

Outside the Gates.**WOMEN.**

SPRING-CLEANING! What misery and discomfort the removal of the winter's smuts cause in a busy household! Every year we wonder less at the dirtiness of the average London house; and it seems almost impossible to get a male foreman who has any knowledge of domestic cleanliness and who is able to control the lazy and incapable British workman, who leaves more dirt behind him than he finds, and who whacks and bangs, cracking glass and spoiling paint in the most hopeless manner. It is to be hoped that the Central Bureau for Women's Work, or some other body, will point out to women that good livings might be earned as Superintendents of Scrubbers and Inspectors of Spring Cleaning. How many busy householders would gladly place the matter in skilled and capable hands!

The advance of women in medicine is emphasized by the fact that women medical students at Edinburgh have now a hall of their own: Muir Hall, which was first suggested some two years since, having been opened a few weeks ago.

St. Andrew's University has opened its doors to a woman student of theology.

The proposal to extend the suffrage to women in the Storting at Christiania received the support of thirty-three members. The bill for universal male suffrage was adopted by seventy-eight votes to thirty-six.

A body of leading German "woman's rights women" have issued a manifesto in which they declare that the time has for ever gone when women had no responsibility for the public weal of the nation, and a new era has dawned, when they have the right to act as citizens of the State. They demand women inspectors of factories where women work, and complain that German women have not by any means complete liberty in the formation of clubs, or in convening of meetings. The chief point is the demand for female suffrage, and the manifesto urges every woman in Germany to make her influence felt in the coming election through her menkind.

The Government has approved of the suggestion of the head of the medical department in Mysore to train six educated Brahmin girls as compounders for the Female Hospitals in that province. Quite recently, also, the District Board of Mysore undertook to train educated girls as midwives.

Mrs. Lillian Stevens has been selected by the Women's Christian Temperance Union of America to fill the position held by Miss Frances Willard, whose death came as a blow to earnest workers, and in America the blank left is terrible. Mrs. Stevens, the new President, is a New Englander and native of the Prohibitionist State, Maine, and first met Miss Willard in 1875, when a very close friendship sprang up between them. For twenty-

one years she has been president of her State branch of the Union, and it is largely owing to her influence that in that State one in every hundred and sixty-three of the inhabitants is a white Ribboner. She was General Neal Dow's most capable supporter through the 1884 battle, when Prohibition was placed on the State constitution.

The Superintendent of Public Works of Albany, New York, has decided to have the Portraits of four women carved among the heads of distinguished personages of that State, ornamenting the caps of the columns of the grand stairway of the State "Capitol" or public buildings. These women are "Captain" Molly Pitcher, Harriet Beecher Stowe, Clara Barton, and Susan B. Anthony. A movement to add Miss Willard's face is being made.

Miss M. Baines recently refused to seek re-election as a Guardian of the Poor at Leeds, on party lines. "It does not," said this lady "seem to me a fair thing to accept the organization, work, and money, of any political party in order to be elected to a post, the duties of which are felt by me to be in no wise related to the principles of that party as such." It is satisfactory to know that, notwithstanding this decision, Miss Baines was returned at the head of the poll.

A Book of the Week.**"THE ROMANCE OF ZION CHAPEL."***

This is another of Mr. LeGalliène's strange pot-pourris of poetry and petticoats, romance and pathos, insight and obtuseness, depth and somewhat muddy shallowness. Theophilus Londonderry is the "minister" of Zion Chapel, in a small provincial town. What he taught in the chapel one would like to know, but Mr. LeGalliène leaves us in the dark about that—probably it was politics. Zion Chapel was in the hands of an enlightened grocer, singularly enlightened for a provincial Nonconformist, since he apparently thought the religious convictions of Theophilus of no importance whatever.

"He wanted to see it" (*i.e.* Zion) "a going concern," and, hating stagnation in his neighbourhood, he looked "about for a specialist whom he could trust to make it "move and hum and whizz."

"What was Theophilus Londonderry's purpose with "his material, his will towards the uncreated world over "which his young vitalising spirit was moving? To save "it? Yes, incidentally! but *primarily to express himself* "by means of it, to set it vibrating to the rhythm of his "nature, to set it dancing to a tune of his piping."

This is frank. The young pastor sought himself first,—the souls he was to save, afterwards, and incidentally. This explains all that follows.

Theophilus goes to lodge with some old people named Talbot, and makes love to their daughter, Jenny, probably as an assistance to his design of self-expression. They are engaged to be married, when Isabel Strange appears on the scene, the newest of new women, and she and Theophilus fall in love. Of course, being so modern, this love of theirs was not a thing to be ashamed of, not a thing even to be helped;

* "The Romance of Zion Chapel." By Richard LeGalliène. John Lane.

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