# WOMAN

As a woman and man is the greatest sufferer. The best men see it, and feel deeply the need to swallow up or suppress the best half of humanity.—*Sarah M. Grimke.*

The newly formed Indiana Press Club, which includes the editors of all the chief newspapers, admits women to full membership in equal terms. There was only one negative vote.

The admission of women to the medical examinations at Oxford University, England, has been defeated by only four votes. This narrow majority is regarded by the progressive party as an assurance of speedy success in the future.

Miss Alice Longfellow, daughter of the poet, is a fine amateur photographer, and has made a specialty of storm pictures taken along the Massachusetts coasts. They will be used to illustrate a new book of sea songs soon to be issued.

In Fall River, Mass., Anna Allan has sued James D. Grinnell for damages. She alleges that he had a wooden snake which she thought was real. He flourished the snake at her, and in endeavoring to run away she fell and broke her ankle.

As a supplementary chapter to his "Looking Backward," Mr. Edward Bellamy has written an article for the February *Ladies' Home Journal*, under the title of "Women in the Year 2000," in which he sketches woman, marriage, courtship, etc., in the year 2000.

In Paris the custom of gentlemen removing their hats upon meeting female acquaintances is falling into "ununcous desuetude." Many gentlemen now just touch the brim of the hat in military fashion when meeting a lady, and it is accepted as being good form.

Mme. Anna Ionesco was elected mayor of the city of Mangalia, Roumania, in 1888, and remained so until 1890, when she moved to Bucharest. She had resided there only a few weeks when the peasants elected her almost unanimously to the office of mayor, and her daughter Alexandrina to that of vice-mayor. Mrs. Ionesco is the wife of a justice of the peace.

A party of fifty young Englishwomen will start at once for Western Australia, under the auspices of the British Women's Emigration Association. The colony is as large as France, the climate healthy, and the colonists prosperous; but there is such a lack of women that the Government has taken pity on the housekeepers who can get no help and the bachelors who can find no wives, and the passages of the women emigrants are to be paid.

### A SERMONETTE FROM A WOMAN'S PULPIT.

"O Christ, dear Master, if I could but see Thee face to face, and feel the reality of Thy blessed life!" I prayed. . . .

But at that moment my servant came to me with a broken cup, much prized, and now useless, and after coldly remarking that she ought to have had more care, I bade her go away and not disturb me; so she went away, unhappy and unforgiven.

"O Christ, dear Master, if I could but hear Thy blessed tones speaking to me!" I prayed yet again. . . .

But a little disturbing voice cried loudly and sadly at my door for a broken doll, and I bade the baby go away and not break in upon my quiet hour.

"O Christ, dear Master, if I could but have a token of Thy personal love for me!" I prayed yet a third time. . . .

But no voice or vision came to me, so I rose from my praying, and went about the house. My servant sang not as usual over her work, nor did she greet me as I passed; and there, in a corner, asleep with the recent tears on the little pale cheek, lay the child and her broken doll, and her first great grief.

And somewhere in my heart a voice spoke out clear, so that I could not choose but hear: "Forever, and for ever, I, the Christ, am that which asks for love and compassion. These asked for both from thee, and thou gavest not. Thou shouldst have looked for Me in them, and they would then have found Me in thee. Thou canst not find me until thou art able to lose thyself in love and compassion. If thou wouldst know Me, thou must be Me."

So I picked up the baby and her broken doll, and spoke words of tender good cheer to my servant, and led them both out into the sweet garden, and the afternoon sunshine, to gather flowers and fruit; till by-and by, the air was full of laughter, and smiles were on all our faces.

Oh, then I knew that behind our smiles was the face of Christ, and in our happy tones His voice.

For Christ is the love that redeems, and the compassion that heals, and the unselfishness that brings joy, and makes man happy even as God is happy.—L. Ormiston Chant in *Woman's Herald*.

### WAGES OF WOMEN TAILORS.

The *Labor World* says the difficulties of organizing women tailors are enormous, partly owing to the very varied prices which are paid for work, of nearly the same description. Jewish tailoresses are certainly better paid than their English sisters, but then those English sisters get sometimes payment which would be almost calculated to insult a dog if offered to him. In the early part of last year I visited a room where a woman was employed making trousers. I found she used to machine them throughout for 1½d., and "finish" them for 2½d. Are the men aware that a pair of trousers can be and has been made throughout for FOURPENCE? Together she and I went into the question of profit—I do not mean her profit, poor thing, because she certainly did not make any. The manufacturer, middleman, or the shopkeeper, however, must have been well off, for we found that the material of which the trousers were made cost less than a 1s., and the expense of cutting out, etc., were about 2d. Thus, if the trousers were sold in the shops for 6s. or 7s.—a low price—somebody made 4s. 6d. out of them. This is an old story, but at any rate it serves to enforce the moral that through the want of organization women get much lower wages than men for the same work. The statement is made in the appeal issued by the United Tailors to the whole body of working tailoresses. This appeal also states that a tailors' strike will shortly take place which will engage the attention of the whole world. The world certainly wants waking up with regard to trouser makers.

### WOMEN HELPING THE SCOTCH STRIKERS.

The mothers, wives, and sisters of the railway men on strike in Scotland behaving splendidly. From one of the Scotch delegates I have had some particulars concerning the way in which the men have been assisted by the women. They make admirable pickets, and are, moreover, acquainted with the fact that picketting, like charity, is best begun at home. The wife of a Grangemouth engine driver was so determined her husband should not be induced among the blacklegs that after persuasion had failed she used force to get him to leave his work. She brought him off the engine he was about to drive, in triumph. The resolute manner in which she went about the work aroused so much admiration that a collection of £3 was made for her, and she is to be presented with a gold brooch as a memento of the occasion. Another railway man's wife dressed up as a railway man, and sought for employment under the railway company to see how the pickets did their duty. These women have something to fight for; and they may well hold big meetings to protest against the action of of the railway companies. It is no light matter when for days and days together husband and father is not at home five hours out of the twenty-four. Surely complaint is permissable when a man is kept at the most dangerous work five and six hours after the time at which he ought to be home to his dinner—kept, too, without food. The fish wives of Musselburgh have decided that the men are asking simply for justice. They showed their approval of the firm attitude by refusing to travel on trains driven by blacklegs labor. The fish hawk about the Edinburgh streets was brought up to that city by traps specially hired for the purpose.—*London Labor World.*

### A NEW VIEW OF DRESS REFORM.

A correspondent of the *Woman's Herald* says of women's dress: "I believe that men would be found more favorable to dress-reform than is generally supposed. They like their comforts and would soon appreciate the advantage of being rid of the encumbrance of heaps of loose drapery and umbrellas which get in their way in omnibuses and other public places, and they would rejoice at being able to travel with their womenkind without the usual monstrous heap of luggage. The humane would also reflect on the additional fatigue and labor entailed on poor women, and the danger incurred by fire, water, and machinery, besides the hindrance to health activity generally."

### SHE TALKED TO EVERYONE.

I know a merry little woman who I verily believe would die if she could not talk. She declares with the most startling candor that she is haunted, and can not bear to be alone; therefore she talks to everybody, and everything within reach, and she is quite one best remedy for "blues" that may be found in a day's search. One evening recently at dinner she was entertaining her indulgent and good-natured husband with some startling bit of news that the ashman had told her. "The ashman!" ejaculated her husband, aghast! "Why, my love, you surely do not talk to the ashman!" "Do not talk to the ashman!" she promptly replied, mimicking his tone with all the impertinence of a spoiled child. "Well I should think I did talk to the ashman!" why shouldn't I? Let me convince you, sir, that I talk to everybody and everything that has a tongue and a voice and knows how to use them!" And I believe she does, and more, although she is wealthy and has a lovely, luxurious home of the best and most exclusive people wherein she charmingly entertains some. I really believe she enjoys her morning chat with the ashman more than she does the chatter at her afternoon teas. "At least, I always learn something from him," she said, with her incorrigible, irresistible smile.—*Ella Higginson.*

## THE SCOTCH RAILWAY STRIKE.

To show the hardships the men now on strike on the Scotch railways have had to endure and the systematic slavery of their daily life, we give the following statement, which has been widely published throughout Scotland, and not denied by the directors of the companies. Councillor Tait, of Glasgow, says that in numerous instances the men are worked 16½, 19, 20½ and 21½ hours on successive days, 25 hours at one stretch, and 108 hours in five successive shifts; that a signalman for five successive years has had to work 168 hours in each fortnight; that drivers and firemen work 173 hours in twelve days, 141 hours in ten days, 169, 157 and 191 hours and 51 minutes in a fortnight; a guard 227 hours at a stretch. Is it to be wondered at that a driver should faint from sheer exhaustion after being relieved, or that a fireman should fall asleep on his engine? Such a system as this proves the callousness and cruelty of the companies, and its continuance for so long a time is a scandal on the boasted religion and civilization of the Scottish nation. Whatever may be the result of the strike, we are certain its lessons will not be lost on the public mind, and the question is now being asked, how long will the public submit to a state of things which allows the traffic of the country to be under the control of two or three monopolies, the managers of which do not scruple to reduce the bulk of its industries to paralysis by fighting out their trade disputes on the lines of personal malice against their workmen!—*Montreal Echo.*

## THE PSALM OF LABOR

Shall we toil in life long sorrow,
Plod like bullocks in the plough
Wear the galling yoke to morrow
That our necks are wearing now?

Shall the best tyrannic grand us
In the dust as oft of yore;
Each successive morrow find us
E'en more slavish than before?

Shall the white-hands, bleached our blood in
Reap the harvest of our toil—
Open the gate to let War's ghost in
On our virgin peaceful soil?

Whose are these that rise to slay us—
Sabres drawn and Gatling guns—
Knaves elected to betray us,
Traitors all, and Judas sons

Lo! the bloody rights of Mammon
Nought but human lives appease:
Build the altar, lay the lamb on,
Rob the live and slay the bees?

O, ye prophets of the dayspring,
And the promise from on high!
What can rulers such as they bring
To the weary souls that sigh?

Hark! a million voices call you,
Burst the bonds that hold you down,
Break the fetters that enthrall you,
Grasp your sceptre and your crown!

Show the worth of bone and sinew
And a strong arterial flow—
Fan the burning thought within you,
Dare to act and dare to know.

Down with old-world race-dissensions
Truth and Justice lead the van;
Creed and caste are hell's inventions;
Trust the brotherhood of man

Down with cut-throat competition,
And the sturdy beggar's call.
Down, inordinate ambition—
All for each and each for all.

Cling to truth though friends desert you,
And your hand like Gideon's grown
Weaker on the side of virtue,
Till you woo and win your foes.

Trust yourself in hope of others,
Weaker vessels though they be
In the Labor battle, brothers,
Stand united and be free.

*Sydney Bulletin.*

## ABOUT STRIKES.

The *Journal*, like the Onion for which it speaks, is no advocate of strikes as a remedy. The causes of the evils of our industrial system lie too deep to be reached and eradicated by such ineffectual means. "I hesitate to admit either, that as a rule, the chances of success in a strike are against the men, for men with stomachs requiring food and families needing support are at a disadvantage in a contest with dollars; nor are the chances of success improved by the great army of the unemployed needy, ready to take the places of the strikers. Still, though the strike is neither an ideal nor a very hopeful remedy for the wrongs of the workers, it is only too often the only means of righting a present wrong or resisting a threatened injustice. While it is true that many notable strikes have failed of their immediate object, and those engaged in them have had to face present defeat not infrequently accompanied with added hardships, it may well be doubted if any strike, justly undertaken and honestly prosecuted, in the end failed to benefit the workers. It has been said, and said truly, that had, as is the lot of the toilers to day, it had been infinitely worse but for the strikes of the past, unsuccessful as well as successful. But it is not only as a means of securing improved conditions for the toilers that the strike has its uses. When a great principle underlies a strike, by directing and commanding public attention the strike becomes an educator. Who will doubt that the cause of governmental control of railways has been advanced by the New York Central strike? That and the great Southwest strike have done more than all other causes combined to educate the people upon this question, and it is hardly too much to say that the day when the control of the nation's highways will be taken out of the hands of monopolists has been brought nearer by twenty years because of these two unsuccessful strikes. Here is another case in point: In 1886 the great street-car strike in Toronto took place. Prior to that time the men in that city who advocated municipal ownership of the street car lines could have been counted on the fingers of one hand. The strike was a failure—a complete, unalloyed defeat for the men. But the strike set the people thinking, and now in four years the people are divided only upon the question what shall be the manner of control which the city shall exercise over its street-car lines. The folly of the little handful of cranks of a few years ago has become the wisdom of the whole city. Possibly the strike did not do all this, but without the strike it would not have been. No, strikes are by no means the best things, but so rotten wrong is our industrial system that anything that turns the light of public opinion upon it helps to overthrow it.—*K. of L. Journal.*

The only Chinaman in the regular army of the United States is Edward Cobota, a private in Company H, of the Fifteenth Infantry, at Fort Sheridan, Ill. He served through the war as a volunteer.

Statistics just issued by the Secretary of State of Iowa show "a marvellous increase of expenditures" as a result of prohibition, while the promised diminution of crime fails to materialize.


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