

of memory, and she tells us that "He marries again five months after his first wife's death without bans or licence, and, to escape excommunication, he pleaded *Ignorance of the Law!* Nevertheless, in spite of his want of accuracy and principle, he seemed, unfortunately for the women's cause, to have had great influence upon his times. Yet, even during the dark ages of women's privilege, Miss Stope has discovered that a woman was appointed by the justices to be a *governor* of the workhouse at Chelmsford in Essex; that Lady Broughton was *keeper* of the gatehouse prison, that a woman was appointed clerk in the King's Bench, and that a lady's appointment to be Commissioner of Sewers was contested, but was subsequently confirmed. Beginning the nineteenth century, Miss Stope writes of things that are more familiar to us all. Jeremy Bentham's and Mr. Mill's powerful advocacy of women's rights are known to all women interested in these questions.

Chapter VIII. is called "The Turn of the Tide," and relates how all disappointments at the refusal of their appeals seem only to have nerved women to fresh efforts. All the modern efforts for the education and amelioration of the legal rights of women are herein duly chronicled by our enthusiastic authoress. In the first chapter she points out that:—

"There is a strange suggestive duality even in our physical frame. We have two eyes, two ears, two hands, two feet, many other dualities, and two lobes of the brain to control them. If by any cause one lobe of the brain is injured, it is the *other side* of the body that becomes paralysed, but the whole body suffers with its members. If men persist in only using one eye, they not only see things out of focus, but restrict their range of vision. They can only see things on the near side of them."

"A government that only uses the masculine eye, and sees but the masculine side of things, is at best but a one-eyed Government. The builder that only toils with one hand impoverishes himself, and makes meaner the design of the great Architect. The traveller that through some brain-sick fancy imagines one of his feet to be decrepit, can get along but by hops and jerks, or by using crutches made of dead wood, instead of living limbs that make motion graceful, equal, and rapid. Yet thus men do, wondering meanwhile, that 'The times are out of joint.'"

I have contented myself in this review with giving a short account of Miss Stope's exceedingly instructive history of *British Freewomen*. I feel sure that every one who is interested in the women question will desire to acquire this inexpensive little volume for themselves. They will learn within its pages a great deal that is new to them set forth with admirable and careful accuracy, and in due chronological order. The fault of the book is its style, which, like most books written for educational or propoganda purposes, is didactic, and, in spite of the deep interest of the subject, is at times both prosy and dull. It lacks humour and charm, and this is a pity, for with winged words, this history of our ancestresses, and their rights and privileges, might have gone home to the minds and hearts of readers.

Before closing this article, I should like to print one firm conviction of my own, that it is *not* men who hinder women from attaining either their rights or the suffrage, but it is the *other women*—the women who are happy and comfortable in their lives and who, with no comprehension of their less happy

sisters, sit complacently in their cosy nests over their comfortable firesides, with their books or their needlework, and ask with sleepy eyes and lethargic voice: "Why can't other women keep still?" Yet these happy guarded women are those who through their husbands and fathers have at present the most powerful influence in the world, and it is just these women who *must* be roused up and convinced if ever we are to obtain the suffrage for women in Great Britain. For it is not disunion between the sexes, but want of co-operation and union among the women themselves that hinders progress and delays victory. Did the women of England demand the suffrage, or anything else in the world, with one united voice, I believe that they would not have to wait for the coming century, but would be granted it to-morrow.

A. M. G.

Notes on Art.

AN OLD ENGLISH HOSPITAL.

THOSE who are familiar with a modern hospital ward with its trim but plain appointments, may be interested to know what an old English Hospital was like. In its way now unique in this country, is the Hospital of S. Mary at Chichester, a survival from the Middle Ages, the needs of which called it and such buildings into existence.

The visitor to the ancient Cathedral city can easily see the Hospital, and a description has been furnished by the Rev. J. Cavis-Brown, Priest-Vicar of the Cathedral and Rector of S. Mary's with S. Olave, according to whom this little Hospital of S. Mary was, most probably, founded in A.D. 1158, by William the Dean. The earliest historical testimony to its existence dates from 1229, in which year Ralph, the Bishop, made certain modifications in their existing site and buildings which were, however, abandoned in 1253, and the present site near S. Martin Street was adopted, the Hospital being confirmed in its new home by King Edward I. in 1285. The main part of the present Hospital, built towards the close of the 13th century, is on the plan usual in such structures, and consists of a long hall, in this case eighty-four feet long, with a chapel at the east end forty-seven feet long. This chapel is of great interest, if only from the beautiful screen which separates it from the hall, and from its quaint stalls and delicate east window. Thus it was that patients who occupied beds in the hall could listen to the ministrations of the Priests in the chapel which formed its eastern end.

MSS. in the library of University College, Oxford, show what the administration of the Hospital must have been. There appear to have been a Warden, and both religious brothers and sisters, who, among other things, were enjoined to "pray continually or be engaged in work, that the devil may not find them with nothing to do." Poor people were received at night and went forth with their feet washed in the morning, and a charter of 1582 specially contemplated "the relief and support of the poor and infirm of the city of Chichester," for, as it is well known, such Hospitals were formerly more devoted to the care of the infirm than to the study of medicine and cure of the sick and injured than they are at present. In

[previous page](#)

[next page](#)