pretext of a good result to humanity. No such result worthy of record has yet been obtained, nor ever will be. Our strongest efforts must be put forth to destroy these evils, accused of God and pure human souls. But neither cruelty nor immorality will ever be stamped out until women come forward boldly to the rescue of those who suffer so fiercely under the (often wilfully) mistaken ideas which make such practices possible. Many good women have already enrolled themselves under the noble standard of Anti-vivisection, and good men are working with them; but all women must join the ranks ere the work can be done. The mis-statements so often made and so shamelessly revived at the Church Congress, recently held, have done much mischief, disseminated as they have been by the ready newspapers. These must be examined into, explained, and worked against.

There are few evils existing in great strength in the world which are not traceable to the subjection of women. When women begin to work with ardent and determined purpose to overthrow all wrong-doing they will succeed; and when they have achieved that purpose they will find that the end of their subjection has come.

For the satisfaction of our readers who have repeatedly inquired we may state here—We have arranged that articles under the three headings, "Influential Lives," "Lives that Bless," and "Lives that Ban," shall appear alternately. It will give us much pleasure to receive contributions suitable to these columns.

We have already stated that SHAFTS is not connected with the *Woman's Herald*. This we now repeat, adding SHAFTS is not the organ of the Pioneer Club, nor is it connected with any other paper.

THE WHOLE DUTY OF WOMAN.

IT is a commendable practice before entering on the discussion of a theme to define the terms employed. The definition of Duty given by a leading thinker of the day appears at once appropriate and sufficient: "Duty is the absolute and unconditioned claim of right on me." And since this claim is ever recurring in the various phases of life we have justification for the use of the wider term "whole Duty." A certain old Hebrew writer summed it up under the two principal heads: "Fear God" and "Keep the commandments"; and an unknown writer of our own country a century and a-half ago amplified and expanded it so as to embrace in detail all our duty to God and to our neighbour. There is a certain fascination about the attempt to realise this "whole" Duty which perhaps bears witness to some God-given desire for perfectness; some divinely-inspired sense of symmetry; or at least some recognition of proportion which we should cultivate by every means in our power.

The tendency of the age is, as we know, towards specialising; and it sometimes appears as though women and men are becoming specialists in Duty; alert, eager, untiring in their response to certain of those claims of right and unheeding the rest. Personal gifts or external circumstances may very naturally cause a special development of one side of our nature and one branch of our capacity, but it is to the injury of their lives as a whole, and to the hindrance of their fuller growth, that an increasing number of men, and especially of women, submit to, and indeed crave for, this specialisation. Established usage and custom sanction, or have hardly ceased to sanction, the specialising of a woman for the office of wife and mother, irrespective of the fact that often, while such specialising may unfit her for what there is evident need for her to do or to become, it is extremely improbable that the supposed end will be attained. And without the strong impulse of established usage or custom we see other forms of this specialisation around us. A woman is perhaps an artist, and nothing else; or a scholar, and nothing else; or a teacher, and nothing else; or—though this is becoming more rare—a *Hansfrau*, and nothing else. And though we have not to complain that any one should single out one phase of living, upon which to concentrate her individual gifts or attainments, it is sad to see the want of development, the narrowness of a life that is purely "professional," so to speak. A spiritual deafness prevents any response to the "claim of right on me" after this specialising, should it come from some quarter beyond the field of vision of my one-cultivated sense.

A woman writer has recorded a severe indictment of the woman of to-day. "Duty," she says, "is not in her vocabulary. She has written 'work' over the line where it stood, and her 'work' simply means excitement and publicity." Partly owing to the restless activity which characterises modern life, and partly owing to a sensitive conscientiousness which is almost morbid, we do undoubtedly identify duty with work, especially if that work can by any possibility be hard and distasteful. And there is as yet, in the natural reaction from inactivity, only a partial appreciation of the truth that being, rather than doing, is the aim of our existence.

Doing is usually the means, and is very commonly mistaken for the end, our field of action meanwhile being practically unlimited, while what we are to-day undone with skill and completeness what we did yesterday.

In spite, however, of this grave charge, and with due recognition of its rough justice, we may cling to the inspiring belief that there yet are many women who not only retain "Duty" in their vocabulary, but even find it in their Dictionary of Musical Terms. Well is it for us if, when we have outgrown the youthful capacity for response to the attraction of romance, we recognise the mysterious glory of the stately figure of Duty.

"Stern Lawgiver! yet dost thou wear
The Godhead's most benignant grace,
Nor know we anything more fair,
Than is the smile upon thy face."

In considering the various aspects of the whole Duty of woman, we may conveniently group them under the heads of moral, political, and social Duty. Under moral Duty we may recognise training and development of capacity, recognition of responsibility, and adoption of some ethical standard, in their logical order; placing first the training and development of capacity, because nothing yet that was ever worth doing has been done without due preparation; perhaps nothing yet that was even worth being has been become without due preparation.

We are at last as a nation recognising education as the first great moral Duty; and though we may make many blunders and put forward and accept some sorry substitutes for the process, the consciousness is always present and active, that the first natural human right, is the development of those higher faculties which distinguish us from the brute. Of this development of capacity, the education of our mental faculties is only a part; it involves, too, the training of the emotions and the physical powers.

(To be continued.)

HOW THE WORLD MOVES,
AND REMARKS THEREON.

Though the University Commission gave the Scotch Universities power to admit women to their classes, it left a large latitude in the practical application of this commission. In Edinburgh, the work of the "Edinburgh Ladies' Association," was the earliest attempt in Britain to secure university education for women. The Senatus there has opened its *art classes*, with all the privileges, libraries, etc., freely to women, as they have done partially during the last twenty-five years. The classes there are now made "common" to women as to men. The youths received their classmates generously and cordially, if a little noisily. But, unfortunately, Edinburgh does not go far enough. The professional class-rooms are still fast closed; and the stronger sex, is there "protected" against the weaker.

In Glasgow it is different. Ten years younger than Edinburgh, its woman's work has been richer, and it owns a nice building, called St. Margaret's College. The Senatus have therefore agreed to utilise it, and have *separate classes*, a difficult and perilous method, because it is hardly reasonable that tired professors would be able to give over again the same lectures, at a different hour, to a different class, without some fatigue, or disinclination. To send substitutes in their place would be certain to cause a sense of inequality, and of inferiority in the woman's work, a sense that might be founded on fact. Of course their arrangement is not as yet final. They reserve to themselves the right of having mixed classes, if it so pleases them; and as they have opened the career of medicine to their women-students they will likely be forced to do so.

St. Andrew's, a smaller University, has been friendly to women for the same time, as Glasgow has been, since 1876-7. She then instituted examinations and certificates for women, and to those who successfully gained these they gave the title of LL.A., with the right of wearing the University badge. As study at the University is not a necessary condition and as there is no limit to the age, these examinations have been highly popular. This year there have been 700 candidates at thirty-six centres, one of which was Constantinople, and others were quite as far away.

On February 22nd of this year, the Senatus met as soon as they could, to confirm the grant of the Universities Commission, and opened *all their classes* and degrees, and bursaries and privileges to women as to men. They are thus the most liberal of all. Nineteen women have taken advantage of this and have already matriculated, seventeen of whom mean to try for their degree, and already wear the scarlet gown and cap of the St. Andrew's under graduates. Though M.A. and other degrees there, are therefore thrown open to women, they do not mean to stop their LL.A., examinations for those who cannot reside.

The Austrian Museum is arranging for an Exhibition of Mediæval Furniture, to be opened next month in Vienna. The exhibits will be lent by collectors, and by the proprietors of old castles in the provinces. They will comprise all the furniture of bed and living rooms, implements and utensils for the table, the kitchen, and the cellar. Not least amongst the many signs of civilised advancements is the multiplication on every hand of various kinds of exhibitions. And we believe that it is not an exaggeration to say that these may be amongst the minor, humbler agencies which shall lend a hand towards the recognition of women and men as equal factors of one race.

The City of London Ward School for Girls belongs to the near future. The foundation stone is to be laid at the end of the present month, and we are informed that the building, which is designed to accommodate 400 girls, will be ready for occupation within a year. It is a remarkable fact that the sites for our large public girls' schools are now frequently selected in the neighbourhood of the city. Some critics are already arguing bad results from this line of procedure, but for ourselves we do not believe that there is much, in the end, to be feared.

It is remarkable how increasingly women's names come to the front in connection with journalistic work. Just now one cannot look through any of the publishers' lists of new books, one cannot scan the notices of forthcoming articles in Christmas periodicals, without being struck with this fact.

So at length the London horse is to be the subject of "conference." A meeting, said to be the first of a series of proposed conferences of horse-owners and others interested in the profitable well-being of the London horse, was held on Monday, in the French Room of St. James's Hall. As a result of the meeting it was decided to form a committee of gentlemen interested in the matter to consider how best the London horse might be benefited.

According to an enthusiastic writer in last month's *Arena* we ought to look to the bicycle for sensible reform in the matter of woman's clothing. Indeed, we are assured that already it has gone far towards emancipating them from slavish conventionality in both dress and conduct. "It has taught them the advantage of sensible and healthful attire, an advantage which, once enjoyed, they are naturally reluctant to deprive themselves of in ordinary life." Most heartily we endorse Mr. Flower's opinion. Having upon several occasions cycled a distance of between 60 and 70 miles in a day, wearing only three woollen garments well hung from the shoulders, we can speak from happy experience of the possibilities even for not averagely-strong women who properly habit themselves and use the cycle for a vehicle of locomotion.

Mrs. Crawford's article upon Renan in the current *Fortnightly Review* bestows high praise upon the great philosopher's wife. In her he found "intimate companionship, help, and sympathy"; it was largely owing to her unceasing care "that Renan survived, in spite of physical weakness, to a good old age"; and "the constant happiness of his life was chiefly due to the love and tenderness shown him by his sister and by his wife." All this is very well as far as it goes; only somehow it comes to pass that critics and biographers so seldom present the companion picture. We are amply informed what the distinguished husband receives from his devoted partner; but we are left to guess what she, on her part, enjoys beyond the blessing of giving.

While we write these lines many fingers are busily sewing the delicate intricacies of a Royal trousseau. Princess Margaret of Prussia, who is to be married in January to Prince Karl of Hesse, will number amongst her possessions the full quota of habiliments which conventional etiquette apportions to one of her distinguished rank. We note with pleasure that broad toes to the shoes and a lack of trivial elaboration in the matter of trimming will distinguish the Royal trousseau, and we wish that an equally sensible arrangement had been made in respect to the hand-sewing of garments. As it is, we hear that the "needlework" is to be of the most exquisite description, and that the tiniest of tucks and the airiest of feather stitching will be abundantly provided by human fingers. Surely the precious eyesight of our working women might be better expended than in perpetuating and in improving (!) that *womanly* occupation which formerly rejoiced in hand-made shirts and "fearfully and wonderfully" executed samplers as the height of ambition for the modest housewife and daughter.

Mrs. Josephine Butler's memoir of her husband may be considered as an epoch-making event in the history of women's advancement. Not that it claims to be so. But its beautiful pictures of what a good and gifted woman may be and may do prove the ideal heights to which one at least of our sisters has attained. Mr. Stead calls Mrs. Butler's work, "The Book of the Month." He grows positively eloquent about her; going so far as to say, in the current *Review of Reviews*, that perhaps, "all things considered, she is the most famous of living women." To write the life of Canon Butler meant in great part to write the life of Mrs. Josephine Butler, the two were one, being *unitedly independent* in thought, in action, in religion, in sympathy, and in domestic life.

The British Nurses' Association on Monday made a formal application for the grant of a Royal Charter. For some time past, as everyone knows, a large number of nurses have been working hard in this direction. But their progress has been seriously impeded by the opposition of the officialism connected with the larger hospitals. The nurses' demands are certainly such as justice and even humanity require. They ask that qualifications of candidates for membership may be inquired into; they propose to afford the public a guarantee of efficiency. And these are just the points upon which we have all suffered in the past. A capable, experienced nurse has not been sufficiently distinguished, in a publicly recognised way, from the half-trained hospital probationer. And the sick have been forced to place themselves into the hands of persons about whom it was exceedingly difficult to procure such information as is most desirable to be had.

The idea of residential chambers for ladies is being put in practice with marked success. A magnificent block of buildings, exclusively devoted to the use of women, has just been opened in York-street, Portman-square. The entire building, which can accommodate sixty women, is fireproof and beautifully decorated. The rooms are let out in sets of one, two, and three rooms, the rent of a single room being £2 a month, with the privilege of using a common dining-room. Up to the present the supply has fallen short of the demand for such chambers, and in the future we believe that this will be more than ever the case. Now that women are pushing out in every direction, it stands to reason that an increasing number must board and lodge outside the family fireside—nearer to the stirring, throbbing life of the mighty city than is possible, when meals and rest are taken at home.

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All must reach this Office by Monday, December 12th.

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