

THE FREEWOMAN

A WEEKLY HUMANIST REVIEW

No. 33. VOL. II.

THURSDAY, JULY 4, 1912

THREEPENCE

[Registered at G.P.O.]
[as a Newspaper.]

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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 should be sorry to commit myself to the opinion that he has really solved it. Mr. Nettleship states that Plato regarded justice as "a living principle in the human soul which works itself out in the conduct of life." If you ask how it works itself out, I shall refer you to Plato's description of his ideal commonwealth. And if that be accepted as a true account of the way in which the living principle of justice would materialise, I am afraid we shall be driven to the conclusion that in modern civilisation 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 representation, but I question whether it would have commended itself to Plato. What strikes me very forcibly is the flagrant commercialism of the conception.

Personally, I decline to take seriously the sug-

gestion 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" would be noticeably purer in a moral sense. It is, in my opinion, a tenable position that there are certain actions and even certain agents which and who cannot safely be tolerated by any community; and that, consequently, the community, on grounds of mere self-preservation, is 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

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 an 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 mis-ruled 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 personal deity as their model. 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 honour of confounding legality by equity. So knotty a 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 pomps 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 trumpery ostentation. One does not stage 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—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 suppositious, 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. A prisoner, innocent or guilty, should always 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 appropriate to their functions. 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 shirk the possibility that it may be to provide him with a lethal chamber, or (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 panic-stricken from Rome, and had to be brought back by the adoring multitude and forcibly installed in the dreaded office.

CHARLES J. WHITBY, M.D.

QUIEN 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 unsettling 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 suggestion 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 small 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 "Idealeless" movement. There are ideas in England, but there is no idea behind English suffragism. The Suffragists—less and 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 think that women are badly 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 is inspired and carried 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 as it is at 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 economic 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 a little higher up 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 free-lance 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 hers. 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 Cæsar and Agricola?"

So far as the second object is concerned, legislators 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, "and 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 and more equitable share of the annual product which labour creates. Two methods have 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 his wages *in money* does not accurately 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 15s.—a starvation wage! Further, if wages are raised universally (as proposed), it is certain that the prices 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 the natural supplies and demand for gold, but to the artificial manipulations of gamblers and 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, no Government has attempted 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.

(2nd) Non-productive consumption must be reduced.

At present, wealth is distributed in the form of wages, rent, profits, interest on productive and unproductive capital, and taxation. Now, profit-sharing will take little or nothing from rent and interest, and it is these two items, together with taxation, that absorbs the larger proportion of

wealth, without giving any adequate return. A perfect economic system would be one under which wealth was distributed exclusively among the productive factors, in proportion to their need and efficiency. Imagine a tract of land, composed of both barren and productive soil, irrigated by a system where one half of the water is conducted to the barren part, whilst the other half (which is totally insufficient) irrigates the productive portion. No one but a fool would hesitate to turn the whole supply on to the productive portion. Now, the effect of increasing labour's share will naturally tend to increase the total product. Consumption is the parent of demand. You cannot have good trade without a consuming public. The wage-earners constitute the greatest of all our consuming classes. The more they receive, the more they spend, and the greater the demand for fresh commodities. Not only so, but the greater the consumption of the good things of life by labour, the more healthy and the more efficient it becomes as a factor in the production of more wealth. It no more pays a nation to starve its labour or keep it in a "dim-eyed, narrow-chested" condition than to starve its cattle or allow its tools and machines to get rusty.

It is the insufficiency of labour's share that causes periods of industrial depression to inevitably alternate with periods of prosperity. Under rational conditions the consumption of wealth by labour would maintain a demand sufficient to keep labour continuously and increasingly employed. But when we remember how large a proportion is consumed unproductively—distributed among those who give absolutely nothing in return—the immense sums paid as interest on wealth that was wasted ages ago—such as that squandered in our Continental and Colonial wars (amounting already to something like £3,000,000,000), also the interest charges on fictitious capital, such as watered stocks and shares which never existed except on paper, the heavy toll levied as rent, the amount exacted by finance for facilitating exchange (by virtue of the credit monopoly which exists more or less universally in all commercial countries), and the increasing demands of Governments for the support and continuous growth of armaments, of naval, military, and civil service expenses, we shall have small cause to wonder at the present industrial unrest!

Our financial system has immortalised the loan, and its offspring, usury, which philosophers and moralists of all ages and all countries have denounced as the "cankerworm" of society! All nations are piling up mountains of inextinguishable debt, which means either revolution and repudiation, or perpetual industrial slavery of the masses for all time. Already the growth of interest charges tends to overtake the growth of wealth.

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 I am in full sympathy with the aims of the suffragists, and that I ask no question concerning any policy, save: Will it be effective? I had, and still have, 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 pretty 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—

in a word, to take your message out to the people.

I will be specific. Your Executive Council meets, and it is resolved and declared that the whole strength of your body be turned to the task of appealing to the wage-earning women, and the wives of wage-earning men, for the purpose of bringing them to a realisation of what they can accomplish by the suffrage, and of organising them to accomplish it by means of a mass-strike. You proceed to combine the working-women of your great cities on the industrial-union plan. You go to the wives of working-men, especially union working-men, and you organise a Home-makers' Union of several millions. You have a well-filled purse, and you could do this, beyond possibility of question. And when you have this organisation disciplined and taught, which you could do in a year or two, you go to the Miners' Federation, the Railwaymen, and the Transport Workers (who by that time will be organised into one body, with new leaders who know what they want, and how to get it), and you work out with them a schedule of demands, a minimum wage and an eight-hour day for all organised trades, and the vote for women on the same terms as men. You pledge yourselves to stand by them, and to devote all your energies to raising funds for them; and you elect an executive committee, with full power to call a general strike of men and women without notice, and specifically forbidden to call off the strike, or to negotiate with any politician concerning it, until the complete schedule of demands has been granted. In this way, I venture to declare quite positively, you would get what you want, and get it far more quickly than you will by your present narrow and un-socialised propaganda.

I am aware that the adoption of this programme



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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 *personnel* 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.

AN 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. Timidity has its uses in so far as a 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 kind of hypocrisy that we see at its 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, more anxious to assert proprietary rights in women, and more intolerant of female freedom, which they will always be inclined to stigmatise 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 chaste and modest male may become more acceptable to the mass of men, but will he ever become more popular with the mass of women, or (most important of all) a really useful and enlightened citizen? The wide and deep humanity of the Eton master may not, perhaps, be reflected in his chaster pupils. The chastity of St. Francis of Assisi is by no means the chastity of John Knox. The chastity of John Knox has produced the most horrible hypocrisies known to the modern world.

E. S. P. HAYNES.

* "Ut casti sint pueri." By H. E. Luxmoore. (Published by the S.P.G. 3d.)

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 "*Schéherazade*" 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 generally agreed that the Russian painter 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 everything is really 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 costume-studies on exhibition 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 "*Goddess*" (No. 15), seated cross-legged, and shown in white and gold; the "*Fakir*" (No. 24), which is an ex-

cellent 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'Après-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 now time that 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 for the scenery he designs, places 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 comparison 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. Mr. Nijinski as 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, Finland*" (No. 91), not being intended for a ballet, has nothing in particular to recommend it. 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 sentimental "*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 "*Bayswater*": lady 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*": woman just rising from bed—rather coarse and brutal; and "*The Model*": a half-dressed female. I cannot help thinking that if Mr. Roosevelt could paint he would paint in Mr. Connard's manner.

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 Père 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?
Of the life that wakes in the flush of morn,
Or the still, sweet peace when a star is born?

God of our fathers, O great God Pan!

Thou whose servants we singers be,
Grant, we pray, to the soul of man
Ears to hear thee and eyes to see;
Teach him the love that reigned of yore,
Deep in thy forests of ancient lore!
But thou art forgotten; the world grown old,
Will bow to none but the god of Gold.

Only the singers who sit apart,

Hearing thy voices in wood and stream,
Know thee, O Pan, for the lord thou art,
For they alone have the time to dream.
Thine is our birth-right, thine is the power
That sways our souls in creation's hour;
Thine is the rapture, the crown of bliss,
The mystic pang of a lover's kiss!

Teach us, O Pan, to be gods like thee,

Each a god in the day of his power,
Each a god in his mystery,
Born of love in a god-sent hour!
We are the singers who weave our song,
Dreaming alone in the city's throng,
Striving to waken the soul of man,
And open the gates of thy world, O Pan!

AMY SKOVGAARD-PEDERSEN.

The House of Childhood.

IN a world which needs so much adjustment, alike for saint and sinner, to find it tolerable, schools are apt to be regarded as relatively like the kingdom of heaven. Closer acquaintance, of course, leads to the observation in small type of many of the defects in the adult sphere. School and home, for instance, tend to fall hopelessly apart; or, again, the teachers and the taught, according to our usual system of herd-management, find certain irreconcilable elements in their relation; and the former, in their moments of introspection, are not always certain whether they are really the true guardians, or, perhaps, after all, embodiments of spiritual wickedness, in high places. 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 Séguin, 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 tenants, 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. 7s. 6d. (Heinemann.)

the housing-reforms!), and who is in daily touch with the mothers. The school is *in the home*; it is, of course, small, and, partly for this reason, partly because the children's ages are miscellaneous, there is no attempt at the class-teaching with which we are familiar in our schools. This, however, forms no part of Dr. Montessori's plan.

The parents feel that the school belongs to them, and the regulations encourage this feeling, demanding co-operation and an attitude of goodwill "towards all persons connected with the House of Childhood." They must send the children clean, and wearing a suitable pinafore; and once a week at least the mothers should consult with the teacher, giving information about the children's home life, and receiving advice as to treatment.

The inaugural address delivered by Dr. Montessori at the opening of one of these Houses of Childhood, throws a most interesting light upon the feeling of the mothers towards the school. "The mothers *adore* the Children's House," she observes; "they often leave sweets or flowers upon the sill of the schoolroom window, as a silent token." In another place, we note how a portion of the courtyard, once the receptacle of rubbish thrown from the windows, became inviolate—it was part of the children's garden, and the mothers could see them at work. This same inaugural address emphasises other points of vital interest to a modern community. These schools supply in a satisfying way modern working women's needs.

"To-day the women of the people who live in these remodelled houses may say, like the great lady, 'I have left my son with the governess and the nurse.' More than this, they may add, like the princess of the blood, 'And the house-physician watches over them and directs their sane and sturdy growth.'" Inanimate things—means of transit, articles of daily use—have been largely communised; the communising of *persons*—nurse, teacher, doctor—is beginning.

There is no criticism of the mothers' going out to work and leaving their "natural duty"—that, it is assumed, is a matter of social and economic evolution, calling the working woman to take her place among wage-earners. "What will become of the home," one asks, "if the woman goes away from it? The home will be transformed, and will assume the functions of the woman." Certain "material functions" are being *communised*, in fact. Dr. Montessori goes on to suggest how far-reaching such development might be, for example, in the direction of nursing and cooking. With her new resources, it will be possible for woman to become more of an individual, no longer merely "the source of the material blessings of existence"; to be loved for *herself*, "not as a giver of comfort and repose."

And these possibilities are growing, not in Utopia, or even in the pages of "Women and Economics," but in the very world, in the Roman Quarter of San Lorenzo, once a byword for wretchedness and vice.

Much has recently been written on the methods of the Montessori schools. They suggest Froebel's to a certain extent; thus, very careful sense-training is given, the small children learn through *doing* things, and there is a quite Froebelian insistence on the pupil learning for himself, not following a teacher blindly. But the materials and apparatus are of Dr. Montessori's own devising, and show the influence of modern physiological knowledge, while one may trace to a woman's practical intelligence the buttoning and lacing occupations which enable the children to dress themselves, and thus

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 navvy, of the bricklayer, of the carpenter, or of the agricultural labourer, is the equal, at birth, prospectively 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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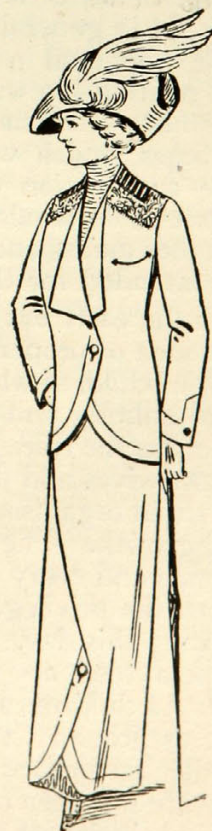
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ments leave their mark. A high rate of infant mortality is succeeded, amongst the survivors, by a slow and stunted mental growth. The pressures of the environment produce the character which is so much deplored. The validity of the proposition is seen 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 environment, educatively, from birth, produces the type which is the more admired, 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, then, only with 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. The instinctive desire for the sexual act amongst its members, under normal conditions, is modified from promiscuity to monogamy by the influence of attraction and repulsion. The desire for the act in general becomes determined towards a 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. They were the bearers of children who 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 mental growth. The fighting instinct as between every man and every other man waned. Polygamy was then the privilege of the wealthy. It has persisted so to this day. Society, as a whole, saw that the general tendency was, however, to monogamous unions. As children, as well as wives, came to be regarded as property, the institution of marriage became the recognised institution we now find it. Family life was seen to be the basis of social growth. It typified the larger social organisms: the clan, the tribe, the nation, and the State. Society was concerned with its own protection and evolution as a

whole. It extended its protection to its archetype, the family. It sanctioned and protected the institution of marriage.

In doing this Society recognised that marriage itself had undergone a complete change. It had evolved from the crude idea of the capture of woman and her subjection, as the producer of stock, to the larger and later idea of a more or less formal and mutual union between the two individuals for the satisfaction of their sexual needs. The inherent instinct of maternity in the woman required the fostering care of the home, if its fruition in children was to be the result. The regulation of the marriage state followed. It was made permanent. And since custom, the expression of instincts, is the foundation of morals, the marriage union became a moral union. Other unions were considered immoral. When expediency determined polygamy as a reasonable custom, polygamy was moral. When it was found that monogamy was more expedient than polygamy, the latter became immoral.

Now it is essential to note that morality has its roots in custom. That what is customary is moral. And custom arises through instinctive action. The morality of marriage rests not upon its formal ceremony, but upon its instinctivity and expediency. When marriage ceases to be instinctive and expedient, it becomes immoral. When, therefore, two persons who no longer mutually and instinctively desire the sexual act continue to live together, that marriage becomes an immoral union. When two persons who do have an instinctive and mutual desire for the sexual act live together, and produce children or not, such a union is a moral one. It may not be legal. It may not have been sanctioned by the judiciary. But it is nevertheless moral and expedient—moral, because it is an instinctive union from which morality has been derived; expedient, because the better mental environment is provided for children who are the product of a moral union. Society recognises that some marriages are immoral unions. Divorce and remarriage is permitted; but only to the rich, to the strong. Law should be the expression of justice. Under our present system it is often otherwise. It represents licence and privilege to the rich; restriction and impoverishment to the poor. The immoral union amongst the rich may be annulled; amongst the poor it is permanent. The justice of divorce is withheld from those most in need of it.

Loosening of the marriage tie makes for the extension of mental growth. It is, therefore, good. Half or more of the marital evils are due to the idea of the permanence of the union. The instinctive attraction which had originally drawn the pair together is exchanged for a permanent relationship on a commercial basis. The man is a wage-earner *owned* by the wife; the wife is a domestic *owned* by the husband. The taint of commerce begins to overshadow the instinctive desire for mutual sexual satisfaction. No longer does either feel it necessary to maintain the degree of attractiveness which led to the union. Were the idea of freedom to make other relationships present strongly in each mind, the behaviour of each would in many cases alter. The desire to retain each other's esteem has been destroyed by the idea of the permanence of the union. There is little or no fear of the superior attraction of others destroying this permanence. And attraction, with the swing of the pendulum, becomes repulsion. Make marriage a union dissoluble at will of both parties to it, and there would be a radical alteration immediately. The fear of the loss of a desired partner would act in each case as a constant incentive to the maintenance of the highest degree of attractiveness. That this is true is proved

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 inflicted. The growth is in other directions, from which the predominating impulses are then felt to arise. 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, in the supernormal type, 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.

This is more than mere metaphor. The inherent forces of man, though indefinite in character, are still finite in quantity. Normally they may partake of both modes of expression—the reproductive expression and the creative expression. In such cases the results, too, are normal. As the supernormal is approached the tendency becomes apparent to express the mode of growth in one direction rather than in both.

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 as hunter and athlete attract the woman's desire. Woman's beauty of form and grace of bearing attract man's desire. Through the earlier phases of mental growth in the race, as in the individual, this is seen to be so. Woman's passionate devotion, first to physical adornment, and later to mental adornment, is the replica of man's assiduous attention to sport and pastime. 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 mode of expression for the larger growth becomes more intellectual and less instinctive. The desire for the sexual act is no longer a predominant. It has been superseded. With the supersession is seen a change in the physical life. No longer is there the devotion to sport and athleticism on the one hand, nor to the more purely physical charm of beauty and decoration on the other. With the intensification of the individuality and its singular personal expression there is an atrophy of the sexual instinct and its attractive factors. The supernormal man or woman is no longer at the instinctive level. True, there are what may be called the fallings from grace. The supernormal is rarely, if ever, wholly achieved. There is always, as a subdominant, the instinctive nature in man or woman. And when this has been, more or less, consciously subdued, and

perhaps but partly atrophied, it sometimes exerts itself to manifestation. The man or woman living on the higher intellectual plane is rudely brought to earth in a moment of non-exaltation. Then, too, with the subjection of the instinctive nature there is always the possibility of the debasement of the intellect, with its derangement of taste and methods of satisfaction. In his new sphere, with the licence obtained by the comparative mastery of his environment, man makes grievous mistakes. These react upon him. And so he learns. His environment, in spite of the apparent licence it affords, succeeds in moulding him anew.

JULIAN WARDE.

Have You Bought Your Rose?

A MEMORY OF ALEXANDRA'S DAY.

HAVE you bought your rose? Have you lost your social sense? Ten thousand women were sent out in white frocks on to the streets of London to collect for hospitals and various charities. It is hardly necessary to say that the vast majority of them were members of the ruling class, that the organisation was in the hands of leaders of society, and that the whole affair had the air of sport, good feeling, and charity. Had, however, the poor gone out on a similar errand, organised by *their* leaders, and actuated by the same desire, there would have been heavy work for the Metropolitan magistrates the next day.

From morning till night one was pestered, bothered, cajoled into buying flowers which looked artificial (I did not become a purchaser), to celebrate Alexandra's Day. What is Alexandra's Day? Does anyone know? Apparently it is a saturnalia of madness, a licensed holiday for our rich young women to use their superficial charms in a way which would bring the real flower-girl into the heavy hands of the police for soliciting. Doubtless it pleased the sellers and the Stock Exchange, but to anyone blessed with the slightest social pride, it was piteous and degrading.

There was high holiday in the City; it might have been the celebration of a great national victory. Old men seemed in an ecstasy of sensuality, and the younger ones (who really should have known better) seemed stung with a desire to prove their prowess as Lotharios. In Throgmorton Avenue a long queue waited patiently to buy an artificial flower, and have it placed in their button-holes, because, forsooth, the seller had a pretty face and was charmingly gowned. When they had lingered over their achievement they passed by, threw away their trophy, and joined the queue again! I am surprised Consols were not at par that evening! How many of these gallants have noticed the faces of the real flower-girls?

What fools men can be! A pretty face, a pretty dress, and there (they think) is drama, poetry, romance. It's the oldest catch in the world!

The truth is that, need as there is for educating women to a more fitting idea of what their life is, and what they must give in exchange for it, there is even greater need thus to educate men. They're so emotional, poor dears. It is my belief that Paquin and Worth could obtain the Vote for Women quicker than all the impassioned oratory which has been spilt these last years. It is simply the key-note of the age. Dress a pretty woman with no intelligence in becoming frocks, write round her a grotesque attempt at a play, and you have a genius and a work of art! It's so simple!

When the King Edward's Hospital Fund was started, it was left to G. B. Shaw (I believe) to

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 to-day. Charity is a thoroughly pernicious thing. Hospitals should be State-owned and State-supervised, in no way dependent on the caprice of the rich. I do not doubt that the motives which actuated everyone in this affair were of the purest nature. But I do make the strongest protest against the fact that there should be so many persons, with their political intelligences 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 Alexandra'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 instead of 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; it is our business to *alter* those conditions, to see that no children are ill-treated or starved, to house our people better, to decasualise the whole labour market, and to make impossible those ugly hospital scandals which, for all the vigilance of the committee, sometimes reach the public.

Again, had anyone organised ten thousand working women to collect for the men, women, and children starving, as a result of industrial unrest, from sweated labour, or from one of the thousand results of a working world, would the Stock Exchange have helped; would the politicians put their hands in their pockets; would the rich have given their mite? I trow not. No; provided the whole affair has a "refined," gentlemanly air about it, you can get what you want in England, but bump your Englishman against the cold facts of existence, and he'll pass by on the other side.

We are paying Queen Alexandra £70,000 a year—considering which we might fairly expect to be spared this—an undisciplined display of all the social vices, the glorification of the bastard patriot, and a further impetus to social thoughtlessness and muddle-headedness.

We cannot take the will for the deed. A vague desire to help is an utterly useless thing if there are no keen-sighted teachers. In a plutocracy the plutocrat calls the tune; over and over again has he made the artist drunken and spoilt the harmony. It was a terrible sight to see so many young girls thus kindly accepting the existing state of affairs. There is no one in the ordinary press to make protest; it was "Roses, roses, all the way," with them. The motto for Alexandra's Day can be taken from her own son's words, "Wake up, England!" Still the Socialists are singing,

"England, arise! The black, black night is ended."

Did we see it on Alexandra's Day? O women of England, where is your Pride?

WILLIAM FOSS.

== LADIES ==

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A Plea for Marriage Reform.

THIS journal is doing what no other has dared to do up to the present. It has set itself definitely to ascertain what men and women really think about sex questions. It is only in this way, by encouraging the expression of as many independent views as possible, that light can be thrown on our present sexual tangle, and the way smoothed for reform. So far, the most noticeable feature of the discussion has been the extreme diversity of the views expressed. We have had our Editor protesting, most cogently and eloquently, against the sacrifice of personal liberty involved in marriage; Mr. and Mrs. Macdonald laying down the conditions of the free union of the future with the confidence of a Siéyès; Dr. Wrench appealing for the brothel indeed, but for beauty in the brothel; my friend Miss Oliver, in an impassioned counterblast to the friends of liberty, comparing sex freedom to "the degrading laxity of the lower animals." So far, the only form of sexual arrangement of which I do not remember to have seen a defence is the legally-secured monogamous marriage, which is the standard type of sexual arrangement at the present day.

Yet it seems certain that only a tiny minority of men and women have any rooted objection to marriage. The real need of the ordinary man or woman is sexual intercourse, and intellectual and spiritual comradeship, 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 concomitant of marriage; secondly, the economic slavery of women which marriage involves (which, however, be it noted, is only distasteful to a small minority of women); and thirdly, the fact that in our modern urban communities marriage almost invariably takes place some years too late, 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 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 in youth by irregular indulgence with prostitutes. I am convinced that the bulk of the demand for prostitution comes from young unmarried men. A large part of it, of course, comes from soldiers and sailors, and others whose occupations forbid them legitimate sexual intercourse. But the young un-

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 restrictions, financial and other, upon 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 young people, well suited to 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. Often, in fact, usually, the young people do not desire children immediately, but only marriage. They are not, be it remembered, Freemen and Freewomen, for whom we are now trying to legislate, but just ordinary human beings who would consider it a disgrace to have sexual intercourse with each other without the formality of ring and parson.

The conclusion to which these remarks tend will now, I imagine, be clearly seen. Is it too much to ask that what I have described as the patriarchal organisation of family life shall cease; that the provision of a home for joint occupation shall no longer be considered an indispensable requirement of 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 farthest 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 cohabitation is, in the typical case, prohibitive. So far as the existing demand for prostitution is really a disguised demand for marriage, it ought to disappear almost entirely as soon as the practice of early marriage again becomes general.

Early marriage without cohabitation is, no doubt, only open to women who are already in a position

of economic independence. But a very large proportion of women are in that position; and many causes are contributing to increase their number. Any woman who has the pride and courage and love of liberty which are the birthright of the Freewoman will not sacrifice her economic independence when she marries. Co-operative housekeeping schemes do not exactly meet the case. Buildings have not yet been designed to meet the needs of the co-operative colony, which has, therefore, to be housed in unsuitable premises. Moreover, practically no organisation exists at the present moment to provide the necessary facilities, and the whole work of launching a co-operative housekeeping scheme is therefore thrown upon the people who propose to take part in it; in practice, generally, upon the particular couple with whom the proposal originated. The financial loss arising when any of the parties drop out of the scheme for any reason whatever, has either to be shared by those remaining, or possibly to be borne in its entirety by the party who has made himself legally responsible for the rent of the premises. If any co-operative housekeeping scheme could at present be devised which would not be open to these objections, it would, of course, be the ideal plan of living for sociably disposed individuals with children; but for childless couples who cannot afford a separate home, I submit that co-habitation is unnecessary. My plan postpones the preliminary expense of furnishing, often 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 FREEWOMAN.

R. C. FLETCHER WOODS.

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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 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 repelled by the recital of his numerous *affaires*; she had held his hand throughout, indeed; and, by an occasional pressure in response to his, had shown that she understood. Nevertheless, he discerned, rather than perceived, that she was piqued; and he wondered if she knew, or would believe, that in this matter all men are alike. He wished ardently that he might make her see how the greater virtue is his who comes with a fair tale of however foul a past. But how ill he had divined her thought became clear to him only when he asked her why she was so silent. "Had you thought me other than I am?" he ventured to inquire, whereto she answered: "Yes; only not in the way you mean." For a little space again she was silent, and then: "Why do you not question me—as I have you?" she said. "I suppose you—can think of me only as one pure?"

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 applaud in him, as perhaps limiting his percipience to activities 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 knowledge of him thus early complete. Become 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 of half her senses, as, indeed, she was. For when passion takes hold upon us, enhancing certain of our senses, others lapse to languor for a while, reacting cruelly 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 men, weep a little—and watch; the dew 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 cheek 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 preoccupation he permitted the cab 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.)

Correspondence.

MR. McKENNA AND FORCIBLE FEEDING.

To the Editor of THE FREEWOMAN.

MADAM,—Someone has been good enough to send me a marked copy of the *Christian Commonwealth* containing some comments upon Mr. McKenna and his attitude with regard to forcible feeding. That paper, like the majority of pro-suffrage organs, always suppresses adverse criticism; so, possibly, you will allow me to make some remarks on this painful subject in THE FREEWOMAN.

The object of the militant women is to prevent the Government being carried on until the vote is given to them; at least, that is the argument of some of their defenders. The Government has a clear duty to maintain the law, whatever it may be, until Parliament sees fit to effect an alteration in the law. That is a clear issue between the women and the Government. In developing their campaign, the women embarked upon a scheme of property destruction. The Government, on its side, had the women arrested, convicted, and sent to prison. Then the women began the hunger strike, because they had certain grievances. Mrs. Pankhurst and the Pethick Lawrences protested against being treated as ordinary prisoners. On giving certain undertakings, they were transferred to the first division. They then initiated the hunger strike because the rank and file were not similarly treated. But the latter had given no undertakings such as had been asked from the leaders. The Government would have had either to release the hunger strikers, or feed them, or let them die of starvation. What should the Government do? The *Christian Commonwealth* artlessly says: "Our answer is: The authorities must, as best they can, get out of the dilemma they have created. One thing they must not do, and that is, feed by force people who are in prison for conscience' sake." Well, one knows what the editor of the *Christian Commonwealth* would do if he were in the position of 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 any "dilemma." The Government has a simple task to perform, namely, to observe the principles which govern the administration of justice. It is doing that, and deserves the support of all those who recognise that government must be carried on. Mr. McKenna certainly has a duty of modifying severe sentences. He has done that. It may be remarked that Mr. Tom Mann, Mr. Bowman, and the Bucks were not given "first-class" treatment—I use this term deliberately. Lord Robert Cecil, Mr. Keir Hardie, and Mr. Lansbury, in my recollection, did not demand "first-class" treatment in these cases.

In the Mann, Bowman, the Suffrage, and the Malatesta cases, Mr. McKenna has a very creditable record. He is not responsible for the convictions, nor can he arbitrarily reverse them; he only has power to revise the sentences.

The defenders of the women have taken up the amazing position that a minority of women are entitled to coerce the Government into granting the vote, although the country has not pronounced on the question, and is fairly hostile to their demand. No majority of the House of Commons has ever voted for woman suffrage. So far as I can judge, a vote of adult men and women on the issue of woman suffrage would result in an overwhelming defeat for the suffrage cause.

Would the women improve their position if the hunger strike succeeded in compelling Mr. McKenna to release all the women? What would happen would be that unauthorised punishment would be inflicted by indignant people on the women. Already there have been some examples. Militancy is a double-edged weapon. It is an appeal to force, and, on that issue, are women likely to be victorious?

Votes for Women has a bill called "Torture: By Order of the Home Secretary." That is not political agitation; it is blackguardism. Mr. Asquith and his colleagues may not inspire some of us with much respect, still, he is the Prime Minister of England, twice elected by his countrymen. If a man assaulted Mr. Asquith in his own house, that man would receive as good as he gave; but neither Mr. Asquith, nor any man of like character, can strike back at a woman who is assaulting him. Persecution of this kind must recoil upon those who have recourse to it.

There is another view of these outrages. It is a curious fact that there is always a series of most objectionable occurrences just when a critical division or debate is about 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 a cause. The constitutional suffragists 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 which can have but the one result of exciting hostility (because English statesmen are not easily intimidated) against the propaganda they are alleged to be advancing, the observer is entitled to draw the gravest inferences against the integrity of such persons.

C. H. NORMAN.

June 28th, 1912.



THE IMMORALITY OF THE MARRIAGE CONTRACT.

MADAM,—With all admiration for the logic, courage, and insight of your leading article on "The Immorality of the Marriage Contract," may I suggest that you have omitted to mention certain considerations which 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, than any other class of persons in the community. Their lives are spent in hard and repulsive manual toil, in cleaning, cooking, mending, and making, in cramped and unwholesome surroundings, and with the minimum of appliances, not to speak of the bearing and rearing of what are generally large families. This is generally the case, even when the husband and wage-earner is in receipt of wages, and how often does not the woman of the artisan and small shop-keeping classes step into the breach to replace or supplement the man's earnings, from the time she is fourteen till grandmotherhood, at one form or another of arduous and underpaid labour! No picture could be less true than that which represents the majority of the women of this country as being kept in idleness by men; though I fully realise that the terms of the contract, as clearly analysed by you, do not in theory imply either work or maternity on the woman's part.

Secondly, in the smaller, articulate educated class of the "professional" man, marriage is becoming increasingly deferred (till the age of marriage is almost double the age of puberty!), and although the "dot" has not been accepted in theory in England, the professional man is more and more looking for the bride with some private means—and, incidentally, limiting his family. Neither of these tendencies are at all to be deplored from certain points of view; a small family, intelligently reared, is infinitely preferable to the Early Victorian "baker's dozen," most of whom succumbed to scarlet fever, diphtheria, or other complaints (*pace* the Eugenics Society!)—not to mention the relief to the mother and her greater chances of individual development; and the woman who has private means is obviously in a far better position with regard to her husband than the penniless bride. But late marriages, and the Married Woman's Property Act, and the limitation of families, all have altered marriage, and are rapidly making the older forms of the contract not only *ethically* but *economically* untenable.

Those of your readers who are anxious to relieve the sufferings of many of their fellow men and women and to raise and humanise the relations of the sexes (whether they themselves approve of permanent legal marriage or not) could not do better than join the Divorce Law Reform Union, a most energetic and devoted body, to whose efforts the appointment of the recent Commission is due. A minimum annual subscription of 2s. 6d. entitles to membership and receipt of free literature and pamphlets; the accuracy of the D.L.R.U.'s statistics and the thorough investigations it has pursued give it a scientific as well as humanitarian importance. Its address is 20, Copthall Avenue, E.C.

If you can spare me a little more space may I turn to the obverse of the picture—the "seamy side" of civilisation on a cash basis—and emphatically support the remarks of Miss Amy Skovgaard Pedersen on the subject of the State Regulation of Prostitution? It cannot be too strongly stated, in view of the tendencies which survive in certain medical and administrative circles in this country, that State Regulation subtly but unmistakably debases the status of *all* women; that it exposes any woman or girl, and especially the woman or girl who works for her living, to the possibility of arrest, detention, and forcible medical examination, as the result of police stupidity or malice; that it exposes the inmates of brothels to inhuman tortures at the hands of the proprietors of these houses (Vienna, 1907, Riehl case); that it has not

destroyed the *souteneur*; and that venereal diseases are rampant on the Continent, as in England and the U.S.A.

The remedy, a very slow remedy, is complex; education, the raising of women's wages, and men's, the increase of all opportunities of employment and self-development for women, and some form of the system adopted in 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 Pedersen give us any details as to how this Norwegian system has worked? But, of course, all these are palliatives; the true remedy is the socialised State, not the organised exploitation of to-day, and the evolved humanity for which we hope and fight. I 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 own Havelock Ellis has been driven 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 newspaper articles and Viennese farces.

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 points 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," is obtainable, and can be supplied 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 goodly number of marriages which are the result 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 not maintenance, but communal or family life. As Dr. Westermarck 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 widely prevalent. Countless wives contribute a fair share of the common expenses from their own income or earnings, and the majority render services which are more than equivalent to their maintenance. It is ludicrous to claim that a wife is "maintained" when she performs the offices of cook and housekeeper, nurse and governess, 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-operation and social influence important contributions to his personal successes. If the definition of marriage suggested be allowed, then the plea that the upbringing of the children and "domiciliary considerations" are things apart from marriage must obviously fall to the ground—they are, in fact, an integral part of the institution.

From this point of view, moreover, the action of the unmarried mother is blameworthy in that she has not secured for her child the best environment, which includes paternal as well as maternal care and training.

In conclusion, I should be interested in learning how, if the writer's surmise that the "vast majority" in the future 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 *divorce* from his wife for the same offence on her part? 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 misapprehension of it, and I am afraid 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 "social."—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 argument, adduced in support, does not enter into the case; because, it is really a matter of convenience whether Sunday in a particular house is a fast day or a feast. 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 Sundays. If the original article had not assured the lone man of delay in commencing housework when left to his own devices, there would have been no retort as to saving labour by allowing 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 an eminent or amateur scientist.

If we agree that some acts, at first performance pleasurable, become irksome by monotonous repetition, whether or not their continuance is to be regarded as drudgery depends upon the point of view. It may be delightful to go into the lantern of a lighthouse, but wearisome to stay there six hours every night to watch that the light does not go out. The work itself may not 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 head of steam. I know it is more pleasing afterwards to lift a pot lid or peep into the oven, than to glance at a steam pressure gauge. 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 sailor, sometimes as a trimmer; he was good enough in each, and never stale. Apparently some housewives are fond of domestic work. They begrudge time spent even in recreation. Therefore must find pleasure in the work itself, or in some such ulterior motive as the saving of money by doing themselves what they could get done for payment.

Almost alone 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 devices and methods in factories and houses, but do not subdivide labour more than necessary. Those who do most, enjoy most; those with most leisure are the most difficult to amuse, and soonest of all find even living 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.

LIFE ON SIMPLE LINES.

MADAM,—The simple life is as old as hunger; but the "Simple Life," as a self-conscious cult, dates back no earlier than the appearance of a vague but eloquent little book, which impressively denounced the complexity of modern living, but did not tell us how to simplify it. To exhort the corkscrew to be straight is easy; but for the corkscrew to carry out the behest is a different affair altogether.

However, our society corkscrews did what they could,

with results akin to those so amusingly pictured in "The Pattern Experiment." The discovery was made that *real* simplicity involved hardship—or what seemed hardship. Thus to a society lady to rise *early*, or to wash in *cold* water, or to do her *own* hair, was unutterable woe! The attempt was made to combine simplicity with luxury, and the "Simple Life" cult became a simple sham. There are now so-called "Simple Life" boarding-houses (quite as expensive as the usual kind, if not more so), where, says an admiring visitor, "the astonishing luxury is experienced of fires . . . which are lighted before visitors get-out of bed in the morning" (time of rising not stated), "and kept going all day with a cheery kettle singing its little song of welcome and encouragement to those who have come in fear and trembling as to what hardships were awaiting them. . . ."

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, fields, 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 antimacassars 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 gas-pendants, and stair-rods? But, 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 is made to simplify life in a reasonable way. To begin with, the residents and guests are not afraid of early hours, cold water, plain food, and elbow-grease! They are mostly of the poorer professional classes, whose need to conserve energy, time and coin is urgent.

The following principles are acted upon; (1) Reasonable co-operation in the house-cleaning, cooking, etc.; (2) reasonable cutting out, or paring down, of what is superfluous or work-making. An extreme or Spartan simplicity is not aimed at, for this is a guest-house, not a prison or a workhouse.

Three moderate meals a day are taken, and these do not involve elaborate cooking. For breakfast, at eight, the staple dish is porridge, which practically looks after itself in a double pan; dry toast, done on a wire toaster, 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 (or melted cheese), with a little cake, salad, and jam. Ordinary baker's white bread is used, for it is felt that to have two or three kinds of bread, or to go out of one's way for special articles of diet, violates simplicity. Nevertheless, guests can have their tastes or special requirements attended to for extra payment.

The clearing away and washing up are done co-operatively, and thus take up little time, and are all the easier for the comparative absence of greasy plates and dishes.

The bedrooms are furnished with great simplicity, and, as far as convenient, each guest attends to his or her own room, thereby reducing the amount of domestic service necessary.

An extreme spick-and-spanness, or old-maidish spotlessness, is not attempted, for this also is a violation of simplicity. In the sweet country air, away from the high road, there is little dust or smoke, and what is cleaned remains clean the longer. The personal atmosphere of the place is one of refinement, mutual helpfulness, broad-mindedness, and calm.

While this guest-house is still working out its salvation, and does not pretend to have solved every domestic problem, this brief notice may suggest that to simplify our lives may not be a very formidable matter when tackled seriously. If half a dozen couples take one large house, instead of six small ones, they will save rent and rates; if they furnish one large kitchen, instead of half a dozen small ones, they will save in the cost of plant, and the dining and drawing rooms can also be furnished and used in common. To clean and cook co-operatively turns domestic drudgery from a penance to a pleasure, and the cost of domestic service may be lightened by being shared or done away with altogether by the labour itself being shared. Food and stores can be bought in quantities at wholesale prices, and less coal and gas need be used. Therefore, let love in a co-operative colony, not love in a cottage, be the ideal of our enlightened twentieth century.

But stay! Are we yet ripe for co-operatively dwelling together? And, especially, 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!—Yours faithfully,

GEORGE FRANKLAND.

LIMITATIONS?

MADAM,—May I be permitted to say that the sole object of my letter of June 12th, appearing in THE FREEWOMAN of June 20th, was to ascertain whether or not the writer of "The Servile State" believes it to be a wise action—seeing there exists certain natural conditions from which there is no possible escape—to incite any one to rebel against unalterable limitations.

Instead of fomenting discontent, might she not better demonstrate this law of limitation, so that those who are striving for things beyond their reach may be brought back to undertake cheerfully the work, no matter how humble, for which they are fitted.

June 24th, 1912.

VIRGINIA K. WEARNE.

[Where limitations are recognised it is obviously a person's duty to emphasise them as readily as one would potentialities. But it is necessary to be in agreement as to what constitutes any given limitation, and for ourselves we recognise no limit to the power of the workers of the world to reach a position from which they will be able to command the returns of their labour.—ED.]

CAPITAL.

MADAM,—I take from your inspiring "Topics of the Week" "concerning the essential badness of capital, the workers have to be taught. They have to learn that it is bad at its roots."

Capital, in the economic sense, is "wealth used for the production of further wealth," or "the tools of production."

Capital is not bad. What the workers want are *tools* and land. It is that our masters have all these things that all the trouble is.

It is a mistake to talk about labour fighting capital. Labour does something more silly than that. It forges tools—which should be used in its own interest—and puts them into the hands of its enemy, which immediately uses them as weapons to fight it. ARTHUR HEWSON.

June 24th, 1912.

[We do not accept this definition of capital. Capital has a meaning only in relation to Interest, which includes Rent and Profit. Interest is immoral, and the other term of the relationship, i.e., Capital, is therefore immoral; therefore "bad at the roots."—ED.]

CO-OPERATIVE HOUSEKEEPING.

MADAM,—I should like to thank Mrs. Melvin for her reply to my criticism on co-operative housekeeping. I am quite convinced that, to the average employer who is cursed with the average domestic, and vice versa, co-operative housekeeping would be an improvement on the present system. Personally, I am not cursed with an average employer, but rejoice in an employer in whom I am well pleased.

Mrs. Melvin has not convinced me that a co-operative system of housekeeping would remove the stigma which attaches to domestic work and domestic workers. I suppose that if I were employed under this system as a domestic I should be known and addressed as "Kate" by every man, woman, and child on the co-operative estate? Would this tend to raise my status, and to make me more respected? I think not.

Also, I feel that, under a co-operative system, a domestic would degenerate into a machine which would be sent here or there to do the dirty work for the "superior" people who were above such work. I am not suggesting that, under the present system, the average domestic possesses any desirable individuality.

But by all means let us have co-operative housekeeping, which, though it will not make the domestic a much less despised species than she is at present, it will at least afford her a somewhat wider life and outlook.

KATHLYN OLIVER.

CORPORAL PUNISHMENT.

MADAM,—I am sorry that my request for correspondence on the above-mentioned subject should have aroused the indignation of "Amy Montague." I had no intention of introducing a correspondence that could be classed as indecent for discussion or publication. I was simply asking for reliable information, and this, not out of idle curiosity, but as a means of exposing and

eventually, if possible, putting a stop to these practices.

As I mentioned in my letter, published April 18th, the correspondence I have come across in other papers has always been unsatisfactory, inasmuch that it suggests, without threshing out the subject and suggesting redress, and I thought, surely, through the medium of THE FREEWOMAN, we should get some common-sense ideas from the medical fraternity and level-minded women who contribute to its pages.

I had not come across the remarks made by Bernard Shaw, which your correspondent mentions, and should be glad to know where they occur. Regarding the correspondence in the *Standard*, "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 subject could lead to such.

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 anxious to start an unsavoury correspondence, and on looking through all the numbers of THE FREEWOMAN, and taking note of the headings of articles and correspondence, I must say I fail to see anything more dreadful in the subject of "Corporal Punishment for Girls," than in "Sexual Passions," etc. As the subscribers, I presume, only include level-minded and level-headed men and women, and not a promiscuous and perhaps ignorant public, it surely might be discussed without leading to the "mad-house." But if "Amy Montague" can give me a sufficiently tangible reason for not pursuing the subject, I shall be very grateful to her, and will not make any further efforts through the pages of THE FREEWOMAN.

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 *too* much to say that the sexual act, however perfect the relationship may be, can produce the same intensity of emotion as in 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 "*bien être*" 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 been unable to take food or to sleep for several days, when one night, upon leaving the object of my passion, I flung myself across my 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 one could not live otherwise—one would be hounded like a dog, as was poor Gorki from America! I maintain that my mode of living only concerns myself—not the world. When I have 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 think, they are thinking into things something which differs from that which has been thought by men.

I accept Nora Kiernon's offer, and will try and explain one man's view of passion. In return she might tell us what she means by spiritual.

Passion is uncontrolled feeling. In sex—love that would give all—also, of course, the committal of a rape. In anger—a righteous wrath which inspires to great courage—and rage, which would cause a committal of murder.

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. Kerschener-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 why, in their "criticism" of Mr. Knight in the pages of *M.A.P.* in October, 1910, this passage was characterised as "sufficient for advertising purposes," and generally of a "disgusting" character?

June 26, 1912.

JESSIE YOUNG.

MADAM,—I am glad that you are allowing readers of THE FREEWOMAN to discuss the general tactics of the National Vigilance Association, as it is high time that something drastic was said and done in this direction. I am at one with your correspondent "Fatum." Perhaps you will allow me to thank Mr. Norman, and, at the same time amplify "Fatum's" observations by addressing one or two questions to the officers of this National Vigilance Association, or to the Association's apologists, of which there are so many extant. (1) Is it a fact that, in October, 1910, the National Vigilance Association contributed two *anonymous* articles to the pages of *M.A.P.* concerning Mr. Knight? (2) that the editor of *M.A.P.*, acting on instructions received from the N.V.A., point blank refused to permit Mr. Knight to reply to the second article concerning him? (3) that the first of the two "criticisms" regarding Mr. Knight flagrantly condemned him for advocating teaching boys and girls the origin of their being? (4) that six months later (in May, 1911) the N.V.A. published in *M.A.P.* a series of articles entitled "Should Boys and Girls be Told?" *thus appropriating the very ideas which Mr. Knight had advocated*, and which the N.V.A. had (in October, 1910) condemned as "salacious muck" (*vide M.A.P.*, October 22nd, 1910, "The Ubiquitous Mr. Knight")? (5) that in October, 1910, the N.V.A. solemnly declared (via the gutter press) that Mr. Knight had been *seen* "creeping 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 that "Christian" institution came forward to apologise for the gratuitous insult.)

It is very nice indeed to pose as devout Christians, and it would be an insult to suggest that the N.V.A. was anything but orthodox. Some nineteen hundred years ago Christ said to mankind, "Love ye one another. Whatsoever ye would that men should do to you, do ye so to them. Do not inflict upon your neighbour any injury which ye would not have wrought unto thee." I commend these words to Mr. Coote and the "ladies" who assisted him in his gigantic task of "exposing" as "a contemptible humbug," one of the gentlest of men, and a true friend of fallen women—Mr. G. Kerschener-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 append their names to their contributions? *Anonymous* "criticisms" of fellow creatures are apt to be regarded as works of cads and cowards.

June 24th, 1912.

MINNIE CUMMINGS.

"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 still persist in employing the device I previously condemned. This week they sign their letter "Mary and Stanley Rogers Randolph," and complain that I am "too dogmatic" about the name the parties to a free union are entitled to take. They write: "Having formed a union in freedom, are we not free to take what name we like, or (which is the sole consideration) what name serves the best use?"

Well, this is just my point, the names they employ do not "serve the best use," since they mislead the public, and therefore they are not "free to take what name they like."

One of the chief reasons for insisting upon "free unions" (apart from individual considerations) is, surely, that there shall be a widening of ideas on this subject, and it will be futile for people to carry out "free unions" and then conceal the fact from the world—for this is what

results, practically, if the two partners employ the same name.

After all, there are hundreds of "free unions" already existing, only they are furtive and concealed—everyone has always known of such. If the pioneers of a new kind of "free union" want to achieve anything valuable they must show openly what they are doing, and show, moreover, that they desire their policy to be clearly understood and spread abroad. That is the method of propaganda.

B. L.

"SHALL THE YOSHIWARA BE REBUILT?"

MADAM,—There is nothing in Dr. Wrench's answer to my letter calling for reply, except the phrase in which he speaks of my "open recommendation of self-abuse."

I wrote—if I remember rightly (I have passed on my last number of THE FREEWOMAN)—"For those to whom sex is an obsession, is there no possibility of their indulging it alone without obtruding their necessities upon women?" If Dr. Wrench can construe this into a "recommendation" of self-abuse, how much more have we, your readers, the right to construe his whole article into a recommendation, a glorification, an idealisation of 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 elementary to be grasped even by the scientific mind, but Dr. Wrench will find better authority than mine for it in Professor Forel's pamphlet on "Sexual Morality." This eminent scientist—whom I had the privilege to hear lecture—declares fearlessly that masturbation is infinitely preferable to prostitution, and a great deal less harmful to the public health; he says, in fact, that it is harmless, whereas prostitution is a danger to the whole community, every prostitute being, 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 perhaps their "necessity" will become less evident to them. I certainly think it better than any form of prostitution or sexual coercion in marriage, and if Dr. Wrench thinks that constitutes a "recommendation" he is quite welcome to his opinion.

I, on my side, still retain my opinion that, given Dr. Wrench's unshakable belief in prostitution as a social necessity, his plea for it was too feeble. Social necessities are very big things, only to be adequately dealt with by the State. To leave them to private enterprise is as dangerous to the community as drainage would be if left to the discretion of slum landlords. I am sorry to take up your space by such unsavoury subjects, but if you open your free-speaking columns to writers who serve up abominations as savouries, you will perhaps be able to find room for this letter.

E. M. WATSON.

June 29th, 1912.

PHARISEES—ANCIENT AND MODERN.

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 jour-

nal circulating among the Pharisees of 1,900 years ago may be of interest. The "incident" referred to is thus described by a contemporary historian (as distinct from reporter:)—"And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching. . . . Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you." (Matthew xxi. 23, 31.)

The Special Temple Scribe of the journal above-mentioned—an individual who appears to have been an intelligent anticipator of sundry Parliamentary correspondents of our own time—wrote as follows:—"The quiet of a peaceful day was rudely shattered this afternoon by another disgraceful scene, 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 as they do on yesterday's outrageous and unprovoked attack upon the persons and property of innocent citizens plying their lawful trades in the outer courts, the authorities 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 of this kind; 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 courage; I am in a position to state, indeed, that his career has been watched with considerable interest by more than one of those in high places. But language such as that used yesterday by this self-appointed critic of those set in authority over Israel cannot be reported in these columns; and it is with the greatest repugnance that I have forced myself, from a sense of duty to my 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 is only too widely prevalent amongst us. A torrent of vituperation such as that poured yesterday upon our chief citizens, whose calm and dignified demeanour was in strong contrast to the wild vehemence of their mentor, defeats its own object. No cause could conceivably benefit by such an exhibition of noise and bad taste. Our would-be reformers have to learn that good manners, good taste, and moderation in thought and speech are as essential to success to-day as ever they were. 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 insult; insults which, to men of high character and lofty breeding, must have been peculiarly hard to bear. Our leaders once again have proved themselves worthy of the devotion and loyalty of their followers. Later, at a more fitting time, they will 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."

F. O'ROBIN.

[A letter from Dr. Wrench is unavoidably held over. It will be inserted in next week's issue.—ED.]

ADORI

Beg to draw the attention of readers of THE FREEWOMAN to their forthcoming

Manly Names Competition

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