

"THE National Health Society," says the *Queen*, "has recommenced its winter campaign with courses on domestic hygiene, first aid to the injured, and home Nursing, in most of the suburbs of London, either in public rooms, or in the houses of members and friends of the Society. The most important work of the society, however, is that which is very little known—its patient, painstaking crusade against dirt, drink, and disease amongst the poor of London. A staff of lady sanitary missionaries are ready to go forth at the request of anyone managing a mother's meeting or class of young women, to speak earnestly to them on the importance of pure air, pure water, the feeding of their households, prevention of the spread of infection, how to keep the house healthy and cleanly, and kindred subjects. It is to keep up these sanitary missions that far larger and wider support and sympathy are needed by the society, and which ought to be forthcoming, as it is calculated to do an immense amount of good. The success which has hitherto attended the efforts of this society is largely due to the tact and energy of its energetic secretary, Miss Fay Lankester."

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MRS. FAWCETT delivered a lecture on the 27th ult., at the College for Men and Women, Queen's Square, Bloomsbury, the subject being "Men and Women; or Old and New Ideas of Womanhood." The main fact, she said, that the position of women was changing as regarded education, industrial status, political and social duties, was no longer denied or ignored. The growth of the women's movement implied a change in the ideal type of womanhood, and a change in the ideal relations between men and women. These periods of transition, especially in a matter affecting their everyday life and their conceptions of life, were always periods of difficulty and danger. Even if the new type to which they were approaching, as she believed, were, on the whole, nobler, stronger, purer, and braver than the old type, from which they were departing, there was always danger in the parting of the ways. Some might go astray altogether, and some might imagine that lawlessness was the alternative which was left to those who were giving up the old laws; and there was danger besides, in not being able to distinguish between those parts of the old ideal of womanhood that were ephemeral and false, and those that were founded on the eternal verities, and could only be disregarded by any of them at their peril. The old ideal might be variously regarded. Chesterfield, in his letters to his son, spoke of women as only children of a larger growth, and Pope had described them as being as heartless as they were vain. In the older literature, however,

they found a perfect ideal which satisfied them still. In the last chapter of Proverbs the picture of a virtuous woman summed up with extraordinary completeness what was best in woman—industry, thrift, love of order, love of beauty, power of organisation, helpfulness to the poor, fidelity, strength, kindliness, and the capacity of thinking and speaking wisely. The old ideal was rather such a woman as Milton painted when he drew his Eve. Milton's Eve remained the typical woman for those who oppose the democratic quality from making itself felt in the relations between men and women, and it was more truly representative of the old ideal than any other example she could cite. The whole experiment of opening the accesses of learning to women had been entirely successful. Mrs. Fawcett ridiculed the idea that because women's brains weighed five ounces less than men's, and their blood contained two per cent. less red globules, they were not capable of acquiring knowledge. As to the suggestion that women's interference in politics might be mischievous, she pointed to the result of the anti-slavery movement, the establishment of sick-nursing on a proper basis, and the emancipation and unification of Italy, as instances in which women had suffered and struggled for the cause of humanity and patriotism as bravely as men. A woman was now to be valued as a human being, and her value did not depend on her relationship to other people, but on what she was in herself, and on what she did in the world. Where man had been most alone—as, for instance, in politics and war—he had not been very successful. There should be no idle and useless wrangling about superiority and inferiority on the one side or the other. Let men and women help each other by building up each other in those respects in which they were most apt to fail, if left to themselves.

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AN Association for the Intellectual Development of Women was founded in Vienna, a short time ago, and held a general meeting in the Town-hall on the 1st inst. A resolution was passed, deciding that a College, similar to the Vienna Gynnasium, should be opened and endowed with like advantages. Austrian women—particularly in Vienna—are desirous of founding for themselves an educational system as sound and as exhaustive as that supplied by the Government for the male portion of the population. The emancipation of women in the Austrian Empire is gradually getting recognised as a necessity, and much has been done of late years to give women a more enlightened education than that which has hitherto been vouchsafed to them within convent walls.

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