IDEAS, OR NO IDEAS?

MISS M. P. WILLCOCKS writes: "It is not without ironic significance that the first article in The Freewoman of July 4th on "Justice" should be followed by one on "Suffragism," which may act as a startling object-lesson on the fallibility of human justice as expounded in a paper supposed to be on the side of freedom. For the rest of the second article is that Suffragists are contemptible, because, as a body, they have neither refused to live on Rent, Profit, or Interest, nor repudiated the institution of marriage. Women are, therefore, not to be enfranchised unless they first declare themselves to be Socialists and Free-lovers, that is, unless they subscribe to the particular creed of the Editor of The Freewoman. And this is justice in its newest aspect! I submit that it differs in no respect from the ideas of freedom and justice expressed by those Conservatives who would give the vote to women could it be proved that all women were of that particular party. It is further stated in this article that there is no programme of Suffragism. Officially there is not. And naturally so, since Suffragists are reformers of all schools of thought whose common meeting-ground is that they believe in the political equality of men and women, to the attainment of which the first step is the vote. Personally, I myself, like most other Suffragists, could supply The Freewoman with my own programme of demands which I intend my vote to help. And that is all which should be asked of a Suffragist. I myself, again, should also agree with the Editor's condemnation of living by Profit, Rent, or Interest, or by marriage, which latter, when childless and idle, is, in my opinion, nothing but prostitution under State patronage; but I should no more think of impressing my particular creed on my fellow-women as a sine quâ non to their being enfranchised than I should of subscribing to the tenets of the Inquisition.

As to there being no impulse towards Suffragism among the better-paid women Trade Unionists, it is well known to all who are working for the cause that there are no keener Suffragists than the women textile workers of the North—who are mostly Trade Unionists. Nor is it any slur on Suffragism to say that it is upheld largely by professional and "independent" women, for the first have education, knowledge of the workaday world, and a certain certificate of efficiency given by their professional standing, while the second, by the very fact of their belonging to the movement, have proved that they can o'erleap the selfishness of their position, and do not remain untouched by the comradeship of women for women. As to prostitutes, I do not know how many or how few there are in our ranks. Neither does the Editor. But while I should consider it an impertinence to inquire, I should naturally not expect to find many, for the simple reason that their life, being anti-social by its very nature, they would be unlikely to join in a campaign of social reform. The aim of Suffragists is to cut off the supply of prostitutes by making other trades as profitable as that of prostitution, and by raising the status of women in the eyes of the public by removing the stigma of political sex inferiority branded on women by their voicelessness. We are out against cheap women in any shape or form. That is a proposition sufficiently wide and human to supply a complete transformation of current social values, whence, of course, the wall of opposition we are meeting.

With regard to Mr. Upton Sinclair, he has apparently not made himself acquainted with either the present position of English Suffragism or its history. The Common Cause, the organ of the oldest and largest suffrage society, is far more
given to discussion of suffrage methods than the organ of the W.S.P.U. Moreover, the National Union has started a fighting policy which puts it in touch with Labour.

"July 7th, 1912."

We said: "The women's suffrage movement in England will doubtless be written of as the 'Idealess' movement. There are ideas in England, but there is no Idea behind English Suffragism. The Suffragists would like the vote, and they would like it now. Why? No reason, except that men have it. Suffragists have no reason except the one given above. They make up a few idealess movement. The 'Idealess' hold a remarkable extent. The 'Idealess' movement is commonly called lying. It is to be noted that no suffrage organisation has put forward no programme of demands. They have nothing to put forward specifically as an exception of the fact made flimsy, and they think that prostitution is wrong. But they think these things from the outside and not from the inside." There was a sort of flaming interest taken in the subject of prostitution, but that this was unconsciously insincere, because officially it refused to consider either the psychology or the econsometric of the Reformation, problem. "All things considered, therefore, Suffragists are safer without a programme."

This was the gist of our remarks, and we take it that Miss Willcocks does not question it. Rather, she prefers to meet the whole argument by a counter-argument, that not only is this so, but that it should be so, "since Suffragists are reformers of all schools of thought, whose common meeting-ground is that they believe in the political equality of men and women." There is an assumption in this kind of argument to which all suffrage societies hold, but which is plainly becoming untenable. It is the assumption that Suffragism can best be effected by concentration on Suffragism, and by saying that. Miss Willcocks is not for what others hold, for whom we have no responsibility, and with whom no common ground. It is not good fighting, and it is not really effective, to set up a man of straw and knock it down; nor will Mrs. Humphry Ward find it easy to persuade the public that the Bishop of Oxford is really 'ranged' with 'the ape and the tiger of the flesh.'

"A. MAUDE ROYDEN,"

"Chairman of Literature Committee of N.U.W.S.S."

"N.U.W.S.S., Parliament Chambers, 14, Great Smith Street, Westminster, June 21st.

Now this representative of the National Union either knew of what she wrote or she did not. If she did not know (and it is difficult to understand how she could fail to know, or presume to write in the name of a bona-fide organisation did she not), she made the kind of deliberate misstatement which is commonly called lying. It is to be noted that no repudiation of her remarks has been forthcoming either from the National Union, from any other suffrage society, or from individual suffragists.

Yet the facts are that THE FREEWOMAN is read by some suffragists in every large suffrage society in England, in almost every country in Europe, all the colonies, and in India; while in America what is, we believe, the largest American suffrage society, at the request of its general secretary, and endorsed by other committee members, is publishing certain of the articles which have appeared as leading articles in THE FREEWOMAN, in pamphlet form. This has been done spontaneously, at the Suffragists' cost, because they feared to lose the conventional sympathies of those who naturally—honesty, we might even say—should have remained outside the movement altogether. We now begin to see the effects of this timidity. The organisations are permeated with the fear of expression of ideas in their ranks. Mental bullying is carried on inside their ranks to a remarkable extent. The "Idealess" hold the whip-hand over those who have ideas. The process goes quite long lengths in untruthfulness and purposeful misstatement. We give a case in point. During the last three weeks, in the columns of the Times, a controversy initiated by Mrs. Humphry Ward has been carried on between herself and certain Suffragists. Mrs. Ward was very naturally, psychologically speaking, pointing out to Suffragists that the demand for the suffrage was bound up with a tendency which was leading to disintegrating changes which were untried and fraught with moral danger. Instancing the moral depths to which they might in time come, she gave ideas purporting to have been found in THE FREEWOMAN. "Free" love, of course, was there, and Irreligion. The "Idealess" movement which replied officially, through the person of Miss Royden, was the largest English society, i.e., the National Union of Woman Suffrage Societies. This letter contained the following:—

"If Mrs. H. Ward wishes to judge the suffrage movement fairly, she should surely read the literature and newspapers of the suffrage societies, and not an obscure little periodical which is neither published, owned, nor read by their members. She has, indeed, much less right than we to put forward either the psychology or the econsometric of the Reformation, problem. "All things considered, therefore, Suffragists are safer without a programme."

This was the gist of our remarks, and we take it that Miss Willcocks does not question it. Rather, she prefers to meet the whole argument by a counter-argument, that not only is this so, but that it should be so, "since Suffragists are reformers of all schools of thought, whose common meeting-ground is that they believe in the political equality of men and women." There is an assumption in this kind of argument to which all suffrage societies hold, but which is plainly becoming untenable. It is the assumption that Suffragism can best be effected by concentration on Suffragism, and by saying that. Miss Willcocks is not for what others hold, for whom we have no responsibility, and with whom no common ground. It is not good fighting, and it is not really effective, to set up a man of straw and knock it down; nor will Mrs. Humphry Ward find it easy to persuade the public that the Bishop of Oxford is really 'ranged' with 'the ape and the tiger of the flesh.'

"A. MAUDE ROYDEN,"

"Chairman of Literature Committee of N.U.W.S.S."

"N.U.W.S.S., Parliament Chambers, 14, Great Smith Street, Westminster, June 21st."
July 11, 1912

THE FREEMONAN

by asking for requests for copies of the paper to be sent for sale or distribution at local meetings. Miss Willcocks herself is, we believe, a member of the same society, and is a reader and contributor to the paper.

Upon attention being drawn by Mrs. Humphry Ward to the fact that two certainly not unfavourable notices of THE FREEMONAN had appeared in the editorial notices of the Common Cause, the organ of the National Society, the young person referred to as follows: "In reply to Mrs. Humphry Ward's letter, I wish to point out that the first notice quoted by her from the Common Cause appeared when the paper referred to had only just been published, and already conveyed a criticism; the second (and last) was written only four weeks later, before the appearance of an article, which, to my mind, clearly showed the line that the new paper would take. Since then there has been no notice; and I confess that, had I been the editor of the Common Cause, I should have felt that silence was a better course than the gratuitous advertisement of denunciation. In this I feel sure Mrs. Ward will agree with me. . . .--Yours obediently, "H. MAUDE ROYDEN, "N.U.W.S.S., Parliament Chambers, 14, Great Smith Street, Westminster, S.W."

This is very subtle. It really means nothing, but the impression which it is calculated to convey is that after the appearance of a certain article, unnamed, the editorial attitude of the Common Cause changed so completely that even an adverse criticism might be reckoned a thing too good. From personal inference, we feel justified in saying that this gives the woman's movement an advantage over the other National Societies. Yet, were there were the earlier statements which it was intended to explain away.

Such things as these are not calculated to make us optimistic concerning the potentialities which inhere in organisations for "suffrage-neat." We all know of the hide-boundness of the Social and Political Union, and it probably strikes English people as strange that observant visitors like Mr. Upton Sinclair should have looked upon that society as the likeliest to adopt a forward and thought-inspired policy; but when we learn that even out of a democratically governed body like the Freedom League, seven of its foremost officials and workers have felt themselves compelled to retire, on the specific account of autocratic and arbitrary management; when we find that in the National Union, an official is permitted to use the entire prestige of the Union, to misrepresent the attitude of some of its most valued workers, and in order to injure, if possible, the sole medium for the interchange of ideas, be they right or wrong, which exists in the woman's movement, we become very sceptical concerning the power of any organisation to remain healthy which restricts its inquiries to suffrage mainly. Suffrage propaganda, reaping its harvest of question for adequate reasons, necessitates advance forwards, backwards, or round in a circle. It is impossible to remain stationary. The W.S.P.U. have solved the problem cheaply by creating a fictitious movement. Militancy takes the place of thought. Their problem, then, is solved for the time being. Militancy is the astutest possible move to keep thought quiet. But with the Freedom League and the National Union they have to find momentum in the thought, the philosophy, the tendency, which suffrage represents. Yet these Suffragists burk the preliminary collecting and weighing of evidence, the questioning as to where the movement is going. Mrs. Humphry Ward or any Anti-Suffragist speaking very pertinently when she points out there are vast possibilities as to what may follow in the wake of suffrage, and Suffragists, instead of accepting such criticism as a challenge, retort weakly with platitude and irrelevant and untruthful abuse. Yet, notwithstanding, the tendency forces them into movement—a movement dangerous in proportion to its uninformedness. The White Slave Traffic Bill is an instance to hand, a tinkering business, with advantages almost infinitesimal, and with very distinct and threatening disadvantages. We realise that the situation is big with danger when persons consider "nauseous" the open discussion of facts upon which they are prepared to rush into legislation which interferes with the liberty of their fellow-men and women upon suspicion.

The activities of our times make it clear that women are not remaining motionless because they have not as yet thought out any social or political philosophy. Nor do events stand still. Both move, and thought must move with them, if change is to be a blessing and not a curse.

Miss Willcocks says we hold Suffragists contemptible because they have not refused to live on rent-profit or interest, and have not repudiated marriage. Suffragists are not so. It is not true. As we have read, "The Freedom League Movement" opens up a penetrating line of estimation as to the best method of dealing with all such phenomena. A douche of cold criticism will do no harm. Incipient hypocrisy can be browbeaten, and we will hope in this case we may have caught it young. For since tendency dangerous in proportion to its uninformedness. The White Slave Traffic Bill is an instance to hand, a tinkering business, with advantages almost infinitesimal, and with very distinct and threatening disadvantages. We realise that the situation is big with danger when persons consider "nauseous" the open discussion of facts upon which they are prepared to rush into legislation which interferes with the liberty of their fellow-men and women upon suspicion.

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TOPICS OF THE WEEK.

The Beginning.

This week sees a new issue of the Syndicalist. One thing is sure: Syndicalism and Syndicalists are here to stay. They bear the stamp of the spirit, and, whatever may be granted upon the theory (and much will), they possess the ungraftable, the impress of the spirit. The revolution has now started, therefore. We are entitled upon the theory of the Syndicalists to expect the end of Capitalists, as surely as the hungry hordes outside Versailles represented the beginning of a struggle which saw the end of the French Nobility. It is a question of definitiveness. Vague revolt has become focussed, directed. It is setting straight towards Repudiation. At one time or another it would have happened. The uncanny thing we have to face is that Repudiation is coming now, in our time, in this cycle we have already entered upon. Syndicalism may explain itself as this or that, it may become something very different, but it has arrived, because it is set to the actual process of repudiation of the claims of Capital. How much more difficult the task may be than the Syndicalists imagine, how much a cancerous growth which springs out in new form after the lopping of limbs Capitalism is, how the whole capitalist body, bankers, banking, and currency, will have to be destroyed, born again, and born different, does not for the moment matter. To begin the thing: "Begin. Courage has boldness and genius in it. Once started, the Liberal party would feel weel. Only begin, and the thing will be completed." That is Goethe's authority on the genius of beginnings.

This number of the Syndicalist is full of signs of authority. There is, for instance, no endeavour to establish its position. It takes it for granted. Its tone of friendliness is unmistakable. "We are not out to quarrel with any," says Mr. Tom Mann. There is a well-deserved eulogy of Mr. George Lansbury, and there is, strangely enough, an article by our friend, Mr. Guy Aldred. It is an organisation with genius in it, which can bring alien elements into its own arena to fight out their position there. And perhaps we have had criticism enough. It has perhaps been over-severe, under-estimating the objects of it were overtaken by a rush of events they had not foreseen. And it is true that scarcely anyone in England had foreseen the rapid rise in the temper of the English workers. A national strike was considered impossible. When the Coal Strike actually took place, with its absolute completeness, it struck us in the light of a miracle of spirit, and we hailed it as such. Near the same time, we remember rightly, the editor of the New Age declared a national strike impossible, and corrected his position in a note the following week, pointing out not merely the possibility, but the probability. When we remember that a thinker like Mr. Hilaire Belloc was, until the close of 1910, a Liberal member of Parliament, we realise how these pages, is that the Propagandists, like the orders "which controlled the old Catholic Church," are the heralds of the New Order, should set out in the strength of their gospel. "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves. For the workman is worthy of his meat." That is how the greatest gospeller sent out disciples with a gospel that was urgent. Only let them know their gospel. We note in this regard that an early Syndicalist conference in London was prevented from holding. The convenors might invite suggestions to be submitted previous to the conference. In any case, it would be well to emphasise the fact that Syndicalism is a method and not an end, and that it is not of a nature to contain in itself anything hostile to a solution when its own work, the destruction of Capitalism, is accomplished. It contains in it nothing which will necessarily prevent the final Commonwealth, the hideous impossible factory system as we know it. Even should the factories become the property of the workers, the system is doomed. But that does not alter Syndicalism. A fund is being opened to make the Syndicalist a weekly.

bitter against the "leaders" who failed the "led." It can afford to, because it cannot happen again. "Thoughts have gone forth."

Every sentence in the paper of six pages is interesting. It is so vitalised that even the advertisements assume individuality. One advertisement is that of an "air-ride for Syndicalists, old and young!" But Madame Sorgue, who has an article in this issue, while the form of an "Ladystylophile enemy of the workers has been grease the wheels of this engine of revolt."

"Thoughts have gone forth." Madame Sorgue emphasises the great possibility of a European war being engineered by Capitalists as a diversion of energy from the proletarian struggle, and states that the Syndicalist retort is the national, and international, strike. The transport workers alone could deal with such an eventuality. The probabilities of such a diversion need to be kept well in the minds of the workers of Europe. "Ce qu'il faut, c'est une bonne saignée pour calmer la fièvre révolutionnaire du prolétariat," is what French financiers are saying, according to Madame Sorgue.

The report of Crowley's speech in his own defence is given in full. It is singularly direct and simple. Such words from such a man will do much to grease the wheels of this engine of revolt. When we remember that a thinker like Mr. Hilaire Belloc was, until the close of 1910, a Liberal member of Parliament, we realise how these pages, is that the Propagandists, like the orders "which controlled the old Catholic Church," are the heralds of the New Order, should set out in the strength of their gospel. "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves. For the workman is worthy of his meat." That is how the greatest gospeller sent out disciples with a gospel that was urgent. Only let them know their gospel. We note in this regard that an early Syndicalist conference in London was prevented from holding. The convenors might invite suggestions to be submitted previous to the conference. In any case, it would be well to emphasise the fact that Syndicalism is a method and not an end, and that it is not of a nature to contain in itself anything hostile to a solution when its own work, the destruction of Capitalism, is accomplished. It contains in it nothing which will necessarily prevent the final Commonwealth, the hideous impossible factory system as we know it. Even should the factories become the property of the workers, the system is doomed. But that does not alter Syndicalism. A fund is being opened to make the Syndicalist a weekly.
Robert and Clara Schumann.

COLLABORATION BETWEEN A GREAT COMPOSER AND HIS WIFE.

The disposition—not confined to men themselves—to attribute to the masculine half of mankind achievements which in justice should be credited to the race as a whole, yielded a characteristic illustration during the recent Schumann centenary celebrations. The composer was born June 8th, 1810. For the musical world harped on one string when it should have harped on two; it acclaimed Robert Schumann when it should have acclaimed Robert and Clara Schumann; it sang paeans in honour of Schumann's originality, and all but ignored a characteristic in which he was not only original, but among composers unique—his artistic intercommunion with his wife—the one example music affords of collaboration as Prophet and Interpreter between a great master and his spouse.

Schumann's mission was twofold: firstly, in chronological order came his work as a critic and reformer. His deepest hate—if he can be said to have hated—was for the trivial and commonplace. His artistic soul revolted at the vapid and frivolous taste which set in after the death of Beethoven. And the trial was harder to bear since he was not, as at this period of life he imagined, himself strong enough to oppose it with compositions of his own. He felt an equal repugnance at the weakness and insipidity of contemporary musical criticism—"honey-daubing" he called it. And this, he did feel, might be counterbalanced by such an one as himself. Consequently, he took the lion's share in founding the *Neue Zeitschrift für Musik*, and edited it for ten years. "The day of reciprocal compliments," says the preliminary notice, "is gradually dying out, and we must confess we shall do nothing to revive it . . . the three arch-foes of art—those who have no talent, those who have vulgar talent, and those who, having real talent, write too much—are not to be left in peace." By his rare musical intuition; by a literary gift second only to his musicianship; by his idealism, his entire freedom from jealousy, and a remarkable capacity for combining kindness of feeling with scrupulous artistic integrity, it hardly wrongs previous writers to say that he made the term "musical criticism" mean a new thing.

Yet his criticisms, a living force though they are to-day, were not his greatest work. They formed the first but not the larger part of his mission in life.

Ask the man in the street who Robert Schumann was, and he will say, not "a musical critic—a theorist," but "one of the great composers." Ask the musical enthusiast, and he will say, "One of the founders of the Romantic School." And he will ask you to come and hear the Pianoforte Quintet which alone made him famous throughout Europe; or one of his Symphonies—the most important since Beethoven; or his "Paradise and the Peri," an example of Romanticism in a "secular oratorio"; or he will play one of the fugues in which Schumann has so remarkably combined the Old World and the New in music—classical form with the modern spirit; or he will sing you one of his songs, more profoundly and intellectually suggestive, if less melodious, than those of Schubert and Mendelssohn.

Was it merely a coincidence, an accident, that every one of these greater works, everything of note or importance of their composer's Second Self—his wife? It may be so, but, if it is, almost every circumstance bearing on the case is misleading.

Clara Josephine Wieck, one of the greatest pianoforte players that the world has ever heard, doubtless owed her position not only to extraordinary natural talent, but to being the daughter of a pianoforte teacher of some reputation, who introduced her to the keyboard at the age of four! She made her *début* as a public player at the age of nine, when, in playing the concertos of Mozart and Hummel, with orchestra, by heart, she already showed that sympathy with instrumental colleagues which afterwards so distinguished her. When thirteen years of age she played those Variations of Chopin's on "La ci darem," by his spirited reviews of which, a few months earlier, Schumann had been one of the first to recognise the genius of Chopin as a composer, and had revealed his own as a critic. In October of the same year, 1832, she made her *début* at the famous Gewandhaus Concerts in Leipzig, where she played, among others, with Mendelssohn. Four years later she visited Vienna, and received the appointment of "Kk. Kammer-virtuosin"—"Chamber" or "Court" pianist, the first of the several distinctions which subsequently fell to her lot. These artistic gifts were combined with a personality characterised by "a noble and earnest simplicity," "unrivalled devotion and self-denial," and a face in which womanly tenderness strives for the mastery with masculine intellectuality (assuming intellectuality to be masculine!). It is easier, therefore, to forgive Schumann for falling in love with his preceptor's daughter than for being so long about it! He had known her from her ninth year? Would their intrinsic merits have won them their present position without the interpretive insight, the executive ability, the energy and business capacity of their composer's Second Self—his wife? It may be so, but, if it is, almost every circumstance bearing on the case is misleading.

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year, when she made her first public appearance. For four years he was her father's pupil. Referring to her playing in 1832, he said, " Zwickyau was fired with enthusiasm for the first time in its life", and, referring to the girl herself, a year later he wrote, "Think of perfection and I will agree to it." Yet it appears not to have been till the spring of 1836 that he confessed his love to the object of it, and learnt that it was reciprocated!

It is easy, in the light of subsequent events, to blame Friedrich Wieck, the father, for peremptorily forbidding the match, which he did even under the same circumstances. The change in his attitude, have detected signs of mortification at Schumann's slight, and when he did express his meaning, and when he did his message was of a different character and difficult to follow than that of the lovers. They appealed to the law, and, after a year's wrangling, the Court decided that the father's objections were trivial, and dispensed with the legal necessity for his consent. The marriage accordingly took place—one historian says "in secret"—on September 12th, 1840.

If Schumann was not the pioneer of a new school in his composition, he was certainly well qualified to judge—thought so, and that her prospects were the more brilliant of the two. He may also—who knows?—in his long and intimate intercourse with Schumann, have detected signs of that fell disease which was so early to prove his undoing. Time seemed rather to increase than lessen his determination, which was only equalled by That of the early years of his life, and, after a year's wrangling, the Court decided that the father's objections were trivial, and dispensed with the legal necessity for his consent. The marriage accordingly took place—one historian says "in secret"—on September 12th, 1840.

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Schumann's second disability for the rôle of a reformer was his shyness and reserve. Fluent with his pen and talkative when by his own foreside, he was yet so silent in company as to suggest, quite falsely, obliviousness or apathy to all that was going on. Hence he failed utterly as a conductor. He could not understand the detailed instructions necessary to enable a chorus of ordinary mortals to master their work. At one time he forgot to give the initial bar of a phrase that he had written sheer above the instrument, went on beating after the performance had ended—and not, as was the case with Beethoven, through deafness!

To what extent his wife helped him in this regard, especially as the years advanced and his infirmity increased, will probably never be known, but one instance may be given to show the strength of his domestic hearth threatened to interfere seriously with those concert tours on which his professional success depended. "How unwilling I am to move out of my quiet room," he wrote to a friend, "you must not expect me to tell you. I cannot think of it without the greatest annoyance." Nobody but his wife could have borne such journeys—and she only by threatening that if he didn't she would go without him! Yet when once he had started—on the Russian tour, for instance—he admitted enjoying himself, and the tour was an immense success!

Some blessed consoler of the millions of us who form the human race, are the "willing helpers" of mankind, as Schumann has said, "Be good, and let who may be great." Neither Robert nor Clara Schumann had need of such counsel, for the two of them were both good and great. Passionately attached to his wife and home, and never so happy as when playing with his children—for whom he wrote the famous "Album for the Young"—Schumann, of all the great composers, was, in the highest sense, the most ardent worshipper of womankind. And his wife's devotion to him only shone the brighter for the severest trial—short of love's defection—which human love can have to undergo. The reference, of course, is to the "living death" of insanity. After spending some two years in a private asylum, Robert Schumann died in his wife's arms on July 29th, 1856.

With the death of her husband Madame Schumann's mission as the "authoritative interpreter," as she has been called, of his works rather began than ended. She edited the Breitkopf and Härtel edition of his compositions, and to her playing of them all over Europe during nearly forty years is largely due the high place they occupy in the library of the world's music. She died in 1896. It has been said that Schumann's set of songs called "Frauenliebe und Leben"—the Love and Life of Woman—gives us a deeper insight into the most
THE baldness and badness of popular novels is as touching as the ugliness of a cherished rag-doll. What overweighting tenderness must be in the heart of the child who loves this monstrosity, we think. And so with the people who read these novels—what tireless imaginations they must have, to perceive joy in these bare chronicles! We superior persons are too feeble to go searching for beautiful things like that. We wait only. Thomas Hardy comes back from witnessing fierce wars between the flesh and the spirit, and Conrad sails home from the strongest and most distant tropic. But the common man picks up some artless work such as "The Considine Luck," by H. A. Hinkson, and creates his own beauty. He takes the puppet heroine, Grace Smith, and paints her wooden cheeks with the flush of his sensuous love. In a sense he writes his own books.

I fancy that "The Considine Luck" is the sort of book that the Bishop of Bristol referred to as "worth some literature," in his recent address to the pupils of Colston Girls' School, advising the young ladies not to adopt as a profession the writing of objectionable fiction. (Surely his Lordship is mistaken in regarding this as an important opening for women. Nobody ever tried to bribe me to write objectionable fiction. And the people who tell you that they came to London five years ago with three shillings, and are now worth half a million, did it by inventing new kinds of sausages and things like that, not by writing objectionable fiction.) The only thing that distresses me about this sort of work is the startling promiscuity of the second heroine, Flo Dallas. A simple child of nature, reared on the Irish hills, she nourishes in her young experience the passion for Sir Jasper, the hero, until one day her cousin, Hugh Venables, breaks the news to her.

"I suppose you have heard the news?"

"What news?" she inquired, with a throb of anxiety.

"That Sir Jasper is going to marry Grace Smith!"

"Marry her," echoed Flo blankly.

"Yes, no doubt about it . . . But Flo was not listening. She had sat down at the foot of the tree, and, after making several brave attempts to control her emotion, she suddenly burst into tears."

I regret to say that when she got up again she was engaged to Hugh Venables. This is a form of treachery that constantly takes place in novels. For a lesser thing than this Winston Churchill was engaged to Hugh Venables. This is a form of book that was worth the writing of the Bishop of Bristol referred to as "worth some literature," in his recent address to the pupils of Colston Girls' School, advising the young ladies not to adopt as a profession the writing of objectionable fiction.

"The Trespasser," by D. H. Lawrence. Last year Mr. Lawrence published "The White Peacock," in which there was some imagination, but much more fancy, which had within therefore the seeds of both genius and decay. Mr. Lawrence has conquered. This book is magic.

The first half of the book concerns itself with the week that Siegmund, a middle-aged and unsuccessful violinist and music-teacher, and Helena, his pupil, spend in the Isle of Wight. And the conception of Fate as a metaphysical play. And the conception of Fate as a metaphysical play. The northern wage-slave can go to Blackpool, whose vulgarity shouts magnificently to heaven the thought of his shrewish wife, avid for the seed of both genius and decay. Mr. Lawrence has conquered. This book is magic.

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go no such excursions to learn that romance is real. It must go to Margate.

The Isle of Wight, that vast kitchen-garden dimpled with vicarages, is nearly as bad, but Mr. Lawrence's vision can transmute it. "The way home lay across country, through deep little lanes where the late foxgloves sat seriously, like sad waves like clouds of strong, fine texture, and rocks and trees." The chalk is on fire with the sun. "All things, it seemed, were made of sunshine more or less soiled. The cliffs rose out of the shining waves like clouds of strong, fine texture, and rocks along the shore were the dapplings of a bright dawn. The coarseness was fused out of the world, so that the sunlight showed in the veins of the morning cliffs and the rocks. Yes, everything ran with sunshine as we are full of blood, and plants are tissued from green-gold, glistening sap. Substance and solidity were the shadows that the morning cast round itself to make itself tangible, as Helena herself was a shadow, cast by that fragment of sunshine, her soul, over its inefficiency."

The desertion of the ecstatic life has been done before, often impertinently, in view of the supreme achievements of Shakespeare and Swinburne. But Mr. Lawrence not only treats it with reality, but he attains past it to the most godlike point of discontent; he perceives the failure of love. It is true that passion fuses these two into one and only endures. They are torn apart temporarily by circumstance; they are divorced for ever—except for moments which are half-dreams—by temperamental differences. And these are conditions found in almost very union. That the highest experience in Life is generally incomplete explains why the greatest geniuses, the men who are likely gods, have refused to become men of action and have been artists. Art is so much fuller of perfection than Life. Has any man experienced anything so beautiful as "Kubla Khan"?

The gulf between the lovers lies in the fact that Helena is a sentimentalist. "Siegmond... might play with the delicious, warm surface of life, but always he resorted of the relentless mass of cold beneath—the mass of life which has no sympathy with the individual, no cognisance of him. She loved the trifles and the toys, the mystery and the magic of things. She would not own life to be relentless. It was either beautiful, fantastic, or weird, or inscrutable, or else mean and vulgar, below consideration. He had to get a sense of the anemone and a sympathetic knowledge of its experience into his blood before he was satisfied. To Helena an anemone was one more pretty figure in her kaleidoscope."

She was all fancy and no imagination. On a still night by the sea in the glimmer of many stars she was capable of quoting:-

Die Luft ist kuhl und es dunkelt
Und ruhig fließt der Rhein."

And by day she made her own bad poetry for herself. "The pink convolvuli were fairy horns or telephones from the day fairies to the night fairies. The rippling sunlight on the sea was the Rhine maidens spreading their bright hair to the sun. That was her favourite form of thinking. The value of things was in the fancy they evoked. She did not care for people; they were vulgar, ugly, and stupid as a rule."

That was her sin. She despised Life. Even her love was a cold-blooded theft. As a man complains in the book, "These deep, interesting women don't want us; they want the flowers of the spirit they can gather of us. We, as natural men, are more or less degrading to them and to their love of us; therefore they destroy the natural man in us—that is, us altogether." So she steals his passion to build herself more feeble, romantic dreams, and gives him nothing in return. So that when he goes back to his unfriendly home he has nothing between him and the stars, by whose light he sees life as miserable and as lonely as, as a matter of fact, it generally is if one is not a fanatic of some kind. So he falls through the vault of madness down to quiet suicide.

This latter part of the book is by far the finest, but one regrets Mr. Lawrence's scornful attitude towards Siegmund's wife. The deserted wife is the most pathetic figure in the world, however contemptible she may be, for she has based her whole life on the false assumption that the love of man is a static rather than a rhythmic condition. Perhaps it has been necessary for the man that she should make that mistake. Since in all of us the devil's part wishes to play Napoleon and have power, it is probable that those not gifted with emotional fastidiousness should refuse to accept the responsibility of wifehood and motherhood without the bait of power over a man until death.

At any rate, Beatrice was nearer the heart of Siegmund than for Helena, the most sterile, through and through. Continually she was being revolted by some physical lustiness of Siegmund, the sight of his strong throat above his flannel shirt, his childish trick of whistling through his teeth, his great, bull-like strength. "She looked at him, and again shuddered with horror. Was that really Siegmund, that stooping, thick-lipped, indifferent man? Was that the Siegmund who had seemed to radiate joy into his surroundings, the Siegmund whose coming had always changed the whole weather of her soul?... His radiance had gone, his aura had ceased. She saw him a stooping man, past the buoyancy of youth, walking and whistling rather stupidly on short, something like the 'clothed animal on end, like the rest of men.' She used to withdraw to the sentimentalist's voluptuous chamber of self-torture to become a self-scourging moralist, and would distress his simplicity with her sobs. Continually she receded from him into the nook of some obscure fastidiousness, some icy distaste for Life.

The fact was she was drunk with the spinster's ethereal conception of man. The spinster, looking out on the world through the drawn curtains of the boarding-school or the equally celibate boarding-house, sees men as trees walking—large, dignified, some obscene fastidiousness, some icy distaste for Life.

This spinster conception of man has had its ill effect on literature. Consider how many books are written by spinsters, how many more for spinsters. In all these men are drawn as strong gods. Even in Charlotte Brontë this is apparent. Her men are marred by a perpetual dignity. A married woman would not have believed in Mr. Rochester for one minute; a man who had been taken in so flagrantly by a lunatic wife might have an appealing, wistful charm, but he would not have been in the least like that noble gorilla. It is all very well to say that Charlotte Brontë had experience of the weakness and crime of men; they were hardened to her father and her brother, and somehow one expects one's relatives to be incompetent and beastly. It is not until one meets a man on the grounds of, not duty, but attraction, that his faults strike one with surprise.

Out of that surprise there ought to come Art. We
The Economic Freedom of Women.

The pressure of social and economic development is forcing this very debatable question on the attention of all serious students of social problems. The reiteration of pious beliefs; the heated denial of bondage which demand for freedom implies; the pathetic appeals to women to go back thankfully and contentedly to the conditions of a hundred years ago; the solemn warnings of preachers and teachers of what they fear will result from the actions of free women, make a confusion of tongues and confliction of opinions in which it is difficult sometimes for a plain woman to realise exactly where she stands. It is with a view to attempt some definite realisation, not necessarily as a final and fixed conviction, but as an essential prelude thereto, that this study is undertaken. As a preliminary, it is necessary clearly to acknowledge and fix in our minds one fact—being a fact, provable by official statistics, it would be waste of time to dwell on it—that social and economic pressure, felt by women as well as by men, is a factor in this problem which may not be ignored.

To clear the ground, it may be necessary, even at the risk of tedious redundancy, to state exactly what we mean by the economic position of the individual. To sustain life, we have three primal needs—food, clothing, and shelter. Luxuries and comforts of many other kinds have been made necessary to most of us by modern life; but the first three are the basis without which we cannot live at all. A moment's thought will remind any reader of THE FREEWOMAN should beg, borrow, buy, or steal a copy of this remarkable book. It is the best history of divorce from the days of Rome yet published, and also the best exposition of the principles on which any system of marriage and divorce should be established. Those who believe in marriage must wake up in time to see that its existence is vitally bound up with rational divorce, and that all the free-love unions of medieval Europe and (in our own day) South Carolina reputed, and still espoused, on the absence of marriage. The number of wives burnt as witches and husbands tortured to death by the Inquisition for want of proper divorce was, doubtless, vastly increased by the Christian theory of indissoluble marriage, though the theory was not so tyrannically enforced as in more modern times. In our own day we have much crime due to the tyranny of the priest and lawyer, who imposed by the law of divorce by mutual consent, subject to proper provision for any children of the marriage. He shows how lamentably the Reformers of the 16th century ended by recouping into Canon Law and committing the Protestant world to most of the old fetters imposed by the priests and lawyers, after professing to defy them, and how even the awakening of rational thought in the 18th century was of little practical use until both Frederick the Great and Napoleon disseminated the new ideas by despotic authority. Democracy is usually less enlightened than these eminent dictators. The tyranny of the priest is now extinct except in England and a few Catholic countries. The tyranny of the lawyer exists nearly everywhere, and, as a rule, prevents any private and outwardly amicable settlement of matrimonial disputes. "Divorce is to be relief from misfortune, and not a crime," to quote the statute-book of Norway. The Norwegian motto should be of universal application, but our long legacy of superstition applied to marriage and sex stands in the way. Mr. Kitchin throws interesting sidelights on the position of women in many ages and places. In many ways the Christian religion has been their worst enemy. But there are endless points of interest in the volume, and it certainly illustrates to the full the dictum of Mr. Cunningham: "Divorce is the charter of women's freedom."

E. S. P. H.

* "History of Divorce." By S. B. Kitchin. (Chapman and Hall, Ltd.)

History of Divorce.*

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E. S. P. H.
one of us would perish miserably in an attempt to feed, clothe, and house ourselves.

It is common knowledge that our food comes from many lands, and the combined labour of thousands of people is necessary before it stands on the table ready for us to eat; the same is true of our clothes; and the work of many skilled workmen goes to the building of our homes before they are ready to shelter us. The conditions of life today, more than ever in our history, are complicated and interdependent, making it impossible to deal with them as a whole, without regarding the people as a whole. We are approaching a time when it will be impossible to ignore the larger half of the people—the female half—when in process of that readjustment of social and economic conditions which is not only being forced on us by evolutionary progress, but which is the earnest hope and desire of the social reformer.

The task of taking the women into account is to some reformers so appallingly difficult that they are inclined to shelve this aspect of the question, and to postpone its settlement. Meanwhile, there is an ever-growing unrest amongst the two sections of society who feel the pressure of changing conditions most—the section whose labour produces the wealth, and the other, which lives and earns the wealth of the country. The unrest grows, and is becoming so menacing that there is growing conviction amongst the more serious and thoughtful type of social reformer that it will have to be tackled. If that be so, then it had surely better be tackled seriously, and women should fit themselves to approach the problem in a suitably informed spirit. They should know definitely what they want, and why they want it. If they want economic freedom because they are convinced, and can show, that it is necessary in the interests of the race, they have a ground for their demand of which the ultimate realisation is sure.

In considering the economic freedom of men, it is never necessary to drag in our notions of their conjugal and parental duty. We can, and do, frankly consider them as producers, as civil and social servants, as human beings with a necessity to earn a living on the one hand, and an opportunity to serve society on the other. But in a study of the position of women, we have to consider a factor which the ultimate realisation of economic freedom demands. They have, on the contrary, to consider women, not as human beings, with a need to live and a power to serve, but as a wife of a particular man, a mother of particular children. We have even, according to the view generally accepted, to consider her as a potential wife and mother of no particular man and children. Nor is this all. We have even to pry into her domestic arrangements, and pass judgment from our view of her relation to the house she lives in. A woman's relation to her husband, her children, and her "home duties" have for many long ages been mixed up with her economic relation to society, and this is the reason why so many people are unable to make up their minds as to what they mean by the economic freedom of women. They live in houses—much more than do men. What do they do to supply the many needs of the community, of which their own are by no means the smaller part? Men, except the unemployed, at the top and bottom of the social structure, all take part more or less in the many services which the community demands daily. They is who bring the food from many lands; who fashion most of the fabrics which clothe us; who perform every office (till it reaches the drudgery of the cleaning) in raising the homes in which we live; who get the coal from the earth's bowels; who "man" the railways and the ships; who fill the posts of Government; who serve in the Senate and the House of Commons. Men, therefore, are economically free. There are degrees of freedom, governed by factors which are not of moment here, may be conceded at once. But everybody who earns enough to live upon gives back to the whole something in return for what is given to them. It may be necessary, or perhaps preferable, that he should not give back their share in the necessaries of life for all, and the women of the country. The unrest grows, and is becoming so menacing that there is growing conviction amongst the more serious and thoughtful type of social reformer that it will have to be tackled. If that be so, then it had surely better be tackled seriously, and women should fit themselves to approach the problem in a suitably informed spirit. They should know definitely what they want, and why they want it. If they want economic freedom because they are convinced, and can show, that it is necessary in the interests of the race, they have a ground for their demand of which the ultimate realisation is sure.

Economic freedom, then, in a large generalisation, means the equal freedom of women with men in opportunity and obligation to earn their living—to cease living as parasites, either on individual men or on society—to give back their share in the necessities of all, since no amount of money could buy if want of money did not result in goods produced. Economic freedom, then, in a large generalisation, means the equal freedom of women with men in opportunity and obligation to earn their living—to cease living as parasites, either on individual men or on society—to give back their share in the necessities of all, since no amount of money could buy if want of money did not result in goods produced.
July 11, 1912

and unmarried women must work at something, be­
cause nobody can afford to keep them. But few
people take their necessity to work as a serious
reason why they should be trained to work effi­
ciently; and that since they must be workers they
are an economic factor which cannot be ignored
without danger to other workers. There can be
little doubt that the greatest obstacle to economic
freedom for women is the deeply rooted notion, in
the minds of many of themselves, and in the minds
of almost all men, that they are merely playing at
work for a time until they undertake the "duties
of their sex". So does the Lancashire cotton weaver,
and both act accordingly, with similar
results. But it must be recognised that though
the trade organisation of women is as capable of
improving their economic condition as it is in the
case of men, especially when backed by the politi­
cal power of the working-man-party, and the
organisations harder. Why should it? If that were true,
the conditions among Lancashire cotton opera­
tives of which they will always have a monopoly.

The writer has had many years' experience of
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the cotton trade, and is
must rise or fall together. And there are many other trades and occupations, waiting to be organised and developed, so soon as women are alive to their responsibilities, and men are sufficiently alive to help instead of to hinder, in which women could be of special use and value. There are, for instance, baby and child culture, so little recognised or practised, as infant mortality returns testify; there are the organisation and development of the present primitive condition of domestic work (which will be absolutely necessary in order to enable women to attain to economic freedom); there is the efficient feeding of the people, now so absurdly badly done, and many other lines of work waiting and crying out for the organised, intelligent effort of the women who are at present either wholly dependent on men, or who are crowding the few avenues of employment which are open to them. But the indispensable preliminary to this is a frank recognition that women are now out of their homes permanently, and that for good or ill they are obliged to take part in industrial work; and that unless they are for ever to remain a subordinate, dependent sex, and a permanent drag on the advance of civilisation, all doors must be opened to them, all the training to fit themselves for efficient workers, far from being withheld, must be actually forced on them, and rigorously demanded of them. This brings us to the married woman, for, in order to deal seriously with women as wealth-producers, and as the equals of men in the world of work, it is an essential that girls shall be brought up to regard their work as a serious part of life, and to approach it in this spirit. The further consideration of this aspect of our study, the place of the married woman in industry, will be reserved for another article. ADA NIELD CHEW.

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

THE FROCKS
FOR
CHILDREN

"DOUGLAFROCS"

AND

MAIDS

SEND POSTCARD FOR NAME
OF NEAREST RETAILER TO
"DOUGLAFROC" (c/o "FREEWOMAN"),
16, KING STREET, COVENT GARDEN, W.C.

To Auguste Strindberg.
Thou hast fared forth alone, O stern, sad soul! Out of this world that thou didst ever scorn, Where now alone the fruit thy griefs have borne Rests to immortalise thine earthly rôle. Thou hast fared forth; our eyes no more may see, Nor any word of greeting reach us more From that impenetrably distant shore Men call Eternity.

No sight of man shall trouble thee again In those vast realms where time and tide shall cease,
No lost illusion come to mar thy peace, The calm serenity thou wouldst attain Whose struggles we have witnessed from afar; Wondering as thy lion courage grew, And conquered, thou didst rise to fight anew, Mocking thine evil star.

O bitter singer to whom life was hell,* What hast thou found to comfort thee in death? Could there but reach our ears one single breath Of what thy lips, grown ever mute, might tell, What should we know? Of all thy learning's store,
Of all thine eager probings after light,
What spark of truth illumined thy night From out the ancient lore?
The barren present and the burning past That were thy lot, poor tool of destiny! Do they pursue thy steps inexorably? Or canst thou smile at last? O passion-tossed and baffled child of fate! Hast thou, in realms where only Love holds sway, Beyond the body's lust, the brain's decay, Found thy soul's mate?
A love thou gladly wouldst have sung on earth! Ah! poor brave heart that ever sought in vain, And, 'neath the scorn that hid thy bitterest pain, Bewailed thy spirit's dearth; Hast thou found life beyond, or rest from life? Balm for thy soul in death's eternal sleep, Deaf to the voices that around thee weep, Forgetfulness of thy stupendous strife? Or wilt thou, keen for battle, come again, Insistent in thy search, impatient still, Struggling to rise and conquer by thy will, Immortal in thy pain? We cannot know, and thou alone that knowest Com'st not to tell; what are we to thee more Than watchers on a fast-receding shore, That cannot follow thither where thou goest?

Yet may we cry "God-speed!" across the grave That now conceals thee, clay returned to clay, Straining our eyes to see thee on thy way Beyond the Lethean wave. Yet may we wish thee, after all life's tears, A fair awakening in some nobler star, Where no discordant note may fall to mar The music of the spheres.

AMY SKOVGAARD-PEDERSEN.

* Title of one of Strindberg's books.
"The Freewoman" Discussion Circle.

THE sixth meeting of the Discussion Circle took place on July 3rd at Chandos Hall, with the vice-chairman, Mrs. Gallichan, in the chair. As there was no official business to transact, members were asked for any suggestions they had to bring forward, and one of these, made by Mr. Clayton Green, should be considered. He suggested that in future a synopsis of the forthcoming lecture to the Circle should be printed in THE FREEWOMAN at least a week before its delivery, so that members of the Circle should have an opportunity of thinking over some of the points to be raised, and so be in a position to contribute better discussions.

This idea has been carried out by many societies, and it would be well if Circle members would think over the suggestion, which shall be put before the Circle again later.

After the private business was over, the discussion on "Sex Oppression and the Way Out" was opened.

In the absence of Mr. Guy Aldred, the discussion was begun by Mr. Bedborough, who pointed out, in a very able speech, that the title of the discussion was itself a difficulty, since it might signify the "oppression" that sex as such brings to the individual—a "natural" oppression, as one might call it, or at least not brought about by another individual's direct agency. Again, it might signify the "oppression" resulting from ceremonies, institutions, and conventions connected with sex, and imposed from outside upon the individual. He said, further, that the latter kind of oppression was a large matter, involving the whole social question. Mr. Aldred then arrived to take up the discussion, and proceeded to give us a very interesting paper, which covered a great deal of ground, his main point being that the existing social system, whose centre is the family, must be overturned before man can be freed from sex oppression, which is mainly due to the family system and the economic system.

A most ardent debate followed after the questions were over, in which a very large number of those present took part. By common consent, the discussion was prolonged until 10.30, and even then a good many people had to leave their sentiments unexpressed.

As it was late before Mr. Aldred rose to reply, the chairman said only a word or two in summing up. Mr. Aldred's reply touched upon most of the points raised, and this brought the meeting to a close.

The secretary thanked Mr. Aldred for his kindness in having given us a paper so full of suggestion, and so helpful, and we are indebted to Mr. Aldred for it.

Low (Acting Secretary).

MAID'S MURDER.

She drank the jewelled cup of youth
And Love and Life went hand in hand;
The Grey Folk babbled of God's Truth
(What aged crane can understand?)
There came a breath upon her mouth,
Anon she knew Love's mysteries;
O wind, blow softly from the South.
(The Grey Folk hid among the trees.)

There came a day they cursed her name,
And cried on her thro' all the land;
Calling God's wrath on sin and shame
(What aged crane can understand?)
They flung her in the mire men make
What Time they babble of God's Truth;
She was so slight a thing to take
From out the fragrant paths of Youth.

O Eros, and ye Gods of old;
O Venus of the foaming strand;
See, here she lieth, calm and cold
(What aged crane can understand?)
O. S. PARKER.

Don't Buy Cheap New Furniture!—"GO TO W. JELKS & SONS!" for HIGH-GRADE second-hand goods on easy terms.

The average life of CHEAP new furniture is six months. Good, sound, solid second-hand stuff costs you less and serves you for a lifetime! Conducting one of the largest Depository Businesses in the World, we are constantly offering high-grade goods (sacrificed for storage) at considerably under auction-room prices. Finest range is London. Our Customers get the benefit of values and prices to be had NOWHERE ELSE. Take the following (but don't take our word! Come and see for yourself!):

EXAMPLES.

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A large-sized Grand £ s. d.
framed, oval-pulped back Drawing Room
Chair of French design, upholstered in tapestry.
A. large-shaped Grand £ 5.
d. Lady Easy Chair,
upholstered in tapestry.
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d. Lady Easy Chair,
upholstered in tapestry.
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d. Lady Easy Chair,
To the Editor of The Freewoman.

MADAM,—Will you allow me to correct a serious misstatement in C. H. Norman's letter in your last issue, and to refer to some of his remarks which are out of place.

Whatever other pro-suffrage organs may do, the Christian Commonwealth certainly does not “always suppress adverse criticism.” Only a few weeks ago we printed several communications from anti-Suffragists, and another will appear in this week's issue. The demands upon our space are so great that we can publish only a small portion of the correspondence we receive. Had Mr. Norman's letter been sent to us, probably, “suppressing” the inaccuracies and irrelevancies, we should have published the gist of his complaint and argument. Mr. Norman "knows what the editor of the Christian Commonwealth would do if he were in the position of Mr. McKenna. He would forcibly feed women." Indeed! It may be that your correspondent knows our mind better than we do ourselves; we can only say that our present feeling is that we would rather do anything, give up any position, make any sacrifice, than be in any way responsible for the feeding of Suffragists against their will. Within the past week one of our subscribers has written that for several years he has purchased a dozen copies of the Christian Commonwealth every week, but that in consequence of our protests against the Government treatment of the Suffragettes he has terminated his association with the paper. We can only say that, however many readers may act in a similar way, we shall continue to make our protest. We would rather the ship sunk with flag flying than change our course. Literally it is quite impossible for us to find the words in which to express our detestation of forcible feeding. It is a denial of the first of all religious truths— that we would not wish any person, even to our worst enemies, to suffer what we are now solemnly witnessing.

Mr. Norman says that, so far as he 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”—meaning, there would be a great majority of votes against it. Perhaps he is right. But, again, we marvel how any Freeman or Freewoman cannot see that this is not a question of majorities and minorities, but of inherent human justice. So long as men have votes, all women, be they few or many, who want to exercise the vote ought to be enfranchised. Here lies the problem of the immediate situation: how women are to obtain that to which they are unquestionably entitled if those who are in the saddle refuse to grant it.

THE EDITOR OF THE "CHRISTIAN COMMONWEALTH.

July 8th, 1912.
they must be very wrong in giving it to the Irish Suffragists. This is not simple justice, but complicated injustice.

In another paragraph Mr. Norman argues that if the women were released they would be worse off, because the prison company who paid for it, will lie in wait for her at the prison gate and proceed to destroy the little life that is left in her? If, on the other hand, Mr. Norman means that more suffering would be brought up by mobs, this is to let the mob dictate to the Government on a matter of justice. In any case, the argument is immoral.

The bill "Torture: By Order of the Home Secretary" is not political agitation and it is not blackguardism; it is a bare statement of fact.

"No, Mr. McKenna, nor any man of like character, can strike back at a woman who is assaulting him." He both can and does. Mr. Asquith spoilt his cockpit by striking at the woman who "assaulted" him by taking a firm grip of his sleeve whilst she spoke to him. At Lady Glenconner’s affair one woman and two men "assaulted" Mr. Asquith, but it was only the woman who was thrown down the stairs.

Finally, there is the suggestion of insincerity. Has excess of zeal never before injured a cause that we must seek in base motives the explanation of impolitic action? Does the impulse really explain it all? On the contrary, it makes the militant a greater puzzle than before. Granting that the last militant action was impolitic (though there may be two opinions about that), it yet certainly does appear that previous militant action did advance the cause. At any rate, militants got no encouragement from the long truce to continue it. That women who have suffered intensely in those militant actions, always with an immediate result of an increased antagonism, followed by an apparent advance for the cause, should become fanatical in the pursuit of a method which costs them so much, and continue it beyond the point that their purpose, is not only quite intelligible, it is what happens in all agitations. I read in Bolton King’s Life of Mazzini: “After this date Mazzini’s political efforts only served to injure his country,” or words to that effect. Do we therefore conclude that Mazzini was either a fool or a knave? But to pretend that these women are wearing out their lives and enduring all this torture and humiliation, with a lie on their lips and some miserable, money-grubbing motive in their hearts, is to imagine a new kind of human being. These insinuations are as silly as they are detestable.

If it is true that militant action is wrecking the cause, then it is the constitutional Suffragist who is really the injured party, far more than the tradesman whose windows are broken, or the Cabinet Minister who, walls of police surrounding, investigate them, find some true, and informing Miss Skovgaard-Pedersen that I also am not as ignorant as she supposes? She thinks that, had I lived so to mark off the end of one thought epoch and the beginning of another. We advise our correspondent, though she should lose and forget all other articles which have appeared in THE FREEWOMAN, to keep hold of that one. It means something absolutely. Others have relative meaning.

No, God is not Love, any more than the chisel in the head of the sculptor is a finished statue. Love is not an end—it is a means.

The Gospel of Christ is that a man became God, and that men can become Immortal, a gospel about as homely as the light which plays over Arctic seas. Christ is the most aloof figure in the world, and His Gospel, we would suspect, was bought at the cost of rather more of thought than phrases about “those simple, homely teachings of a beautiful historical character” would lead one to imagine.—Ed.)

THE YOSHIWARA CONTROVERSY.

MADAM,—May I join myself with Mr. Rubinstein in informing Mrs. Skovgaard-Pedersen that I also am not as ignorant as she supposes? She thinks that, had I lived for any considerable time in a country where prostitution is a State-protected institution, I would not have written as I did. May I inform her that I have done so, am now doing so, have read Forel, have heard of all such things as she wrote, investigated them, found some true, and others mere excuses of wanton and selfish women.

Finally, may I tell her that my article did not compare the two methods, of which she has knowledge, namely, the English and Continental, but the English and Continental.

THE FREEWOMAN

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Letters, etc., intended for the Editor should be addressed to:
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PUBLICATION

All business communications relative to the publication of THE FREEWOMAN should be addressed to the Manager, THE FREEWOMAN 16, King Street, Covent Garden, London, W.C.

Terms of Subscription:—Yearly, 15s.; Six Months, 7s.; Three Months, 6s. 6d.; to any address in the Postal Union.

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All orders, letters, etc., concerning advertisements should be addressed to the Manager, THE FREEWOMAN 16, King Street, Covent Garden, London, W.C.
SELF-ABUSE AND INSANITY.

MADAM,—Has your correspondent considered the innumerable cases in which self-abuse has led to insanity? It may be that "it is better in some ways than any form of prostitution," but we have yet to learn that the latter leads to mania. I agree with and admire the remark that "it strikes even men as degrading." It may be for them a transient indulgence, but we want medical testimony that the immunity from mental and bodily aberration, which the words of your correspondent imply, would result from this practice.

P. T. T.

July 6th, 1912.

QUESTIONS ON SEX OPPRESSION.

MADAM,—As I am not able to attend the further discussion on "Sex Oppression and the Way Out," I should like to ask Mr. Guy Aldred a few questions which have occurred to me, in thinking over his very able statement in the last Discussion Circular.

1. For a woman to be economically independent, does Mr. Aldred mean her to be self-supporting?

2. Will not the child be dependent on the mother for its sole support, seeing there will be no laws in the new state of society to compel the father to contribute to his child's support?

3. Will not Sex Oppression weigh heavily on a woman of large sexual appetite, as, without neo-Malthusian practices (which Mr. Aldred condemns), there is the probability of a child marriage and childbearing that the woman will not be able to bear? Consequently, if the woman is to remain self-supporting, she must be celibate.

Do you think State endowment of motherhood would be the way out in such a case?

5. Am I right in supposing that he considers the intellectual woman to have less sexual instinct than the average woman?

July 7th, 1912.

BESSIE HEYES.

[These questions, along with others, Mr. Aldred will answer in his book, "Sex Oppression and the Way Out," published by R.仁7 & Co., Ltd., 115, New Bond Street, London."

A WOMAN'S POINT OF VIEW.

MADAM,—I was much interested in Mr. Fletcher Woods' plea for marriage reform. The case was admirably put from the point of view of those who would permit me to say a few words from the woman's point of view, which, and I am sure Mr. Woods will agree, is equally as important as the man's.

I am interested in all reforms. In a society where ideas and conditions are always changing there must be a continual need for reform, but a reform which would introduce into this country, as in India, the appalling evil and tragedy of child marriages cannot have my support, or the support of any person who is not obsessed by sex.

Mr. Woods, I believe, is opposed to any self-restraint in sex matters in men and boys; he would have them indulge in sexual intercourse directly they experience sex-feeling—hence his plea for child marriages. I say child marriage!.. I understand that boys, from mental and bodily aberration, which the words of your correspondent imply, would result from this practice.

I gather from his article, and from a rather extensive correspondence with him on the subject, that Mr. Woods would so reform the marriage system that boys of the above-mentioned early years would be permitted, indeed encouraged, to form a sexual alliance with the first girl who could be persuaded to consent. Before I pass on, and lest I forget, I would ask your readers to calmly consider the future of the race if our men and women of the future are to be born of such immature parents. But I must give my friend credit for the fact that he hopes and desires that these child marriages, which he advocates so ardently, would not result in offspring until the girl wife and boy husband were more mature; but, unfortunately, he has no ground on which to build that hope. What reason is there to suppose that a boy whose marriage was smiled on and approved of by society, and who, moreover, was not compelled to make a home for, or with his young wife, would take any precautions against children, whom doubtless Mr. Woods would have the State support? If he were to die, the other would be left without a friend. The cure, and the only cure for prostitution is as simple as the above objections to those who know it. It is simply economic independence, or, in the case of women, self-restraint in sex matters for men.

July 7th, 1912.

KATHLYN OLIVER.

MARRIAGE REFORM.

MADAM,—The readers of your journal will hail with much satisfaction the article in your current issue on "A Plea for Marriage Reform," with its true and comforting
THE MAN OF MYSTERY.

MR. SPENCER-WALLIS, admittedly the greatest Psychic of the day, is said to have over 20,000 adherents, and his remarkable course on Personal Magnetism is creating a deep impression in all circles.

He will devote the next ten days to advising, FREE of charge, readers of "Freewoman" interested in psychology.

All London is marveling at a man whose miraculous delineation is such that, given four or five lines of a person's ordinary handwriting, he seems to know that man or woman better than they do themselves. To-day he places his astounding gift at the disposal of his equals, and his remarkable course on Character Analysis, which has taken me completely by surprise, as one would think you knew me all my life—yours very sincerely, T. H. B.

Dear Sir,—I am in receipt of yours, enclosing the free Character Analysis, which has taken me completely by surprise, as one would think you knew me all my life—yours very sincerely, T. H. B.

London.

Dear Mr. Wallace,—Thank you for the Character Study received last week. It shows much that I was only partly conscious of before I met you, and I think you have given me a wonderfully true study in many ways. Yours very truly, W. H.

Glasgow.

Dear Mr. Spencer-Wallis,—In reply to your letter concerning my Character Study, I must say you have told me the truth in every detail of your study. I seem to have changed for the good since I consulted you.—Yours truly, R. B.

Blackburn.

Dear Sir,—I have studied well your Analysis of my Character, and I do really believe that you are perfectly correct. I should indeed like to strengthen these weaknesses which you have pointed out. Thanking you for kindness. —I remain, yours very sincerely, E. H.

The children produced by unmarried women for the State would have the mother's undivided attention, care and love, and would be the finest asset of a country—the boys trained for army, navy, or marines, and the girls to take up the higher intellectual walks of life when capable, or of commonplace domesticity only when blessed with moderate brains, common sense, and an inherited high sense of duty.

Once the matter was recognised and legalised, there would be no difficulty in arranging for the offices of State Fertilisers, and it might help to solve one of the questions of birth-rate. And the country would produce a cleaner and better place to live in. While human nature is human nature, men, at any rate, will never remain virgins, and by the means suggested untold misery to women would be avoided, not only the present but the generation of the many, which is a known and acknowledged fact, but the unacknowledged baseness of men too selfish to marry, which is less uncommon than the baseness of people suspect, and which leads to heartbreak, misery and endless regret.

RICHARD TAYLOR.

CHAMPIONS OF MORALITY.

MADAM,—Mr. H. C. Norman regrets that the Home Secretary and his predecessors refused to appoint a Royal Commission to inquire into the causes of prostitution, remark: "The real drawbacks connected with marriage are (I submit) all remedial." Surely they are. The remedy suggested brings with it the probability of rivalling much of collateral or allied or inferior. To dwell on the coarse investigation and speculation to which usual "honeymoon" victims are subject would be to air a grievance in many cases too painful for allusion.

A PROTESTANT.

July 6th, 1912.

THE CHILDREN OF THE STATE.

MADAM.—Hardly a week passes without comments from the press on "Race Suicide," or the falling birth-rate. Yet a clear remedy lies in the hands of the State, a remedy which, treated scientifically, must make for good in every direction. What observant onlooker can fail to see the signs of thwarted motherhood plainly written on the faces and in the lives of thousands of unmarried women, in whom to whom matrimony fails to appeal, and yet who long for motherhood. Women of absolutely pure thoughts and lives, and who are yet denied the love and comforts of offspring. Surely God never intended that the married women should be the only mothers—the married who so often fail in their duties and responsibilities, and thwart nature's will. Now and then even—I am not the man to lack of means stands in the way of producing and bringing up a family. Unfortunately, it is usually those blessed with the world's goods who limit the numbers, those moderately off or very poor seeming perfectly irresponsible and careless in the matter, producing numbers of children whom they can neither feed, clothe, educate, nor provide with any prospect of happiness whatever, and who are simply starved body and soul for lack of care, comfort, or means provided by parents; these in their turn producing a race of physical and mental degenerates.

Now the women to whom should be accorded the good gift of maternity should be those with time, means, and intellect above the average. They must be mated with those in every way their equals, and of clean constituted and fine physique, so that the health and strength of the coming generation should be assured, the whole matter to be arranged officially by the Government of the country to which the women belong, the children so born to be legalised and legitimised as "Children of the State," and to inherit the name and property of the mother.

The men need to have no more to do with the matter than the drones in a hive; after all, man is but the fertiliser, woman carries out the whole business of reproduction, and all the pain and heartache, and for it gives in many cases not only her health, but her life. Far better she should do this, if needs be, for her country than for the individual, who, as often as not, is utterly unworthy of the love, and has not the grace, to be faithful to the woman to whom he has sworn the oath of fealty.

The children produced by unmarried women for the State would have the mother's undivided care, and love, and would be the finest asset of a country—the boys trained for army, navy, or marines, and the girls to take up the higher intellectual walks of life when capable, or of commonplace domesticity only when blessed with moderate brains, common sense, and an inherited high sense of duty.

Once the matter was recognised and legalised, there would be no difficulty in arranging for the offices of State Fertilisers, and it might help to solve one of the questions of birth-rate. And the country would produce a cleaner and better place to live in. While human nature is human nature, men, at any rate, will never remain virgins, and by the means suggested untold misery to women would be avoided—"not only the present but the generation of the many, which is a known and acknowledged fact, but the unacknowledged baseness of men too selfish to marry, which is less uncommon than the baseness of people suspect, and which leads to heartbreak, misery and endless regret.

RICHARD TAYLOR.

CHAMPIONS OF MORALITY.

MADAM,—Mr. H. C. Norman regrets that the Home Secretary and his predecessors refused to appoint a Royal Commission to inquire into the causes of prostitution.
etc. May I suggest that THE FREEWOMAN offers a Public Commission, and that a strong committee be at once got together for the purpose of appointing members of the Commission; that the Commission be public, and that it sit daily and collect evidence from all possible sources—and at the conclusion of its sittings issue a report?

I think it would be a splendid achievement, and doubtless unry much of the drones and Grundy's and prigs who constitute themselves the "Champions of Morality."

GLADYS ELMORE.

THE STRAND STATUES.

MADAM.—Some of us remember the artificial crusade organised by the National Vigilance Association in regard to what was known as "the Strand Statues"—pieces of beautiful work in the nude of perfect men and women. Arising out of this, may I very sincerely inquire whether it was God or the Devil who made the human race, and gave it organs of reproduction? If it were God, what is there disgusting in His work? Does not the agitation against the nude, that is, against God's creation, exhibit the grossest ignorance on the part of those who constitute themselves the "Champions of Morality." What became of the many hundreds of pounds which were collected at the time of the Strand statue agitation? It would be interesting to know.

MILICENT BLACKMORE.

FOODS, INDIGENCE, AND PHILOSOPHY.

"MADAM.—The letter from George Frankland, published in your issue of July 4th, on "Life on Simple Eines" is producing interesting results. It quite gets one to consider his views on the food question, one cannot help smiling at his lack of knowledge of food values.

The sample "heil" diet of which he speaks is absolutely of porridge and all starch foods. Then we find men­tablets (by which the writer probably means vegetables cooked in salt water and drained) are the best means of improving very much the breakfast in question. As to custards and blanc-manges, the same may be said of porridge and all starch foods. Then we find men­the same might be said of most other "civilised" foods, INDIGESTION, AND PHILOSOPHY. 

LADIES BLANCHARD S APIOL and STEEL PILLS

Are unrivalled for all Female Ailments, &c., they speedily afford relief and never fail to alleviate the suffering. A NOM DE PLUME.

MADAM.—May I publicly state that I am the author of the five letters which have appeared in your columns over the signature "A New Subscriber," that I accept full responsibility for the statements made in those letters, and the opinions expressed on certain topics; and that in future I shall sign all my letters to THE FREEWOMAN with my own name? F. W. STELLA BROWNE.

July 4th, 1912.

THE PENAL REFORM LEAGUE.

The Committee of the Penal Reform League ask us to give space to the following memorandum on the Criminal Law Amendment (White Slave Traffic) Bill:—

"In the first place we wish to dissociate ourselves from any attempts to prevent the movement of those who support this Bill or of those who oppose it. We want, as far as possible, to avoid controversy and to secure the co-operation of all persons and men of goodwill in combating prostitution, and especially in attacking its causes. Prostitution, like other things, depends on demand and supply. The demand is created by the ill-regulated lives of men, and furthered by the unapproachableness of large towns, where the ordinary social restraints are in abeyance. The supply arises out of the same causes acting on girls and women, added to poverty and the dreariness of their lives. So long as these main causes continue there must be prostitutes, and they must lodge somewhere. By harrying them from one place of lodging to another we may render their lot harder and drive the traffickers to deeper subterfuges, but we cannot expect by such means to put down the traffic.

It certainly does seem urgent that there should be some more effective means of getting hold of 'procurers' and persons who live on the earnings of the prostitution of others. For this purpose it may be necessary to give the police power of arrest of persons suspected of such practices similar to the powers they have with regard to persons suspected of lesser offences; but the investigation into the character of the person arrested should not be left in the hands of the police. This should be entrusted to trained investig­gators (such as probation officers), not specially appointed for the purpose, but trained in due unconnected inspec­tion. Moreover, when a person is once caught and con­victed of such an offence as being concerned in the pro­curing' of girls, we think that persons who have no immoral purposes, then surely, in the name of commonsense, such a person should be kept under training or supervision until there is some guarantee that he or she will not repeat the evil.

A special court for the trial and protection of women, with women police, probation officers, etc.,
women's remand homes, hospitals, industrial farms, out-patients and after-care arrangements according to schemes which we are prepared to submit.

*But these should be accompanied by the following:*—

1. A careful inquiry into wages and opportunities of recreation, with a view to arriving at a knowledge of the conditions necessary for securing health and wholesomeness in the lives of the workers, and to putting such knowledge into effect.

2. The provision of a training for all our boys and girls in such a way that they are to foster their all-round growth in body, mind, and character under proper guidance, so that when they arrive at adolescence they shall not be at the mercy of unruly passions and temptations, and so learn how to work efficiently and enjoy them selves in a wholesome way.

3. The promotion of one standard of morality for men and women.

4. The early planned campaign against venereal diseases, alcoholism, etc., for the training and instruction of mothers and fathers, and for the special care of mothers for a reasonable period before and after child-birth, and of young children.

*On behalf of the Executive Committee,*

W. F. COBB, D.D., Chairman.

ARTHUR ST. JOHN, President.

July 11, 1912.

**INTERNATIONAL SUFFRAGE CONGRESS.**

**MADAM,—We beg to enclose herewith material concerning the seventh International Woman Suffrage Congress to be held in Budapest, June 15th-20th, 1913.**

The Congress is approaching, and we think it advisable to start the international preparations. We conclude out of the many inquiries that our informations in *Jus Suffragii* have not been followed closely, and we beg, therefore, to republish the most important items:

**DIRECTIONS.**

The Congress will be held from June 15th till June 20th, 1913.

**Cable Address:** Suffragium, Budapest.

**General Address:** Congressbureau, VII. István ut 67, Budapest.

**INFORMATIONS.**

All persons meeting in Budapest will enjoy the following reductions on the railway or steamship: Second-class ticket will be cheaper, and third-class tickets entitle to travel second-class. These facilities have been specially granted by the Minister of Commerce and the different railway companies.

A number of tickets will be issued free of charge to journalists. Contributions to our Congress fund are collected not only by the members of our organisation, but also by the people of the city.

The City of Budapest contributed 5,000 kronen to our fund, and will issue an illustrated album in order to make the Congress and show any sympathy with the movement. Through the kindness of a local company we are promised to consider our request. We received, amongst others, 1,500 kronen from the Minister of Commerce, and will issue an illustrated album in order to make the Congress and show any sympathy with the movement. We are communicating with the railway companies of the foreign countries in order to obtain a reduction of the regular fare for the benefit of our Congress delegates.

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The Congress will be held from June 15th till June 20th, 1913.

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Printed by HASSELL, WATSON & VINBY, Ltd., 8-8, Kirby Street, Hatton Garden, London, E.C., and Published weekly for the Proprietors at the Office, 16, King Street, Covent Garden, London, W.C.