WHAT IS JUSTICE?

EVERYBODY thinks they know all about justice, but I am strongly disposed to the belief that everybody is labouring under a sad delusion. Certainly I am convinced that the average judge, juryman, or advocate is in this respect in a state of heathen darkness; and I question whether the average philosopher is not in a similar predicament. Plato, in his "Republic," devotes a great deal of space to the discussion of the problem, but I am afraid we shall be driven to the conclusion that in modern civilisation justice would materialise, I am afraid we shall be practically compelled to take precautions against the commission or repetition of such actions, and against the existence or, at any rate, the freedom of such agents. But these are questions of expediency, not of justice in any ideal sense. If it were possible to consult omniscience with regard to the justice of any interference with the life or liberty of any living creature, I would lay long odds that the answer would be in the negative. It seems conviction that it is humanly possible—and the gods may be ruled out of the problem—to weigh the deeds and misdeeds of a given individual, and to decide with any approximation to accuracy what reward or punishment he deserves. The thing is so obviously and ludicrously beyond the utmost reaches of our souls. The semblance of preternatural wisdom imparted to our judges by their wigs and gowns is, after all, only a semblance. They are mere men, when all is said and done; and to say that, as mere men, they are fallible, is a mild way of expressing the truth of the matter. And, as Sam Johnson rather neatly said, "A fallible being will fail somewhere!" If it were frankly admitted that the judge presides in court, not as a quasi-divine exponent of a hopelessly misunderstood and unattainable ideal, but as a representative of force majeure—which I take to be the cold truth—it seems to me that the air of our halls of justice is mainly conspicuous by its absence. For the points of resemblance between that civilisation and Plato's Republic are so few and imperfect that the less said about them the better for our self-complacency. Popular imagination symbolises justice in the form of a blind-folded woman with a drawn sword in her right hand, and a pair of scales in her left. She is ready to use the sword at any moment, but the scales appear to be held in abeyance. I do not know the history of this mode of conduct of life. "If you ask how it works itself out, and to say that, as mere men, they are fallible,

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to me that the chances against a judge and jury engaged in the quest after a just way of dealing with a given delinquent are, under existing circumstances, as infinity to one. And I am making an assumption, which is probably well on the side of generosity, when I speak of these persons as engaged in any such quest. It is rather a legally than ethically irreproachable solution of the problem which is the actual desideratum. And I am disposed to regard it as a truism that reverence for law as law may be numbered among the superstitions that are either dead or moribund. A plague on these lawyers with their dusty parchments! We are all thinking, and some of us are crying in the market-place. They have ruled us (or misruled us) too long! The judge in his wig and gown apes the cold impersonality of the law he administers; and we are beginning to be unseated by this very impersonality. If men and women must play the part of Providence to their fellows—and I am not prepared to deny the necessity, being no anarchist—then, for heaven's sake, let them take the old-fashioned way, and do it with heart; I prefer Zeus, and even that bloodthirsty despot Jehovah, to the Absolute. Jehovah could hate, and perhaps even love, the transgressor, whereas this new-fangled Absolute has no bowels. Let us burn all our parchments, and give our judges carte blanche to deal at their own sweet will with our criminals. The result, from the point of view of justice, could not possibly be worse; and from the point of view of humanity I dare swear that it would be far better. A brutal judge could be not more but less cruel if he were deprived of the semblance of justification provided by the support of law, and made in the fullest personal sense responsible for the sentences he delivered. All his decisions would then be liable to effective criticism; whereas, now, public opinion is baulked by its own complete ignorance and his assumed omniscience in the sphere of law. Not that I would rely exclusively on public opinion as a check to judicial aberrations. There should be fullest liberty of appeal, and any judge whose sentences were consistently found unsatisfactory, should, ipso facto, become disqualified, and lose his post. I say his post; but why his rather than hers? Is judgment in its highest form a prerogative of masculinity? Personally, I am inclined to think not. Shakespeare, on the spot as usual, has assigned to a woman, and a young one at that, the heroics lending legal gravity. She, though not a saint, made the problem as the fair treatment of delinquents demands a subtlety and resourcefulness which are often beyond the reach of ordinary intellect. When all the pros and cons have been punctiliously weighed, there will oftener than not remain a situation of perplexing ambiguity; in other words, a demand for inspiration. It was by sheer inspiration that Solomon arrived at the decree which determined a contested maternity.

As to the pomp and shows of official justice, the wigs, gowns, black caps, trumpeters, uniforms, and coaches, they should one and all be abolished. The business of judging one's fellow men is in itself too grave and momentous to be disfigured by such trappings. On a somewhat related question, does not superstition, Aeschylus on the lines of a Surrey melodrama. Such meretricious embellishments inevitably react upon the mood of all concerned, with disastrous results to those under trial. They make those whose human dignity they are intended to enhance, but in fact distort and caricature, forgetful of what it is vital that they should keep constantly in mind—of their own faults and weaknesses. To induce—as the stage-management of an actual trial under existing conditions is cunningly calculated to induce—in the mind of the judge a temporary delusion of infallibility, is the surest possible way of defeating the ends of justice. We do our best to dehumanise our judges from the moment that they enter the town when an assize is to be held, to the moment they leave it. The most rudimentary psychology dictates the indispensability of preserving in every court of justice, and in regard to all its accessories, an atmosphere of simple humanity and unstrained sincerity. The delinquent, real or supposititious, must be made to feel from the first that he is among decent people. That they are also, if such be the case, people not to be trifled with, he will very soon discover without the aid of wigs and other portents. At this time of year, in particular, if we are to be treated with scrupulous politeness. Mr. E. S. P. Haynes has pointed out the contrast between the courtesy of the judges who condemned Socrates and our own semi-barbarous methods. The mood of self-righteousness which we endeavour—not without success—to engender in the souls of our judges, barristers, and policemen, is the very opposite of that which is so necessary. At this time of day it should be borne in upon the minds of all such people that, when engaged in the trial of a fellow-citizen, they themselves are also upon trial. For they are the representatives of a civilisation which is itself by no means immaculate.

In our dealings with convicted criminals, we have somehow to substitute for the conception of punishment (revenge), that of moral therapeutics. We no longer believe in punishment, nor in a punishing deity; punishment must go, since it has lost its theological basis. Of a given criminal we have merely to ask ourselves: What is the best that we can do for you? I do not shrink the possibility that it may be to provide him with a lethal chamber (as an alternative) with the modern equivalent of a dose of hemlock. It is an outrage to kill a man who prefers to commit suicide. The best we can do for a criminal, when all the available facts have been taken into consideration, will be our nearest approximation to justice—which is another name for generosity.

And, apropos of the judicial Bench—with all respect for its worthy occupants—apropos, too, of the eagerness of every ambitious young advocate for a place upon it, I venture to remind them that St. Gregory, the greatest of the Popes, when the probability of his election became known to him, fled for fear of its honour. That they are also, if such be the case, people not to be trifled with, he will very soon discover without the aid of wigs and other portents. At this time of day it should be borne in upon the minds of all such people that, when engaged in the trial of a fellow-citizen, they themselves are also upon trial. For they are the representatives of a civilisation which is itself by no means immaculate.

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QUÉN SABE?

Oh gods, if gods there be, hear ye the cry Of man, who seeks to know his Destiny, Who groans beneath this double weight of woe:— "He must forever seek, yet never know."

We seek we know not what, nor why, nor how, Some better life than we are living now, More full, more free, a life more in accord With those great qualities that make man lord Of self, of nature, and of circumstance. We yearn to be no more the sport of chance, To drift, and drift, and then, at last, to die Without an answer to our "What?" and "Why?" Die, and not knowing by what stars to steer, To drop into the dark and disappear.

T. BAYARD SIMMONS.
TOPICS OF THE WEEK.

Suffragism.

It is perhaps natural that detached impressions of the disturbances arising out of the unsetttling of traditional opinion regarding women in England should give visitors to this country the idea that revolutionary thought would have a natural appeal to Englishwomen. That what would appear to be the most advanced section of the female rebellion should be unprepared even to give a hearing to outside views is calculated therefore to give a shock to the visitor who thinks he has tumbled across a situation of vast possibilities. To those who have watched the "movement" for any length of time in England, however, the shock is, that any should have considered it credible that a development in a pure suffrage policy could be possible. Its limitations have so effectively been advanced as safeguards and advantages that it is well to wonder a programme suggesting that the limitations—the pillars of the movement—be removed should have met with the reception which Mr. Sinclair’s has. The women’s suffrage movement in England will doubtless be written of as the “Ideless” movement. There are ideas in England, but there is no idea behind English suffragism. The movement has intrinsically a want—want of more—want the vote, and they would like it now. Why? No reason, except that men have it. Suffragists have no reasons, apart from the one given above. They make up a few to suit particular audiences as they go along. In their official capacity Suffragists are devoid of all social, political, or religious philosophy. For evidence, one may read their literature. For proof, one must talk to them. And the more rebellious the rebels are, the more this holds true. There is no feminism in suffragism, nor is there any penetrating humanism. This explains why they have put forward no programme of demands. They have nothing to put forward specifically as their own. Suffragists have women are already paid, and they think that prostitution is wrong. But they think these things from the outside, not from the inside. There are few badly paid women in the suffrage organisations, and there are fewer prostitutes. Nor is there any really vital impulse towards suffragism among the better-paid women Trade Unionists. Suffragism springs and is written on, on the one hand, by professional women, and, on the other, by well-to-do independent women. And in this position the suffrage movement hangs fire. It appears incapable of moving in any direction. It cannot take up the economic line, because its chief promoters live on the spoils of the system which they would have to break up. If the women who pay for the agitation being engineered are present, were asked to declare how many of them actually lived on the Rent, Interest, or Profit, which account for the suffering through poverty of the workers, and who support the movement out of these, it would become quite clear why there could emerge no people’s movement from the suffrage ranks. If it became clear that the suffrage movement had any connection with eutopic justice, that it would lead to a repudiation of the rights of Rent, Interest, and Profit, there would be a grand trek outwards! In the same way, there can be no whole-hearted assault upon the disease of prostitution. Just as they stand to defend the Capitalist monopoly, they stand to defend the marriage monopoly. They neither want freedom, nor will they accord it. They must preserve the marriage-bond, because—precisely because—should they destroy it, they would fear to trust to the bond of attraction. Therefore, bind the unwilling partner. What attraction fails to effect, the penal code will bring about. So, too, with the prostitute. To Suffragists, the prostitute is a figure of speech. She is the climax of the suffrage oration. She is the successful bait. Oratory which has failed thus far will succeed here. The real temper of suffragism towards the prostitute is to be gauged by a little higher than the scale—before she has arrived, so to speak. As is usual, tribute only becomes hers when she has achieved success: become the real thing—in a lock hospital, for preference, and for oratory. When first she tries her luck outside the marriage monopoly is the time to see how she is treated. Steps she never so little aside, for love and not for wages, they treat her as blackleg labour should be treated. Should she be one of the Usurer Class, drawing her toll of interest from the toil of others, able to live without labouring in return, their heaviest sentence is outlawry—they make her a social pariah. At this stage they have no use for her on their platforms; they would not welcome her in their processions. She is not the finished product; unlike the prostitute, who works for what she eats, she fails to win tribute from them to the last. Her sister, who works, has more to look forward to. Hunted from post to post, she begins to sell what before she was rash enough to give, and from this point all the possibilities of last honours are her’s. She may not know it, but tears of exquisite sympathy will flow from eyes of good women stirred by sonorous periods.

All things considered, therefore, Suffragists are safer without a programme. “To want the vote, and want it now,” is a small affair, but it has the merit of sincerity.

The Labour Unrest.

“Considered as a branch of the science of a statesman or legislator,” said Adam Smith, “political economy proposes two distinct objects. First, to supply a plentiful subsistence for the people, or, more properly, to enable them to provide such a revenue for themselves, and, secondly, to supply the State or Commonwealth with a revenue sufficient for the public services. It proposes to enrich both the people and the Sovereign.”

“How happens it then,” asked Proudhon, “that in spite of so many miracles of industry, science, and art, comfort and culture have not become the inheritance of all? How happens it that in Paris and London, centres of social wealth, poverty is as hideous as in the days of Caesar and Agricola?”,

“So far as the second object is concerned, legislator’s have succeeded abundantly; but in the attainment of the first and more important one, they have failed, and failed most miserably! Even Professor Jevons admitted the vast divergence of modern practice with the original aims of the founders of the science. “Although labour is the starting point in production, wrote he, “the interests of the labourer the very subject of the science, yet economists do not progress far before they suddenly turn around and treat labour as a commodity which is bought up by Capitalists. Labour becomes itself the object of the laws of supply and demand, instead of those laws acting in the distribution of the products of labour. Economists have invented, too, a very simple theory to determine the rate at which capital can buy up labour. The average rate of wages, they say, is found by dividing the whole...
amount of capital appropriated to the payment of wages by the number of the labourers paid," and, "he adds sarcastically, "they wish us to believe that this settles the question."

The present universal demand of labour is for a larger share of the annual product of labour, which latter condition has been proposed for satisfying this demand, neither of which—it will be seen upon investigation—promises a permanent or satisfactory solution of the problem. One is a minimum wage, and the other a system of profit sharing. Now, since wages are fixed and paid in money, which is liable to frequent fluctuations in its purchasing power, how is it possible, under present conditions, to determine what exact proportion of wealth labour will receive? What the wage-earner is primarily interested in is, not so much the amount of gold and silver he is to receive, but the quantity and quality of food, clothing, shelter, schooling for his children, pleasure and rest he and his family will enjoy. And the fixing of such wages in money does not adequately determine this. For instance, supposing the Government had fixed £1 per week as a bare minimum living wage for a labourer in 1896. Owing to the recent fall in the purchasing power of money that £1 would now represent but 15— a starvation wage! Further, if wages are raised universally (as proposed), it is not certain that the increases of commodities will advance in a greater proportion, and the condition of labour will be rendered worse than ever. Here is one of the crying evils of our present system. If any Government were to establish a standard of length or capacity as variable as the legalised monetary unit—which lends itself not only to variations in money but to the artificial manipulations of speculators—such a Government would be deservedly held up to the execration of mankind. The purchasing power of the sovereign is a constantly fluctuating quantity. The mere withdrawal of a comparatively small amount of gold from circulation is sufficient to raise its value, whilst fresh gold discoveries may reduce it 10 per cent., 20 per cent., or even 50 per cent. It is a disgrace to civilisation that, in spite of the fact that modern discoveries and inventions have enabled us to measure space, force, time, motion, friction, resistance, and temperature with the greatest possible ease and accuracy, and in attempting to establish a monetary unit, or standard of purchasing power, having any pretensions whatever to scientific accuracy. Our so-called "standard of value" is both irrational and fraudulent! In consequence, the industrial world is subjected to the caprices and selfish interests of those who deal in money and credit.

As to profit-sharing, since this places the entire burden of increasing labour's share on the backs of the most enterprising class of the community, viz., manufacturers and employers of labour, it is hardly likely to meet with universal favour. The present amount of wealth annually produced is not sufficient to meet the wants of all classes if labour's share is to be increased to the point of a permanent settlement. Two things are therefore necessary:

(1st) The annual product must be considerably augmented per capita.
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We must not forget where the root of the evil lies. This system is the natural product of special laws. Land laws, banking and monetary laws are the basis of the land and credit monopolies, which enable those controlling them to exact an unreasonable proportion of the annual product. And no permanent settlement of industrial unrest will be found until these laws are either repealed or readjusted. I believe the only alternative to State Socialism will be found in the extension of industrial and financial freedom by the abolition of legalised monopolies. Financial and industrial freedom have never yet been tried simultaneously. Each is necessary to the other, and under freedom these social problems would speedily solve themselves.

Arthur Kitson,
President, Banking and Currency Reform League.
Impressions of English Suffragism.

Since my arrival in London, some months ago, I have had the pleasure of meeting a number of the suffrage leaders. Having been for ten years a militant Socialist, I trust I need hardly say that of the suffrage leaders. Having been for ten years grave doubts as to the wisdom of the policy of attacking private window-panes; but I realise that there is much to be said on both sides, and that it is difficult for a foreigner to judge the psychology of a people which is capable of beating, strangling, burning, and otherwise torturing women. (I might add that I have met sufficient numbers of the women who have had such experiences, both on the streets and in the prisons, to be quite certain of the truth of these stories, and of the conspiracy of the press to suppress them.)

One thing seems to me quite clear. Your fight has reached a point where you are foolish to go to jail. The enemy is too ugly, and gets too much satisfaction out of sending you. Your maxim, I think, has to be not to give the enemy anything that he wants very much. So I spent a couple of evenings talking over with your leaders some ways whereby you could make yourselves disagreeable without much danger of being caught, and so profit by the old maxim of him "who runs away and lives to fight another day." Some of these devices were very amusing, and calculated to keep the public talking suffrage for many weeks to come; but I must confess that, after I was done, I had a good deal of the feeling of a naughty schoolboy; and that I missed the sense of dignity which I have felt in connection with my own propaganda—the demand of the exploited classes for the value of their toil. I went off and spent my time trying to work out what seems to me a really serious programme for the suffrage fight; and as those of your number to whom I outlined it found it interesting, and urged me to put it into writing, I have done so, and submit it in all humility for what it may be worth.

Your speakers are eloquent about the sufferings of the exploited wage-earning woman, and about what such women can do for themselves with the ballot. Do you really mean this? If so, it seems to me that the thing for you to do is to incorporate in your programme some element of this sort, some fundamental economic demand, concerning the justice of which there could be no dispute by any person whose opinion was worth considering, so that you may go to the wage-earning women with something to appeal to them vitally, and convince them that you care about them. For a generation or two you have been appealing to reason; you have won the victory a million times, and it has profited you nothing. You have worked with capitalist politicians of every shade and variety, and it seems to me that you ought nearly to have had enough of them. You are in the same position as the miners, who have sent their representatives to Parliament, and seen them put to sleep by the "atmosphere of the House," and been compelled finally to act for themselves. It seems to me that the time has come for you to do the same thing—
would frighten away a number of your most generous contributors; but I think you would not need to worry about that. You are familiar with the method of growth of the palm-tree, which sends up fresh leaves at the top, and sloughs off old ones at the bottom. Those of you who do not believe in justice and democracy might find their place in some of the more timid suffrage organisations. Or, if it should prove that the economic reactionaries are in control of your present organisation—I do not know the personal well enough to be able to form any idea—may not these suggestions give a hint to a few who feel that the propaganda has come to an impasse, and are seeking for something new to absorb their energies? In the words of Patrick Henry, known to every American school-boy, "If that be treason (to the present suffrage organisations), make the most of it."

UPTON SINCLAIR.

NOTE BY THE AUTHOR.

The above was offered to the editor of Votes for Women, and by her declined with the statement that "it suggests a new policy, and our policy is fixed." Now it is all very well to have a policy so fixed that you won't change it; but to have a policy so fixed that you are not willing to hear any arguments about it is to be in a very dangerous state indeed. The author respectfully calls the attention of those interested in suffrage to this episode, and suggests that the organ of the suffrage cause should somehow be opened to the discussion of new policies.

U. S.

Male Chastity.

A N Eton master of forty-four years' experience has just published an excellent little pamphlet on this interesting topic.* A devout Christian, he admits that morality can be taught without religious sanction; a strict disciplinarian, he condemns any cross-examination of the boys that is likely to lead to confessions; a lover of literature, he vindicates the rights of Rabelais. It is throughout the work of a man with great independence of character and distinction of intellect. Apart from the obvious remedy of keeping a boy's mind and body well interested and exercised, he invokes other means to the same end. The religious sanction need not here be discussed. There is the appeal to chivalry and gallantry—to do nothing that entails the economic pressure of prostitution. The writer, by implication, excludes any possibility of free or experimental intercourse, with due safeguards, between the sexes, though even here he might have referred to the touching lament of Helen over the dead body of Hector in the Iliad. Not only does Helen remember that Hector treated her with unvarying courtesy in spite of her living in Troy under a cloud, but she also implies that Hector would never have taken advantage of that fact to make advances to her. That attitude must appeal to all of us, however divergent our ideals may be on other points.

The most debatable point, however, is the exhortation by our Eton master to preserve masculine modesty. Though a very real artist himself, he does not seem quite to distinguish between the elements of a sense of beauty and mental timidity which make up a boy's modesty. It is true, as he says, that, from one point of view, sexual phenomena may be associated with certain functions of the digestive organs which may cause disgust to people who live indoors, even though they may never have learned from Christian writers to despise the body. From that point of view the sense of beauty condemns certain conduct as gross and ugly. Modesty, however, is largely made up of timidity, and is frequently associated with the most repulsive uncleanness, especially in regard to some of its best-known manifestations in the history of Christianity. Any boy may be induced to be careful about his health in this connection, and in so far as it may protect the girl until the really suitable male whom she wants, makes his appearance. But it is clearly undesirable to foster the timidity that finds expression in horror of the nude (either in art or real life), or, even where it is less crude than that, in the cowardice of the community in discussing or tackling the facts of sex.

In our day we are beginning to slough off the more cruel and disgusting characteristics of Victorian prudery, but we have not got very far yet. There is still a lamentable tendency to burke all serious discussion of sex problems, except on stereotyped Puritanical lines, and any attempt at free discussion is stigmatised in the Times as an attempt to teach anarchy, profligacy, etc., etc. It does not occur to writers like Mrs. Humphry Ward that a newspaper may not be set on "teaching" certain doctrines, but may be content to foster discussion and trust to some useful results coming of it.

Even worse hypocrisy exists among a number of persons who call themselves "advanced" and yet shiver at the practical results of their own theories. Valiantly as they may champion the right of women to be as free as men in matters of sex, they will denounce far more fiercely than the charitable Christian any woman who dares to exercise that right.

Now, the most interesting feature of our time is the issue of freedom or hypocrisy in these matters. Will male chastity result in a real effort to abolish prostitution in the sense of economic slavery, while allowing individual men and women freedom and discretion in matters which concern them individually; or will it result in the Puritan tyranny that breeds the worst in New York or Chicago? There is certainly more male chastity, even in celibacy, now than there was thirty or forty years ago. Men work harder, eat and drink less, and are more nervous about venereal disease, as medical knowledge exposes all the possibilities of such disease. But all this may make men even more ungenerous to women, and more intolerant of female freedom, which they will always be inclined to stigmatisse by obscene names whenever that freedom happens not to coincide with the intentions of a particular male.

The importance, therefore, of male chastity (and modesty, too) lies in its quality more than its quantity. The chastity of John Knox has produced the most horrible hypocrites known to the modern world.

E. S. P. HAYNES.
Art and the Theatre.

Mr. Huntley Carter introduces M. Léon Bakst to us in a glowing preface to the catalogue of the Léon Bakst exhibition at the Fine Art Society's, 148, New Bond Street. Many of us, no doubt, have seen M. Bakst's theatrical scenery in Paris; for how was it possible to go to Paris recently without seeing it? Nevertheless, there must necessarily be many to whom Bakst is little more than a name; and for the benefit of these it may be briefly explained that, as a result of the efforts of Mr. Gordon Craig and Stanislaus Wyspianski—whom Mr. Carter might perhaps have mentioned instead of Wagner—the art of designing effective stage scenery received a great impetus in recent years, particularly in Russia. Mr. Craig, on the whole, has confined his attention to Moscow; but among the younger generation of designers many are to be found in St. Petersburg, and Mr. Carter is, I think, quite right in referring to the two Russian schools, those of Moscow and St. Petersburg. But it is questionable, perhaps, whether "school" is not too dignified a word to apply, as yet, to the designers of stage scenery.

To St. Petersburg belongs M. Léon Bakst, and there he designed his first ballet scenery and costumes. Undoubtedly these designs were something new and entirely original, even though we may be inclined to say that they would not have been possible had it not been for Mr. Gordon Craig. The brilliancy of Bakst's "Schéhérazade" and "Cléopâtre" swept critics off their feet. Paris, when M. Bakst went there, was amazed—fancy modern Paris being amazed at anything!—and it was got up that the painter, the designer, the scenic artist had effected a minor sort of revolution in stage decoration and costume-designing. He harmonises scenery, costumes, movements. His scenery at the first glance seems to the observer a gorgeous blaze of colour, a dazzling, inharmonious mass of blue, yellow, red, purple, and green, in most cases; but by and by it is seen that every element really is in harmony—the ballet executes certain movements, and these movements are in harmony, or, as Mr. Carter would probably say, in rhythm, with the scenery and the costumes: "It has been aptly said: (I quote from the introduction to the catalogue) "that he clothes a movement, not a mannikin. He uses the supple movements of the dancer's body and the fluid lines of her drapery symbolically. The flow of both, indeed, form a lyrical accompaniment to her inner passions. They roll with a luscious rhythm in harmony with the rhythm of her soul."

Mr. Carter's meaning, I think, can be discerned, although one naturally objects to such an expression as "fluid lines" or "luscious rhythm." One wonders, too, precisely what inward passions are, and what outward. Begging Mr. Carter's pardon, a dancer has not so much soul as all that. Still, these few sentences of his, apart from their tendency to exaggeration, enable us to see what M. Bakst sets out to do, and does. Most of the pictures exhibited are for "Le Dieu Bleu," an Indian ballet, and they are all excellent examples of M. Bakst's work. He excels in conjuring up for us an Oriental "atmosphere"—we seem for the time being to be really in the East, among fakirs, dancing-girls, priests, and strange birds and animals. Among the most characteristic pictures for this ballet are the "Godness" (No. 13), seated, cross-legged, and shown in white and gold; the "Fakir" (No. 24), which is an excellent picture, and the "Design for Scenery" (No. 26), lent by the Marchioness of Ripon. Here we have the contrast of a beautiful blue sky and a huge splash of yellow mountain and valley, or rather a defile, with odd faces appearing here and there. The "Sacred Tortoise" (No. 37) is also very well done.

Other ballets represented are "L'Aprés-midi d'un Faune," "Hélène de Sparte," and "St. Sébastien." Mr. Nijinski, as the Faun, is well drawn; and in doing him so well in this instance M. Bakst has provided us with a rather unfortunate contrast. No. 42 is a picture representing Mr. Nijinski on the seashore of the Lido, near Venice, in bathing costume. This picture at once shows us the strength and the weakness of M. Bakst's work, and I think it is noticeable that he has through this distinction, as I understand it, should be made clear.

As a designer of theatrical scenery M. Bakst is superb, and even on the Continent there are but few painters, or rather designers, who can equal him, while I cannot off-hand call to mind one who surpasses him. When, however, M. Bakst takes his sketches of his scenery beyond the plan of the stage, and shows them in frames, and exhibits them at an art gallery, he challenges an entirely different comparison: he challenges comparison with Rubens, with Velasquez, with Whistler, with Rembrandt, and with the innumerable "schools" of painters who have devoted their attention to Oriental art and Oriental subjects. In this connexion it must frankly be admitted that M. Bakst suffers. His pictures, considered as sketches for something else—for scenery, for costumes—are of quite unusual interest to us. But considered merely as pictures, I fear they won't do. Mr. Nijinski in bathing costume, it is only fair to say, might have been painted by almost any second or third-rate artist. Art is but a name; the Faun could have been designed only by M. Bakst.

In other words, when M. Bakst comes to us as a painter pure and simple we cannot give him a very high place; when he comes to us as a designer we should almost burn incense. Mme. Rubinstein as St. Sébastien (No. 68) is excellent. The "Evening: Study of Birch-Trees," Fincham's "Thamar," and the "Apres-midi du Faune," are very favourable specimens of M. Bakst's work. The "Thamar" designs, not mentioned in the catalogue, are, on the other hand, very favourable specimens of M. Bakst's work.

At the Leicester Galleries, Leicester Square, we have an exhibition of paintings by Mr. Philip Connard and of the well-known "Roll Call" and water-colours by Lady Butler. Lady Butler's "Croagh Patrick," showing a mountain by moonlight; "A Great Liner at Sea" (the liner looking very small indeed in the wide ocean by moonlight); "The Hour of Prayer" (Upper Nile); and "Moonlight on the Nile," are all much better in design and execution than the somewhat misty "Roll Call," and form a better guide to Lady Butler's talents.

Mr. Connard relies upon what the man in the street would call "broad effects." His colours would appear to be dabbed on the canvas with a sort of virile brutality, which, though lacking in finesse and sometimes too obviously coarse, is often impressive. As examples of Mr. Connard's impressiveness I refer the visitor to a "Bathers" (No. 29), late in pink gown in front of mirror; "Morning": two women, one just rising from bed and displaying any amount of flesh, another half dressed; "Tangier," in which the colouring is excellent, and the scene effectively dealt with; "Femme Nue": "A Great Liner at Sea" (the liner looking very small indeed in the wide ocean by moonlight); "The Hour of Prayer" (Upper Nile); and "Moonlight on the Nile," are all much better in design and execution than the somewhat misty "Roll Call," and form a better guide to Lady Butler's talents.

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Mr. Epstein has not altogether succeeded in his Oscar Wilde memorial, though the attempt was noble. The figure appears to be top-heavy, the curse of most modern architectural designs. Slowly, but surely, one thinks, the perpendicular is becoming the horizontal, and soon the unfortunate being will be flattened under those heavy, stiff, wing-like arrangements, which are not Greek, or Assyrian, or yet Egyptian. When this monument goes to Pére Lachaise many Frenchmen will shrug their shoulders over it and say, "Grand Dieu! C'est bien anglais, ça!"

E. K. Guthrie.

The Singers.

We are singers who sit apart,
Weaving our dreams as the world goes by;
Whilst all day long in the city mart,
Deaf to the voices of earth and sky,
Men pledge their souls for a sack of gold—
Aye! even their love may be bought and sold!
And they live for to-day, for to-morrow they die,
But their love is a lust and their life is a lie.

"Sing to us, dreamers, lull us to rest!
We are weary of toil, and we fain would sleep;
Sing for our gold, and give us your best,
But let it be merry—we will not weep!
Sing of love that is sweet as a flower—
Love that is gay though it last but an hour;
Sing of the spring-time, autumn is sad,
And others may suffer, but we will be glad!"

Ay, we will sing to you, strange, tired men,
Sing of the voices ye never may hear
Of the magical music that sweeps the glen,
The song that swells as the god draws near.
What can you know of the hush that falls
Over the wood as the black-cap calls?
Or the still, sweet peace when a star is born?
Thou whose servants we singers be,
God of our fathers, O great God Pan!

Froebel opened a new world to women teachers.

The House of Childhood.

In a world which needs so much adjustment,
Alas for saint and sinner, to find it tolerable,
Schools are apt to be regarded as relatively like the kingdom of heaven.

Closing acquaintance, of course, leads to the observation in small type of many of the defects in the adult sphere.

Educational reformers, then, deal with the common problems of their day, though their technical terms often disguise the fact.

It seems especially fitting that in this day of Feminist ferment the most inspiring educational innovator should be a woman. Dr. Maria Montessori, in her "Houses of Childhood," seems at first glance simply to have discovered and applied for herself the kindergarten system. But certain significant distinctions must be made.

The mere review of Dr. Montessori's points of equipment—medical science, psychiatry, and experimental psychology—indicates how far we have travelled since the middle of last century, when Froebel opened a new world to women teachers.

The highly trained woman is now no longer merely the devoted, enthusiastic follower; she also experiments and creates. Dr. Montessori, while learning much from her French forerunners, Itard and Séquen, has passed beyond them.

Coming to the work of education from the sphere of medicine, through the study and treatment of defective children, Dr. Montessori brought a breadth and keenness of view not always possible to the professional teacher who is apt to be limited by tradition and habit. Circumstances, happily, gave her a fair field for new beginnings.

The opportunity came to her in connection with an extensive housing-reform scheme, instituted by the Roman Association of Good Building. Vast blocks of tenement-houses in the poor quarter of San Lorenzo in Rome were being made habitable and hygienic; tenancy implied, according to the plans of the Association, the advantages of a communal system, by means of which each tenement should have baths, dispensary, club, and cooking and laundry facilities. The crowning point of completeness was reached when the Director, Signor Edoardo Talamo, invited Dr. Montessori to undertake the organisation of day nurseries, or infant schools, in the model tenements.

The parents—mothers as well as fathers—going out to work, the children under school age (this is six years old in Italy) would otherwise have been left neglected and in danger, and would have grown up "ignorant little vandals." The Casa dei Bambini thus arose. Like the other social rights of the modern age, it is free—covered, so to speak, by the rent. The children between three and seven are gathered into a large room, with access to the central courtyard, and guided in their work and play by a teacher who lives herself in the block (this sort of "Fraternity" being made possible by

* "The Montessori Method." By Maria Montessori. Translated from the Italian by Anne E. George. 1912. 78. 6d. (Heinemann.)
help their mothers at a quite early age. Modern readers, moreover, are likely to catch the inspiration of the Italian teacher, with her vivid, incisive mind and clear expression, by no means Froebelian! When it is observed that there is no group or class teaching, that "the old-time teacher, who wore herself out maintaining discipline of immobility, and who wasted her breath in loud and continual discourse, has disappeared," some anxiety may be felt about the child's social training. How this is accomplished through enabling him to develop as an individual, as a full citizen of his small republic; how the work which he does, with a recognition of its value and purpose, helps to moralise him; how he comes to regulate his freedom with regard to the claims of others, and of the work in hand—should be read by all believers in Life, as Dr. Montessori depicts her, like "a superb goddess, always advancing, overthrowing the obstacles which environment places in the way of her triumph."

WINIFRED HINDSHAW.

Modernism in Morality.

THE ETHICS OF SEXUAL RELATIONSHIPS.

III.

PHYSICALLY, the child of the navy, of the bricklayer, of the carpenter, or of the agricultural labourer, is the equal, at birth, prospective of the child of the classes. And this in spite of the physical disadvantages under which his parents have produced him. They have been indifferently fed, clothed, and housed, and yet nature contrives to produce a sound and healthy physical organism. In infancy and adolescence the physical and mental environ-

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ments leave their mark. A high rate of infant mortality is succeeded, amongst the survivors, by a slow and stunted mental growth. The pressures of the environment produce the character which is so much deplored. The validity of the proposition is seen to be proved by its converse. The graces and arts, intellectual capacity and charm of manners, are just as surely produced in the other material to which the pressure of a suitable environment is applied. That every man is at heart a savage may be true. It is a more profound truth, but one less well known, that the savage remains a savage only so long as his environment tends to produce his type. Subjection to the highest known environmental stimuli, from birth, for the type, which is the more required, whatever its economic influence may be upon the community. The growth of population in itself is a thing to be desired. That such a population should exhibit to the highest degree possible those social virtues which make for the good of the community is also to be desired. Such an effect is possible by the alteration in the environment necessary to produce it.

Sexual relationships govern the production of children. The sexual act is necessary to produce children. The production of children is a social act. It is, therefore, good and right that society, as an organism, should in a measure regulate the mode or manner of the production of children. With the sexual act, in the intellectual phase, when exercised not for the production of children, but merely for the dispersion of an emotional and physical stress, society is not concerned, unless such action threatens the extinction of the race. But, as we have seen, the instinctive desire, for the normal and unrestricted function, will always provide for race continuity. It is the actual production of children that society is concerned. At present society does this somewhat irregularly and somewhat immorally, by its preservation of the institution of marriage. The tendency in the human species physically is to produce males and females in almost the same proportion. With the early evolution of mental growth there is little or no fear of the superior mental environment produce the character which is so well known, that the savage remains a savage only to the rich, to the strong. Law should be the expression of justice. Under our present system it is often the reverse. It is, therefore, needful that law, whether it be single individual in each case. Promiscuity in the sexual relationship was undoubtedly an early form. It may have been succeeded by polygamy in very early times, which would have assisted evolution by the suppression of the less fit males. The strongest male would possibly endeavour to supplant other males, and add to his establishment the mates intended for the weaker ones.

With the early evolution of mental growth there was an idea of property in women. But the women were the bearers of children, and property could be added to the fighting and hunting units of the family. Marriage by capture was the rule. The richest man was he who had most wives and most cattle. With the growth of the social organism there came a development in the intellectual phase, when exercised not for the production of children, but merely for the dispersion of an emotional and physical stress, society is not concerned, unless such action threatens the extinction of the race. But, as we have seen, the instinctive desire, for the normal and unrestricted function, will always provide for race continuity. It is the actual production of children that society is concerned. At present society does this somewhat irregularly and somewhat immorally, by its preservation of the institution of marriage. The tendency in the human species physically is to produce males and females in almost the same proportion. With the early evolution of mental growth there is little or no fear of the superior mental environment produce the character which is so well known, that the savage remains a savage only to the rich, to the strong. Law should be the expression of justice. Under our present system it is often the reverse. It is, therefore, needful that law, whether it be single individual in each case. Promiscuity in the sexual relationship was undoubtedly an early form. It may have been succeeded by polygamy in very early times, which would have assisted evolution by the suppression of the less fit males. The strongest male would possibly endeavour to supplant other males, and add to his establishment the mates intended for the weaker ones.
by observation of the richer grades of Society. Here there is a certainty that the tie may be legally or illegally dissolved at will. There is, therefore, much more generally an exhibition of the better social virtues. A courtesy and a forbearance, a deference to the wishes of the other is seen, which mark the social graces.

This is the mental growth spoken of above. It is the direct result of the appreciation of the impermanence of the marriage tie which has ceased to be mutually and instinctively desired. The pressure of the environment is felt to be relieved along certain lines. Tendencies to certain courses of action are, therefore, no longer inflected. The growth is in other directions, from which the predominating impulses are then felt to arise. And the man has learnt that where the highest development is desired there must be a great degree of individual freedom. The superman, the type of man's future development, must, in order to complete his growth, free himself from restraining influences and permit himself unqualified opportunities along other lines. With the greater development of the intellectual faculties the sexual function tends to become superseded by another mode of expression. The instinctive desire for the larger growth, by reproduction, is expressed, then, by creative work into which is poured the vital forces. In popular language the man or woman puts his or her "soul" into the work they do.

Sexual desire manifests itself as the result of an instinctively discerned sex attraction. The culminating aspects of this sex attraction are strength in the man and beauty in the woman. Man instinctively revels in the display of strength. Woman instinctively emphasises her beauty. Man's powers of making有效, and in the race. The divergence from the instinctive normal type to the supernormal is the product of the latest stages of mental growth. The physical beauties, however, are always first in point of interest to the earlier development stage, both in the individual and in the race. The divergence from the instinctive normal type to the supernormal is the product of the latest stages of mental growth. The physical and mental functions then begin to change places. The man, who instinctively discerns sex attraction, comes more intellectual and less instinctive. The desire for the sexual act is no longer a predominant. The instinctive desire for the larger growth, by reproduction, is expressed then, by creative work into which is poured the vital forces. In popular language the man or woman puts his or her "soul" into the work they do.

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point out that it was unconstitutional for the monarch to throw the weight of his influence on one side of a political question, and it is equally true that it was unconstitutional for one side of a political question, and it is equally true that there should be so many persons, with their political intelligence so undeveloped, that without a moment's thought they could sell and buy, cajole and be cajoled, never considering whether the ultimate result was good or evil. What is to prevent Alexander's Day from becoming an annual event? How many more of these orgies are we to submit to? It is paying the doctor to keep the patient ill. It was a sending for the surgeon to operate. That is the bed-rock evil of Charity. If there are children ill-treated or starving, if the hospitals are filled with illnesses and accidents, these are the result of our social system. It is sheer iniquity to blind our eyes by helping with the glow of giving money to palliate those conditions which cause the busines... The real need of the ordinary man or woman is sexual intercourse, and intellectual and spiritual companionship, and if these can be had without much difficulty, he or she is usually quite willing to forego the doubtful joys of promiscuity. It is worth while to notice that perhaps the most determined and thorough-going opponent of marriage in this country, Mr. Bernard Shaw, who has written glibly of "the abolition of marriage" in more than one preface, is himself a married man, and by all accounts a happily married man. Men do not commonly regret a marriage which is really a marriage and not a legalised prostitution, and with such safeguards against domestic drudgery as our contributor, Mrs. Melvin, has advocated, women would not regret it either.

The real drawbacks connected with marriage are, I submit, all remediable. They are, in the first place, the existence of prostitution as the comcomitant of marriage; secondly, the economic slavery of women; thirdly, the difficulty, he or she is usually quite willing to forego the doubtful joys of promiscuity. That is the case to any considerable extent, in this country, at any rate, being preceded by an indefinite period of celibacy, tempered in men by irregular sexual indulgence.

The statement just made that prostitution is the concomitant of marriage is to be understood in a sense somewhat different from that in which it is usually made. It is usually said, and has been said, in these columns that the sexual requirements of men are too elaborate to be satisfied by marriage with virtuous women. That is the case to any considerable extent, in this country, at any rate, is not my opinion. To acquiesce, in a holocaust of women for the gratification of these perverted appetites, would be to encourage just that sacrifice of human souls to wealth which we are doing our best to abolish in the industrial world. What is meant here by the statement that prostitution is the concomitant of marriage is that in consequence of the modern tendency to delay marriage, its place is taken by young unmarried men. That this is the case to any considerable extent, in this country, at any rate, is not my opinion. To acquiesce, in a holocaust of women for the gratification of these perverted appetites, would be to encourage just that sacrifice of human souls to wealth which we are doing our best to abolish in the industrial world. What is meant here by the statement that prostitution is the concomitant of marriage is that in consequence of the modern tendency to delay marriage, its place is taken by young unmarried men. That this is the case to any considerable extent, in this country, at any rate, is not my opinion. To acquiesce, in a holocaust of women for the gratification of these perverted appetites, would be to encourage just that sacrifice of human souls to wealth which we are doing our best to abolish in the industrial world. What is meant here by the statement that prostitution is the concomitant of marriage is that in consequence of the modern tendency to delay marriage, its place is taken by young unmarried men. That this is the case to any considerable extent, in this country, at any rate, is not my opinion. To acquiesce, in a holocaust of women for the gratification of these perverted appetites, would be to encourage just that sacrifice of human souls to wealth which we are doing our best to abolish in the industrial world. What is meant here by the statement that prostitution is the concomitant of marriage is that in consequence of the modern tendency to delay marriage, its place is taken by young unmarried men. That this is the case to any considerable extent, in this country, at any rate, is not my opinion. To acquiesce, in a holocaust of women for the gratification of these perverted appetites, would be to encourage just that sacrifice of human souls to wealth which we are doing our best to abolish in the industrial world. What is meant here by the statement that prostitution is the concomitant of marriage is that in consequence of the modern tendency to delay marriage, its place is taken by young unmarried men. That this is the case to any considerable extent, in this country, at any rate, is not my opinion. To acquiesce, in a holocaust of women for the gratification of these perverted appetites, would be to encourage just that sacrifice of human souls to wealth which we are doing our best to abolish in the industrial world. What is meant here by the statement that prostitution is the concomitant of marriage is that in consequence of the modern tendency to delay marriage, its place is taken by young unmarried men. That this is the case to any considerable extent, in this country, at any rate, is not my opinion. To acquiesce, in a holocaust of women for the gratification of these perverted appetites, would be to encourage just that sacrifice of human souls to wealth which we are doing our best to abolish in the industrial world.
married man of the middle and upper classes is the prostitute's best customer.

Modern marriage, in short, is to be considered not as an isolated phenomenon, but as inextricably linked with the celibacy and prostitution which precede it. The exigencies of bourgeois opinion forbid young men to marry until they are in a position to become householders. Moreover, the marriage-portion system hardly exists in this country; and the real temptation to the individual young man is the young husband's freedom of movement are so serious, and so well recognised and foreseen, that young men naturally shrink from marriage until they shall have exhausted the attractions of personal liberty. It is not for nothing that marriage is euphemistically described as "settling down."

The result of this state of things is that it is quite usual for two young people to fall in love with each other, and not indisposed to marriage, to be closely acquainted for many years before they feel themselves to be economically able to marry. In fact, a young workman or clerk, unless he has some temperamental peculiarity which inclines him to the solitary life, is rarely without a "girl," who is recognised by her friends to be appropriated to him, with whom he spends his spare time and money, but whom he may not marry until he is able to provide a home for her. Sexual stimulation is naturally felt by young people in this position, but sexual intercourse is, I believe, rarely indulged in. The effect of this unhealthy state of things on the nervous system and temperament of those condemned to endure it may easily be imagined. One or two letters from victims of it have appeared in this paper. Now it is to be noted that in such cases the woman, as a rule, is wholly or partially self-supporting. She very often lives in lodgings, and follows an employment which the patriarchal organisation of family life will oblige her to relinquish on marriage; that young married women shall continue to follow their employments, and thus preserve their economic independence, at least, until the epoch of motherhood? This step is probably the fairest that can be taken in our generation in the direction of sexual freedom. It is not a long step, certainly, but surely it is in the right direction. It is quite clear that prostitution cannot be effectively fought by extensions of the penal code, any more than by such pseudo-reforms as was the repeal of the C.D. Acts. What would-be reformers of our sexual life have to recognise is that there exists a genuine demand for sexual intercourse in youth, free from the hideous danger of contagious disease. This demand is best met by early marriage without cohabitation; since the expense of co-habitation is, in the typical case, prohibitive, which is necessary even for residence in a co-operative colony; it postpones also the evil time of domestic drudgery for as long as it lasts. The writer believes it to be the ideal arrangement for the early years of married life, and offers it as such for the consideration of readers of The Frewoman.

R. C. Fletcher Woods.

OF ALL HIGH-CLASS DRAPERS AND STORES IN LONDON AND PROVINCES.

THE FROCKS FOR CHILDREN AND MAIDS

"DOUGLAFROCS" (c/o "FREEWOMAN"),
16, KING STREET, COVENT GARDEN, W.C.
An Engaged Young Man.

III.

A
n early encounter with the old man, her father, at his own urgent request, had won for Newland an instant high regard and a warm invitation to stay, which it puzzled the young girl to see him so firmly reject. He well knew that if he remained to stay, which it puzzled the young girl to see him could not think just then of marriage, he had sought in Charnwood their love must run rapidly on to its very consummation, and since, for many reasons, he could not think just then of marriage, he had sought to put off that day whereon, he conceived, marriage must become imperative. This illusion sat heavy on him, because, probably for the first time in his life, he argued from another's view-point, a fact whereof he was not aware, since, knowing it, he must have wondered at his love for one so cramped in vision. His mental attitude was an injustice to her, and to himself an injury; for not yet did he think of love as a thing transcending every human consideration, not to be measured by known standards: the mutuality whereon it builds might be comprehended (he still thought) by such terms as "taste" and "aspiration"; or, in any case, by the more flexible label—"temperament." He had been back in town a week, whither, last night, she also had returned. For some months past she had been occupied in a study of the nation's art, which kept her a good deal in town. A restless spirit, and the knowledge that, in her absence, her father was not merely alone, but lonely, occasioned those visits to Charnwood, destined now to become less frequent, as the result whereof she had found her Dennis. When in London she was to be sought, by such as were privileged to know her, in her own pretty flat, as far from the West as Earl's Court Square is far. Thither had Newland gone for her this very night to take her to the Arts Club ball, and there, that function ended, he was returning now with her.

She was wise in the world's rough ways, this girl of nineteen years; and, as the taxi sped, she sat for the most part silent, her head pillowed upon the shoulder of him to whom she was become engaged. She had serious thoughts to-night of her new relation to life, thoughts not wholly happy, in spite of the ring on that finger where rings feel strange to young girls whose hands, elsewhere, and in the same way, are not sparingly adorned. She had questioned him about his life, and he had been frank with her. She had seemed not utterly alone, but lonely, occasioned those visits to Charnwood, destined now to become less frequent, as the result whereof she had found her Dennis. When in London she was to be sought, by such as were privileged to know her, in her own pretty flat, as far from the West as Earl's Court Square is far. Thither had Newland gone for her this very night to take her to the Arts Club ball, and there, that function ended, he was returning now with her.

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He saw now that his indifference to her former relations with men had signified to her (quite wrongly, he knew) an attitude towards women that she could not regard in him, as perhaps limiting his perspicuity to activity on the plane of his sex only. Probably, she thought (seeing design in all she did) it was in order that he might gain, through her, a normally asexual vision that she was come to him. This thought consoled her, and she was for a while her happy, heedless self again. How could she hope to find him in all things perfect, or her own kind, by his love? He must come gaily grave, she put out her mouth to be kissed, and gave herself up to, only not all, love's ways. But a vague disquiet, coming she knew not whence, flooded her soul with fear. She started from him, glancing bewildered round, as one bereft in the season of their sway if, haply, we are sane. It is interesting to note here, as a worthy comment on woman's tears, that she recalled at this moment the counsel of her young girlhood, learned at a mother's knee: "When in doubt in thy dealings with mankind, remember, a little—the brown eyes of thine eyes shall not fail thee." (So the lesson might have read. But the phrase would have told too much; and that is why it has never been written before.) Astonished, then, at her tears, who, but a moment before, had seemed so bright, he spoke soothingly to her. But she wept the more for his words, until his check also was wet, with her tears, which hung bitter on his lips, as brine-wrack scudding before the breeze. He learned for the first time of the tyranny of tears, than which there is none more subtle.

But instead of attributing her grief to her nature's need of him—a conjecture that would have brought him hailing-near to truth—he vaguely referred it to the uncertainties of her woman's health, and it was thus natural, perhaps, that it should appear altogether monstrous to him; a thing from which he must instinctively recoil when evinced even in the girl whom he loved. Be it said, however, in justice to him, that this great difference between men and women, in point of suffering, had been the cause of his first serious breach with God Almighty, as manifesting an inherent unwisdom in a scheme supposedly beneficent and just. The revulsion he now felt was, no doubt, little else than the natural recoil to an equally untenable extreme of a super-sensitive soul, disgusted by the need to relinquish, as a thing altogether unsound, the teleological view-point, which, for a long time, had seemed so secure.

A wave of pity at length assailed him, and he took her passionately to him. Like an injured small child, she sobbed as though her heart were breaking.

"Tell me, sweetheart," he cried, now thoroughly concerned, "tell me what makes you cry?"

As the taxi drew up before the entrance to her dwelling, the young girl clung to her lover as though fearful that he might leave her. "Come in, come in," she sobbed, "and I will tell you all." For a moment he hesitated. The driver was opening the door, so they must needs get out. In his present state of mind he was not yet disposed to go; there was no rank within sight. He was aware of something in his hand: it was the tiny key she had given to him in the taxi. He turned to the door, opened it, and the two passed in together.

SELWYN WESTON.

(To be continued.)
to take place. The frequency of this coincidence is very remarkable. There has been nothing like it hitherto in public life in England, or in any other country. Mrs. Pankhurst is a cute enough woman to know that even Ministers of the Crown, when subjected to assault and insult, do not become more friendly to the cause. The constitutional rights of the people will soon have to face the issue of whether the militants really desire the vote. When you have a number of able and well-informed persons countenancing a course of conduct in which you have somewhat improved the woman's position ethically, though they have, on the whole, added to her hardships, and are by no means implied in the terms of the contract: maintenance and sexual intercourse.

Firstly, the women of the poorer classes, far from being kept in idleness after marriage, have been more constantly and (often thanklessly) employed, after and in consequence of marriage. Labour of this kind is by no means transferred to the first division. They then initiated the hunger strike because the rank and file were not similarly mistreated. The Government had certain defence by indignant public opinion. The Government, on its side, had at least been asked from the leaders. The Government must recoil upon those who have recourse to it. Lord Robert Cecil, in my recollection, expressly says: "Our answer is: The authorities must, as a matter of course, undertake such as had been asked from the leaders. The Government would have had to release the hunger strikers, or feed them, or let them die of starvation. What should the simple task to perform, namely, to observe the principles which govern the administration of justice. It is doing that government must be carried on. Mr. McKenna certainly has a duty of modifying severe sentences. He has done that, and to the extent of his power as Mr. McKenna. He would forcibly feed the women. That is what weak sophistry of the kind quoted means when tested by actual circumstances. It is the women who are responsible for the convictions. What would happen would be that government would have had either to release the hunger strikers, or to feed them, or let them die of starvation. What should the one result of exciting hostility (because English statesmen are not easily intimidated) against the propaganda they are alleged to be advancing, the observor is entitled to draw the gravest inferences against the interests of such persons.

C. H. NORMAN.
June 28th, 1912.

The IMMORALITY OF THE MARRIAGE CONTRACT.

MADAM.—With all due regard for the logic, courage, and insight of your leading article on "The Immorality of the Marriage Contract," may I suggest that you have mentioned certain considerations, with which I have somewhat improved the woman's position ethically, though they have, on the whole, added to her hardships, and are by no means implied in the terms of the contract: maintenance and sexual intercourse.

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C. H. NORMAN.
destroyed the souteneur; and that venereal diseases are rampant, as in England and the U.S.A.

The remedy, a very simple one, is to educate the public; education, the raising of women's wages, and men's, the increase of all opportunities of employment and self-development for women, the organisation of domestic help in the household. Norway, whereby notification of venereal disease is compulsory on the part of men as well as women, and facilities for free treatment are provided. Could Miss Skovgaard candidly say to me how such a Norwegian system has worked? But, of course, all these are palliatives; the true remedy is the socialised State, not the organised charity of to-day, and the evolved humanity for which we are here and everl shall be happy to lend a copy of Forel's work in the German language to any reader of THE FREEWOMAN who cares to apply to me. Our German is up, and Ellas has been permitted to publish in Philadelphia (!), and his books are priced prohibitively to the majority, but, as to substance and style, they are incomparable. I should be glad if any reader of THE FREEWOMAN could tell me whether Dr. Ivan Bloch's work is obtainable yet, in the original, as the right of being translated from German into English appears to be reserved to German periodicals and Viennese fancy houses.

I must apologise for the length of this letter! But I hope you can find space for it intact! June 30th, 1912.

A NEW SUBSCRIBER.

The point raised in this letter will be dealt with in next week's issue in a commentary on the article "The Immorality of the Marriage Contract." The English translation of Ivan Bloch's book, "The Sexual Life of Our Time," will be published by Mr. Henderson, 66, Charing Cross Road.—Ed.

THE MARRIAGE CONTRACT.

MADAM—Will you allow me to criticise certain of the assumptions on which last week's article on the "Immorality of the Marriage Contract" is based. The writer, by a method of arbitrary exclusion, arrives at the conclusion that the motive usually responsible for marriage is essentially materialistic in its nature. But, surely, such a view is inconsistent with experience; we all know of a good many marriages that are resumptions of genuine affection, the desire for children, the need of companionship. It should not be forgotten that affection itself is in essence a binding force—the negation of freedom. As it gives privileges, so it accepts responsibilities; it allows no divorce between rights and duties. Self-expression in any form involves limitation, so that "free" love is a meaningless term.

In the second place, the definition of marriage given, viz., that it is an institution embodying sexual control on the one hand, and maintenance on the other, will not bear a moment's examination. The second "pillar," I submit, is no maintenance, but community of life. Dr. Westenmarek points out in his "History of Human Marriage," marriage is rooted in the family, and not the family in marriage. As a matter of fact, marriage without maintenance is not possible, and the countless wives contribute a fair share of the common expenses from their own income or earnings, and the majority render services which are equivalent to maintenance. It is ludicrous to claim that a wife is "maintained" when she performs the offices of cook and housekeeper, nurse and governness, sempstress and dressmaker; in any of these callings a woman can earn more than the share generally accruing from a husband's income. Even the politician or the professional man receives from his wife's co-operative and social intelligence important contributions to his personal successes. If the definition of marriage suggested be allowed, then the plea that the upbringing of the children and "domestic considerations" are things apart is absurd. It is obvious that it is the ground— they are, in fact, an integral part of the institution.

From this point of view, moreover, the action of the writer's surmise that the "vast majority" in the future will live in households is as in the past "will scuttle into the safe shelter of the house of bondage," be true, marriage can be dismissed (as in the last paragraph of the article) with the remark that "it is an institution whose dissolution is already at hand."—HELENA HADLEY.

[See editorial note on preceding letter.—Ed.]

MADAM—I should like, just to emphasise the point of fact in Mr. Norman's P.S. to his letter this week on the subject of a man's rights in the marriage contract. He states that a woman can claim judicial separation and alimony for the rest of her life in the case of one act of adultery on the part of her husband. Is it not the case, however, that a man can claim alimony in the same case? Mr. Norman himself deplores any misrepresentation of the code of the law by suffragists or others. I am equally anxious that there should be no misunderstanding of the fact, after all, that Mr. Norman's correction, as it stands, might possibly give rise to something of this sort. "Social intercourse," of course, in his letter, was a misprint for "sexual," was it not?—Yours faithfully,

June 29th, 1912.

D. CHAPMAN.

[The implications involved in Mr. C. H. Norman's correction as to a point of fact, will be dealt with in an article already mentioned, "Sexual" in Mr. Norman's letter was printed "sooial."—Ed.]

COOKING AND DRUDGERY.

MADAM,—Your contributor's article on the "Sweat Shop" designated cooking as drudgery because of its nature, but one now indicates that the drudgery may arise from the quantity. Overwork is not necessarily drudgery, but the difference is merely a distinction not worth discussing where space is valuable. The Sunday dinner is not maintenance, but communal or family life, as the end sought may qualify the work; as it is not maintenance, but communal or family life. We all know instances of each. I have eaten many cold dinners in hotels, north and south of the Tweed, because hot meals could not be obtained on Sunday. The original art of cooking and the Norwegian man of delay in commencing housework when left to his own devices, there would have been no rector as to saving labour by dirty crocks to accumulate. It is of no use making a fuss about nothing, and there is no more drudgery in washing up after a family feast, even on a Sunday, than in cleaning up a laboratory after a debauch in research by a student.

If we agree that some acts, at first performance pleasurable, become irksome by monotonous repetition, whether from the point of view of their continuous or intermittent character, drudgery depends upon the point of view. It may be delightful to go into the lantern of a lighthouse, but weariness is sure to follow when one has to stay there six hours every night to watch the lighthouse. To the lighthouse keeper it may be pleasant, but its performance brings satisfaction to the worker. The end sought may qualify the work: as putting coal on a fire to cook a meal, or to maintain a steam pressure gauge is Variety is necessary to some, needless to others. When I sailed in a steam tramp there was a Kaffir among the crew who stayed by the ship whilst other hands came and went. Sometimes he shipped as a fireman, sometimes as a general hand, sometimes as a trimmer; he was good enough in each, and never staid. Apparently some housewives are fond of domestic work. They begrudge time spent even in recreation. Therefore must they could get pleasure from their drudgery. Alas! the simple life is as old as hunger; but the "Simple Life," as a self-conscious cult, dates back no earlier than the Victorian age. "Simple Life" as a self-conscious cult I shall find pleasure in the work itself, or in some such exterior motive as the saving of money by doing themselves what they could get done for payment. Almost some among periodicals, THE FREEWOMAN is trying to impart some knowledge of the difficult art of living. There is a danger that contributors, in their zeal for new methods and specialised workers, may succeed in obtaining conditions of employment for all which will lessen instead of augment the pleasures derivable from living and working. The trained worker is apt to labour mechanically, and to rely for the accomplishment of the task upon routine instead of taking real interest in doing the work itself. Welcome the introduction of labour-saving machinery and methods in all places where they do not subdivide labour more than necessary. Those who do most, enjoy most; those with most leisure are the most discontented. The majority may fail to find pleasure in the work itself, or in some such exterior motive as the saving of money by doing themselves what they could get done for payment. The writer would, therefore, to the office, the sales counter, or the daily round elsewhere.—W. Gerrare.

LIFE ON SIMPLE LINES.

MADAM.—The simple life is as old as hunger; but the "Simple Life" as a self-conscious cult I shall find no little better than drudgery. At present there is no place so good as the ordinary home in which to work all day and every day. For variety it is better than a cinema; for interesting work, even the "Sweat Shop" is preferable to the office, the sales counter, or the daily round elsewhere.

W. Gerrare.
with results akin to those so amusingly pictured in "The Pat­ton State", we may say that the "Servile State" cult involves hardship—or what seemed hardship. There is certainly a great deal of unnecessary complexity in modern life, and especially in the social and domestic spheres. Mostly the burden of it falls upon the women. The men go to their mines, factories, shops or offices, where methods are constantly being improved; but the wives stay at home to work as their mothers worked, in old-fashioned wasteful ways, and keeping a multitude of effete articles, such as antimac­sars and polished fenders and fire-irons that merely make work. The "all-black" bicycle is lauded as a wondrous labour saver; but when are we to have our "all-black" taps and stair-rod’s and stair-carpet? If there, even if we did have them, the rut-bound housewife would be perpetually blackleading them!

I was at a guest-house the other day, where an honest attempt at simplicity in life was begun. The bedrooms are furnished with great simplicity, and do not involve elaborate cooking. For breakfast, at eight, the staple dish is porridge, which practically looks after itself: it merely wants boiling. The bedroom taps are constantly on the go, to save running water, or to do her "mending." The next meal is somewhat more varied. It may begin with a good bowl of vegetable soup, followed by a small roll, laid on top of a clear fire; bread, butter, marmalade, and tea. This meal is taken in the kitchen, without ceremony or serviettes. Dinner, at one, is somewhat more varied. It may begin with a good bowl of vegetable soup, followed by two or three separate vegetables plainly cooked, and conclude with a fruit tart and custard, stewed fruit, and blancmange. The third meal, about eight, combines tea and supper; and the staple foods are dry toast and butter.

But stay! Are we yet ripe for co-operatively dwelling together? Are our women-folk yet ripe? If not, then let us drudge and toil on individually, until we are half mad with the monotony, half dead with the brutality of it—then let us pass from the domestic cells into the larger and saner life!—George Frankland.
It is that accentuated feeling that arises from the inspiration of a cause—which effects results unattainable in one's self-interest—and, the opposite result—of failure which may result in betrayal, madness, or suicide.

June 24th, 1912.

ARTHUR HEWSON.

CHAMPIONS OF MORALITY.

MADAM,—In one of Mr. Kerschen-Knight's brochures on the social evil, there occurs the sentiment that "the creative forces are for creation, and not for prostitution." May I ask an official of the National Vigilance Association publicly who "which closed abruptly," this was open to all conditions of men and women, who would not hesitate to grasp the opportunity of airing "nastiness" if the opportunity was there.

I should have replied earlier, but have had a lengthy illness which prevented me doing so, and now I feel I cannot allow my letter of April 18th to rest under a stigma as being unsigned or without correspondence I have come across in other papers has always been unsatisfactory, inasmuch that it suggests, without threshing out the subject and suggesting redress, correspondence I have come across in other papers has always been unsatisfactory, inasmuch that it suggests, the medical fraternity and level-minded women who contribute to its pages.

Shaw, which your correspondent mentions, and should be glad to know where they occur. Regarding the correspondence in the "which closed abruptly," this was not hesitate to grasp the opportunity of airing "nastiness" if the opportunity was there.

I have come across a "victim," but she is too nervous to give me much information, and I am anxious to know how to prevent the continuance of this practice.

May 28th, 1912.

MOTHER NO. 2.

AN EXPERIENCE.

MADAM,—The letter from Mary and Stanley Randolph appeals to me; it rings with the joy and rapture of happy lovers. But, at the same time, I think it is much to the case of mental phenomena alluded to.

I happen to have experienced exactly the same spirit expansion as described in "Interpretation of Sex," which leaves an everlasting impression on the mind, whereas the sexual act only leaves a physical "trace" at the best. I think it only fair to say that my experience was inspired by passionate love—not sexual, although tinged with sexual desire. I was in a rather nervous condition, having not been able to take food or to sleep for several days, when one night, upon leaving the object of my passion, I flung myself across the bed and lay in darkness—thinking the expansion suddenly began. I not only saw the vibration of the atmosphere, but, in it, the ethereal form of the beloved. I was quite conscious, but the body was senseless. I could not move a limb. It has been my one and only experience of the kind. Well, I can assure Mary and Stanley that no sexual act can be compared with it. But, never mind, we are in sympathy, and I only hope that their free union will be as happy and successful as mine has been during seventeen years.

At the same time, I may as well refer to the letter signed "B. L." in last week's issue. I can only say, "What's in a name?" I have adopted the name of my companion for the sake of convenience—it has in no way marred my happiness. In some countries it is too timid not to live otherwise—one would be hounded like a dog, as was poor Gorki from America! I maintain that my mode of life is no more a sin than taking the chance to come across people I think worth while, I initiate them. By so doing I have gained many true friends.

What does it matter about the "world in general"? I, for one, advocate that Mary adopts her lover's name, if she thinks fit. What does it matter? M. S.

A DEFINITION.

MADAM,—It is evident that now women are really beginning to realize that what they are thinking into things something which differs from that which has been thought by men. I accept Nora Kiermon's offer, and will try and explain one man's view of passion. In return she might tell us what she means by it.

Passion is uncontrolled feeling. In sex—love that would give all—also, of course, the committal of a great murder.

June 24th, 1912.

MOTHER.

FREE UNIONS.

MADAM,—I am afraid I do not think one of my questions to the writers of "Free Unions" is at all answered; indeed, they appear to be antagonistic to the idea that the N.V.A. had (in October, 1910) condemned as "salacious muck" (vide M.A.P., October 22nd, 1910, "The Ubiquitous "Free Unions," that is to say, that the N.V.A. solemnly declared (via the gutter press) that Mr. Knight had been "weeping on his hands and knees" along the passage of his residence in order to see who was knocking at his door? (As a matter of hard fact, Mr. Knight was over 100 miles from his abode on the day in question, and, although this was known to the officials of the N.V.A., no "lady" or "gentleman" associated with them. Do not inflict upon your neighbour any injury which ye would not have wrought unto thee." I commend these words to Mr. G. Kerschen-Knight. I also offer the quotation because it is obvious the N.V.A. have forgotten its existence.

May I say, in conclusion, that it would be more manly if those who criticise others would applaud their names to their contributions? Anonymous "criticisms" of fellow creatures are apt to be regarded as works of cads and cowards.

MINNIE CUMMINGS.

June 24th, 1912.
results, practically, if the two partners employ the same existing, only they are furtive and concealed—everyone of “free union” want to achieve anything valuable they must show openly what they are doing, and show, more or less ADORI, Goschen Buildings, Henrietta Street, London, W.C. propaganda. B. L. stood and spread abroad. That is the method of last number of THE FREEWOMAN)—“ For those to whom prostitution? I do not “recommend” self-abuse any more than I recommend prostitution, drunkenness, or the drug habit; but I am certainly strongly of the opinion that where an abuse is inevitable it is infinitely better to abuse ourselves than other people, and to bear alone any consequences of our abuses. This opinion seems to me to contain a principle sufficiently learned to be grasped even by the scientific mind, but Dr. Wrench will find better authority than a popular preacher who has written on “Sexual Morality.” This eminent scientist—whom I had the privilege to hear lecture—declares fearlessly that masturbation is infinitely preferable to prostitution, and regards much less hazardous to the public health he says, in fact, that it is harmless, whereas prostitution is a danger to the community. Every man, every woman, in his experience, more or less tainted with venereal disease. My case for self-abuse would be that it strikes even men as degrading, and reveals the sexual “necessity” in all its ugly nudity, whilst prostitution, judging by Dr. Wrench’s article, seems still to hold some glamour for them. Let men be reduced to self-abuse for all their sexual “necessities” outside of passionate love, and prostitutes will have seriously to consider the possibility of safeguarding the religious public from any further outrages on their sense of reverence and decorum. The dignity of our beloved Temple must not, and shall not, be marred by deplorable outbursts which, even if we admit the sincerity of the person concerned, are in the worst of taste. The Galilean agitator has made many friends by his transparent honesty and truthfulness. I am inclined to think that his career has been watched with considerable interest by more than one of those in high places. But language which that useful and appointed critic of those set in authority over Israel cannot be reported in these columns; and it is with the greatest repugnance that I feel I must somewhat sense of decency towards our readers, to refer to the matter at all. “Let me here say, however, that this preposterous outburst is typical of that lack of all perspective, and that belief in extreme action which only too widely prevalent amongst us. A torrent of vituperation such as that poured yesterday upon our chief citizens, whose calm and dignified manner was in no way marred by the vehemence of their mentor, defeats its own object. No language which may be well suited to open-air meetings in Galilee is not to be tolerated in Jerusalem. There is only one pleasant side to this painful subject. Our esteemed elders will have earned the renewed confidence of every son of Israel by their large-hearted tolerance, their indifference to threats, their persistent courtesy even in the face of gratuitous insults, which might, of men of our temper and dignity, have been peculiarly hard to bear. Our leaders once again have proved themselves worthy of the devotion and loyalty of their fellow citizens. Later, at a less age, I doubtless show themselves as prompt and as willing to take any necessary action as they were to-day slow to anger, even when grieved to the heart by a cruel and undeserved attack.”

A letter from Dr. Wrench is unavoidably held over. It will be inserted in next week’s issue.—Ed.

MADAM,—In view of the comments made by our Liberal journalists on Mr. Lansbury’s little outburst in the House of Commons last week, the following extract from a journal circulating among the Pharisees of 1,000 years ago may be of interest. The “incident” referred to is thus described in Professor For el’s pamphlet on prostitution, and in which the Galilean demagogue was again the central figure. There have not been wanting of late many who have strongly criticised the broad-minded tolerance of our revered elders in allowing to this ‘preacher’ free access to the sacred building. It is at least certain that, after the events of to-day, following the announcement on yesterday’s wrapper that Dr. Wrench’s article, seems still to hold some glamour for them. Let men be reduced to self-abuse for all their sexual “necessities” outside of passionate love, and prostitutes will have seriously to consider the possibility of safeguarding the religious public from any further outrages on their sense of reverence and decorum. The dignity of our beloved Temple must not, and shall not, be marred by deplorable outbursts which, even if we admit the sincerity of the person concerned, are in the worst of taste. The Galilean agitator has made many friends by his transparent honesty and truthfulness. I am inclined to think that his career has been watched with considerable interest by more than one of those in high places. But language which that useful and appointed critic of those set in authority over Israel cannot be reported in these columns; and it is with the greatest repugnance that I feel I must somewhat sense of decency towards our readers, to refer to the matter at all. “Let me here say, however, that this preposterous outburst is typical of that lack of all perspective, and that belief in extreme action which only too widely prevalent amongst us. A torrent of vituperation such as that poured yesterday upon our chief citizens, whose calm and dignified manner was in no way marred by the vehemence of their mentor, defeats its own object. No language which may be well suited to open-air meetings in Galilee is not to be tolerated in Jerusalem. There is only one pleasant side to this painful subject. Our esteemed elders will have earned the renewed confidence of every son of Israel by their large-hearted tolerance, their indifference to threats, their persistent courtesy even in the face of gratuitous insults, which might, of men of our temper and dignity, have been peculiarly hard to bear. Our leaders once again have proved themselves worthy of the devotion and loyalty of their fellow citizens. Later, at a less age, I doubtless show themselves as prompt and as willing to take any necessary action as they were to-day slow to anger, even when grieved to the heart by a cruel and undeserved attack.”

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