WHO DARE TO THINK LIGHT COMES TO THOSE WISDOM JUSTICE CONTENTS No. 4. NOVEMBER 26, 1892. Influential Lives. Women Workers at Bristol. What the Girl Says. The Steadfast Blue Line. "Woman" in the Vision of Creation, What the Editor Means. The Whole Duty of Woman. How the World Moves, and Remarks Thereon. What Working Women" and Men Labour Notes and News. Reviews-The Satires of Cynicus. Libels on God. Shorthand and Typewriting. Serial Tale: "Princess Supreme," Correspondence, News, etc. Oh, swiftly speed, ve Shafts of Light, All round the shadows fly; Fair breaks the dawn; fast rolls the wight From woman's darkened sky.

Influential Lives.

A BIOGRAPHICAL SKETCH.

ELISA LEMONNIER,

FOUNDER OF THE FIRST TECHNICAL SCHOOLS FOR WOMEN IN FRANCE. T is a curious fact that those who most strongly oppose the emanci pation 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 hould benefit by every discovery in science, every advance in knowledge, ery invention in mechanics, every new thought in philosophy, is con ered natural; they are congratulated on being more skilful, more tellectual, 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

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 Grimailh, was of an honourable, but not fich family. Her mother was of neble birth, a De Barrau de Muratel; a beautiful woman who for the love of husband and children was conten 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 Grimailh 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 Grimailh'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 afide 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 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 house-wife. 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 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

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, where all is unsatisfied longing.

Life in the fields at La Sabartarié taught her even more than the ultivated society she met in the salon. She always looked back on those days with passionate affection, which made her desire that her last resting ace 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 orèze, 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 hilling has to be judiciously laid out.

Sorèze was only a little town of about 2,000 inhabitants, but it was ble to boast a college to which it owes its name and reputation. The ollege had been founded in 1862 by some Benedictines, in opposition to a celebrated Protestant academy at Puy-Laurens, which was not far from orèze. 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 prothers Ferlus, who were men of eminently liberal minds. They rathered round them distinguished professors, and their intelligent com rehensive system of education attracted students from all parts of Europe. At the time of the continental blockade the directors of the ollege retained at their own expense those pupils who had been sent to hem from America, India, and the Colonies, and this generous conduct, as well as the enlightened education to be received at Sorèze, made it 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

Her family were Protestants. To be a Protestant in the sou h 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 lifted 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 there amongst far stretching plains, rippling cornfields, winding rivers, 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 workers, but the scheme was not carried out; still the seed was to the Grimailh 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.

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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 conjunctly 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 ngs in Paris, missions in Belgium, at Lyons, Rouen, Montauban. Pau, Cauterets, 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 henceforwar entirely separated herself from the teachings and actions of the Saint-

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. Madam 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 depôt where she untertook 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 | simple sewing, cutting-out-from the plainest garment to the advanced

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 hown in the following anecdote. At the time of the Coup d'Etat in 851, when the first shot was heard in Paris, she was horrified at the dea 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 adies started for the Archbishop's Palace. Arrived there they demanded in interview, but it was not the day for audience. An ecclesiastic of esser rank presented himself, but the ladies would not accept his interention; they further desired him to tell his Grace that two Protestant adies 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 earless proposition so calmly made astonished the prelate. He made bjections; the ladies insisted they were ready, ten of them, and all the omen 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 ntrenching 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 amilies, and that moral society is but the result of morality in family life; these were the deepest convictions of her mind. Above all, her ympathies 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 ome 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 vomen's activities, train them for such work, and organise the means of nstruction in such a way that the pupils need not be separated from ome, and home influences, just at the age when such influences are the most important, cannot this be done? These were Madame Lemonnier's onstant thoughts, and of these desires she spoke continually to her

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 of 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 Professionel 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

styles - of jackets, mantles, and dresses, embroidery on linen and Pupils of all creeds received. The fees to be twelve francs per month. Remission of one half and one quarter of fees to be made to certain parents too poor to pay, at the discretion of the Council of

Administration. All students to be day pupils.

The success of the attempt was great. The school began with fifteen ipils. The parents quickly understood the immense advantages offered to their children by such a scheme of instruction, which was to begin at an age when children in the class for which the schools were intended to help, used to have finished schooling. The advantages were also double by the fact that the general education was not to be sacrificed to the development of a special talent. Young women leaving these schools were to be well educated, well-trained members of their class, each one

properly qualified to earn an honourable living.

In two months from the date of opening fifty girls had joined, and soon the school-rooms were too small. A larger building had to be taken; in two years a second school, a little later a third was opened, and now there are similar establishments in all the large cities of France, several in Belgium and Italy; and this effort of Madame Lemonnier's has entirely revolutionised the system of female education in France.

To fully appreciate the importance of the work, we must remembe that this novel scheme was one which struck at the root of the most innate convictions and prejudices of her own nation, and that it met with such success is chiefly due to Madame Lemonnier's fine judgment. She understood with rare insight her generation, her nation, and her own sex. She knew better than most women exactly how much innovation the age in which she lived would bear; she knew how to supply that which was unconsciously demanded by the people; she saw with compassionate eyes the utter ignorance, misery, slavery, of incapable women. her thinking an honest woman was the equal of an honest man, but few of her contemporaries shared her ideas; besides, women as she knew them were not equal. What could make them so? What power could help them to free themselves from the chains with which their own ignorance and the vices of men bound them? What should she do-proclaim loudly her own indignation at their wrongs-spend her life in a tempestuou truggle of words to prove the justice of the cause? No; her clear, wise head knew such a course would be useless. There was but one answer to these questions. Work was the magic power to be sought—the right kind of work to enable women to develop their powers, until their equality should be incontestable. The practical result of her solution of the problem, is the Elisa Lemonnier Schools of to-day with hundreds of pupils all able to show what women can do when they are trained.

Madame Lemonnier felt sure that the emancipation of woman will take place some day without political or social revolutions, but that it will only come as the natural result of her full development as it has come to man. To quote her own words—"Our young girls will become mothers, and they will train their sons better than we have brought up ours. The remembrance of our efforts to teach them, of the example we have tried to give them, will live; the sentiment of personal dignity, of self-respect, will remain with them, and strengthen them through life. To found good schools for girls is to do mothers' work, and will consolidate society." Her watchwords were—Toleration, respect for others, self-denial, truth, friendship, and, above all, hatred of sloth and the glorification of every kind of labour. Her own thoughts and works breathed this comprehensive morality. Unfortunately, Madame Lemonnier did not live long to enjoy the rapid success of the schools she founded. In less than three years after the opening in 1862, on the 5th June, 1865, she died. On the 20th of May she had been present at the yearly prize giving, and had addressed the students. One prize, which was a special feature in the fête, had beer instituted by Madame Lemonnier. It was a prize for personal merit, to be awarded to the one pupil who should be elected by her companions, a the most worthy to receive the distinction. She considered it an opport tunity for them to exercise their judgment, that it would foster an ideal standard of excellence in their own minds, and that they would thereby be obliged to test the conduct of those around them by that standard, and she always liked to explain the cause and principle of this election to the

It was the last time they heard her, and her words were a noble fare well speech, full of wise thoughts, kind words, tender care, If two ients predominated, they were care for others, care of self, and industrious perseverance—that God helps those who help themselves, but that the help to be obtained must be deserved.

Her maxim that "No girl is so well taken care of as she who takes care of herself," is one that every girl should learn to understand and try to carry out. In the process of teaching women to fight the battle of life themselves, there is a possibility of under-rating the real dangers' with which for many years yet their course must necessarily be beset. Madame Lemonurer was fully aware of this, and her constant recommendations were that girls should love virtue, goodness, courage, truth, justice; that they should keep their thoughts pure and chaste, and let their actions confirm their thoughts.

Knowledge of an internal and real world.

What if you had gladly disguised and covered your own defect, allowing thus the ignorant ridicule of the world to fall more heavily on those who could not, or would not, act a lie?

A few days after this meeting she caught a chill, and in a short time ner busy life was over. She died as she had lived, quietly, simply, courage ously. She met death without fear, happy in the knowledge that she had begun a work for her own sex, of which she knew the far-reaching mportance, and satisfied that those to whom she left it would carry it on faithfully and well. Two days after her death she was laid to rest in the quiet corner which she had chosen in the far off southern plain, surrounded by friends, neighbours, and peasants, whom she had loved so well and for whom she had laboured so incessantly.

LAURA E. MORGAN-BROWNE.

A Review of the Conference of Women Workers at Bristol.

THIE Conference of Women Workers held in Bristol, on the 8th, 9th, and 10th November, was a sight that only the end of the nineteenth century could how. Everything was done by women. As stewards, with their white ribbons, the rounger members of the Conference were admirable. "Their mouselike move-'to use Lady Battersea's expression, their prompt attention to every ook and sign from the platform, their unerring perception of the persons to whom messages were sent, I have never seen equalled. The most perfect narmony prevailed through all the meetings, although there were women of

rmony prevance divides a second and the same subjects.

What struck one was the marvellous way in which women have trained them.

What struck one was the marvellous way in which women have trained themselves into business habits. Before I try to give a very slight idea of two of the meetings held on the last afternoon, I should like to say how particularly sweet the voices of nearly all the speakers were; in spite of the size of Victoria large hall, they made themselves heard distinctly in every part.

Next to the discussion on the Amendment of the Criminal Law, led by Mrs. Fawcett, the most interesting to me was the paper read by Miss Blanche Leppington, on the "New Era and its Teachings." It is simply impossible to do justice to its depth, far sightedness, and catholicity. She boldly faced the present era of doubt, and questioning, the contempt expressed for marriage, the defiance of all authority, the disbelief of the spiritual kingdom, asking what was it that the highest scientists really believed to be the fulfilment of their noblest defiance of all authority, the disbelief of the spiritual kingdom, asking what wasit that the highest scientists really believed to be the fulfilment of their noblest ideal for humanity. Was it not that we all should put aside self for the sake of the good of others: sacrifice, if necessary, our own happiness, seeking always not our own, but another's welfare—woman and man united not for a time, but for their whole lives, faithful and true to one another, honest, healthy chaste, remembering the solemn responsibility resting on them, as parents of the future generation, that the human being to whom they were the means of giving life might carry on the work of the redemption of the world? What was this but the very essence of the teaching of Christianity? Our duty as was this but the very essence of the teaching of Christianity I Our duty as women was to dare to face and to examine boldly the difficulties of the day. They must be met and solved. To describe the charm of voice and language is sible. The reader was so quiet and yet so intensely earnest, she was

At the evening meeting an American lady, Mrs. Pearsall Smith, pleaded At the evening meeting an American lady, Mrs. Pearsall Smith, pleaded for children being persuaded to do what their parents desired, saying that persons ordered them without showing them the reasonableness of what was to be done. A boy banged the door everytime he left the room; no scolding had any effect. At last one day he shut it gently. Immediately his mother would say, "Oh, you darling boy, how nice of you to be so quiet." For the future he would remember those words and try to be quiet each time. This meeting was concluded by a most impassioned address from Mrs. Pigon, the wife of the Dean of Bristol, to forewomen, heads of departments, and others whose care was young women, not to lose heart, but, however weary and discouraged, to go on seeking to give sympathy and help to all around them. When I look back on these three days and remember the words and the faces of the speakers, their noble stand for truth and justice, their wisdom and experience, and think back on these three days and remember the words and the faces of the speakers, their noble stand for truth and justice, their wisdom and experience, and think that they are all classed as the equals only of infants, imbeciles, and criminals, the utter monstrousness of the present state of the law seems beyond belief. All comes back to the one thing—we must have the vote. Who cares for our demands for justice? Hardly more than a dozen or so of the members of Let anyone who calls herself a Liberal first and a suffragist last just look Parliament. Consider seriously such a state of things must last. Are we always to keep up this moral catechism at the bidding of the Radicals? into the law for offences against girls, which Mrs. Fawcett explained so well.

always to keep up this moral cateenism at the blidding of the Radicals? into the law for offences against girls, which Mrs. Fawcett explained so well, and of which, I believe, you already have an account. Is Home Rule for Ireland of half the consequence that protection of our young children is? That a child should receive the grossest wrong, and then the offender go unpunished, either because he was not arrested within three months after the offence, or because he thought she looked more than sixteen; and not this alone, but hat she should be exposed to stand alone in court (every woman ordered out) that she should be exposed to stand alone in court (every woman ordered out) to the mocking gaze of men and boys, and a jury only too ready to take the side of their own sex. What does it matter which party is in power, so long as we can get this horrible wrong redressed?

I only have now to say how I rejoice at the spirit of fairness and non-party which permeates your paper. With all my heart I wish it success.

Faithfully yours,

M.E.G.W.

The spurious prudence, making the senses final, is the god of sots and cowards, and is the subject of all comedy. It is nature's joke, and therefore literature's. The true prudence limits this sensualism by admitting the knowledge of an internal and real god. knowledge of an internal and real world.

WHAT THE GIRL SAYS.

November 26, 1892.]

WHILE the Boy thought these, and many other thoughts equally near the truth, the cirl stood by. Had she eyes?—ears?—brains? Well—yes.

WHILE the Boy thought these, and many other thoughts equally near the truth, the girl stood by. Had she eyes?—ears?—brains? Well—yes. Did she think? No one inquired—girls were not supposed to think, only to be pretty and pleasing. Voila tout, que voulez-vous? Tradition has beautifully idealised the girl as one who stood by admiring the Boy's handiwork; waiting to administer to the Boy's needs; to push the Boy up the ladder; so pleased that the Boy should rise even at the sacrifice of her own individuality; so content to hope that, when the Boy's fame was won, she might be known as that faithful one, the Boy's helpmeet. Did the girl ever realise as she stood by that, though the word HELPMEET has been written in characters large enough to well-nigh cover the globe, it can never be made to mean aught save one who assists a principal—the one, in fact, who never takes the cake; that no other meaning can be put upon it, unless, indeed, two work together who are both helpmeets?

But who knows what the girl's thoughts have been? who has chronicled them? What were the thoughts of a girl to a world composed of men, and boys who would be men? One pose was given her, the pose of helpmeet to the Boy—she has stood by. . . . Meantime both grew, and the pose was maintained. As the Boy grew, he grew still rnore assertive in the presence of the girl who stood by. He expressed his thoughts more loudly—the girl listened. Then the pose was somewhat disturbed, for the girl laughed—how she laughed! She laughed more, she laughed long, as the Boy gatherer into his own keeping all the good things. He wanted more room also. He wanted all the room. The girl's laughted more, she laughed long, as the Boy gatherer into his own keeping all the good things. He wanted more room also. He wanted all the room. The girl's laughter increased, for the Boy's egotism was irresistibly funny. It is amazing what he has swallowed in the way of self-congratulation; what he has uttered in the way of self-assertion. So the sound of the girl's langther at the

The Girl (this week) says, she is a working girl; she wishes to tell he thoughts on the subject of girls in their relation to young men.

The Girl says, people always seem to imagine that the chief endeavou of every girl is to have, what a short time ago was called by the servant their "young man," with whom they went for walks on Sunday after noons, and who was occasionally supposed to take them out in the evenings

The Girl says, nowadays most girls are supposed to have a "young man." She thinks it is a hideous phrase.

The Girl says, "why should it be supposed to be a necessity of a girl's life, that she should have a man dangling about her in the evening People appear to have an idea, that all girls must naturally want to be married; why, the Girl can't imagine."

The Girl asks, is it because we see around us so many specimens of appy married life, or because we know of so many instances in which a oman's happiness has been ruined by an ill-advised match-cases where the husband and wife have not the faintest interest in each other's oursuits or pleasures, or even where the man and woman positively islike each other?

The Girl says, if one happens to make a remark of this kind to one's riends, one is met with the answer, "Oh, you are only a child; you don't know anything about it." But, even if one is only a child in some cople's opinion, one has ears, eyes, and a brain to see that married life is countless cases anything but a bed of roses—at any rate to a woman.

The Girl says, it is gradually dawning upon the world in general that great mistake has been made in the education of girls—that they ought o receive as liberal an education as boys do, and have an equal chance of nastering some profession, trade, or handicraft, according as their tastes and capacities direct; and, above all, that they should be allowed freer social intercourse with their brothers and boy friends.

The Girl says, it is only in this way that girls will be educated up to the idea that it is not necessary to see in every boy or young man with whom they may be brought in contact a possible husband.

The Girl says there are thousands of girls who, luckily for themselves, are perfectly free from this idea; but what annoys her is that if a girl becomes acquainted with one of the opposite sex, and if she shows any liking at all for him, her friends immediately begin to chaff her, and imply that she sees in him a possible lover.

The Girl does not desire to cry down the position of a wife, as there are, she knows, numbers of girls who find a great deal of happiness in being married; but in these days when women are beginning to take a truer position than they have hitherto enjoyed, and are practically asserting their fitness for work on equal terms with men, it is ridiculous that they should still be supposed to see in every man who is on friendly terms with them a lover and future husband.

The Girl wants to tell all ladies that working girls don't want things given to them. They want to work, get good wages, and buy things

THE STEADFAST BLUE LINE.

Under this heading will appear short notices of whatever women in any rart of the world, or in any class of life, have done or are doing in he cause of progress; also selected bits from the writings of women. Women and men are invited to contribute to this column,

THE "thin red line" has played its part in the world; whether an absolutely necessary part or not, posterity and a higher consciousness alone can determine. It has meant to humanity, war and the shedding of blood; spoliation, destruction, massacre; scenes most dire and dread; the suppression of right by might, powerful, armed to the teeth, fields where the raven and vulture dipped their cruel beaks in blood; where the hoarse, low cry of the wolf made the air sick with horror It has meant burning cities, ruined homes, the wailing of mothers, widows, and children; it has meant that wrongs often fancied could not be set right save by a holocaust of human lives. How awful has been its meaning.

Somewhat of justice, it is true, has been connected with this "thin red line"; something of high resolve, of the courage that faced death for "Home and Motherland."

Motherland."

Such feelings as have been expressed, descending from age to age in a nation's history and poetry, have hidden from us the horrors of war. Music, banners, pomp, display, sights and sounds inspiring, have drowned the cries of the slain; the moans of those who, with eyes upturned to pitiless skies, have heard within their own souls the fiat merciless: "never again on earth, never again." The awful other side is not seen while our hearts have been filled with the eestasy of seeming

other side is not seen while our hearts have been filled with the cestasy of seeming deeds of bravery—honour, glory, martial enthusiasm.

Alas! how all this has de ceived us; yet slowly, but surely, it is passing away; we begin to see the hideous thing as it is; we are no longer deluded by its glories. Still over the path of progress looms "not peace a sword," but the sword of the spirit. The steadfast blue line has no cry of "Peace, peace" where no peace is or can be; it wages "the bravest battle that ever was fought"—a battle "fought by the mothers of men," by the women of the human race, who have awakened to a sense of what is due to them, for the sake of the whole of humanity.

The enemies this line of battle is ranged against are:—Injustice, tyranny, impurity, excess of every kind; cruelty of every form and shape, or under what aver pretyte; sin everywhere and the anathy or thoughtlessness often worse than

over pretext; sin everywhere, and the apathy or thoughtlessness often worse than in its dire consequences. The sword of the steadfast blue line is sharp and keen, though it sheds no blood. It will never be sheathed till the "winter of our ntent" has passed away for ever, and the time of the singing of birds has come.

Mrs. Besant says that the only condition which the Theosophists lav down for membership is, acceptance of the doctrine of the universal protherhood of man. No distinction of race or sex is recognised. Every man is the brother of every other man. Mrs. Besant sailed from Liverool for New York on Wednesday, to undertake her American lecturing ar on Theosophy.

MISS WESTLAKE, who has just made her debût as an organist in London, as the one lady who received from the Royal Academy of Music a onze medal for organ-playing at the last distribution of prizes.

MRS. KEELEY entered upon her eighty-seventh year on Tuesday last. She has been called "the Grand Old Lady of the Stage," and certainly ne is one of the very few survivors of the old generation of actors. It is ot very long since Mrs. Keeley appeared at the opening of the Theatre oyal in her native town of Ipswich.

Mrs. Homan, M.L.S.B., gave an address on "The Work of the London chool Bcard" on Monday, in connection with the inaugural meeting of ne Crouch End and Hornsey branches of the Hornsey W.L.A. The eting was, by the kindness of Mrs. Theobald, held at her residence, ouch End, N. Mrs. Homan thinks that the present Board is not officiently progressive, and she is always sorry when a certain party es to cut down the teachers' salaries, and otherwise render the schools s efficient than they might be. Mrs. Homan read the list of Bible lessons m the different standards, showing that the Board School children get re Bible teaching, though less doctrine, than voluntary school children. e also read the cookery course, and gave an account of laundry work actical drawing and woodwork. She spoke of the new movement of parating the deficient children, (not actually idots), and teaching them sses of twenty-five.

We may presently expect to have lady inspectors of parks and open ces. At least we hear that the London County Council has proposed nat there shall be such. Those employed will be unpaid, and will have ower to visit the parks, to inspect the ladies' retiring rooms, gymnasia,

MRS. AMELIA BARR'S literary income is popularly estimated at between £2,000 and £3,000 annually.

About one-third of the names on the University of London B.A. pass st are those of ladies. In other words, our successful women in this epartment number about thirty. Three of them are from Bedford College, London; three from the Royal Holloway College, three from the Ladies' College at Cheltenham, several from the University Colleges of Cardiff and Aberystwith, and others from prominent scholastic institutions in various parts of the country. Two ladies also have been successful in the B.Sc. examination, one being from Newnham, and the other from University College and London School of Medicine. - In the second division of both these examinations ladies also occupy prominent positions.

"WOMAN" IN THE VISION OF CREATION.

language again into thought, is varied according to the spirit of the age in which it is attempted. Hence it is wise occasionally to go back to the early foundations of our thought, and retranslate them, so to speak, into a form that has a meaning for our own times. If we apply to our Sacred Books the same rules of literary criticism that we would apply to Chaucer's poems, we find unexpected revelations contained within the old forms. The discoveries of geology are und to be in perfect harmony with the story of creation, if we translate into the wider meaning of "period," a meaning quite harmonious with the text. The new thoughts about "Woman" send us back in a similar way re-study the earliest recorded notices of her and her relation to man. We fir these notices historical and prophetical, sometimes allegorical; but in each aspect giving a rendering entirely different from what has generally beer accepted. The vision is reduplicated. There is first a general, and afterwards a fuller and more illustrative description of the origin of our species. The first vision runs thus (Genesis 1., 26):—"And God said, Let us make man in our vision runs thus (teenesis 1, 20):— And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea and over the fowl of the air, and over the cattle, and over all the earth, and and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. (27) And God created man in His own image, in the image of God created He him; male and female created He them. (28) And God blessed them." Herein we find the important points of the equality of the female with the male, in being created in "the image of God," with "dominion over the creatures," and with the "blessing of God." Male and female created He "him" and "them." Unity in diversity. The shallow criticism that pretends to make the woman of a different spec from the man, with different powers and different rights, have no support in th clear definiteness of genetic equality in the Mosaic vision. King James' translators conquered, as best they might, the philologic difficulties of the want translators conquered, as best they highly, the planeage difference of a common noun and pronoun in our language. (27) The Homo in the first phrase, the "Vi" in the second. "Male and female created He them." At the end of this creation it is stated, (31) "God saw that it was very good;" and

The second account of the vision in the second chapter gives a fuller descrip tion of this sixth day's work; and the amplification reveals a new idea

Gen. ii., v. 7, "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living some (15) And the Lord God took the man and put him into the garden of Eden, t dress it and to keep it. (16) And the Lord God commanded the man, saying, 0 every tree of the garden thou mayest freely eat: (17) But of the tree of know ledge of good and evil, thou shalt not eat of it, for in the day that thou eates there, thou shalt surely die." Up to this point we have a picture of man along in power, and responsibility, and obedience upon the earth. But God did no say of him as of His other creations, that he was "very good." On the contrary he is the only thing God made that is represented as incomplete. The Creator recognising that the full image of God could not be reflected in the face of mal alone, said (Gen. ii., 18), "It is not good that the man should be alone. I will be alone. I will be alone of the contrary he had been alone, and the contrary had been alone, as a superior of the contrary had been alone. I will be alone of the contrary had been alone, as a superior of the contrary had been alone. make him an helpmeet for him, or answering to him." Then the Lord Go brought all beasts of the field to Adam (Gen. ii., 19), to see what he would ca them, and whatsoever Adam called every living creature, that we what as the name thereof." It is evident that the names he gave were connotative as well as denotative, that they signified some special difference or essential quality through the distinguishing work of a name. Because in so having them, their insufficiency as "help" was discovered. (20) "And Adam gave names to every beast of the field, but for Adam there was not found a help answering to him." This fact was apparently realised experimentally by him through the application of the names; as his Creator had known. Adam's own name expresses his want. It means "Dust."

Then comes the vision of the last creation, "which thing is an allegory Mistranslation of words and phrases makes it clumsy, but the meaning is clear. Woman was the help that man required to make him good. It is only after the creation of woman that (Gen. i., v. 7) God saw everything that he had made, and behold it was very good." If there is any meaning in the gradually ascending scale of creation, the last should be the highest. The poet Burns struck out this modern thought in his famous lines :

"His 'prentice han' He tried on man And then he made the lasses.

To the idea of perfect equality of the first vision there seems here added an idea of superiority. Superiority in origin—man was made of dust, woman from that dust, sublimed by the breath of God. Superiority in design—man was incomplete without the woman (Gen. ii., v. 24). "Therefore shall a man leave his father and his mother, and shall cleave unto his wife." The final outcome of greating rowen is the result. of creative power is the possibility of man's perfection.

Close following that vision comes the next-temptation-which it necessary to criticise in the same relation. (Gen. iii., v. 5-6) "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing goo and evil. And when the woman saw that the tree was good for food and that it was a delight to the eyes, and that the tree was to be desired to make one wise; she took of the fruit thereof and did eat; and she gave unto her husband with her, and he did eat." The distinct impression of the woman's superiority reigns throughout. The tempter addressed her, used all his wiles to deceive her, and only succeeded through a partial truth. She weighed the question in her mind. She considered the fruit, its practical use for food; its artistic beauty; she looked at the consequences the act of eating as an intellectual advance, and in order to discriminate the good she elected to know the evil, by the contrast of which good alone can be understood. She rationally ate. "She gave unto her husband and he did eat." the permission to the temperator of the temperato good she elected to know the evil, by the contrast of which good alone can be understood. She rationally ate. "She gave unto her husband and he did eat." Here is no consideration, no ulterior dream of higher things—she gave him, and does because man does not want straight in the pain. He overturns creation glorify himself. God made man (Homo) male and female; men have made the race—Vir, or "male"—for all practical purposes. Is that half of creation, the later born, of the higher origin, of the nobler name, to be ignored for ever

he ate. The last in creation was the first in transgression, a natural sequence. The lower animals have not fallen yet. The conscience of the woman was first awakened. Doubtless her self-reproach suggested the man's blane. The first awakened of their knowledge given was of the omniscience and omnipresence of God, and of their own littleness and meanness compared to Him. They tried to hide themselves rom Him, and they knew it to be vain (11). And then He spake, "Who told from Him, and they knew it to be vain (11). And then He spake, "Who told thee? Whence hast thou this new fear and knowledge? Hast thou eaten of the tree?" Hastily taking the word into his mouth, the man tried to shelter himself under the pitful excuse of the compulsion of the woman. Not having eaten of the tree rationally, he had not acquired the discrimination of good and evil to be gained thereby, and he called good, evil, blaming God—Himself, "The woman whom Thou gavest me." He did not see that it was not the woman whom God had given him, but the woman who had eaten of the tree, that gave him of the fruit. His excuse, to have any meaning or validity, implies an understood superiority in the woman woman wno naa eaten of the tree, that gave him of the fruit. His excuse, to have any meaning or validity, implies an understood superiority in the woman. Turning from the cowardly meanness of the frightened man, the Lord God (13) said unto the woman, "What is this that thou hast done?" In all simplicity and lirectness she answered, "The serpent beguiled me, and I did eat." That is, he confused her malestanding hyperstanding by severaged her malestanding hyperstanding hypers onfused her understanding by specious arguments, and not knowing evil from ood, she believed these, and thought that it would increase her wisdom. And t did. She recognised her tempter as evil, and her creator as good. She blamed no one. Hers had been an intellectual ambition, an intellectual fall; and her reason told her she must face the consequences. God asked no further questions. He accepted her answer as final. He knew that it was true. He id unto the serpent (14), "Because thou hast done this, cursed art thou halt thou eat, (15) I will put enmity between thee and the woman, and between shalt thou eat, (15) I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."
And in these words God made the serpent's beguilings true for the woman, "Ye shall not surely die." But the evil one must be conquered, that said these true words falsely. (17) "And unto Adam he said, Because thou has hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it, cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. till thou return unto the ground, for out of it wast thou taken, life. till thou return unto the ground, for out of it was thou taken, for dust thou art, and unto dust shalt thou return "The measure meted out to the three characters in the first tragedy is prophetic as well as punitive. The serpent is cursed in himself, the man is cursed through the earth from whence he came; to the woman God gives no curse. But he prophesied (16), and said "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be unto thy husband, and he shall be unto the "This last recognize physics has been entirely misunderstood; oring forth children; and thy desire shall be unto thy husband, and he shall rule over thee." This last peculiar phrase has been entirely misunderstood; chough the illustration lies so near as the very next chapter (iv., 7.) "The Lord, and respect to Abel and to his offering; but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? And why is they does not have the countenance fell. the Lord said unto Cain, why art thou wron! And why is the countenance allen? If thou doest well, shall thou not be accepted? And if thou doest not vell, sin coucheth at the door; and unto thee shall be his desire, and thou shalt rule over him." The same phrase there is recorded of the righteous Abel, poken to his evil brother. Cain ruled over Abel, even unto the death, and who knows what passionate desire of his brother's salvation welled into the neart of the dying sufferer even under the cruel blow, or the cry "Forgive him, Lord, he knows not what he does," long after echoed upon Calvary? Cain takes his father's position, Abel inherits his mother's "fate." The serpent's curse was tather's position, Abel inherits his mother's "late." The serpent's curse was the woman's blessing. There was to be enmity between her and the serpent because she knew evil, emnity perennial, a part of the serpent's curse, and the woman's purification to receive the blessing. The inner meaning of this seems to be that the woman is to be the fighter against the evil forces in the universe; nd that the woman, through her seed, is to come off victorious at the last. Is and that the woman, through her seed, is to come off victorious at the last. Is that a curse? I read it as a blessing. She was to endure sorrow in giving life; she was to endure slavery at the hand of man. But purification is the end of pain. She was to conceive the Messiah, the Living One, who was to give her also of the tree of life that grew in the midst of the garden. For "Eve" meant "Life," and she was the mother of the living. Adam had named all animals, and seen no help; he had named himself as God named him, "Adam" or "Dust;" but immediately after his curse and the woman's blessing he (20) gave his wife the connotative name Eve, because she was "the mother of all living." In the (Gen. i., 27) first vision of creation "man" was made in the image of God, but that was "man and woman" Man alone is named dust. The serpent should eat dust, the man should till the dust from whence he came,

The serpent should eat dust, the man should till the dust from whence he came, and, to remind him of all this, he was called "Adam," or "dust." The two elements of human nature, the dust and the life, are thus dissociated in the names of Adam and of Eve. Only in combination, only in due proportion, or rather in a preponderance of the life-giving over the earthy part of it, can be seen the true image of God.

Eve, the life-bearer, went forth to the thorns and the thistles of the ground cursed for her husband's sin. The second recorded utterance of the woman is a pean of conquest over sorrow, of faith in God's promise, and of trust in His goodwill: "I have gotten a man from the Lord." She hoped that Cain was to be the promised seed that should have bruised the head of the serpent, and should fight a way back for her to the Garden of Eden and the Tree of Life. But God's "days" are long in the eyes of mortals. The centuries pass; the world should light a way back for her to the Garden of Eden and the Tree of Life. But God's "days" are long in the eyes of mortals. The centuries pass; the world grows old; the Messiah has come. This time the tempter whispers: "Ye shall not surely Live"; and those who will not eat of the Tree of Life choose the Dust. The Messiah removes the curse.

Mrs. Barret Browning shows the glorification of labour. "Get leave to

work. For God, in cursing, gives us better gifts than man in benediction." She shows, too, that woman's "sorrow" brings her special gifts, and special blessings, special insight, special sympathy. The true outcome of the curse is the permission to the tempter to bruise man's "heel." And this he

in the moulding of 'the earth." "From the beginning it was not so." Before

the end the times must change.

The woman must work out her inheritance later, but not less surely than her elder brother did; she is even now at work. The morning of the new day has dawned. When the man realises that it is only through union with the woman, than he can attain, or retain the "Image of God"; only through her spiritual life that his Titanic or earth-born power is made to reign over God's creatures; only through "her seed" that he has hope in the contest with the serpent; then his eyes shall be opened and he shall know good from evil. Only through union can they hope for regeneration and perfection. When the new Eve weds the new Adam and transfuses her "life" into the "carthy part of him, only then, side by side, can they remove the curse from the ground and conquer the serpent, and eat of the Tree of Life. And they shall ther truly know good from evil, and have power to choose good, for the good is a

CHARLOTTE CARMICHAEL STOPES.

PRINCESS SUPREME

By O. Eslie-Nelham.

Author of A Search for a Soul; or, Sapphire Lights.

CHAPTER III.

TT was Sunday morning, one after another the front doors of Dustleigh High street opened, and crowds of church-goers issued into the sunlight and walked along to the music of the bells.

along to the music of the bells.

The rising respectability of the highly proper citizens gave offence to a stranger staying in the town, and she thought scornfully to herself: "I wonder how much idea any of them have of worshipping? that is the plumber, is it not—who came to look after the pipes the other day—with the three little toddles in ruby velveteen and leghorn hats and ostrich feathers, and the poor wife is slaving over the dinner I suppose, and exhausted with getting the children up to that state of splendour. There may be pathetic incidents of self-sacrifice, in doubt, there is always some gold amongst the dross of human action, but some how the general impression of Sunday sickens me, it all looks so decent and tame and-hypocritical; so devout! all going up to the house of God; and it we could tear away those gorgeous garments and look into the hearts!

Having arrived at this stage in her meditations, Dr. Olive Weir—daughter of Dr. Weir, of 10, High-street Dustleigh—came to a pause and asked herself: "I wonder what any one would think of me as a worshipper? and of my feelings about my fellow prayers !

She tried to restrain the thoughts that she knew to be desecrating; yet when she reached the church she found it impossible not to notice and inwardly

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comment upon various peccadilloes.

The Rev. Leonard Strathgoyle, the officiating priest—a former curate—had come over for the day from his new rectory, and Olive drew in her lips at the assumptions of the young fellow. She had approved of him in former times because he wore shabby clothes, and she fancied that he deprived himself to give to the poor. He had seemed ingenuous, and humble-minded, and earnest, bu now when she looked at him she turned away in revulsion. He had a way o

now when she looked at him she turned away in revulsion. He had a way or unctuously closing his eyes, and there was a certain new something about his whole demeanour that she was forced to stigmatise as sanctimonious.

It had struck her formerly that he was like the priest in Nôtre Dame, and she had pitied him, imagining that it would be his fate to be seized with a wild passion for some light trifler of whom his mind disapproved—that som frivolous girl would ruin his life-now she thought it much more probable that is unctuous ways, would ruin some woman's life.

Dr. Olive was wont to look at things from this material point of view; the ofession which led her into contact with all that was grossly realistic inclined

her perhaps so to regard them.

All that was most repulsive was constantly exposed to her, and she had no illusions about life. Nevertheless, she was, upon the whole, bright and

Life seemed to her, indeed, infinitely sad in the present, but she had realised that life need not be infinitely sad; knowledge had shown her that human beings have it in their own control to make life sunny, and to remedy most of its so-called ills. At one time she had felt pessimistic and hopeless—the thought of pain sickened her. She felt that women especially were treated by nature with grievous injustice, and she resented bitterly the heavy burdens laid upon them. Life appeared to her full of cruelty and wrong. She saw no means of redress, no hope of escape from anguish for humanity anywhere, and the woe of it all seemed to break her heart.

She lost faith, and told herself with impious sullenness that she could never orgive God for His creations, for the evil institutions that He had orgained. She studied anæsthetics, and did what she could to relieve suffering, but the thought of anything that she was able to do gave her little consolation, as she felt that remedies were only for time, whilst the woo of life was eternal and constantly. It made her glad to lighten anguish, even for an hour; the possibility of doing so was the only joyous possibility that the years held for her, but the reflection that the remedy was fleeting whilst the evil remained stung her, and she went her ways in sombre gloom, filled with a sense of undying

resentment.

Then, when the whole earth seemed out of gear, overflowing with jarring discords, she lighted by chance upon a book which gave an entirely different aspect to the things which had troubled her. Hope revived her spirits—hope brought inspiritment, and the grand possibilities of life were all at once made

She understood that the cruel suffering which she had thought a divine creation was not a creation at all; it was something that had not been there

from the beginning, but was a manifestation of later growth—a manifestation that was simply the result of wrong-living, the result of transgressing the great laws of health.

She threw herself heart and soul into the matter, and pursued the broad science of hygiene, instead of occupying herself with the more limited minutiae of druggery and surgery. She studied unwearidly, and made researches on her own account, and then !—she looked out on life with glad fervour—she felt it great to be alimented. ood to be alive, and strove earnestly to make the light that had brightened ner days shine down on lives steeped in the dread and desolating dark of

She had an evangel to deliver, tidings of great joy, indeed, and the spirit of the evangelists of old entered into her. She cared nothing for personal rest or comfort, she cared for nothing but to promulgate the doctrine so full of hope d promise that she had learned of.

Her very bearing altered with the mental change that had come over her, she became cheerful and happy-hearted, and active and energetic; her step grew light and springy, and the eyes that had been dull and sunken in the listless years that were gone grew brilliant; her cheeks glowed with colour, and a certain animating something, telling of mental, moral, and spiritual health, of vitality and life-zest, pervaded her personality, giving it certain striking characteristics that made it remarkable.

She often wondered why people stared at her, for she did not think herself pretty, and did not know how reviving people found it only to lok at her after holding intercourse with the pale and emaciated beings that so many of England's daughters have become. She seemed the fit type of a strong and glorious womanhood, and there was an enchantment about her that others were conscious of without exactly knowing who win the scale that

A vigorous and helpful personality raised on a foundation of physical pertion is a good thing to come in contact with.

She was a little hard at first, being sarcastic by nature, and was inclined think (knowing that it is possible for us to make ourselves well) that was people's own fault if they were ill. She overlooked the fact that many delpless creatures are ill because they are ignorant, and no one has taken con-assion on their ignorance—the little hardness that was an unpleasing istinction would probably melt with advancing experience.

At the time we are speaking of she lived in a poor little room in the highest flat of a set of ladies' chambers; but she was as proud of that meagre apartment as though it had been a castle. When she locked herself in at night and looked at the small possessions she had earned by her own toil—knew that she owed no one anything—that she was free to live her own life—she smiled in pure gladness of heart, and gave a sigh of content. She thought of the girls who lived in idle dependence under their father's roots—she thought of them pitifully, exulting in her own happy lot, and felt that she would have changed places with no one

She felt infinitely sorry for her sisters, especially for her half-sister Kate—the eldest of the family—who had been brought up under the old-fashioned regimen. It had not occurred to Kate's parents that the human soul entrusted to their care should be prepared in any way for it's life-battle. The talents and inclinations of the girl-life growing up in their home had been made of no account—they had not been cultivated or considered. It seemed to those parents fitting that their shill. or no account—they had not been cultivated or considered. It seemed to those parents fitting that their child—because she was a feminine being—should wearily drag through her aimless days like an irresponsible infant.

It was assumed that she would marry, and would realise by instinct the responsibilities and duties which she had never been prepared for.

She had not married, and she lived on in her old home, trying to fill her dead

tep-mother's place to the many little children she had left She was worn out with unsatisfactory sordid cares and had a harassed

expression that it pained Olive to see. As the latter sat in church that day she wondered -as she had wondered so

often before—if she could do nothing to ease her sister, and to give her a little nental and moral refreshment.

She could not give her attention to the service whilst the pretty, tired face of the fellow-creature who had known so little joy in life stood out pathetically before her; and when she knelt down with the other worshippers she studied

before her; and when she knett down with the other worshippers she studied Kate athwart the hands held over her face.

She noted the two long rows of little blond heads between herself and Miss Weir, and thought: "What trouble it must give to attend to all their clothes only. Such uninteresting, monotonous work, bringing no honour or distinction, nothing but carking care. She works twice as hard as I do and ought to have double my profits, and look at our positions: I am somebody and can do exactly as I please. She is 'maintained by her father,' and has no dignity, no place, no life of her own. She is a mere cumbersome nobody, who keeps her father's house for him, badly enough, in return for what the world considers the great boon and privilege of not having to go out into the world to earn her own bread! Poor, poor Kate." She ended with tender pity, her eyes growing suddenly humid: "I might have done something for her before! I shall take the housekeeping for a while and give her a holiday, she will decline to her death through pure tedium, if she does not have a little respite from all these

Kate had a girlish figure still in spite of her thirty-three years, but there was a lack-lustre look in the gentle blue eyes that told of a tired soul.

Olive knelt dreamily there, forgetful of the object for which she was in church, till all at once turning her eyes she encountered those of Leonard Strathgoyle fixed steadfastly upon her. "And incline our hearts to keep this law" he was chanting with the choir—the vicar of Dustleigh himself offi just then—but he appeared to be much more engaged with Olive than with the Lord of the sanctuary in which he found himself. He glanced away abashed the instant her gaze met his, and Olive buried her face in her hands to hide the crimson flood that surprise sent flowing to her cheeks.

"At me?" she asked herself in amaze, for she had not been aware that Mr. Strathgoyle took any interest in her personality.

(To be continued.)

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

From two groups will this aristocracy I hope for come to our people from our WOMEN and our WORKMEN. The revolution in the socie 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 ex pectations for this I will work all my life and with all my strength. - IBSEN.

N 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 article 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. Al. 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 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 vet 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, accursed 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, dissemi nated 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 itable 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 physical powers.

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 century and a-half ago amplified and expanded it so as to embrace in letail all our duty to God and to our neighbour. There is a certain ascination about the attempt to realise this "whole" Duty which perhaps ears witness to some God-given desire for perfectness; some divinelyspired sense of symmetry; or at least some recognition of proportion hich we should cultivate by every means in our power.

The tendency of the age is, as we know, towards specialising; and it metimes appears as though women and men are becoming specialists in Duty; alert, eager, untiring in their response to certain of those claims of ight and unheeding the rest. Personal gifts or external circumstances nay very naturally cause a special development of one side of our nature nd 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 reased to sanction, the specialising of a woman for the office of wife and other, irrespective of the fact that often, while such specialising may unfit er for what there is evident need for her to do or to become, it is exremely 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 s 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 ome from some quarter beyond the field of vision of my one-cultivated

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 excitenent 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, specially 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 oppreciation of the truth that being, rather than doing, is the aim of our

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 undoes 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 inspiriting 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 day conveniently group them under the heads of moral, political, and ocial Duty. Under moral Duty we may recognise training and developnent 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 elopment 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

(To be continued).

HOW THE WORLD MOYES, AND REMARKS THEREON.

November 26, 1892.]

Though the University Commission gave the Scotch Universities now 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 Britian 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 class mates generously and cordially, if a little noisily. But, unfortunately Edinburgh does not go far enough. The professional class-rooms are stil fast closed; and the stronger sex, is there "protected" against the

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 arrange ment 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 t 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 ne 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 degree 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 celler. 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 fac 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

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 horseowners 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

According to an enthusiastic writer in last month's Arena we ought o 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 ner 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 ensible 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

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 laims 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 fficialism 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 ne points upon which we have all suffered in the past. A capable, experienced nurse has not been sufficiently distinguished, in a publicly ecognised 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

The idea of residential chambers for ladies is being put in practice with narked 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 beau ifully 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 priviege 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

WHAT WORKING WOMEN AND MEN THINK.

"PAROCHIAL PRISONS."

[Though in letter form, this reply is inserted in the column to which it rightly

Madam,—Replying to the letter of "X" in your issue of 19th inst., that the above expression as descriptive of our workhouses under the present poor law regime, is not an exaggerated criticism, will be apparent to anyone who considers the system for one moment.

considers the system for one moment.

According to the dictionary a prison is "a place of confinement," so far as deprivation of liberty is concerned. The workhouse differs only in degree (varying with the humanity of its management).

The prison is regulated by public law as to every detail of its economy, down to the prescription of the exact number of ounces of food which shall be supplied to its immates weekly. So is the workhouse. The convict is compelled to wear a distinctive dress, which announces him a felon. The workhouse inmate, a uniform which proclaims him a pauper. The prison confers a taint of crime and debars the convict from the rights of citizenship. The poorhouse brands its victim with the stigma of pauperism and annuls his poorhouse brands its victim with the stigma of pauperism and annuls his municipal rights in like manner.

Considering that the prison derives its inmates from crime, and the workhouse considering that the prison derives its limites from event, and the workholds from misfortune the parallel between their internal economy and its effects is sufficiently striking to justify the term used.

Unless "X" could furnish some definition of the term "respectable," it is

of course impossible to state how many "respectable" people are numbered

amongst the inmates of any particular house.

But to apply the word "respectable," in its "most elastic sense," and then But to apply the word "respectable," in its "most elastic sense," and then inquire what proportion of such persons form the workhouse population, is a question so naive that one hesitates before selecting the immense pile of statistics which prove that the "House" is the last refuge of so vast a number of England's most productive toilers as to constitute the "proportion" a

In the "Workhouse Christ" (Review of Reviews vol. i., p. 270), W. T. Stead writes:—"Who are these prisoners of poverty in the workhouses of our land?" They are, first and foremost, the old, the crippled, and superannuated veterans of industry, the unfortunate pensioners of society. They have done their day's darg as best they could, and after passing on the burden, well-nigh next to be home of their analysis. not to be borne, of their country's destiny to their sons and daughters, they are gathered together under the cold shade of the Poor Law to await for death.'

That these remarks are amply justified is certain when we remember that one in every sixteen of the whole population (one in every five of the labouring population) belong to the destitute class.—(R. Giffen, Essays on Finance, vol. ii.,

Amongst rural labourers notoriously the workhouse is regarded as the

Amongst rural labourers hotoriously the workhouse is regarded as the natural asylum for their closing years. "In some rural districts every aged labourer is a pauper."—(National Income: Dudley Baxter; p. 87.)

In London one out of every nine of the population dies in the workhouse.

In 1887 the deaths in workhouses, hospitals, and lunatic asylums numbered 20.7 In 1887 the deaths in workhouses, nospitals, and ithatic asymms humbered 20 4 (or upwards of one-fifth of the total mortality. In 1888 the proportion had risen to 22-2 (Registrar-General's Report, 1889, C—5846, pp. 2, 22, and 94). In 1881, out of 183,872 inmates of workhouses (one-third being women and one-third children), 11,304 had been members of benefit societies—about one-sixth of the male workhouse population—and in 3,913 of these cases poverty was brought about by the insolvency of the society (House of Commons Pattern 1821, No. 444).

Return, 1881, No. 444).

Take the *Times* on the subject:—"The poor very seldom die in their own homes. In London one in five of the deaths occur in workhouses and public. hospitals. If we eliminate those above the wage workers, the proportion will be something like one in three for all ages. If we take those of sixty and

upwards, one in two will more accurately represent the proportion."

On August 1st, 1891, the number of persons over sixty years of age in receipt of poor law relief was 245,687 out of a total of 1,300,000—nearly one in five of all classes, rich and poor alike. I trust that "X" will see that "drunkards, prostitutes, begging letter writers, and similar characters," are in fact a very small minority of the workhouse population, and furnish no safe basis for pauper classificati

basis for pauper classification.

That these people are "kept in better condition than that of the 'independent labourer,' and that they are so kept 'at his expense,'" I freely admit, but I spoke of providing homes, and would be sorry to take the condition of the "independent" labourer as a standard. I fear also that the Commissioners of 1834 would hardly have admitted with the perfect honesty of "X" that the cost of the poor law administration is borne by the "labourer." Many of us are spending all the energy we have in reiterating the proofs of just that social fact. The fact that "teas and entertainments are given in workhouses" and that "many visitors go there regularly to read and talk to the infirm" (why the infirm only?) surely proves that the kindly and thoughtful people who do these things recognise the lack which they endeavour to supply?

The Brabazon scheme has been productive of much improvement in most of the workhouses in which it has been introduced, but their number is, unfortunately, very limited. In Lady Meath's Report for the year 1891 only seventeen houses are enumerated. It will be seen, therefore, that the scheme, notwithstanding its excellence, is not in its present stage a very important

As to what the workhouse inmates themselves, or some of them, think of their condition, let the following letter, printed in Mr. Stead's paper, Help, explain. Orthography is not its strong point, but we pass it as it stands.

"From a Country Union.

"We return you our greatful thanks for the Review of Reviews; it is a great boon to us. No, Sir, we will give you a sketch how the Poor Law is carried out in this Union. When you enter as a inmate you have to remain two months before you can get a day out. Old men from 70 to over 80 years of age are put

into a room to pick oakum; this room is surounded by building and a high wall, you can onley see the light of day. There is a garden, but the old people are not alow'd to walk. You must not read or smoak before 5 p.m. We get 4 oz. of beef per week; 3 oz. fat bacon, 4 times; bread cheese, sup., so called; one day pudding, composed of flour, water, and a little suet, half-boild; morning, 1 pint so call'd tea; 6 oz. bread; ½ oz. butter, this is for men over 60 years. The bedrooms are scrub'd twice a week, and left saturated with water. There is not says fire put, in to dry them. Most of the men, are suffering hadly, with colds. or or of the men are suffering badly with colds any fire put in to dry them. Most of the men are suffering badly with colds from this cause. There is a Visiting Committee, but do not see them for months; if we did it be useless to complain has they are the Master's Friends. The Government Inspector comes once a year. Classification is very much wanted in this Union, they are at the present time all mixt together, good bad and indiferant. We have inclosed Poor Law Reform, and trust the Association was the outglood followed by the sold people where hired an beyond and support the outglood followed by the sold people where hired an leavest and substitute the sold people where hired an leavest and substitute the sold people where hired an leavest and substitute the sold people where hired an leavest and substitute the sold people where hired an leave the sold people where hired and sold people where hired people hired people where hired people hired pe and indifferent. We have inclosed Foor Law Reform, and trust the Association may be succksesfull, and that thois old people whove lived an honest and sober ife may be better cared for, not has now treated to some degree as Felons. life may be better cared for, not has now treated to some degree as I come treated. Trusting you will rais your voice in our behalf,
"We remain yours respectfully
"The Inmates of the Gloucester Union.

"To Mr. W. T. Stead."

Theroot of the matter is, that until the taint of pauperism is removed, and such conditions as we have heard of are impossible, the workhouse must be, and will be, a prison, and its inmates feel more keenly than the convict the irksomeness of their confinement. For, at least, the convict has broken the law and knows his punishment to be the consequence. The pauper has simply been defeated in the battle of life. He has produced far more than his life's need during his working time, and those who have appropriated the results of his production are morally responsible for his support.

When we recognise this fact our superannuated labourers will occupy homes; antil them, wrisons.—I am. Madam, "To Mr. W. T. Stead."

intil then, prisons. —I am, Madam,

Yours faithfully, SAGITTARIUS.

LABOUR NOTES AND NEWS.

MOST valuable article appeared in the *Daily Chronicle* of Tuesday, 14th inst., dealing with "The Dust Death" of the Potteries, and exposing the terrible conditions under which the staple industry of Stoken-Trent and the surrounding district is carried on.

The external atmosphere of the Potteries is graphically described:—"It is a dismal region. A dense tight-clinging pall of smoke shuts out the sunlight and the sky.

The Potteries are ingrained with black, like an ironworker's or coalworker's hand. The streets and pavenents in this November weather, are coated with black slime, and so, too, are the ragged gaps which serve as open spaces, but which are too nasty even for the children to play upon. . . . The result of the annual 'tipping' of thousands of tons of refuse is that the Potteries are becoming embedded in a rubbish heap. . . . In such places as are left a few filthy little gardens or allotments may be seen, and an occasional oatch of sodden grass, oozing grime. The lowest depths of degradation are ndeed touched in these 'potters' fields."

Such are the towns in which some thousands of our sisters and brothers abour for their daily bread; such the unlovely surroundings in which are produced the beautiful ware that we use to adorn our homes, the delicate orcelain of our tea tables.

But the dismalness of its external aspect is by no means the worst eature of the Potteries. Inside the workshops the "dust death" works its will. The gloom and blackness outdoors give place to the all-pervading dust. "The white powder is the outward and visible sign of the 'Potter's Rot'-or asthma-and of the catagory of lung troubles to which the potters are subject."

Since the Potteries were brought under the operation of the Factory Acts a sensible diminution of the death-rate has been apparent, but the present figures are terrible enough. What the "dust death" must have been responsible for in the old days we dare not think. Out of 73 deaths of male potters over 15 years of age 45 were due to consumption and respiratory diseases. The proportion for the country as a whole is 15, instead of 45, out of 73. The average age of male potters over 20 years the average expectation of life that is) is 461; the general expectation $9\frac{1}{2}-i.e.$, thirteen years of the potter's life are sacrificed to the Moloch of

Sir John Simon, Medical Officer to the Privy Council, writing in 1862, says: "The women get habitual shortness of breath, with cough and expectoration; very often they have bleeding from the lungs, sometimes from the nose; and their chronic disease is from time to time accelerated by more acute catarrhal attacks, to which they are particularly subject. Comparatively few china scourers continue very long at their employment. All who do become sooner or later asthmatical. Against the danger of this occupation scarcely any provision has been

The process to-day is the same as when Sir John Simon wrote; there is the same lack of provision against the workers' risk.

The scouring process undergone by the china after "firing" is the

It is performed by women who "stand in an atmosphere charged with tiny flint particles which cover them from head to foot, as if with hoar frost. Under the microscope each grain of this dust displays vicious jagged edges, the effect of which upon the breathing apparatus must be truly fearful?

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A magnificent infirmary is provided, and assists the Stoke Workhouse "in patching up the broken-down workpeople and smoothing their way to the grave. The infirmary walls give "bold advertisement" to the munificence of its benefactors.

But the apparatus which would prevent or largely mitigate the worker's risks, still waits. A healthy factory would be a nobler advertisment than a palatial infirmary, albeit perhaps less economical-for lives are cheap and machinery runs into money.

The Local Government Board has issued a circular to the local guardians and sanitary authorities, directing that steps shall be taken to provide municipal work for as many of the unemployed as possible, in the laying out of open spaces, cleansing and paving of streets, making new foot-paths in country roads, on sewerage farms, or works of water

The "sweating system" is likely to receive a severe blow from the effects of Mr. Asquith's recent order, that all occupiers of factories and workshops must keep for the inspectors, complete lists of the names and addresses of their out-workers. The Local Government Board has instructed its subordinates by a general circular to give publicity to the order, and take active steps for frequent inspection. To obtain anything like adequate inspection more officers are urgently needed. It is to be hoped that the number will be at once increased, and the terrible risks attendant upon the present system minimised.

The Government has decided to appoint a Royal Commission to inquire into the question of poor law relief.

Mr. Chas. Booth delivered an important address on the subject of Dock Labour, in his position as president of the Statistical Society. He made some practical suggestions as to the distribution of labour to the various centres, so as to obviate the present difficulty of superfluity in one district while there may be scarcity in another.

Strikes are the order of the day, but schoolboys on strike furnish at least the spice of novelty. A school at North Broken Hill, New Zealand ceased their lessons, appointed a "strike committee"-"with all the pomp and circumstance of glorious war"—and formulated their demand for "less Euclid, less algebra, less caning, and more holidays" microcosm of the labour struggle, so to speak! But, alas! the cane of the dominie was over them all, and the strike committee retired discom fited to its objectionable tasks. Poor lads! We all get too much Euclid and too few holidays in life. But what a grand thing for our manufac turers if the Broken Hill methods could be imported!

COMPETITION AND THE WORKER.

One of the saddest chapters in Richard Jefferies' autobiography (The Story of My Heart) is that in which he tells how he stood with his back to the Royal Exchange in London, watching the streams of traffiflowing on either side of him. "Twisting in and out, by the wheels and under the horses' heads, working a devious way, women and men of all conditions wind a pathway. All London converges into this focus There is an indistinguishable noise: it is not clatter, hum, or roar; it is not resolvable; made up of a thousand thousand footsteps, from a thousand hoofs, a thousand wheels—of haste and shuffle, and quick movements and

What is it all about? Cui bono? Men and women are fighting women and men. We hear the roar of the conflict, and we see the horrors of the fight, in a million homes made wretched, here in the greatest city of the

In earlier times a smaller population made the labourer more scarce and less insane ideas of luxury minimised the contrast between the lives of rich and poor. The strain of the competitive system was less severely felt in those days, and poverty had fewer poisoned fangs before education had raised the general standard of recreation.

To-day, side by side with a terribly sharpened struggle for existence on the part of the poorest classes, we see individuals boasting in the most ostentatious fashion of millions, and even billions of money. Ruskin has clearly shown in Unto this Last that the word "rich" is a relative word. implying its opposite "poor" always, and without variation. The rich are struggling to become richer, and the poor are fighting all their life long to hold their heads erect, and save themselves from the in-rushing tide of the almost certain failure which awaits those who live to old age. On all hands it is admitted that the principal cause of pauperism is old age, and not laziness, drink, vice and crime, as was so often alleged by thoughtless people until statisticians of the type of Charles Booth systematically investigated the facts.

Competition which produces the state of society wherein these contrasts abound is war. We profess to abhor war, and there are few wars more fearful in effect than the war of competition. The first step towards a solution of the difficulty must be to educate the workers. They need to

learn that they have the same course, that their sisters and brothers are not enemies but comrades, and that while they fight each other the apitalist is profiting thereby. Agitate! Educate! Organise! This is still pregnant advice, helpful, hopeful, and powerful so long as justice and perfect righteousness are the aims. The next step will be the determination to make the whole mass of the workers stand by each other, so that the capitalist who would take advantage of isolation, to perpetrate some unusually flagrant injustice, would find a solid phalanx of workers against him

Competition in the sense of labour betraying labour, by one worker underselling another, will be a thing of the past as soon as labour is perfectly organised. Before that day comes, however, there must unoubtedly be a weeding out of the unfit. No one can deny that there are amongst the poorest (as amongst the richest) hereditary "ne'er-doweels," whose lives are a source of constant danger to the commonwealth. These must be eliminated. The Pauline precept should be rigidly enforced If a man will not work neither shall be eat

GEORGE BEDBOROUGH.

HOW IS THE HIGHER LIFE TO BE ATTAINED?

How to practice self-renouncement, and how thereby to impart the good of it beyond ourselves, are questions that have come up for solution all ages. Some have thought to sanctify themselves and their neighours and to reach the highest spiritual plane by refraining from the smallest adulgence of the affections; to them the mortification of the flesh, the bondage of perpetual melancholy alone lead to the glorification of humanity and to real biding happiness. Others have thought to find their way out of sin-stricken arkness into broad spiritual daylight by an unremitting attendance at shrines darkness into broad spiritual daylight by an unremitting attendance at shrines and altars; and some again by persecuting religious factions not in agreement with their own pet doctrines and forms of worship. These genuine aspirants to the higher life have more or less, one and all, followed some traditional idea of religion. The time seems come, however, when a better and more sensible view is to be pursued in sowing the seeds of spiritual development. These ecclesiastical dogmas have had their day; they have become as tinkling cymbals, as guides in whom we have no confidence. To continue to expound them, to teach such doctrine as the eternal burning torment of a child or person passed into the valley of death unsprinkled and unblessed by a man in canonical garb is to perpetuate tenets as decentive as those taught in the long person passed into the valley of death unsprinkled and unblessed by a man in canonical garb is to perpetuate tenets as deceptive as those taught in the long ago by the Pharisees, whose every convert Christ declared to be more a child of hell than themselves. That good, tender-hearted people should have been terrified with the ignorant assurance that their beloved unsprinkled ones were seething, and ever would be, in a lake of fire, is of course due to fathers instead of mothers having interpreted the remarks of Christ as to baptism. His words very simply said, "He that believeth and is baptised shall be saved; but he that disbelieveth shall be condemned." Not a word in this breathes of the treather to the unbartised adult late alone anything about the door of mothers. torture to the unbaptised adult, let alone anything about the doom of unsprinkled infants. As we more fully understand Christ's teaching of a new irth, or spiritual birth, of a something that comes we know not whence, and hanges our material desires into aspirations for the regeneration of all umanity, that all may know what it is to have the Kingdom of Heaven within themselves, we marvel at the unconscious bewilderment of the ecclesiastical mind. If we turn to the correspondence of Augustine with Pope Gregory it is almost amusing to read of his anxiety to learn from the head authority at Rome as to what, under certain conditions, should be his treatment of women. He was particularly anxious that women should not defile the Church, though the hobgoblin that troubled him was not the iniquity of the unchaste woman, but the artifician of protections of search as a wind to be hearness. One to the hoogonin that troubled him was not be simpled to be honoured. Ought a woman, he asks, to be baptised if so situated, and how long after the child's irth was she to be excluded from entering a church, etc? Pope Gregory, be it said, he was man and human enough to deliver himself of the opinion that the burdens of nature ought not to be imputed to the woman s a crime, he being moved thus to express himself by the example of our Lord n his gentle pity for the suffering woman who touched the hem of his garment. The desire to impose these ecclesiastical interdictions upon the Anglo-Saxor romen could hardly have formed in many of them a devout ambition to become Christians, for history tells us that in the days of Paganism women and men were on a perfect equality, sharing in dangers, in the conduct of State business, and associating with each other at feasts, where the presence of women was respected, and even regarded as sacred. A woman in those days was a person, and not a thing. This is as it should be now; not until it is so will it be possible to even dream of the higher life, the useful life, the ministering life, that is divinely marked out for both to fulfil when their ideal of life shall be the highest good and the advancement of all.

Welcome evermore to gods and men is the self-helping man. For him all doors are flung wide, him all tongues greet, all honours crown, all eyes follow with desire. Our love goes out to him and embraces him, because he did not

You try to set yourself apart from the vulgar. It is in vain. In that instant, vulgarity attaches itself to you.

EDWARD CARPENTER. Financial crises are the piston strokes with which the savings of the workers are pumped into the coffers of the speculator.

Max Nordan.

REVIEWS.

THE SATIRES OF CYNICUS.

YNICUS introduces his clever book to the world thus :-

"Non dear, deceitful world,

"HERE IS MY LITTLE BOOK.

"I wonder how you will take it-and whether apart from its 'Stern purpose, 'Lofty principle,' etc., it will pay my printer, my publisher, and ----myself

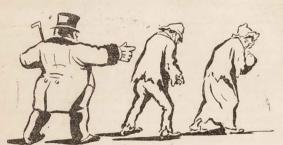
"To my critics who would judge the rhymes as poetry, or the outlines as art, I need hardly say-Don't. Concise brevity in both was my aim.

The Cynicus Publishing Company, 59, Drury-lane, ought to be heartily con-The Cynicus Publishing Company, 59, Drury-lane, ought to be heartily congratulated and thanked for issuing a popular edition of *The Satires* of the young and highly gifted Scottish poet and artist, Mr. Martin Anderson. The edition de have, coloured by hand, has risen from the original price of £1 ls. to £5 5s., and is inaccessible to the public at large. The new edition costs only 3s. 6d., and contains the same instructive and artistic satires, illustrated by extremely elever and charming pictures, shafts of wisdom, humour, and deepest sympathy with suffering humanity. It will doubtless find wide circulation among those classes for whom the heart of the poet-artist feels most strongly. The English and foreign Press have already duly appreciated the talent of among those classes for whom the heart of the poet-artist feels most strongly. The English and foreign Press have already duly appreciated the talent of Cynicus who "has his message to the world with a remarkable power of line," whose "every sketch tells its own tale" with "a curiously deep, almost a fierce, hatred of conventions—religious, political, and social."—(The Review of Reviews, the Graphic, etc.). The work will speak for itself. The kind permission of the publisher has been secured for the reproduction of some of his poetry and sketches in the columns of this paper, the readers of which will be belowed up doubt to glasse at the following illustrations selected at random pleased no doubt to glance at the following illustrations selected at random from many equally powerful and startling. They awaken, now a fit of laughter, now a tear of compassion, for "the world of dissimulation and deceit," where, alas! as our poet writes :-

Virtue's at a discount, Truth is under par, Honesty's a scarcity, Wealth is better far.

Knavery's commendable, Cheating is no sin, He is the true philanthropist Who takes the stranger in!

LANDLORD. POOR INSPECTOR.



DIVES.

You go to church clad in your Sunday best, And pray for all the needy and oppressed; And who the needy are, you best should know, For you, and such as you, do make them so.

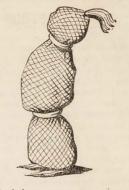
You praise the Lord, and rise refreshed from prayer To kick the hungry beggar down the stair; And fondly think you'll enter Heaven's gate Because you've put a halfpenny in the plate.

Your daughters, too, to sing their (dress) maker's praise, In church assemble on the Sabbath Days; While half the gaudy flummery they wear Would keep a poor man's family for a year.

You leave the house of God resigned and meek. To rob and cheat your neighbours all the week; You tell the poor of mansions in the sky, And draw your rack-rents from the slum close by.

Though indigence and want are everywhere, You will not see; your eyes are closed—in prayer. Those troubled with impecuniosity will laugh heartily at-





When funds are low we cringe and

We swell with pride with lots to spend.

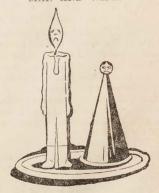
PUBLIC CHARITY.



'When thou doest alms, let not thy left hand know what thy right hand doeth.' MAN AND WIFE.

Our temperance friends will appreciate





A WRECK AT THE BAR.

Note the ultimate use of the

The other drawings display a no less strong and original vein of satire and humour, a real touch of insight and startling profusion of ideas, expressed in a vigorous frank manner, giving both high mental and esthetic satisfaction. No other artistic work of the same price is more deserving to be recommended for old and young of all social classes. It is a handsomely bound little volume, suitable for a present on any occasion, especially for Christmas, as it contains many instructive poems and drawings. One or two we specially note:

"Soap," "The Phariser's Prayer," "Exeunt Omnes," etc. The literary caricature is specially appropriate: caricature is specially appropriate:

To make something out of nothing And much more out of less, Is the function and prerogative Of writers for the Press.

[We trust our readers will both understand and enjoy the caricatures. They are not without good humour, tho' they may hurt; the purpose of Cynicus is a true and good one, holding up as he does so many follies and sins to condemnation just. All may not be acceptable to all, but all will accept some. Some will see some to suit their neighbours. The good intended will be done when all see some to suit themselves.—ED.]

LIBELS ON GOD.

November 26, 1892.]

THERE is not a meaner attitude of one person towards another than that of the defamer or libeller, and yet there are those who though, in the main, just towards their fellow men, do not shrink from uttering

the most awful libels against Him they profess to love and follow.

We can but wonder how any people professing to follow the religion of Christ, and to believe in His teaching, can have believed in the terrible divinity they call God. The God of many of the Theologians is more nearly akin to Juggernaut and to Moloch than to the Parent, which He of Nazareth told about. Terribly do they mistake the mission of the Christ, who paint Him as an angry and offended God, rather than as lead-

ing men to God by revealing the true parental idea to them.

Men have invented a being of infinite knowledge and infinite power whose sole aim is His own glory; Who having made men finite, would yet inflict on them infinite punishment, Who dooms whole races from eternity who withholding light yet condemrs for darkness, and who hardening men's hearts does vengeance on them for their sins. A character, which were it that of a human being, would make us shrink from it in loathing and disgust. No wonder that some strong natures indignantly cry out in revolt, "I hate Him!" and they do well to hate this mockery, this slander, which is not Him at all. For though the image bear upon it letters large as the world, and arrogant in their pretensions as though i were truth itself, it is a demon and not a god that men are called upon to

And having made to themselves this image, repulsive, horrible as any imagination of uncivilised nations, so awful, so repellant that none, ever of its inventors, may look steadily upon its face, they crowd around it with shout and song, and cry aloud to those who turn from it in righteous indignation: "Come, worship and love this image, for it is the type of the love which rules the universe! and if you do not give it your love, it will arise in wrath and destroy you.

Oh, mockery! oh, infamy! thus to degrade the sacred name of love. Can it be possible that such things are still? Yes, even in this nineteenth century, with all its light and wider views, there are men who preach, aye and believe, the ghastly old dogmas of the Middle Ages, who calling God a God of love, yet paint Him such as no one seeing their picture can love There are men to-day who teach that lust, rapine, and murder are trifles compared with the sin of want of belief in the idol which they have

Who can wonder at the horrors of the Inquisition, of tortured "heretics," burnt "witches" and slaughtered "infidels," in the dark old days when most men worshipped this Moloch and burnt bodies so that perchance they might save sculs, ave, and in these modern days what wonder at the growth of atheism, and though we may regret it, it is surely healthier, nay, it is positively more honouring to God that men should deay His existence a together than that they should accept with thoughtless credulity, selfish indifference or cruel narrow-mindedness the produce of the dark theology which men have miscalled God.

How have these ideas of the Great Parent come to dominate Christendon as they did, and as they to a large extent still do?

The causes are manifold, and for some of them we must go far back before the dawn of Christianity. In the old heathen deities we find the type of many of the attributes ascribed later on, to the God revealed by Jesus and as His religion spread, these attributes were gradually attached to His revelation, and mixed up with it. So that the ideal set forth by Him was lost. Thus we find the Deity of the schoolmen who created and condemned men for his own glory, had much in common with Kronos who devoured his own children to keep his place in Heaven. And the God of Battle of the Ironsides, bore distinct traces of Odin the war God, who with his red right hand unsheathed the sword of vengeance against the foes of the Northmen.

In the mediæval heaven and hell, too, the former sensuous and indolent. the latter ghastly, hopeless, endless, we have—changed and under a different name and stamped with Christian shiboleths—the Goth's Wallhalla, and the höll where all races hostile to them were to lie

"But," cry the image worshippers, "we have a revelation given by God Himself and we know we are right," and they take the part of a part of the great whole, and that fraction they interpret and misinterpret to suit their preconceived ideas. Too long has the Bible been held to be the only revelation of God to man, and of this, too, the letter has been worshipped to the absolute exclusion of the spirit of the book, and of Him they believe to have inspired it. This belief in verbal inspiration is curious, for not content with believing in the inspiration of the original words, the supporters of this theory, by implication, at any rate, contend that all the transcribers and translators were absolutely inspired too, so that all the transcribers and translators were absolutely inspired too, so that in all the ages during which it has been preserved, it was absolutely impossible that the smallest error could have crept in. Yet, in spite of this belief in the miraculous preservation of the sacred text, many of

these sane thinkers have feared to face the new version, have been unwilling to have the evidence for and against certain readings sifted. Nay, they object fiercely to the same tests being used to prove the various readings as they would employ, were the works of Plato or of Sophocles in question. If it were a matter of revising the text of these, no effort would have been spared to insure a correct version, yet when it comes to that text, which above all others they consider the most important, they fear a searching inquiry, lest perchance some pet theory should be upset, they fear to follow the truth lest it may lead them wrong! Turning their eyes from the light they exclaim :- "Yes, yes, that may be true, but if we admit it, to what will it lead us?"

Oh, that men, and women too, for these are by no means guiltless, would fearlessly look for truth, and, having found her, follow fearlessly where she leads, knowing, indeed, that she cannot lead to aught but right We must dare to be true, dare to search into things, dare to doubt, nay to deny, all mean and base conceptions of God, for though by twisting them the words of the Bible may appear to give a sanction to such views, they are absolutely contrary to the spirit of all revelation, and hence cannot be true, for error may creep into any form of words, however divine their origin, while the spirit of the divine remains untouched through all, breathing into us all noble aspirations and ideas.

But in order that the terrible misrepresentations of God should have taken any root, there must have been a deeper mischief than fearfulness to sift out truth, there must have been a lack of love in the souls of the theologians who evolved the gruesome dogma of endless evil, for what loving heart could conceive the idea of an all-powerful being who could ban for no fault, who could be merciless and unjust, and who yet was their highest ideal of holiness and goodness?

But, comes the question, if these things are true ought we not to face hem? Yes, undoubtedly, if they are true, but they are not, even a literal nterpretation of the Bible gives its greatest sanction to a broader, loftier riew—and the spirit of divine love and power forbids us for one moment to attribute to the All Parent actions which we could consider unjust, unholy, or cruel in a human being. For if God be God at all, He must be good, and the danger is not that we can imagine Him to be better than He is, but that we fail to realise His absolute goodness. Believe me, we cannot form too grand an ideal of Him. The divine may surpass our reason and far exceed our ideas of right and truth, but it can never be opposed to them. The truth may be above reason, but can never be ntrary to it.

May we then dare to oppose our views to those great souls who lived and died in times past? Yes we not only may but must, would we be true to ourselves and to our faith. Nav we must bear to be counted as heretics for the truth's sake, believing that to us as to those of old, light will come if we but dare to think, that no one age is the age of revelation, but that it comes to all in all ages who are ready and willing to receive the good truth spirit which enlightens and instructs those who are waiting with open heart and mind to receive its teaching.

ON SHORTHAND AND TYPEWRITING.

(A paper read at the Alexandra Hall, Cambridge, on October, 25th, 1892, By Mrs. Marian Marshall.)

Y dear and honoured friend, the late Charles Reade, said to me some nine years ago, "The woman who possesses a practical knowledge of typewriting and shorthand need never want a good meal nor a second gown." I cannot do better than commend these words to your consideration as a piece of sound advice likely to bring forth good fruit if followed. I have proved their truth by my own experience during the last eight years; and I know a family of four cutture all experiences are the second se

by my own experience during the last eight years; and I know a family of four sisters, all engaged in shorthand and typewriting, who pay the rent and taxes of their house and support and clothe themselves entirely by their earnings. They contrive, too, to leave a margin for sea-trips to Norway and round the Scottish coast for their annual holiday.

But in calling your attention to these two arts as suitable occupations for well educated women, I shall be met by the objection, so often raised, "The typewriting field is already overcrowded—I know so many who have been trying in vain to get employment for months." These objectors are partly right. The market is overcrowded—it is over-run by hundreds of incompetent ignorant girls.

This is a significant fact. It proves that there is work to be had. If these incompetents can obtain posts bringing them in salaries commencing at say, £40 a year, how much more readily ought not a highly educated, intelligent woman to get a still better post with higher pay attached to it?

woman to get a still better post with higher pay attached to it?

The low fee charged for instruction in these two arts, and the short time necessary to acquire them, have unfortunately attracted large numbers of women on the look-out for employment. At many of the large schools where these subjects are taught, pupils have been taken without any regard to their fitness for the work they were about to engage in.

By practising on the typewriter for a couple of hours daily, a fair amount of manipulative speed can be attained in a few weeks, and a smittering of short-land each point of the property of

page after page smudged or worn into holes by a too vigorous use of the inkeraser, tell their own tale of the difficulty the clerk has had in transcribing her notes. Her employer finally loses patience, dismisses his clerk, and sells the type-writer. That girl has done a distinct wrong to her fellow-women—she ha type-writer. I nat girl has done a distinct wrong to her reifow-women—she has filled a position she had no right to; she has deprived another woman of the opportunity of filling it. More than that, she has brought down the market value of the arts she professed to practice, for, having lost one berth through incompetence, she will take another at a lower salary rather than remain out of

employment.

Imagine such a girl in an office where general copying is done. A simple MS is given her to copy; there is nothing in it beyond the power of a very ordinary acquaintance with general literature to understand, yet she contrives to create an unmeaning jumble of sentences containing words coined by herself

These workers who cumber the ground are doing their best to drag down These workers who cumber the ground are doing their best to drag down typewriting and shorthand to the level of so many employments taken up by women; by their bad work they lower the rate of pay; by their bad work they frighten would be employers from availing themselves of the services of a typist clerk. It rests then with well-educated women to drive out these invaders, and by good, intelligent work they will themselves, to help raise these two aluable arts to the position they ought to occupy.

There are now hundreds of typewriting offices, mostly run by women, in Great Britain and Ireland; nine years ago they might have been counted upon the fingers of one hand. There are hundreds of girls occupying responsible and well-paid posts in offices, warehouses, and in every department where much

The really proficient shorthand typist correspondence clerk is a valuable aid that no business man would willingly do without who has once benefited by it. Salaries for this kind of work range from 25s. to £3 and £4 a week. The higher rates of pay are given for a practical knowledge of one or two foreign

One large Electric Light Company employ a staff of these young clerks, who get through a prodigious amount of work, 140 letters taken down in short-hand and transcribed on the typewriter in time for the country post being the

performance of one young clerk on one occasion.

To go into a higher field, where something more than general knowledge is required, I would mention clinical reporting. At the present time it is almost impossible to find a reporter—man or woman—capable of undertaking this

In all our large hospitals, physicians and surgeons have their several classes In all our large nospitals, physicians and surgeons have their severit classes of students; it is sometimes of the utmost importance that close clinical notes should be taken, from day to day, of interesting cases by a person of quick intelligence and lightning pen. The note-taker has to follow the specialist round the wards in the train of the medical students and take down as best she can, not missing one word that falls from the lips of the lecturer, nor the remarks and answers of the students. None but a highly educated woman specially trained by a course of medical reading, could undertake this work; but once trained, the work is to be found in every hospital. The pay attached would be high on account of the special nature of the work, and because the

An amusing instance of the nonsense that can be made by a reporter ignorant of his subject, is the following:—An eminent London pathologist was giving some clinical lectures that he particularly wished to be correctly reported. The city was scoured to obtain the services of the very best reporter that could be found; the pay was good—one guinea for attendance for one hour, and ninepence for every 72 words transcribed—altogether about £4 for

The reporter was well up to ordinary work, but went to pieces utterly over matter. He stated that "leeches were administered, and that a

patient had died from spontaneous diseases."

It will be urged that the wards of a hospital do not form suitable ground for girl-students to labour in. I do away with this objection at once by pointing to the wide ranks of refined and delicately—nurtured girls who, in nurse's garb, daily and nightly tend suffering men and women in the many hospitals through out the land. What they can do without reproach, the highly educated wel

out the land. What they can do without reproach, the highly educated well-read girl reporter may just as easily take up.

Going outside my special subject for one moment, I would mention another field for women of artistic attainments. It is that of the clinical artist. At present, I believe, there are only two ladies in London who have taken up this branch of work, and they make quite a good income. Special study is, of course, required; for the artist must understand how to make drawings by the aid of laryngoscope and ophthalmoscope. Then the transferring of their beautiful drawings on to wood or stone with a delicate diamond point necessitates a perfect knowledge of these technical parts of the work. The drawing on stone from microscopical specimens by the aid of magnifying glasses forms another part of this delicate work. The latter is chiefly done by Swedish and German artists, perhaps because they are so patient, and have had the advantage of a thorough technical training when young. I must ask your forbearance for introducing this foreign subject, but with the hope that some of you may think seriously of it I have ventured to digress.

Now, here I think it opportune to urge the importance of every girl and boy being taught shorthand as a compulsory subject in their general school education. The enormous value of this knowledge by enabling them to take down notes of lectures and extracts from books for future reference, is not to be con reporter present to take them down on the spot. Shorthand should be learnt before students leave school, not after, when every moment is required for reading and attending lectures that are to prepare them for their future career in life. Then it is that they require perfect facility of pen to enable them to store their book-shelves with books of facts that will be of untold value to them in after

are full of ignorant and annoying errors. Bad spelling, bad punctuation, and of note-taking depends on the habits which it develops. One of these, in a very marked degree, is the habit of punctuality. The student notetaker will not care to lose the connection between one lecture and another upon a subject not care to lose the connection between one lecture and another upon a subject in which the lecturer has interested him. He is rarely absent from his class, and the habit of regularity is thus markedly developed. The attention which is necessary to careful note-taking has become habitual to him. He has developed the habit of continuous attention, one which a student qualifying for any career will find most valuable. Thoroughness is another attribute which note-taking tends to foster. Points are noted in the class-room and at the nical lecture, which after-study will expand, and which, in many instances, ive the keynote to future research

I will here mention that the Oxford Extension Syndicate, recognising the portance of shorthand and typewriting have added them to their list of bjects for extension students to take up; and, following the same lines, the way Reading College has also appointed lecturers in these subjects. I hope at Cambridge will see fit to consider the matter in due time.

Cambridge is a hard-working university; the amount of writing done and

ooks produced here during each year is enormous. The saving of time, therefore, is a matter of much importance in these days of rush and scurry to keep with the rapid strides of knowledge. Men of science grudge every moment hat is taken from their beloved studies even for the purpose of ordinary every-lay exercise and amusement. They feel that life is too short to accomplish all that they would wish. Any aid, mechanical or otherwise, that will give them an extra hour or two in the day should therefore be heartily welcomed by them. an extra hour or two in the day should therefore be heartily welcomed by them. An author who laboriously writes out her great thoughts must hate and fret at the mechanical act of pen-writing. But if she is rich in the possession of the services of an intelligent shorthand-typist secretary her work is considerably lessened, and the time thus gained can be spent in further research, or be devoted the outdoor exercise and recreation and social duties, which are so necessary be keep her in health and in touch with her fellows. With scores of highly attellectual women at your very doors, not quite knowing how they can turn peir talents to account and make use of their Newnham and Girton education,

their talents to account and make use of their Newman and Girlon education, it would not be a difficult matter to find such a secretary.

The matter of expense in bringing out a book is a serious one to a writing public. I need not draw attention to the large item of printers' corrections that has to be placed to the debit side of a publisher's account. The author of the History of the Eighteenth Century, whose work I had the

author of the History of the Eighteenth Century, whose work I had the privilege of typing, informed me that before having typed copy he required four separate printers' proofs, whereas now he only requires one. The typed copy forms the first proof, and is liked because it is easy to correct.

Printers may, at first sight, consider that the typewriter thus tends to take from their profits. This is not so. Surely there have never been more books written and published than within the last seven or eight years, that is covering a period during which the typewriter has going into general use. Publishers written and published than within the last seven or eight years, that is covering a period during which the typewriter has come into general use. Publishers, equally with theatrical managers, more readily read type-written copy than manuscript, however well written it may be. I fear that the typewriter has much to answer for in multiplying the number of matinees at London theatres, and in the making of books, of which there is no end.

Members of Parliament are beginning to realise that women make good secretaries, and I think it probable that before very long a regularly recognised department, officered by women, will be established in some corner of the House of Commons, for facilitating the enormous correspondence carried on by nembers and private bill committees. Members would get accustomed to the ssistance of one special shorthand typist and probably secure her services as

Many London and provincial medical men employ lady secretaries, and in some instances sisters and daughters fulfil this duty. Notably in one instance, where the devoted daughter of one of our most distinguished pathologists has acted in this capacity for many years, arranging appointments and conducting her father's enormous correspondence in a manner truly admirable. She is a rapid operator on the Remington typewriter. The daughter of a noble Earl, much interested in educational questions, also acted in the same capacity until

CARRIE'S FIRST SHAFT.

Once, however, Carrie herself fell into disgrace. It was a large class of sixty girls, and Carrie was the youngest, she was occasionally head, but her permanent place was third. One day many external interruptions had ruffled Mr. Brown's temper; and his reddish, sandy hair seemed to stand higher than usual, and a greenish light shone in his light blue-grey eyes. His thin nose, always retroussé, seemed to stand higher in the air even than usual, when again he was summoned out of the room. He came back hot and angry. Carrie was head of the class, and was pleased and proud at her position. "No speaking!" he said rather loudly as a whisper from some of the lower forms caught his ear. Carrie started, and her pencil dropped from her hand. She stooped to pick it up. "Lose two places!" he said sharply to her. "I did not speak, sir!" she said, respectfully. "Lose five places!" was his reply. She obeyed, but cast a wondering glance of surprise at the usually friendly forther. The replace of the classical the usually friendly stated the usual states and a replace of the classical transfer and a relative the usual states. features. The rule of the class was, that the person who gained a place received the next question, so as to let the loser have a chance of regaining he lost position; then the loser was passed, and the following question fell to the girl below her. "Let us begin our work at last!" said he, severely "And I shall change the rule to-day. The one that loses shall have the next question, so Miss Carrie, you begin?" He asked her something she knew, but her heart swelled into her throat, and she could not trust her voice. "Next!" the next girl answered, and took the seat above Carrie. But Mr. Brown was not content. Question after question he plied on her devoted head, until grief and book-shelves with books of facts that will be of untold value to them in after years. I will quote a short extract from the Lancet, from the pen of an earnest young worker, who writes from his own experience:—"The educational value writing little notes on paper. She pushed them back, making a sign that she

knew. And at last she found herself at the very foot of the sixty girls. There was a pain at her chest as if the whole of them were sitting on it, but she would not answer. The master could do no more. He marvelled. He could not understand her insubordination. She had always been so "meek and obedient understand her insubordination. She had always been so "meek and obedient in his sight," so ready and cheerful in her replies. He began to feel uncomfortable. She went sadly home. When her mother asked her if she was at the top. "No, mamma, I have not done well to-day." But she did not tell her mother; she did not wish her to think badly of Mr. Brown.

She consoled herself by learning her lessons very, very well, and made brave resolutions for the next day. But the next day brought a new trial. "I hav been thinking," said Mr. Brown, "that this class is too large and unwieldy and that I must cut it up into two divisions; the first thirty in the first, the second thirty in the second." Carrie knew that this blow was aimed at her, and it created discord and wrath in her breast. She liked her master, but she wanted to respect him, and she felt a little like contempt at such a childish tyranny. Still he had a right to do so, and this day she answered the questions, and soon reached the head of her division. Question after question she calmly answered, that might have made her head of the class, but she was, by the barrier, kept thirty-first for the whole day. She kept turning graquestioning eyes at the master, that troubled him, and perplexed him. T next day was the same. She had done her home-work, if possible, even bette than usual, and took her place at the head of the lazy and incapable half of he class bravely. There was a muttering all around. "It is a shame!" and "I wouldn't stand it if I were you, Carrie!" "Yes, you would," she said, and turned to her tasks. She answered one difficult question so unexpectedly and thoroughly, that Mr. Brown said: "I think I must really let you go to the head of the first division, Miss Carrie!" For the first time in the annals of the class the girls clapped and cheered. But Mr. Brown sharply checked the axy stression of feeling. A little excited, a little nervous, Carrie that day hele er own, and went home head girl, pleased that she could please her parents.

Next morning, when the girls sat at their desks working arithmetic questions by the absence of a schoolfellow Carrie was left a little apart from the rest. Mr Brown came and sat down beside her.

"What tempted you to behave so badly on Monday?" said he, gently.

"I did not mean to behave badly."

"Do you mean to justify your action?"
"Certainly; I would do it again."

November 26, 1892.7

"How so? It could not be pleasant to lose so many places and lower your

I know that. Even if I am very industrious and very lucky I shall not be able to get over it this year," she said, with something like a sob.
"Then, why was it that you would not answer questions that I am sure you

Because you were in a rage, and asked what you had no right to do. If I did not protest against your oppression and tyranny I should have been as bad

He sat silent a little while, and Carrie went on figuring.

"These are bold words to say to your teacher."
"Perhaps; but they are true. I deserved no punishment, and you took advantage of your position and did what you pleased."
"Surely, at least, you talked when I had forbidden it?"

"I did not, sir. You might have proved that by asking the other girls, had pleased. I told you I did not, and you might have believed me; I never told a lie. You were not content with the ordinary punishment for talking You changed the laws of the class to punish me more severely. I let you do it I can submit to a tyrant when I cannot help it, but 'my mind is its own place, and I lost respect for the tyrant: that was all!"

Again he sat silent, and Carrie went on figuring. He watched her curiously. The sums were rightly stated, and the figures were correct; she was not 'Carrie," at length he said, slowly, "I think we have both misunderstood

A more humble apology his pride would not let him make. A generous feel

A more numble apology his printe would not be set in any body; but I had the ing swept over her heart.

"I am glad of that; I hate to be at dispeace with anybody; but I had the other girls to think of, as well as myself. You might get into a way of bullying if I had given in meekly then; and that would have been bad for everybody. Teachers must be just if pupils are to be good."

He rose suddenly and went away; he could not trust himse'f to speak

He rose suddenly and went away; ne count not brust nimser to speak again. Carrie did not clearly understand the philosophy of the position, but her heart seemed freed from a load. Her ready replies came cheerfully once more that afternoon. There was no question of her being the class favourite after that. The girls dimly felt that she had fought for the position. Years of irresponsible power had led Mr. Brown unconsciously into a habit of exercising his own will in a way he had not hitherto judged severely. After nis own. He never spoke about the incident; but years afterwards he wrote

CHARLOTTE CARMICHAEL STOPES.

* Milton's Paradise Lost, Book I ; the Class Lesson for the Day.

[Many of the readers of Shafts have written offering most kindly sugg tions, asking questions, private or otherwise, offering contributions, etc. To all of these the Editor will reply in the columns of the paper from time to time with great pleasure under the heading "To Our Old Friends." Some have written most curious, most surprising letters. Only one has actually complained. Answers will be sent in every case through the paper without giving any clue to name or address. Only the writer will know the person meant.—

CORRESPONDENCE.

[Writers are themselves responsible for what their letters may contain.]

WOMANHOOD AND RELIGIOUS MIS-EDUCATION.

MADAM, -I have only just read the article on "Womanhood and Religious Mis-education," in Sharrs for November 12th, and write to protest against the principle apparently laid down in the remark near the close: "The recognition of the sacred claims of woman in motherhood, and her right to be absolutely free and to hold her person inviolate, consecrated to the sole object

which renders the marriage relation honourable."

Does that mean that unless marriage is followed by the birth of children its estate is no longer honourable? There are many women who hold that, under the present conditions of society, it is wrong to bring children into the world to fight and struggle against each other to gain even a bare livelihood. Others, like myself, knowing what ill-health is, hold it is wrong to run the risk of having a sickly child, with inherited weakness, crippling, perhaps embittering, its future life. But if I, and other women, join our lives with men in marriage that we may be true helpmeets to one another, and together, instead of singly, fight against the sins and worries and sorrows of humanity, is not our man riage relation as honourable in the sight of God and man as those of other women and men whose homes are filled with little ones?

I cannot think it is the intention of the writer to cast any slur on marriage in itself, childless or not, or to express approval of the reckless way in which so many women undertake the cares and duties of motherhood without a thought to the future, of either parents or children.

Yours faithfully, B. W. [Will the writer of the article on "Womanhood and Religious Mis-education" reply to this? Her meaning is here misunderstood. Will she, please, state it plainly.-ED.

SEX NO DISQUALIFICATION.

Not loud-voiced men, compelling Truth by might To tear aside the veil that hides the light; But purity and thought, with woman's wit combined, To melt down opposition and convince mankind.

DEAR LADY, -I am getting old-I hope this may not quite disqualify my claim to touch the good work you have in hand; but all my life I have upheld the righteousness of freedom for women—freedom from the many thraldoms the righteousness of freedom for women—freedom from the many thraldoms that are the shadows, and too often the substances, of ancient slave laws, crushing the mental and physical independence of women with cruel force. The more strength there is in your "bow" and accuracy and keenness in your "shafts" the more heartily shall I for one wish success to your venture.

Tennyson said, "Woman is the reverse of man." Truest if taken in the sense that one arm of a balance is the reverse of the other, either only conquering when it has the greater weight; a picture of untrammelled justice that fairly illustrates my idea of your demand for "woman's rights."

When her mental force preponderates, no custom, tradition, or fashion ought to cheat her of her power, value, and reward. Her womanhood should

ought to cheat her of her power, value, and reward. Her womanhood should be no bar to her holding the position to which her abilities and knowledge

The difficulty which always confronted me when good luck offered a chance of carrying this principle into practical life, was that directly women were accepted as equals in the world's work they fell back upon the old privileges of ex as soon as they felt they were getting beaten in the consequent strugglesheir opponents declaring that women wanted men's rights without their re This retort has not yet quite lost its appositeness. Perhaps we shall

have less of such weakness when freedom is more universal.

A slave nation with its chains newly struck off does not learn at once to

do without the flesh-pots which the old tyranny provided.

The rubbish talked about mental and physical training unfitting women for the love and tenderness of home life, is little better than a cry from masculine gnorance for an unearned, lazy supremacy on the score that the accident of sex hould outweigh ability, industry, and worth.

The more serious assertion that women become less lovable as they become nore masterful has truth in it, but physical antagonism is not a natural or

ecessary attitude of women to men.

That sort of conquest, instead of winning freedom, would be bartering the

That sore of conquest, instead of winning freedom, would be bartering the old lamp of true influence for a fleshy but worthless new one.

Yet a battle, though of another kind, is before you, and patience and persistance will cause right to be done. A woman's rapier (wit) is not a bad match for a man's club (force); but the victory will be decided at last by the ustice of the cause, and what better cause can there be than to ennoble our nation by being the first to toster rection, some from whom the next generation will spring?

Intellectual and physical training never yet killed love, and a man's love for his wife is not weakened by a respect for her training and her talents.

I am, yours faithfully,

John Higgins.

IN RE MUSTARD.

DEAR MADAM, -- It may interest your readers to know that the first manuacturer of mustard was a woman. Her name was Mrs. Clements, and she lived ast century in Durham. Hence the name, Durham mustard. At the present last century in Durham. Hence the name, Durham mustard. day the oldest business of the kind is the property of a lady, who employs more than a thousand hands, chiefly men and boys, though women could do the work gh women com. Yours faithfully, Mordant, as well, if not better, than the latter.

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The sum of £5 will be awarded to the writers of the two best tales suitable for Christmas and New Year festive times; also, for short terse expressions for the column "What the Girl Says."

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