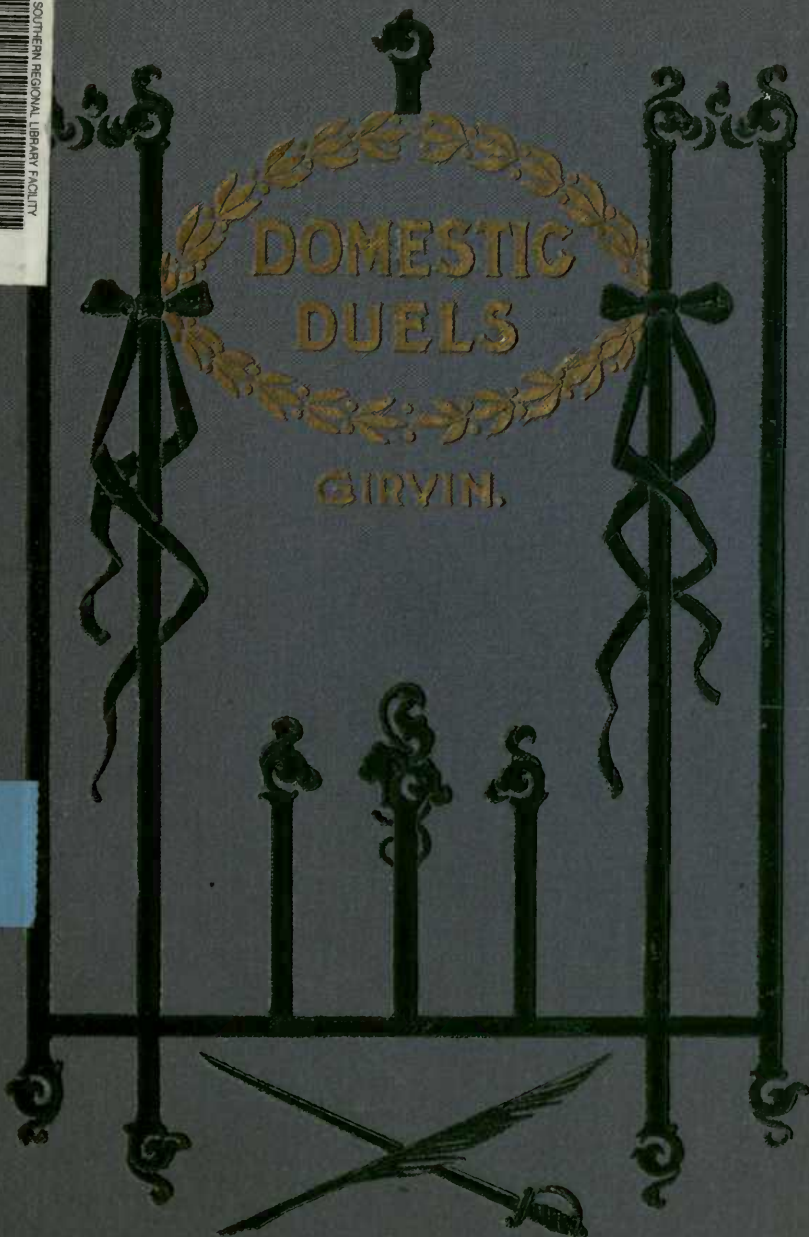


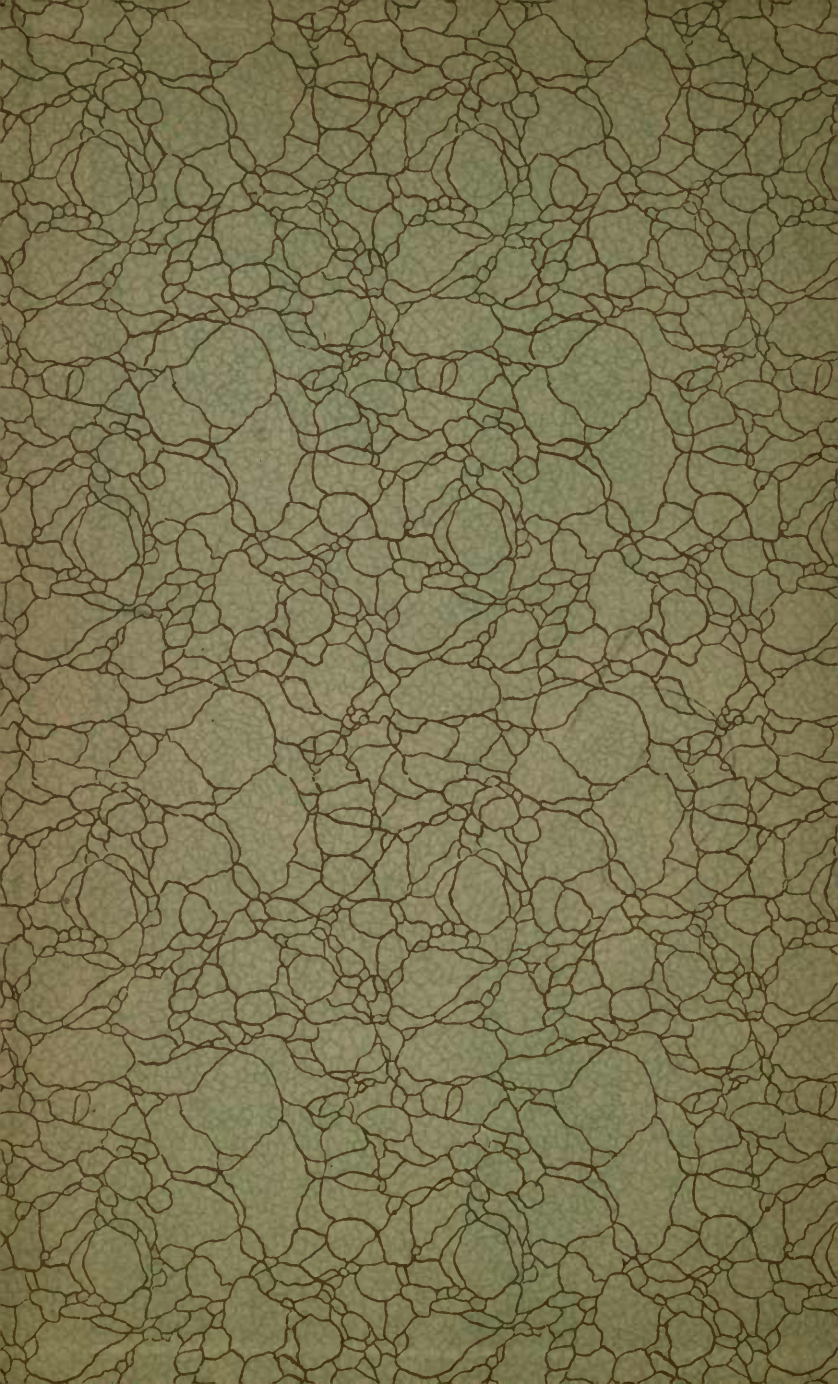
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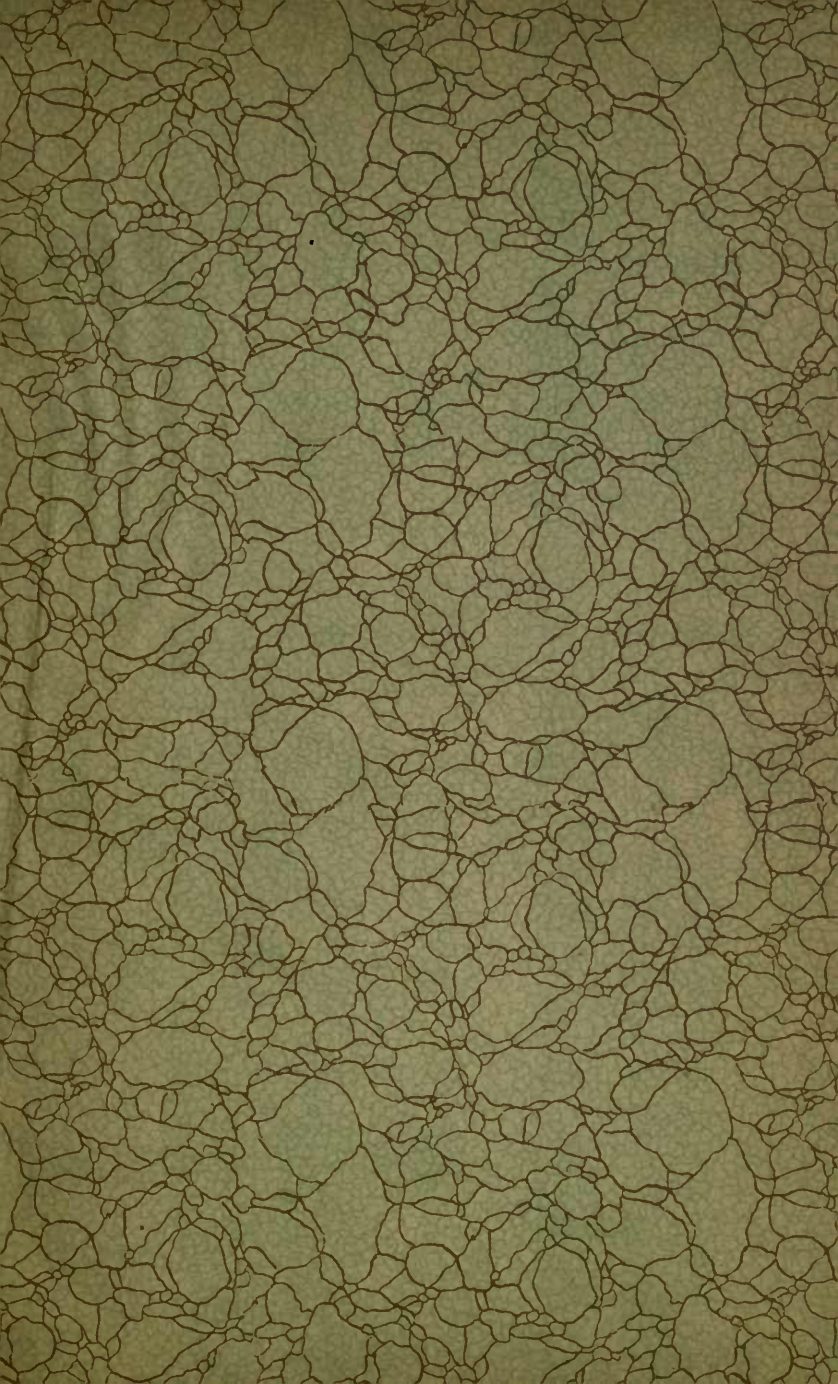


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# DOMESTIC DUELS

OR

## EVENING TALKS ON THE WOMAN QUESTION

---

Conversations Relating to the Domestic, Social, Industrial,  
Historical and Political Phases of the  
Subject

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By ERNEST A. GIRVIN

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E. D. BRONSON & CO., PUBLISHERS  
933 MARKET STREET  
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## PREFACE.

This work has been written with the earnest purpose of directing public attention to truths of vital importance, which bear upon the relations of the sexes, the welfare of society, and especially the well-being of the homes of our land. Upon the recognition of these truths by the people generally depends the future of this nation. The respective spheres of men and women are not to be determined by mere caprice or inclination, or even by the fashions of any particular time. They are immutably fixed by laws far beyond human control, and when either of the sexes in any society persistently violates these laws, or oversteps the narrow limits which they define, the whole social fabric inevitably crumbles into chaos. The women of America are near this danger line, and in the pages which follow an effort is made to warn them of their peril, and point them back to the old paths of happiness and safety. I believe in the true progress of woman. Such progress, however, is not to be attained unless accompanied by a corresponding elevation of her friend and companion, man. The solidarity of the human race is such that neither sex can rise upon the ruins of the other, and anything which tends to make woman less womanly or man less manly, is in the nature of retrogression rather than progress.

The book has been cast in the form of conversations between a husband and wife, partly as a convenient vehicle for the ideas sought to be expressed, and partly with the object of rendering it more agreeable to the popular taste. Of course "Mr. and Mrs. Notion" are purely imaginary characters, and nothing that is said by them about their own family or affairs is intended to apply either to the author, or to any other particular person or persons.

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In the discussion of delicate subjects great plainness of speech has been used. This has been absolutely necessary in order to convey the real thought, and accomplish the purpose of the book.

Wherever the numerous questions involved in this vast subject have been susceptible of an honest difference of opinion, I have tried to present both sides as fairly and forcibly as possible, and I leave my personal views as to these debatable matters to be inferred by the intelligent reader.

ERNEST A. GIRVIN.

*San Francisco, Cal., August 31, 1898.*

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## Mr. Notion Tries to Convince His Wife That Women Ought to do Housework.

“Nothing lovelier can be found  
In woman than to study household good,  
And good works in her husband to promote.”

—*Milton.*

“Matilda, my dear,” inquired Mr. Notion, with a deprecatory and half apologetic air, “have the children had their usual bath this week?”

“No, they have not. I have been so pushed this week with one thing and another that I have not found time to attend to it. The Ladies’ Aid Society held a special meeting on Monday afternoon. On Tuesday my time was taken up with the Ladies’ Home Missionary Society. I spent all day Wednesday in visiting the poor. Thursday afternoon was fully occupied in trying to promote the cause of female suffrage. Friday I devoted to temperance work; and to-day I have been busied in decorating the church for to-morrow’s services.”

“Ahem!” coughed Mr. Notion in that timid, hesitating way which indicated that he was afraid of hurting his wife’s feelings, and yet must have his say, “I fear that outside demands upon your time and strength have reached a point where your domestic affairs are seriously interfered with.”

Mrs. Notion flushed and frowned.

“Of course,” continued her husband in still milder and more insinuating tones, “there are so few who are either capable or willing to do the work of religious and philanthropic institutions, that I can readily appreciate the pressure which is brought to bear upon you by those who feel the need and realize the value of your services. They have no idea what your home duties are, or how much time and labor are required for the proper care and training of seven children.”

The flush had partially faded from Mrs. Notion’s face, but she was still annoyed, and with considerable asperity exclaimed:

“The chief trouble, Mr. Notion, is that you do not supply me with sufficient help. One servant is absurdly inadequate to do the work of our large family; and if you are so particular about having your children bathed, you had better hire more help, or do it yourself.”

Mr. Notion had learned by long experience that when his wife's feelings were wounded, it was useless to reason with her, or to attempt to convince her that she was either illogical or unjust. So he simply remarked that when they had two servants there was more work about the house for her to do than when they had only one, and shifted the conversation into other channels by saying: “I do wish that women would be content in their own peculiar and appropriate sphere, where God has placed them, and where they are most charming and attractive. In her home woman can reign as queen, and receive the homage and admiration of men, who, when compelled to compete with her in the daily walks of life, regard her with feelings of mingled aversion and disdain. Of course, there are exceptions to all rules; but women should accomplish their greatest achievements in the realm of wifehood and motherhood, and consider themselves unfortunate when brought into rude contact with the world, and compelled in some industrial or professional pursuit to earn an income for themselves.”

By this time Mrs. Notion had regained her accustomed composure and mental equipoise. She thought she saw a weak place in her husband's logic, and said: “Why, would you have us unfortunate creatures household drudges all our lives? Are we always to be merely a part of the male establishment, content to be noticed and petted by our lords occasionally, and delighted with the high privilege of ministering to their comforts and pleasures?”

“Not at all,” answered Mr. Notion. “The Almighty in his wisdom has so constituted women that they alone can bear the children; and it seems only reasonable to conclude that they, and not the men, should care for and nurture the little ones. No woman can earn her own living in the commercial world, and bear children. No woman can earn her own living, and take care of children. Hence it is that every woman who goes forth into the industrial arena to compete with men, really withdraws from domestic life, and declines to assume the duties and responsibilities of wifehood and maternity.”

“All the better for them, Ned. They are much more independent, and can wait for the man of their choice.”

“But the trouble is in most cases that the man of their choice, if there be such a person, does not choose them. For, take my word for it, Matilda, men do not like the independent, self-reliant, strong-minded and intensely practical style of women; and the girl who has worked for a long time in any employment where she is brought into constant contact with men, has greatly diminished her prospects of acceptable matrimony. Of course, she can marry some scrub who admires her wage-earning ability, and asks for nothing better than to be supported by a woman. But the true man does not marry as a cold-blooded business proposition. In the domestic side of his character sentiment predominates, and he seeks a life companion who is refined, reserved, and the delicacy of whose maidenly modesty has not been blunted or impaired in any degree by rough jostling with male competitors in the battle for bread. The man worth marrying looks forward longingly to a happy home, presided over by a pure and accomplished woman, the mother of his children. He is not searching for a wife who can try lawsuits, perform surgical operations, extract teeth, preach sermons, or keep books. In fact, if there is to be any difference in mental power between his wife and himself, he instinctively prefers to have that difference in his own favor. He likes to look up to his wife as a being vastly his superior in delicacy, refinement, taste, sensibility, sympathy, and all those other rare and subtle qualities which unite vaguely to form his ideal of exalted and lovable womanhood. But he would rather have her look up to him as surpassing her in wisdom, strength, courage, justice, knowledge of the world, and all other elements which constitute manliness.”

“All of which means, my dear Ned, that man is a conceited animal, and can not bear the idea of living with his wife on equal terms.”

“Again you err, Matilda. Man gladly concedes woman’s superiority in all the beautiful traits which I have named; but he naturally desires to excel her in those characteristics which qualify him to act as her protector.”

“There is the same idea in another form,” interrupted Mrs. Notion. “You love to patronize and protect us; but we are tired of being protected and coddled into weakness, inferiority, and nothingness, and insist upon a perfect equality with men in every respect.”

“I sincerely hope for your own sakes, Matilda, that the day will never come when the women of America will have any such equality, for you little realize the inevitable consequences of such a change. The gallantry and chivalrous deference to the fairer sex which now distinguish the American gentleman, would soon pass away, and woman would have to look out for herself, and take her chances in the rough conflicts of life. The fact is that the women covet the privileges of power, but do not wish to endure its pains and penalties. I have never heard any of you insist upon an equality with men in the right to stand up in the street-cars, or to risk your precious lives in the apprehension of criminals, the quelling of riots, the extinguishing of fires, and the many other kinds of rough, hard and dangerous work which has to be done for the welfare and comfort of every civilized community.”

“No,” replied Mrs. Notion, “what we want is an opportunity to show our intelligence, and to enjoy on equal terms with men the good things of life.”

“You are enjoying them now to a much greater extent than we,” said her husband. “In the quiet shelter of your homes you are secure from most of the cares, dangers, perplexities, and responsibilities which plague the men and make them gray and bald while their wives retain their youthful appearance. It is a high privilege to be the queen of a refined and beautiful American household, and to realize that it has been made such by your own instrumentality. Why, we treat you as superior beings, and defer to you in every way. We lift our hats when we meet or pass you in the streets, as a mark of respect for your sex. You cheerfully accept all the homage which we pay you, and I have never heard even the most aggressive and strong-minded woman protest against the reverential manner in which the American lady is treated by the American gentleman.”

“That is all very well, Edward, but why shouldn't we retain your homage and at the same time be recognized as your equals in the political, commercial, and industrial departments of life?”

“That would be an impossibility. An equality with men in these respects would be for women a step downward rather than a movement upward, a defeat instead of a victory. We now delight to recognize you as our superiors, and yet you foolishly clamor to become our equals. But it is for the very reason that you are more secluded from the world, and consequently more



free from the taint which comes from constant contact with the rough side of life, that we venerate you. We love to think of you as being made of finer clay than ourselves, as being purer, sweeter, better, more refined and more ethereal than we. But if you compel us to meet you hourly in the business arena—not as occasional visitants from a lovelier, brighter, higher realm, the home—but as competitors for the means of subsistence, we will regard you differently, and the homage of men to women, which now constitutes one of the most delightful features of American life, will soon become a thing of the past.”

“Oh, but Ned, the home is too narrow for us! Our aspirations and ambitions have been aroused, and we are no longer satisfied to be kept on a little shelf, but yearn for triumphs grander, more enduring and more glorious than the petty achievements of the household. In other words, we are tired of obscurity, and want to take a more conspicuous part on the stage of life.”

A shade of sadness passed over Mr. Notion's expressive face. He paused a moment, as if striving to concentrate his ideas into the fewest and clearest words possible, and thus replied: “My dear, you do not adequately realize the lofty position of your sex as the presiding genius of the home, that blissful center of all that is best in humanity, that beloved spot which occupies the foremost place in the heart of every true man, that haven of rest, where flow in a ceaseless stream the choicest results of our wonderful civilization. In the home we gather and enjoy the rarest fruitage of all our endeavors, and the treasures of art, literature, music, philosophy, invention and commerce, are there poured out unstintedly in the effort to bring happiness and development to wives, mothers, and children.

“As the poet says, speaking of man's homage to woman:—

‘The far-fetched diamond finds its home  
 Flashing and smouldering in her hair.  
 For her the seas their pearls reveal,  
 Art and strange lands her pomp supply  
 With purple, chrome, and cochineal,  
 Oehre and lapis lazuli.  
 The worm its golden wool presents.  
 Whatever runs, flies, dives or delves,  
 All doff for her their ornaments,  
 Which suit her better than themselves.’

“All this is done that woman may preside, a happy, beauteous queen, over the divinities of home, that most sacred and heavenly of all spots on earth. There it is that human life has its origin, takes its direction, and receives its earliest tendencies and bias. Oh, how unspeakably exalted is the position of mistress of a beautiful home! The lady who there presides can utilize and bring into play every faculty, every talent, every accomplishment, every kind of knowledge. She has to deal with life, with character, with human nature in its most interesting and critical stages. In her care and keeping are immortal spirits, and their precious physical casements. Here all the sciences converge. Biology, psychology, physiology, hygiene, logic, rhetoric, theology, ethics, chemistry, physics, architecture, zoology, botany, mathematics, philology, astronomy, history—here all have a practical application. What, may I ask you, is there narrow in this?”

“Nothing,” laughingly replied Mrs. Notion, “but for the life of me I can’t see what all those fourteen sciences have to do with housekeeping. In fact, I have been inclined to think that a good education was about wasted on a woman who immured herself in a house, and became the drudge of her husband and children. I have been under the impression for some time that the less such a woman knew, the better for her own peace of mind, and the greater the probability of her being contented with her humble lot. But your views are really becoming interesting; and I am curious to know how a woman can use a knowledge of the sciences you enumerate, in her conduct of the home.”

“Biology will enable her to intelligently superintend and aid the development of the life forces of her children. In conjunction with physiology and hygiene, it will help her to attend to their health and physical growth. Psychology will assist her to understand their individual peculiarities and to adapt her methods sagaciously to them. Logic and rhetoric will be potent instrumentalities in inducing them to obey, not blindly, but rationally. Theology and ethics will lend her their aid in building up the moral and spiritual character of the little ones. Chemistry and physics will enter into the conduct of the culinary department, and will settle many otherwise puzzling questions which constantly arise in the management of a modern home. They will have special reference to the heating, lighting, and cooking arrangements, and to the application of motive power to most of the

household work. Architecture will enable the lady of the house to plan intelligently for the construction of her home at the very outset, and to wisely supervise and modify the designs of the architect. Zoology will assist her in the selection and training of the pets of the home, and the other domestic animals about the establishment. Botany will be indispensable in the garden, and in the choice and care of flowers. Mathematics will come into play continually, not only in the practical administration of the affairs of the home, but in the education of the children. Her knowledge of astronomy will be a source of constant joy, both to herself and her children, and will render many an evening pleasant and profitable by intelligent observation and explanation of the wonders of the starry expanse which stretches above every home in the land. Philology will be useful in everything that pertains to the speech of the children, and the presentation to them in a simple way of its primary principles will interest as well as instruct them, and render the study of languages a delight. History will throw its light upon almost every occurrence in the household, and will give color and brilliancy to the conversation of the home."

"And yet I have noticed," said Mrs. Notion with a smile, "that women who were profoundly ignorant of all these things, got along fairly well as wives and mothers. For instance, I know of a few ladies in this city who are compelled to manage their household without a thorough knowledge of the principles of psychology."

"They may not have a conscious knowledge of those principles," replied Mr. Notion, "but if they are really ignorant of them, and do not intuitively adapt themselves to them, they will not succeed in the discharge of either their parental or wifely functions. In effect, a practical knowledge of psychology is a knowledge of human nature, and the woman who intelligently observes, analyzes, and adjusts her methods to the peculiarities of the different members of her family, will smooth out most of the wrinkles of life, reduce domestic friction to the minimum, and make the atmosphere of the home calm and peaceful. She will understand her husband, and will manage him with comparative ease. Holding in her dainty hand the key to his character, she will lock and unlock the myriad chambers of his soul, according to her own sweet will. She will get the best there is out of him, instead of the worst, and in so doing, will

make him happy, and herself enjoy the society of a man who, in the companionship of another woman, less wise and tactful, would probably be intensely disagreeable. She will understand the idiosyncrasies of each of her children, and will so regulate matters as to strengthen qualities which are too weak, and weaken those which are too strong. With one, perhaps, she will find moral suasion more effective than force, while with another stern measures will be more potent than milder ones. By showing her children that she knows and appreciates all their good points, she will secure a respectful and considerate hearing when she finds it necessary to chide them for their faults."

"Why, this is delightful," exclaimed Mrs. Notion. "I shall immediately begin the study of psychology, and if it enables me to manage the children and their father, I shall consider myself as amply repaid for all my toil."

"But there is still another phase of this subject," continued her husband, "and that is the great value of a knowledge of human nature in the selection and management of servants. Some ladies, as you know, have little difficulty with their servants, while others, yourself I regret to say among the number, are almost constantly involved in trouble on this score. I am satisfied that the success of the former class in their dealings with domestics is not to be attributed to good luck or chance, but is the result of their discriminating choice of help in the first place, and their diplomatic and adroit procedure and manipulation of domestic affairs, afterwards. Again, these same women enjoy their social relations, and get along well with their friends. This is due to the same causes, that is, discretion in forming friendships and tact in continuing them."

At this point Mr. Notion was interrupted in his remarks by the departure of his wife from the room. She politely excused herself before doing so, however, and he could hear her inviting the two youngest children into the bathroom.

## Mr. Notion Gives His Views on the "American Family."

"How sweetly sounds the voice of a good woman!  
It is so seldom heard that when it speaks  
It ravishes all senses."

—*Massinger.*

"I have been thinking a good deal, Ned," said Mrs. Notion one evening, "of what you said last Saturday about women staying at home and doing their household duties, rather than devoting most of their time to religious and philanthropic work. I am sure work of that kind must be done in the interest of humanity, and, if we who are willing to do it, and who have the welfare of others at heart, turn away from it, what will be the result?"

"Excuse me, Matilda, but you have nothing to do with results, when principles are involved. It is your duty to do right, regardless of the consequences, and right begins at home. If, after the wants of your family have been thoroughly cared for, you have time and strength left for outside benevolences, all right; but, if not, your duty has ended as well as begun at home, and you have nothing to reprove yourself for in the way of neglecting charitable and religious enterprises."

"Oh, I should consider myself a complete failure if I confined my activities to my own family, and did nothing for the great suffering masses of mankind!"

"The chances are, my dear Matilda, that if you neglect your own in the effort to help others, you will do more harm than good in the world. If, through your neglect, these children of ours were to become bad men and women, there can be no doubt that the injury they would do the race would much more than counterbalance all the good you might have done outside of your home."

Mrs. Notion looked unusually thoughtful, and said somewhat mournfully, "I never regarded the matter in that light before."

“The fact is, my dear wife, that there are plenty of women with no children of their own to look after, to do full justice to all the orphan asylums, hospitals, sewing circles, missionary societies, and female suffrage clubs in the world. And yet I would not have you think that I advocate your devotion to home cares to the total exclusion of other matters. Society makes demands upon us all, which we must recognize; and, in order to do our best at home, it is necessary for us to do something for those beyond the charmed circle of our fireside. But the point I wish to make now is that there are multitudes of women who have no children, and upon these devolves the duty very largely of conducting the benevolent enterprises in which you take so keen an interest. Some of these women are unmarried, others have lost their children by death, others have reared them to manhood and womanhood, and still others, though married, have preferred to remain childless. Nor would I appear for a single moment to ignore the wonderful work which American and English women have done for humanity in many different fields of charitable, philanthropic, and reformatory endeavor. I am not unmindful of Clara Barton’s illustrious career in camp and battle-field, and in the organization and conduct of the international society of the Red Cross; of Anna Dickenson’s self-sacrificing labors for the freedom of the slaves; of Elizabeth Fry’s noble work in behalf of prisoners early in this century; of the kindly ministries in jail and prison of Margaret Prior and Margaret Fuller Ossoli; of the effective endeavors of Dorothea Dix in behalf of the insane; of Miss Linda Gilbert’s success in procuring employment for six thousand ex-convicts in the period of fifteen years, and establishing six hundred of them in business; of the unselfish deeds of Elizabeth Comstock, who in thirty years visited no less than one hundred and twenty thousand prisoners; of the work accomplished in behalf of the Indian by Helen Hunt Jackson, Miss Alice C. Fletcher, Mary L. Bonney, Mrs. Marné J. Chase, Mrs. Mary C. Jones, Mrs. Margareta Sheppard, Miss Fanny Lea, and Mrs. Edward Cope; of the anti-slavery agitation and systematic efforts for the amelioration of the condition of the colored people carried on by such women as Prudence Crandall, Sarah and Angelina Grimke, Lucretia Mott, Abby Kelley, Sallie Holley, Caroline F. Putnam, Lucy Stone, Susan B. Anthony, Mary Grew, Lydia Maria Child, Harriet Beecher Stowe, Maria Weston Chapman, Ann Green Phillips,

and Helen E. Garrison. Nor am I unaware of the remarkable achievements of the Woman's Christian Temperance Union, with Miss Frances Willard at its head, not only in behalf of temperance, but in the interest of social purity, the education of children regarding the evils of the liquor traffic, the enactment of laws prohibiting the sale of tobacco to minors, and increasing the age of consent in girls. In all these ways, and in the establishment of kindergartens, hospitals, orphanages, industrial education associations, fresh air work, homes for working women, women's unions, training schools for girls, girls' clubs for the education and reformation of working girls, neighborhood guilds, training schools for nurses, homes for incurables, etc., the good women of America have accomplished untold good, and conferred incalculable benefits upon humanity."

"But the trouble is, Edward, that as a rule the women who have the most time for these things, have the least inclination."

"That, of course, is to be regretted, but they and not you are responsible. The fact remains that they have the requisite leisure, and if they choose to waste it in selfish follies and pleasures, you are not to blame."

"Do you know, Ned, that a great many of my lady acquaintances tell me I am a fool for having so many children; that I don't know what it is to have a good time; and that I ought to be ashamed of myself in this enlightened age to have a lot of young ones bothering me all the time?"

"I am not at all surprised," replied Mr. Notion. "But, on the same principle that the opium smoker and morphine victim try to induce others to imitate their evil example, these miserable women, who have no conception of what honorable matrimony is, seek to justify themselves by winning others over to their unnatural mode of existence. You, and women like you, are a constant reproach to these creatures."

"And yet," exclaimed Mrs. Notion, "they are perpetually commenting upon my youthful appearance, and expressing their astonishment that a woman who has had so many children as I should retain so much of her maidenly freshness."

"Your retention in middle age, Matilda, of so much of your youthful beauty is the direct result of your observance of physiological laws. In obeying the divine injunction to increase and multiply, you have put yourself in harmony with great natural principles which work for happiness, as well as righteousness.

Your children, like those of the lovely matron described so beautifully in Proverbs, rise up and call you blessed. They are a comfort to you now in middle life, and in old age they will be your pride, joy, and shield. Happy are the man and the woman who have their quiver full of them."

"But in saying this, Mr. Notion, you are going directly counter to the general opinion of society. I feel that I have lost caste by presuming to have so many children, and nearly all my acquaintances express themselves as being horrified at the multitude of little ones-I have been instrumental in bringing into the world. That this is no mere fancy on my part is proved by the fact that the few ladies in my circle who have large families, have had precisely the same experience as myself. The women are possibly a little more outspoken than the men in their dislike for children, but the feeling is nearly universal. When I take more than two of the children into a street-car, I am immediately made to feel this prejudice, and when I have them accompany me to the stores, I notice at once the difference in the treatment accorded me then and on those occasions when I go shopping alone. On my solitary expeditions, the salesmen are deferential and polite, but when the children are with me, these gentlemen adopt toward me a manner which varies from brusqueness to incivility."

"And this despite the fact that the largest families buy the most goods and make the best customers," suggested Mr. Notion.

"They do, Edward, if their purchasing power corresponds to their necessities; but I have noticed that as a rule the large families live in the small houses, while the 'American family' of two resides in a palatial mansion."

"Your use of the phrase 'American family,' Matilda, would indicate that you have been an attentive reader of the newspapers, and have noticed its peculiar use in the advertising columns."

"No, I can't say that I have."

"Well, this morning, just out of curiosity, I glanced over the 'small ads,' and I readily discovered that the dislike to children was assuming an acute form, and that those who employed the space of the newspaper for business purposes were frank to avow this feeling of aversion. In order to show you what I mean, I shall read you a few of these announcements, which I copied verbatim:

"'Competent woman wishes situation at housekeeping in



family; *no objection to children.*' 'Choicest part of Rincon Hill; handsome residence; ample grounds; fine view; three furnished, sunny rooms, etc.; rent reasonable *to adults.*' 'Large unfurnished bay-window room; *American family; adults.*' 'Furnished housekeeping rooms; front; *no children.*' 'Furnished for housekeeping in part of new flat; cozy parlor bedroom; kitchen; bath; *suitable only for man and wife.*' Large, sunny housekeeping room; newly renovated; *no children.*' 'Young woman desires a place in a *small family* to do general housework and plain cooking.' 'Wanted, girl to do general housework in *small family.*' 'Wanted, young girl to assist in housework; *family of two; references required.*' 'Wanted, a girl for a *small family.*' How are these, my dear, as straws showing the direction of the popular current?"

"I am surprised!" exclaimed Mrs. Notion. "The thing has gone farther than I had any idea of. Judging from what you have read, the American family has been narrowed down to two. But, surely, such a phrase as a 'family of two' can have no sanction, either in law or good usage."

"Oh, yes, it has!" asserted Mr. Notion. "It is becoming more common, and has already secured some judicial recognition. In the Century Dictionary I find the following: 'In law, husband and wife, living together and having no children, are sometimes deemed within the benefit of a statute as to families.' Of course, as yet the accepted definitions of the word 'family' hardly leave room for such a signification. The Standard Dictionary defines it as 'a group of persons, consisting of a father, mother, and their children; the collection of persons forming a domestic household, including parents, children, servants, and sometimes lodgers; a domestic establishment; in a restricted sense, the children as distinguished from the parents.' Webster's International Dictionary gives the following definition: 'A collective body of persons, who live in one house and under one head, or manager; a household, including parents, children and servants, and, as the case may be, lodgers or boarders; the group comprising a husband, wife, and their dependent children, constituting a fundamental unit in the organization of society.' The Century Dictionary says the family is 'the collective body of persons who form one household, under one head and one domestic government, including parents, children, and servants, etc.' By the way, Matilda, I observe that the Century and the Inter-

national Dictionaries agree in speaking of 'one head' of the family. I suppose you will admit that that head is the husband."

"Yes, I concede that freely," replied Mrs. Notion, "but such a concession is of no significance, for the reason that the dictionaries are man-made, and the laws and customs which they record are also the product of the male portion of society."

"True, Matilda, true; and I shall take pleasure in discussing that phase of the woman question with you at some future time. But we were talking about the 'American family.' A few moments since you referred to the astonishment expressed by a certain class of women at your youthful looks. What did they have to say about their own health? and what was their appearance?"

"Most of them complain incessantly of their maladies and ailments, and don't see how it is possible for me to do so much work, and yet enjoy such robust health. So far as their appearance is concerned, they are prematurely old."

"Yes," interjected Mr. Notion, "I can testify to that. Women who were girls and schoolmates of mine twenty years ago, are now decrepit. Their figures have lost their former symmetry; their faces have no longer the graceful contour of yore; their features are pinched; their complexions are pale and yellow. They are in the 'sere and yellow leaf.' Their youthful buoyancy and high spirits are gone, and they look forward either to a premature death or to an old age of pain and anguish, unmitigated by the affection and sympathy of children, unbrightened by the sweetness and gaiety of grandchildren, but, on the contrary, embittered by the consciousness that they are a burden to those around them."

"How ready you are, Edward, to criticise women, and to assume that they alone are to blame for any deviations from the strict path of domestic rectitude!"

"And I am sorry to say," continued Mr. Notion, apparently unheeding his wife's remark, "that most of the childless wives of our acquaintance, as well as those who have submitted but once to the experience of maternity, are a burden to their husbands."

"I have no doubt," said Mrs. Notion, "that their husbands are chiefly in fault in the matter, and richly deserve all the punishment which comes to them."

"Possibly so, Matilda, but the fact remains that these women spend much of the family income upon dressmakers and phy-

sicians, and when their husbands come home in the evening, wearied with the day's work and worried with the day's cares, their alleged 'helpmeets,' instead of comforting and cheering them, pour long tales of woe into their harrowed ears, and make large demands upon them for condolence and sympathy. And so the man who reaches his home brimful of trouble—'

"Brimful of liquor, would be oftener correct," interrupted Mrs. Notion.

"And who longs to tell it all to one who can give him sympathy and advice," continued Mr. Notion, "has to sit throughout the dismal dinner and listen to his wife's misfortunes—her pains and aches and peculiar sensations, the hatefulness of the servant, etc., etc."

"What a deep and tender compassion and pity you have, Edward, for the injustice and persecution to which your poor, meek, little fellow-men are subjected by their cruel and unreasonable, though admittedly sickly, wives! Hereafter, I wish you would pour forth a little of your superabundant sympathy upon me, undeserving and reprobate though I be."

"What a little satirist you are!" exclaimed Mr. Notion. "But, to resume the thread of my remarks, I do not wonder that thousands of these unfortunate fellows, denied the delights of home, listening in vain through the dreary years for the voice of wifely sympathy, or the pretty prattle of childhood, become desperate, and flee from their forbidding firesides to the warmth, brightness, fellowship, and good cheer of club, lodge, saloon, and still viler places of resort."

"You ought to be ashamed of yourself, Edward. You have been dinning so constantly into my ears the declaration that men are strong and wise and brave, and in every way incomparably the superiors of women, that I am sometimes tempted to believe you; and yet you now assume for the purpose of your argument that men are weak and easily influenced by their wives. If they were as great, powerful, and noble as you sometimes paint them, they would mould the character of their wives in accordance with their own wishes, almost as easily as the skilful sculptor shapes the plastic clay. In fact, I am very firmly of the opinion that in nine cases out of ten the men whose wives are not what they should be, are themselves chiefly to blame for it; and, so far as children are concerned, I believe that the women who are averse to maternity, have generally been drilled into that frame of mind by their unnatural husbands."

“Well, well, Matilda, we won’t argue that point. But you must agree with me that within the past generation a great revolution has been silently accomplished in the domestic life of the American people. Among the numerous successful business and professional men of my acquaintance, those who come from small families are rare exceptions. But these men are, as a rule, the fathers of only one or two children. That their cases are representative, is proved by the last three censuses, which show a marked falling off in the birth rate, and this, despite the fact that the percentage of births in the southern states still continues large.”

“To what do you attribute this decrease?”

“The causes are numerous, and while I do not pretend to have discovered them all, I think I can point out a few of the most salient. As a people, we have traveled a great deal, and children are an inconvenience to travelers. Vast currents of population have been in constant motion from Europe to America, and from the eastern states to the great west. Home life has been interfered with in millions of cases, and in hundreds of thousands of instances entirely destroyed. In our American migrations the men have gone as pioneers, thus terribly disturbing the numerical proportions of the sexes. In the east the women have greatly exceeded the men in number, while in the west women have been in a very small minority. Then, there has been the rush to the towns and cities, and the influences in great centers of population nearly all militate against true home life. Multitudes live in hotels, boarding-houses, lodging-houses, and restaurants. With persons so situated children are a positive inconvenience. Besides, we have become more and more of a pleasure-loving people. Much of our time is spent in theaters, concerts, balls, parties, and private social gatherings, while the habit formed by the men of going to lodge, needs no comment. Young children interfere greatly with this round of pleasures, especially with married persons who can not afford to employ a servant, and rather than stay home night after night to take care of the children, they refrain from having any. With the rich many causes work in the same direction. The difficulty of getting faithful, reliable servants is one; but the disinclination of stylish women to permit anything to mar even temporarily the symmetry of their forms, or to interfere in any degree with their social functions, is still more potent in preventing their assumption of

maternity. The expense of living, the uncertainty of business, the force of example, and the fear of ridicule are all more or less influential in diminishing the birth rate."

"Quite a formidable array of causes this!" exclaimed Mrs. Notion. "Can't you think of one or two more?"

"Indeed I can, Matilda. I have by no means exhausted my list. As the native-born Americans look around them and see the intensity of the struggle for existence, as they watch the hordes of foreigners who do nearly all the laboring work of the country, they shrink from bringing any children of theirs into the world to compete with these coarse, vulgar, illiterate, and semi-civilized multitudes. They doubt their ability to exempt their children from what they consider degrading labor, and, haunted by the fear of their own girls working in filthy factories, and their own boys shoveling sand, they determine to have none. Another cause is monopoly."

"Why, Ned, what can monopoly have to do with it?"

"A great deal. It used to be that the American people could utilize most of their substance in the rearing of families; now a large proportion of their earnings is diverted into the coffers of grinding monopolies. As a matter of fact their involuntary contributions to the barons of boodle, the counts of coin, and the marquises of monopoly have seriously impaired their ability to support children."

"Well, I never thought of that before. But surely, Ned, you have now finished your enumeration."

"Not quite, my dear. The prevailing disobedience to parents on the part of the young, and the general lack of respect for parental authority, are certainly calculated to dissuade men and women from assuming parental responsibilities. The increase of crime among the young is also very discouraging."

"Yes, indeed. O Edward, I do hope our children will never speak of us as the 'old man' and the 'old woman,' or call you the 'governor'! I hear of so many cases of insolence, contempt, and cruelty practised by children to their parents, that I often tremble at the future."

"So do I, Matilda. But I want to mention two other potential reasons for our decreasing birth rate. One is the prevailing mania for divorces, and the other is the disinclination to marry on the part of both young men and young women. These divorces break up families, and make it bad for the chil-

dren of the separated parents. Now, isn't it reasonable to suppose that the consciousness of this fact, combined with a general feeling of uncertainty as to the duration of the marriage relation, has something to do with the aversion to children?"

"Yes, there is a good deal of force in your argument."

"And then, Matilda, these hundreds of thousands of divorces have much to do with the dislike to marry. Naturally, the unmarried shrink from taking a step which in such a multitude of cases has been fraught with disaster. But, as I said in our little talk the other day, one of the principal reasons why young men hesitate to marry, is because, on account of female competition, they doubt their ability to support a wife."

"But is it not a fact, Mr. Notion, that many of these causes which you mention have been in operation right along, and that they antedated the sudden decline in the proportion of births?"

"To a certain extent they have, but in a much less degree than now. There are certain facts, however, which tend to make them more effective in lessening the population than they ever were before. The causes which I have given all point in the direction of disinclination to have children. I have not yet shown you why it is that this disinclination is more active and operative in these days than was the comparatively slight disinclination which existed in former times."

At this point Mrs. Notion went to sleep in her chair, and her husband immediately began his preparations for retiring.

## Mr. Notion Extends His Remarks on the “American Family.”

“Oh, trebly blest the placid lot of those  
Whose hearth foundations are in pure love laid,  
Where husband’s breast with tempered ardor glows,  
And wife, oft mother, is in heart a maid!”

—*Euripides.*

“You must excuse me, Edward, for falling asleep last evening while you were so kindly explaining to me the causes which retard the increase of our American families. When I dozed off, you were just hinting at the greater facilities which exist in these modern times for limiting the dimensions of the family. I am curious to hear what you have to say on that phase of the subject, and now that the children are all snug in their beds, we can have a nice, confidential talk.”

“To continue our interrupted conversation of last night,” said Mr. Notion, “there are three great positive agencies which go to give practical effect to this parental disinclination, if I may call it so, of which we were speaking, and one equally powerful agency of a negative character. The positive ones are the newspaper, the medical profession, and the drug stores. The negative one is the pulpit.”

“What in the world, Edward, have the newspapers to do with this question?”

“You sweet little innocent, how little you know of the evils that are all around you! In you is verified the truth of the saying that to the pure all things are pure. You read the newspaper every day, and yet have never noticed some of its most serious and immoral features. Perhaps that is one reason why you have so many children. If you had made the use of your newspaper that some women do, our darling children would never have seen the light of day.

“Listen to this, Matilda, culled from the advertising columns of to-day’s paper. [Here Mr. Notion read several of the infamous

advertisements so common in the daily press.] Of course, Matilda, you see the devilish meaning of these announcements, for the language is very thinly veiled, and in some cases there is no pretense of concealment."

"Yes, I fully comprehend the Satanic purpose which underlies all these advertisements, and I am shocked to think that women should be among those who engage in such a diabolical business. But is there no law against such things?"

"Oh, the law is all right, my dear; but the trouble is that no attempt is made to enforce it! Let me call your attention to section 317 of the Penal Code of this state, which is evidently designed for just such cases as these, and which is fairly illustrative of similar legislation in most of the other states. It is as follows: 'Every person who wilfully writes, composes, or publishes any notice or advertisement of any medicine or means for producing or facilitating a miscarriage or abortion, or for the prevention of conception, or who offers his services by any notice, advertisement, or otherwise, to assist in the accomplishment of any such purpose, is guilty of a felony.'"

"Why, Ned, I never dreamed there was such a law in existence. Surely it has been recently enacted, and the authorities are not aware of it."

"You are mistaken about that. It went into full effect on July 1, 1874, and the boys, if there are any, whose lives were saved by its instrumentality, are old enough to vote to-day."

"Can you tell me, my dear, why they don't enforce this law?" asked Mrs. Notion with manifest surprise.

"Simply because the violators of the law have too much influence back of them to be reached by the moral sense of the community, which, I am sorry to say, is very low. Many thousands of people in this city avail themselves of the services of these specialists, or of regular physicians who are equally guilty, and all these are interested in preventing the prosecution of the violators of this provision of the law. Then, there are still larger numbers of our citizens who habitually disobey other similar sections of the Code, and naturally their moral feelings are so blunted that they do not realize the turpitude of these crimes."

"While you were reading that section, I thought it included publishers in its provisions. Was I right in that impression?"

"I think you were. It says: 'Every person who *publishes*



any notice or advertisement;' and, although the language is not as specific as I should wish, still I am of the opinion that any fair construction of the terms of the section would include the proprietors of newspapers in its prohibition."

"And so, Edward, these great daily journals which enter scores of thousands of the people's homes with their load of filth, are constant and unpunished defiers of the law of the land?"

"I am sorry to say that they are," answered Mr. Notion. "But they are conducted by men who seem to be entirely devoid of moral scruples, and who in their greed for gold gladly violate every legal and moral obligation which can be trampled upon with impunity. These newspapers have tremendous influence, and in combination with the physicians who thrive by infanticide, the avowed specialists in that line, the drug stores who carry on a profitable traffic in the drugs and appliances which prevent conception or induce miscarriage, and the multitudes of people who themselves disobey these legal injunctions, constitute a phalanx which has thus far presented an invincible front to the few and feeble advocates of an enforcement of the law."

"You referred a moment ago to other similar provisions. What are they?"

"Section 274 of the Penal Code declares: 'Every person who provides, supplies, or administers to any pregnant woman, or procures any such woman to take any medicine, drug, or substance, or uses or employs any instrument or other means whatever, with intent thereby to procure the miscarriage of such woman, unless the same is necessary to preserve her life, is punishable by imprisonment in the state prison not less than two nor more than five years.' Section 275 provides: 'Every woman who solicits of any person any medicine, drug, or substance whatever, and takes the same, or who submits to any operation, or to the use of any means whatever, with intent thereby to procure a miscarriage, unless the same is necessary to preserve her life, is punishable by imprisonment in the state prison not less than one nor more than five years.' You will see from these sections that there is considerable law on the subject, and that the number of criminals within the scope of its inhibitions constitutes a large proportion of our population. No effort is made to enforce these laws, except where the death of the woman results from their violation, and in those cases it is generally impossible to convict the murderer."

“These statements of yours, Edward, are appalling. It is hard to believe that our community is so degraded as they would indicate, and I find it almost impossible to give credence to the charge that reputable physicians would connive at the crime of infanticide, and assist in its perpetration.”

“Do not understand me, Matilda, to make a sweeping condemnation of all our medical men. Many of them are high-minded, honorable gentlemen, who would spurn any proposal to take part in such iniquity. But I learn from numerous and reliable sources that a considerable proportion of the doctors in this and other communities, do not hesitate, when so requested by an influential patient, to perform these criminal operations. More than this, the practise has become very common among medical men of advising their lady patients not to become mothers, as their strength is not sufficient for the ordeal. They warn them to be very careful in this regard, and impress upon them the seriousness and difficulty of the function of maternity. The results of this species of counsel are obvious. When fashion, folly, public opinion, selfishness, and the fear of ridicule all co-operate as deterrents from maternity, it is only necessary to add physical timidity, and they become thoroughly effective.”

“I remember well, Ned, when our first baby was born, the doctor warned me not to have any more, as I was too delicate either to bear or rear children. I did look delicate then, but I am more robust in appearance now.”

“You are indeed, Matilda, and a fine, vigorous wife and seven strong children are a much better investment than a peevish, querulous wife, with a long list of chronic complaints, especially when her maladies are the consequence of wilful and wanton disregard of both divine and human laws. But before I leave this point, I want to say that among the bravest and most outspoken advocates of reform along these lines, are some of the medical men of the country. To them, indeed, I owe much of the knowledge I possess of the widespread extent and terrible prevalence of infanticide and kindred evils. For instance, Dr. Cook, of Cedar Rapids, says: ‘It has been ascertained that in many of the countries of Europe the fecundity of the population, or the ratio of its annual increase, is rapidly diminishing; in Sweden it has lessened one-fifth; in Denmark and England, one-third; in Prussia, one-fourth, and in Russia, Spain, Germany, and France it has lessened by one-half during

the last single century. In France, the deaths, independent of those killed in battle or dying in the army, exceed the actual births by a very startling percentage.' Professor Hale, of Chicago, says: 'Two-thirds of all the conceptions occurring in the United States and many other civilized countries are destroyed criminally.'"

"Surely," exclaimed Mrs. Notion, "that must be a gross exaggeration!"

"I think myself," replied Mr. Notion, "that the professor goes to extremes, and, besides, it is impossible to ascertain the facts of the case. But we do know that the extent of this crime is appalling. Dr. J. Bell, president of the Kansas State Medical Society, in 1889, read an article before that society upon the subject of Infanticide, in which he said: 'It would be difficult to find a hamlet in the land, or a street or alley in a city, where unborn children have not been destroyed by those who were bound by every law of God and man to cherish and protect them. . . . There have been thousands upon thousands more children murdered in the prenatal state by our so-called "high-toned, cultured, professedly civilized American women" than have ever perished by being thrown to the crocodiles in the Ganges. This horrible picture grows still darker when we remember the vile means often used to prevent conception. I have known mothers to teach their daughters after marriage how to prevent conception, and the result is no children for many years, and perhaps never. When our young folks get married they soon learn to look upon parenthood as a responsibility and a burden which they may properly avoid if possible, and they virtually commit themselves to a childless marriage. They may not for some time think it proper to interfere with nature when she has begun to create a human life, but they are prepared to prevent her beginning, so that it may well be said that the prevention and destruction of unborn human life is, in this country at least, "the terror that walketh in darkness, and the destruction that wasteth at noonday."'"

"The good doctor talks with great plainness," remarked Mrs. Notion.

"Yes, Matilda, and I am glad he does, for the existing condition of affairs demands strong, stern, true words. In another part of his address Dr. Bell says: 'Permit me to call your attention to a few more statistics that are not only curious, but

should alarm any right-minded man or woman in America, if the perpetuity of our republican institutions, the Protestant religion, and the American race are any object. The census taken in 1865 in the State of New York gives a total of 780,931 families; of this number 196,802 were without children, while there were 148,208 families with only one child each, 140,572 with two children each, and 107,342 with three each. This shows that in almost one-fourth of all the families in the state not a single child is found, and in 591,934 families—more than three-fourths—there was an average of only a small fraction over one child to each family. . . . A very large majority of these with no children, or the mothers of but a few, were American women.’’

“Much as I advocate woman’s rights, Edward, I do not think it fair for so large a proportion of married women to decline the cares and responsibilities of maternity, and thus throw upon their more conscientious sisters an undue burden of child-bearing.”

“Neither do I,” replied Mr. Notion. “It has been estimated that in order to maintain the population of Great Britain at a standstill, an average of a slight fraction more than six children must be born to every married couple in the country. The same thing may be said of our own land. In a book called ‘The Crowning Sin of the Age,’ I find the following significant statements: ‘Two facts appear to be established beyond controversy: First, that the birth rate of the foreign population is more than twice as large as the strictly American. Second, that in the country districts of New England, settled mainly by Americans, the death rate keeps pace with, and in many cases exceeds, the birth rate, so that there is no addition to the population by *natural* increase. This will do much to throw light on the question of the deserted farms of New England. The Board of Health of New Hampshire, after carefully analyzing the births and deaths in 1880, to draw the line between the foreign and the American, established the fact that the deaths among the Americans exceed the births by 800. That is, New Hampshire lost just 800 of her native population in 1880 by a deficit of births. . . . A careful examination of the facts in the Massachusetts State census of 1885, exhibits the same relative comparison, when we inquire who the mothers of the children are. This reveals the same disparity which we saw in the birth rate and in the conjugal condition of the state’s population. . . . According to the

most authentic reports, the birth rate of the New England states is less than that of any large European nation, except France. And the New England birth rate, as collected in the vital statistics, being based upon both the foreign and American classes, it will be seen that when the former is eliminated in the computation, the birth rate of the native Americans in New England is much lower than that of infidel France.”

“But don’t forget in this connection,” suggested Mrs. Notion, “that the men are just as culpable as the women, and that neither sex has any right to throw all the blame upon the other for the existing condition of affairs.”

“I can not reply to you, Matilda, in any more effective manner than by quoting briefly from a pamphlet written by Dr. George L. Fitch, of this city, called ‘Humanity’s Wrongs *alias* Woman’s Rights,’ in which that gentleman very pertinently remarks: ‘It is not enough to say that man is equally guilty with woman in this matter. The fact is, the life of the unborn infant is in her sole charge, and the further fact that she has not the courage and steadfastness to protect that charge, shows that she has not the discretion and ability for self-government which are absolutely prerequisites to the rightful discharge of the duties of citizenship.’”

“The latter part of Dr. Fitch’s assertion, Edward, squints in the direction of female suffrage, and we have not reached that subject.”

“Nor have I any desire to discuss it at this time,” said Mr. Notion, “but I quoted Dr. Fitch’s statement as being especially relevant to the question of the respective culpability of the sexes regarding infanticide and other related offenses. I desire to read you one more extract from ‘The Crowning Sin of the Age,’ and then I shall relieve your patience, so far as this particular phase of our theme is concerned: ‘By the Massachusetts census of 1885, it is shown that the total number of families in the State of Massachusetts are 424,415, and that the average size for all the normal families of the state, excluding boarding-houses, hotels, schools, inmates of charitable homes, was 4.45. This indicates 2.45 children to a family. It seems to be the fact that our fair America, notwithstanding her favored position, with such ample resources to feed and clothe her children, with such magnificent institutions of learning and culture to educate and refine them, with such an honored and glorious inheritance of

religious faith and life to save their souls, has entered the lists with India and China in the Satanic and heathen practise of childlessness and infanticide and foeticide.' Is it any wonder, Matilda, that a large proportion of the young men of the country should refrain from matrimony, and lead licentious lives? That such is the case I can prove by referring to Extra Census Bulletin No. 69, issued by the United States Census Bureau, April 25, 1894, which shows that of men between 20 and 24 years of age, 80.69 per cent were single; from 25 to 29 years of age, 45.98 were single; from 30 to 34, 26.50 per cent; and from 35 to 44, 15.34 per cent."

"If you are right in your deductions as to the seriousness of this evil," thoughtfully remarked Mrs. Notion, "all other questions pale into utter insignificance, and should hardly be mentioned until it is rightly decided."

"True, Matilda, and yet the wise and righteous women who assembled at the Women's Congress at Chicago in 1893, saw fit to devote only one brief paragraph to this subject in all their essays, addresses, and discussions."

"You were going to say something, Edward, about the drug stores as one of the positive agencies, and the pulpit as a negative one, in giving effect to the general disinclination to procreate the human species."

"I am sorry to say that the drug stores, as generally conducted, are doing a great deal to degrade the community. There all sorts of iniquitous appliances, apparatus, and nostrums designed to produce foeticide, or prevent conception, are kept for sale, and sold without question to all who ask for them. And this is only one of the disgusting features of the drug stores of the present day. The druggists, as a rule, conspire with the physicians to rob the unfortunate patients, by paying large percentages on prescriptions, and charging all the traffic will bear. The doctor knows that the more prescriptions he gives, the more he will increase his income. The druggist knows that the more he charges for the prescription, the larger will be his monthly payment to the doctor, and the better the latter will be pleased. As a result the doctor gives unnecessary prescriptions, and the pharmacist charges extortionate prices for filling them. Besides this, the average druggist fattens on the most degrading vices of humanity, and willingly supplies opium, morphine, and cocaine victims with their respective drugs. He also does more or less liquor business besides, and in various ways transgresses the moral law."

“I should think it would be almost impossible for a good man to engage in the drug business,” remarked Mrs. Notion.

“Oh, there are good men in it, but they are not popular druggists, and have a perpetual struggle with temptation. Of course each particular vocation has its own peculiar snares and moral pitfalls, but that of pharmacy, in these modern days, has more to the square inch than any other business making any pretension to respectability. Besides, many of the druggists have lost all confidence in the beneficial effects of the prescriptions which they fill, and the patent medicines which they sell. One of the oldest pharmacists in this city has frankly avowed to me that the whole thing was a sham, and has expressed the opinion that the entire medical system in all its ramifications is a delusion and a fraud.”

“How about the pulpit as a negative agency in the matter referred to?”

“The Protestant ministers of this country are criminally silent on the subject. They are afraid to speak the truth specifically relative to this vital question. Glittering generalities they do occasionally indulge in, but they purposely and persistently refrain from direct appeals to the consciences of their hearers concerning these matters. And yet they must be aware that many of the most active members of their churches are constantly violating the commandments of God in their family relations; that women prominent in religious circles are taking extreme measures to avoid motherhood; that foeticide is frequently practised by professing Christians; that the families of church-members are proverbially small; that the few women in the churches who have large families are held up as objects of wonder and commiseration; and that it is a common thing for religious workers who travel a good deal from place to place, to avoid having children. In fact, I have been informed by a saintly old lady in this city, that several women of her acquaintance, who were members of the church, sent for her on their death-beds, and told her that they could not die in peace until they had confessed to her their misdeeds along these lines. They told her what they would not tell their pastor.”

“Don’t you think, Edward, that motives of delicacy have much to do with this ‘conspiracy of silence,’ if I may speak of it as such?”

“Certainly. There is a great deal of a sort of superficial

squeamishness, falsely called modesty, which covers over the surface of things with smooth, soft, sweet talk, while the heart of society is fairly rotting out. While ministers are preaching against forms of sin which are hardly represented in their congregations, or congratulating themselves on the rapid conversion of the world, this moral cancer is eating away the very vitals of our nation, and embittering and ruining the lives of most of the men and women who listen to their sermons."

"But have you any idea, Ned, that the people would submit to the truth in this regard; that they would endure plain talk?"

"Doubtless many of them would not. Paul says in one of his epistles that the time will come when men will not endure sound doctrine, and I know of no sounder doctrine than that which is designed to secure to the individual his primal right—that of being born—and to prevent the physical as well as the mental and moral destruction of the people of America. It is very likely that many church-members would profess to be outraged by such preaching; that they would stigmatize it as gross, vulgar, low, brutal, obscene, indelicate, immodest, etc., etc.; and it is also quite likely that the very persons who were loudest in their denunciations would be most amenable to the strictures of the preacher. But many would listen, learn, and profit by the light and knowledge thus imparted. Why, Matilda, you have no idea of the ignorance which exists among intelligent church-members on these themes. I have talked to many of the male members about them, and have been astonished to find that they were perfectly unconscious of the dreadful moral guilt involved in tampering with the procreative functions. They need to be taught, and the saddest need in the pulpit to-day is men with the conscience, wisdom, and courage to cry aloud against the secret sins which are devastating American homes and destroying American society."

"What do you think of the Salvation Army in this respect?"

"I am sorry to say that, with all its admirable features, it is even more culpable than the churches in these matters. Its very constitution is incompatible with home life. The two ideas of the home and the army are absolutely and irreconcilably hostile. Domestic virtues do not flourish amidst the stern discipline, severe hardships, and constant motion of camps. The members of the Salvation Army are under orders continually, and the officers hold themselves in readiness to go to the ends of the earth



whenever the command is given, and with hardly a moment's notice. They hold nightly religious services, and march regularly in the streets. A large proportion of their officers are women. What opportunity have these women to cultivate the domestic virtues? A woman who tramps the cobbles and attends meetings every night in the week is not fit to be either a wife or a mother. And then, if she be an officer, she must obey orders and go wherever she is sent. Under these conditions it is not strange that child-having is discouraged among the married members of this organization. Naturally children are felt to be a very great inconvenience, and I doubt not the time will come, as it did in the history of the Roman Church, when the rule of celibacy on the part of officers will be made and enforced just as it is among the priests. Now the officers of the Salvation Army do marry, and their marriages are generally public spectacles. Occasionally they have children, and their babies are publicly dedicated to God and the army. But it needs no argument to show that they know nothing of the comforts and blessings of home."

"You surprise me, husband, by this indictment of the Salvation Army. I thought it was well-nigh perfect, and that seems to be the general impression nowadays. A few years ago it was greatly ridiculed and persecuted, but to-day it is the most popular organization in the world."

"The good Book says, 'Woe unto you when all men speak well of you,' and I fear that this sudden wave of prosperity and popularity will have a demoralizing influence upon the Salvation Army. As yet, however, it is doing excellent work, although it does not take a very close observer to see that it is not what it was a few years ago. It inclines too much to street pageants, and, like the churches, resorts to various questionable catch-penny schemes for the purpose of swelling its revenues. In doing this it yields to one of the greatest temptations of all the ages, and 'does evil that good may come.' But the idea which I wish especially to emphasize at this time is that modern society, in all its phases, is hostile to the home life. I have spoken of the causes which directly militate against child-bearing; but in addition to these there are many others which injure the family incidentally, by impinging upon its special sphere. The devotees of pleasure have little time or energy for home, and their tastes do not lie in that direction. Business as now conducted,

leaves a far too narrow margin for the domesticities. Politics, reform, philanthropy, charity, and a variety of literary, artistic, and educational associations, make tremendous drafts upon the vitality of the home circle. This being so, it should be the especial care and mission of religion to conserve and reinforce the domestic life in every possible way. But, instead of so doing, the churches make such imperious demands upon the time and strength of their members, that the home tends more and more to become a mere boarding-house, where parents and children (if there are any) eat and sleep, and occasionally exchange a few hurried words. Without intending it, they are gradually estranged and carried farther and farther apart by the subtle but potent tides which sweep with ever-increasing force toward the great centers of human life and thought."

"And no one knows better than I how strong they are!" exclaimed Mrs. Notion. "Over and over again I have resolved to spend more time at home, but have found myself unable to resist the influences which ceaselessly drew me in other directions. I wonder if there isn't some great underlying cause for all this."

"I think there is, my dear. This stream of tendency is seen and felt everywhere. It is a kind of spiritual or social gravitation, which may well be called concentration, and the operation of which is to draw the less to the greater, to destroy the individuality of the smaller units by adding them to the larger ones. It is contraction, and results from a loss of warmth, from a lack of love. As contraction in physical things is the almost invariable consequent of cold, so in the moral, spiritual, mental, social, and industrial realms is the corresponding phenomenon induced by the dying out of the fires of affection."

"Why, Edward, I don't see how you make that out."

"Let me illustrate, Matilda. It is lack of family affection that permits it to be absorbed in the church, the club, the association, and other larger social units. It is lack of patriotism or love of country that often permits nations to lose their autonomy and become consolidated with larger states. It is lack of independence or the love of liberty which permits the individual citizen to lose his identity and become merged in the soulless, artificial corporation. It is lack of love of nature and the old homestead in the sheltered vale or on the breezy hill, which permits the dwellers of the rural regions to be pulled into the maelstrom of the city. It is lack of love for humanity that permits the con-

stant contraction of the volume of money, the steady monopolization of natural opportunities."

"But are there not other influences at work to bring about these results?"

"Certainly there are, but everywhere we behold this great tendency of consolidation, concentration, contraction, the ascendancy of the centripetal over the centrifugal; and, while many elements are involved, I believe that the lessening of the streams of human affection has more to do with it than all else besides. In view of all this, it is no wonder that the advocates of socialism, that system which would swallow up all individuality in one great governmental, social organism, are so rapidly increasing in numbers."

"I want to hear you again on this subject, Edward, but first I wish you would continue your remarks on the American family; and in order that I may have a good opportunity to converse with you to-morrow evening on that subject, I shall stay away from the Female Suffrage meeting which I had planned to attend."

## Mr. and Mrs. Notion Have a Third Conversation on the "American Family."

"The best school of discipline is home. Family life is God's own method of training the young, and homes are very much as women make them."—*Samuel Smiles.*

"You expressed the opinion last evening, Ned, that the tendency of the family to become absorbed in larger social units was principally due to lack of affection. Now, I should like to know why there should be less love in American families at the present time than in former days."

"For the simple reason that they are so much smaller. Love is soul warmth, and, other things being equal, a small fire will not produce as much heat as a larger one."

"And do you pretend to say that there is any necessary correlation between the size of a family and the mutual affection of its members?"

"I do, my dear, and the reason is not far to seek. Self-sacrifice is at the very root of all true love, and self must be abnegated more in a large household than in a small one. Each individual must subordinate his own interests to those of the family as a whole, in so far as there is any conflict between them. This process goes on invariably in things mental and spiritual, and generally in things material. There *are* families whose wealth is so abundant that the necessity for material sacrifices on the part of their members does not exist. But, as a rule, the family's financial ability is closely limited, and the margin of expenditure over and above mere subsistence, is extremely narrow. This margin is less in large than in small families, and must be divided into more parts, each of which is consequently smaller. In order that this division may be equitably and amicably effected, there is great need for self-control, self-denial, patience, forbearance, kindness, charity, and other admirable qualities, in parents and children alike."

"Then you think that the mere fact of being compelled to

share with others a fund not too large to supply all our own wants, has a good moral tendency?"

"I am sure of it, Matilda. And I will go farther, and assert that the mental and physical effects, except in extreme cases, are also excellent. The large family with a small income is a splendid school of economy. It also affords the best kind of opportunities for the study of human nature; but I shall have more to say on that point in a little while. You can see at a glance that the many deprivations in which all the members of the family share, the mutual sacrifices which they make along material lines, and the common interest which they feel in the prosperity of the household, tend to knit them closely together, to develop their affectional nature, and to enlarge their capacity for loving."

"And then, Ned, there are the sick ones, who are to be found at least occasionally in every home. The care and watchfulness which they require, call for additional sacrifices by those who are well, and pity, sympathy, and love are developed by many acts of kindness, both in those who do them, and those for whose sake they are done."

"You catch my idea exactly, darling. Take our own experience. Can it be doubted that we love each other more tenderly by reason of our mutual sorrows and sufferings, as well as our mutual joys? Were not our affections more closely intertwined because of our nightly vigils by the bedsides of our darling children, when they tossed with fever, and hovered for days and weeks at the very portals of death? God has spared our dear ones to us thus far; but few are the families where the death angel has not come and taken a child away. The hearts of the survivors are softened; they think of the good qualities of the one who is gone; they grieve deeply over their own shortcomings and unkindnesses toward the deceased, and, as they gaze with tearful eyes around the family circle, and see other dear ones still in the land of the living, their hearts are melted with tenderest love, and they resolve that they will henceforth improve every opportunity to show their appreciation of parents and brothers and sisters, and make them happy."

"You said something a moment ago, dear, about mental and spiritual sacrifices. I must confess that I don't quite apprehend your meaning in that regard."

"There are always diversities of tastes and talents in the

members of a family," replied Mr. Notion. "What one likes, another dislikes. It is impossible to spend the evening hours, when the family are gathered together, in such a way as to please to the utmost every individual, or to benefit him in the highest degree. Preferences must be waived, prejudices deferred to, and weaknesses considered. If there is a song to be sung, John will want one, and Dick another, while Mary would prefer a third. If a book is to be read, the question will instantly arise, What book? and here again there is sure to be contrariety of opinion. If a game is to be played, the difficulty of conflicting wishes immediately presents itself, for some eagerly request one game, and others are anxious to play another. These matters must either be settled by parental authority, or by a spirit of compromise, and the latter plan is generally adopted. Thus we see that domestic life is a series of compromises and mutual concessions, not only by parents, but by children."

"I am reminded of another feature of home life," remarked Mrs. Notion, "and that is what might be termed the 'forlorn hope,' or the disagreeable duty to be done by a volunteer. I know of nothing which has a greater tendency to cultivate unselfishness than to ask any one of a number of children to voluntarily do something which involves labor, loss, or discomfort. This sort of training is impossible in the family with one child, for where there is something which must be done, and only one person to do it, the principle of volunteering is inapplicable."

"That is well thought of, my dear. There is also a noticeable pairing off of children in large families. Congenialities and similarities of taste are continually asserting themselves, and Tom and Henry become such chums that they have neither the time nor inclination to play with or amuse little Edward and Edith. Here again is an occasion for wholesome discipline, for, while these biases or preferences should not be wholly ignored or too harshly dealt with, they should certainly be discouraged in their extreme forms. Character is not to be cultivated in the midst of ceaseless pleasures, and in the constant society of congenial companions. These conditions are restful, and have their place. Patience, unselfishness, and kindred virtues, however, are to be developed, not along the line of least resistance or greatest traction, but in the face of difficulties and troubles. Hence, it follows that Tom and Henry must sacrifice in some degree their desire to fellowship together continually, and should be encour-

aged to cultivate the noblest traits in their own natures at the same time that they help and amuse little Edward and Edith. Nor should we forget that in large families the children's leisure time is frequently devoted to the welfare of their brothers and sisters, and that many hours which they might otherwise spend in reading and study, are occupied in helping the younger ones, who are not so well able to help themselves."

"Oh, I can see very readily, Ned, that mental sacrifices must be made; but how do you reach the conclusion that spiritual sacrifices must also take place under the conditions which you describe?"

"I have yet to know of a family, my dear, where all the children are on a plane of moral equality. Some are almost invariably better than others, and even where this is not so, the strong and weak traits of brothers and sisters do not correspond. One will be deficient in some quality in which another will excel, and *vice versa*. These facts call for sacrifice. If there are two patient, amiable children, and two cross, irascible ones in the same family, it is only natural that the two attractive ones should desire each other's society. But it is equally natural that their wish should not be gratified. The cross children, tired of quarreling with each other, will seek relief in the company of the cheerful, agreeable ones, and will constantly interfere with and mar their pleasant intercourse. But this, though involving sacrifice, is just what it should be. The good qualities of the amiable will be tried and strengthened by frequent contact with the hateful, and the faults of the latter will be modified and mitigated by the admirable example of the former. I might mention many other ways in which spiritual or moral sacrifices must be made in the homes of which we speak. But I wish to refer to another phase of the subject, namely, the knowledge of domestic affairs which is gained in such families. The girls learn to take care of babies, to cook, to wash, to mend, and in numerous ways to lighten mother's toil. Their social nature is expanded and developed; in the busy hum of the household their normal faculties have constant play, and there is little likelihood of their falling into morbid modes of thought or life. Girls thus reared make better wives than the spoiled darlings of fortune who have a monopoly of parental affection, whose every whim is gratified, and who are not compelled by necessity to learn the mysteries of housekeeping."

Mrs. Notion laughed merrily, and said: "I wonder if you courted me because I was one of a family of nine children, and spent more time in playing on the washboard and sewing-machine than on the piano."

"I do not wish to give myself credit for more wisdom than I really possessed when I was a young man; but I assure you that your proficiency in all the useful arts of the household was not the least of your attractions in our courtship days. My salary was small then, and I felt the need of a helpmeet who could manage matters economically and make the most of everything. I was confident that you possessed this ability, and that confidence has not been disappointed."

The shades of evening were darkening the room, and Mr. Notion thoughtfully walked to the window and drew up the curtains. His wife stood beside him, and with clasped hands they looked wistfully toward the western sky, all gilded with glory by the setting sun.

"The dark clouds of this morning have all cleared away, darling," said Mrs. Notion softly, "and the sun has set in serene beauty. How calm is this evening hour! I pray that our lives may find a close as sweet and radiant and restful as the setting of the sun which has just disappeared from view behind the western hills."

"Why, my dear, you are very sentimental this evening, and I am glad to see it, for it reminds me of the evenings long ago when we sat together as lovers, and talked of the beautiful and grand and heroic side of life. How gaily our hearts danced then, and how brilliantly the future shone! In the magnetism of your presence, and the light of your eyes, my thoughts flowed on in melodious cadence; the whole world seemed brimful of joy, and our lives were like a dreamy song set to the soft music of the spheres."

"Ned, if you keep on talking that way, I shall imagine I am a girl again, and that the journey of life lies before us as tempting and beautiful as it did a score of years ago."

"Well, Matilda, I believe we were talking about the knowledge of housekeeping, etc. To put it concisely, I would rather marry a good cook than a poor piano-player. But there are other advantages to be derived by the members of large families. One is the knowledge of human nature acquired by the children. They see each other as they really are, in all the openness of



nature, and without the conventional masks and disguises which society prescribes. They find out the methods which move the human will, and learn to adapt themselves to the individual idiosyncrasies and peculiarities of brothers and sisters. They soon discover that the mode of action which will prove effective with one will fail with another. They ascertain in this way during the years of childhood the springs and motives of human action, and acquire a knowledge of human nature, and skill in adjusting themselves to it, which are invaluable throughout the battle of life. Nor do they expect too much from the world. Coming forth from a family where they have experienced a good many hard knocks and rough jostles, they take it for granted that they will get more of the same sort of treatment. They are accustomed to give as well as take, and are not at all surprised to discover that that is the world's method. In consequence of this training, and the strength in every department of their being which has come from the varied gymnastics of home, they lose no time in adapting and adjusting themselves to the serious work of life, but begin at once in a practical way their real career. That they generally succeed goes without saying. Look out into every field of human action and endeavor, and you will find in the very van the men who have emerged from these domestic hives. The young men and women who sisterless and brotherless have passed through life's initial stages, can not as a rule compete with the robust, stalwart specimens of humanity whom I have just described."

"Your argument is very ingenious, Ned, but are there no compensating features about the small family? Are the advantages all in favor of the large family? Now, it occurs to me that the parents who have only one child will love it more than those who have a dozen, and they will care for it more tenderly, and devote more time and pains to its nurture and development."

"I am glad that you have brought out that idea, Matilda, for it is a popular one nowadays. Its error, however, lies in the assumption that the parental love will be greater when concentrated upon one child than when bestowed upon several; that it is a fixed quantity which is divided into parts, one of which is given to each child; and that, consequently, the whole being greater than any of its parts, the affection which is not thus subdivided is greater than any of the parts of that which is. I assert with confidence, however, that the parent loves each child with an

undivided affection, and with the whole heart; that the entire scope and intensity of his love is concentrated upon each of his children. I appeal to your own experience. Did you love Tom any the less when Henry was born? and was your affection for your first six children diminished any by the birth of the seventh?"

"On the contrary, Edward, it was increased. It seems to me as though I loved all my children more with each addition to their number. And yet I had never looked at it in that light before."

"The fact is," said Mr. Notion, "that the faculty of loving grows stronger with its exercise, and that our capacity to love increases in an exact ratio with the number of persons whom we love. This is the philosophy of religion, the principle which underlies the great commandment enunciated by Christ that we should love God supremely and our neighbor as ourselves. The affectional nature of the mother of one child is small and shriveled compared to that of the mother of several. This is assuming, of course, that they are equal originally, and that the former does not supplement the domestic objects of her love by others in the great world without the home. If I am right in this, it follows inevitably that the mother of one child who voluntarily declines the privilege of having others, will love that child less than the equally gifted mother of a dozen."

"Do you think, Edward, that as she loves her child less, she will love her husband more?"

"Not at all. The chances are that she will love him less, and herself more, for undeveloped affectional capacity tends to transform itself into selfishness. The woman who does nothing for others always expects them to do more for her than she would if she were helpful to them. It is the helpful classes of people that need least help. Take the gentlemen and ladies of fashion, who neither toil nor spin, and see how constantly they require the services of others. Their lives are keyed up to such an artificial pitch that they would be miserable if deprived for a single day of the assistance and labors of many persons. Thus they become dependent, and their happiness instead of being interior and subjective, is largely a matter of externalities which fluctuates with its environment."

"I think I can see," said Mrs. Notion, "how you would apply these principles to the childless wife. I suppose you would argue that, having no children to help and amuse, she would desire to be herself helped and amused; that her leisure time would

be dedicated to her own use; that she would consequently become more and more self-occupied and self-conscious; and that as she became more and more intensely interested in her own comfort and pleasure, she would be less and less concerned about the welfare and happiness of her husband."

"I see, my dear, that it will no longer be necessary for me to elaborate or elucidate my ideas, or to explain my meaning in detail, when conversing with you. A mere suggestion of the general principle upon which I rely is sufficient. You grasp the point immediately, and apply the principle to the case in hand more clearly and more concisely than I am capable of doing."

"Fie, fie, Ned; no flattery, please."

"I assure you I mean every word of it. You have become so familiar with my mental processes, that when you see the start, you can predict the finish. This indicates that I am systematic in my methods, for otherwise you would not be able to anticipate my ideas. But what are the practical results of these psychological tendencies in every-day life? Simply these: that the woman who declines motherhood falls into idleness, lovelessness, and selfishness. Her little life becomes self-centered, and she soon gets to regard her husband as a mere convenience, who exists for her benefit, and whose value is to be gauged by his ability to contribute to her pleasure. While he works hard every day for the means of subsistence, she enjoys an elegant leisure. While he habitually obeys and bends his will to that of his employer, she is complete mistress of her time and movements. While he walks wearily homeward from his day's toil, she rides home from the matinee. While he wonders how he can make his clothes last a month or two longer, she wonders what kind of material she will buy for her new gowns, and what style she will adopt for her new bonnets. While he exhausts his ingenuity in the effort to make both ends meet, she is perplexed in the endeavor to find new ways of spending money. While he is laboring through the torrid summer, she is either enjoying a long vacation, or seeking to restore her health by a change of scenery and climate."

"Isn't that rather too severe, Ned?"

"Exceptions may be found to every rule, but I am talking of a large class. There are other reasons, however, why the childless home is so often unblessed with conjugal love, and why so many married women refuse to bear their share of the burdens of life, and become mere parasites. I shall refer to them in our next conversation."

## Mr. and Mrs. Notion Discuss the Effect of Tampering with the Procreative Functions.

“God sent us children for another purpose than merely to keep up the race: to enlarge our hearts; to make us unselfish, and full of kindly sympathies and affections; to give our souls higher aims, and to call out all our faculties to extended enterprise and exertion; to bring round our firesides bright faces, and happy smiles, and loving, tender hearts.”—*Mary Howitt.*

“What a mockery of married life is that which I tried to describe last evening! What a horrid caricature of the holy ideals of matrimony! This woman, who calls herself a wife, and who is so recognized by the law, performs no true wifely functions. She acts on the principle that it is more blessed to receive than to give. She takes it for granted that she shall have all the play, and her husband all the work. She never dreams that reciprocity is one of the essential elements of marriage, and that mutual love is its very soul. She fondly imagines from the mere fact of her sex that she has a claim to the unrequited devotion, unrepaid service, and unreciprocated love of her husband, and is blissfully unconscious of the terrible truth that she is one of that most degraded class of beings, called parasites.”

“And do you contend, Mr. Notion, that all this degradation results from the mere failure to have children?”

“No, indeed. There are many excellent women who would delight to have little ones whom they could call their own, whose greatest disappointment in life is their deprivation of the privileges of motherhood. These, however, do not permit the streams of their affection to stagnate and die, but are sure to find suitable objects of their love. I am speaking of the women who persistently and deliberately evade the responsibilities of motherhood from selfish or other pernicious motives. These experience to the full the evil effects which I have described, and others which I hesitate to discuss.”

“Please continue, my dear; I am very anxious to get all your ideas on this subject, for you have given it much more thought than I suspected.”

“Well, the fact is that marriage is a physical as well as a mental and moral union. The Almighty designed that one of the ties uniting husband and wife should be sexual love, as contradistinguished from all other kinds of affection, and that closely correlated with and resulting from this should be the propagation of the human species. These two elements are indissoluble, and all efforts to enjoy the former while disregarding the latter, are exceedingly disastrous in their effects. Nature’s laws can not be nullified without paying the penalty, which in this case is mental and moral, as well as physical. As we have both remarked in previous conversations, ill health, especially on the part of the female culprit, is the invariable consequence of such attempts to enjoy the privileges of conjugal love, without performing the duties legitimately resulting from its exercise. But the deterioration in physical health is the least of the punishments inflicted. The unnatural manner in which the spouses live together changes their disposition, making them irritable and faultfinding, and eventually destroys their mutual love. Those moments of marital intercourse, which should be among the happiest of their lives, are haunted by the fear of conception, and polluted by unholy contrivances looking toward its prevention. In course of time these episodes in married life become mutually distasteful, and husband and wife grow more and more estranged.”

“I really think, Mr. Notion, that this is more frequently the fault of the husband than the wife. You must not make the mistake of assuming that the women are alone in their aversion to children. I know of cases where wives would be glad to bear them, but are prevented from so doing by their husbands.”

“I have no doubt, Matilda, that in many cases there is a perfect agreement between the spouses in this matter, and that instances can be found where the man’s objections to the birth of a child are stronger than those of the woman. But I am confident that in the vast majority of cases the wives have a much more decided antipathy to the assumption of parental responsibilities than have their husbands.”

“In this connection, Edward, Mrs. Lillie Devereux Blake says, in her work called ‘Woman’s Place To-day,’ that ‘instances are by no means rare in which the husband acted and

spoke as if the coming of a child was an invention on the part of his wife, which he had good reason to resent, and made her condition a reason for denying to her what few indulgences her life could have, on the ground that closer economy must be practised, speaking always as if the baby were an extravagance of her own; and yet this same man would have been very indignant at any denial of what he considered his marital rights.' Mrs. Blake then goes on to say that if women do practise any of these vile arts, they are undoubtedly nine times out of ten persuaded or driven to them by their husbands. But, even assuming that you are correct in your statement that the women are oftener the culprits, it is quite natural that this should be the case, for they have to endure all the suffering, and upon them falls the heavy burden of the care of helpless infancy. You wholly ignore this fact, and speak as though the assumption of fatherhood required as great sacrifices as that of motherhood."

"I did not intend to be so understood, Matilda. No one realizes more keenly than I the pain, self-denial, and constant nervous strain which the faithful mother is called upon to experience in bearing and rearing a child."

"Pshaw, Ned, you don't realize it at all. It is very easy for you to sit there looking as wise as Solomon, and philosophize about the duties of women, and the awful consequences of their derelictions. But I just wish you had to go through the pangs of maternity, and to learn by actual experience what it means to have the constant care of children. Actually, you know nothing about these things. You are not capable of forming any adequate idea of the worry, anxiety, and annoyance which are inseparable from the care of children."

"Oh, I do know something about these things, Matilda!"

"You think you do, but you don't. Theorize you may, but your ignorance of the practical part of the matter is almost complete. I really believe, if you had to endure the suffering incidental to childbirth just once, you would never consent to its repetition."

"You may be right, Matilda; but your remarks savor of exaggeration."

"Well, I mean every word of it. You are very brave about some things, but I have noticed that you make a dreadful fuss about the least pain. If you have a slight headache, every one in the house has to sympathize with you, and when you catch a

little cold, you act like a martyr, and publish the news to the entire household."

"But I'm not a bit afraid of mice and spiders," retorted Mr. Notion.

"No, you men haven't sense enough to know when there is real danger, but when your precious bodies are hurt, you act as if the whole universe were out of joint."

"I'm not afraid of the dark, darling, and don't look under the bed every night before retiring."

"That only goes to show how careless and thoughtless you are. Darkness requires caution, and burglars have often been found hiding under beds. But when it comes to the endurance of pain, we little women bear in silence, or conceal beneath a smiling face, agonies so excruciating that you men, if compelled to suffer them, would make the air vocal with your cries."

"There is much truth in what you say," answered Mr. Notion soothingly. "God has endowed your sex with great powers of endurance, so far as physical anguish is concerned, and the mere fact that he has done so shows that the divine purpose is to qualify you in every way for the performance of maternal functions. You are called upon to suffer more than men, but there is compensation in the fact that you suffer gracefully, and that bodily pain does not overcome you as it does men."

"But," remarked Mrs. Notion, changing the subject with charming abruptness, "you were speaking of how the fear of conception, and the devices resulting from it, made conjugal experiences mutually disagreeable, and thus estranged the spouses."

"I am glad you brought me back to the point, my dear, for I was digressing much further than I had intended. Let me say right here that all illegitimate methods for the prevention of offspring are immodest and disgusting, and can not be practised without degrading those who are guilty of them. They imply a deliberation which is altogether incompatible with ideal conjugal intercourse, which should always be spontaneous, and the result of mutual inclination. When a husband and wife get so demoralized that they are capable of cold-bloodedly planning and executing the means of prevention, they have lost the ability as well as the art of love, and are criminals in the sight of God. As such, they are not to be trusted, and in innumerable instances when opportunity and inclination concur, they are guilty of infidelity to their marriage vows."

“I can not entirely agree with you there, Ned. While I share your aversion to all such practises, I can not bring myself to believe that all who are guilty of them are untrustworthy in their marital relations. So almost universal have these sins become in our country, that to make them the equivalent of connubial infidelity, would be tantamount to a declaration that the institution of marriage in America is a total failure. No, no, Ned. Too many of my lady friends are addicted to these methods of prevention for me to think for a moment of doubting their virtue.”

“Mind you, Matilda, I do not say that all these married persons, or even a majority of them, are actually false to their wedded vows, but simply that the very basis of their virtue is undermined, and that they are not able to resist the storm and stress of temptation when it comes. Doubtless in most cases it never comes, and hence the structure of their virtue, though insecure, is never overthrown.”

“But do you go so far,” inquired Mrs. Notion, “as to contend that married people do not possess the moral right to limit the number of their children under any circumstances or in any way?”

“No, indeed,” replied her husband. “On the contrary, I believe it to be not only the privilege but the duty of those who occupy the marriage relation to refrain from bringing children into the world under circumstances which would manifestly militate against the welfare of those children. Considerations of health, morality, and finance should be permitted to have due weight.”

“I do not fully understand you, Ned.”

“What I mean is this: Persons whose physical condition is such that they are almost certain to transmit disease or an hereditary tendency to disease to their children, should not have offspring while such condition lasts. Spouses who are dependent upon charity for their own support, have no right to become parents. Where either spouse is wholly unfit either to procreate children who will be sound physically, mentally, and morally, or to train them when born, it is the plain duty of the other spouse to adopt every legitimate method of prevention.”

“If it is the husband who is to do the prevention,” remarked Mrs. Notion, “his task will be a comparatively easy one; but if the wife, her way will be beset with difficulties. However, much depends upon what you consider ‘legitimate.’”



“In my opinion, Matilda, there are but two legitimate means of avoiding conception. One is complete and the other is partial continence. But both of these are objectionable in many ways, and should only be adopted in extreme cases. Persons in ordinary circumstances, and enjoying ordinary health, should not seek to regulate the number of their children, but should live together in a natural and rational manner, and leave to Providence the giving or withholding of offspring.”

“Don't you think, my dear, that married persons have a right to decide whether the state of their finances will justify them in incurring the risk of childbirth?”

“Most certainly I do not, except, as I just stated, in extreme cases. We have no means of knowing how many children we are capable of supporting, or how many we will be called upon to care for. That should be left to the Almighty.”

“Why, Ned, where a man has a fixed income, and has all he can do to support his family, should not prudential considerations have some influence in preventing the increase of such a family?”

“Not at all; and for this simple reason. We, for instance, know what our family is to-day, but we have no idea what it will be next year, or next week for that matter. We have seven children, and are thankful for them; but have we any right to assume that they will all be alive a year hence? It follows from this that we are not in possession of the data which will enable us to calculate with any degree of certainty in these matters.”

“I am acquainted with persons who assert that the conjugal act is only lawful when done with the express purpose of having children.”

“Such views, Matilda, are in direct conflict with the teachings of reason and the Bible, and are most mischievous in their tendency. If the Almighty had intended us to live on such a principle, he would undoubtedly have constituted us so that it would be at least possible to do so.”

“And so you think, Ned, that much of the abounding marital unhappiness of these times is due to the perversion of the conjugal relation?”

“I am positive of it,” replied Mr. Notion with emphasis. “To this cause probably more than all others must be ascribed the multiplicity of divorces, and the great prevalence of prostitution. Much of the licentiousness of married men is to be accounted for in this way. Connubial love, not allowed to flow

in its proper channels, becomes diverted therefrom, and flows in unlawful directions. Men and women whose own homes have been thus robbed of happiness, become the invaders of other homes, and double divorces are often obtained in order that the unholy love of husband and wife for other wife and husband may be gratified. How many men, think you, will constantly endure a wife's rebuffs of their tenderest approaches without loss of love and sacrifice of virtue?"

"There is an old proverb, Ned, about the hatred of 'a woman scorned,' but I have no idea that men are so sensitive as women on such points."

"There you are mistaken. There is probably nothing more calculated to wound a man's feelings to the quick than a repulse by his wife at the very moment when his affectional nature is most in the ascendancy. Under such circumstances, the man who is not thoroughly established in virtue, becomes desperate, and is likely to violate his marriage vows."

"The more shame to him if he does. I thought men were strong and noble; that they rose to the emergency, and conquered their environment; that women alone were weak and erring, and likely to fall in the moment of terrible temptation. But you, like all other men, are incapable of looking at anything from a woman's standpoint. You see through male eyes. You look at the male side of every question, and sympathize with your fellows in every inconvenience they experience in their relation with women; but you never consider the matter from the position of woman, and never stop to think of what her feelings and sufferings must be."

"Perhaps most men do not, and it is quite possible that I fail to enter into the feelings of your sex to the extent that I should. But, believe me, Matilda, I do try to look from all possible standpoints at every question that comes before me, and, if it be a matter involving the relations of the sexes, I endeavor to regard it dispassionately, and to reach just conclusions."

"To be sure you do, Mr. Notion. But you are a perfect paragon. You are a model. You are incapable of making a mistake, or misjudging anything. Your only trouble is that so few appreciate you. But your case is exceptional, and men as a rule are not so broad in their outlook, or so equitable in their opinions."

Mr. Notion laughed heartily at this little sally, and replied:

“You are making fun of me again, and indulging in sarcasm at my expense. But when you become satirical, you cease to be logical or reasonable.”

“Do I? Well, let me put a case to you, and see how fair you are where sex questions are involved. Is it ever right for a woman to permit maternity to be forced upon her by a brutal husband? Is there a single moral obligation which requires her to bring a child into the world which has been begotten, not only without her consent, but expressly against her will?”

“In the first place, Matilda, a woman should not marry that kind of a man, and—”

“Stop right there, Ned. You are begging my question, and you know it.”

“Please let me proceed, my dear, and I will reach the point. You know my views relative to the exceptional cases in which spouses are justified in avoiding the assumption of parentage. Where those conditions exist, and the husband so far forgets his manhood as to use force, I think the wife is warranted in employing every legitimate means to avoid conception; but, if she fails in preventing it, she should accept the consequences, and has no right to produce an abortion.”

“There I differ radically from you, Mr. Notion. Under such circumstances, I believe the wife has a perfect right to go to any extreme to undo the diabolical work of the monster whom the law calls her husband. No woman should ever have motherhood forced upon her. But I want to ask you one more question: Suppose the conditions were such as in your opinion would not justify the spouses in trying to avoid conception, and that the wife were clearly wrong in refusing to risk maternity. Now, under these circumstances, suppose the husband used force, what say you as to the rights of the wife in the premises?”

“I should say, Matilda, that it would be not only her right but her duty to make every proper effort to avoid conception, for the child thus brought into being, would be ill born, indeed, and in its interest extreme measures would be justified. Among these, however, I do not include abortion, for that is nothing less than murder.”

“All right, Ned. I have your ideas in the matter, and, while you do not go far enough, still you go farther than I expected you would. But, to change the subject, have you noticed how anxious little Edith is to have a baby sister?”

“Of course I have; but I have also noticed that Tom and Henry object strenuously to her wishes in the matter, and declare with emphasis that we have enough children now.”

“That was just what I was coming to when I spoke of Edith’s whim about a baby sister.”

“Well, dear, this is a sign of the times. The average American family would rather have a funeral than a birth. Public opinion is so strongly set against large families that the prejudice is in the very air, and our children absorb it. Who ever heard in the good old times of brats of boys like Tom and Henry taking it upon themselves to say that their parents had enough children?”

“Oh, it is the same with the girls!” exclaimed Mrs. Notion.

“Mrs. Manychild tells me that her eldest girls, who are now of the respective ages of sixteen and seventeen, inform her that nine children are too many, and that they do hope she will not have any more.”

“It is easy to see, Matilda, what kind of a married life they are preparing for. But how blind people are to the truth! I have long believed that each child sent into a well-ordered family has its mission and purpose, and is intended to accomplish some definite object, not only in the world at large, but in the family itself. The variety of disposition and character, the different degrees of health and strength, and the manifold types of form and feature, which are seen to exist in most large families, are only so many parts of a general plan, which makes the household what it is, and shapes its future destiny. Besides, the welcome child, other things being equal, is always superior to the unwelcome one. Most of the great men of the Bible,—Isaac, Jacob, Joseph, and Samuel, and many others,—were not only welcome, but were born in answer to prayer.”

“Why, Ned, I am deeply interested! These are entirely new thoughts to me.”

“I shall be very glad to unfold them at some other time, my dear, but it is just a little out of the line of our present discussion, and I am getting sleepy. Before I forget it, however, let me say that immorality, crime, and indecency are on the increase in this land of ours; that the sins of Sodom are coming like a plague upon us, simply because as a people we do not permit our normal sexual appetites to flow in their natural and legitimate channels; and that polygamy, adultery, divorce, infanticide, and promis-

cuity of the sexes are thoroughly established in our midst, and too strongly entrenched to fear serious opposition. The traffic in little girls, the disgusting disclosures of divorce courts, the polluted press, the indecent posters which occupy the most conspicuous sign-boards, the prevalence of prostitution, the teeming immoralities of lodging-houses, boarding-houses, and hotels, and the unnatural and loathsome vices which were buried in Sodom and Gomorrah, and resurrected in Pompeii and Herculaneum—all point to the fact that Satanic influences are rampant, and that society is in danger of rotting to its core.”

## Mr. and Mrs. Notion Discuss the Psychic and Physiological Differences between the Sexes.

“O woman! lovely woman! Nature made thee  
To temper man; we had been brutes without you.  
Angels are painted fair to look like you;  
There's in you all that we believe of heaven,  
Amazing brightness, purity, and truth,  
Eternal joy, and everlasting love.”

—*Otway.*

“We have talked a good deal about various phases of the sex question,” remarked Mr. Notion one evening; “and now I desire to say something in reference to the psychic and physiological peculiarities which differentiate men and women. These differences are innumerable, but I shall not go into details. Woman's stature is smaller than man's, and her brain is quite differently constituted. Comparatively speaking, it is more ample in the posterior region, and less developed in the anterior than that of her male companion. This would seem to indicate that her intellectual faculties were more circumscribed, and her affectional nature stronger, than those of her humble servant and ardent admirer, man.”

“I rejoice, Edward, to hear you acknowledge that we are capable of real love. But I see the drift of your remarks, and ere your comparison is finished, I shall be surprised if you leave woman either reason, strength, or ability to manage her own affairs.”

“You are suspicious, Matilda. That is one of the most marked traits of your sex, although, I regret to say, it manifests itself more violently when you are surrounded by friends and well-wishers than when real peril and deadly enemies are near. But, after all, you quite correctly anticipate my conclusion. Nature has unmistakably indicated the course which woman should

follow. Her anatomical structure, her instincts, and her deepest tendencies, all point in the direction which her life should take. Her own constitution eloquently proclaims the truth that she is not fitted to endure physical hardship, or to meet and conquer material obstacles. She has been placed on this planet in obvious physical subordination to man. He is her keeper and guardian, and she has no alternative but to accept what he cares to bestow."

"I deny every word of it, sir. While we are smaller physically than men, we are in no whit their inferiors in any way. The fact is that we have done most of the hard manual labor of the world through all the long centuries of male oppression, cruelty, and wrong, and it is only lately that you men have deigned to harden your hands with honest toil. And yet you say that we can not endure physical hardship, or conquer material obstacles. Fortunately, I am prepared to show that this is false. I have just finished reading a book called 'Woman's Share in Primitive Culture,' of which Otis T. Mason, curator of the department of Ethnology in the National Museum, is the author."

"The name would indicate that the author is a man. Am I right in the supposition?" archly asked Mr. Notion.

"Of course he is a man. You don't suppose a woman could be appointed to such a position, do you? But please don't interrupt me with your attempts at sarcasm. Mr. Mason, whose fairness, honesty, and industry all show that he resembles his mother rather than his father, proves conclusively that primitive women cultivated the field, transported the harvest, as well as the game which was killed by the men, prepared, cooked, and served the food, manufactured all utensils and clothing, invented mills and mortars, extracted poison from plants, invented nearly all the processes of tanning, and developed all the forms, technique, and uses of pottery."

"She may have been compelled by her savage master to do rough work," interrupted Mr. Notion, "but that does not prove by any means that she was naturally fitted for it."

"Please permit me to go on, sir," replied his wife with somewhat of ascerbity. "Woman during the ages has done all kinds of work, and the same individual has been skilled in a multitude of occupations and arts. Mason says that art, modern and classic, is indebted to women for the beginnings of landscape gardening,

including the aviary and the zoological garden, for poetry and music associated with the home and its surroundings, for the cone and the dome in buildings, for the whole plastic art in ceramics and sculpture, for all geometric ornament of every sort whatsoever, for textiles, tapestries, embroideries, and laces, and largely for free-hand drawing and painting; and that women have done much to invent and conserve language, to institute marriage, and to encourage temperance."

"I am delighted to hear," said Mr. Notion, "that women have done so much good work in the past, and sincerely hope that they will continue their well-doing in the future. I believe that ancient women had much to do with the institution of matrimony; and yet, sad to say, their successors in America are doing more than the men to destroy the marriage tie. Between the years 1867 and 1886, 328,716 divorces were granted in the courts of this country, and 216,733, or nearly two-thirds of the whole number, were asked and obtained by wives."

"That only goes to show, Edward, that the women were worse treated than the men."

"Possibly so, Matilda; and yet it must be admitted that many of the divorced women of this country have acquired a very bad reputation on the score of morality. But we are wandering from the subject. I was going much farther with my comparison when you became indignant and interrupted me. In women the cellular tissue, which fills out the skin, and effaces the bony protuberances, is much more abundant than in man. This it is which gives her form its graceful outlines and soft symmetry, and, serving as a lubricant for the different organs, makes her movements supple and harmonious. This cellular tissue, however, is considered by physiologists as the elementary substance of living organisms, and its relatively larger proportion in woman would indicate that it was intended for her offspring."

"I suppose you are leading up to the idea, Mr. Notion, that women are chiefly constituted to bear children, and that that is about all they are good for, anyway."

"No, Matilda, I do not go to such an extreme; but woman's structure shows that to her is assigned in a much greater degree than to man, the production, nurture and care of the young."

"How easy it is for you men to reach a conclusion which favors your selfishness and love of ease!"



“There you are mistaken, my dear. If woman’s sphere is what I have suggested, upon man must fall the labor and responsibility of maintaining the family, and providing for all the material wants of the household. This involves ceaseless toil. But I wish to continue my comparison of the two sexes. Woman’s nervous system is more highly organized, closely connected in all its parts, and intimately related to the reproductive region than that of man. With her, sensation is much more potent than with him, and all her parts are more sympathetic. Her skin possesses the quality of reproducing at every part that which is felt at a single point. She attains puberty sooner than man, and the substance of her brain is less dense and consistent.”

“Well, sir, what follows from all this?”

“The answer is plain, Matilda. Woman is less reflective and more sensitive than man. In the words of Rousseau, ‘Woman has more wit, and man more genius; woman observes, and man reasons.’ Among women there is less variety of temperament than among men. A thorough knowledge of an average woman will prove a truer index to the nature of every other member of her sex than will a corresponding familiarity with an average man.”

“How absurd all this is, Edward! I have always been under the impression that women differed from each other in a greater variety of particulars than do men.”

“That is quite true, my dear, but I refer to the temperament. In their underlying motives, and manner of looking at things, women are much more alike than men. And yet this is perfectly consistent with the fact that there are more superficial differences in the members of your sex than in those of mine. A recent writer says: ‘As the feminine nature is exceedingly impressionable, there are observed a host of superficial differences arising from education, manners, and customs, and from all the general causes which affect the secondary qualities of beings.’ The same author remarks that ‘the temperament of woman exposes her to the most singular inconveniences and inconsistencies. Extreme in good, she is also extreme in evil. She is inconstant and changeable; she “will” and she “won’t.” She is easily disgusted with that which she has pursued with the greatest ardor. She passes from love to hate with prodigious facility. She is full of contradictions and mysteries. Capable of the most heroic actions, she does not shrink from the most atrocious crimes.’”

“You needn’t read any more of that kind of trash, Mr. Notion, with any expectation of my sitting here and listening to it. What I wish to know now is, whether you indorse all the opinions of the author whom you quote; whether you deem us all criminals, etc.”

“Of course I don’t,” replied Mr. Notion, in his most soothing and mellifluous tones. “While in some respects I heartily concur in his sentiments, in others I differ radically from him, and I deem him very unjust when he characterizes your sex as being capable of the most atrocious crimes. He says that ‘jealousy can transform this angel of peace to a veritable fury. She poisons her rival as readily as she would sacrifice her life for him she loves.’ Of course this is absurd. The average woman is neither an angel nor a fury. She would never think of poisoning her rival, nor would she be willing to sacrifice her life for the man she loved.”

“In that regard, Ned, I agree with the author. The true woman is willing to make any sacrifice, compatible with virtue, for the object of her affection.”

“The fact is, Matilda, that you are willing to credit your sex with all the good qualities of its most heroic and distinguished members, but you instantly demur when any one has the temerity to charge it with the vices of the female monsters whose foul deeds have stained the pages of history. You should be more consistent, but consistency is not a female virtue, and I am unreasonable to expect it in even you.”

“There you are very much mistaken, sir. I claim no more for my sex than many fair-minded men are glad to concede, for, fortunately, all men are not so prejudiced against their mothers, wives; and sisters as you seem to be. I don’t suppose you have ever read that delightful little work of Malcolm G. Salaman’s, called ‘Woman through a Man’s Eyeglasses.’ I heartily commend it to you, for its author enters more deeply into the inner life and character of women, than any other man with whose views on the subject I am familiar. For instance, he says in one place: ‘It has been the fashion in all ages to decry women, to call them false and fickle, to say that their business is to deceive, that their spell is that of the serpent, that they are vain and shallow and cruel. Poets have railed against them in plausible verse; philosophers have said bitter things about them; and many a wit has gained his reputation at the expense of woman’s

fame; all of which is as wickedly foolish as to say that human nature is uniformly infamous. You will not find that the great writers, who live in the hearts of mankind, ever stultified or debased their genius by defaming woman. But, on the contrary, they have created for us immortal types of pure and lovely womanhood. It is the cheapest cynicism to discredit a whole sex; and mysogyny and misanthropy are merely the affectations of vain and egotistical minds. When I hear a man say he does not believe in woman's constancy, or woman's virtue, I know that there is something wrong with that man; he is either a libertine or a bully, and no woman will ever respect him, however much he may ensnare her senses.' "

"I don't see anything in what you have just read, Matilda, which militates in any degree against my opinions. I certainly am not among the number of men who indulge in wholesale tirades against womankind generally. On the contrary, I defy any man to go beyond me in my love and admiration for the good women of all ages and climes.' "

"I accept your apology, Edward. And now I wish to quote a little further from Mr. Salaman, for he has a marvelous insight into woman's real nature. Listen to this subtle delineation of female character: 'For instance, a man kisses the woman he loves, and she responds to his caress. He believes it is in the same passionate spirit, but, really, the impulse is subtly different. He kisses her to satisfy his own yearning; she kisses him because she knows it will make him happy, and to make him happy is the active spirit of her love. And it is just the failure of man to distinguish and accept this beautiful spirituality in woman's relations with him, which necessitates that protective dissimulation which becomes her second nature. For example, here the woman must simulate the passion of her lover, for he would not be satisfied with the delicate impulse of her responsive caress; so he is permitted to believe that she feels as he does, reasoning only from his own emotions, while she instinctively knows that their feelings are running in different channels, though they meet in the broad ocean of love.' "

"Is Salaman correct in that statement?" inquired Mr. Notion.

"Why, of course he is, Edward, and if you were not very stupid you would have found it out yourself twenty years ago. But let me quote from him just once more: 'After marriage the wife, happy in the possession of the husband she loves, believes

that all is mutual trust, and she ceases to practise that beautiful, innocent dissimulation by which she held him as a lover. Then he begins to misunderstand, and her love seems not the same to him, though it has been unchanged all the while; so his love grows colder, and he becomes consequently dissatisfied and irritable; and with this rift within the lute, the music of matrimony sounds out of tune, and grates upon their ears, and the lovers drift into mere husband and housewife—lovers no more.’”

“I am happy to say, Matilda, that that has not been our experience.”

Mrs. Notion smiled a peculiar smile, and without replying to her husband’s words, abruptly changed the drift of the conversation again, and said: “It is you men who are inconsistent and changeable. Take yourself, for instance. Once you were a skeptic, and prided yourself upon your infidelity. Now you are a member of the Presbyterian Church, and none more orthodox than you. Once you were a Republican, then you became a member of the Prohibition party, and now you are a Single Taxer without a party. I could name at least a dozen subjects upon which you have not only changed your opinions, but taken at different times views which were diametrically opposite. For instance, you began life as a believer in the old school of medicine; then you advocated Homeopathy, and now you are an Eclectic.”

“Ah, my dear, that only goes to show that I am progressive! But these things are the results of gradual growth, and are not the capricious vacillations of a week or a day.”

“Fie, fie, Ned! Be candid, now, and admit that what you stigmatize as inconsistency in women, you glorify as progressiveness in men.”

“Not at all, Matilda. The distinction is quite obvious to those who care to see it. The changes on my part are those of opinion, and are the logical and inevitable consequence of growth in knowledge, and greater maturity of the intellectual powers. On the contrary, women are less likely to change their opinions than men, for the simple reason that their opinions are not founded on impassionate investigation, but are rather built on feeling and prejudice. It follows that so long as the feelings and prejudices remain, the corresponding opinions also continue. The inconsistency of your sex is rather that of fact than of opinion, and involves what you are more than what you think, your feelings

more than your judgments. You are made up of a set of contraries, and are by turns gentle and arrogant, timid and courageous, vacillating and obstinate, self-sacrificing and selfish, amiable and irritable, truthful and unreliable, patient and petulant."

"All of which, Ned, is the merest twaddle. I have read and listened to it over and over again, and am surprised that a man of your sagacity should believe in anything so silly. The fact is that women are no more inconsistent, self-contradictory, and capricious than men."

"The opinion I have expressed, Matilda, is not borrowed from others, but is the result of much observation and reflection. However, there is room for difference of opinion upon that as upon almost every other subject, and, without reiterating my views, I shall proceed to state some of what may be called the psychic differences between the sexes. Women are much more impressionable than men. Great popular excitements or sensations, like that of the Durrant case, spread among women like some contagious disease or frightful epidemic. You know, without going beyond the circle of your own acquaintances, how injuriously it affected many of your sex. Men charged with horrible crimes seem to have some mysterious fascination for women of a certain temperament, and Durrant was daily the recipient of bouquets from his lady admirers. Young girls persisted in visiting him at his cell, and some of them would have taken up their lodgings there if the authorities had permitted. The crowd which during his trial filled the approaches to the court-room was composed chiefly of women, and at least four-fifths of those who had sufficient influence to secure admission to the place of trial, and who sat as eagerly attentive listeners during all the long weeks that the proceedings lasted, were members of your sex."

"This is too much, Mr. Notion. Am I to be held responsible for the vagaries of silly women, who are really a disgrace to their sex? You know that I studiously refrained from reading the long reports of the Durrant case, and that I took no more interest in it than you did. In fact, you were much more absorbed in the circumstances of these revolting crimes than I was, and I beg to remind you that it was you and not I that paid a visit to the court-room on one occasion while the trial was in progress."

"That is all true," rejoined Mr. Notion, "but you are not attempting to meet my point. I acknowledge that you were not among the numerous women who were demoralized by the great

crimes referred to, and that I did drop into Judge Murphy's court-room one morning in company with a country friend and his wife, who were very anxious to witness the proceedings. But those things are irrelevant to the question at issue, which is the peculiar susceptibility of women to popular excitements, superstitions, and political fanaticism. That country friend's wife, though an old lady whom I had always considered as remarkably sensible and well balanced mentally, was so full of the Durrant case that she preferred it to all other topics of conversation, and when after much trouble I succeeded in procuring her a good seat in the court-room, she looked as happy as though she had suddenly inherited a large estate. Why, I know of girls whose nerves have been so shattered by the so-called crime of a century, that they are afraid to sleep alone, and who awake in terror at the slightest sound. Others fear to go out even for a few moments after dark, without at least one robust male escort. Others have become insane over the case, and others—"

"Stop right there, Mr. Notion, until I remind you that the first person to go crazy over the Durrant matter was a young man. He brooded over the newspaper accounts of the crimes until his mind gave way, and the poor fellow committed suicide."

"Oh, that was an isolated case, and no importance should be attached to it! But you never heard of men leaving their wives so that they could devote all their time to the trial of Durrant's case."

"Perhaps that is to be accounted for," archly suggested Mrs. Notion, "by the fact that Durrant was a man."

"No, Matilda, that has nothing to do with it. If he had been a female criminal instead of a male monster, men would not for that reason have been attracted to him. I will admit that the widespread injury to the community which has undoubtedly resulted from these awful crimes, is not entirely confined to your sex. Boys as well as girls have been deteriorated in their mental and moral fiber by the published details, and a few weak-minded men have doubtless been more or less affected; but women have been the chief sufferers, and many of them will never recover the mental equipoise which they enjoyed before these tragic events took place."

"Well, suppose you are right, and women are more impressionable than men—a supposition which I deny with emphasis—what conclusion do you draw from it?" inquired Mrs. Notion.

“Be patient, Matilda, and restrain your curiosity for just a little while,” answered Mr. Notion smilingly. “I will draw several conclusions from my premises, but before doing so, I wish to state the premises more fully. Women are more superstitious than men. They believe in unlucky days and numbers, and are averse to beginning a journey on Fridays, or being one of a dinner party of thirteen. Many intelligent and estimable ladies attach significance to their dreams, and cause themselves and those who are foolish enough to agree with them, a great deal of unnecessary unhappiness, by perpetual forebodings of disasters, which, though indicated by their dreams, rarely occur.”

“Why, don’t you believe in *any* dreams, Ned?”

“I certainly do not, Matilda. I deny them any value except as an index of the mental and bodily condition of the dreamer.”

“But Mrs. Poorsleeper’s dreams often come true. When she dreams of flowers, it means sickness or death, and washing means moving. She says that just before they moved last time, she dreamed of a big wash; and that a week before little Allen took sick and died, she saw him in her sleep just covered with flowers.”

“Of course when a person is always prophesying trouble, such predictions must sometimes be fulfilled; but I will warrant that Mrs. Poorsleeper has dreamed a hundred times of washing, without any moving coming to pass, and that she has had a thousand visions of flowers for every case of sickness or death in her family.”

“Well, I must admit, Ned, that my dreams don’t mean anything.”

“I am glad of it, Matilda, for I have noticed that these dreamers usually predict trouble and sorrow. But, while you are free from most of the superstitions of your sex, you are not entirely beyond their influence. For instance, you derive much satisfaction from the fact that your wedding ring has never slipped from your finger; you do not like to take a knife from me, or hand one to me, and you are extremely averse to having any one pass between us when we are out walking.”

Mrs. Notion laughed, and replied: “Oh, those are more habits than anything else! I don’t believe much in such things; but I can not permit your assertion that women are more superstitious than men to go unchallenged. Whole classes of men are given up to the most senseless superstitions. Sailors are prover-

bially credulous in this regard, and are convinced that certain ships are ill-omened or haunted, and that Friday is an unlucky day to begin a voyage. The ship-owners, instead of resisting and trying to overcome this absurd belief, evidently participate in it themselves to a great extent, for in the majority of cases they decline to start their vessels on the sixth day of the week. Even the judges, men of unusual wisdom, who have been placed upon the judicial bench because of their sound judgment and learning in the law, recognize this ancient superstition, and with few exceptions, sentence murderers to suffer the death penalty on Friday. The governor of one of the principal states made a personal appeal a few years ago to the judiciary to select other days for the infliction of capital punishment, and for a time his request was heeded, but the judges gradually relapsed into their superstitious habit of choosing Friday as the exclusive day for the execution of criminals."

"Matilda, you put your side of the case with much ingenuity, but, after all, the instances which you cite are exceptional. I claim on the other hand that nearly all women, regardless of class, station, occupation, or nativity, are given up to superstitions. You have told me yourself that many of the ladies of your acquaintance consult their dream-books every morning, in order to ascertain the significance of the fancies which disturbed their slumbers."

"Probably, Ned, they were made superstitious by the example of their husbands. Is it men or women that carry potatoes in their pockets as a cure for rheumatism, or that seek to cure the same disease by putting their shoes beneath the bed with the toes in and the back part of the shoes projecting out? What is that ring on your finger for? Ah, I see you blush! That is a Franco-Prussian ring, for which you paid four dollars, and in the magic virtues of which you have so firm a belief that you assured me only the other day that your rheumatic twinges had left you the very day you began to wear it."

"Do not misunderstand me, Matilda. I do not claim that the ring possesses any supernatural powers, but simply that it has natural properties, not yet thoroughly understood, which constitute a curative agency for rheumatism. Superstition I would define as being a belief which is not merely incapable of demonstration, or beyond reason, but which is absolutely contrary to all human experiences, good judgment, and common sense.



To illustrate: I know a man who had a vacant house which was numbered 13. Months passed by, and it still remained vacant. He investigated the matter, and found out that the only objection which the womenfolk made to the house was that it had an unlucky number. He changed the number, and in a short time his house was rented. Now, this was a genuine case of superstition, for there could be no possible connection between the number on the door of the house, and the prosperity of its inmates."

"That may be," replied Mrs. Notion, "but the practice of nailing a horseshoe above the door of a house to keep bad luck away, is just as superstitious, and yet men more than women are addicted to that practice."

"But it is the women, Matilda, who dread to see the moon over their left shoulder, and attach also so much importance to white horses. You believe, too, that some one is talking about you when there is a ringing in your ears."

"And then, see how superstitious the gamblers are, Edward! In fact, all men who play cards believe in luck, and think that the good cards are more likely to go to players on a certain side of the table than any other. Now all this I call superstition. You yourself are superstitious about numbers, and remarked the other day, when Tom met with the second accident during the week, that you feared a third, as you had noticed that two misfortunes of any kind were generally followed by a third."

"That is not superstition, Matilda. I had merely observed that events usually occurred in series or sequences of three, and felt that I was justified in assuming that they would continue in the same order."

"Well, I think I have sufficiently disproved your assertion that women are more superstitious than men," exclaimed Mrs. Notion, with a sudden divergence from the direction of the conversation, which ill-natured critics might suggest was characteristic of her sex, "and now I would like to know the origin of the belief that thirteen is an unlucky number, and Friday an ill-omened day."

"I have never specially investigated the matter," replied Mr. Notion, "but my impression has always been that these superstitions have their origin in the fact that the last supper of our Lord was partaken of by thirteen, and that he was crucified on Friday."

“You spoke some little time since,” said Mrs. Notion, as she gave the talk another sudden turn, “of political fanaticism as a characteristic of women. There I must dissent from your view. I never was half as ardent a Republican as you, and I am sure I wanted you to vote the Prohibition ticket long before you could bring yourself to the point of doing so. And now that you are a Single Taxer and a man without a party, I am perfectly willing to have you remain so.”

“Matilda, in your tendency to ignore the universal and cultivate the particular, you are a fair type of womankind generally. I was not referring to you, or to any other individual, when I spoke of political fanaticism. Nor do I claim that under ordinary circumstances, women are any more intemperate in their political prejudices and passions than men. But in times of wild excitement, and great popular upheavals, like the French Revolution, and our own Civil War, the women are much more extreme than the men. The most cruel and blood-thirsty of the mobs which clamored for the lives of the French Royalists, were women. The most bitter and uncompromising among the rebels of the south, were members of your sex. This is a topic, however, which I do not like to discuss, and with your permission, I will pass on to other points of difference between the sexes.”

“Please postpone it until to-morrow evening, Edward, as I am getting very sleepy.”

And here this little matrimonial dialogue closed.

## Mr. and Mrs. Notion Continue Their Discussion of the Psychic and Physiological Differences between the Sexes.

“Woman may err, woman may give her mind  
To evil thoughts, and lose her pure estate;  
But for one woman who affronts her kind  
By wicked passions and remorseless hate,  
A thousand make amends in age and youth  
By heavenly pity, by sweet sympathy,  
By patient kindness, by enduring truth,  
By love, supremest in adversity.”

—*Charles Mackay.*

“You spoke in a recent conversation, Edward, about the tendency of women to be political fanatics, and even went so far as to charge them with being cruel and bloodthirsty. You referred to the French Revolution as an illustration of the truth of your charge. Permit me to quote from a paper read by Dr. Emily Harriet Stowe, of Canada, before the Women’s Congress at Chicago in 1893. She says: ‘Again, we find in the history of the French Revolution that society seemed to be disorganized. When men were intoxicated with the thirst for blood, women like Madame De Stael, Madam Neckar, Madam Tallien, and others, used all their power to reorganize the social system, opening their salons in which men were inspired to nobler efforts, rescuing the unfortunate victims from the guillotine, bringing with them peace and order.’”

“I had not intended to speak more particularly upon this disagreeable phase of our subject,” replied Mr. Notion, “but, in order to show you that I have not exaggerated, I shall support my statements by evidence. Ostrogorski, in his work on ‘The Rights of Women,’ says: ‘The grotesque and somewhat dismal part played by woman under the Terror only too well justified the language of Mirabeau. Having flung themselves into the Revolution with an ardor and an enthusiasm not devoid of

grandeur at the outset, they soon lost all balance, intellectual and moral. The Terrorists themselves were disgusted in the end, if not by their excesses, at least by the habit into which they fell, of exciting the people, of remonstrating with the men in office, and of promoting disorder in the streets. Upon the defeat of the Girondins, the Montagnards were not slow in getting rid of their sinister allies. On the 28th brumaire, 1793, when a band of red-capped viragoes forced their way into the lobby of the Communal Council Chamber, Chaumette, the *procureur général*, apostrophized them in the severest terms. "What! shall these degraded beings who have shaken off and violated Nature's laws, be suffered to enter a place intrusted to the guardianship of citizens? Since when have women been allowed to abjure their sex and turn themselves into men?" The convention thereupon decreed the suppression of female clubs and societies, and subsequently prohibited any public assemblies of women. The female politicians completely disappeared.'"

"Just like the male tyrants!" exclaimed Mrs. Notion. "If some women went to extremes, and showed themselves so weak and foolish as to be unduly influenced by the bad example of the men, they certainly furnished no justification for such extreme measures as the suppression and social and political serfdom of the entire sex. Besides, they were of the lowest orders of society, and had been degraded by centuries of poverty, misery, and oppression. I think it is highly unfair to take them as representatives in any way of their sex. I have shown you that women of the higher classes were either the victims of the Terror, or were doing their utmost to ameliorate its anguish, and mitigate its misery and brutality. In this connection let me quote from the celebrated traveler Ledyard, who pays this deserved tribute to my sex: 'I have observed that women in all countries are civil, obliging, tender, and humane. I never addressed myself to them in the language of decency and friendship, without receiving a decent and friendly answer. With man, it has often been otherwise. In wandering over the barren plains of inhospitable Denmark; through honest Sweden and frozen Lapland; rude and churlish Finland; unprincipled Russia; and the widespread regions of the wandering Tartar; if hungry, dry, cold, wet, or sick, the women have ever been friendly to me, and uniformly so; and to add to this virtue (so worthy the appellation of benevolence), these actions have been

performed in so free and kind a manner that if I was dry I drank the sweetest draught; and if hungry, ate the coarsest morsel with a double relish.' That would not indicate that women were so cruel as you try to make out by your reference to their conduct during the French Revolution."

"I do not charge them with cruelty, Matilda. I refer rather to their impressionability, and tendency to go to all sorts of extremes under the influence of great popular excitement."

"The French Revolution," replied Mrs. Notion, "was something so unique, so exceptional, so extraordinary and peculiar in every way, that its occurrences should not be used to support any charge against either sex, or as a basis for any assertion whatever, except the possibility of barbarous conduct by civilized humanity under a combination of circumstances so rare that its recurrence is exceedingly improbable."

"The fact remains, my dear, that women are more easily affected by their surroundings than men; that they yield to excitement more quickly; that they are more extreme in both good and evil; that they are more creatures of instinct than of intelligence."

"Sir, your statements are absolutely absurd. Women are quite as intelligent as men. Besides, you grossly exaggerate the difference between the sexes. Listen to Sydney Smith, for whom I have often heard you express admiration: 'A great deal has been said of the original difference of capacity between men and women; as if women were more quick, and men more judicious—as if women were more remarkable for delicacy of association and men for stronger powers of attention. All this, we confess, appears to us very fanciful. That there is a difference in the understandings of the men and the women we every day meet with, everybody, we suppose, must perceive; but there is none surely which may not be accounted for by the difference of circumstances in which they have been placed, without referring to any conjectural difference of original conformation of mind. As long as boys and girls run about in the dirt, and trundle hoops together, they are both precisely alike. If you catch up one-half of these creatures, and train them to a particular set of actions and opinions, and the other half to a perfectly opposite set, of course their understandings will differ, as one or the other sort of occupations has called this or that talent into action. There is surely no occasion to go into any deeper or more abstruse

reasoning, in order to explain so very simple a phenomenon.' There, that flatly contradicts your unwarranted assumptions of innumerable sex differences."

"It may be very bold on my part to venture to differ from so great a man as Sydney Smith, and yet I have the temerity to retain my opinions on the subject despite the contrary views of the celebrated 'wit, wag, and wicar,' as he was once mischievously and alliteratively called. I have perhaps said enough, however, as to the excitability and impressionability of women; but it will not do any harm to repeat that your sex are more extreme in both good and evil than are men. I might say something about the great female criminals of history, of the Lucretia Borgias, Agrippinas, and Mary Tudors, but I refrain from so doing, and merely quote from Dr. Lombroso, the great Italian specialist in criminology, who has recently published a book on the 'Female Offender,' in which he says: 'The female born criminal is far more terrible than the male. She combines the worst qualities of both sexes—the woman's excessive desire for revenge, cunning, cruelty, love of dress, and untruthfulness; the man's vices, fickleness, fearlessness, audacity, and often muscular strength.' Celso wrote in the fifteenth century: 'No possible punishments can deter women from heaping up crime upon crime. Their perversity of mind is more fertile in new crimes than the imagination of a judge in new punishments.' Rykise said, 'Feminine criminality is more cynical, more depraved, and more terrible than the criminality of the male.' 'Rarely,' says the Italian proverb, 'is a woman wicked, but when she is, she surpasses the man.' Euripides exclaims: 'The violence of the ocean waves or of devouring flames is terrible. Terrible is poverty, but woman is more terrible than all else.' What think you of that, Matilda?"

"I don't believe a word of it. I have not the honor of the acquaintance of your Dr. Lombroso, but I long since lost all respect for old Euripides. His representation of Clytemnestra is that of a fiend, rather than a human being, and all through his tragedies he fairly revels in slaughter and crime. He is a butcher in his instincts, and, really, I find comfort in the reflection that he died several centuries before the beginning of our era. But didn't Sophocles and Æschylus have something to say against women?"

"Of course they did. Each one of them gave his version of

the little peculiarities of Clytemnestra, the lady whom you mention, and each very plainly betrays his opinion that her conduct in the murder of Agamemnon, her husband, was culpable."

"Isn't it about time for you to say something about Xantippe, the quarrelsome wife of Socrates, and to quote with approval the advice of Thales to unmarried men?"

"Hardly, Matilda. I prefer to maintain a discreet silence on the subject of the lady you mention, and as for Thales, I have no idea what advice of his you allude to."

"Well, sir, he was one of the seven wise men of Greece, as you know, and when asked to prescribe the proper period for a man to marry, said, 'A young man not yet; an elder man, not at all.'"

"It should not be necessary for me to assure you, my dear, that I do not agree with Thales in his cynical remark. Probably his own matrimonial experience was unfortunate, while mine has been highly satisfactory. But we are wandering from the subject. I believe I remarked that women were extreme in both good and evil. You surely will acknowledge that when a woman becomes degraded, her reformation seems almost an impossibility, while all around us are men who, repenting of the vices of their youth, are now living useful and respectable lives."

"Yes, sir, that does seem to be so, but I do not attribute it to any inherent qualities in the female sex, but to public opinion, which presses so heavily on fallen women as to make their recovery extremely difficult."

"Who is it, Matilda, that does most to make that public opinion?"

"Oh, I know what you are getting at now, sir! You want me to admit that woman's hatred of woman, and unwillingness to forgive her sin and folly, are chiefly responsible for the existing condition of affairs in this regard. But I shall admit nothing of the kind. That assertion has passed unchallenged too long. No, sir, it is the men who are most inveterate in their hostility. They who are alone responsible for woman's missteps, are the severest in their condemnation of her conduct. I assert, confidently, that in this city, to-day, a faithful band of women are doing more for the rescue and reformation of fallen girls than all the men in San Francisco."

"That may be, Matilda, but the very work in which the women are now participating was started by men, and it was a

long time before they could persuade the respectable members of your sex to have anything to do with it. Now, I am glad to say the ladies are really interested in genuine rescue work, and are accomplishing wonders in that direction. But I am curious to hear whether you deny the latter part of my statement, namely, that women are extreme in good."

"Oh, no, Edward, my natural candor compels me to confess that! In fact, I shall be pleased to enumerate several instances of extreme female virtue, courage, and devotion; that is if you care to listen to them."

"It will afford me the utmost pleasure, my dear. Indeed, I intended to remind you of some of these myself, and if you omit those which I deem most deserving of mention, I shall take the liberty of calling them to your attention."

"Well, Edward, there was Joan of Arc, the simple, unlettered maiden, who at the age of nineteen left her sheep, and by her courage and love of country brought about the final expulsion of the English from France. And yet this heroine was condemned of magic and heresy by six French bishops, and burned at the stake. So you see that the men are responsible for her death. Lady Jane Gray, who was cruelly executed because she had permitted herself to be placed for a few days upon the throne of England, was only eighteen years old at the time of her death. For simplicity of manners, purity of heart, and extensive learning, she was scarcely ever equaled in any age or country. In the language of Fuller, she united the innocency of childhood, the beauty of youth, the solidity of middle life, and the gravity of old age. She had the birth of a princess, the learning of a divine, and the life of a saint; and yet suffered the death of a malefactor for the offenses of her parents. On the wall of her prison in the tower she left a Latin inscription, scratched with a pin, which may be paraphrased as follows:—

"Harmless all malice, if our God be nigh;  
Fruitless all pains, if he his help deny.  
Patient I pass these gloomy hours away,  
And wait the morning of eternal day."

"Excuse me for interrupting you, Matilda, but permit me to inquire who it was that so wickedly took the life of this beautiful and talented young woman."

"Why, the executioner, of course."



“Fie, fie, Matilda; don’t be guilty of prevarication! You know what I mean. Who caused her death?”

“Well, sir, if you are so anxious to know, it was Queen Mary, the sister of Elizabeth. But I suppose you want to draw out the fact that she was a woman. I admit it. She was a disgrace to her sex, a thing to be accounted for only by the supposition that she inherited the cruel tendencies of her father, the brutal Henry VIII. But let me proceed. Mary Queen of Scots, so ill-fated and so beautiful, was a woman who had many faults of character, but she died like a heroine and a Christian. She received her sentence of death with the following words: ‘The news you bring can not but be most welcome, since they announce the termination of my miseries. Nor do I account that soul to be deserving of the felicities of immortality, which can shrink under the sufferings of the body, or scruple at the stroke that sets it free.’ During the nineteen years of close imprisonment which preceded her execution she preserved the magnanimity of a queen, and practiced with sincerity the duties of a Christian.”

“By the way, Matilda, who—”

“That will do, sir. I know just what you are going to say, and while your levity is provoking, I freely admit that her death was caused by her cousin, Queen Elizabeth, and I much regret that this great queen should thus have stained her otherwise lustrous fame. One of the greatest of monarchs was Queen Bess, and her thoughts and conduct were usually characterized by nobility, magnanimity, and true grandeur of soul. Her name has been given to the period during which the foundations of England’s future greatness were securely laid, and in which a literature was produced which succeeding generations have sought in vain to equal, and which preceding ones were never able to surpass. Of this glorious era Carlyle says: ‘But indeed that strange outbudding of our whole English existence, which we call the Elizabethan era, did not it too come as of its own accord?’”

“Now, don’t be offended, Matilda, if I remind you that Shakespeare and the other great authors of this period were all men.”

“That proves nothing, Edward, for the women in those days were mostly suppressed.”

“And why, dear, did not the queen come to the rescue of her suffering sex?”

“As you know full well, sir, she lacked the power. Great as she was, and mighty as were her royal prerogatives, she was utterly powerless to change the status of womanhood. Had she attempted to do so, a revolution would have been the inevitable result.”

“And don't you suspect, Matilda, that Queen Bess lacked the inclination as well as the power to help her female subjects; in fact, that she was thoroughly imbued with the idea that women were the 'weaker vessels,' and that they were placed by an all-wise Providence in perpetual subjection to men?”

“I have no doubt, sir, that she was influenced much by the intellectual atmosphere in which she lived. But your remarks tend to divert our conversation from its true course. There are many other women of whose virtues and heroism I wish to speak. Conspicuous among these was Isabella, queen of Spain, who shared most of her husband's campaigns, provided by her forethought for every contingency, comforted his armies in reverses, and softened by her humanity and benevolence the miseries of war. She was the first to appoint regular military surgeons, who were paid out of her own revenues, and she also provided six tents, furnished with every necessary appliance, which were known as the 'Queen's Hospital,' thus originating that department of warfare which has been so potent an agency in alleviating the horrors of the battle field. Isabella also distinguished herself by declaring the freedom of the American Indians, and on one occasion she ordered the instant return of several cargoes of them which had been sent as slaves to Spain. But her greatest claim to renown and the gratitude of the world lies in the fact that she made possible the discovery of America.”

“Let me ask you, Matilda, if you do not consider the establishment of the Inquisition her crowning achievement?”

“No, indeed,” replied Mrs. Notion. “Her husband, Ferdinand, who was a narrow-minded bigot, had much more to do with the Inquisition than she.”

“Well, Matilda, we will say no more about that for the present. But you give Isabella so much credit for the discovery of America, that I am prompted to ask who it was that made that great addition to the knowledge, wealth, and welfare of the human race.”

“Oh, America was discovered by a man, if I must assure you of what every child knows! But, while Columbus was the active

agent in this brilliant enterprise, I would have you realize that without the encouragement and help of a woman, he would have utterly failed in his undertaking. So it has ever been in human history. In every crisis of our race, the man who, the recognized leader of thought or action, has gained the plaudits of the multitudes, has had his hands strengthened by some good woman. In fact, so universal has this been that I am forced to believe in the existence of a deep-seated principle of humanity that without the active, though perhaps hidden, participation of woman, no great progress or uplift of our race can be attained. At some other time I shall take much pleasure in demonstrating by historical references the truth of this assertion, but at present I wish to give other instances of remarkable female virtue and nobility of soul. Let me at present, however, quote briefly from the great Disraeli: 'It is at the foot of women we lay the laurel that without her smile would never have been gained; it is her image that strikes the lyre of the poet, that animates the voice in the blaze of eloquent faction, and guides the brain in the august toil of stately councils.'"

"A true sentiment, very beautifully expressed!" exclaimed Mr. Notion. "But I beg you in your enumeration of instances of female nobility, virtue, and grandeur of character not to forget the case of Milton's first wife."

"Why, what did she do to distinguish herself?" asked Mrs. Notion.

"Much in every way, Matilda. Shortly after their marriage, a disagreement occurred, which resulted in their separation, she returning to her father's house, and he publishing his work on the 'Doctrine and Discipline of Divorce.' It seems that he contemplated another matrimonial venture, but was prevented from proceeding in that direction by the sudden appearance of his wife, on the occasion of his visit to the house of a friend. She came from an adjoining room, knelt at his feet, made submission to him, and begged his pardon for whatever had been faulty in her conduct. A reconciliation resulted, and they lived happily together until her death."

"But I have been speaking, sir, of the virtues and courage of women, and you, very inappropriately, it seems to me, drag in an instance of female docility and submission. You doubtless consider the conduct of Mrs. Milton very admirable, but I am incapable of sharing your admiration. Much more to my liking

is the character of Winifred Herbert, Countess of Nithsdale, whose husband, the Earl of Nithsdale, was sentenced to the death penalty for attempting to seat the Pretender on the British throne in 1715. She secured access to her husband's room in the Tower, and after exhausting every effort to effect his pardon, she induced two lady friends to accompany her to the prison on the evening before the day set for his execution. They were named respectively Mrs. Morgan and Mrs. Mills. She introduced them separately to the earl's room, and by clever management, dressed him in her own clothing. Then, after sending her two confederates away separately on different pretexts, she left the room in company with her husband, whom she addressed as Mrs. Betty, and urged to hasten to her lodging and bring back her maid. The earl was hidden for several days, and finally escaped to France in the livery of the Venetian ambassador. The voyage to Calais was made in a small vessel, which accomplished the passage with such remarkable rapidity that the captain exclaimed, 'that if his passengers were flying for their lives the ship could not have sailed quicker.' The countess at the risk of her life remained in England for some time, in order that she might secure some important family papers which she had buried near their house in Scotland, and also that she might effect the escape of her son. At last, after many thrilling adventures, she succeeded in both objects, and lived happily with her husband in Rome for thirty-three years."

"Matilda," asked Mr. Notion, as he looked admiringly at his wife, "where did you acquire all this knowledge of the heroic members of your sex? Though my reading has been somewhat extensive, I must say that many of these matters have escaped my attention."

"To Elizabeth Starling, a woman of no mean literary attainments, I owe considerable of this information, which I have gleaned from her work entitled 'Noble Deeds of Women; or Examples of Female Courage and Virtue.'"

"The lady certainly deserves great credit for having compiled so interesting a record. She must have spent much industry and ingenuity in gathering together such varied material."

"Yes, she did, and these qualities are characteristic of true womanhood. But let me proceed. Marshal Munich, who was condemned to end his days in Siberia, was accompanied by his faithful wife, who voluntarily shared his imprisonment and pri-

vations for twenty-one years, and did her utmost to make his lot comfortable. Another remarkable case of female heroism occurred in the latter part of the seventeenth century, when a lion escaped from the menagerie of the Grand Duke of Florence, and seized an infant, which a woman who sought to escape his fury, accidentally dropped. In despair, she threw herself on her knees before the animal, and implored with all the energy and expression of a mother in despair, the life of her child. The lion stopped—fixed his eyes upon her—placed the infant upon the ground, without having injured it in the least, and went away. What think you of such magnificent bravery as that?"

"I think, dear, that only a mother's love would be capable of such heroic daring."

"And now, Edward, I shall relate an instance of woman's magnanimity. Eudosa, wife of Theodosius the Great, though treated by her brothers with the utmost barbarity before her accession to the throne, procured for them two of the most lucrative offices in the state, and contented herself with saying to them: 'If you had not compelled me to leave my country, I should never have visited Constantinople, nor had it ever been in my power to give you this incontestible proof of my sincerest love and affection.' Julia, the mother of Anthony, rescued Lucius Cæsar, her brother, from the vengeance of her son, when the latter had made himself master of Rome, and she incurred great peril in doing so."

"But, Matilda, you must admit that these are rare instances of nobleness of soul, and not to be expected from the vast majority of your sex. I would remind you, too, that Eudosa, in pardoning her brothers, was merely imitating the example of Joseph."

"No, sir, I decline to make any such admission. And as for Joseph, he was his mother's darling, and acquired his magnanimity from her, and not from the crafty, selfish Jacob. But, speaking of woman's nobleness of soul, innumerable multitudes of women have gladly sacrificed themselves for their husbands, and are doing so to-day. Do not imagine for a moment that the willingness of the Hindoo women to offer up their lives upon the funeral pyres of their dead husbands, is due to mere custom. No, it is only an extreme mode of manifesting the self-abnegation and wifely devotion of our sex. I have already referred to ladies who shared their husband's banishment and imprisonment. I can

mention many others, but shall confine myself to a few. Antonia Flaxilla, and Egnatia Maximilla, whose husbands were exiled by Nero, gladly accompanied their beloved partners into banishment. When Lentulus Crustellus was exiled in Sicily by the Triumvirate, his wife, Sulpitia, was prevented by her mother, Julia, from joining him, and made her escape from her custodians in the attire of a maid-servant. At last she reached his side, preferring a share in his miseries and misfortunes to all the luxury and happiness that Rome could offer. Fannia, the illustrious wife of Helvidius Priscus, attended him in exile up to the time of his death, and her virtues have been commemorated by Pliny in one of his Epistles."

"You convince me, dearest, that I was wrong, and that those cases where women are unwilling to make extreme sacrifices for their husbands are exceptional."

"I fear, sir, that you speak ironically, but you must listen to other cases of our self-sacrificing affection. Sibilla, wife of Robert, Duke of Normandy, the eldest son of William the Conqueror, when he had been wounded by a poisoned arrow, and refused to allow her to risk her life for his, sucked the venom from his wound while he slept, and thus saved his life at the sacrifice of her own. Eleanor, wife of Edward the First, did the same service for her husband in Palestine, but happily saved his life without serious injury to herself. Another notable case of female devotion was that of Rathean Herpin, who about the time that Spinola with the Bavarians first entered the Palatinate, finding that her husband, Christopher Thoeon, was afflicted with apoplexy, bore him upon her back 1,300 English miles."

"I would not have you forget Grace Darling, Matilda, in your list of heroines."

"No, indeed, Edward. Her name is associated with one of the noblest deeds of heroism which has done honor to humanity. Her father was keeper of the lighthouse on one of the Farne Islands, on the coast of Northumberland, and when she was a mere child, she and he risked their lives in the effort to row a boat through angry waves to where nine survivors of the wrecked *Forfarshire*, were on the point of perishing. The venture, undertaken at her suggestion, was a fearful one, but was successful, and the eight men and one woman were rescued. Grace immediately became world-famous, but bore her fame and prosperity with modesty and gentleness. She died of consumption

at the early age of twenty-six. But I fear I weary you, Edward, with my talk of all these women."

"No, no, dear, I keenly enjoy your narrative of womanly greatness and sublimity of soul."

"If I had time, Ned, I might tell you of the generosity of Catherine of Russia; of the amiable characteristics of the Empress Josephine; of the beautiful benevolence of Anne Boleyn; of the courage and fortitude of Madame Malezoy, Madame Grimaldi, and Madame Roland at the time of the French Revolution; of how the Burgundians were repulsed by Jane Hanchette, when they besieged the town of Beauvais; of how Margaret of Anjou, wife of Henry the Sixth, by her rare genius and courage supported her feeble husband under the most trying circumstances, teaching him how to conquer by her example, replacing him upon the throne, and twice rescuing him from prison; of the courageous conduct of the Duchess of Ferrara, daughter of Louis the Twelfth, in protecting the Prince of Condé; of the heroism of Augustina, the Maid of Saragossa, when that town was besieged by the French in 1809; of the noble intrepidity of Mademoiselle de la Charce, who for her defense of Dauphiny, in 1692, against the Duke of Savoy, received from Louis the Fourteenth a pension, and was permitted to place her sword and armor in the treasury of St. Denis; of the wonderful bravery of the Empress of Austria, Maria Theresa; and of many other deeds of valor, goodness, and devotion by members of my sex."

"Your summary of these gifted women is most interesting, and I shall gladly listen to more about them from your lips."

"I am glad to hear you say so, Edward, but I am so anxious to reach other phases of the discussion, that I can not dwell too long on these instances of female heroism, interesting as they are. I shall, however, relate a few more cases. The fair page of woman's fame has been brightened by many distinguished examples of filial devotion. One Roman lady, whose mother had been sentenced to death, and left to die of starvation by her jailer, visited her daily in prison, though not allowed to carry any food with her. The length of time during which the imprisoned lady lived without any apparent inconvenience from the lack of nourishment, aroused the suspicions of her custodian, who upon investigation ascertained that she had subsisted upon her daughter's milk. This discovery resulted in her pardon, and a temple was erected on the spot and dedicated to Filial Piety. Xantippe,

another Roman lady, supported her aged father in a similar manner, in order to preserve his life while in prison. In New York in the severe winter of 1783, the daughter of an aged couple who were in great distress and poverty, and entirely dependent upon her for their support, having learned that a dentist would pay three guineas for every sound fore tooth, went to him for the purpose of making the sacrifice of her teeth. Having learned the cause of her resolution, he presented her with ten guineas. The Princess Maria Helena Elizabeth, of France, sister of the ill-fated Louis XVI, refused to abandon her brother and the queen at the time of their imprisonment, but voluntarily shared their confinement, and herself endured the same dreadful death which was inflicted upon them. Mademoiselle Delleglace endured such hardships in her efforts to save the life of her father, when he was arrested at Lyons, France, that when she finally succeeded in her endeavors, her own health gave way, and she died in her beloved parent's arms."

"You haven't collected any data showing the self-sacrifice of men—how they died for their mothers, sisters, wives, and daughters, have you, Matilda?"

"No; nor do I believe they are to be obtained, for the simple reason that men are not in the habit of doing anything of the kind. But one of the noblest examples of self-sacrificing devotion on the part of a wife is that of Mrs. Lucy Hutchinson, whose husband was one of the leaders of the Parliamentary party during the civil war which resulted in the execution of Charles the First. Mrs. Hutchinson actively assisted the colonel in all his undertakings, and at one time during the siege by the Royalists of a town of which he was the commandant, she acted as surgeon. She was brave, beautiful, and remarkably talented, and after the Restoration exerted herself to the utmost to save the life of her husband. He was included in the Act of Oblivion, but was subsequently apprehended. During his long imprisonment she did her utmost to cheer and comfort him, and when at last he died of a fever in prison, she wrote his biography for the benefit of her children. Madame de Mouchy not only accompanied her husband the Marechal to prison and the place of execution, but insisted upon suffering capital punishment in his companionship. I shall not speak of the innumerable women who gladly wore the martyr's crown rather than deny their Saviour, or of those who cheerfully resigned themselves to die for the sake of their country,



but will conclude what I have to say by quoting from Gall the following: 'Who does not know many instances of the most heroic devotedness on the part of the sex? A woman spares no effort to serve her friend. When it is a question of saving her brother, her husband, her father, she penetrates into prisons—she throws herself at the feet of her sovereign. Such are the women of our day, and such has history represented those of antiquity.' "

"You have certainly made a very good showing for your sex, and I am just as proud of it as you could possibly be," remarked Mr. Notion, "for I have long recognized the fact that there is no necessary conflict or antagonism between the sexes, but that, on the contrary, their interests are absolutely identical."

"And yet," said Mrs. Notion, "you persist in treating us with the most glaring injustice. Our marriage customs, for instance, are palpably inequitable and unfair to the wife, who is subordinated to the husband in every possible way. In this connection Mrs. Lillie Devereux Blake gives an illustration which is very striking. She says: 'Suppose a man should come to another man and say: "I would like to have you unite with me in a partnership for life, but let me explain on what terms. In the first place, the firm name shall be mine alone; you must give up your name entirely. Then all the money that we earn shall be mine alone, and I will give you only what I choose of it, providing you with such board and lodging as I see fit, and giving you new clothes when I think you need them. You must fully understand, also, that I am to have perfect liberty to go and come as I please, but that you are never to go anywhere by day or by night without my leave." What reply would any intelligent and high-minded man make to such a proposition? and yet this is substantially what any man says to a woman when he asks her hand in marriage.' "

"Mrs. Blake's illustration is utterly absurd, Matilda. In the first place, it begs the question entirely by ignoring the difference of sex, and assuming that the marital agreement, or contract, as it is sometimes called, between a man and a woman, is similar in any way or capable of being compared at all with any contract between two men. So far as the giving up of her maiden name by the wife is concerned, a moment's reflection will show that the unity of the family requires this step on the part of one of the spouses; otherwise the children of the marriage would take two surnames instead of one, and in a few generations children would

come into the world burdened with a vast accumulation of ancestral patronymics. Relative to the earnings, there can be no doubt as to the practical advisability, as well as the abstract justice, of giving their control to the spouse who earns them, whether husband or wife, and whose practical experience makes him more competent to take care of them. And with reference to the wife depending upon her husband for such provision as he deems proper, I would simply say that, if she has not sufficient confidence in him to trust him to provide for her to the best of his ability, she should not marry him. And, so far as freedom of locomotion by day and by night is concerned, I assert that married women in this country do enjoy the right of going where they please in the daytime, and generally at night, too; that they are less likely to be reprimanded for doing so than men, and that they enjoy this liberty frequently while their husbands are toiling for the subsistence of the family."

"When sex questions are concerned, Edward, you are singularly obtuse and obstinate. You know as well as I do that if the married women of this country were even to hint at the desirability of their going out alone at night, their husbands would consider themselves insulted, and would spurn the mere possibility of such outrageous and immodest conduct. And yet in nine cases out of ten the same men would go out night after night, and never deign to tell their lonely and long-suffering wives where they were going."

"But, Matilda, you forget—"

"Sir, I forget nothing."

And thus abruptly the conversation closed.

## Mr. and Mrs. Notion Conclude Their Discussion of the Psychic and Physiological Differ- ences between the Sexes.

“What a strange thing is man! and what a stranger  
Is woman! What a whirlpool is her head,  
And what a whirlpool full of depth and danger  
Is all the rest about her! Whether wed,  
Or widow, maid or mother, she can change her  
Mind like the wind; whatever she has said  
Or done is light to what she'll say or do;  
The oldest thing on record, and yet new!”

—Byron.

“Well, Matilda,” exclaimed Mr. Notion one evening after dinner, “I hope you will deign to talk with me a little to-night. I have tried for several evenings to continue our last conversation, but your taciturnity has been invincible.”

“The fact is, Mr. Notion, that I can not comprehend why you should wish to discuss such weighty questions with a mere woman, a creature unintelligent, capricious, prejudiced, and generally incapable of such mental processes as involve reason, logic, or consistency.”

“You greatly exaggerate—unconsciously no doubt—what I have said in some of our previous conversations. Nor must you forget, my dear, that my remarks were made concerning your sex generally, and were not intended to apply to you as an individual. The fact that you are so reflective and almost judicial in your mental modes, only goes to prove you a rare exception to women generally, and to indicate that I exercised much discrimination and good judgment when I did myself the honor of selecting you as a life companion.”

“Well, Edward,” said Mrs. Notion in much milder tones, “I suppose I must be content to endure your male arrogance, conceit, and assumption of sex superiority, and that I do wrong to become impatient with conduct on your part which is the

unconscious and unavoidable expression of your mental bias and peculiar way of looking at things. In other words, I am unreasonable when I expect you to rise above your sex, and allow myself to forget that you are only a man, after all."

"I am glad, darling, that you view the matter so philosophically, and are determined henceforth not to expect too much from me. All things are possible to her who waits, and it may be that with much patient training you will eventually mold me into shape."

"Not at all, Ned, not at all. I have given that up. The task which I have assigned myself is the more practical one of looking at your virtues rather than your faults, and patiently enduring the latter while I enjoy the former. But what is it you are so anxious to say on this subject?"

"I wish to show my great respect for your sex by quoting from a good woman, and one whom you much admire. I refer to Miss Muloch, one of your favorite authors. I know that you will listen with respect to her views on these questions."

"I don't know whether I will or not. While I have read her books with pleasure, it does not follow that I shall accept her ideas as in any sense authoritative. Besides, she was never married, and knows nothing about men; but I am curious to hear what she says on this question."

"She states in a recent book of hers, called 'A Woman's Thoughts about Women,' that woman is the weaker vessel; that the sexes are not equal; that marriage is ceasing to become the common lot, and unhappy marriages are common; that not one woman in five thousand is fit to be a mother; that woman's happiest and most natural life is when she loses herself in the exquisite absorption of home; that women are deficient in justice, and that it was a mistake to make that admirable virtue a female; that stinginess is much more characteristic of women than of men; that the husband who has to listen every evening to a long tale of domestic woe, belongs to a numerous species, and deserves much pity; that among the distinguishing faults of women are frivolity, irrationality, and incapacity to seize on more than one idea at the same time; that women rarely keep the secrets of friends after the termination of the friendship; that most women are prone to gossip; that 'very few women are absolutely and invariably veracious;' that 'men lie wilfully, deliberately, on principle as it were; but women quite involuntarily;' that women habitually

talk about marriage in a manner which impairs its sanctity; that woman's proper place is home; that foul-mouthed women are only too common in all classes of society."

With unnatural composure, Mrs. Notion asked if he had finished his enumeration of Miss Muloch's statements, and upon his replying that he had, thus continued: "Before this matter proceeds any farther, sir, I desire to know if you indorse all the accusations which this woman has made against her sex?"

"Why, no, my dear," answered her husband, who saw that a crisis had been reached, and that only the utmost adroitness upon his part would prevent the sudden and disagreeable termination of the colloquy; "in the bald form in which I have combined the lady's ideas, their general effect is entirely misleading. I was merely stating as concisely as possible the points in which she differed from the majority of the prominent women of the day. I did not mean to be understood as asserting that she had expressed herself with equal brevity and emphasis, or that she had not said many things complimentary of her sex. If the points which I have gathered from her book were the only ones she made, I should certainly object very vigorously to her presentation of the subject, as being highly unfair, untruthful, and in fact malignant. But the spirit of her work is just the opposite of this. She discusses in a remarkably dispassionate manner the nature, situation, surroundings, prospects, and tendencies of womankind generally, and it is quite possible that she admits too much. Perhaps, if she had—"

"Excuse me for interrupting you, Mr. Notion, but you must be aware that you are not answering my question. You are evading it in the most palpable way. You are fighting for time. In doing this you are making a very fine display of the boasted candor of men. I did not ask you what you thought of the book, but simply whether you indorsed the accusations which that woman has seen fit to make against women generally. Please answer the question."

"Your question, my dear, is one which does not admit of either a directly affirmative or negative reply. Her concessions, or accusations, as you prefer to term them, are numerous. With some I might agree. From others I might dissent. Still others might receive only my partial approval."

"Well, sir, as you decline to answer my question with a simple yes or no, I shall gratify your desire for definiteness, and

be just as specific as you could possibly wish. As you prefer to consider the points seriatim, I will take them up in that way. Miss Muloch, according to your version of her book, makes no less than eighteen positive statements, nearly all of which reflect more or less upon my sex. She says first that woman is the weaker vessel. If she means bodily, I grant it; but I emphatically deny that woman is any weaker than man in the mental and moral spheres. Then she affirms that the sexes are not equal. If by this she intends to assert that woman is in any sense inferior to man, I again take issue with her. But I am forgetting myself, and talking when I ought to be listening to you. You have already expressed yourself on this question of comparative strength. I should now like to hear your views as to the equality of the sexes."

"Matilda, I desire at the outset to be distinctly understood as conceding not only the equality but the superiority of woman. Your sphere is so much more exalted than ours that I protest whenever I see any tendency on your part to seek a lower level, and put yourself on the same groveling plane with man."

"Tush, man, that is a mere platitude, empty sound, a verbal vacuum, so to speak! You say in one breath that we are weak, vain, foolish, and unprincipled, and in the next that we are paragons of excellence, so lifted up that you can only stand before us in silent reverence, and look up to us with veneration and almost adoration. Please be a little more consistent, and tell me wherein the superiority of my sex consists."

"I have already done so, darling. I have admitted that women were purer and more loving than men, and I have repeatedly told you that their nature was especially adapted to the functions which it was their highest privilege to perform; that they were fitted in every way to make home happy, to rear the young, and in the privacy of their own families to create a public sentiment for righteousness that would prove irresistible when brought directly to bear against the vices and abuses of our age."

"All right, sir, I suppose I must be content with these airy abstractions and iridescent generalities; but again I ask you, What do you think of the equality of the sexes in the world where we live, in the prosaic matters of every-day life?"

"With that diffidence, Matilda, which, as you are well aware, is one of my most prominent characteristics, I prefer to quote from great men and women in reply to your question. Mirabeau,

in his celebrated speech on public education, said: 'Man and woman play an entirely different part in nature, and they could not play the same part in the social state; the eternal fitness of things only made them move towards one common goal by assigning to them distinct and separate places. . . . To take these modest beings whose maidenly reserve gives a charm to the domestic circle, where all their lovable qualities expand to perfection; to place them among men and affairs; to expose them to the perils of a life which they can not learn to support except by distorting their physical constitution--this is but to obliterate that exquisite sensibility which, so to speak, constitutes their essence, and becomes the guarantee of their aptitude for the fulfilment of those private functions which a good social scheme has assigned to them. It is to confound everything; it is by vain prerogatives to flatter them into losing sight of those advantages by which they might beautify their existence; it is to degrade them in our eyes and in their own; it is, in a word, to promise them sovereignty and rob them of their empire. No doubt woman ought to reign, but on the hearth, in the home; she should reign there, and there only; everywhere else she is out of place.'" Mr. Notion looked at his wife with an air of triumph, and exclaimed, "This is a quotation from Mirabeau's paper called '*Travail sur l'Education Publique*,' which was published by Cabanis in 1791."

Mrs. Notion laughed, and said: "A pretty pass you must have come to when you are compelled to go to Europe in point of space, and to the last century in point of time, to find an argument in favor of your pet theories. But I can match your quotation, for De Goncourt, also a Frenchman, and a contemporary of Mirabeau's, said: 'Woman is the principle that governs, the reason that directs, the voice that commands. She is the universal, fatal cause, the origin of events, the source of things. From one end of the century to the other, the government of woman is the sole government to be seen and felt, having the steadiness of purpose, and the spring, the reality, and the activity of power.' There, I take it that that completely offsets your little declamation from Mirabeau."

"All right, Matilda, I will come to our own country, and quote from an opinion rendered by Chief Justice Ryan, of the Supreme Court of Wisconsin, in 1875. That eminent jurist says: 'The law of nature destines and qualifies the female sex

for the bearing and nurture of the children of our race, and for the custody of the homes of the world, and their maintenance in love and honor. And all livelong callings of women inconsistent with these radical and sacred duties of their sex, . . . are departures from the order of nature.' In another part of the opinion from which I quote, he says: 'The peculiar qualities of womanhood, its gentle graces, its quick sensibility, its tender susceptibility, its purity, its delicacy, its emotional impulses, its subordination of hard reason to sympathetic feeling, are surely not qualities for forensic strife. Nature has tempered woman as little for the juridical conflicts of the court-room as for the physical conflicts of the battle field. Womanhood is moulded for gentler and better things.'"

Mrs. Notion smiled disdainfully, and retorted: "Judge Ryan may be an eminent jurist, but I do not like his style. He may leap in his law, but he limps in his logic, and the sentiments which you quote from him reflect much more credit on his imagination than his knowledge of the subject which he presumes to discuss with such an air of authority. But let me quote from Mr. Mason's book on 'Woman's Share in Primitive Culture,' to which I referred in one of our previous talks. Mr. Mason has given the subject thorough investigation, and knows whereof he speaks. He says: 'If women now sit on thrones, if the most beautiful painting in the world is of a mother and her child, if the image of a woman crowns the dome of the American capitol, if in allegory and metaphor, and painting and sculpture the highest ideals are women, it is because they have a right to be there. By all their drudgery and patience, by all their suffering and kindness, they have earned their right to be there.' In another place he says: 'Life is now longer than it was, and women live longer than men. There is at present a great awakening among women as to their own attributes and capabilities. They are seriously inquiring for the roads that will conduct them to their largest and noblest development.'"

"I fully agree with Mr. Mason in the views which you quote from him, my dear; but I fail to see what bearing they have upon the equality of the sexes. Just listen to the wise words of a woman, Mrs. Kate Tupper Galpin, of California. I quote from her address on the 'Ethical Influence of Woman in Educa-



tion,' delivered at the World's Congress of representative women, held in Chicago, in 1893: 'While woman has this early training of the child, and does it with her might, she is a queen. She has scope, indeed, for the employment of every conceivable faculty of the mind and soul. Education can not set her above this work. Talents of the loftiest order can not exempt her from it, if she has assumed the duties of maternity. Anything else she attempts or performs must be subsidiary to it. Awful would be any changes in her social status compelling or permitting her to delegate her high office to any other hands. No conceivable advantage to woman can compensate her for the loss of the inner life of that holiest of holies—her home. It would profit her little, although she gained the whole world of fortune and fame, if she could not reply worthily, with the approval of her soul, to the searching summons, "Where is the flock that I have given thee, the beautiful flock?"' What do you think of those sentiments, Matilda?"

"Like you, I can not see their bearing upon the question of the equality of the sexes. The lady whom you quote says some good things about woman's calling, although I think she greatly exaggerates the responsibility and privilege of maternity and child care. It strikes me that paternity involves just as much of an obligation to care for and train the children as does maternity. But, as you have seen fit to quote from the proceedings of the Woman's Congress, I shall imitate your example, and call your attention to the utterances of Helen H. Gardener, of New York, addressed to that same body of representative women. She says: 'The fact is simply and only this, the arrogance of sex power and perversion is now so thoroughly ingrained that man really believes himself to be by divine right the human race, and that woman is his perquisite. He has no universal language. He thinks in the language of sex; but, more than this, and worse than this, he insists upon no one being allowed to think in the language of humanity, and to translate that thought into action.' Elizabeth Cady Stanton gives expression to the following weighty ideas: 'Our civilization to-day is simply masculine; everything is by force and violence and war, and will be until the feminine element is fully recognized, and has equal power in the regulation

of human affairs. Then we shall substitute co-operation for competition, and persuasion for coercion. Then we shall have everywhere—

“Two heads in council, two beside the hearth,  
Two in the tangled business of the world,  
Two in the liberal offices of life,  
Two plummets dropped for one, to sound  
The abyss of science, and the secrets of the mind.”

“Matilda, I wonder that a woman of your sound sense would be willing to repeat such silly and unwholesome sentiments as those expressed by the two women whose names you have mentioned. Surely you do not indorse their wild vagaries.”

“I do, and most emphatically. Women are the equals of men in every way, and demand the universal recognition of that fact.”

“I beseech you, my dear, do not accept Mrs. Stanton as a guide, unless you are prepared to depart radically from the path of true Christianity, and to declare war upon the holiest traditions and instincts of your sex. Mrs. Stanton is one of the leaders in the Woman’s Bible movement. She and about twenty other congenial spirits are engaged in the task of preparing a woman’s edition of the Bible, in which all passages of the Word of God relative to woman are made the subject of special comment. Mrs. Stanton comments copiously on Numbers 12:1–15. Among other things she says: ‘It is rather remarkable, if Moses was as meek as he is represented in the third verse, that he should have penned that strong assertion of his own innate modesty. . . . Speaking of the punishment of Miriam, Clarke in his commentaries says it is probable that Miriam was chief in this mutiny; hence she was punished, while Aaron was spared. A mere excuse for man’s injustice; had he been a woman he would have shared the same fate. The real reason was that Aaron was a priest. Had he been smitten with leprosy, his sacred office would have suffered, and the priesthood fallen into disrepute. As women are supposed to have no character or sacred office, it is always safe to punish them to the full extent of the law. So Miriam was not only afflicted with leprosy, but also shut out of the camp for seven days. One would think that potential motherhood should make women as a class as sacred as the priesthood. In common parlance we have much finespun theorizing on the exalted office of the mother, her immense influence in moulding

the character of her sons; "the hand that rocks the cradle rules the world," etc. But in creeds and codes, in constitutions and scriptures, in prose and verse, we do not see these lofty pæans recorded or verified in living facts. As a class, women were treated among the Jews as an inferior order of beings, just as they are to-day in all civilized nations. And now, as then, men claim to be guided by the will of God. . . . If Miriam had helped to plan the journey to Canaan, it would no doubt have been accomplished in forty days, instead of wandering round like gypsies for forty years. With her counsel in the cabinet, the people might have enjoyed peace and prosperity, cultivating the arts and sciences, and not always making war on other tribes with burnt-offerings to their gods.' Matilda, what do you think of the woman who is capable of such talk as this?"

"My reply to your question, Ned, is simply this, that, while I do not indorse all of Mrs. Stanton's ideas, and feel that she speaks rather irreverently of Holy Writ, I still admire her great ability, and the courage with which she exposes the injustice, cruelty, and deception of man."

"The chief trouble with Mrs. Stanton and all of her ilk," exclaimed Mr. Notion with some asperity, "is that they totally ignore the rock from which they were hewn, the foundation upon which they stand, and refuse to recognize the fact that to the principles of Christianity, though only partially applied in any country in the world, they owe the liberty and high consideration which they enjoy to-day throughout Christendom. But perhaps you would like to hear some more from Mrs. Stanton."

"Yes, indeed, Edward, I should keenly enjoy listening to anything which emanates from her brilliant intellect."

"On the occasion of the celebration of her eightieth birthday not long since, she made a long address, which included the following rather startling paragraphs: 'The other thought I would emphasize to-night, is the next step to be taken in our march to freedom. We must now make the same demands of the Church that we have made of the State during the last fifty years, for the same rights, privileges, and immunities that man enjoys.

"First. We must see that the canon laws, Mosaic Code, Scriptures, prayer-books, and liturgies be purged of all invidious distinctions of sex, of all false teaching as to woman's origin, character, and destiny.

“‘Second. We must demand an equal place in the offices of the church as pastors, elders, deacons; an equal voice in the creeds, discipline, in all business matters, and in the synods, conferences, and general assemblies.

“‘Third. We must insist that all unworthy reflections on the sacred character of the mother of the race, such as the allegory of her creation and fall, and Paul’s assumptions as to her social status, be expunged from our church literature. Such sentiments can not inspire the rising generation with respect for their mothers.

“‘Fourth. We must demand that the pulpit be no longer desecrated with men who read these invidious passages of Scripture, and preach from texts which teach the subordination of one-half the human race to the other.’

“Don’t you think it strange, Matilda, in view of this, that the men who most highly respect their mothers, wives, sisters, and daughters, are just those who believe the Bible accounts of woman’s share in bringing about both the fall and redemption of humanity?”

“Well, really, Ned, I do think Mrs. Stanton goes too far in her sweeping denunciations of existing codes, creeds, customs, and constitutions as being grossly unfair to the female half of the human race. Her opinions, however, are her own, courageously expressed, and hence entitled to respect. I as an independent woman, differ from her in many things, but I do say that Paul goes entirely too far in some of his epistles in placing women in absolute subjection to their husbands. This is especially true of the last few verses in the fifth chapter of his letter to the Ephesians. I can not concur in the view that women are the vassals and men the lords, irrespective of all questions of individual strength, ability, virtue, and wisdom. Nor do I approve of that part of the marriage service which makes us promise to ‘love, honor, and obey’ our husbands. It is getting to be quite a common thing among young women now to refuse to make the promise of obedience, and, if I were to be married again, I should certainly decline to take any such vow.”

“It would make very little practical difference, dear, for as a matter of fact you have consistently refused to obey me, and I have been the spouse who has really been in subjection. I undertake to say that a large majority of the married men in America are more or less completely subdued by their wives,

either by clever tactics, sheer force of will, or a persistent course of scolding, nagging, sulking, and teasing. There is Mr. Meekman, for example, who takes his orders from his wife as unquestioningly, and obeys them as implicitly, as any soldier possibly could the commands of his superior officer. He cowers visibly beneath her angry glance, winces uncomplainingly when she chides him crossly, and never thinks for a moment either in public or private of asserting his dignity, self-respect, and manhood. And Mr. Meanheart goes to bed when his wife tells him to, and that, mind you, when the order is given in the hearing of strangers. Mr. Fearnuch, another of these wife-worn gentlemen, on one occasion had the temerity to try to listen to a conversation between his better half and another woman while the trio were walking on the beach at Santa Cruz, in this state. This auditory effort on his part was objectionable to his gentle spouse, who peremptorily ordered him 'to the rear,' and of course he instantly and uncomplainingly obeyed. Now I want to know, Matilda, whether you approve of that sort of thing."

"No, indeed," replied Mrs. Notion. "I despise a man who permits himself to be treated in that way. But you have no reason to complain, for you are well aware that you have always been the master of this household. Besides, I do not think you correctly state the proportion of 'hen-pecked' husbands. There are a few, I acknowledge, but in the vast majority of cases the men are the tyrants and the women the slaves. What I advocate is a dual head to the family, and no lordly chieftainship of either husband or wife. Let me quote from the paper of Dr. Elizabeth Gary Anderson: 'Women in the ministry also exert a special influence in setting aside those offensive marriage customs which are a relic of a time when woman was really given away, was not recognized as an independent human being, but was transferred from the guardianship of her father to that of her husband. When entering into the most sacred relationship of life, where man and woman should stand side by side as equals, whatever detracts in any way from dignity and sweet sincerity should be put aside. The bride should not be given away, nor asked to promise to obey, for the promise, if sincere, means subordination, and certainly there should be no idle forms, no meaningless promises of any kind. The whole service should symbolize a voluntary, sacred union of equals, for, in view of the settled influence of outward forms upon human thought and feeling, whatever

tends to ennoble the marriage service, tends to ennoble marriage, and thus to uplift and purify humanity.' Don't you think, dear, that that is a true sentiment, beautifully expressed?"

"Frankly, Matilda, I do not. While the language is good, the ideas are bad, and avowedly antagonistic to the plain and unmistakable teachings of Scripture, as well as to those of science and history. And right here let me reenforce what I have to say with a few quotations. Mrs. Jameson, a lady fully as fair-minded and candid as Miss Muloch, says: 'The intellect of woman bears the same relationship to that of man as her physical organization; it is inferior in power and different in kind.' Napoleon said: 'There is no more fatal misfortune for a man than to allow himself to be governed by his wife; in such a case he is neither himself nor his wife; he is simply nothing.' Paulina W. Davis, another of your unprejudiced sisters, utters the following words of wisdom: 'Nature does not teach that men and women are equal, but only that they are unlike.' Michelet says: 'Woman's happiness consists in obeying; she objects to a man who yields too much.' The fact is, Matilda, that man is stronger than woman, and where an irreconcilable difference exists between them, he has the power to enforce and execute his will. In every society there must be a court of last appeal; in every family there must be a head. Naturally man takes this place, and while there are always exceptions, it will be found where normal conditions exist, that the great majority of men are stronger both physically and mentally than the great majority of women. The conditions which exist at the present time in this country are abnormal, as I have sought to show in our previous conversations, and hence it follows that women are exercising an unnatural and mischievous power in most of the homes of the land. They have the advantage of men in nearly every way, in the privacy of home, in the courts, in society, in the popular amusements of the day, in new religious movements such as the Salvation Army, and in all such unwholesome substitutes for religion as Spiritualism, Theosophy, Christian Science, etc. It is almost impossible to convict a woman for the murder of a man, and in any sort of litigation between a man and a woman, the latter has a marked advantage; and this, too, with male judges and juries. Our divorce laws are absolutely unfair in their extreme tendency to help the complaining wife, or even the wife who is a respondent. The man who is so unfortunate as to become involved in divorce

litigation, may bid farewell alike to his children and his property. The former are almost sure to be awarded to the care and custody of their mother, who will so fill their minds with prejudice against him that the occasional visits which the law allows him to pay them will be seasons of mental anguish rather than times of enjoyment. The latter will be taken to a great extent out of his control, while, if he has no property, he can be compelled to support his wife so long as she refrains from another matrimonial venture. The women monopolize social pleasures. The men are too busy earning money to go into society. The women not only constitute the vast majority of the audience at the theater, but fill the best positions on the stage. Most of the officers in the Salvation Army belong to your sex, and nearly all the Spiritualistic mediums are females. In fact, women are crowding into the ministry, and the Rev. Ada C. Bowles, a Unitarian minister, contributed a long poem to the Woman's Congress at Chicago, one of the stanzas of which is as follows:—

“Rise up, rise up, O woman,  
 No longer sit at ease;  
 The banner of thy freedom  
 Is lifting to the breeze.  
 Be ready for the morning  
 That breaks thy long, dark night  
 Of ignorance and bondage,  
 And hail the coming light.”

“I might go into many other avenues to show the truth of my assertions, but I shall reserve them for subsequent conversations. The real fact is that women have far too much power now, and that they feel the lust of it, and cry for more. Nothing will suit the leaders of female thought but the complete dominion of the universe. Control of this world will not suffice. They must occupy the throne of omnipotence, and, consequently, many of them now insist that motherhood or the female principle is an essential part of Deity.”

“I had never heard of that, Ned. Who among the leading women of the day goes so far as to claim that?”

“I will quote from Oliva Ann Thayer, of New York, founder of the Order of Melchizedek. In the course of an address at the Woman's Congress, entitled ‘The Light in the East,’ she said: ‘In the third and the eighth chapters of Proverbs is given a picture of the female principle of Deity, and as we uplift our eyes to this resplendent womanhood, the Motherhood in God,

with the Fatherhood, is calling on us as no other voice can call, to come up to higher work for woman. It calls woman to a remarkable destiny, as joined to the incarnated Most High, to Christ Jesus, for the regeneration of the race. Following this light around the whole world, we shall become blessed, radiant, crowned with many crowns.' I think, Matilda, that I have proved my assertion."

"O Ned, I feel sure you have put a wrong construction upon the lady's words! Surely she does not intend to say that the Holy Spirit is the female principle of Deity, for the masculine form of the personal pronoun 'he' is almost invariably applied in the Bible to the Paraclete."

"She undoubtedly does intend just that thing. But in refreshing contrast to all this are the wise, strong, just words of Miss Muloch: 'Equally blasphemous, and perhaps even more harmful, is the outcry about the "equality of the sexes," the frantic attempt to force women, many of whom are either ignorant of or unequal for their own duties, into the position and duties of men. A pretty state of matters would ensue! Who that ever listened for two hours to the verbose, confused inanities of a ladies' committee, would immediately go and give his vote for a female House of Commons? or who, on the receipt of a lady's letter of business—I speak of the average—would henceforth desire to have our courts of justice stocked with matronly lawyers, and our colleges thronged by "sweet girl graduates with their golden hair"? As for finance, in its various branches—if you pause to consider the extreme difficulty there always is in balancing Mrs. Smith's housekeeping-book, or Miss Smith's quarterly allowance, I think, my dear Paternal Smith, you need not be much afraid lest this loud acclaim for "women's rights" should ever end in pushing you from your stools, in counting-house, college, or elsewhere. No; equality of the sexes is not in the nature of things. Man and woman were made for, and not like one another. One only "right" we have to assert in common with mankind—and that is as much in our own hands as theirs—the right of having something to do.' Pretty well put, isn't it, my dear?"

"No, sir, I don't think so. Miss Muloch, like many other foolish women, takes delight in underrating her own sex, and trying in that way to please the men. But the hard, prosaic facts of every-day life give the lie to her assertions. Women are the



best clerks and most successful bookkeepers, and are in constantly greater demand by merchants and other heads of large establishments. They are clean, honest, steady, and reliable, and do not shirk their work. Their organizations, such as missionary societies, sewing circles, ladies' aid societies, boards of relief, and many other associations, are as well conducted as any of which men have the charge. They are claiming education as their birthright, and the superiority of the girls to the boys in the common schools has passed into a proverb, while the young ladies have forced their way into nearly every college and university in the land, and are graduating in large numbers, and with high honors. Even Cambridge and Oxford, with all their moss-grown conservatism, have felt the pressure of female progress, and colleges for women have sprung into existence in the very shadow of those ancient institutions. I am very glad you quoted those statements from Miss Muloch, for I have the facts at hand to completely disprove every one of them, and to demonstrate, not only that women are capable of doing all kinds of work, physical, mental, moral, and spiritual, as well as men, but that they are doing it in constantly increasing numbers."

"I shall be much pleased to hear your proofs, my dear, and to discuss the matter with you, but as such discussion will open up another branch of our subject, I would suggest that we bring this dialogue to a close."

## Mr. Notion Institutes a Comparison between the Conditions of Women in Heathen and Christian Lands.

“A good wife is heaven’s last, best gift to man,—his gem of many virtues, his casket of jewels; her voice is sweet music, her smile his brightest day, her kiss the guardian of his innocence, her arms the pale of his safety, her industry his surest wealth, her economy his safest steward, her lips his faithful counselors, her bosom the softest pillow of his cares.”—*Jeremy Taylor*.

“I desire, Matilda, before we proceed with the discussion of women in the industrial sphere, to call your attention to what woman was before Christianity ameliorated her condition, and what she is now in countries beyond the reach of Christian influences. I think, in view of the proposed woman’s edition of the Bible, and repudiation of everything in the Scriptures which reflects in any way either upon the female sex as a whole or upon any of its members, that it will be very profitable for us to reflect a while on the lot of women in lands where the Bible is not the standard of belief and conduct.”

Mrs. Notion elevated her eyebrows slightly, and with a resigned expression, said: “I had hoped to speak this evening of the success of women in the different trades and professions, but I shall listen patiently to what you have to say in the direction indicated.”

“Let me begin, Matilda, by quoting from an anonymous work called ‘Satan in Society,’ the author of which says: ‘Wherever woman is not married in the name of God, she sinks into the slave and the merchandise of man. We challenge the facts of history in proof of this. Let us drag them forth. It was Lamech who, by espousing two wives, Adah and Zillah, first attacked the divine unity of marriage. Theologians agree in condemning most especially the perpetrator of this act, and certainly there is a vast difference, in the moral point of view, between him who establishes a vicious custom and him who, find-

ing it established, conforms to it. So by some Lamech is termed "accursed," by others "an adulterer." St. Jerome says that the Deluge punished homicide and bigamy at the same time. In this connection it is significant to reflect that Noah, "a just man, and perfect in his generations," and his three sons as well, had, each of them, but one wife.'"

"In that respect," suggested Mrs. Notion, "Lot was more exemplary than faithful Abraham."

"True, Matilda, but let me read a little further from this author, who, after describing the progress of polygamy, even among the chosen people, continues: 'It will readily be conceived that, in such an order of things, the condition of woman must have been a very unhappy one, as in fact it was. She was bought and sold like the beast of burden. She was formally declared inferior by the civil law, which invaded her most tender susceptibilities. Repudiation was tolerated freely.' In another place I find the following striking description of the condition of woman where it was unalleviated by the application of Christian principles: 'Among the Egyptians, so renowned for wisdom, polygamy was prohibited only to the priests. Marriages between brothers and sisters were freely allowed. In public processions the most gross and impure emblems were ostentatiously paraded. Animals the most lecherous were adored as divinities. Practices too indecent for recital, too horrible to believe possible, were of constant and public occurrence. The Phœnicians, the Armenians, the Babylonians, the Assyrians, the Carthaginians, the Medes and Persians, the Thracians,—all had laws and customs relating to woman too revolting and indecent to mention.'"

"But that was because those peoples were uncivilized, and not simply because they had no written revelation from God," suggested Mrs. Notion.

"Not at all," replied her husband; "most of these nations were far advanced in the arts and sciences, and many of them had made remarkable industrial and intellectual progress. So far as it is possible to have such a thing as civilization apart from Christianity, they were highly civilized. The author, continuing his description of these terrible customs, says: 'The most innocent of these were the burying of the living widow with the body of the dead husband, the sale of a woman for a pair of oxen. Throughout Asia the same abominations were, and in many places are still, customary. Polygamy, the purchase of women,

their enslavement, are things no less of to-day than of antiquity. But that which, above all, proves to what abjection woman, deprived of Christianity, can fall, how completely her heart can become abased, her most natural sentiments abolished, is that throughout, from the Red Sea to the sources of the Tigris and the Euphrates, from the shores of Asia Minor to the depths of India, the stones of the altars are bathed with human blood, the idols devour the quivering flesh of infants offered in sacrifice.' ”

“But I notice,” said Mrs. Notion, “that you say nothing, or rather read nothing, about Greece and Rome, and they were the greatest and most advanced of ancient nations in every way. You would not undertake to prove that their women were so badly treated, or so lightly esteemed.”

“I am glad you mentioned them, my dear, for they are no exception to the rule that Christianity alone is the protector and champion of woman. In those classic lands adultery, polygamy, incest, infanticide, legal prostitution, and promiscuity of the sexes, existed in the midst of a cultivation and intelligence unparalleled either before or since that time. In Sparta woman was the prostitute of the republic, while in Corinth she was a voluptuous courtesan, and a thousand harlots officiated as the priestesses in the temple of Venus. In Athens, so rich in glorious memories, whose history is so indissolubly associated with immortal genius, so interwoven with the great masters of literature, statesmanship, philosophy, and art, where still thickly cluster recollections of Phidias and Praxiteles, of Pericles, Alcibiades, Thucydides, of Socrates, Plato, and Zeno, how wretched was woman's lot! The wives of the citizens were kept in ignorance, and closely confined to their homes, the slaves of their lords and masters. Demosthenes thus defines the sexual relations of the Athenians: ‘We marry in order to obtain legitimate children and a faithful warder of the house; we keep concubines as servants for our daily attendance, but we seek the *Hetæraë* for love's delight.’ Who were these *Hetæraë*? In Athens a sumptuous temple was dedicated to the goddess *Hetæraë*, and here were found the beautiful and accomplished courtesans whose names have come down to posterity as the intimates of the great men of Greece. Here were Phryne, Aspasia, Glyceria, Cotytto, Lais of Corinth, Gnatlhæna, Plangone, Pinope, Gnatone, Theano, and multitudes of other less-famed women of light and easy virtue, who charmed and fascinated the leaders of Greek thought and action.”

“Is it possible, Edward, that the gifted Grecians, whose works we still admire, should have sought the society of abandoned women?”

“There is not the least doubt of it, Matilda. But remember that these women were distinguished by rare intelligence and talent, as well as marvelous beauty. The only deficiency was that of character. The chisel of Praxiteles was inspired by Phryne, and the marble goddess of which she was the model received the prayers and incense of worship upon the altars of Greece. Under the title of ‘Popular Venus,’ Cottyto had her altars in Athens and other cities. Aspasia, who was finally espoused by Pericles, directed his counsels, and decided grave questions of peace or war. The painters of Sycion sought to perpetuate upon their canvas the loveliness of Glyceria, and Demosthenes, the orator of orators, was the devoted slave of Lais.”

“And what were the wives of these men doing all this time?” inquired Mrs. Notion.

“Oh, they were in their Gynæceum, or ‘woman-place,’ occupied with the tedious and prosaic cares of children and the household, and entirely incapable of appreciating the things which interested their cultivated and brilliant husbands.”

“But the Romans, Edward, were brave and chivalrous, and the names of noble Roman matrons have come down to us as models of virtue, fidelity, and patriotism. Surely the Romans honored and revered woman.”

“There you err,” said Mr. Notion. “The Roman husband was the *pater familias*, and as such, was invested with absolute power over all the members of his family; and wife, children, slaves, all lived and enjoyed themselves by his sufferance, for by his *ipse dixit* he could banish, imprison, or kill them. Conjugal tyranny was carried to extremes, and the husband might project his authority over his wife beyond the grave by appointing a guardian for her, to act in case of his death.”

“But I have always understood, Edward, that the Romans were a virtuous people, both men and women.”

“Yes,” replied Mr. Notion, “they were for several centuries; but universal dominion, vast wealth, and limitless luxury brought with them the most frightful corruption. To quote from August Bebel, in his ‘Woman in the Past, Present, and Future’: ‘With the growing power and wealth of Rome, its former austere

morality disappeared and made way to vices and excesses. Rome became the center of debauchery and sensual refinements. The number of public brothels increased, while at the same time Greek pederasty grew more and more common among men. Celibacy and childlessness became more frequent in the ruling class, and Roman ladies avenged themselves by having their names registered in the lists of the *Ædiles*, whose duty it was to superintend prostitution, as a means of avoiding the heavy punishments of adultery.' Under these conditions the courtezans flourished in Rome as they had done in Greece, and such women as Lamia, Chloe, Vetusilla, and Ligella were famous alike for their beauty and intelligence."

"You seem to be under the impression," exclaimed Mrs. Notion, "that the women of antiquity had no rights which men were bound to respect, and, while this has been too true in the majority of cases, the fact remains that in many nations women were the ruling sex, and that they are dominant to-day in portions of the earth where Christianity is unknown. As an instance of this kind, let me refer you to the Amazon states, which are supposed to have existed in ancient times in Asia, and on the shores of the Black Sea, and which were ruled entirely by women. It is stated on reputable authority that remnants of these states existed as late as the reign of Alexander the Great, and Diodorus informs us that a queen of the Amazons, named Thalestris, came to Alexander's camp with the purpose of bearing him a child. To-day certain tribes in the interior of Africa are ruled by women, who are said to be stronger physically than the men. In one Afghan tribe the women hunt and fight, while the men stay at home and attend to domestic affairs. The king of Ashantee, in West Africa, and the king of Dahomey, in Central Africa, have body-guards composed of women, and their female regiments are distinguished from the male soldiers by their greater courage and cruelty. In other countries the ascendancy of my sex is marked by the fact that polyandry, or the plurality of husbands, prevails. This is the custom in Thibet, Ceylon, the Marquesas Isles, and in the Congo and Loango territories. Livingstone once offered one of Nyakoba's men a hoe to be his guide, which the man accepted, and went to show his wife. Upon his return he said his wife would not let him go, and after considerable chaffing exclaimed, 'Oh, that is the custom in these parts—the wives are masters!'"

“But you must admit, my dear, that the cases of which you speak are exceptional; that the entire course of history, where the principles of Christianity have not ameliorated the lot of woman, has been the almost universal oppression and degradation of your sex. Sanger, in his celebrated work on the ‘History of Prostitution,’ states that in Babylon a law existed which required every virgin to make at least one pilgrimage to the temple of the goddess Mylitta, and there to surrender herself in honor of the deity to the licentious embraces of the men who crowded the temple precincts. In fact, as Mason, one of your favorite authors, says: ‘She was the original burden-bearer, and transported freight and passengers on her head, back, shoulders, and arms. An Eskimo woman has been known to carry a stone weighing 300 pounds for 20 yards.’ Even in many so-called Christian countries women are much less favored than they are in America, where the teachings of Christ have been most practically applied to the daily problems of life, and where the weak are most helped by the strong. And yet it is here, where woman is most highly honored and most jealously sheltered by men from hardship, suffering, and degradation, that she is loudest in her complaints of male oppression, most fierce in her denunciation of male tyranny, and most obnoxious in her criticism of the treatment accorded her sex by the institutions and teachings of Christianity. In contrast with the situation of women in other lands, their lot in this country is pleasant indeed. The peasant women of Europe to-day carry heavy loads in knapsacks upon their backs, and pull wagons filled with produce. Let me quote from the *New York World* of August 7, 1892, with reference to the working-women of Germany:

“The life of the poor woman who picks up a living in Germany, though more uncertain, is not harder than that of the market woman in Nuremberg, who hauls a hand-cart as big as a bed, in which are her baby, her black cherries, and a small vegetable garden. When she applies to the farmer for work she has no choice but to work. She fells trees, chops wood, hauls coal, cleans the cattle-pens, gives the fattened hog a scrubbing when he needs it, oils the machinery, puts an edge on whatever tools she uses in the field, and performs the roughest kinds of stable work. In the city the woman who hires out by the day does, and is expected to do, anything and everything. She washes, scrubs, and irons; she hauls every drop of water that

she uses from the fountain or neighboring pump, carrying it in a tin can from five to eight feet tall strapped on her back; she sweeps the stretch of cobblestone paving from the doorstep to the center of the street. Perhaps the most distressing figure in the rank and file of this involuntary servitude is a woman—wife and mother—of the last decade of the nineteenth century, toiling up a plank to the top of a building in course of construction, with a load of mortar on her back.’ Two women hod-carriers in Nuremberg are thus described: ‘They arrive at the tower at six o’clock in the morning, and at once begin their labors. The tin in which the mortar is carried is perhaps eighteen inches in diameter at its greatest width, and three feet deep. By means of a leather strap it is adjusted to the shoulders. Each woman takes the shovel in her own hands, fills her can, slips her arms through the strap, shoulders the load, plods up to the scaffold where the masons are at work, and unloads her burden without assistance of any kind. It all seems such a cruel waste of good material—her complexion tanned and tough as whittleather, her figure robbed of every line of grace and beauty, her poor, willing hands rough-grained, gross, and callous as a ploughman’s, and her body bent like the pictured slaves in the galley. She wears a hempen sack tied about her waist to protect the shapeless cotton dress, and a melancholy kerchief tied over her head to shield it from the broiling sun; a pair of worthless boots cover her heavy feet, and the luxury of stockings neither burdens nor bothers her. Apparently she is impervious to the weather. At eight o’clock the men rest. The women do, too, after they have brought the tankards of beer and cut the bread for the second breakfast. At noon these beasts of burden lay down their mortar cans, untie their aprons, and go home to prepare the dinner for their husbands. The meal over, the cottage is made tidy, and at two o’clock they are back at the building, where they remain until seven o’clock, toiling along the plank walk and straining under the load that seems so cruelly heavy for a woman living in this generation to be allowed to bear. After the day’s work she has her household duties to perform. Her earnings amount to five cents an hour. If there is a daughter at home to provide for the creature comforts of the family, the mother works ten hours a day. If not, the law restricts her employment to six hours. But in either instance she is in harness between 6 A. M. and 7 P. M.’”



“Evidently,” remarked Mrs. Notion, “the principles of Christianity have not been successful in lifting the burdens of the women whose hard lot is so graphically described in the article which you have just read.”

“They have not had free scope, Matilda, in any nation in continental Europe, and the deplorable condition of so many millions of your sex in France and Germany to-day is to be ascribed, not to the genius of Christianity, but rather to the lack of real vital godliness in those lands, so plainly evidenced by their worship of the god of war instead of the Prince of Peace. But let me quote from Pere Lacordaire, an eloquent French divine, as to the history of woman outside of and beyond the pale of Christian institutions: ‘Man has accumulated against his companion all that he was capable of inventing of hardships and privations. He has taken her captive; he has covered her with a veil; he has hidden her in the most secluded portion of the house, as a mischievous divinity or a suspected slave; he has contracted her feet from her infancy, to render her incapable of walking and of carrying her heart wheresoever she pleased; he has burdened her, like a servant, with the most painful tasks; he has denied her the instruction and the pleasures of the mind; he has taken her in marriage under the forms of purchase and sale; he has declared her incapable of inheritance from her father or mother; incompetent to give testimony; incapable of the guardianship of her own children, herself reverting into guardianship on the dissolution of her marriage by his death. The perusal of the various pagan legislators is a perpetual revelation of her ignominy, more than one of whom, carrying defiance to the extreme of barbarity, has constrained her to follow the corpse of her husband, and to shroud herself upon his funeral pyre.’”

“All of which, Edward, only goes to show the cruelty, injustice, and tyranny of your sex. Nor should you forget that women have not yet been freed from all these limitations and restrictions, even in our own country.”

“But the point I am trying to make,” said Mr. Notion, “is that Christianity from the very first has redressed the wrongs of woman, surrounded her with a veritable halo of respect and even veneration, insisted on the sacredness of the marriage tie, denounced divorce under every circumstance but one, and held up for the esteem and admiration of all ages that honored woman

who, as the mother of the Saviour, exclaimed, 'All generations shall call me blessed.'"

"I am not disposed to differ from you as to the influence of Christianity in elevating and protecting womanhood," remarked Mrs. Notion, "but I would remind you that there are men who disagree with you in these matters, and who think that the Christian church has come far short of according to woman the consideration which she deserves as the chief human instrumentality in bringing about its triumphs. August Bebel, whom you quote with approbation, says: 'Those who extol Christianity as a great achievement in civilization, should not forget that to women a large portion of its successes are due. Their missionary zeal made itself felt as a powerful agent in the early days of Christianity, as well as among barbarous nations in the middle ages, and men of high rank were converted by them. Among others, we are told of Chlotilda, who induced Chlodwig, king of the Franks, to accept Christianity; of Bertha, queen of Kent, and of Gisela, queen of Hungary, who introduced Christianity into their countries. It was a woman's influence, too, that effected the conversion of the Duke of Poland, of the Czar Jarislaw, and of many other kings and nobles. But Christianity requited her ill. Its dogmas contain the same contempt of women as all the ancient religions of the East; it degrades her to the rank of the humble servant of man, and forces her to pledge her obedience to her husband before the altar to this day.'"

"Matilda!" exclaimed her husband reproachfully, "do you approve of such sentiments as those?"

"Not entirely, Edward; but while I would shrink from criticizing any of the teachings of Holy Writ, and would not even venture to take exception to the views of Paul with regard to women, I do say that the church as an ecclesiastical organization has not always given woman her due. Even to-day she is excluded from the highest councils of nearly every Christian denomination. While, as you say, Christianity restored to marriage its indissolubility, its sanctity, and its unity, many of the early fathers of the church entertained views regarding women which were extremely unjust. For instance, Tertullian is credited with the following apostrophe to our sex: 'Woman! thou oughtest always to walk in mourning and rags, thine eyes filled with tears of repentance, to make men forget that thou hast been the destruction of the race. Woman! thou art the gate of hell.'

Jerome wisely remarks: 'Marriage is at the best a vice; all that we can do is to excuse and purify it.' Origen declares: 'Marriage is unholy and unclean, a means of sensual lust.' Even Augustine, whose mother, St. Monica, was one of the saintliest and loveliest of characters, thus expresses himself on this subject: 'Celibates will shine in heaven like dazzling stars, while the parents who begot them resemble stars without light.' In the Council of Macon, which was held in the sixth century, the learned fathers gravely discussed the question as to whether or not woman had a soul."

"It is highly unfair, Matilda, to take these extreme and isolated passages from the writings of the fathers, and attempt to make the ecclesiastical system which constituted the exterior fabric of Christianity responsible for them. That system became gradually apostate from the very first, and certainly has enough to answer for, without trying to make it appear that it was hostile to women, or otherwise than most friendly to the institution of marriage. I admit that even in the first centuries of our era there was a growing sentiment among the clergy in favor of celibacy, and that this sentiment found expression in the establishment of innumerable monasteries and nunneries, and finally culminated in the enforced celibacy of the priesthood. If it were not foreign to our present purpose, I should like to refer you to many interesting passages in Lea's great work on 'Sacerdotal Celibacy,' and to show you how long and sturdily the rank and file of the priesthood fought against the papal decrees which prohibited their marriage."

"Do not misunderstand me, Edward. I am too good a Christian to blame Christianity for churchly injustice to woman. It is the human element in the church, and not the divine, which is responsible for these things. In fact, you men have always insisted, and still insist, upon the absolute domination of ecclesiastical as well as civil, political, industrial, and commercial affairs. I have no complaint to make against the principles of Christianity, for they are pure and good in every way, but I do protest against the injustice, unfairness, and tyranny still displayed in America as elsewhere by your sex toward mine."

"It is quite possible," replied Mr. Notion, "that the ancient abuses and discriminations against women have not all been swept away, even in those countries where the teachings of Christianity are most perfectly exemplified. You know my views as to how

far Christendom really is from the Christian standard, as to what awful iniquities it will have to answer for, as to how heinously it has sinned against light and knowledge. You know my opinion in regard to the monstrous divorce laws of the different states in the American commonwealth, which if permitted to continue in operation will eventually destroy the institution of marriage, and make the relations of the sexes simply those of legalized prostitution. And yet there is no comparison between the lot of woman in Christendom and outside the sphere of its influence. In China, that ancient empire, polygamy has always existed. There the husband may repudiate his wife upon the most frivolous pretext, and in one case a divorce was granted because 'the wife had filled the house with smoke, and scolded the dog so that he was frightened.' You are well aware how the feet of the women of the higher classes are compressed and mutilated. But the Chinese go much farther in the direction of deliberate disfigurement of the human body, and frequently prepare a sort of vase, open at both ends, in which they fasten some unfortunate foundling so that the head and legs only can protrude. As the child grows, its shape is moulded to that of the vase, which is finally broken and removed, and the horrible human curio is ready for sale to the keeper of some oriental side-show. In China the birth of a daughter is considered a misfortune, and you can offer no deadlier insult to a Chinese gentleman than to ask him if he has any daughters. The infanticide of female children is still extensively practiced, and thousands of infants are yearly exposed to die by their heartless parents. A widow must either marry again or become a bonzess, and as a courtesan devote herself to the worship of Fo. In Japan woman lives in a seraglio, and if the husband wishes a divorce, he does not have to even put her away, but is only required to condemn her to a separate apartment, in order to entitle him to marry another. He has the power to kill her for infidelity, and is authorized by law to either kill or sell his children. In the island of Formosa women are forbidden to bear children before they have attained the age of thirty-six, and the crime of abortion, now so popular in our own country, is there made compulsory until the requisite age is attained. In Burmah the women are notoriously dissolute; in Siam wives are freely bought and sold; and in India women are still persecuted and despised. In the last-named country the wife is her husband's serf, and is required to regard him as a divinity, while he

addresses her in harsh tones. Until the English enacted and enforced laws preventing the fiendish practice, widows were compelled by public opinion to die with their deceased husbands, either on the funeral pyre, or to be buried alive. With the innumerable atrocities which are committed against the girls of India by compelling them to marry men before they are either physically or mentally capable of discharging the functions and duties of matrimony, you are doubtless familiar. Against these terrible abuses the British government of the country has as yet been unable to make any measurable headway."

"Just one question at this point, Mr. Notion. Don't you suppose if English women were represented in the government of India as largely as are the men, that more progress would be made in abolishing these dreadful evils?"

"Your question," answered Mr. Notion deprecatingly, "opens up another and very important subject, viz., the political rights of women, and in order to answer it as it deserves, I should be compelled to wander far from our present topic. Please remind me of it when we reach that phase of our general theme, and I shall gladly give you my opinions relative thereto. But, to continue, let me quote again from 'Satan in Society': 'In Africa, from the Great Desert to the Cape of Good Hope, from the coasts of Senegambia to those of Zanguebar, among the Jalofs, the Foulis, the Mandingoes, the negroes of the Gold Coast, of Congo, and of Angola, among the Jagos, the Hottentots, and all the other tribes, the status of woman is most deplorable.' A little further down on the same page I find the following: 'Between Christianity and paganism there is a religion which is, so to speak, intermediate; which has borrowed from the former some of its dogmas and its morality, and from the latter a host of the superstitions of idolatry. We allude to Mohammedism. With the Mussulman the position of women is altogether peculiar. In the material point of view she is not so unhappy as with many other people whose history we have examined, but morally speaking she is completely annihilated. It would seem that the sensuality of the Mohammedans has aimed to destroy the last vestiges of her moral nature, leaving only the automaton, the physical being, the passive instrument of man's pleasure. Their word designating a certain class of 'wives' has the same root as another word which signifies *utensil*. A Mohammedan has the right to marry as many wives as he pleases. The rich often have

a considerable number. Surrounded as they are by all sorts of precautions, including vigilant and argus-eyed guardians, the women are so corrupt that not only do they practice the most incredible immoralities among themselves, but they find means of keeping up intrigues and escapades the most astonishing. At the slave marts of Constantinople there are found negresses, Mingrelians, Georgians, and Circassians. The latter are taken in the raids that the people of Caucasus make upon each other, or are bought from their parents. Many of them are very beautiful; indeed, they spring from the most beautiful type of the human race. A girl of average beauty costs about the same, a little less, rather, than a horse—say twenty to thirty dollars. Once arrived at the seraglio, the young slave has to undergo a régime which must prove to her a veritable torture. She must absolutely grow fat, under penalty of displeasing or failing to please her husband. Your Mussulman has a singular idea of beauty. For him a woman is only beautiful when inordinately fat—so fat that in walking she has to be supported by a slave on either side. So, to be pleasing, she must drink without thirst and eat without hunger. In certain parts of Arabia the young girls are forced to swallow, after their appetite has been satisfied, several rations of fat and quantities of camel's milk. Horrible state of society! where each petty despot lives like a bird of prey in his hole, like a savage beast in his den; where all the sentiments which bud or develop under the influence of women in Christian lands are repressed or destroyed; where the most abject and disgusting egotism rules; where love is but gross sensualism; where paternal, maternal, and filial affection rise but little above the instincts of the brute; where woman passes her life inclosed within four walls, or walks enveloped in a long veil, like a phantom revisiting a world to which she no more belongs. Every one shuns her. She moves silently, sadly, and lonely, amid those who treat her as a slave, as a being without a soul, without intelligence, incapable of loving, of feeling, or of suffering.' ”

“A sad state of affairs, truly, Edward, as your author paints the picture; and yet women have much to complain of here. They have had to fight their way step by step to the right to obtain an education, to hold office under the government, to gain admission to the learned professions, to secure the guardianship of their own children, and to-day they are denied all participation in either the framing or execution of the laws in nearly every American commonwealth.”

“You bring up other phases of the subject, Matilda, and hereafter I shall be glad to discuss them with you; but now I desire to impress indelibly upon your mind, if I can, the great truth that women in so-called Christian lands owe all their rights, privileges, advantages, and the consideration which they enjoy, to the partial diffusion of the principles of the religion of Christ. In conclusion I want you to listen to the words of James Bryce in his great work the ‘American Commonwealth,’ relative to the position of woman in America. He says: ‘It has been well said that the position which women hold in a country is, if not a complete test, yet one of the best tests of the progress it has made in civilization. When one compares nomad man with settled man, heathen man with Christian man, the ancient world with the modern, the Eastern world with the Western, it is plain that in every case the advance in public order, in material comfort, in wealth, in decency and refinement of manners, among the whole population of a country—for in these matters one must not look merely at the upper class—has been accompanied by a greater respect for women, by a greater freedom accorded to them, by a fuller participation on their part in the best work of the world. Americans are fond of pointing, and can with perfect justice point, to the position their women hold as an evidence of the high level their civilization has reached. Certainly nothing in the country is more characteristic of the peculiar type their civilization has taken.’ Mr. Bryce has many other interesting and instructive things to say about American women, but I shall not take the time to quote them, especially as the clock admonishes me that it is time for us to bring our present talk to a termination.”

## Mr. and Mrs. Notion Discuss the Influence of Women upon the Lives and Characters of Great Men.

“A mother’s love—how sweet the name!  
What is a mother’s love?—  
A noble, pure, and tender flame,  
Enkindled from above,  
To bless a heart of earthly mould;  
The warmest love that can grow cold;  
This is a mother’s love.”

—*James Montgomery.*

“I promised to show you, Ned, that some good woman had invariably strengthened the hands of the men who were recognized as leaders of thought and action, and that it seemed to be a deep-seated principle of humanity that without the active though perhaps hidden participation of woman, no great progress or uplift of our race could be accomplished. I am now ready to prove this, so far as such a proposition admits of proof, and wish at the outset to quote briefly from the preface of Laura C. Holloway’s work on ‘The Mothers of Great Men and Women.’ Among many other things well worth remembering, she says: ‘The influence of the mother has been proclaimed by all races of men in all ages. The Red Cross Knights who sauntered to “Sainte Terre,” and when they reached the Holy Land fought for the Holy Sepulcher, were inspired to their pilgrimages by zealous mothers and wives. The deeds of heroism in every age have been the indirect, if not the direct, work of women, and most frequently of mothers. We need not—’”

“Pardon the interruption, my dear, but before you proceed any farther, I wish to remark that those mothers and wives did a very foolish thing when they sent their loved ones on such a reckless, dangerous errand, and one from which the majority of them never returned to home and native land.”

“But, Edward, those were days of chivalry and religious



enthusiasm, and the women as well as the men naturally supposed that it was a holy and a meritorious enterprise, under the sanction of mother church, to rescue the land made sacred by the Saviour of mankind, from the grasp of the pagans, or unbelieving Mussulmen."

"That is very true, Matilda, but, while it excuses the women of that day for sending their brave sons and husbands to suffer and perish needlessly in an inhospitable clime, the course of conduct on their part which requires such excuse, is not deserving of encomiums from the enlightened women of our own time."

"Please let me continue reading, sir. The gifted lady from whom I quote continues: 'We need not travel back to antiquity to find illustrations of this truth; the women of this age are living evidences of the source from whence their sons have derived their gifts of mind and health. Every department of human energy and excellence in modern times in all countries furnishes abundant examples of the truth that whatever the mother is that will the son be also.' A little further on she says: 'There is no love like a mother's love, and love being the highest and most potential of human qualities, it may be concluded, very naturally, that the intensity of affection bestowed by a mother of character upon her son marks him as hers through life.'"

"I must admit, Matilda, that there is much truth in that assertion."

"I will now talk a little," said Mrs. Notion, "about the mothers of great generals. Our own George Washington had a great mother. As Mrs. Holloway says: 'Like the mothers of all great and earnest men, she was a praying woman. Her Bible was her constant companion, and its precepts were ever on her lips.' 'A silent, serious woman she was, self-contained, self-respecting, and reserved. During the forty-six years of her widowhood she managed her household and farm without the assistance of any adviser, and reared her children to usefulness and honor, and saw them go forth into the world equipped for its work and pain. That they each and all revered her, and sought her counsel in every emergency, is sufficient testimony of her worth and ability.'"

"I should judge from these statements, Matilda, that Mary Washington was a home woman, that she attained her success in life by attending strictly to her domestic duties, and leaving

the management of the world at large and the great universe beyond it to the wisdom of the Creator."

"Yes, sir, she was a domestic woman, but she was a business woman also, and carried on successfully large affairs. It was not her lot to be cooped up in a little, narrow home, and to know nothing outside of the four walls of her own house. But we must not digress. Mrs. Washington and her son George were very similar in character, conduct, and personal appearance. They both lacked humor and imagination, and were both characterized in an extreme degree by gentleness, conscientiousness, and resolution of purpose. Mrs. Washington was a great woman, and a consistent Christian, who lived as she prayed during the eighty-three years of her life. She was inflexible in courage, and unyielding in purpose, and imbued with the heroic spirit of the Scotch Covenanters, from whom she was descended. Washington Irving says of her: 'Endowed with plain, direct good sense, thorough conscientiousness, and prompt decision, she governed her family strictly, but kindly, exacting deference while she inspired affection. George, being her eldest son, was thought to be her favorite, yet she never gave him undue preference, and the implicit deference exacted from him in childhood continued to be habitually observed by him to the day of her death. He inherited from her a high temper and a spirit of command, but her early precepts and example taught him to restrain and govern that temper, and to square his conduct on the exact principles of equity and justice.' You will see from this, Mr. Notion, that George Washington inherited his good qualities from his mother, and was trained and formed almost entirely by her, as his father died while he was still a lad."

"Yes, my dear, I see all this, and wait impatiently for you to continue your showing."

"Another great woman who became the mother of a great son, was Letitia Bonaparte, who was married to Charles Bonaparte before she was sixteen, and who between her marriage and the death of her husband, when she was thirty-five, gave birth to thirteen children, eight of whom reached maturity. She was a woman of singular beauty, which she retained until her death, at the age of seventy-nine. Napoleon, in speaking of his boyhood, thus refers to his mother: 'I had need to be on the alert; our mother would have repressed my warlike humor; she would not have put up with my caprices. Her tenderness was joined

with severity; she punished, rewarded, all alike; the good, the bad, nothing escaped her. She did indeed watch over us with a solicitude unexampled. Every low sentiment, every ungenerous affection was discarded, discouraged; she suffered nothing but what was grand and elevated to take root in our youthful understandings. She abhorred falsehood, was provoked by disobedience; she passed over none of our faults.' At another time Napoleon thus spoke of her: 'Left without guide, without support, my mother was obliged to take the direction of affairs upon herself. But the task was not above her strength; she managed everything, provided for everything, with a prudence and sagacity which could neither have been expected from her sex nor from her age. Oh, what a woman!—where look for her equal!'"

"You see, Matilda, that Napoleon joined other men in the opinion that sagacity is not one of the characteristics of your sex, and that in possessing it, his mother was a rare exception to womanhood at large."

"Yes, sir, I perceive that he entertained the almost universal male conceit that only men are wise and prudent. But I have undertaken the task of showing that both he and you are in error in so believing. If Letitia Bonaparte were the only woman who had displayed those qualities, she might be considered exceptional in that regard, but she was one among the many. Her son used to say of her that she had the head of a man on the shoulders of a woman, and on many occasions she showed her resolute spirit, and a proud consciousness of what was due to her as his mother. Shortly after he was crowned emperor, when he met her in the gardens of St. Cloud, half in jest and half in earnest, he offered her his hand to kiss. But she flung it from her with indignation, and exclaimed in the hearing of his officers, 'It is your duty to kiss the hand of her who gave you life!' When her son was exiled in Elba, she visited and comforted him. This gifted woman impressed not only her appearance but her character upon her son."

"Don't you think," inquired Mr. Notion, "that she had much to do with the faults and weaknesses as well as with the nobler traits of Napoleon?"

"Possibly she had," admitted Mrs. Notion, "but I am inclined to believe that he largely inherited his defects of character from his father, who manifested no unusual abilities, and was an attorney in Corsica of merely local reputation. Besides, it

follows as a matter of course that, having inherited all his good points from his mother, the bad ones must have come from his father."

"This, however, Matilda, is only your conjecture, for there are no facts that I know of upon which you can base any such a theory. But what say you as to the immoralities and intrigues of the daughters of this lady? Don't you think she ought to be held responsible for their follies, as well as credited for the greatness of her son?"

"No, sir, I do not. She despised sensuality, and surely was not to blame for that which she cordially disapproved. You must also bear in mind the fact that the sudden rise of her daughters from poverty to the position of queens and princesses was enough to turn their heads. But I desire now to call your attention to the character of Elizabeth, the wife of Oliver Cromwell, England's greatest ruler. She had nine children, who were educated under her supervision with great care. Devout in her religious life, her manner was dignified, and her mode of living was plain and unassuming. She wielded great influence over her husband, who frequently sought her advice, and in one of his letters to her said: 'I could not satisfy myself to omit this post, although I have not much to write; yet, indeed, I love to write to my dear, who is very much in my heart.' He died holding her hand, and almost his last words were encouraging assurances to her that he would recover. This noble woman, whose head was not turned by power and prosperity such as seldom fall to the lot of mortals, survived her husband fourteen years."

"And yet," suggested Mr. Notion, "this woman did not escape attack, and many rumors were circulated greatly to her discredit."

"It is true, Edward, that the Cavalier party invented much gossip concerning her, but they were unable to prove that she ever failed to discharge her public as well as her private duties in a creditable manner. Let me now remind you of the greatness of Sarah Jennings, the wife of that celebrated general, the Duke of Marlborough. She was widely celebrated for her brilliancy and beauty. Though of the most charming personality, and the possessor of great wit, ambition, intelligence, and political power, she dearly loved her handsome and able husband, and was faithful, sincere, and unselfish in a high degree. To quote from Mrs. Holloway: 'Her grace, majesty, and loftiness of

carriage illuminated the dull court, while her wit flashed like an unsheathed sword in the sunlight.' Undoubtedly she had a potent influence in shaping her husband's destiny, and bringing about his success, by her encouragement and counsel, as well as by her power at court."

"She doubtless used her control of the weak Anne for her husband's benefit," remarked Mr. Notion, "but she made him pay dearly for all that she gave him. She was one of the most hateful of women, and by her envy, jealousy, irritability, bitter defiance, and domineering temper, must have made the poor man so miserable at home that he was glad to seek relief in the camp, and, if need be, risk his life on the battle field. You must remember, too, that Marlborough attained power and fame long before the reign of Anne, and that his sister, Arabella, the mistress of James the Second, had as much to do with his advancement as his beautiful and irascible wife."

"How you men do wander from the subject! I was talking of Sarah, the wife of Marlborough, and you begin to discourse about his wicked sister. Perhaps you would like to hear something about the mother of General U. S. Grant, from whom were derived many of his strongest characteristics. Hannah S. Grant was a kind, matronly woman, who found her happiness in the domestic circle. She was handsome, though not vain, possessed of a sweet disposition, prudent, thoughtful, pious, and 'accomplished in those household arts which add so much to the comfort of a home.' One of General Grant's numerous biographers thus describes her: 'She was amiable, serene, even-tempered, thoroughly self-forgetful, kind and considerate to all, and speaking ill of none. Her children she governed with tender affection and without the rod; and in return they were tractable and well-behaved, never boisterous or rude in the family circle.' She was very reticent and modest, and though proud of her illustrious son, she refrained from boasting of him, and spent her closing days in retirement and widowhood."

"I fail to see," said Mr. Notion, "how Grant derived many of his 'strongest characteristics' from a woman so sweet, gentle, kind, reticent, serene, and tender as you describe his mother to have been. There doubtless were such traits in his character, but they were not the 'strong' qualities, which made him a great general and a mighty leader among men."

"Even so," replied Mrs. Notion, "his mother must be credited

with having wisely and lovingly developed the best that was in him, regardless of the question as to whom he inherited it from; and, hence, whether his military genius was derived from his mother or not, you must admit that she had much to do by her training of his early years, with his brilliant successes in after life."

"Certainly, Matilda, I am perfectly willing to concede that, but isn't that almost equivalent to saying that every man has a mother, and, consequently, if he succeeds his success must be attributed to her? If that is your argument, it proves too much, for if we once admit the superior influence of the mother in moulding character and determining the future career of her children, it would logically follow that the failures, faults, and crimes of men are very largely to be charged against their mothers."

"Not at all," answered Mrs. Notion. "Good mothers are often hampered in their efforts to rightly train their children, by the interference and bad example of their husbands. But let me continue, as I have much to say along this line. I should be faithless to my self-imposed task if I were to omit all reference to Rome's greatest matron, Cornelia, the mother of the Gracchi. This noble lady was the daughter of the greatest Roman general of his time, Scipio 'Africanus,' the wife of a virtuous and distinguished statesman, and the mother of twelve children, of whom only three reached maturity. While a widow she refused the hand of the great King Ptolemy, and on one occasion, when a lady referred to the plainness of her attire, and asked where her jewels were, she replied that her sons were the only jewels she could boast of possessing. Upon the murder of her sons by the landed plutocrats, she bore her grief heroically, and said to a friend who condoled with her, 'The woman who had the Gracchi for her sons can not be considered unfortunate.' After her death the people erected a brass statue to her memory, inscribed, 'Cornelia, the Mother of the Gracchi.' Is it any wonder that a woman of so lofty and patriotic a spirit should have imbued her sons with similar noble sentiments, and that they should have willingly sacrificed their lives to the welfare of their country?"

"Your question, Matilda, seems intended to contain its own answer, and, like many others, is put in the interrogative form only for rhetorical effect. Still, I must dissent from your conclusion. As you have said, Cornelia's father was Rome's greatest general. He saved Rome from destruction by Hannibal after

the battle of Cannæ, and years afterwards conquered the great Carthaginian chieftain at the battle of Zama. Her husband, Tiberius Sempronius Gracchus, was once censor, twice consul, and was twice accorded a triumph. Her uncle, Lucius Cornelius Scipio, was also a great man, who filled one term in the consulate, and was surnamed 'Asiaticus.' It seems to me it is far more reasonable to suppose that her sons, Tiberius and Caius, inherited their powers from their grandfather, father, and grand-uncle, than to assume that all their greatness came from their mother."

"Edward, I am surprised at your inconsistency. Don't you see that all the qualities which those brilliant men inherited from their maternal grandfather and grand-uncle really were derived from their mother, who proved throughout her glorious life that she possessed those qualities, and was not a mere vehicle for their transmission? The matter is too plain for argument. And now for a few words about Lady Sarah Lennox, the mother of the Napiers. This beautiful and gifted woman was the daughter of the second Duke of Richmond, the grandson of Charles the Second. Her mother was Sarah Cadogan, whose father was the favorite general of the famous Duke of Marlborough. The parents of Lady Lennox were married while mere children, the consideration of their marriage being the cancellation of a gambling debt contracted by the father of the bridegroom. The youthful couple did not live together as husband and wife until three years after their union. At that time, however, they fell in love with each other, and were so devoted that the wife died with grief one year after the death of her husband. The daughter of this remarkable and romantic marriage grew to be one of the most marvelously beautiful women in England, and in an era, too, which was famed for the loveliness of its women. George the Third fell in love with her, and wanted to make her his queen, but was prevented from doing so by a variety of causes. Horace Walpole says of her: 'When Lady Sarah was in white, with her hair about her ears, and on the ground, no Magdalen by Correggio was ever half so lovely and expressive.'"

"Will you permit me to inquire, my dear, what her beauty had to do with the greatness of her sons?"

"Nothing, Ned, nothing; but you have always shown so keen an interest in handsome women that I thought you would like to hear of this quality in the mother of Sir Charles Napier."

"True, my love, and had it not been for my rare powers of

discrimination in this regard, I might not have been so highly favored in my own matrimonial experience."

"There, there, you are beginning to flatter me, and I am well aware that you don't mean a word of what you say," replied Mrs. Notion smilingly; "but in this connection I may state that Sir Charles Napier, the greatest of this fair woman's three distinguished sons, closely resembled her in personal appearance. To resume my narrative, Lady Sarah married the Hon. George Napier, and for 'half a century her life was one of purity, happiness, and peace.' She was the mother of many children, and her three sons, Charles, George, and William, were brave soldiers, who became famous in the service of their country. But the greatest of them was Charles James Napier, whose splendid military career is too familiar a part of English history to need repetition by me. In Spain, America, and India he fought heroically, his last and greatest victory being won at the bloody battle of Meanee, where against overwhelming odds he subdued Scinde, and brought it into complete subjection to British rule. This was in 1843. The love which existed between this noble man and his mother was touching to contemplate. His diary and letters are full of affectionate references and greetings to his mother, and he was prostrated in spirit by her death, in 1826, at the age of eighty-one years. The character and career of this man may best be described in a few words by quoting from the opening of the book of his brother, Lieutenant Sir William Napier, entitled 'Life and Opinions of General Sir Charles James Napier,' where he says: 'This shall be the story of a man who never tarnished his reputation by a shameful deed; of one who subdued distant nations by his valor, and then governed them so wisely that English rule was revered and loved where before it had been feared and execrated.' 'His fame has been accepted by the British people as belonging to the glory of the nation.'"

"And do you claim, Matilda, that this illustrious general and statesman inherited his brilliant qualities entirely from his mother?"

"I feel certain, Edward, that he did to a very large extent, if not altogether."

"But you forget, my dear, that his father was a descendant of the great Montrose, and of Napier of Merchiston, inventor of logarithms, and of Lord Napier, a grandson of the mathematician who lost his broad lands fighting for Charles the First."



“Yes, Edward, but the probability of my theory that the greatness of Charles Napier was largely derived from his mother, is shown by the fact that her sister married Henry Fox, the first Lord Holland, and became the mother of that famous orator and statesman, Charles James Fox.”

“I notice, too,” said Mr. Notion, that you omit all reference to the first marriage of Lady Sarah, to Sir Charles Bunbury, and the subsequent divorce obtained by him in the House of Lords, on the ground of her infidelity. Nor do you allude to the memoirs of the Duc de Lauzun, in which that titled blackguard boasts of having triumphed over her virtue. Thackeray in ‘The Virginians’ evidently has reference to this book, when he says: ‘Very pleasing, no doubt, it must be for the grandsons and descendants of the fashionable persons among whom our brilliant nobleman moved, to find the names of their ancestresses adorning M. le Duc’s sprightly pages, and their frailties recorded by the candid writer who caused them. It is some comfort to know that the chivalrous Duc de Lauzun perished by the guillotine in the days of the first French Revolution.’”

“Why, Edward, I am ashamed of you. It certainly indicates little magnanimity upon your part to bring to the light the long-repented and long-forgiven follies and sins of a woman who spent fifty years of wedded virtue, and brought into being the noble men whom I have described.”

“Now, don’t misunderstand me, or misconstrue my motives,” exclaimed Mr. Notion. “I should be the last to drag from their long oblivion the misdeeds and frailties of this or any other woman, were it not for the fact that you insist on crediting her with all the talents and goodness of her husband’s children. I simply offer this as valid evidence in disproof of your allegations.”

“And do you believe the charges of that infamous French scoundrel?” asked Mrs. Notion rather sharply.

“Ah, that is not the question, Matilda! My belief or disbelief in them cuts no figure here. I offer them for what they are worth, although I must own that I have little confidence in the word of any man who is capable of so base an act, and concur in the opinion of Lauzun thus expressed by Thomas De Quincey: ‘On the hypothesis most favorable to the writer, the basest of men, he is self-denounced as vile enough to have forged the stories he tells, and can not complain if he should be roundly accused of doing that which he has taken pains to prove himself capable of doing.’”

“I am glad, sir, that you have the manhood to doubt at least the uncorroborated statement of such a wretch; and without further discussing the Napier family, I wish to direct your attention to a still clearer case of a noble mother transmitting her own goodness and genius to a son. General Thomas Jackson, better known as ‘Stonewall’ Jackson, was the son of Jonathan Jackson, a well-born Virginian, who, though possessing considerable inherited wealth, and enjoying a lucrative legal practice, gambled away his fortune, and at his death left his wife and children dependent upon the charity of others. Mrs. Jackson, whose maiden name was Julia Neale, was also a native of Virginia. She was handsome, graceful, and unusually cultured. When left a widow with three children, of whom Thomas, then three years old, was the youngest, she tried to earn a living for herself and family by taking in sewing and teaching a small school. After three years of struggle, she was induced to marry a man almost as poor as herself, and was compelled to relinquish her children to the care of their father’s kindred. Her grief at parting from Thomas, especially, who was then a pretty, blue-eyed boy of six, is described as pitiiful and almost heart-breaking, and the scene was so sorrowful that it left an indelible impression upon the child’s memory, and saddened every year of his future life.”

“Excuse me, Matilda, but wasn’t Mrs. Jackson very foolish to take a step which compelled this separation from her children? She voluntarily married a second time, and well knew the poverty of her second husband, and yet, despite this knowledge, she deliberately pursued a course which she must have been aware would necessarily result in depriving her of the companionship of her little ones.”

“No one can deny,” replied Mrs. Notion, “that she made a serious mistake, but, after all, the fault was not hers, but that of her first husband, who unnecessarily and by his own profligate conduct exposed her to the horrors of want. My own opinion is that her three years’ conflict, single-handed, with poverty and misery left her in such a mental and nervous condition that she was not fully capable of realizing the consequences of her second marriage, and that, without recognizing the danger of separation from her children, she gladly welcomed any change which promised her sympathy, companionship, and assistance.”

“You may be right, Matilda, but how bitterly she must have repented her folly!”

"*Folly*, yes," thoughtfully remarked Mrs. Notion, "but *sin*, no. Mrs. Jackson was a woman of genuine Christian character, and during the six years which her little boy spent in her society she impressed her own spirit of faith and prayer upon him. At the age of seven he saw her on her death-bed, and ever after he remembered her with tenderness, and idealized her beauty and amiability of character."

"What a sad, and yet what a glorious life," exclaimed Mr. Notion, "was that of General Jackson! An orphan boy, leaving the home of his stern uncle when only eight years old, living four years with another uncle, wandering away again with his wayward elder brother, enduring all sorts of hardships on the Mississippi, and earning a living cutting wood for the river steamers, returning sick with chills and fever to his kind uncle, grieving over his brother's early death, losing his beloved wife after fourteen months of joyous companionship, dying in manhood's prime from a cruel wound, saying a last farewell to his little daughter—in all these scenes of his earthly pilgrimage the element of sadness predominates."

"Yes," said Mrs. Notion, "his life was characterized by much of sorrow and suffering, but he developed one of the grandest characters to be found emblazoned on the pages of history. His undaunted determination to enter West Point, and final success in doing so, his faithful career as a student, his fidelity to duty as a professor in the Virginia Military Institute, his bravery on the field of Churubusco, his heroic and brilliant achievements as a general in the Confederate army—all testify to his greatness of soul. He resolved when a boy to be great and good, and the only falsehood he ever remembered telling was when his men became panic-stricken during an engagement in the Mexican War, and as the bullets flew about them, he called upon them to follow him, and exclaimed; 'Don't you see there is no danger?' It was at the battle of Manassas that he was given the title of 'Stonewall' in consequence of the remark made by General Bee, as he pointed his own wavering men to Jackson's command, and said, 'There is Jackson standing like a stone wall.' From that time the term was indissolubly associated with his name. One night when his men were weary and worn, rather than have any of them awakened to stand picket duty, he stayed up until morning, and guarded the camp himself. Such things as these greatly endeared him to his soldiers."

“I thoroughly agree with you, Matilda, in your high opinion of General Jackson. He was certainly a man of the strictest truthfulness, most unyielding integrity, and the highest standard of morals.”

“But even better than all that, Edward, and because it comprehended it all, was his beautiful Christian character. Every one that knew him respected him for his deep and unaffected piety. Like his sweet mother, he died the Christian he had lived. Her unwavering faith, and unbroken composure of spirit in the presence of death, were thus described by her husband: ‘No Christian on earth, no matter what evidence he might have had of a happy hereafter, could have died with more fortitude. Perfectly in her senses, calm and deliberate, she met her fate without a murmur or a struggle. Death for her had no sting; the grave could claim no victory. I have known few women of equal, none of superior merit.’ When the time came for her heroic son to die, he said to his chaplain, the Rev. Mr. Lacy, who had just come to his tent: ‘You see me severely wounded, but not depressed, not unhappy. I believe that it has been done according to God’s holy will, and I acquiesce entirely in it. You may think it strange, but you never saw me more perfectly contented than I am to-day, for I am sure that my heavenly Father designs this affliction for my good. I am perfectly satisfied that either in this life or in that which is to come I shall discover that what is now regarded as a calamity is a blessing. And if it appears a great calamity (as it surely will be a great inconvenience) to be deprived of my arm, it will result in a great blessing. I can wait until God, in his own time, shall make known to me the object he has in thus afflicting me. But why should I not rather rejoice in it as a blessing, and not look on it as a calamity at all?’ In this sweet spirit of resignation and submission both mother and son passed over the boundary which separates the seen from the unseen world, she to gain a glad release from poverty, suffering, and sorrow, he to rest from his arduous and highly-responsible duties, and to leave behind millions of mourners, as he ‘passed over the river to rest under the shade of the trees’ on the sunny shores of eternity.”

“I have noticed,” remarked Mr. Notion as he wiped a tear from his cheek, “that thus far you have confined yourself to the mothers and wives of great soldiers. Is it possible that you have found no instances of great men in other walks of life who owe much to women for their character and success?”

“The fact is, Ned, that I have a superabundance of material, and my chief fear is that your patience will be exhausted long before I conclude my enumeration of the great sons of great mothers, and the great husbands of great wives.”

“Don't be a bit afraid of that, Matilda. This phase of the discussion constitutes an interesting episode in itself, and is in refreshing contrast to other branches of our general subject which we have talked about, or which still await our consideration. Go right ahead. I am anxious to hear more about these charming and gifted women who bestowed upon the world the inestimable boon of great and useful men.”

“All right, Ned, I shall gladly do so, but the clock admonishes me that it is time to bring this dialogue to a close, so I shall postpone further discussion of our theme until another evening.”

## Mr. and Mrs. Notion Continue to Discuss the Influence of Women upon the Lives and Characters of Great Men.

“Happy he  
With such a mother! faith in womankind  
Beats with his blood, and trust in all things high  
Comes easy to him, and though he trip and fall,  
He shall not bind his soul with clay.”

—*Tennyson.*

“Few great men have flourished who, were they candid, would not acknowledge the vast advantage they had experienced in the earlier years of their career from the spirit and sympathy of woman.”—*Disraeli.*

“Now, Edward, if agreeable to you, I shall talk a little while about the mothers of Lincoln, Garfield, and Webster, and the wife of Disraeli; and then, if time permits, I shall try to make a few comments on the mothers of St. Augustine, Luther, and the Wesleys.”

“I am all attention, my dear,” said Mr. Notion as he smiled complacently, and assumed his most comfortable posture in his easy-chair.

“Let me read to you, Edward, preliminarily to what follows, a short extract from the book of Mrs. Holloway, to which I have already referred you. She says on page 112: ‘The great mothers of great men and women are few in number, but are widely known. The obscure and comparatively unknown mothers of men and women of genius form a great multitude of flitting shadows whose outlines and properties are not easy to ascertain. Undoubtedly these unknown mothers must have had strong characteristics, or they could not have transmitted great qualities to their children. It is the settled opinion of physiologists that the mother has a far greater influence than the father in the mental and moral qualities of the offspring. It has even been maintained that no great man has ever existed who had not a great mother, whether she was known to fame as great or not.’”

"Come, come, Matilda, isn't that going entirely too far? Surely you do not indorse that extreme view of the question. I can't believe that you are capable of sympathizing with those women who claim everything good for their own sex, who appropriate all the precious metal of the ore of humanity, and leave us poor fellows nothing but the tailings."

"I hardly go that far, Edward, for I am confident that at least one of our boys will become a great man, and I know that I am a very ordinary woman."

"You reach a very sensible conclusion, my dear," said Mr. Notion, "but you base it upon a false foundation. Of course your own modesty and diffidence prevent you from acknowledging your true nature, but I can not allow you to underrate yourself without my emphatic protest."

"No more flattery, please," expostulated Mrs. Notion blushing, "or I shall terminate the conversation. Mr. James Mill, in his essay on 'Education,' lays much stress upon the prenatal influence of the mother upon the character and disposition of her child, and Sir Walter Scott, in 'The Fortunes of Nigel,' accounts for the timidity of James the First, and his extreme aversion to naked steel, by the brutal murder of Rizzio in the presence of his mother shortly previous to his birth. Mrs. Holloway asserts that the undertone of melancholy in Lincoln's nature was directly due to the hopeless state of mind in which his mother had fallen before he was born. She was in poor health, disappointed, discouraged, and morbidly sensitive to the sight of suffering in others. Lincoln's father was a shiftless, unambitious, easy-going, lazy man, and did little to contribute to the comfort and happiness of his wife, who, though a high-spirited and cheerful girl, grew to be a sad woman, shrinking and reserved to an extreme. Lincoln was always averse to speaking of his early childhood, and when questioned as to his mother, a cloud of mingled sadness and anguish came over his face. That mother was well endowed, unusually intelligent, of keen sensibilities, and possessing rare intuitions. Dr. Holland says of her: 'She had much in her nature that was truly heroic, and much that shrank from the rude life around her. A great man never drew his infant life from a purer or more womanly bosom than her own.' Lincoln's father was a great talker, had an extensive fund of anecdotes, and never was so much in his element as when sitting in the midst of an appreciative circle telling stories and cracking jokes. From him

his son Abraham inherited and acquired his conversational powers and rich vein of humor."

"Thank you for that admission, Matilda. Even small favors are now gratefully received by us poor men."

"You are facetious, Edward. Though Mrs. Lincoln died when her son was only ten years old, she had indelibly impressed herself upon his mind and heart. She taught him to read and write, for, compared to those about her, she was a prodigy of learning, although possessed of the merest rudiments of an education. She praised and encouraged her boy, and tried her utmost, without saying that she did not want him to be like his father, to describe the kind of a man she wished him to become. At the time of her marriage she was a 'slender, symmetrical woman of medium stature, and a brunette, with dark hair, regular features, and soft, sparkling, hazel eyes.' Her last days were saddened by the consciousness that she was leaving behind her a motherless, lonely child."

"And do you really think, Matilda, that this unfortunate woman, during the brief years of her companionship with her hero son, laid the foundations of his greatness?"

"I do, indeed, and in this connection let me quote Dr. C. C. Graham, of Louisville, who says: 'It is not at all unlikely that our great and good President owed his great qualities of head and heart to Nancy Hanks Lincoln, to depreciate whom Messrs. Lamon and Herndon have done their utmost. I am acquainted with Dennis Hanks, and find a very decided resemblance in many features between him and President Lincoln, the difference being in greater massiveness of Mr. Lincoln's features, not in their type. The mother of Abraham Lincoln is entitled to vindication and veneration from every American citizen who loves his country, and to whom the fame and glory of its greatness is dear. She deserves as well and is entitled to as much honor at our hands as the mother of Washington, for she gave us as great and as good a man.'"

"Then," exclaimed Mr. Notion, "you are not among those who attribute Lincoln's greatness more to his step-mother, formerly Mrs. Johnson, than to his mother?"

"Most assuredly I am not, sir. While his step-mother was a wise, industrious, and remarkably affectionate woman, who by her kindness, justice, and appreciation of Abraham's traits, did much to render possible his success in life, she did not contribute



one-thousandth part as much toward that result as did his mother."

"And do you think, my dear, that Lincoln was America's greatest man?"

"Again I answer you with emphasis, Yes. My words are too feeble to depict his genius, but let me quote two stanzas from the well-known poem of R. H. Stoddard:—

"This man, whose homely face you look upon,  
Was one of nature's masterful, great men;  
Born with strong arms that unfought battles won;  
Direct of speech and cunning with the pen.

"Chosen for large designs, he had the art  
Of winning with his humor, and he went  
Straight to his mark, which was the human heart;  
Wise, too, for what he could not break he bent."

"I agree with you, Matilda, that Lincoln was not only the greatest single human force projected into our national life, but into this century. His personality was unique, massive, overpowering. He impressed himself deeply upon the history of mankind by his daring deeds, and enriched the English language by his wise words, so strong in structure and commanding in their combination that they are almost idiomatic, and have forced their way into the every-day thought and speech of the American people. Yes, Abraham Lincoln's kindness, humor, greatness, goodness, and patriotism have become part of the very woof and warp of our American institutions."

"And now, Ned, a few words about the mother of Garfield. Like nearly all the other great mothers whom I have thus far called to your attention, Mrs. Eliza Garfield was a widow, with four children, of whom the eldest was only eleven years of age."

"I have been very much impressed," interrupted Mr. Notion, "with the fact to which you now refer, that in nearly every instance these mothers of great sons were widows, called by bereavement to bear the burdens of life alone, and to train and direct unassisted the developing characters and rising energies of their children. But do you really think that the loss of their fathers by these boys, who afterwards attained greatness, was one of the providential circumstances which favored their success?"

"I am very much inclined to so believe," replied Mrs. Notion, "unless, as hardly ever happens, both parents are unusually endowed with the qualities which fit them to nourish and encourage budding genius. Where the mother alone possesses those

qualities, she is more likely to manifest them in action when the father is removed from the scene than when he is in the place of chief parental authority and responsibility. In other words, necessity would render active what otherwise might remain merely latent or dormant. Besides, all possibility of weak or unwise interference with the sagacious mother's plans for the development of her gifted son, would be removed by the death of her husband."

"I can not agree with you in these views," said Mr. Notion, "for the simple reason that widows' sons have become notorious for their wildness and lack of wholesome home training. I have heretofore attributed this fact to the absence of the stern will of the father in moulding the character and habits of the child, and I see no good reason for modifying my opinion."

"What I have said does not militate in the least against your theory, Edward, for I expressed myself solely with reference to great mothers. I also think that with ordinary women, like myself, for instance, the cooperation of the father is required to successfully train the children. But, to resume my narrative, Mrs. Garfield was left in a Ohio wilderness, on a farm encumbered with debt, and with four small children to care for and support. In this emergency her eldest son said: 'I can plow and plant, mother. I can cut wood and milk the cows. I want to live here, and I will work real hard.' Most nobly did he keep his word. For several months the struggle with starvation was so fierce that Mrs. Garfield only allowed herself one meal a day during a portion of the time, and kept her children on a fixed allowance of food. But with the harvest came food in plenty. James, the future statesman, was only three years old when his father died, and he was the pet of the family. When he was four years of age, his eldest brother, himself only twelve, bought him his first pair of shoes out of his first week's wages, and his eldest sister carried him to school on her back. Mrs. Garfield was of Huguenot ancestry, and her fathers had been preachers in an unbroken line of ten generations. She combined the deepest piety with executive ability, perseverance, ambition, and indomitable courage, and sedulously trained her children in the Word of God, veneration for the Sabbath day, and the necessity of temperance. There was no church near them, and daily she systematically taught her children from the Bible. Four chapters were read each day, and the stirring events and whole-

some truths of Scripture were discussed with interest by the entire family as they sat about the fireside."

"Didn't she bring about by her own efforts the erection of a schoolhouse near her home?" inquired Mr. Notion.

"Yes," answered Mrs. Notion, "and she donated the land upon which it stood. When her eldest son left home to work in the clearings of Michigan, James took his place, and, while still a boy, in addition to his work on the farm, learned enough of the carpenter trade to earn a dollar a day. He took his first day's pay home to his mother, and poured the pennies into her lap. Though clad in home-made jean, and barefooted, he was proud and happy, for he loved his mother, and was following the example of his elder brother, who had given her the wages of six months' wood-chopping with which to build a house. In the words of Mrs. Holloway, Mrs. Garfield 'lived to see her two daughters settled in life, her eldest son a highly respected citizen, and her youngest son pass from college to the church, to the halls of legislation, and to the army.' When James A. Garfield was inaugurated as President of the United States, in 1881, his mother and his wife sat beside him, and when the ceremony was finished, he kissed his mother, who had been silently weeping during the delivery of his address. This noble woman was the first mother of a President who ever occupied the White House with her son."

"What a pity that the mother's pride and joy at the success of her boy were so soon to be changed to anguish because of his cruel murder!" exclaimed Mr. Notion feelingly.

"Ah, yes, dear, but it was fated so to be! When that sad day in July came, and she realized the dreadful tidings which it brought her, in the gentlest manner possible, she suddenly exclaimed, 'The Lord help me!' and immediately afterwards remarked, 'How could anybody be so cold-hearted as to want to kill my baby?' When after weary weeks of suffering he passed away, she did not despair, but still put all her trust in the Lord, whom both he and she had loved and served so well."

There was a period of silence, which was broken by Mr. Notion's saying: "And yet Garfield had his faults. We like to think of him as perfect, but Senator Sherman in his recent work—"

"There, there, Edward, please don't say anything against our martyred President. He was only human, after all, and doubt-

less had a weak side to his nature, but I do not wish to think of it. Let us rather change the subject, and speak of the noble mother of Daniel Webster. This great man's earliest lessons were learned from her, and she took especial pains to instil scriptural knowledge into his youthful mind. She was the first to recognize that he possessed unusual gifts of intellect, and she so arranged her duties as to be able to devote much time to his instruction. So well did she succeed in this that when he went to school, at the age of fourteen, he took a higher place than students who were considerably his senior. When the time came to send her two sons to college, she proposed that the farm be sold, and the proceeds devoted to the boys' education, upon their promise to support their parents in their old age. Mr. Webster at first objected to this, but so strong was her influence with him, and so unflinching were her own trust and courage, that he finally yielded, and Daniel Webster was given the opportunity to fit himself for an illustrious and useful career. Mrs. Webster had a powerful intellect, an ardent ambition, and a determined spirit. Of Puritan ancestry, she was brave and true, and to her more than to all other human agencies, America's greatest orator owed his brilliant genius and marvelous success in the judicial forum, the halls of legislation, and the political rostrum."

"But what of his father, Matilda?"

"Oh," replied Mrs. Notion carelessly, "he was a good enough sort of a man, but very little beyond the ordinary in any way, and there was certainly nothing either in his life or character upon which any one could base the argument that Daniel Webster inherited his wondrous faculties from him!"

"Well, Matilda, I suppose I shall have to let that pass, especially as I am anxious to hear what you have to say of the wife of that remarkable and self-made man, Benjamin Disraeli, Earl of Beaconsfield, and prime minister of England."

"Very well, Edward. She was a widow when he married her, and was undoubtedly a potent factor in shaping his high destiny. She brought to him great wealth, as well as wifely sympathy and love, and to her he ever attributed a great part of his success in statesmanship. She was a woman of unusual intelligence and sagacity, and, besides her literary ability, possessed rare political acumen. Her advice was invaluable to him, and he prized it highly. He dedicated his novel 'Sibyl'

to her in the following language: 'I would inscribe these volumes to one whose noble spirit and gentle nature ever prompt her to sympathize with suffering; to one whose sweet voice has often encouraged, and whose taste and judgment have ever guided their pages; the most severe of critics, but a perfect wife.'"

"No higher encomium than that would be possible," said Mr. Notion with fervency. "But you say nothing about Disraeli's mother."

"Very little is known about her, Edward, and I can only say that her name was Maria, and that she was the daughter of Mr. George Bassoi, a retired London merchant. I may add that Isaac Disraeli, the father of the statesman, conformed to Christianity, and had his son baptized at the age of twelve, and that Mrs. Lewis, the wife of Beaconsfield, was an Englishwoman and a Christian."

"I must insist, Matilda, that Disraeli inherited his talents from his father, who was a well-educated gentleman, of marked literary tastes and attainments, and who did his utmost to encourage and improve the mind of his son. In order that he might easily refer to books in the British Museum, he had a suite of apartments in the Adelphi, London, and there it was that his son Benjamin was born."

"I suppose, as usual, that I must let you have your own way," remarked Mrs. Notion. "But I desire now to describe St. Monica, the mother of Augustine. Born of Roman parentage, near the battle-field of Zama, in Northern Africa, in the year 332, she was bred in the Christian faith, but married the heathen freeman Patricius, who did not embrace Christianity until a few years before his death, which took place when Augustine, his son, was seventeen years of age. Monica was persecuted by her heathen mother-in-law; and her husband, who had a violent temper, abused her and mocked her high standard of virtue. But she endured with meekness, and returned good for evil, until her persecutors were silenced, and learned to admire her and revere the faith which she so sweetly exemplified. During all the long years of his wild youth and wicked manhood, this saintly mother prayed for the conversion of her wayward son. At Carthage he studied rhetoric, heathen literature, and philosophy, and became imbued with skepticism. It is related that one night, when his mother slept, there appeared to her a youth of shining aspect, who had, as it were, the face of an angel, and

who whispered words of hope and consolation to her regarding the future conversion of her son. She herself seemed to be standing safely upon a bridge, which no storm could shake or waters of destruction reach. The radiant messenger assured her that where she was there should her son be also. From this vision she drew unfailing solace through all the years of waiting which still remained. At the age of thirty Augustine was at Rome, and the despondent tone of his letters induced his mother to follow him there. The voyage was a long and stormy one, and when she reached the eternal city, her son had gone to Milan. Undismayed, she followed him thither. It was in that city that he gave his heart to Christ. This was largely due to the preaching of St. Ambrose, but the immediate occasion of his change of life was singular, and if you care to listen, I shall take pleasure in narrating it."

"I am absorbed in your narrative, Matilda. Do not shorten it in any way."

"An old friend from Africa, who was a devoted Christian, and at the same time a military officer of the emperor, paid them a visit at Milan, and told them of his travels and conversion. Much affected by the story, Augustine and his friend Alypius went into the garden, where the former, soon leaving his companion, threw himself under a fig tree, and began to weep. Suddenly a child's voice seemed to reach him, singing and repeating the words, 'Take and read.' These words struck him as a revelation from heaven. Seizing a copy of the New Testament, he opened it at the concluding verses of the thirteenth chapter of Paul's epistle to the Romans. Of course you recollect them, Edward."

"I have a general idea of them, my dear, but my memory is not as distinct regarding them as I could wish."

"Well, they are as follows: 'The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.'"

"Those verses were certainly marvelously adapted, Matilda, to a man in Augustine's state of mind, and with his previous history."

“That is just what he thought,” replied Mrs. Notion, “for, to use his own words, ‘Instantly, by a light as it were, of serenity infused into my heart, all the darkness of doubt vanished away.’ From that time until her death a beautiful spiritual union was superadded to the natural affection which subsisted between mother and son, and many rapturous talks concerning high and holy things did they have together. Augustine, the greatest intellectual accession to Christianity since St. Paul, did much to stay the heresies and skepticism which were sapping the very life of the Western Church. His glorious genius and marvelous gifts of mind and soul were consecrated to the service of God. His was one of the loftiest spirits that has ever pored over the problems of humanity, or dived into the profoundest depths of life’s mystery and philosophy. Of his mother he thus spoke: ‘It is to my mother that I owe everything. If I am thy child, O my God, it is because thou gavest me such a mother! If I prefer the truth to all other things, it is the point of my mother’s teaching. If I did not long ago perish in sin and misery, it is because of the long and faithful tears with which she pleaded for me.’ Matthew Arnold thus alludes to St. Monica’s death far away from her beloved home in Africa:—

“O could thy grave at home, at Carthage, be!  
Care not for that, and lay me where I fall.  
Everywhere heard will be the judgment call.  
But at God’s altar, O remember me!”

“If that last line is to be seriously taken, Matilda, it is intended to convey the idea that St. Monica believed in the doctrine of prayers for the dead.”

“Perhaps she did, Edward, but now I shall have something to say about a woman whose son did not believe that or any other distinctively Romish doctrine. I allude to Margaret Lindemann, the mother of Luther. Her son Martin, the great reformer, was the eldest of seven children. A virtuous, faithful, God-fearing woman, she brought up her children kindly and lovingly, although with the severity which was almost universally adopted by parents in those times. Often when Luther’s father gave him an unusually severe whipping, she took him in her arms and kissed his tears away. The family was very poor, and the mother often carried wood on her back to help her husband, a wood-cutter, to earn a livelihood for their children.”

“I don't suppose, Matilda, that you have been able to find out very much about the mother of Luther.”

“No, Ned, the accounts are very meager concerning her, but the mother of such a son could not have been an ordinary woman. While Luther has been cruelly misrepresented, he was undoubtedly one of the world's greatest men, and I can not more appropriately close what I have to say of him than by quoting the words of Archdeacon Hare, who says relative to his genius as an orator and preacher: ‘In the highest qualities of eloquence, in the faculty of presenting grand truths, moral and spiritual ideas, clearly, vividly, in words which elevate and enlighten men's minds, and stir their hearts, and control their wills, Luther seems incomparably superior to Bossuet, almost as superior as Shakespeare to Racine.’ As a thinker, writer, and theologian, he was one of the master minds of our race.”

“And now, my dear, tell me, as you promised, something about the mother of John and Charles Wesley.”

“Susannah Wesley was one of the most wonderful women who has graced this planet. Of good family, fine education, powerful mind, and a heart as sincere and earnest as ever throbbed in human breast, she was a paragon of excellence, beauty, and grace. Her mind was highly cultivated, and her curriculum included Greek, Latin, French, logic, and metaphysics. This lovely and accomplished lady married Rev. Samuel Wesley, a clergyman in the Church of England. She was the mother of nineteen children, whom she trained and nurtured with a love, fidelity, and wisdom unsurpassed in the annals of maternity. In addition to the education of these children, which she attended to personally, she transacted business, wrote letters, and enjoyed social conversation. Her husband was a bad financier, and she managed the affairs of the rectory, keeping a sharp eye on the tithes and glebe. She was systematic in all that she did, and ruled her household with admirable skill and vigor. Her word with her children was law.”

“Don't you think, Matilda, that this woman must have enjoyed a powerful physical constitution, in order to be able to bear up under this constant and long-continued strain?”

“Yes, indeed, she was certainly rarely endowed in that particular. But her scheme of household government is interesting and instructive. Her children were never allowed to eat between meals; were washed and put to bed at 8 o'clock, the elder



children assisting the younger; were taught the Lord's prayer as soon as they could speak; were never permitted to be rude to each other; were made to study six hours a day; were prohibited from playing or talking loudly in the street or garden without her permission; were taught the alphabet in one day at the age of five, with two exceptions, Mary and Anne, who required a day and a half to learn it; were taught to sing hymns every morning when school opened, and at the close of the day's work. The elder children read the Psalms for the day out of the prayer-book, and a chapter of the Bible to the younger ones."

"It is not at all surprising," remarked Mr. Notion, "that two of the sons of this great woman should have become world-famous. I would that children nowadays were trained that way."

"While she was too severe," said Mrs. Notion, "I greatly admire her system. Her means were justified by the results. Through her sons she became the mother of Methodism, that great religious system which has changed the course of history, and now numbers millions of members, all of whom rise and call her blessed. But I must hurry on, for I find that I am taking up too much time in my enumeration of the great mothers of history. My material is so ample that I must select only the most striking and conspicuous instances, and can hardly more than mention them. The mother of Charles Dickens awakened his earliest passion for reading, and taught him the first rudiments of English, and also a little Latin."

"But you must admit, Matilda, that Dickens always loved his father better than he did his mother, a weak, careless woman, who utterly failed to discern or appreciate the genius, or sympathize with the aspirations, of her sensitive, shrinking, delicate son. Of his father, however, he always spoke kindly, but he could not help feeling in after life that both parents had been remiss in his early training and education. He says: 'It is wonderful to me that, even after my descent into the poor little drudge I had been since we came to London, no one had compassion enough on me—a child of singular abilities, quick, eager, delicate, and soon hurt, bodily or mentally—to suggest that something might have been spared, as certainly it might have been, to place me at any common school. Our friends, I take it, were tired out. No one made any sign. My father and mother were quite satisfied.' I am glad to know, though, that Dickens made comfortable provision for both his parents in their old age."

“His father was much more responsible than his mother for his early neglect,” replied Mrs. Notion, “because the former, although a government employe with a steady income, let himself drift into debt, and was imprisoned at one time by his creditors. Of Thackeray’s mother there is nothing especial to tell, and, as you know, his unfortunate wife became insane after bearing him three children. Cowper’s mother, a noble woman, died when he was six years old; but he never forgot her gentle, loving companionship, and has immortalized her in his verse. Of the mother of Goethe, that profound and mysterious poet and philosopher, George Henry Lewes says: ‘She is one of the pleasantest figures in German literature, and one standing out with greater vividness than almost any other. Her simple, hearty, joyous, and affectionate nature endeared her to all. She was the delight of children, the favorite of poets and princes.’ And yet it must be said that neither of Goethe’s parents was possessed of unusual mental powers, though his mother was a wonderful story-teller, and did much in this way to develop and stimulate his imagination as a child.”

“And can’t you say a good word for his father?” asked Mr. Notion pleadingly.

“Oh, yes, Edward, he was a very respectable, methodical sort of man, with a keen relish for the curious odds and ends of knowledge. And now, having gratified your desire, I shall resume my summary, if thus it may be called. Jean Paul Richter’s mother was a good, true, pious woman, the wife of a German pastor, who died when Jean was sixteen. Madame Necker, the mother of Madame De Stael, was beautiful and brilliant. Richard Brinsley Sheridan inherited his literary talents from his mother, who was a popular author. Anthony Trollope’s mother was a well-known novelist and satirist. Alexander Humboldt, the famous scientist, explorer, and discoverer, was indebted to his mother, a clever and capable woman, for his remarkably thorough education, which he derived largely from private tutors. Lamartine revered the memory of his mother, who did much by her sympathy, encouragement, and companionship to unfold his genius. She was a woman of fine literary talents. Carlyle described his mother as the best of all mothers, to whom he owed endless gratitude. ‘By God’s mercy,’ said he, ‘she is still left as a head and center to us all, and may yet cheer us with her pious heroism through many toils, if God so please.’

Samuel Johnson had a good mother, and a wife whose memory he affectionately cherished for thirty years after her death. This great man, whom Carlyle calls in his 'Heroes and Hero Worshipers' a giant, invincible soul, the greatest soul in all England, was great as a boy. When ten years of age he penned in his diary—that diary which he had kept from his earliest years—a resolve, which, though written in Latin, may be thus translated: 'I have bidden farewell to sloth, and intend henceforth to turn a deaf ear to the strains of that siren.'"

"What about the mothers of Shakespeare and Milton?" inquired Mr. Notion.

"That is a hard question to answer, Edward, for scarcely anything is known of them. But Milton was not without plenty of feminine help, as he had three wives and three daughters."

"And they say, Matilda, that his daughters treated him badly."

"And no wonder," said Mrs. Notion, "for he seemed to regard them as mere machines, created for his especial comfort and convenience. In order that they might read and write for him during his blindness, he taught them in a superficial fashion five or six foreign languages, but they learned them mechanically, and he never took the pains to inform them of the meaning of the words which they read to him. And now a word about the mother of Robert Burns, the wondrous Scottish poet. She was fair to look upon, with fine complexion, and beautiful dark eyes. Sagacious, sincerely religious, quick in reading character, cheerful, neat, industrious, and with her memory well stored with old songs, ballads, and Scotch traditions, she was a remarkable woman for one in her humble station in life. The father of Burns was also a person of superior character, and was described by Murdock as by far the best man he ever knew. Mrs. Burns, like the mothers of Goethe and Humboldt, spent many years of widowhood. The mother of Leon Gambetta was one of the strongest of characters, and to her was her son indebted, not only for inherited abilities, but for the advantages that enabled him to become a statesman. She was of Jewish extraction, and was mentally greatly the superior of her husband. Immanuel Kant, the great German philosopher, who is just beginning to be appreciated in English-speaking countries, said of his parents, who were poor tradespeople, that 'never, not even once in his knowledge, did they say an unbecoming word or do an unworthy

act.' He described his mother as 'a lovely, affectionate, pious, and upright mother, who led her children to the fear of God by means of pious instruction and a virtuous example.' She had eleven children. Schiller's mother had tastes and acquirements rare in women of her rank; she was a good musician, fond of poetry, and wrote it, while the gentleness of her temper gave a certain refinement to her manners. I learn this from Dr. Charles I. Hempel, one of the poet's biographers, who wisely says, 'No observation is at once more true and more hackneyed—that it is to the easy lessons of a mother men of genius have usually owed their earliest inspiration.' Mendelssohn and Beethoven were both blessed with good mothers, and the mother of the former was a woman of great natural gifts and exceptional attainments. The mother of Isaac Watts had strong characteristics, and was singularly self-possessed and dignified."

"You have not mentioned Byron," remarked Mr. Notion. "His case I suppose you regard as exceptional, as his mother was a woman of violent temper, who derided his deformed foot, and his wife refused to live with him."

"Yes," replied Mrs. Notion, "his case was exceptional, and I do not care to discuss it. The great Chateaubriand attributed to his mother the restoration of his faith in religion, and credits her for the impulse that brought about the composition of his great work on the 'Genius of Christianity.' The poet Gray never mentioned his mother without a sigh. He owed everything to her, as she saved his life in early infancy by her presence of mind, and afterwards earned by her own industry the money needed to send him to Eton and Cambridge. Buffon, the celebrated naturalist, said that he took after his mother, of whom he always spoke in terms of the highest admiration and praise. The mother of Fenelon was the daughter of a noble house, and was naturally endowed with beauty, grace, and a keen, discriminating judgment. She conducted his education until he was twelve years of age. The poets Campbell, Crabbe, and Cowley were all much indebted to their mothers; and the mother of Thomson, who also attained high reputation as a writer of poetry, earned herself the means for his education at Edinburgh. Abigail Adams, the wife of John Adams, and the mother of John Quincy Adams, has been called the greatest of American women. She was descended from four generations of preachers. Having a powerful mind, she delighted in the

exercise of her thinking and reasoning faculties, and, though she never went to school, she gathered a vast fund of knowledge by her own efforts, and without any systematic instruction. Her letters are marvels of wisdom, patriotism, statesmanship, and philosophic thought. Her husband said in one of his letters to her: 'In reading history you will generally observe, when you find a great character, whether a general, a statesman, or a philosopher, some female about him, either in the character of a mother, wife, or sister, who had knowledge and ambition above the ordinary level of women, and that much of his eminence is owing to her precept, example, or investigation in some shape or other.'"

"Why," exclaimed Mr. Notion, "that almost sounds like your own proposition, which you have been trying for some time to demonstrate!"

"But listen, Ned, to the testimony of John Quincy Adams to the worth of his mother: 'My mother was an angel upon earth. She was a minister of blessing to all human beings within her sphere of action. Her heart was the abode of heavenly purity. She had no feelings but of kindness and beneficence; yet her mind was as firm as her temper was mild and gentle. She had known sorrow, but her sorrow was silent. She had completed within less than a month of her seventy-fourth year. Had she lived to the age of the patriarchs, every day of her life would have been filled with clouds of goodness and love. She had been fifty-four years the delight of my father's heart. If there are existence and retribution beyond the grave, my mother is happy. But, if virtue alone is happiness below, never was existence upon earth more blessed than hers.' And this was penned when her son was himself advanced in years. I have far from exhausted my material, but I have said enough on this branch of the subject, and feel that I have made good my promise, and have at least made out a *prima facie* case to the effect that all great men owe their greatness to some extent to the helping hand of some member of my sex."

"You begin to look sleepy, my dear, and will no doubt be glad to hear, before retiring, another anecdote illustrating the genius of your sex, and which you have doubtless overlooked."

Mrs. Notion brightened up and asked with evident curiosity what it was.

"It relates, Matilda, to the wife of Sir Walter Scott. As

they were rambling about their estate one day, he said, 'Ah, it's no wonder that poets from the earliest ages have made the lamb the emblem of peace and innocence!' To this Lady Scott replied with charming simplicity, 'They are indeed delightful animals, especially with mint sauce.'"

Mrs. Notion smiled with great effort, and began her preparations for retiring.

## Mrs. Notion Gives Her Ideas of Modern Inventions.

“Occupation is the best safeguard for women under all circumstances—mental, or physical, or both. Cupid extinguishes his torch in the atmosphere of industry.”—*Madame de Sévigné*.

“My dear,” remarked Mr. Notion, as he looked over the evening paper, “I see that the electric barouche is now a practical vehicle, and that in the well-paved streets of Paris fourteen miles an hour is its rate of speed.”

“Good, good!” replied Mrs. Notion with enthusiasm.

“I can understand,” said Mr. Notion, with an expression of surprise, “why you should rejoice in the progress of modern invention; but I am at a loss to see any particular reason why you should exult over the introduction of the electric carriage.”

“You are a mere man, my dear,” smilingly answered his wife, “and your inability to comprehend my feelings is natural and excusable. Your male curiosity is doubtless aroused. I do not wish to leave it unsatisfied. When the electric barouche becomes cheap and practicable, it will come into general use, and horses will no longer be utilized for the propulsion of vehicles through the streets of cities. Immediately a multitude of men will be thrown out of employment. The unfortunate fellows who have worked with horses all their lives, and who are skilled and daring in their management, will find their occupation gone. Their work is not suited for women. It requires too much strength, courage, and steadiness of nerve. In these qualities I freely concede the superiority of men to women. But each new invention places a heavier discount on animal strength and physical courage. Women are no longer the helpless victims of male cruelty. Inequalities of weight, nerve, and muscle all disappear in the presence of a little revolver, possessed by a woman who knows how to use it. To return, however, to the electric carriage. I predict that it will give employment to hundreds of thousands of women in all parts of the world.”

“Why, how do you reach that conclusion?” inquired Mr. Notion.

“Easily, Ned,” was his wife’s answer. “As I said, women are not as strong as men, and never will be. In all occupations where muscular vigor, powers of endurance, and nerves of steel are required, women are at a terrible disadvantage in their competition with men, and the men retain control. But the progress of modern civilization is all in the direction of labor-saving machinery. Each new invention either shifts from humanity to motors the application of force and overcoming of the inertia of matter, or opens up new and broad vistas of light and easy employment. It follows that those realms of industry where great human physical exertion is required, are constantly being reduced to smaller proportions. In short, machinery is doing all the hard, rough work, and only light and easy work is left for humanity to do. Brute force is at a discount, and deftness, speed, skill, intelligence, and reliability are the qualities now in demand. In all of these except intelligence I confidently assert that women excel men.”

“Admitting for the present that you are right in this last statement,” suggested Mr. Notion, “how does it follow that women are to do the work connected with electric carriages? Let us settle that matter first. I don’t see any women among the motormen and conductors of our electric cars.”

“Neither do I see any on *our* electric cars,” replied Mrs. Notion, “but in other countries women have long enjoyed a monopoly of that kind of work. In Chile, for instance, the street-cars are managed exclusively by pretty girls, whose neatness, politeness, and close attention to duty, make the car service first-class, and attract a large patronage from the traveling public. I believe that the time is near when women will fill positions of that sort in nearly every country in the world.”

“Then you are of the opinion,” said her husband, “that new inventions are more especially helpful to women than to men?”

“Yes, Edward, I certainly am,” was Mrs. Notion’s answer. “Consider the telegraph. A vast majority of operators are women. The work was originally performed almost entirely by men, but the women soon demonstrated their ability to do it better and for less pay, and so they now fill most of the positions. The telephone, too, has been a blessing to womankind. From the start we have done most of the work. Bright, intelli-



gent girls are employed in all the telephonic offices to answer calls, connect the wires, and attend to all the complicated details of the telephonic system. Their fitness for this difficult and responsible labor is shown by the fact that the business of the companies goes on quietly, uninterruptedly, and without friction or complaint."

"Yes, my dear," ejaculated Mr. Notion, "I admit that the 'Hello' girls have a practical monopoly of that kind of work. Possibly their lack of that inquisitiveness which distinguishes the male sex qualifies them especially for that particular kind of employment."

"No," was his wife's smiling reply, "that is not the only reason, although you speak truly when you say that women are not as curious as men. Our indifference to the daily newspapers shows that. But it is the patience, amiability, good judgment, and tact of the young ladies which constitute their superiority to men in the performance of the duties connected with the telephone."

"Well, that is decidedly cool!" exclaimed Mr. Notion.

"To continue, however," proceeded Mrs. Notion, "the sewing-machine has been and is another great boon to womankind. As a result of its use, most of the hard tailoring work once done by men is now done by women, and it is safe to say that we women manufacture the greater part of men's wearing apparel, in addition to our own. And then there is the typewriter. Prior to its introduction the clerical work in commercial counting-houses and professional offices was performed almost altogether by men. Now scores of thousands of young women in all our large cities find light and congenial employment in the operation of typewriters. And right here let me say that without another invention the writing machine would not have been so beneficial to women."

"And what is that, pray?" inquired her husband.

"Why, the elevator. Though buildings in our centers of population are now higher than ever before, five and six-story structures were quite common in all the large cities long before elevators came into use. Then as now lawyers' offices were in the upper stories, and the frequent climbing of numerous flights of stairs constituted an almost insuperable barrier to the employment of lady clerks. Hence, if the typewriter had come without the elevator, women would have been unable to gain such easy

access to lawyers' offices, and male clerks might still be doing much of their work."

"One would almost suppose from your remarks, Mrs. Notion, that some understanding existed between the women and the inventors, and that the transfer of a considerable portion of the work of the community from men to women was the result of a deep-laid conspiracy."

"Not at all, my dear Ned. Behind all these things is a kind and overruling Providence, who is correlating events which have no obvious human connection, and so combining and shaping them as to uplift the female portion of our race from the oppression and degradation of centuries."

"Hasn't it struck you as singular, Matilda," asked her husband, "that the women whose emancipation was to be wrought so largely through the instrumentality of inventions, should have been willing to leave the labor of invention and discovery almost entirely to men?"

"No, Mr. Notion, it has not. In the first place, you assume what is not true. Women are just as inventive as men, and if they were not, I should attribute it, not to any inherent inferiority, but to lack of opportunity. As a matter of fact, though, many of the greatest inventions of the age have originated with women. But their ignorance of the patent laws, of business methods, and of the real importance of their devices, was taken advantage of by men, who thus appropriated to themselves the credit and profit which belonged by right to women. For this reason I claim that the final outcome of modern inventions in favor of our sex, is a marked instance of righteous retribution."

"But surely, Matilda, some of these gifted women have had sense enough to patent their own inventions."

"Yes, indeed they have," replied Mrs. Notion. "When I was at the World's Fair in 1893, and visited that architectural marvel, the Woman's Building, I was deeply impressed with the inventions of women which I saw exhibited there. Among them were a self-threading sewing-machine; an appliance by which the occupant of a vehicle can easily and instantly detach the horses from it, and at the same time apply the brakes to the wheels; a refrigerator with ventilated food drawers; an adjustable trough for feeding and watering cattle in transportation; an ingenious garment fastener which closes like a seam, but which opens by a single movement of the hand, and obviates the use of hooks or

buttons; an appliance for matching stripes and figures in cloth; a heat conserver, which will keep food hot for hours without artificial heat; a perfect bread-raiser; a dough-beater; and a very useful and novel waist and sleeve pressing board. The names of some of the lady inventors whose devices were there displayed were: Annie H. Chilton, Mary M. Harris, Madame J. Leontine, Ida A. Teller, Mrs. Kellogg, Caroline W. Romney, Mary E. Mapp, Mrs. A. J. Hembel, and Mrs. M. J. Day. Though I did not attend the Atlanta Exposition, I kept close watch for accounts of the work of my inventive sisters, and, among other things which they exhibited there, were a rubber bath-tub for babies, a brass crib, a brass baby carriage, a baby jumper, a baby tender, a model feeding bib, a baking pan, a new sewing-machine, a straw sewing-machine, an ironing board, a douche bath which closes like a folding bed, a condensed-milk cup with spring attachment at the bottom, a coffee pourer which delivers a definite amount by the pressure of a button, a bedclothes fastener, a rattan bolster and sham holder, a street sweeper, a composition for saving fuel, a marble shooter, a finger strengthener for piano practice, a trunk protector, a step ladder, a duplex bicycle skirt, a new waterproof called 'vulcanized air,' etc."

"I should judge, my dear," said Mr. Notion, "that most of these inventions are very sensible, and just such as true wives and mothers should be interested in."

"True," replied Mrs. Notion, "but that is not the point I wish to call to your attention at this time. The thought I desire to emphasize in connection with these inventions of women, is that most of them are for the comfort, convenience, and welfare of mothers and their children. This shows that the lady inventors of the country are in hearty sympathy with the home and its youthful inmates, and would indicate that the women of America were not so averse to the function of maternity as you have asserted."

"To my mind the fact upon which you comment would bring no such inference," said Mr. Notion, "but would simply make it appear that many of the good mothers of the land had patented little labor-saving domestic appliances which had been suggested to them during the course of their household experience. But, aside from this phase of the subject, you must confess that the inventions which you have enumerated are comparatively insignificant and narrow in their scope, when compared with the great inventions of men."

“Don’t boast too much about them, Edward, for you will find upon investigation that women have had a hand in nearly all of them. Watt would never have thought of the steam engine if it had not been for his mother’s teakettle, and he would not have perfected his invention without the aid and encouragement of Margaret Miller, his cousin, and afterwards his wife. She made his success possible by her work, cheer, hope, self-sacrifice, and prayers. But, before he achieved fame, repeated disappointments and privations caused her death. We do not hear enough of the heroism and nobility of the wives of great inventors. In this man-ruled world they are generally ignored. By listening intently, however, faint echoes of the life histories and characters of some of them have come to me. It was the love which Elias Howe bore his wife which led him to invent the sewing-machine, in order that he might lighten her toil, as she sewed for their three little children. When he was on the very verge of success, his noble helpmeet sickened with consumption and died. But she was faithful to the last, and on her death-bed gave him words of encouragement and love. At that time his fortune consisted of sixty-two cents. Thirteen years afterward his income was two million dollars.”

“I am deeply interested, Matilda, in what you tell me, for it comes to me with all the charm of novelty.”

“Remember, too, Edward, that Arkwright’s spinning-jenny was the result of an effort on his part to improve upon his mother’s method of spinning yarn.”

“That will never do,” said Mr. Notion reproachfully. “You would be just as logical if you were to claim that women were entitled to credit for all great inventions, because they were the mothers of great inventors.”

“If I were disposed to argue along that line,” retorted Mrs. Notion, “I might say that men generally resemble their mothers, and that great inventors are no exception to this rule. But I am not forced to take such a position, for women have accomplished great things in this direction themselves. The spinning of silk was first done by a Chinese woman. Lace-making on pillows was the invention of Barbara Uttman, in Germany, 300 years ago, at a time when the country was on the verge of financial ruin. The art spread with great rapidity, and such large sums of money were thus brought into the country that the threatened wreck and ruin were averted. The horseshoe machine, which

turns out a shoe every three minutes, is the invention of a woman, and the paper pail, rotary loom furnace for smelting ore, screw crank for steamers, fire escapes, self-fastening buttons, danger signals, etc., had their origin in the ingenuity of members of my sex. Women have also invented many improvements in sewing-machines, a machine for the manufacture of boxes, an improved clothes drier, a rug fastener, a sash fastener, agricultural implements, and a complete dishwasher and rinser, that makes the work of washing dishes mere play. Mrs. Mather invented and her daughter perfected the deep-sea telescope, by which wrecks can be inspected, and the bottoms of large vessels examined without their being docked. Mrs. Maggie Knight invented the satchel bottom bag, and realized a profit of \$50,000 out of it. Harriet Hosmer has succeeded in producing marble from limestone. The Eureka street sweeper is the invention of a woman. In fact, we are proving our ability to do all kinds of work, and conduct all kinds of business. Mary Kies was the first woman in the United States to obtain a patent. In 1809 she patented her method of weaving straw with silk or thread. In 1893 the women of this country took out 300 patents on their own inventions, and in 1894 they were granted 400 patents, 160 of which were for wearing apparel, and 100 for cooking utensils. There are fifty women architects in the United States, and the number is increasing. Miss Kittie Wilkins, the 'horse queen' of Idaho, has one of the largest horse-training ranches in the world, and Mrs. Richard King owns a ranch in southern Texas of 1,250,000 acres. It is thirteen miles from her front door to her front gate, and she can drive over her land sixty-eight miles in a straight line. She lives, as every woman ought to, in a magnificent mansion."

"You amaze me," exclaimed Mr. Notion, "by these statements. I have read much concerning women, and have flattered myself that I was well posted in reference to their history and present status, but you have come into possession of much information which is altogether new to me."

Mrs. Notion smiled, and said: "I have not confined myself to books, but have hunted for facts in every nook and cranny of literature, current as well as classic. But, speaking of women architects, one of the most beautiful and imposing edifices I ever beheld was the Woman's Building at the Columbian Exposition, and it was designed by a lady."

“Did the ladies build it?” inquired Mr. Notion, with an air of the most unsophisticated innocence.

“No, of course they didn’t. They were too busy trying to prevent their male relatives from going into despair over the tremendous business failures and reverses of that time. In this connection I will say that I am very thankful that the cruel age of steam has had its day, and that the era of electricity is here. The one had to precede and prepare the way for the other. Just think of the significance of the change! The touch of a little electric button set in motion the mighty machinery of the World’s Fair; the gentle pressure of a child’s hand caused the huge explosion at Hell Gate. Don’t you see what this means? It means that intelligence, tact, sagacity, patience, and integrity are hereafter to dominate the world. Brute force has had its day. The work of the rough hod-carrier can now be done by women, for the elevator now lifts the building materials to the required height. If wars are to continue, men will no longer monopolize the fighting. Armies can now wage the most dreadful conflicts out of sight of each other. Cavalry charges are a thing of the past. Bicycle riders will take their place, and women will soon be riding the metal steeds in larger numbers than the men. The greatest cannon are now lifted, loaded, and discharged by machinery, which women can manipulate as well as men; and smokeless powder and long-distance firearms have removed combatants so far apart that marksmen get their range only by means of magnifying glasses and mathematical calculations. These things can be done by women as well as men.”

Mr. Notion looked at his wife with an expression of real alarm. “Are you so warlike as all that?” he asked. “I thought you were opposed to fighting of every kind, and favored arbitration as a substitute for warfare.”

“So I do; but you men have so long argued that it would be useless to give women the ballot, for the reason that, in case they outvoted the majority of men, they could not enforce the verdict which they might render at the polls, that we have decided to take military matters also into our own hands. After we have sufficiently demonstrated our ability to wield the weapons of modern warfare, and protect our sex, if necessary, against the aggressions of men, we will gracefully disarm and bring about a universal peace.”

“What a beautiful programme, Matilda, and how charmingly

simple in its design! I wonder I didn't think of it myself. Possibly, however, there might be some little difficulty in its execution. Has it ever occurred to you that the great majority of women will always be so busy about their household affairs that they will have neither time nor inclination to take the reins of power, even if they possessed the ability to do so?"

This pointed question was not answered, for Mrs. Notion looked at her watch, and, exclaiming that she would be late at the woman's suffrage meeting if she did not hurry, hastily left the room.

## Mr. and Mrs. Notion Discuss Some of the Industrial Phases of the Woman Question.

“Woman ought not to give herself up to those pursuits which interfere with her natural duties; her true merit consists in making her husband happy, and in bringing up her children properly, and in forming men.”—*De Maistre*.

“I was much interested the other evening, Matilda, in your novel views on the bearing of modern inventions upon the status of your sex. I was somewhat amused, however, at the rather guileless manner in which you rejoiced at the rapid progress which women were making in driving men out of the industrial field. You did not seem to give a thought to the future of the men who were thus displaced, or how the women would be affected who depended upon them for support.”

“There you are very much mistaken,” replied Mrs. Notion. “I have reflected upon these matters as deeply as I am capable of doing, and admit that the problem is a grave one, not to be settled in a day, and not to be solved by those who view it superficially, or who take it for granted that the former relations of the sexes are better than those of the present time. We are now living in a period of transition, and so rapid and radical are the changes in every department of life, that the fabric of society is being strained almost to the point of breaking. In fact, I am not sure that our present systems, or the civilization which is their product, will survive.”

“It does look,” remarked Mr. Notion thoughtfully, “as though the old social and political machines were worn out. We have been patching them up until we have almost reached the point that the colored man had who went to the gunsmith and said he wanted his gun repaired. When asked to state the particulars in which it needed repairing, he said he wanted a new lock, stock, and barrel. There are those all around us now who demand just as complete a change in the constitution of society. The prohibitionist wants to annihilate the liquor traffic. The



so-called religious reformer wants to provide a substitute for all existing sects and denominations. The free trader insists that the custom-houses should be abolished. The single taxer says that taxation is robbery, and that ground rent, the product of society at large is sufficient to defray the expense of every legitimate governmental function. The greenbacker says that metal money is a fraud, that true economic money is merely a medium of exchange, a representative of value, and that the only scientific currency is that which is issued by the government as an acknowledgment of indebtedness, which it will accept for all purposes, or pay with other similar acknowledgments. The silver man demands the free coinage of both metals at 16 to 1. The anti-monopolist tells us that the road-beds of all the railroads in the country should be acquired by the government, and maintained by it as highways of commerce, freely accessible to all who own cars and locomotives, and who comply with the laws of the road. The female suffragist would have us believe that women are entitled to the ballot equally with men, and that all that is necessary to bring about a Utopian condition of affairs is to clothe them with the elective franchise. The Christian Scientist proclaims the unreality of matter, and the ability of enlightened man to free himself from the thralldom of sin, disease, and pain by the mere exercise of his will. Legal reformers strenuously assert that what is most needed is to withdraw the sanction of the law from all private contracts, and to deprive the parties to such agreements of the privilege of compelling their performance by litigation. The ultra advocates of peace contend that war is an unnecessary survival of barbarism, and that the peaceable settlement of all international disputes by a court of arbitration is entirely practicable. The labor agitator claims that all the troubles between labor and capital should be settled by official arbitrators. The socialist wants the community to own everything and do everything, thus reducing the individual to the minimum and expanding society to the maximum. The anarchist, on the other hand, eagerly desires the utter abolition of law, and would have only such communities as might be formed by the voluntary association of individuals. While all these matters are being excitedly discussed, the inventors of the day are quietly undermining the foundations of society by inventions and discoveries so great in number, and so important and far-reaching in their effects, that it is impossible for society to adapt itself to

them. Labor-saving devices which would be of incalculable benefit to the community, if it possessed efficient and equitable distributive functions, now only serve to render valueless vast plants and investments, and to throw out of employment armies of workingmen and working-women."

"That being the case, Edward, the results would be most deplorable if all the reformers whom you mention were to succeed in the enforcement of their schemes. The ranks of the unemployed would be suddenly swollen by the liquor men, the preachers, the custom-house officials, internal revenue officers, and tax-collectors, the mint employees and bank officials, the railroad presidents, the physicians, the preachers, the lawyers, and judges, the policemen and jailers, and the army and navy."

"Socialism would make matters right again by giving them all government jobs," dryly suggested Mr. Notion.

"Seriously, Edward, do you think that the great social tendencies of the present are inimical to the welfare of the race?"

"I certainly do, and I believe that the most ominous of them all is the sinister prominence which women are gaining. As I said before, they are to the front everywhere. Just look at the fiestas, flower carnivals, fêtes, etc., which have been so numerous in different parts of California during the last few years. Each of these has to be ruled by a queen, who is chosen after keen competition among the most beautiful and influential women of the neighborhood. Arrayed in rich robes of state, crowned amidst the plaudits of the thoughtless multitude, escorted by maids of honor and pages, she is formally invested by the city officials with all the powers of the municipality, and begins her reign by proclaiming a season of gaiety and revelry, unchecked and unhindered by the usual restraints of the law."

"But that is only play, Edward."

"Yes, Matilda, it is only play, but the fact that the people in these times of poverty, business depression, perplexing social and political questions, and abounding vice and crime, should want to play, constitutes a very serious sign of the times. It reminds me painfully of the closing days of Roman greatness. But let us return to our immediate subject, which is the supplanting of so many male workers by women. Permit me to again remind you that the men who are thus displaced, are often unable to obtain other employment, and that great suffering results to their families as well as to themselves."

“I know it, Edward, but the woman who is looking for work can not stop because of any such considerations. The fact is that a very large percentage of the women of civilized lands are unmarried, and must depend upon their own exertions for support. In 1870, 43 per cent of all the women of Scotland over twenty years of age were unmarried. At the same time 40 per cent of English women were single. Can you wonder that they exerted themselves to get work?”

“But the trouble is,” said Mr. Notion, “that they accept less wages than men, and thus by their cheap labor reduce the rewards of industry. The men who are thrown out of employment by this female competition are in many instances supported by their own wives and children. In both Europe and America the employment of women and children is continually on the increase, especially in the textile industries, whose thousands of steam looms and spindle frames are worked by the cheapest labor in the market. In consequence of this condition of affairs, the relations of sex and age have been pretty well reversed. The wife and children are in the factory; the man, who has no work to do, stays at home and attends to the house. A great many instances of this kind have come within my personal observation. Men who once earned good wages and salaries, unable to find work, have become dependent upon the exertions of their wives and daughters, and, ashamed to live at the expense of the female members of their household, without doing something, they have gradually accustomed themselves to sweeping, cooking, and the washing of dishes.”

“I really had not given that phase of the subject much study,” said Mrs. Notion. “I was delighted to think that my unmarried sisters were becoming independent, but I did not realize that their competition with men was driving married women into the ranks of industry.”

“Let me quote a little from the census,” exclaimed Mr. Notion. “Carrol D. Wright, in the tenth census of the United States, says: ‘The factory system necessitates the employment of women and children to an injurious extent, and, consequently, its tendency is to destroy family life and ties and domestic habits, and ultimately the home.’ The census of 1870 gives the total number of women workers at 1,836,288, an increase of 19 per cent since 1860. In 1880 they were 2,647,157, or 14.68 per cent of females over ten years of age. In Massachusetts the

average weekly earnings of the working-girls for the average time employed, which was 42.95 weeks, were \$6.01, and the average weekly earnings of all the working-girls of Boston for a whole year were \$4.91. The average yearly income from all sources was \$269.70, and the average yearly expenses for positive needs was \$261.30, leaving but \$7.77 on an average for books, amusements, etc. In New York City the wages of working-women for the entire year average \$3.50 to \$4.00 per week, and under the sweating system wages fall to \$2.50 and \$3.00 a week, and in many instances lower still."

"In another part of Mr. Wright's reports," said Mrs. Notion, "he shows the average wages per week of women-workers in twenty-two American cities to be \$5.24. But I don't like these figures. They don't convey any very definite idea to the ordinary mind. It is easy to see that they are low, very low, but it must be remembered that many of these women and girls do not have to entirely support themselves. They merely supplement by their earnings the incomes of their husbands, fathers, and brothers, and obtain money with which to buy nice clothing, and the innumerable little articles of perfumery, confectionery, and *bijouterie* which women need to make them happy."

"All the worse, Matilda, for the women who are solely dependent upon their own exertions for support. They have to compete with the girls who live at home, and are not able to supply themselves with the bare necessities of life, let alone the innumerable little luxuries which you mention as indispensable to a woman's happiness. As a result hundreds of thousands of them have to work for wages below the standard of subsistence, and to suffer untold misery and want. Were it not for the competition of the women who want a little pin money, these unfortunate creatures would doubtless receive larger compensation. It makes me shudder as I think of the five hundred thousand working-women of London alone, vast numbers of whom are driven to prostitution as a means of keeping body and soul together. A recent report shows that the English nail and chain workers receive only eight pence a day, and that a majority of English women workers receive compensation below the point of subsistence. In France, where everything is dear, and sugar sells at twelve cents a pound, there are 4,415,000 women workers. In Lille, France, the weavers and spinners

formerly lived in caves, 3,600 of which were destroyed by the government some years ago."

"Yes," exclaimed Mrs. Notion, "I have read a graphic description of the female spinners in France, by Jules Simon. He says: 'Water covers the brick floor. The odor of the linen and a temperature often exceeding 25 Reaumeer, fill the work-room with an intolerable stench. The majority of the work-women, obliged to put off most of their garments, are huddled together in this pestilential atmosphere, imprisoned in the machines, pressed one against the other, their bodies streaming with sweat, their feet bare to the ankle; and when a day nominally of twelve hours, but really of thirteen and a half, is over; they quit the work-room for home, the rags they wear barely protecting them from cold and damp.'"

"The same may be said, Matilda, of the women workers of Belgium, Switzerland, and Italy. In Germany two-thirds of the women are at work in field or shop or home, the proportion of women in agriculture being larger than in any other country of Europe. The million female agriculturists of Germany receive from 20 to 25 cents a day for 12 and 13 hours' work. Nearly half of the 15,000,000 Italian women work for wages. In Russia the female workers get only one-fifth the wages of the men, and work from 12 to 16 hours a day."

"Helen Campbell is my favorite author on this subject," said Mrs. Notion. "In one of her books—I think it is 'Women Wage-workers,' she says, speaking of unskilled women workers: 'All alike are half-starved, half-clothed, overworked to a frightful degree; the report specifies numbers whose day's work runs from 14 to 16 hours, and with neither time to learn some better method of earning a living, nor hope enough to spur them on in any new path.'"

"The linen thread spinners of Paterson, New Jersey," remarked Mr. Notion, "are as badly off as those of France, if the official report is to be believed. It says: 'In one branch of this industry women are compelled to stand on a stone floor in water the year round, most of the time barefooted, with a spray of water from a revolving cylinder flying constantly against the breast; and the coldest night in winter, as well as the warmest in summer, these poor creatures must go to their homes with water dripping from their underclothing along their path, because there could not be space or a few moments allowed them wherein to change their clothing.'"

“How fortunate it is, Edward, that the wretched condition of the unfortunate women workers should be ameliorated by the piety of some of their employers! The Labor Commissioner of Iowa has discovered that shirts are being made in one of the large cities of that state for 36 cents per dozen, and that the rules of one establishment paying such wages to a large number of women, require that the day’s labor should commence and terminate with prayer and thanksgiving.”

“It is just such hideous hypocrisy as that, Matilda, that is alienating the masses from the church. The conditions are truly appalling, and human wisdom is incompetent to discover or apply the remedy which shall cure our social and industrial maladies. When women are glad of the chance to make overalls for forty cents per dozen pairs, and pants for from fifty cents to a dollar and a quarter per dozen pairs, and charge from twenty-five cents upwards for summer dresses, the outlook is gloomy. Our American working-girls begin work at the average age of fifteen years and four months, and have to fight enemies insidious and almost innumerable. Among these deadly foes to female industry I may mention the dust of heckling flax, which kills the strongest in fourteen years; that of emery powder, which sometimes destroys life in a month; that of pottery, etc., so penetrating that the medical reports give cases of stone for new-born babes; that of rags, foul, and breeding fever in the picker; that of wools from diseased animals, striking down the sorter; that of wood, coal, and flour, each of which is so penetrating that it can not be removed or dislodged; the poisonous paints of artificial flowers and wall papers, which blotch the skin of children, and produce frequently blindness, paralysis, and hideous sores; the deadly vapors of muriatic acid from pickling tins; of chlorine from bleaching-rooms; of gas and phosphorus, which, despite the strongest preventives, destroy the teeth and jaws of many a worker. In these shops and factories, amidst the stamping, sawing, rolling, and cutting of machinery, the saying is heard, ‘It takes three fingers to make a stamper.’”

“Just think, Edward, of little children of four being taught lace-making, and made to sew on buttons and pick threads far into the night!”

“These conditions are, fortunately, no longer possible under the factory laws of England and most of the states of America,” said Mr. Notion. “But the enemies I mentioned are only a

few of the terrible total of working-women's foes. The lack of ventilation adds many to the multitude of victims who acquire lung and bronchial diseases from the inhalation of the dusts of feathers, furs, cotton, wool, and other fabrics of manufacture. In soap factories the hands of the girls are eaten by the caustic soda, and at the end of the day their fingers are often raw and bleeding. In the manufacture of buttons, pins, etc., the fingers are often jammed or cut, and for the first three times the wounds are dressed without charge, but after that at the worker's expense. The intense watchfulness required in many trades brings on weakness of the eyes, necessitating the expensive services of the oculist. The girls who work in bakeries stand from ten to sixteen hours a day, and soon break down."

"What a dreadful catalogue of miseries!" exclaimed Mrs. Notion.

"Yes, dear, the list is a dreary one, and yet I have not half finished it. Cash girls, saleswomen, and factory workers have to stand all day, and many diseases and troubles result. The girls in type foundries are ghastly pale from the effects of the fine metallic dust, while those in book binderies, brush factories, and paper-box factories soon break down from a variety of causes. In laundries and confectionery establishments the excessive heat makes the women subject to pulmonary complaints, in addition to the ailments produced by continuous standing. The fine dust of straw goods makes the girls cough almost constantly, and the acids employed often cause acid sores upon the ends of the fingers. In match factories necrosis often eats the jaw away. Ulcers, sores, and a variety of pains are the lot of the girls who work in chemicals. Much of this misery might be obviated by the employers, but they refuse to do anything as a rule, unless compelled by law. Lack of seats for saleswomen, insufficient time for meals, scanty and unsanitary toilet conveniences, and a system of petty fines, which sometimes eat up one-third and one-half the wages, are among the evils of shop life which might be eradicated."

"Another serious evil in all large establishments," said Mrs. Notion, "is the fact that girls are generally forced to obtain from men permission to go to the closets, and are often compelled to run the gauntlet of men and boys in order to get there. The unanimous testimony of the physicians who treat these girls is that many of them, as the result of their aversion to subjecting

themselves to this trying ordeal, have contracted serious diseases. I am sorry, too, that women are gradually becoming more addicted to the use of strong drink. Dr. Annie S. Daniel, for many years physician in charge of out-practice for the New York Infirmary for Women and Children, reports that 'drinking among women is increasing.'"

"A very distressing phase of the female labor problem of which we have not yet spoken," remarked Mr. Notion, "is that of the so-called domestic industry, which might seem at a superficial glance to be much more advantageous for those engaged in it than the crowded factory. Let me quote in this connection from your favorite industrial author, Helen Campbell: 'In the region between Houston Street and Canal Street, New York, known now to be the most thickly populated portion of the inhabited globe, every house is a factory; that is, some form of manufacture is carried on in every room. The average family of five adds to itself from two to ten more, often a sewing-machine to each person; and from six or seven in the morning until far into the night the work goes on—usually the manufacture of clothing. Here contagious diseases pass from one to another. Here babes are born and die, the work never pausing, save for death, and hardly for that. In one of these homes Dr. Daniel found a family of five making cigars, the mother included. Two of the children were ill of diphtheria. Both parents attended to these children; they would syringe the nose of each child, and without washing their hands, return to their cigars. We have repeatedly observed the same thing when the work was manufacturing clothing and undergarments, to be bought as well by the rich as the poor. Hand-sewed shoes, made for a fashionable Broadway shoe store, were sewed at home by a man in whose family were three children with scarlet fever. And such instances are common. Only death or lack of work closes the tenement-house manufactories. When we consider that stopping the work means no food and no roof over their heads, the fact that the disease may be carried by their work, can not be expected to impress these people.'"

"Why, Edward, such a condition of things constitutes a standing menace to the health and even the life of every family in our land!"

"It certainly does, Matilda, and womanhood, childhood, and the family as a whole, are grievously wronged by this state of



affairs. As Helen Campbell says, 'it is the future of the race that is in question.' The married woman who works thus is exposed to many accidents during pregnancy, which are alike injurious to her offspring and herself, frequently producing abortions, and premature and still births. The mother is compelled to return to work as soon after her confinement as possible, with the alternative of having her place filled by another competitor. Hence the children are neglected, eat unwholesome food, are quieted with opiates, and die like sheep, or live to suffer from stunted development or chronic diseases and deformities. Helen Campbell says that comparatively few prostitutes are recruited from the ranks of female industry, but other writers differ radically from her in this respect. Bebel says: 'It was ascertained in Munchen in 1877, that among the registered prostitutes under the surveillance of the police, no fewer than 203 were the wives of day laborers and artisans.' Countless other married women, he says, are driven to this course without subjecting themselves to police control. But the subject of prostitution is a disagreeable one, and, though it is rather closely related to our theme, I don't suppose you care to hear anything further about it."

"There you are mistaken, Edward. A sincere student of social conditions must expect to come in contact with much that is painful and even loathsome, and I am not one of those women who carry their modesty to the extreme of prudery. I believe it is only by frankly meeting these evils, and admitting the horrible facts, that we can hope to improve existing conditions."

"Well, Matilda, I will only briefly refer to this phase of our subject. It is impossible to do more than approximate the number of fallen women in any city. While the police can state with considerable accuracy the number of professional prostitutes, it can not do so with regard to the far greater number of those who resort to prostitution as a partial means of subsistence. Von Dettingen estimated the number of lewd women in London in 1870 at 80,000. General Booth expresses the belief in his book 'In Darkest England and the Way Out,' that that great city contains 100,000 of these wretched women. In Paris, though there are only 4,000 registered prostitutes, the actual number is said to be from 60,000 to 100,000. Von Dettingen thinks there are from 25,000 to 30,000 of this class of females in Berlin, although only 2,800 are directly controlled by the police. In the year 1876, 16,198 women were arrested in that

city for violations of the regulations issued by the Police of Morals. In Hamburg in 1860 every ninth woman above the age of 15 was a prostitute; and at the same time in Leipzig there were at least 2,000 women depending chiefly upon this vicious calling for their support. In our principal American cities the evil is as great as in those of Europe, and vast armies of fallen women are marching to a speedy death, for loathsome diseases haunt their every footstep, and dog them to the grave. Mrs. Charlotte Smith, of Boston, who is engaged in the work of reclaiming outcast women, says that there are 500,000 women of this class in the United States. Sanger calculates that the average life of prostitutes the world over is only seven years. As the average age at which they begin their sinful occupation is about eighteen, you can see that the poor creatures who constitute the demimonde, and flaunt their finery in the faces of the decent element of every community, are doomed to an early death. Many of them commit suicide; many are murdered; but most of them rapidly pass, as they lose their charms, to lower and lower haunts of vice, and after a few years of unspeakable wretchedness and misery, find a resting-place in the potter's field."

"O Edward, can it be that these unfortunate women are so short-lived? If that is so, their numbers must be constantly recruited from the little girls who are growing up around us."

"Yes, indeed, Matilda, hundreds of thousands of little innocents who are now enjoying the happy thoughtlessness of childhood, and whose baby prattle perhaps delights the fond hearts of loving parents, are doomed in a few years to fill the vacant ranks in this army of those who are the victims of man's lust, and march mournfully under the banners of sin and satan."

"But surely, Edward, these girls are almost entirely taken from the lowest order of people, from the abodes of most abject poverty and vice."

"Vast numbers of them are, but there is a constant demand for thousands of girls of refinement, education, and accomplishments, who by their beauty and brilliancy may brighten the fashionable and glittering establishments where the wealthy roués, debauchees, and libertines come to satisfy their lust. In order that these palaces of sin may be supplied with fresh and alluring maidens, it is necessary that the carefully-nurtured and tenderly-reared daughters of the rich and educated should be attracted thither, for the girls who come from the habitations of want,

generally lack the grace, beauty, and charm of manner which are essential in the occupants of these great houses of horror."

"I can understand, Edward, that there might be a demand for this class of girls, but I utterly fail to comprehend how it could be supplied."

"In every large community," said Mr. Notion, "there are men and women called procurers and procuresses, whose business it is to pander to vice, and who are constantly on the lookout for new victims. They haunt the places of travel, the employment offices, the hotels, lodging-houses, and pleasure resorts, and keep a sharp eye on the public schools. In innumerable instances they decoy young girls away from home, restrain them of their liberty in rooms far beyond the reach of the writ of *habeas corpus*, and whose deadened walls subdue their cries of anguish and despair in that awful moment when they are ravished of their virtue. In other cases drugs are administered, and when the victim awakes, she makes the agonizing discovery that that priceless jewel, her woman's honor, is lost. Of course large numbers of young women are betrayed by the men they love, and after a year or two spent as the mistress of some rich libertine, who has probably daughters of his own at home or traveling in Europe, finds her way into the palatial brothels and assignation houses to which I have referred."

"You speak, Edward, of girls being frequently deprived of their liberty. Surely all these fallen women are free at any moment to go where they please, and can if they so desire return to their homes and friends."

"No, Matilda, strange as it may seem, there are hundreds and thousands of fallen women in all the large cities of Europe and America who are virtually prisoners. They are kept constantly in debt to the keepers of the bagnios where they are confined, and do not own their gaudy wearing apparel. In many instances they can not speak the language of the country where they live, and when they try to escape, or become desperate, and refuse to continue their life of shame, some criminal charge is trumped up against them, and legal process is abused in order that they may be detained in captivity. They soon cease the hopeless struggle, and resign themselves to their terrible fate. In a book called 'Maiden Tribute to Modern Babylon,' the facts in which are based upon the exposures published some years since in the *Pall Mall Gazette*, there are many statements

so terrible as to make one shudder. It contains many detailed accounts of how women were enticed into brothels in England and France, and deprived of their liberty for years. Among these is the story of a married woman who spent nearly four years in a house of ill-fame in Bordeaux, where she had been placed by a scoundrelly Greek, who once kept a cigar shop in a street leading off Regent Street, and who took her and three others over from London on the assurance that he would find them good situations either as barmaids or in gentlemen's families. Arrived at Bordeaux they were taken to the house of Madame Suchon, 36 Rue Lambert, which they believed to be a hotel, and where they were kindly received. In a day or two, however, their own clothes were taken away, they were tricked out in silk dresses and other finery, and told that they must receive gentlemen. Upon their saying they would leave, they were told that they each owed the landlady eighteen hundred francs, the cost of their transportation, the commission of the agent, and the value of the dresses. Being strangers in a strange land, and ignorant of the French language, they were powerless, and had to submit to their fate. One of the companions of this woman was subsequently sent to South America as a virtual slave, and the woman herself only escaped by a chance. A man from Toulouse took a fancy to her, paid off all her debts, and gave her money to pay her passage to London, where she rejoined her husband."

"Do you really think, Edward, that there are many such cases?"

"I feel sure of it," replied Mr. Notion with emphasis. "W. Joest, in his book of travels 'From Japan to Germany through Siberia,' says that the German people would do better to excite themselves over the dreadful fate of German girls than about the slave trade in Africa, or the condition of affairs in Cuba and Brazil. He then says: 'They would do better to take the beam out of their own eye, for in no country in the world is such a trade with white slaves carried on as in Germany and Austria; and from no country in the world are such numbers of these human wares exported. The road which these girls take can be followed exactly. They are sent from Hamburg to South America; Bahia and Rio Janeiro receive their quota, but the greater number is intended for Montevideo and Buenos Ayres, while the small remainder pass through the Straits of Magellan

to Valparaiso. Another batch is sent direct, or *via* England, to North America, but here it finds difficulty in competing with the native product, and is therefore dispersed along the Mississippi to New Orleans and Texas, or westward to California; from thence the coast is provided as far as Panama, while Cuba, the West Indies, and Mexico receive their supply from New Orleans. Under the title of "Bohemians" other troops of German girls are exported over the Alps into Italy, and from thence further south to Alexandria, Suez, Bombay, Calcutta, and Singapore, and even to Hongkong and Shanghai. Dutch India, the East Indies, and Japan are bad markets, as Holland suffers no white girls of this sort in its colonies, and in Japan the daughters of the country are too good-looking and too cheap. Moreover, competition from San Francisco prevents much profitable business from being done. Russia is supplied from East Prussia, Pomerania, and Poland. The first station is generally Riga. Here the dealers from St. Petersburg and Moscow pick out what suits them, and send their wares in large numbers to Nischnij-Nowgorod and over the Oural to Irbit and Krestofsky, as far as the interior of Siberia; I met, for instance, a German girl in Tschita who had been negotiated in that way. This enormous business is thoroughly organized; it is transacted by agents and commercial travelers, and if the Ministers of Foreign Affairs were to demand reports from all the German consuls, very interesting statistical tables might be made out.' "

"Edward, this recital makes me sick at heart, and I tremble for the future of our own daughters. In the midst of such iniquity, what girl is safe?"

"I am sorry to say, Matilda, that the traffic in human flesh is not confined to girls who have attained the age of puberty. Mrs. Charleton Edholm, in her book called 'The Traffic in Girls,' quotes extensively from the revelations of the commission of inquiry appointed by Wm. T. Stead, the proprietor of the *Pall Mall Gazette*, and gives the cases of young girls of thirteen and fourteen years of age who had been entrapped and outraged by men who make it their business to debauch virgins. One beautiful little girl was decoyed into a house conducted for such purposes, and imprisoned in a room until the man should come who was to rob her of her virginity. When he came, she recognized him as her own father, and threw herself weeping into his arms. There is or was a house in London where virgins are examined,

and certificates of their virginity issued; and in the same establishment the same girls are 'repaired' after their ruin has been accomplished. From Mrs. Edholm's book I learn that little mites five and six years old sometimes fall victims to the lust of human monsters. Sister Emma in her home at Hants has more than fifty children, all of whom were received under twelve. In only four cases was the man punished."

"The more shame to you men," exclaimed Mrs. Notion earnestly, "for you are the judges and jurors who pass upon all these cases."

"And now, my dear, before we leave this branch of the subject, I shall briefly review the causes of prostitution, so far as I have been able to discover them. They are as follows: The influx of inexperienced country girls into the cities, where they fall an easy prey to the procurers. The inability of working-women to support themselves by honest industry. The wiles of the professional procurer and procuress, who entrap virgins, and sell the privilege of despoiling them of their virginity. The avarice of parents, who sometimes demand from their daughters a certain amount per week, regardless of where or how it is obtained. The vanity of weak-minded and foolish girls who want to dress flashily, and indulge freely in expensive pleasures, and easily yield to what they believe to be the rewards of immorality. The love of the stage, which seizes so many young girls, who are thus brought into evil associations, and often stranded on the road, where they fall a prey to the temptations which beset them. The real or fancied neglect or cruelty of stepmothers, and the harshness of parents, which often drives girls from home. The desertion of young wives by husbands, and the intemperance and brutality which so often drive wives away from their homes. The seduction of young girls under promise of marriage. Beer gardens, concert halls, night drives, public balls, night picnics and excursions, and the facilities for unrestrained intercourse between the sexes which these things promote. Hasty and ill-assorted marriages, and especially marriages by well-meaning but deluded young women with smooth, plausible, genteel-appearing confidence men, who gradually train their wives into accomplices, and often lead them into prostitution. A low standard of virtue, which causes some women to think that so long as they live only with one man, it makes little difference whether they do so as wife or mistress. The habit of using strong drink, opium, mor-

phine or cocaine, which benumbs the nobler qualities of modesty, self-respect, and love of chastity, and awakens in their stead the hitherto slumbering fires of sinful passion. These habits are generally acquired through the recklessness of physicians in prescribing drugs and liquors. Some women become prostitutes to gratify their own unbridled lusts, and some are trained for the calling from early childhood. These are the hardest to reach."

"But, Edward, don't you think that much is being done in this country to reclaim these unfortunates, and to prevent the ruin of others?"

"Yes, Matilda, as you know, the Florence Crittenton Rescue Homes and Missions are doing a great work in this direction. Other similar homes for erring women, notably those established by the Salvation Army, are accomplishing a great good; besides which the efforts along the line of social purity by the Women's Christian Temperance Union and other societies, and the movement to raise the age of consent, are very helpful. But, after all, the great stream of prostitution flows steadily on, and during all the ages has defied the efforts of Christians and philanthropists and statesmen, either to reduce its volume, or to eradicate it *in toto*. It is not a necessary evil, as many thoughtlessly and wickedly claim, for it aggravates all the evils of which it is supposed to be a preventive; but thus far it has proved to be an incurable one."

"You have horrified me, Edward, by these awful disclosures; but hereafter I shall sympathize more than ever with my fallen sisters, and do what little lies within my power to rescue them from their deplorable condition. But my feelings have been so overwrought by the sad circumstances which you have stated, that I must ask you to desist, in order that I may try to find rest in sleep."

## Mr. and Mrs. Notion Continue Their Discussion of Woman in the Industrial Sphere.

“The woman’s cause is man’s; they rise or sink together, dwarfed or godlike, bond or free; if she be small, slight-natured, miserable, how shall man grow?”—*Tennyson.*

“Why are our bodies soft and weak and smooth,  
Unapt to toil and trouble in the world,  
But that our soft conditions and our hearts  
Shall well agree with our external parts?”

—*Shakespeare.*

“Now, Matilda,” said Mr. Notion, “it will be well for us, perhaps, before proceeding further with the discussion of this phase of our subject, to briefly sum up the facts which we have thus far brought out. As I remember them, we are agreed that a very large percentage of the women of civilized lands are single; that in some countries the unmarried constitute more than forty per cent of the women over twenty years of age; that large numbers of these women have invaded the industrial arena formerly occupied almost exclusively by men; that the process of the displacement of male by female labor is still rapidly going on; that many of the callings in which women are largely engaged are highly injurious to health, and often destructive to life; that as an almost invariable rule women workers accept much smaller compensation than that demanded by the men; that many men are now doing housework, while their female relatives are earning a livelihood for the family; that in numerous instances the labor of women has to be supplemented by that of children in order that the family may be maintained; that large numbers of women work for wages below the standard of subsistence, and as a result many of them increase their earnings by prostitution, and finally become professional courtezans; that among the female wage-earners are a considerable proportion of married women, whose labors manifestly unfit them for the proper



discharge of their wifely and maternal functions, and that thus a great wrong is done to the family and child life."

"I think," said Mrs. Notion, "that you have stated quite fairly the ground we went over in our last talk. But, so far, you have had little to say about your own ideas in regard to these facts, and I have listened in vain for the suggestion of any remedy for the existing condition of affairs. Now Helen Campbell, who has given the subject exhaustive investigation, says: 'The entire movement appears to me a part of the natural evolution from barbaric law and restriction, and a necessary demonstration of the spiritual equality of the sexes. I regard it also as the nurse and developer of many small virtues in which women are especially deficient—punctuality, unvarying quality of work, a sense of business honor, and of personal fidelity to each and each to all. But I can not feel that it is a permanent state, or that when the essential has been accomplished, women will have the same need or the same desire that now rules. I believe that wages must necessarily fluctuate and tend to the mere point of subsistence when either child labor or the lowest grade of woman's labor exists, and that the only way out of the complications we face is an alteration of ideals. Statistics and general reports show the demoralization of family life where such work goes on, and the fact that in the long run the workman loses rather than gains where his family share his labor.' What think you, Edward, of these views?"

"I think, Matilda, that it is a crying shame to see women unsexing themselves, and crowding men out of employment in every direction. I don't believe that there is any spiritual equality of the sexes about it. I have tried to show you in our previous talks that the physical and psychological differences between men and women are such that their paths in life should and must be radically different; that the former are fitted for the rough, hard work of the world, while the latter are best adapted to the duties of the fireside. I admit that there are exceptions to every rule, but I declare most emphatically that as a rule women should find their highest usefulness and chief delight in the sacred duties of the home."

"But you forget, Edward, that millions of women are thrust out into the world by circumstances over which they have no control, and that they are not in a position to choose their sphere in life, but must seize the first opportunity which presents itself

for earning a livelihood. I heartily concur in your view that the home is the ideal place for woman's presence and activities, and that in the future as in the past the majority of my sex will there abide, but what would you do with the constantly-increasing army of women who are self-dependent for subsistence?"

"Their numbers are grossly exaggerated, Matilda. Of the forty per cent of women over twenty years of age who are single, it is safe to say that the larger proportion will marry before they are twenty-five, and those who are destined to live a single life usually find homes either with their parents or their married brothers or sisters. In the generality of cases these unmarried women are gladly welcomed into the families of their relatives, and find many ways in which to make themselves useful and agreeable about the household. We are all familiar with the beloved aunt who voluntarily refrained from matrimony, and who in a thousand ways lightened the domestic labors of her married sister, and won the lifelong affection of her nephews and nieces. In the old days the household which was not blessed and brightened by such an occupant was an exception."

"But such a life," exclaimed Mrs. Notion, "is intensely galling and irksome to a woman of spirit. It is too dependent, too humiliating; and no self-respecting woman will be content to occupy permanently the position of a pensioner upon the bounty of any one."

"I am glad to say," replied Mr. Notion, "that there are many womanly ways in which a spinster can earn a comfortable support for herself. The profession of teaching has fallen almost exclusively into female hands, and scores of thousands of intelligent and estimable women maintain themselves and do invaluable service in this calling. The business of dressmaking is largely conducted by women, and offers a wide field for their remunerative energies. Saleswomen are numerous in nearly all our large dry goods establishments, and I see nothing in that occupation which is not entirely in keeping with womanly delicacy and refinement. And then, for those who are not sufficiently intelligent and well-educated to avail themselves of these avenues of industry, there remains the lucrative, comfortable, and instructive field of domestic service. There is no good reason why hundreds of thousands of bright American girls should not earn a living in this way, and at the same time acquire the art of housekeeping, thus fitting themselves for the proper performance of their own

housewifely and matronly duties, in the event that the future has such in store for them. But, as you know full well, our American girls turn up their noses at the thought of domestic service, and, rather than become 'servants,' willingly work in some dirty factory, where they are subjected to all sorts of hardships and humiliations."

"O Edward, you touch a sore point, indeed, when you allude to the servant-girl question. Though I am far from agreeing with you in your general views regarding female industry, I must own that the attitude of our girls with reference to household service is unreasonable and indefensible. I am sure that 'hired help,' as the old phrase went, are better paid, more comfortable, and safer from influences that menace virtue than are the girls in factory, shop, and office. Besides, my own experience as a housekeeper convinces me that the girls who do condescend to do light housework are generally very hard to get along with. Some are lazy, some slovenly, some grossly ill-bred, some impudent, some dishonest, some tyrannical, and all ungrateful. I have set it down as an invariable rule that when I do some especial favor for my servant, or make some great sacrifice on her account, she will surely treat me badly. You know, Edward, that this is so. I could enumerate all the girls we have ever had, and tell what I did for them, and how basely they requited my kindness and self-denial. I do like to make my girls happy, to put them on a plane of equality, to interest myself in their welfare, to plan for their comfort and pleasure; but they can not endure it. When I am kind to them, they think I am afraid of them; when I try to please them very much, they make up their minds that I am preparing to take some undue advantage of them; when I treat them as my equals, they become overbearing and disrespectful; when I give them a handsome present, or make some special effort to contribute to their happiness, they conclude that I am one of the foolish women who can be imposed upon with impunity, and that their services are so indispensable that I will endure any indignity rather than let them go."

"And yet, Matilda, you tell me that some of your lady friends have none of this trouble with their help, and I think I have heard you say that Mrs. Wisehead kept the same servant for five years."

"Yes," admitted Mrs. Notion, "she is one of the luckiest women in that respect that I have ever known. That girl of hers is a treasure, indeed. I do wish I could find such a jewel."

“But, Matilda,” suggested Mr. Notion with unusual blandness and suavity, “is it not barely possible that Mrs. Wisehead’s success in this regard is at least partly due to her good management and faculty of discipline? I have observed that she is a very self-possessed person, and the few remarks I have had the pleasure of hearing her make have been so judicious that I was forced to conclude she was a decidedly superior woman.”

“There you go again with your cruel insinuations!” exclaimed Mrs. Notion. “You are one of the most unreasonable men I have ever met. You always throw the blame on me when anything goes wrong. I suppose you think all the fault is mine when one of our girls leaves us on an hour’s notice. It is a pity you do not have to manage the girls yourself. I know they all think you are a very fine gentleman, and that I am the black sheep of the household. You do not have to suffer from their laziness, neglect, and impudence. They are on their good behavior when you are around. Oh, yes; it is very easy for you to smile graciously upon them, and address them in dulcet tones! Your nerves are not tried by their caprices and hatefulness, and I have noticed that you are always on dress parade when the hired girl is around. But you may imagine how pleasant it is for me to stay here and drudge for you and your children, and know all the time that every girl who has left this house has been your ardent admirer and my bitter enemy. Oh, they must have given me a beautiful reputation by this time! And yet I was the one who always made the sacrifices for their welfare, for, if they had only known it, you, with all your smiles and graciousness, would not have caused yourself one moment’s inconvenience to save their lives. And so far as Mrs. Wisehead is concerned, it is really too bad that you did not get her for your wife instead of me. If it were not for your prejudice against divorcees, it might still be possible for you to make this matter right. I assure you that you will have no trouble in getting rid of me. Have no uneasiness on that account. I got along before I saw you, and I can go out and earn a living for myself in some way, without any of your help. Rest assured, sir, that I am ready to leave at any time. But I don’t know whether Mrs. Wisehead would be willing to leave her husband in order to take my vacant place. I have no doubt, however, that if she were inclined to make the change, you would soon find good reasons to convince yourself that your former views with reference to divorce were erroneous.

Such a change of front would be in perfect keeping with your well-known character as a progressive man."

"But, Matilda—"

"Oh, yes, I understand your position thoroughly, sir, and you can spare yourself the trouble of all buts and howevers, for no explanation is necessary!"

"Just one word, dear. You have certainly—"

"That will do, sir. I suppose you want to make me believe that I misunderstand you; but I have been living with you too many years not to comprehend you perfectly. This is not the first time you have insulted me. On other occasions I have been foolish and weak enough to let you persuade me that no harm was intended, but this time I have made no mistake. Your meaning is obvious. You are tired of me. I am getting old and unattractive. I have not—"

Here Mrs. Notion broke down and had a good cry, during the course of which her husband had an opportunity to assure her that he had no intention to reflect upon her in the least, or to hurt her feelings in any way. After much comforting on his part, and many earnest protestations of undying affection, she gradually dried her tears, and the interrupted conversation was resumed.

"Believe me, my darling, the only point I wished to make was that in many cases the mistresses as well as the servants were to blame for the unsatisfactory manner in which their intercourse is conducted, and I was about to say that your kindness and indulgence, coupled with lack of skill in judging of human nature, perhaps prevented you from training your servants as strictly and thoroughly as you otherwise might have done. I have sometimes been inclined to suspect that as a rule the girls got the start of you in the very beginning, and for the reason that you did not insist from the outset in their according you the respect and consideration which your position deserved."

"I thought, sir, that your remarks indicated a lack of sympathy with me in my troubles, and a desire to criticise me unfairly, and contrast me unfavorably with the wives of other men. As you are well aware, Mr. Notion, I never object to just criticism, but I can not endure anything like carping censure, or invidious comparisons between other women and myself. I think as your faithful wife and the mother of your children during all these years, I should be entirely exempt from comments of that

kind. But let that pass. I have accepted your explanation, and desire you to proceed as though nothing had occurred to break the even thread of your discourse."

"I was trying to show, my dear, that a large proportion of the unmarried women of this country need not engage in labor unsuited to their sex, and, among other vocations admirably adapted to women, I mentioned that of a domestic servant. It is well, also, to remember that there are many women who belong to wealthy families, and are consequently entirely freed from the necessity of earning their livelihood."

"But you must admit, Edward, that a considerable proportion of the women who are crowding into pursuits formerly occupied exclusively by men are driven to it by absolute necessity, and hence that they are not to be blamed for the resulting disturbance of economic and social conditions."

"No, Matilda, I am not prepared to make any such admission. I have watched this movement with keen interest, and I realized from the first that it was fraught with grave consequences. It has been brought about in less than a generation. Twenty years ago women worked in factories, stores, and private houses. They taught school, engaged in such lines of business as dressmaking and millinery, held quite a number of subordinate government clerkships, and earned money by their needle. But the office work of banks, insurance agencies, brokers, railroads, and other similar places, was done wholly by men. The bookkeepers were all of the male sex. Men were found exclusively in photograph galleries, and the lady telegraph operator was in a hopeless minority. All the professions were a *terra incognita* to your sex. But since then what a revolution! It has been almost magical in its startling rapidity. It reminds me of the sudden drawing aside of a curtain at the stage, and the resulting change of scene and characters. Now the women are everywhere. They crowd you in the restaurants, the same restaurants where twenty years ago their presence, especially at the time of luncheon, would have attracted comment. They have pressed hard against the means of subsistence of the male waiter, and I thought at one time that he would soon have to join the ranks of the unemployed. I begin to think now, though, that he may be able to earn a living by waiting upon the lady patrons of restaurants. I have observed that in the eating-houses generally patronized by ladies the waiters are young men, while in those which gentlemen frequent, pretty women waitresses are in attendance."

“Please call them *waiters*, Edward. We don’t like such obsolete words as *waitress*, *actress*, *poetess*, *authoress*, *doctress*, etc.”

“And what a change, Matilda, has come over the profession of journalism! Twenty years ago, when I was a scribe, the lady journalist had not appeared upon the scene. Now she is numerously represented, and the male reporters have to compete constantly with those of your sex. The lady clerk waits upon you in the lawyer’s office, and attends to your business in the insurance office, the railroad office, the bank, the photograph gallery, the hotel, and all similar establishments. Women are now the cashiers, bookkeepers, and stenographers. They operate all the typewriters, and have completely monopolized the work of transcription for phonographic reporters which was done by men twenty years ago. In fact, many of them are court reporters, and they threaten to drive the male stenographer out of business everywhere. They run the telephone offices, the telegraph offices, the candy stores and ice-cream stands, the bakeries, and many of the cigar stands. As yet they have not gained much of a foothold in the shoe stores, and the elevator boy still holds the fort. But I expect very soon to see them drive him ignominiously out of his stronghold, and send the shoe clerk to keep him company.”

“I think, Edward, that it would be much more delicate and proper to have lady shoe clerks.”

“If the other women are of your opinion, Matilda, the poor fellow who fits on women’s shoes will have to become a tramp; but I sometimes think that most of the women like to have a nice-looking young man try on eight or ten pairs of shoes, and that that is the reason why he still holds his job. But, my dear, don’t you sympathize with us in our distress? About the only lines of business we have the monopoly of now are hod-carrying, digging in the streets and sewers, running the street-cars, building houses, and sailing ships. But you have given me warning that we can not hope even to retain this much longer. You remind me that girls act as street-car conductors in Chile, and make a success of it, and I am painfully aware that the women of Germany have demonstrated their ability to do hod-carrying and all kinds of laboring work. So far, mechanics’ unions have kept women out of the building trades; but since the typesetting machine has come into vogue, your sisters have invaded the printing offices, and I fear they will soon learn all the other trades.”

“How can we do it, Ed, when the men won't let us join their unions, or apprentice ourselves as the boys do to learn a trade?”

“You forget, my dear, that manual training is rapidly becoming a part of the common-school education, and the girls are quietly acquiring a knowledge of mechanical employments which will enable them in a few years to press the boys to the wall. I fear the men generally do not see the drift of this innovation, or its inevitable consequences. If the workingmen had observed it, I suspect that they would have cried out against it ere this. The mischief now is irreparable, however, for the women are beginning to assume the elective franchise, and when they commence to vote, our opportunity to protect ourselves will be forever gone.”

“Surely you speak in jest, Edward.”

“No, indeed, I am in sober earnest. I have pondered over your remarks of the other evening relative to the influence of new inventions upon women's employments, and I agree with you that in a short time the only place for man will be where the women are physically unable to compete with him; and that area will be constantly contracted by labor-saving machinery.”

“You take an extreme view, Edward. Most of the women will not need to work, and you don't suppose they will compete with the men for fun, do you?”

“Your question is twofold, Matilda, and requires a twofold answer. In the first place, if this process continues, the number of women who need to work will rapidly increase. It is perfectly obvious that every woman who drives a man out of employment makes it necessary for another woman to find work. If one-half of the women work for fun, the other half, or a large proportion of them, will have to work for bread. Secondly, I really think that thousands of girls do work for fun. They like to show the young men that they are in no whit their inferiors, that they are perfectly independent, and that they can compete with them on even terms at any time. This gives them a certain sort of advantage, and when a young fellow has the temerity to marry, his wife usually gets the whip hand right at the start. This advantage she easily retains. I tell you, Matilda, that when a man has to compete with women all day, and go home and have another woman boss him at night, his lot is not a very enviable one. Let us consider the case of a mechanic who marries a young woman who has been accustomed to earn her



own living as a clerk, or in some other capacity where she has had to compete with men. Suppose he is out of work half the time, or is absolutely unable to find employment at all, and his wife sneers at him, and reminds him over and over again of the fact that she could earn more herself if she were free from the cares of the household. How do you think a man of any spirit would feel under such circumstances?"

"But no true woman, Edward, would thus taunt her husband. The loving, faithful wife would say nothing, but would silently go to work and earn the money which the family required, and which her husband was not able to obtain."

"Granted, my dear, but I am sorry to say that all women are not of that caliber. Still, even in the case which you suggest, the man's lot would be pitiful, and you can see that he must soon relapse into the position of the housekeeper. His wife can not work all day for wages and do the housework, too. I tell you, Matilda, that when a man can no longer occupy the place of bread-earner, he must soon fall into his true position of housekeeper."

"But don't you think, Ned, that women are elevated by their ability to earn a living for themselves; that they become more independent, and can either marry a husband of their choice, or refrain from matrimony altogether? Under the old system, you know, many girls were almost compelled to marry in order to get a home. This was all wrong. It looks now as though the bright, talented girl would be able to wait for her equal as a husband; and I am sure that is a good thing."

"It certainly seems to be a very good thing, Matilda, for a girl to be independent, and yet I feel that there is something unnatural about it. I can not dissociate the idea of femininity from that of weakness, dependence, delicacy, and need of protection. The strength, independence, and general robustness which so many women claim now as the heritage of their sex, strike me as unwomanly, and contrary to the highest female ideals. You will doubtless vote me an old fogy, entirely out of place in this age of change and progress, but the feeling is too deeply ingrained in my nature to be eradicated. Men were formerly proud of the privilege and the ability of protecting and cherishing their wives, sisters, and daughters; but, if women are to be their physical and mental equals, and are to meet them on a plane of perfect equality as their competitors in every avenue of activity, all

necessity for protecting and cherishing the so-called gentler sex will have ceased to exist. Women heretofore have not waited for their *equals* (in the sense in which you use the word) to espouse them in matrimony, but have gladly permitted their affections to center in the man whom they regarded as their *superior* in wisdom, knowledge, power, and courage."

"But you would not have them marry their social inferiors, I am sure," said Mrs. Notion; "and that is what I had in mind when I spoke of their waiting for their equals as husbands."

"And yet I fear, Matilda, that the ability of a woman to compete with men, and to do their work for less wages, will not aid her in mating with a social equal. It is just that process which is rapidly decreasing the number of marriageable men, and, as I assured you on a previous occasion, true men are still sufficiently imbued with the old sentiments to prefer the tender, modest, shrinking woman to the hard, bold, self-reliant one. Besides, Rabbi Ben Azai may be right when he says, 'Go down the ladder when thou marriest a wife; go up when thou choosest a friend.'"

"Come, Ned, don't misrepresent or caricature the charming women who to-day as never before are demonstrating their ability to stand beside men as their equals in every department of life. There is no necessary connection between self-reliance and hardness, boldness, and coarseness. You would not admit such an inference so far as your own sex is concerned, and would scout the idea that a gentleman, in order to be refined, high-strung, and gentle, would have to forfeit the qualities of strength and daring. Nor will I acknowledge that the female independence of which I spoke is to be acquired only at the expense of the finer traits of womanhood. I am among those who believe that it is just as contemptible for a woman to marry with a mercenary motive as for a man to do so, and I insist that the girls who earn their own living will be less likely to do this than those who feel their helplessness."

"I can not agree with you in this opinion," replied Mr. Notion. "On the contrary, it would seem to me that the girls who had been brought into rude contact with the world, and who in the fierce struggle for a living had been taught the value of money, would be the most likely to esteem wealth as the chief desideratum in marriage. It is the romantic, sentimental girls who lay least stress upon the pecuniary phase of matrimony, and I am

sure you will concede that the flowers of sentiment will soon fade and die in the heart of the young woman who is daily engaged in the scramble for bread. But, mind you, while I claim that the woman who competes with men would be most likely to want a rich husband, I am also of the opinion that she would be least likely to get him."

"True, Edward, for the spoiled darlings of fortune do not generally look for wives among the noble girls who toil for an honorable livelihood. The young millionaires of the country are more accustomed to mate with the wealthy maidens of their own exclusive circle. But, to change the subject, I wish to remind you that the lady clerk is a distinct improvement in every way upon her male predecessor. I have talked with men who employed young ladies in their offices, and they have assured me that the girls were incomparably superior to the young men; that they were neater and cleaner; that they were more polite, more obedient, more reliable, more accurate and skillful in their work; that they had no bad habits, and came to business on Monday mornings in good condition after their Sunday rest, and not jaded and worn by a day of dissipation, as is so frequently the case with young men; that they never chewed tobacco, nor smoked, nor stole out two or three times a day to get a drink of liquor; and that they were more honest, and were not exposed to the temptations of male clerks, such as gambling, associating with fast women, etc."

"I suppose they informed you also," remarked Mr. Notion, "that the girls worked for one-half the salary formerly paid the men."

"Yes, Edward, but they did not need large salaries, as their habits were inexpensive, and in most cases they lived with their parents."

"I am glad to have you remind me of that feature of the case, Matilda, for I had well-nigh overlooked it. The fact is that multitudes of young women do the work formerly done by men, not because of necessity, but simply to earn spending or pin money. As you said in our last talk, they want to buy the innumerable little things which are required to make a woman happy. They want to attend the theater, and, as the young men can not afford to take them there as they used to in former days, they either have to pay their own way or stay at home. They desire to dress expensively, and have a liking for candy, ice-

cream soda, etc., which is just as fully developed an appetite as that which demands liquor or tobacco. They are fond of costly perfumes and toilet articles. Many girls, in addition to these tastes, are literary and artistic, and earnestly desire books, pictures, statuary, bric-a-brac, etc. In order to gratify these tastes they accept any remuneration which is offered, and the result is that the standard of compensation is lowered. In fact, Helen Campbell, and other women who have given these matters much study, express the opinion that women's wages are tending downward rather than upward. Thus you see men are being exposed to the competition of cheap female labor, and their wages are being reduced. Such competition has its inevitable effects, whether it be that of Chinese, Japanese, imported European laborers, or of charming American girls who wish to procure pin money, and are willing to work for almost any compensation. These girls neither know nor care what the standard of subsistence is, or what their services are really worth; nor do they give a thought to the grave industrial and social evils which result from their apparently harmless efforts to get a little spending money. Most of the men are just as short-sighted, and each fond father exerts himself to the utmost to get his bright daughter a position. Of course the young ladies who become wage-earners as soon as they have finished their education, have neither the time, strength, nor inclination to do housework, and in most cases they heartily dislike it, term it drudgery, slavery, etc., and pride themselves upon their ignorance of it. In their opinion such degrading and menial labor will do well enough for Chinamen or Japanese, or for ignorant foreign girls, but is wholly unsuited for American ladies, who wear bloomers, ride the bicycle, swim, play lawn-tennis, and talk about literature, science, and philosophy."

"You speak with unusual bitterness, Edward, and yet you have had no personal experience in these matters."

"No, indeed, my dear, and I am truly thankful for it. But I can't help seeing the drift of things, and deploring it. Why, if they go on much farther in the same direction, I predict that the men will have to organize for the express purpose of protecting themselves against female cheap labor, in much the same way as they have done in the past against the degrading competition of the Chinaman and the imported European!"

"But in the cases you mention," suggested Mrs. Notion, "legislation was required to supplement the labor unions, and by

a parity of reasoning, it would be just as necessary for the settlement of this problem."

"True, Matilda, but I have little hope that such legislation can be obtained, in the event of women securing the ballot. This phase of the subject, however, belongs to a separate discussion."

"But why didn't girls and women come forward in the realm of industry in the past as well as in the present?" asked Mrs. Notion.

"Simply because they felt too dependent," replied Mr. Notion. "They had not become imbued with the idea of the equality of the sexes. But, as time passed, they gradually grew to believe, in large numbers of instances, that they were the peers of men in every way. As this conviction deepened, they longed more and more eagerly to come boldly out into the industrial arena and challenge man to mortal combat. For a while, however, public opinion kept them back, but every now and then some unusually intrepid woman would press forward, and others would quickly follow her. It was like the wearing of bloomers. When women learned to ride the bicycle, they discovered that the bifurcated garment was absolutely indispensable to their safety and comfort on the wheel. In every locality the lady bicyclists were anxious to don these articles of wearing apparel, but they hesitated, for each felt timid about attracting the notice and braving the ridicule of the public. Finally, a few bold women took the initiative, and multitudes immediately imitated their example."

"Then, Edward, you account for the great industrial movement of women in this country during the past quarter of a century, by ascribing it to their growing consciousness of equality with men."

"I do, to a very large extent."

"Yes," urged Mrs. Notion, "but what was it that gave rise to this feeling of equality and independence?"

"Its causes, of course, are numerous and complex," replied Mr. Notion. "I should say that the very atmosphere of America would have a tendency in that direction. In a new country, with popular institutions based on the idea of liberty, with an unrestricted association of the sexes perhaps unparalleled in the history of the world, with a literature saturated with principles of independence and equality—heredity and environment would combine to imbue the women as well as the men with a conviction of their own value and importance. All these things would naturally

have a potent influence in the direction indicated; but to my mind the principal factor in this movement has been the liberal education of girls. The time was when the sexes were kept apart in childhood, and girls were rarely afforded the opportunity of acquiring a liberal education, but gradually the facilities for female education were increased, until at last girls and boys were placed upon exactly the same scholastic footing. For many years past they have been taught, as a rule, in the same schools and colleges. Of course there are numerous exceptions, which we may refer to in some subsequent conversation, but the great majority of cases have been and are as I state. The girls have discovered that they can learn everything that the boys can, and, what is more, that they can generally outstrip them in the race for knowledge. We all know that the best pupils in all our public schools are mostly girls."

"Stop right there, Edward, until I ask you if that is not equivalent to an admission on your part that the female intellect is stronger than the male?"

"Not at all, my dear. It simply shows that girls are more studious than boys, and learn their lessons better for the purposes of recitation. You know as well as I do that the mere ability to memorize lessons, and to pass examinations satisfactorily, does not constitute talent, or indicate great intellectual vigor. We are both familiar with instances of men and women who have attained high honors in school and college, and yet have relapsed into hopeless mediocrity when they graduated from the curriculum of the university into the greater one of the world. No, Matilda, the boy is so active, restless, and fond of outdoor sports, that the study of abstract problems, having no immediate or perceptible application to the every-day affairs of life, is irksome to him, and he gets through his school exercises with as little effort as possible. He is building up his physical nature, and it takes him longer to do it than it does the girl, who is more mature and further advanced in every way than he. As a result of these differences in temperament and condition, she studies while he sprints, swims, rows, or rides, and, her mental powers being more developed than his are at the same age, she has for the time being a great advantage. But when he attains a corresponding maturity, and realizes the practical adaptation of the principles taught in the college to the stubborn problems of life, he will grasp the real meaning of lessons once partially ignored, far more powerfully and comprehensively than his erstwhile female schoolmate."

“I see you are incorrigible, Edward, in your pride of sex. But proceed.”

“Just one more thought, Matilda, for I see the hour is late. Not only are the American girls brighter students than the American boys, but for a generation past the proportion of well-educated girls in this country has far exceeded that of boys. I refer now to the graduates of common schools and high schools. As yet the male graduates of colleges and universities are vastly in the majority, but you have doubtless noticed that, though the two sexes are equally represented in the lowest grades, the girls more and more preponderate as you ascend in the scholastic scale, and long before the grammar school is reached, the boys are in a hopeless minority. As a result, the women of America are better educated on an average than are the men. There are more highly educated men than women, but the fairly well educated and informed women of our land far outnumber the corresponding class of men.”

“If I remember aright,” said Mrs. Notion, “Bryce recognized this fact in his ‘American Commonwealth,’ although he probably had not discovered the reason.”

“To this fact, Matilda, I very largely attribute the great movement of women, not only in the trades and arts, but in the learned professions. Of these latter, however, we had better reserve all discussion until our next chat.”

## Mr. and Mrs. Notion Discuss the Higher Education of Women.

“Woman, sister! there are some things which you do not execute as well as your brother, man; nor ever will. Pardon me, if I doubt whether you will ever produce a great poet from your choir, or a great philosopher, or a great scholar.”—*De Quincey*.

“Woman’s profession demands such very diverse training from the professions of the other sex, that access to universities for men does not meet her most sacred necessities. A university education for women should be as diverse from that of man’s as are her duties and responsibilities.”—*Catherine E. Beecher*.

“You have been doing most of the talking lately,” said Mrs. Notion to her husband, “and I have really not had an opportunity to express my views as fully as I could wish.”

Mr. Notion bowed to his wife in the most deferential manner, and said: “I shall be only too happy to listen to all that you have to say, Matilda, for I have learned that you have always something of interest to communicate when you take the floor, if you will pardon me for putting it in a parliamentary way.”

“While you have been saying so much,” continued Mrs. Notion, “about women wage-workers, and the terrible damage they were doing to the community in many ways, I have been thinking of the wonderful manner in which educational opportunities have presented themselves for girls in our generation, and of how grandly American women have improved them, and fitted themselves for brilliant and successful professional careers.”

“That is a phase of the subject, Matilda, which I have not investigated as thoroughly as I should have done. I know that you have, and, as I am deeply interested in everything that relates to women, I shall be both pleased and instructed by what you have to say.”

“Let me preface what I state, Edward, by reminding you that in all ages women have proved themselves capable of the most arduous intellectual labors and the most brilliant intellectual



attainments. Nor have they ever failed to realize the transcendent importance of mental culture. Centuries since Elena Lucrezia Coronaro, a woman of Italy, received a doctor's degree at the University of Padua, and became noted as a poet, musician, mathematician, linguist, and astronomer. Novela d'Andrea occasionally lectured for her father, who occupied the position of professor of law in the University of Bologna. As far back as 1239, Bettisia Gozzidina, LL.D., held a law professorship in a great university, and in the fourteenth century Catalina and Novella Calderini lectured on law. Since that time there has been no century which has not been distinguished by talented and scholarly European women. In fact, nearly every century of our era has been marked by some women of extraordinary ability and learning. In the fourth century Paula, Marcella, Melania, and Eustochium surpassed all other Roman ladies in endowments of the mind. In the fifth century, Elpis, wife of Bœtius, distinguished for her beauty, wit, and learning, composed hymns adopted in the Latin liturgy. In the sixth, Radegundes, queen of France, was a scholar, and read Latin and Greek. In the seventh, Gertrude knew all the Scriptures by heart, and translated them into Greek, and Hilda, a Northumberland abbess, was so highly esteemed in the church that she was repeatedly called to take part in the councils of the bishops. In the eighth, Lioba was as learned as she was beautiful."

"Excuse me, Matilda, but, as you put it, the extent of her learning would depend upon the degree of her beauty, and you have not stated that she was really beautiful."

"Fie, fie, Edward, none of your verbal quibbles! You well know what I mean. She was extremely handsome and very learned, indeed. I hope that is plain enough to suit you. In the ninth century, Ebba, abbess of the convent of Coldingham in Ireland, was celebrated for her ability and scholarship. In the tenth, Adelaide, empress of Germany, was an erudite woman, who ably governed the empire after the death of her son. In the eleventh, Margaret, queen of Scotland, was a woman of rare genius, and ruled her people with justice and wisdom; Rodhia, of Cordova, a Moorish Spaniard, was the author of several volumes on rhetoric; and Sophia, of Hispali, was noted for her oratory and poetry. In the twelfth, Hildegardis, of Germany, wrote several books of scientific prophecy, numerous letters to kings and popes, a poem on medicine, and a book of Latin poems. In the

thirteenth, Isabella, daughter of Louis the Eighth, of France, attained a wide celebrity for her beauty, piety, and learning. She was remarkably proficient in Latin. In the fourteenth, Catherine of Sienna wrote books of letters, poems, and religious dissertations. In the fifteenth, Catherine, of Bologna, was a famous miniature painter, and writer of abstruse treatises. In the sixteenth, Mary, queen of England, was extremely learned, and a strong advocate of woman's rights. She made Lady Berkeley a justice of the peace in Gloucestershire, and Lady Rous, a judge for Suffolk."

"I do not wish to interrupt you," said Mr. Notion, "but I can not resist the inclination to suggest that Mary did not pay much regard to the rights of the learned and brilliant Lady Jane Grey."

"Oh, we referred sufficiently to that phase of her career in one of our previous talks, Edward, and of course the conduct of Mary in that regard can not be justified. But, to proceed, her sister Elizabeth, afterwards queen, knew Latin, Greek, and French at seventeen years of age, and studied philosophy, rhetoric, history, divinity, poetry, and music. Elizabeth's rival and final victim, Mary, Queen of Scots, Theresa of Spain, and Mary of Hungary, were also gifted and cultured women of the same century. In the seventeenth, Juliana Morella publicly maintained a thesis in philosophy, and was profoundly skilled in divinity, music, jurisprudence, and philology. Lucrezia Marinelli was a sculptor, historian, musician, and accomplished litterateur. Mademoiselle de Gournay, the friend of Montaigne, was an author of distinction, and Margaret, queen of Navarre, first wife of Henry the Fourth of France, was also a woman of rare literary attainments. In the last century women of genius and learning were so numerous that I can only stop to mention a few of them. Laura Bassi wrote and spoke Latin with fluency, and was professor in the University of Bologna. Elizabeth Carter was an eminent Greek scholar. Hannah More earned \$150,000 by her literary productions. Madame de Stael was noted as a millionaire, politician, conversationalist, and author, and Mademoiselle Lezardiere wrote a work considered by Guizot to be the most instructive then extant on the subject of Roman law. Six other celebrated scientific women of the same century were Marquise du Chatelet, Maria Agnesi, Nicole Reine Lepante, Caroline Herschel, Sophie Germain, and Miss Mary Somerville.

Mary Wollstonecroft late in the century wrote a powerful appeal for the recognition of the intellectual needs and capacities of women, but it was as seed sown before the due time. Of course you are familiar with the sparkling, graceful letters of Lady Mary Wortley Montagu, and have enjoyed the beautiful sentiments of Mrs. Hemans. In fact, Edward, when I come to the latter part of the world's history, the number of women who have distinguished themselves in various ways is so great that I am embarrassed, and find myself unable to use the varied and extensive material at my command, without taking up too much of your time, and, possibly, trespassing upon your patience. Mrs. Sarah J. Hale, in her work published in 1854, gave a list of 125 living women of distinction, and to-day the number would run into the thousands."

"I assure you, Matilda, that I am much interested, as well as instructed, by what you tell me, for I never tire of hearing of good and great women. I am such a warm admirer of your sex that nothing pleases me more than the record of woman's success."

"Then let me refer you, Edward, to a few works, some written by men, which will show you what we have accomplished. First let me mention the works of Sarah K. Bolton, entitled respectively, 'Girls Who Became Famous,' 'Famous Leaders among Women,' and 'Representative Types of Women.' 'The Child Life and Girlhood of Remarkable Women,' by W. H. D. Adams, is a book which will interest you, and you will find well worth the reading a work by James Parton, entitled 'Noted Women of Europe and America.' Other excellent works on female biography are: 'Some Eminent Women of Our Times,' by Mrs. Henry Fawcett; 'World Famous Women,' by Frank B. Goodrich; 'Cyclopedia of Female Biography,' by H. G. Adams; 'Ladies of the Covenant,' by Rev. James Anderson; and 'Our Famous Women,' by twenty well-known lady authors. 'Women on the American Frontier,' by William W. Fowler, and 'Women of the War,' by Frank Moore, will give you a good idea of the heroic capabilities and achievements of the members of the gentle sex, as you delight to term us."

"These books are not entirely unfamiliar to me," said Mr. Notion, "but some of them, I confess, I have never had the pleasure of reading, and I shall be glad to do so at the earliest opportunity."

“And now,” remarked Mrs. Notion, “I want to speak briefly on the subject of woman’s education, before saying what I have in mind about the manner in which we have distinguished ourselves in the learned professions. Miss Hetty Higginson, of Salem, Massachusetts, was famous as an instructor as far back as 1782. In 1783 Miss Lucinda Foote, when only twelve years of age, received a certificate from Ezra Stiles, president of Yale College, to the effect that she had made commendable progress in Latin, and but for her sex was fully qualified to be received into the Freshman class. She afterwards pursued a full course of studies, with Hebrew added, under that gentleman, subsequent to which she married, and became the mother of ten children.”

“Good for her!” exclaimed Mr. Notion. “She put her erudition to a good use, for, as I have said before, I am not among those who think that wives and mothers have no use for higher learning.”

“And yet, Edward, the men generally have not been of your opinion, for it was not until 1879 that the Harvard Annex for women was founded, and Barnard College, a female institution connected with the Columbia College, was organized as late as 1889. Vassar began its grand work of female emancipation from the bonds of ignorance in 1865, with 350 young women. Among its graduates is Maria Mitchell, the well-known astronomer, and many other illustrious women. Wellesley College, one of the first co-educational institutions in the country, was founded in 1875. Cornell University, founded in 1868, admitted women to an equality with men in 1872. Bryn Mawr, a Pennsylvania college for women, was organized in 1885. Between 1870 and 1885 girls were admitted to some of the western colleges, and I am glad to say in this connection that the University of California was one of the first to extend us recognition. It opened in 1869, and admitted women the following year. The western colleges which opened before 1861 all became co-educational between 1861 and 1871, and all which were founded since 1871, began as co-educational institutions. Out of 212 western colleges, 165 are co-educational, and the 25 which are devoted to the education of men exclusively, are all sectarian, and are maintained by the Roman Catholic, Lutheran, Episcopal, and Presbyterian Churches.”

“This certainly constitutes a very creditable and gratifying showing for the west, Matilda, and one of which I am proud;

but how about the institutions of learning in the eastern states?"

"I am sorry to say," answered Mrs. Notion, "that in that section of the country the prejudices of your sex have been harder to overcome, and the recognition of women by colleges and universities has not been as cordial and complete as in the west; but rapid progress has been made in all parts of the country, and to-day the ambitious, intellectual girl has nearly as good an opportunity to become educated as the boy of corresponding mental faculties."

"Of course, Matilda, much allowance must be made for the reluctance with which conservative men relinquish old habits of thought, and accept such startling innovations as those involved in co-education. The arguments against the admission of women to the higher institutions of learning were about as follows: That the mental inferiority of women to men would be sure to lower the scholastic standard of the colleges; that women by reason of their physical frailty can not endure the strain of persistent mental effort without impairing their health; that their presence in collegiate institutions will tend to deteriorate both sexes, making the men effeminate, and the women masculine; that the association of young men and women will unduly develop the emotional nature of the students, distract their minds from study, and possibly give occasion for scandal; that the intimacies thus formed will lead to premature marriages; that young men disapprove of the higher education of women, and dislike to compete with them, and hence, if the latter are admitted to colleges, will seek in those limited to their own sex the social life which can not be found in a co-educational institution; that a collegiate education not only does not prepare a woman for the domestic relations and duties for which she is designed, but actually unfits her for them; that colleges were originally intended for men only, and the wills of their founders and benefactors will be violated by the admission of women; that, whatever the real mental capacity and physical ability of women, so fixed is the world's conviction of their inferiority, that colleges admitting them will inevitably forfeit the world's confidence and respect. I have stated these, Matilda, in the order and in almost the exact words that May Wright Sewell gives them in that excellent book, called 'Woman's Work in America.'"

"Isn't it really surprising, Edward, that men could ever have so stultified themselves as to use such foolish and frivolous arguments?"

“Some of them,” replied Mr. Notion, “were undoubtedly ill-founded, and the results have proved it, but I really think that several are entitled to considerable weight. It is too soon yet to say that the standard of colleges will not be lowered by the admission of women. The proportion of men to women in nearly all the co-educational colleges of which I have any knowledge is still too large to permit such a result to appear. You know my views as to the relative mental strength of the sexes. I think men on the average are superior in intellectual force to women; but between the bright young women and talented young men who go to our institutions of learning, the difference in mentality is probably not great enough to bring about any lowering of college standards. I do think, however, that girls are less able physically to bear the strain of long-continued and difficult study than are boys, and I know of quite a number of cases where too persistent mental application on the part of young women has permanently impaired their health.”

“And I know of many instances,” exclaimed Mrs. Notion, “where young men have sickened and died in the first year or two of their collegiate course, but I do not think that I would be justified in drawing the conclusion from such exceptional cases that young men are too frail in body to undergo the ordeal of acquiring a university education.”

“No, Matilda, you would not, because the proportion of male university students who are thus cut off is much smaller than that of female students. But, leaving that aside, I do not believe that the association together of men and women in colleges will have any of the bad effects upon their morals and manners which some thoughtful persons apprehend, or that many premature marriages will result, or that co-educational colleges will become unpopular with young men. But I am afraid that in the majority of instances the higher education has had a tendency to make household duties distasteful to women graduates, and to tempt them into professional pursuits.”

“I thought, Edward, that you were in favor of extending to women every possible educational facility, and of giving them the same opportunities in this direction which men enjoy.”

“So I am, Matilda, and I don’t think there is any necessary relation of cause and effect between great mental attainments and an aversion to domestic duties. In fact, I believe, if the course of study pursued by women were arranged with express reference

to their future as wives and mothers, that no such consequences would ensue. The trouble is that in great co-educational institutions the curriculum is necessarily designed to a large extent for those who intend to fit themselves for a professional career. If women were to attend only female colleges where everything was adapted to the idea that as a rule the graduates would marry and rear families, this objection would be entirely obviated. When it comes to be generally understood that the acquisition of knowledge by women is not for the purpose of enabling them to earn money, but rather to help them to reach their highest possibilities as wives and mothers, the course of study at female colleges will naturally adjust itself to this point of view."

"You forget, Edward, that there are several distinct courses of study at all our great institutions of learning, and that it is possible for the student by judicious selection to pursue her investigations in almost any direction desired, and to familiarize herself with almost any branch of knowledge. I object also to your assumption that girls have no right to acquire an education from the general standpoint of humanity at large, but that they should be taught always and everywhere with special reference to the fact that they are females. No one would be quicker than yourself to resent as impertinent any suggestion that men should be trained and developed with the sole object of adapting them to the proper discharge of their functions as husbands and fathers."

"I think that their education in that direction is very much neglected, Matilda, and the only reason why I should make any such distinction between the underlying purposes of male and female education, is because the men are to be the bread-winners, and to devote most of their energies to affairs external to the home, so that women may be unhampered and uninterrupted in their domestic duties by the necessity of aiding in the financial support of the family."

"Let me quote," said Mrs. Notion, "some of the wise words of James B. Angell, president of the University of Michigan. In 1884 that gentleman wrote: 'Women were admitted here under the pressure of public sentiment, against the wishes of most of the professors; but I think no professor now regrets it, or would favor their exclusion. The way had been well prepared. Denominational colleges had for years admitted women; and in the high schools, which are all preparatory schools, it was

the universal custom to teach both sexes. Most of the evils feared by those who opposed the admission of women, have not been encountered. We made no solitary modification of our rules or requirements. The women did not become hoidenish; they did not fail in their studies; they did not break down in health; they have graduated in all departments; they have not been inferior in scholarship to the men; the careers of our women graduates have been on the whole very satisfactory. They are teachers in many of our best high schools; six or seven are in the Wellesley College faculty.' I would add to this, Edward, the statement that in 1890, 750 women were studying in the co-educational institutions of the south, and in all these colleges the testimony in favor of co-education is pronounced and emphatic. I would also remind you that, in the nature of things, a very small proportion of our girls will ever reach colleges, and that, even if they were to adopt professional careers and decline matrimony, there would be plenty of marriageable material left."

"I do not look at the matter in that way, my dear. No greater misfortune could happen in this or any other country than to have the most talented, accomplished, and highly gifted women excluded from domestic life. We need just that kind of women in the homes of the land. As wives and mothers they could establish high ideals, and do much to ennoble and exalt womanhood in its loftiest and truest sphere, the home. And I am glad to know that the great stream of tendency to minify the differences between the sexes, which manifested itself about 1860, and which has flowed on so steadily and powerfully ever since, is being strongly opposed by large numbers of the best and most sagacious women in the world. Let me refer you in this connection to an article in the *Nineteenth Century* five or six years ago, signed by the Dowager Lady Stanly, of Alderley, the Duchess of St. Albans, Mrs. Goschen, Mrs. Huxley, Mrs. Alma Tadema, Mrs. Max Müller, and many other ladies of distinction. It concludes with the following significant words: 'We are convinced that the pursuit of a mere outward equality with men, is for women not only vain but demoralizing. It leads to a total misconception of woman's true dignity and special mission. It tends to personal struggle and rivalry, where the only effort of both great divisions of the human family should be to contribute the characteristic labor and the best gifts of each to the common stock.'"



“It is all very well,” replied Mrs. Notion, “for ladies occupying their secure and advantageous position to sit serenely and theorize about these things. For them the most perplexing and distressing problems of life are already solved. They are not pinched by want, or forced into industrial pursuits by the pressure of stern necessity.”

“Their opinion, then,” replied Mr. Notion, “is all the more valuable. Those who are in the thick of the conflict, and whose personal interests are directly involved, are not best qualified to take a fair, unprejudiced view of the situation. They have not the mental perspective or calmness of vision which are required. Mind you, I am not criticising the women who are forced by their necessities to fill positions formerly occupied by men. Nor would I harshly censure even those who enter industrial pursuits without any such compulsion. There are thousands of men who are glad to secure for their daughters positions where they can earn a little pin money, or contribute something to the family exchequer. These fathers do not see the drift of things, and, if they did, each would be likely to make an exception of his own daughter, on the plea that the general community could not be at all affected by the course of a single individual, or that, if his daughter did not accept the employment, some other girl would. I am discussing the general tendencies in operation around us to-day, and their bearing upon the welfare of society at large. But the English ladies whom I have quoted are not alone in their attitude of opposition to the present trend of things. Adele Crepaz, a German lady, says in a tract entitled ‘The Emancipation of Women,’ the English translation of which was published in 1893, that this movement of women toward so-called industrial and political equality with men, commenced in 1860.”

“But is she a woman whose opinion is worthy of serious consideration?” asked Mrs. Notion.

“I can only say as to that,” responded Mr. Notion, “that Gladstone, who read her tract in the original German, heartily commended its sentiments, and said that she had opened up for him some instructive and entirely new lines of thought. But listen to what she says of American women: ‘The woman of the northern states of America is on an average more highly educated than the man. She supplants the man in those careers which of right belong to him by reason of his superior abilities, without making any mark in them herself, estranging herself even further

from the aim of her natural vocation. She does not grasp the idea of her life's work as woman, but, assuming equal rights with man, forgets the laws of nature, which assign to each sex its several tasks in life. Her independent standing is not without influence upon her spirit; her heart grows less sensitive to tender emotions, and a marriage of reason is the only one she thinks of. It is well known that the happiest marriages in America are those contracted between American men and German women. The German wife surrounds her husband with affectionate care and solicitude, and devotes herself to making his home life intensely happy and bright; while the American husband, thoroughly appreciating her good qualities, treats her with the greatest consideration and deference.'"

"You quote this lady's remarkable utterances with apparent approval," said Mrs. Notion. "It strikes me that they are very unfair to the women of America, and you ought to be ashamed of yourself for endorsing any such sentiments. I am not at all surprised, however, at the view she takes of the subject, for the women of Germany as a rule are so oppressed and overawed by the men that they are thoroughly imbued with the idea of their own inferiority, and naturally regard the self-reliance and independence of American women as something dreadful. For instance, Professor Lorenz von Stein, in his work 'Woman from the Standpoint of Political Economy,' says: 'Man desires a being that not only loves but understands him; a being whose heart not only beats for him, but whose hand smooths his brow; a being that, wherever *it* appears, irradiates peace, rest, order, silent control over *itself* and over the thousand trifles that make up his daily life; he desires a being that diffuses over everything that indefinable odor of womanhood which is the vivifying warmth of domestic life.' You will observe, Edward, that this German gentleman speaks of woman as 'it' and 'itself,' evidently deeming her unworthy of the personal pronoun 'she.' Bebel, commenting on this, well says that the Herr Professor paints woman as an airy creature, who, though capable of keeping her housekeeper's book balanced, possesses no independent individuality beyond that point, but 'flits about the master of the house, the all-powerful lion, like a gentle zephyr of spring, reads every wish in his eyes, and with her small, soft hand smooths away the wrinkles which reflections on his own folly have possibly called forth.'"

"I think myself," admitted Mr. Notion, "that von Stein

goes too far in his picture of woman as a mere minister of man."

"Perhaps, Edward, you would agree better with Schopenhauer, the celebrated German philosopher, who utters the following words of wisdom concerning my sex: 'Woman is not called to great things. Her characteristics are not active, but passive. She pays her debt to life by the throes of birth, care of the children, subjection to her husband. The most intense utterances of volition and sense are denied to her. Her life is destined to be less eventful and more trivial than that of man. It is her vocation to nurse and educate children, because she is herself childish, and remains an overgrown child all her life, a kind of intermediate *thing* between the child and the man, who is the only proper human being. Girls should be brought up to habits of domesticity and servility.'"

"No," remonstrated Mr. Notion, "I do not concur in any such absurd and brutal sentiments. The man who could write that way, knows nothing about woman, and is totally unworthy of that priceless gift, a good woman's love. With him 'domesticity' and 'servility' are evidently synonyms, and his allusion to woman as a 'thing' is grossly insulting to the womanhood of our race. Like you, I resent it, and vote Mr. Schopenhauer a boor. In this connection it is really gratifying to read the comments of Miss Agnes Manning upon this so-called philosopher. In her address at the recent Woman's Convention held in San Francisco, she said: 'The modern Germanic woman has had much to endure through that miserable pessimist Schopenhauer. Even in America we are made well acquainted with him by some of our distinguished lecturers, who, while they affect to controvert his ideas, take care to well advertise them. I never hear one of their essays before women's clubs or congresses without thinking, with Shakespeare, that there are those who borrow friendship's tongue to speak their scorn. This wretched slanderer of women did not speak to his own mother or sister for fifteen years, because they would not sign over to him their little property. He kicked a lame dressmaker down long flights of stairs because he said she stood on his landing. It was a lodging-house, and her room also faced this landing. German law, never lenient to a woman, compelled him to pay her an annuity for life for the injuries she sustained. Such was the man whose brutal sentences about women are quoted by men who call themselves scholars and gentlemen.'"

“I was really afraid,” said Mrs. Notion mischievously, “that you would say amen to the profound observations of the kind and tender Teutonic sage. In refreshing contrast, however, to his views, and those of Adele Crepaz, are those expressed by another German woman at the World’s Congress of Representative Women, in 1893. I refer to Lina Morgenstern, who protested against the egotistic position assumed by German men in their relations with women, and their deep-seated conviction that the latter were their inferiors in every way.”

“And yet, Matilda, I sincerely believe that Adele Crepaz is very close to the truth in all that she says about the true functions of women, and the departure of American women from those functions. Thinking thus, it would certainly be very inconsistent on my part to find fault with her for saying the very things which I have said repeatedly myself. Indeed, I am pleased to find corroboration in such an unexpected quarter.”

“The fact, Edward, that a woman so far forgets her inherent dignity of sex as to encourage men in their outrageous pretensions, proves nothing. Unfortunately, you can find too many such women in America, as well as in Europe. There are some men, however, who are more magnanimous than you and the German professors and philosophers, and who insist that woman should be accorded all the rights and privileges which man enjoys. Perhaps the most distinguished of these noble men was John Stuart Mill, the noted English political economist and philosopher, who in his great work on the ‘Subjection of Woman,’ advocates at length and in the most convincing manner the bestowal upon women of a complete legal, political, and industrial equality with men. In this book, which has been translated into the languages of all civilized nations, he says: ‘We have had the morality of submission and the morality of chivalry and generosity; the time is now come for the morality of justice.’ He also insists that women’s disabilities outside of the home are only clung to in order to maintain their subordination in domestic life; because the generality of the male sex can not yet tolerate the idea of living with an equal. I think, Edward, that you would do well to study this able and dispassionate work, before expressing yourself with too great positiveness on a subject of so much importance, for Mr. Mill approaches it from the standpoint of a philosopher, and yet reaches conclusions which are diametrically opposite to yours.”

“I am somewhat familiar with his book, *Matilda*, and I acknowledge that it has attained a wide circulation and a marvelous influence, especially with the members of your sex. But it is in no sense a fair statement of the case. It is a special plea, full of false assumptions, palpable misconceptions, and inflammatory appeals to the feelings and prejudices of women. It is by all odds the weakest product of Mr. Mill’s strong intellect. Nor has it been left unanswered. Several able replies have been made to it, one of which, published by Lippincott & Co., in 1870, brings to light all the fallacies of the self-constituted champion of your sex, and shows the absurdity, inconsistency, and unreasonableness of Mr. Mill’s arguments.”

“Permit me to inquire the name of the author,” inquired Mrs. Notion. “He must be a great man, for I am satisfied that no ordinary individual could succeed in accomplishing what you say he has achieved.”

“I am sorry to say,” answered Mr. Notion, “that the book is anonymous.”

“That is enough for me, Edward. The arguments of a man who is ashamed to reveal his own personality will carry no weight to my mind.”

“My chief objection, *Matilda*, to any scheme which aims at equality of the sexes in any other than a moral and spiritual sense, is that it will inevitably tend to minify the differences which have existed between men and women from the beginning, and to which we are all so accustomed.”

“Well,” inquired Mrs. Notion, “what harm will that do?”

“Much, and for this reason,” replied Mr. Notion. “Men and women do not look for resemblances in their mates, but rather for differences. You must admit, if there were no distinctions whatever between the sexes, except those of their reproductive functions, that the tender passion which we call conjugal love would be impossible. Now, I claim that as those differences are accentuated, the love which the opposite sexes bear to each other is proportionately intensified, and that as they are diminished or modified, such affection is weakened in a corresponding degree. It logically follows that, as women fill the places, do the work, and acquire the manners of men, marriages will more and more decrease, and evils will result of such awful character and stupendous magnitude that I shrink from their discussion. If you will pardon me for quoting from another German author,

I say with Goethe: 'He who by word or deed undermines the very foundation of all civilized society, let him have it out with me; and, if I can not convince him, I will have no more of him. Marriage is the beginning and the acme of all culture.' Adele Crepaz says in this connection, speaking of woman: 'Her equality with man must diminish her womanly attributes by removing those contrasts which have hitherto attracted the sexes to each other. The husband will no longer find those feminine qualities which he values and needs to perfect his own nature. The wife would become her husband's comrade, but no longer be the loving helpmeet, lavishing her care, her sanctifying devotion upon him. This want of the true womanly attributes is already apparent, as we have said, in the American wife of the day, who is accustomed to receive every attention from her husband as a matter of course, without rendering him any of the affectionate solicitude of a German wife.'"

"But," replied Mrs. Notion, "even if I were to admit your major premise that sex contrasts are the foundation of sex affection, and that the latter will increase or diminish in the same ratio with the former, I do not concede your minor premise that the tendency of the emancipation of women from the thralldom and servility of ages will be to lessen in any degree their peculiar graces and attractions. On the contrary, I believe that as they assume their true position as men's equals, their charms will be greatly heightened, and their hold upon the minds as well as the hearts of men will be much stronger than it has ever been in the past. Balzac says: 'A woman that has received a masculine education possesses the most brilliant and fertile qualities with which to secure the happiness of her husband and herself.'"

"But the facts, Matilda, do not bear out either you or Balzac in this assertion. It is well known that business and professional women do not marry, as a rule, and that the domestic life of those who do take unto themselves husbands, is not distinguished for its bliss. There are innumerable women in this country who refuse marriage in order that they may employ their abilities in work of general usefulness. They feel that the narrow area of the home is too restricted for the free play of their powers. This is all wrong. The moral nature of both men and women is at its best in the marriage relation, and women, as well as men, are more likely to be led astray under circumstances of isolation. Dr. Rosa Kerschbaumner, a German lady physician of great

talents, admits in her interesting treatise on female physicians, that only a small proportion of woman doctors are married, and she says this is, clearly, 'because the higher education and her independent standing enable a woman to seek and to find her happiness apart from men.'"

"But," said Mrs. Notion, abruptly changing the direction of the conversation, "you will surely acknowledge that where husband and wife both engage in professional or business pursuits, there will be at least great financial advantages, and the family income will be largely increased."

"I do not think," replied Mr. Notion, "that there is anything gained in that respect, for, where women compete on a large scale with men in any sphere of activity, the inevitable result of such competition will be to lower the standard of compensation. But, eliminating that feature, and considering an isolated case of productive industry on the part of both spouses, I am of the opinion that when a woman has professional or other duties outside of her home, the latter will be conducted on a far more expensive scale. We all know that a prudent, economical wife can carry on her own establishment for a much less sum than any hired housekeeper can. It follows that the wife who devotes herself actively and wisely to the maintenance of her home, will save as much money as she could ordinarily earn outside of the domestic circle. Even John Stuart Mill says that the greatest evil of competition would be if a man and his wife together could only earn as much as the man could formerly do alone; and this I insist would be the logical and necessary outcome of the entry of women generally into the industrial world."

"I am glad to hear you admit the great pecuniary value of a careful wife's supervision of the household," said Mrs. Notion, "and in this connection I wish to refer to women's clubs and societies, and the good results which are accomplished by women meeting together and exchanging ideas and experiences. These associations are conducted in such a manner as to be extremely beneficial to the members—not in any merely selfish or material way, but by enlarging and elevating their conceptions of all that goes to make up a well-rounded, symmetrical womanhood. They meet together to listen to lectures by experts in cooking, dressing, hygiene, the care of children, household sanitation, domestic economics, etc., and in every possible way they try to make themselves better wives and mothers, and more useful members of

society. They also discuss literary and artistic subjects, and interest themselves in innumerable reformatory measures and agencies for the prevention of vice and crime, and the protection and safeguarding of the youth of the land."

"I must admit," said Mr. Notion, "that these societies are doing a magnificent work, and that they reflect great credit upon the women who compose them."

"Especially so," continued Mrs. Notion, "in view of the fact that they are in such marked contrast to your male clubs and societies. Who ever heard of men meeting together to try to elevate themselves, and make themselves better husbands and fathers? I think I can imagine the treatment which any man would receive who had the hardihood to seriously propose the advisability of the members of his club exchanging ideas, or listening to suggestions from experts who had given the subject special study, as to how they could more intelligently and successfully perform their duties as husbands and fathers. Such a proposal would be laughed to scorn, and, if persisted in, would subject him who made it to summary expulsion from his club."

"I confess that there is much force in your remarks," said Mr. Notion. "Some allowance, however, must be made for the fact that man's functions as husband and father are largely overshadowed by his professional and business pursuits, lines of activity in which he is compelled to engage almost incessantly as the bread-winner for his family. That I am right in this is further shown by the fact that the women who actively compete with men, and whose energies are chiefly absorbed in earning money, take little more interest in the topics to which you refer than the men themselves. But the principal reason why women's societies are so much more helpful and rational, and so much more in accord with the practical and utilitarian spirit of our age than those of men, is because it is only of recent years that women have organized their clubs and associations. Hence, they are modern in spirit and conduct, and in perfect keeping with the genius of civilized communities. Men, on the other hand, organized themselves into guilds, unions, and secret fraternities many centuries ago, and their organizations received form and impulse from the semi-barbarous state of society which existed in those times."

"Why, Edward, your idea is a strikingly new one to me, and yet I think you are correct."



“I feel quite sure that I am, Matilda. The fact is that men have gone on from generation to generation, and, finding powerful societies in existence, have joined them without serious thought as to their real tendencies. They never stop to think that those fraternities were formed in by-gone ages to meet conditions which no longer exist, but feeling within themselves the desire for some sort of societies, they plunge into those which are ready-made and waiting to receive them. Hence it is that the men of to-day are measurably moulded by their semi-civilized predecessors of the long ago, and the strangest part of it is that, instead of being ashamed of the absurdities, puerilities, and meaningless and silly forms and flummeries of their secret orders, they are proud of the fact that those orders are so ancient.”

“Don't you think,” asked Mrs. Notion, “that men get some benefit from these secret societies?”

“Yes, Matilda, but not enough to repay for the time, energy, and money spent in connection with them. I hope men will soon imitate you good women, and meet together in modern societies, for real self-improvement, and upon a rational basis.”

## Mr. and Mrs. Notion Discuss the Progress of Women in the Professions.

“I am ashamed that women are so simple  
To offer war where they should kneel for peace;  
Or seek for rule, supremacy, and sway,  
When they are bound to serve, love, and obey.”

—*Shakespeare.*

“A woman impudent and mannish grown  
Is not more loathed than an effeminate man  
In time of action.”

—*Shakespeare.*

“I have much to say,” remarked Mrs. Notion, “about woman’s achievements in the different professions, and I should like to call your attention to some literary women of our own and perhaps other lands. I can hardly more than mention their names, but even that will remind you of the fact that we are capable of the most brilliant attainments in the world of letters. In some of our previous conversations I have referred to quite a number of literary women in different countries and ages, and I now wish more particularly to speak of what American women have accomplished in this direction. One of the first American women to distinguish herself in this field of action was Margaret Fuller, who wrote an able work on ‘Woman in the Nineteenth Century.’ You have read and reread that wonderful book, ‘Uncle Tom’s Cabin,’ written by Mrs. Harriet Beecher Stowe, but you may not know that 300,000 copies of it were sold in one year from the date of its first publication, and that eight power presses were kept running day and night to supply the demand. The British Museum now contains 35 complete editions in English, and translations of the work exist in at least twenty different languages. ‘Robert Elsmere,’ written by Mrs. Humphrey Ward, an English lady, was one of the most popular novels ever placed before the reading public, and 200,000 copies were sold in America the first year, for which the author only received \$500, as a result of the piracy of American publishers. Women have

been writing for *Harper's* since 1850, and for the *Atlantic Monthly* since 1857. Among our noted writers of fiction I may mention: Rose Terry, Mrs. Stoddart, Elizabeth Stuart Phelps, Lillie Chace Wyman, Sarah Orne Jewett, Margaret Deland, Mary E. Wilkins, Constance Fenimore Woolson, Mary Halleck Foote, Mrs. Frances Hodgson Burnett, Blanche Willis Howard, Mrs. Jackson, the author of that celebrated book 'Ramona,' Miss Murfree, under the *nom de plume* of Charles Egbert Craddock, Louisa M. Alcott, Mrs. Southworth, and Mary Mapes Dodge."

"They certainly constitute a very notable group of talented women," assented Mr. Notion.

"Yes, indeed, Edward, and the women poets of America are also worthy of admiration. Chief among them are: Mrs. Fields, Mrs. Spofford, Mrs. Margaret J. Preston, Mrs. Mary Ashley Townsend, Elizabeth Akers Allen, Julia C. R. Dorr, Mrs. Whitney, Mrs. Dodge, Mrs. Moulton, Mrs. Thaxter, Mrs. Mary E. Bradley, Kate Putnam Osgood, Nora Perry, and Mary N. Prescott. Women have also excelled in journalism, and are doing as good work and receiving as large pay as men, so that in that department your argument of cheap female competition would not apply."

"And do I understand you to contend, Matilda, that women authors are at all comparable with the great literary men who have achieved such prodigies in the realm of letters?"

"Yes," replied Mrs. Notion, "when we consider their disadvantages, and the almost insuperable difficulties with which they have had to contend, I think they have displayed a genius fully equal to that of the men."

"Mrs. Annie Nathan Meyer hardly agrees with you in this high estimate of your sex. She says, 'I am perfectly willing to admit that they (women) have produced no genius of the highest rank—the rank of Dante and Shakespeare, and Milton and Goethe.'"

"It is quite possible," said Mrs. Notion, "that we have not yet equaled the men of surpassing genius whom Mrs. Meyer names, but give us time and opportunity, and we will astound you with our brilliant achievements. Already we have produced Elizabeth Barret Browning, Charlotte Bronte, George Eliot, or, more properly speaking, Mrs. Lewes, Harriet Martineau, Miss Muloch, and other women who have no living superiors in the literary field."

“I am glad, Matilda, that you are magnanimous enough to place Miss Muloch in this list, despite her disparaging remarks about women. And, by the way, speaking of Charlotte Bronte, she is credited with saying that ‘indisputably, a great, good, handsome man is the first of created beings.’ In this there lurks an admission of the superiority of my sex.”

“That is the way with women, Edward. They are ever ready to exalt and uplift men, but I am sorry to say that usually the men are not willing to reciprocate, and you are no exception to the rule.”

“In this connection, my dear, it is interesting to notice what Alice Wellington Rollins, of New York, in her address before the Women’s Congress, says about the manner in which celebrated men deal with woman: ‘Homer rose in reverence as she passed by, humbled by the sense of her power, even when she used it wilfully; Petrarch exalted her; Dante adored her; Henry James studies her; Maupassant thought her wicked but interesting; Tennyson tolerated her; Thackeray graciously refused to look beneath the surface of her gentle little heart, when it seemed to be gentle; Scott heroined her; Wordsworth commended her; Byron hated her; Hawthorne admired her; Crawford pities her; Howells photographs her; Goethe was sorry for her; Punch caricatures her; Burns smiled at her; Moore succumbed to her; Dickens laughed at her; Heine married her at last; Tolstoi plants her in sunshine, and waters her with his tears, only to tear her up by the roots in the end; Victor Hugo idealizes her; Bourget dissects her; Balzac understood her; but in literature, as in life, no man has ever ignored her; and in literature, as in life, I seek in vain for any man whose opinion of her could be characterized by saying simply that he “liked her.” There are no platonic friendships in books, as there are none but dangerous ones in life.’”

“Thank you for reading that, Edward, for I deem it a remarkably brilliant piece of writing, a wonderful generalization of the attitude which great literary men of all times have assumed toward woman.”

“As you enjoy it so much,” playfully retorted Mr. Notion, “I shall read a little more from the same sparkling address: ‘Oddly enough, woman has never tried to exalt, or excuse, or wonder at, or caricature, or hate, or photograph, or study, or dissect herself. Even when she tries to paint an ideal woman,

she fails lamentably. Her Romolas and Dinahs and Dorothies are horribly cold, and fall infinitely below the incomparable pictures men have drawn of idealized or idolized women.' In another place she says, and I agree with her, that 'woman's place in literature may yet come to be that of a superlatively correct observer of the folly, the chivalry, the weakness, the nobleness of men, as man's place has so long been that of the cleverest, most subtle, most keen, most generous observer of the woman herself.'"

"How willing women always are to glorify man, and look up to him in rapt admiration and wonder! The gifted lady whom you quote is a thorough woman in that respect, but I think she carries her reverence for men's ability too far, and I am not prepared to concede, as she does, that woman has utterly failed in depicting herself in fiction. But other phases of the subject await us, and with your permission I shall close my remarks concerning literary women by a brief quotation from Josephine Bates, of Illinois: 'At the feet of literature has sat through the ages its lowly handmaiden, woman. Rarely in the past has her untutored thought found hardihood for utterance, but in her life she lived the dreams her dumb lips might not speak. In every country and in every age man has symbolized his highest in her image; she has been ever the guardian of social honor, the anchor of religious faith, the embodiment of conscience and of love. Humbly she has walked, a gentle guide beckoning unto purity, to righteousness, to completeness.'"

"Good, Matilda, very good. I hope she will continue to walk humbly, and to guide gently; but she seems very much inclined lately to ride on the bicycle in preference to walking, and to guide us by the ears, rather than in the gentle manner of the past."

"Perhaps that is because your ears are so long, Edward, that they present the most conspicuous objects for seizure."

"A good joke," laughed Mr. Notion. "I congratulate myself on the possession of a witty wife, and yet women are not witty."

"There again you are much mistaken, sir. Madame de Stael, Madame de Sévigné, Marguerite de Valois, Madame de Sartory, and many other women whom I could mention, were fully equal to any of your male wits."

"For instance, Matilda, for instance?"

“Well, for instance, to meet your challenge, Madame de Stael said, ‘Fame is for woman only a splendid mourning for happiness.’ One of Marguerite de Valois’ epigrams is, ‘Hypocrites are wicked; they hide their defects with so much care that their hearts are poisoned by them.’”

“Very neat,” interrupted Mr. Notion with a smile.

“Listen,” chided Mrs. Notion. “Madame de Sartory observes, ‘There is nothing more tiresome than the conversation of a lover who has nothing to desire, and nothing to fear.’ I suppose that is why husbands are usually such dull company for their wives. But now an epigram from Madame de Sévigné, and I can proceed. Among other bright and true things uttered by her is this, ‘The heart has no wrinkles.’”

“I suppose she is right about it, Matilda, for we men recognize women as authorities on all matters of the heart, polite society, flattery, etc. For instance, Madame de Rieux, another bright French woman, says, ‘Women who have not fine teeth laugh only with their eyes.’ Poor woman, she lived more than three centuries ago, and knew nothing about the skill of American dentists! Ninon de Lenclos, a woman of whom we have spoken before in these talks, remarks: ‘Words really flattering are not those which we prepare, but those which escape us unthinkingly.’ Madame Geoffrin said about two centuries since that ‘there are three things that women throw away, their time, their money, and their health.’ Do you think—”

“Excuse me, Edward, but we have gone far enough in this direction. I am very anxious to say something about female physicians, lawyers, etc., and time is passing so rapidly that I fear the evening will be gone before we can discuss our subject in these important aspects.”

“All right, my dear, I am at your service. Tell me something about the gentle ladies who study anatomy and physiology, who pour over pathology, seek success in surgery, and throw kisses, as it were, at therapeutics.”

“I shall gladly do so,” said Mrs. Notion; “but I had nearly forgotten the lady journalists, of whom you spoke the other evening. As they are literary women of a high order of ability, it is fitting that they should be mentioned in this connection, and before taking up the other learned professions, I shall briefly consider them. The time was when women had not the physical strength and hardihood which were required in the reporter of the metro-

politan daily. His duties were irksome and often dangerous, and could only be satisfactorily performed by men with a dash of the adventurer in them. Now conditions are radically changed in these respects, and women can do much of the work of the great newspapers with perfect ease and safety. Their steadiness, sobriety, and reliability have made them formidable competitors of the male journalists, and so exacting now are the demands upon the men and women writers of the daily papers that the dissipated, convivial fellows who constituted the rule rather than the exception among reporters twenty years ago, when you were a journalist, have very largely passed away."

"And so you think," said Mr. Notion, "that women journalists are more conscientious, truthful, and loyal to the interests of their employers than the men."

"I do, sir; and it is these very qualities which have enabled them to force their way to the front against many prejudices and much opposition. Women are more patient and painstaking than men, and are not so prone to substitute the product of their imagination for sober facts. They hold many of the best editorial positions in the country to-day. Celebrated among these women of the pen are Mrs. Mary Mapes Dodge, of the *St. Nicholas Magazine*; Mrs. Margaret Sangster, of *Harper's Bazar*; Mrs. Kate Masterson, of the *New York Journal*; Mrs. Margaret Welch, of the *New York Times*; Mrs. Mary J. Lincoln, of the *American Kitchen Magazine*; Miss Cornelia Cunningham Bedford, of *Table Talk*; Miss Mary H. Krout, of the *Chicago Inter-Ocean*; Miss Bertha Damaris Knobe, of the *Chicago Tribune*; Mrs. Margaret Sullivan, Miss Eva Brodlique, and Dr. Julia Holmes Smith, of the *Times-Herald*; and Mrs. Black, better known as 'Annie Laurie,' formerly of the *San Francisco Examiner*."

"What kind of work is done by these ladies?" inquired Mr. Notion.

"The very best, Edward. Most of them have gained wide celebrity and deserved popularity. Mrs. Masterson went to Cuba as a war correspondent; Lily Curry is the leading correspondent in Central America; and Anne Morton Lane, Miss Emma Bullett, Miss Grace Carew Sheldon, and Miss Catherine Cole, are doing brilliant work as European correspondents of American papers. Miss Kate Field, now deceased, had a world-wide fame as a journalist."

“Are these gifted ladies domestic in their tastes?” asked Mr. Notion with apparent anxiety.

“Edward, you really weary me with your constant harping upon that worn-out string. Some of them are, and others are not. Let me tell you once for all that the modern woman wants a husband who appreciates her strength of will and tenacity of purpose, and unless he will meet her on the plane of perfect equality, she will none of him.”

“I don’t think, Matilda, that she will have any trouble in convincing him of her strength of will.”

“And another thing, Edward; as Kaethe Schirmacher, a German woman whose views are in marked contrast to those of your Adele Crepaz, remarks, the modern woman is getting to be rather easily bored, and her attitude toward your sex generally is more that of indifference than veneration. She does not consider marriage as her inevitable lot, or regard it as every woman’s chief vocation. She asks to be looked upon as a person, rather than a mere woman, and insists upon her liberty to choose marriage if she is so disposed, and to refuse it if she sees any other way of increasing her happiness.”

“I for one,” exclaimed Mr. Notion, “am heartily in favor of granting her that privilege, and the spinstered, widowed, or otherwise man-unencumbered condition of most of the prominent advocates of women’s rights, convinces me that quite a number of other men are of my way of thinking. But this is a digression. Now for the surgeons.”

“Mary Putnam Jacobi, herself a physician of no mean standing,” said Mrs. Notion, “declares that the history of the movement which introduced women into the full practice of medicine, is one of the most interesting of modern times. She divides this history into seven distinct periods: First, the colonial, or that of the exclusively female midwifery, many of whose practitioners are reported to have brought into the world from 1,000 to 3,000 infants each; second, the revolutionary, when women were repulsed from the profession in consequence of the influence of European culture and knowledge; third, that of the reaction against male midwives; fourth, the opening of a school of medicine for women by Mr. Samuel Gregory in 1848; fifth, the founding of hospitals where women could obtain clinical training, the oldest of which is the New York Infirmary, chartered in 1850; sixth, the struggle to obtain for women physicians recog-



nition in the profession; seventh, the extension to women of opportunities for study and practice in great hospitals. In 1859 the Medical Society of Montgomery County, Pennsylvania, admitted a woman to its membership. In 1847 Harriet K. Hunt was refused permission to attend lectures at the Harvard Medical School. After the graduation of Elizabeth Blackwell, at Geneva, in 1849, Mrs. Hunt repeated her application, and during the same year she began practicing without a license. Elizabeth Blackwell applied for admission to twelve medical schools, only one of which, that at Geneva, New York, admitted her. She studied two years in Europe after her graduation, visiting the hospitals in London and Paris. Her sister Emily was refused admission to the Hobart College, at Geneva, the same institution which had graduated Elizabeth. Rush College, at Chicago, however, allowed her to study there for one year, but was censured by the State Medical Society for so doing, and consequently declined to admit her the second year. She graduated at Cleveland, Ohio, in 1852, after which she went to Europe and became a private pupil of Sir James Simpson, of Edinburg. She understood Latin, Greek, French, German, and Italian. Other pioneer women in the medical profession were: Marie Zakzrewska, Ann Preston, Emmeline Cleveland, Sarah Adamson, Mrs. Gleason, Mrs. Thomas, and her sister, Mrs. Longshore. The last-named lady was the first woman physician to practice in Philadelphia, and her sign was such a curiosity that crowds gathered to look at it. On one occasion a druggist refused to fill her prescription, and was impertinent enough to order her home 'to look after her house and darn her husband's stockings.' So you see, Edward, that the men were very generally opposed to the acquisition by women of medical knowledge, as well as to their making a practical use of such knowledge in the treatment of disease. It was only as the members of your sex were educated up to the new ideas and customs that they became reconciled to them, and gradually grew to believe that there was nothing inherently wrong in them. This opposition was strongest among members of the medical profession, men of much more than ordinary education and intelligence. And yet they were mistaken in their views. Now is it not possible, Edward, that you are just as much mistaken in your opinions as they were in theirs, and that you will see matters in a different light in a few years, and admit that your present ideas were crude and incorrect?"

“You have made quite a long speech, Matilda. Your question, however, indicates that you expect an answer, and I will say, No, I do not expect to undergo any such mental transformation as that which you indicate. In the first place, I can not agree with you that these medical men who opposed the admission of women to practice were entirely wrong, or that the practice of medicine by women has yet vindicated all the claims of its advocates. There is still room for honest difference of opinion, and I have grave doubts as to the advisability of encouraging women to become physicians. There are many things about the study and practice of medicine which have a tendency to blunt the fine sensibilities and susceptibilities of your sex, and to impair the delicacy which is one of its chief charms. Still, I am in favor of giving women the opportunity to fit themselves for this and all the other learned professions. I think it is eminently proper that they should have the midwifery practice, and treat diseases which are peculiar to women. If they would confine themselves to that field, I should give them my unqualified approval.”

“That last sentence sounds just a little egotistical, Ned. You surely must know that such a thing as you suggest is entirely impracticable. In the very nature of things, women practitioners will get as large a clientage as possible, and will not refuse lucrative practice simply because it is not in accordance with the ideas of male theorists like yourself.”

“I know it, Matilda, and for that reason I fear that the good which will undoubtedly come from the obstetrical practice of women physicians will be more than offset by the evil that will result from their participation in general practice. As I said before, there are many things about the medical profession which, if not positively unwomanly, are not compatible with the highest standards of feminine modesty and refinement.”

“What an old fogey you are, to be sure!” replied Mrs. Notion. “You ought to learn something from that ideal man, Professor Griggs, of Stanford University. He says that we are living in a time of transition, when old ideals which have largely outlived their usefulness, must give way to new and higher ones; that in the evolution of woman differentiation and specialization have made her character and functions permanently different from those of man; that formerly the selective value was placed entirely upon the woman who was willing to lose her own per-

sonality in the life of her family; but that now evolution has taken such an advance as to change the selective basis so that the human ideal tends to integrate in a higher organic unity the ideals of manhood and womanhood, and to require that woman shall be not only sensitive and tender and loving, but strong and capable of some measure of independent life."

"How clear and simple that is!" exclaimed Mr. Notion. "What a happy and interesting way he has of putting it! Now, don't you know, I never thought of that before. But—and you will pardon the suggestion, Matilda—of course you understand just exactly what the good professor means."

"Well, no, Edward; I shall be candid with you and admit that I do not. While I heartily concur in his conclusions, I do not thoroughly comprehend the different links in his train of reasoning, which is long and somewhat complex. Nor can I assent to what you say about the simplicity of his style. It strikes me as rather technical and involved. I suppose, however, that his ideas are too grand and large to be couched in common English words."

"Just so," ejaculated Mr. Notion; "but, fortunately, another man who lives in the same exalted intellectual sphere as Spencer, Fiske, Huxley, Tyndall, Darwin, Hæckel, Romanes, Drummond, Jordan, Le Conte, Griggs, and the other great men who take evolution for dessert three times a day, and put what is left of it under their pillows at night, has seized the cudgels against Professor Griggs, and opposes him with his own weapons—something, by the way, which an ordinary mortal like me could not hope to do. I allude to Prof. H. H. Powers, formerly of Stanford University, and also an evolutionist, who says that the social necessity that is laid upon woman is that she shall perpetuate the race under conditions compatible with the social order; that in accordance with this necessity she has assumed certain secondary functions or occupations which are not arbitrary, but are a part of her adaptation to sex functions, and that any change in the character or tendencies of any number of women which would prevent them, either from incapacity or disinclination, from perpetuating themselves through maternity, would be eliminated for the simple reason that the next generation of women would owe its origin to mothers who represent a different type of character and tendency, and one more favorable to the reproductive function."

“I think, Edward, that as you put the ideas of Professor Powers, they are even more difficult of comprehension than those of our champion, Professor Griggs. But I want to say a little more about the movement of medical women in America. Women’s hospitals were founded in the different cities in the following chronological order: New York, 1854; Boston and Philadelphia, 1862; Chicago, 1865; San Francisco, 1875; and Minneapolis, 1882. The census of 1880 showed 2,432 women registered as physicians in the United States, and there are now probably 4,000 at the lowest calculation. In 1881 the average income of seventy-six lady physicians was \$3,000 per annum. Ten of these earned between \$3,000 and \$4,000; five between \$4,000 and \$5,000; three between \$5,000 and \$15,000, and four between \$15,000 and \$20,000.”

“This is a very interesting subject, Matilda, and I wish we could devote more time to it. The practice of medicine by women is not a new idea, however. Hygeia, the daughter of Æsculapius, was worshiped as the goddess of health, and among the ancient Egyptians the goddess Isis watched over the health of mankind, while Salus and Valetudo, both goddesses, were deemed by the Romans to be the chief benefactresses of the public health and welfare. But the medical calling fell into disrepute among women, and it was not until the foundation of the University of Salerno that female doctors were again heard of. Among these were Tartula, Abella, Rebal, and Constantia Calendo, all of whom were celebrated in their day. The following famous women physicians graduated from the University of Bologna: Antonia Alexandra Gigliani, Maria Pettracina, and her daughter, Zaffira Peretti, and Katharina Passi. Oliva del Sabuco was a distinguished female doctor in Spain. Other celebrated lady practitioners in the olden times were Felicite de Tay, of the University of Montpellier, Anna Volley and Elizabeth Kent, in England, and Anna Manzolini, in Italy, who was given a professorship at Milan, and had honorable distinctions lavished upon her by the Emperor Joseph II.”

“I am delighted, Edward, to see these evidences of your interest in the progress of women, and you seem to know more about my noble sisters in distant countries than in your own land. Consequently, I do not expect to impart any information to you when I say that the European universities conferred upon women the right to study medicine, in the following chronological

order: Zurich, 1864; Paris, 1868; Berne, 1872; London, 1874; Italy, 1876; Dublin, 1876. In Russia the privilege was granted in 1872, but was subsequently withdrawn. In Germany and Austria women are not permitted to enter the universities. There were recently 70 lady physicians in London, 5 in Edinburg, 2 in Dublin, 6 in Italy, 2 in Spain, 4 in Berlin, 700 in Russia, 54 of whom are members of the clinical schools and laboratories, and 100 in far-off India."

"Excuse me for saying it, Matilda, but Karl Vogt, after observing repeatedly the female assistants in the laboratory, says that they are decidedly unskilful as manipulators. Geheimrath Waldeyer, another eminent German medical authority, has also expressed his opposition to the practice of medicine by members of your sex."

"I do not doubt it, Edward. You could easily make out a formidable list of prominent medical men of the present day who share his views in that respect. But the clock admonishes me that I must hasten. Let us now talk a little while about the ladies of the law. They, like their sisters in the medical profession, have had to fight every inch of their upward way. Although Miss Margaret Brent practiced as an attorney in Maryland in 1648, no one is recorded as following her example until 1869, when Arabella A. Mansfield was admitted to the Iowa bar. About the same time Mrs. Myra Bradwell, of Chicago, was refused admission to practice. Her appeal to the Supreme Court of the United States was unsuccessful, and she went into journalism until 1890, when the Supreme Court of Illinois, on its own motion unanimously admitted her to the bar. Mrs. Belva Ann Lockwood was admitted by the Supreme Court of the District of Columbia, in 1873, and three years later was refused admission to the Supreme Court of the United States. If I had time, I could read to you some interesting extracts from the opinion of that and other appellate courts in this connection. It was not until Congress passed appropriate legislation that Mrs. Lockwood was admitted to practice by the highest court in the land. This was in 1879. In one of our previous talks you favored me with an extract from the opinion of Mr. Justice Ryan, of the Supreme Court of Wisconsin, rendered by him in 1875, in connection with the refusal of that court to admit Miss R. Lavinia Goodell to the bar. Among the pioneers in this movement, I may mention: Mary Hall, Lemma Barkaloo, Alta M. Hulett, Ada H. Kepley.

Clara S. Foltz, and Laura De Force Gordon. These women were all admitted to practice between 1870 and 1882. There are now between 50 and 100 lady lawyers in the United States."

"Evidently, Matilda, women have not been as successful in the legal profession as in that of medicine, and I am not at all surprised that such should be the case, for the arguments which can be made in favor of lady physicians do not apply to lady attorneys. Women are almost universally deficient in the qualities which are essential in a good lawyer, and there is no demand for their services as practitioners at the bar. As Rousseau truly said: 'The research for abstract and speculative truths, for principles, for axioms in the sciences, for all that tends to generalize ideas, is not the province of women; their studies ought all to refer to practice.'"

"Don't you think, Edward, that women should qualify themselves to defend, protect, and champion their unfortunate or erring sisters in the courts of law? If female instead of male lawyers were to take charge of this class of legal business, the 'coarse jest and cruel laugh so proverbial in social impurity cases' would soon be things of the past."

"I think," replied Mr. Notion, "that it would be much better if women would qualify themselves to keep out of such cases. The deserving woman who is unfortunate enough to be involved in some unclean litigation, seldom lacks male defenders, and is rarely subjected to any avoidable humiliation or shame."

"One of the most interesting cases I know of, Edward, in connection with the advent of women into the legal profession, is that of Col. C. K. Pier, of Madison, Wisconsin, who with his wife and their three daughters are widely celebrated as the Pier family of lawyers. They all practice law together. And now a closing word about the association of these women of the law. Their first organization was called the 'Equity Club,' and was formed in 1886 by the women students and graduates of the law department of the University of Michigan. Another association, called 'Woman's International Bar Association,' was organized in 1888; and you are of course familiar with the history of the 'Portia Club,' in San Francisco."

"Matilda, what have you to say about women in art, music, science, government, and the pulpit?"

"If I had time, Edward, I could say a great deal about them. So far as art is concerned, it is sufficient to refer to Rosa Bonheur,

the famous animal painter, and to say that there are hundreds of bright and successful lady portrait painters in the different parts of this country. In decorative art there are legions of talented women who are earning large compensation."

"Speaking of Rosa Bonheur," said Mr. Notion, "reminds me of Landseer, her distinguished male rival in the delineation of animals, who, when asked why he did not propose marriage to her, replied that he could never be willing to live with one who had surpassed him in his own department of art."

"I wonder that he was willing to acknowledge her superiority," said Mrs. Notion. "Men are generally so conceited that I am not at all surprised that you should consider his case a remarkable one. But in the realm of music, we have won many notable triumphs, and I could name a score of women who have held vast audiences spellbound by their marvelous vocal powers."

"True, Matilda, but none of the great composers have been women. All the higher oratorios and symphonies, like the great paintings and sculptures, have been the products of men. So, too, in their mastery of musical instruments, men have had no female rivals worthy of the name. And yet in the field of music and art both sexes have enjoyed the privilege of unlimited competition during all the ages. Nor should we forget the law in accordance with which energy, vitality, and talent, when suppressed in one direction, will manifest themselves in greater force along the lines of freedom from restraint. This being so, female talent, from the mere fact that it was so greatly restricted in other spheres, should have accomplished its grandest achievements in the realms of music and art."

"Women have not been free in any direction, Edward, and hence your conclusion falls with your premise. In science my sisters are showing their powers in many departments. Miss Margaretta Palmer and Maria Mitchell are well-known astronomers, and the latter received a gold medal from the king of Denmark for her discovery of the comet of 1847. Other distinguished women scientists are Miss Jacobs, of the Massachusetts Institute of Technology, Miss Chevalier, professor of chemistry at the Woman's Medical College of New York, who has performed difficult chemical researches on nerve tissue; and Mrs. Wilder, who assists her husband in his laboratory for comparative anatomy, at Ithaca, New York. Philippa Fawcett not many years since far outstripped all her male competitors at the Cam-

bridge examinations, and ranked 400 marks above the senior wrangler. Mrs. Franklin, formerly Christine Ladd, was made a fellow in the mathematical department of the Johns Hopkins University, and has done remarkable work in mathematics, logic, and physics. Songa Kowalewski, the gifted young Russian scientist, was appointed to a full professorship at the University of Stockholm in 1884. She died while still young."

"Possibly her intense mental activity was too much for her physical strength," suggested Mr. Notion.

"Perhaps so, Edward. If so, she has had innumerable male predecessors. Mrs. Susanna Gage is a microscopist of recognized ability, and Miss Julia Platt has published the results of her morphological studies, in the *Journal of Morphology*, and in German anatomical journals. Other noted scientific women are: Dr. Francis Hoggan, Marianne North, and Miss Eleanor A. Ormerod, all Englishwomen. They have won fame in the respective fields of microscopical anatomy, botany, and entomology. Madame Ragotzin, a Russian lady, is deeply versed in the science of Chaldaic and Assyrian inscriptions. I might prolong this list almost indefinitely, but I have said enough to show that women are capable of winning distinction in all departments of science. So far as women in the pulpit are concerned, I need only say that since 1856, when the Universalists recognized their right to preach, they have been rapidly gaining ground, and the latest statistics I have at hand show that lady ministers are distributed as follows among the denominations: Universalists, 36; Unitarians, 19; Free-will Baptists, 26; Congregationalists, 12. Miss Shaw, who so ably advocated female suffrage in this state in 1896, is an ordained minister in the Protestant Methodist Church. So, Edward, what little point there once was in Samuel Johnson's rude jest, is now destroyed. That great man said: 'A woman preacher is like a dog walking on his hind legs; it is not well done, but you are surprised to find it done at all.' But I don't suppose you are in favor of admitting women to the pulpit under any circumstances."

"There you are mistaken, my dear. If a woman has the requisite gifts and graces, and can give satisfactory evidence that she is called to preach, I would be the last one to throw a single obstacle in her way. But, while I would not legislate against women preachers as a class, or make them legally ineligible for the ministry, I am very firmly convinced that only in rare



instances are they adapted to this exalted calling, or so situated that they can do such work without neglecting domestic duties. The married woman could hardly do justice to a pulpit and properly attend to her family, and I am opposed to unmarried ministers, be they men or women. Hence, I conclude that as a rule men will be called upon in the future as in the past to do most of the public preaching of the gospel."

"Before we quit," said Mrs. Notion, "I want to ask you just one question, and that is, Do you think women should be admitted as delegates to the General Conference of the Methodist Episcopal Church?"

"Certainly I do, Matilda. They constitute a very large proportion of the membership of that denomination, do a large share of its religious and charitable work, contribute a large proportion of the money which supports its preachers, presiding elders, bishops, editors, missionaries, etc., and are consequently clearly entitled from every standpoint of justice, right, and expediency, to full participation in the deliberations of the great body which meets once in every quadrennium as the representative of the denomination of which you speak."

"I am satisfied," exclaimed Mrs. Notion. "That admission covers a multitude of your sins, and I think I shall be able to sleep better to-night because you have made it."

## Mr. and Mrs. Notion Discuss Lawlessness as a Marked Characteristic of This Age.

“The domestic relations precede, and in our present existence are worth more than all our other ties. They give the first throb to the heart, and unseal the deep fountains of its love. Home is the chief school of human virtue. Its responsibilities, joys, sorrows, smiles, tears, hopes, and solitudes form the chief interests of human life.”—*Channing*.

“While the phase of modern life which I now intend to discuss,” said Mr. Notion, “will take us somewhat beyond our immediate subject of woman, still in many of its aspects it bears so strongly upon and is so closely related to it that what I have to say will not be out of place. It strikes me that perhaps the most significant symptom of our times is lawlessness.”

“Do you think, Edward, that there is as much disregard for law now as there was in other ages?”

“Possibly not, Matilda, for of course there have been times when the checks and restraints which render human society possible, were almost entirely obliterated, and every man was a law unto himself. This must have been especially true of the antediluvians, and was conspicuously the case in the days of the judges of Israel, during most of which stormy period we are assured by Holy Writ that there was no king in those days, and every man did that which was right in his own eyes. Lawlessness also characterized the decline and fall of the Roman Empire, and was a marked feature of the middle ages. But for the past century or two the nations which constitute Christendom have prided themselves, and with some justice, on the law-abiding character of their people; and the conviction has gradually deepened among the inhabitants of civilized lands that they were so habituated to obedience to authority, and that without external compulsion, that among them life, liberty, property, and other acknowledged rights of the individual, were measurably safe. What I maintain is that for several years past the people of Christendom, and especially those of our own land, have been

losing these admirable characteristics, and rapidly relapsing into lawlessness.”

“Edward, you really surprise me, for this assertion is diametrically opposed to the declarations of the pulpit, the press, and the university, as well as to the spirit of our entire literature.”

“I know it, Matilda, and I explain it by the fact that until lately there was a real advance along these lines, but I believe that in recent years this progress has ceased, and that retrogression has taken place. It is very difficult, however, for a people who are deteriorating in any way to realize that fact, for a decline in conduct is always due to a decline in moral standards, and it is quite possible for a race to become demoralized, and yet at the same time to flatter itself with the thought that it is making substantial progress.”

“I do not know as I altogether understand this last proposition, Edward.”

“What I mean, Matilda, is that as the ideals of nations become lower, that very fact makes such nations incapable of perceiving their own decadence, for the margin between their standards and their conduct is no greater than it was when the standards were higher.”

“In what ways does this increase of lawlessness manifest itself?” inquired Mrs. Notion.

“Their name is legion,” responded Mr. Notion. “First, it finds expression in the family, which I consider the very basis of all society and government. The wife no longer deems herself subject to her husband, or subordinate to him in any way. If he undertakes to assert his authority as the head of the family, she resists him, and unseemly quarrels result.”

“But you well know,” expostulated Mrs. Notion, “that, although I consider myself your equal in every way, I recognize the position of headship with which man-made law invests you, and invariably defer to your judgment when any otherwise irreconcilable difference occurs between us.”

“You sometimes do, Matilda, and I have no fault to find with you in that respect. Please remember that my remarks are general in their character, and that you are always excepted, unless specifically included. Of course there are multitudes of women who still recognize this dominance of their husbands, but they constitute merely numerous exceptions to the rule, which is as I state it. These quarrels and bickerings cause an estrangement between

the spouses, and as an inevitable result the courts of the land are filled with men and women who seek divorces. In the majority of cases, however, the mismated couples do not attempt to secure a legal separation, but cover up their disagreements as well as possible, and live on in all degrees of misery. Some are so deeply attached that these conflicts are of rare occurrence, and they get along fairly well. Others quarrel and speedily effect a reconciliation, which is soon followed by another quarrel, and so on *ad infinitum*. In the periods between their feuds they associate on terms of friendliness and possibly real affection. Others, as the result of a long series of these domestic duels, become permanently estranged, and merely live together for the sake of appearances, or on account of their children. Thus you see, Matilda, as one consequence of the advanced ideas of American women, the homes of the country are being destroyed, and lawlessness is cultivated in the very places where its opposite should be most sedulously and jealously fostered and preserved."

"I fear, Edward, that you are a little inconsistent in all this, for I distinctly remember you to have stated in one of our talks that a large proportion of American men were ruled by domineering wives."

"Very true, Matilda, but that does not at all militate against what I now maintain. These husbands, though deprived of their proper authority, and brought beneath the rule of a domestic rebel, chafe under the yoke of servitude, and frequently make desperate efforts to recover their lost dominion. But the inevitable result of this perversion of the natural order of things, is that the children, where there are any, grow up without any respect for either parent, and with feelings of the utmost contempt for any restraint which does not manifest itself in the form of physical force."

"Do you mean to say, Edward, that the prevailing disobedience to parents is due to the assertion by married women of their innate equality with their husbands?"

"Indeed I do," replied Mr. Notion. "When children are reared in an atmosphere of anger, faultfinding, mutual recriminations between husband and wife, and constant contempt on the part of their mother of their father's legitimate and proper authority, they will learn to share her scorn, and will despise and disobey the paternal commands whenever they dare to do so."

"But how about the mother?" inquired Mrs. Notion, with some appearance of anxiety.

“She will be both disliked and despised by her children, for they will instinctively feel that she has forfeited her true womanly position, and intruded herself into a place which she can not fill. Unless she is unusually strong-minded and imperious, she will completely fail to enforce the obedience of her children, for by destroying their father’s natural influence over them, she has deprived herself of that assistance without which the vast majority of mothers are unable to secure the observance of their parental commands.”

“Here I think I see another inconsistency in your argument,” exclaimed Mrs. Notion with an air of triumph. “You are now assuming that the woman who is strong-minded enough to resist all efforts of her husband to assert his authority, is too weak to make her own children mind her. That statement, in my opinion, involves a palpable contradiction.”

“From a superficial standpoint I admit that it so appears,” said Mr. Notion, “but it is not by her strength of character that the rebellious wife reverses the legitimate order of things in the family life. She does it by scolding and nagging and abusing the ‘partner of her joys,’ by cross looks, and hateful glances, by petulance and sulking, by resorting to every mean and petty device to make the poor fellow miserable in his own home. After a hard day’s work he seeks welcome, rest, and social converse in the bosom of his family. But he is received coldly and with forbidding aspect. All his attempts to brighten and cheer the home atmosphere are dismal failures. He is criticised and sneered at, and finds himself unable to do anything in a satisfactory manner. His wife gives full vent to her contempt. His children show their scorn for him in the very expression of their faces, and he begins to despise himself. If he be a desperate man, without much regard for his family, he will either quarrel violently with his wife and widen the breach, or leave the house as soon as possible. But if he be of an affectionate, kindly nature he will relinquish his rights in the premises, and, although keenly conscious that his wife is in fault, he will also realize that she is incapable of making any such admission, and at last he will purchase a short armistice by making humiliating overtures, and acknowledging his guilt, when he well knows himself to be entirely innocent. You see, Matilda, a man is no match for a woman in a game of this kind, and the better and nobler the man the more completely will he be at her mercy. His very patience

will be proof of her petulance. In the words of Joubert, 'Nothing does so much honor to a woman as her patience, and nothing does her so little as the patience of her husband.'"

"The Bible says, Edward, that a soft answer turneth away wrath, and I see no reason why it would not turn away the wrath of an offended or even an unreasonable woman. It takes two to conduct a quarrel, and you will find it extremely difficult to make me believe that in any case the husband can be as innocent and inoffending, on the one hand, and the wife as thoroughly malicious, hateful, and contemptible, on the other, as you would make it appear. Your remarks are also objectionable as indicating a deep-seated prejudice against women generally, and as leaving room for the inference that your own matrimonial experience has been peculiarly unfortunate. I do not think I have been the female fury which you so graphically depict, nor am I willing to believe that you are of that opinion; but, if any one else were to hear your remarks, he would inevitably conclude that I must be one of the worst viragoes that ever disgraced this planet."

"If my words have any such implications, Matilda, I am truly sorry I ever uttered them; for, as I have over and over again assured you, my admiration for true and normal womanhood is unbounded, and so far as you are concerned individually, I feel that you are the sweetest, noblest, and most devoted of wives; that you—"

"There, there, Edward, I was not fishing for flattery. Please do not go to extremes in the expression of your appreciation. I do not claim to be a paragon. I merely wished to call your attention to the inferences which were legitimately deducible from your statements."

"I am very glad that you did, my dear, for no one can go farther than I in my respect for woman. In her proper sphere, and in the normal exercise of her beautiful virtues, she is the conservator of morality, the guardian angel of the home, and the very mainspring of all that is gentle, loving, and pure in our humanity. It is because of my admiration for your sex, and intense appreciation of its glorious characteristics, that I protest so strenuously against everything which has a tendency to mislead woman, or to seduce her from the only path in which she can attain her highest destiny and greatest usefulness."

"All right, Edward, you have now put yourself right, and I am anxious to have you continue the statement of your views on

this interesting subject. But first let me remind you of Fuller's wise advice to husbands: 'First get an absolute conquest over thyself, and thou wilt easily govern thy wife.'"

"I was trying to show, Matilda, that only in the normally constituted family can the children be imbued with sentiments of reverence and filial love, and that any deviation from the right standard of home government will manifest itself to a greater or less extent in the unruliness and turbulence of sons and daughters."

"I am willing to concede, Edward, that if the parents do not respect themselves and treat each other with proper deference, their children will not hold them in affection and veneration, and will manifest a spirit of insubordination. But I do not agree with you as to the husband being a dictator or despot. To my mind the ideal family is not one where the wife and children have to meekly bow to the stern authority of a male monarch, but one where all is love, where the children obey without physical compulsion, and where husband and wife live together in peace and unity, bearing and forbearing, willingly sacrificing each to the other, and gladly doing their utmost to promote their mutual comfort, happiness, and welfare."

"You have put it well, Matilda, and I believe with you that love should be the ruling motive in all the domestic relations. But there must be some central authority, some court of appeal, to whom vexed questions and apparently conflicting interests may be submitted. This governmental head should not be self-assertive, or unnecessarily conspicuous, but, nevertheless, it should and does exist in every well-ordered home. In families where it is not to be found, there is a sort of domestic chaos, mitigated and ameliorated, it may be, by much affection and self-denial, but always menacing the permanent prosperity and happiness of the home. In fact, the general consciousness that appeal *can* be made to paternal authority tends very greatly to produce harmony and peace in the family."

"Another question I want to ask," said Mrs. Notion, "is, How in the world have you managed to obtain all this information? One would think from the confident manner in which you assert the conditions which exist in American families, that you had full and free access to every home in the land. But, as I happen to know that your opportunities for personal observation of these matters have been quite restricted, I am curious to learn where and how you derive all this knowledge."

“In the first place, Matilda, I have acquired many of my facts from you.”

“From me!” exclaimed Mrs. Notion with visible surprise. “How do you make that out?”

“Your opportunities, Matilda, of ascertaining the actual facts with reference to many American families, have been exceptionally good. You have been on terms of intimacy with a large number of good ladies, who have confided in you the secrets of their homes, and, like a dutiful wife, you have placed those secrets in my keeping, in order that they might be doubly secure. As you well know, these revelations have convinced us both that the majority of the people of your acquaintance do not live happily in their homes, and that as a rule the wives chafe under the slightest appearance of domestic restraint, and feel that the duties of the household are tiresome and irksome.”

“But these cases, Edward, are comparatively few in number, and certainly do not justify you in assuming that they are fairly representative of prevailing conditions in the country generally.”

“Admitted, Matilda, but I have many other sources of information. The newspapers reveal much of the real domestic life of the people, although I am well aware that all their statements must be taken *cum grano salis*, for in their eager desire to satisfy a vitiated public taste, they greatly color and exaggerate their narratives of marital infelicity. Much is also to be learned from the court records, for in addition to the hundreds of thousands of divorce cases which have crowded the calendars of American courts during the past quarter of a century, there is a vast mass of other litigation that throws a powerful light upon existing domestic conditions. For instance, the innumerable will contests which vex the probate judges, serve well to indicate the actual history of multitudes of American homes.”

“But there are few, Edward, who have access to all these records.”

“Most of them are public, Matilda, and I have made a thoughtful study of them for years, for I have long been deeply interested in these questions. Nor are our own opportunities of individual observation to be despised. If you will look and listen with the object of ascertaining the relations which exist between the men and women whom you meet at close range in society, or at a longer distance in the theater, lecture-room, church, or other place of public assemblage, you will be astonished at the



revelations which reach you. And beyond all these are even wider opportunities for such investigation. In the streets and public conveyances you will meet thousands of people, who will not be able to wholly conceal from you the secrets of their lives and characters. By watchful attention to tone, expression, glance, and gesture you will gain a deep insight into the manner of life and disposition of the men and women who pass and repass you daily in the journey of life. You will gradually come to recognize thousands of people with whom you have not a speaking acquaintance, and to know something of their nature and conduct. And you may rest assured, Matilda, that the woman who bosses her husband at home will assume an air of authority toward him in public, and that the man who lords it over his wife at the fireside, will not be able to so mask his true self as to treat her with due consideration anywhere else."

"I have noticed," remarked Mrs. Notion, "that when we ride together in a street-car, I can overhear much more of the talk of the other occupants of the car than you can."

"Yes, your sense of hearing is sharper than mine, and I have gleaned much information of value through the medium of your auditory organs. You, however, have not treasured up the facts of which you thus became cognizant, or considered them in their bearing upon the social problems which we are now discussing. For you they have possessed but a passing interest, and naturally have been soon forgotten. I might narrate a vast number of street incidents which have come to my notice, and which throw light upon our subject, but I forbear. I have frequently seen wives conduct themselves rudely and contemptuously toward their husbands in public places. Sometimes they have spoken in angry tones, and on other occasions they have sulked and refused to converse. Not long since I witnessed a colloquy between an elderly gentleman and lady at a railroad station. Their two telescopic satchels lay on the ground beside them, and he ventured the remark that one was a little larger than the other. As a matter of fact they were of equal size, but the contents of one, being greater than those of the other, gave it larger dimensions. She, ignoring this inequality of bulk, sharply contradicted him, and asserted that they were exactly the same size. He timidly reiterated his opinion, but she with much firmness and decision repeated that they were of equal dimensions, and silenced him with a single frowning glance."

“Well, don’t you think she was right in her assertion?” inquired Mrs. Notion.

“That is not the point, Matilda. They were both right. The trouble was that they regarded the matter from different standpoints. But I wish briefly to call your attention to other phases of lawlessness, all of which I am sure result from the lawlessness of the home. This spirit manifests itself in the various religious denominations, and the laws of the church are constantly ignored by the great majority of members.”

“Yes, I have noticed that some of the rules of our church are either evaded or disobeyed, but I am sure, Edward, that the ministers and laymen of our denomination carefully observe the great majority of ecclesiastical regulations.”

“Certainly, Matilda, they gladly obey those which meet with their approval. But it is just that tendency of which I complain. That is the very essence of lawlessness. The chief of police decides what ordinances he favors, and rigidly enforces them; the others he permits to pass into a condition of innocuous desuetude, to borrow a euphonistic expression from ex-President Cleveland. A similar policy is pursued by countless other public officials, and as a result, the laws of the country are passing into general contempt. Great corporations hire attorneys for the especial purpose of enabling them to break the law with impunity. They pay them yearly retainers, and the poor man who becomes involved in litigation with them has very little chance to succeed, no matter how just his cause, for his wealthy and powerful opponents will take all sorts of unconscionable advantages, and by long-continued delays will so exhaust him that he will either compromise for a song, or altogether abandon his cause of action. The large employers of labor violate the laws of the land when, though they have made weekly or monthly contracts with their employees, they suddenly discharge vast numbers of them without notice. This is called a lock-out. They are also wilfully defiant of the law when they black-list their servants, and thus conspire together to deprive them of all opportunity of earning a livelihood. It is safe to say that scores of thousands of American workmen have been boycotted in this way by corporations. Many of them are wandering as vagabonds in the land of their birth. Many are criminals because they can not earn their living, and many are only able to obtain employment because they have assumed fictitious names and remove to sections of the country

remote from their former homes. The mighty trusts which have sprung up during the past few years are contrary to law, and do violence to well-established legal principles, when they combine to limit production in order that their profits may be increased at the expense of the helpless consumer."

"But how about the laboring men of the country, Edward? Are they more sinned against than sinning in these respects?"

"I am sorry to say, Matilda, that they, in the majority of cases, are just as ready to disobey the law as are their employers. They so time their strikes as to take their employer unawares, and at the greatest possible disadvantage. They conspire together to destroy his business, and, while they demand a higher wage, they do their utmost to impair his ability to pay them any wage at all. The strike is essentially warfare, and, as is usual when fierce conflicts are waged, the non-combatants have a hard time of it. One of the most noticeable features of most of these struggles between corporations and their servants, is the utter disregard on both sides of the interests and convenience of the general public."

"I have noticed too, Edward, that the striking workmen often take forcible possession of the property of their employer, and that they do not hesitate to beat or kill the poor fellows who wish to take their vacant places."

"True, my dear, and all this is rank lawlessness, for no arguments, however specious or ingenious, can justify any set of men in interfering with the right of other men to earn an honest living, to work for any wages that satisfy them, and to accept employment from any one that offers it. But these are only a few of the phases of the prevailing disregard for all restraint. Bands of murderous White Caps in different parts of the country do their dastardly deeds under the cover of darkness, and trample underfoot the most precious rights of American citizens. Angry mobs take the law into their own hands, and wreak their vengeance upon men whose guilt has not been proved. Several hundred thousand saloon-keepers habitually and wantonly break the laws. These licensed venders of liquid damnation are lawless all the time and everywhere, and, as some one has said, the only way to prevent the saloons from violating legal enactments is to destroy them. And then, let us turn in another direction, and contemplate the crimes against the ballot which are perpetrated all over the land at every election. Voters are bribed,

tally lists are stolen, ballots are mutilated or changed, honest citizens are cheated out of their votes by criminals who personate them at the polls, dead men are registered and voted, gangs of political thugs and strikers are colonized and made to vote in close districts; and in numerous other ways the sovereignty of the people is tampered with, and the good citizens of the country are prevented from recording their will. The fact is that nearly every professional politician is a law-breaker. But what can we expect from ordinary men, when the press and pulpit so frequently trample underfoot the rights of human beings?"

"You surprise me, Edward, by this allusion to the pulpit."

"Of course," explained Mr. Notion, "the majority of our clergymen are not guilty of the practice of which I am about to speak, but I am sorry to say that many preachers vie with the sensational press in their disregard for the reputations and feelings of citizens. They are ready at all times to believe any scandalous charges which are brought against public officials or other prominent men, and give them the widest possible publicity in their pulpits. This is not only sinful, but is a flagrant violation of the law, which protects a person's reputation as well as his life and property. I have very little confidence in any man who is always ready to believe any outrageous accusation that may be trumped up against another, especially if that other be a public official who is sworn to obey and enforce the law. It seems to me the presumption that every man is innocent until his guilt is proved, ought to apply with added force to the trusted servants of the people."

"Now don't be inconsistent, Edward; you have just accused large numbers of public officials of lawlessness."

"Very true, Matilda, but I have made no charges against individuals. I am expressing now my opinion, based on considerable evidence, that lawlessness is rife among the officers of the law, as well as among the people at large. The Columbian Exposition at Chicago, in 1893, was kept open on Sundays in wilful violation of the express conditions of the Congressional grant of money. The law requiring the deportation of every Chinaman who failed to register within a certain period, was defied by the large majority of the Chinese residents of the United States, and yet the administrative branch of the federal government, whose solemn duty it was to enforce the law, absolutely refused to do so, and persistently contended that it was

unconstitutional, until at last its validity was declared by the highest court in the land. This, too, was lawlessness. One more illustration of this tendency of the age, and I am done. You read of international law, and the libraries of lawyers are full of learned treatises on this subject. And yet I undertake to say that so far as the six leading nations of Europe are concerned, there is no international law which they pretend to observe, other than that which may be enacted from week to week by their lawless will. The only international restraints which any one of these powers recognizes, are the armies and navies of the others. The vital question with each of these 'Christian' nations is, not what the principles of international law permit, but how much territory can be stolen from some weak country without incurring the hostility of the other great powers. They have carved Africa, and divided most of it among them. They have seized large areas in Asia, and are now dividing China among themselves. They have appropriated the islands of the Pacific. England shells Cairo and establishes a protectorate over Egypt in the interests of her bondholders. She seizes the custom house of Nicaragua at Corinto, and collects what she claims as an indemnity."

"By the way, Edward, did you notice a short time ago how liberal England was with France? She generously gave that republic a large area of land in Asia. It is true that it was the property of another nation, but England had coveted it so long that she regarded it with feelings of proprietorship, and felt that she had made a great sacrifice in relinquishing it to France. But don't you think, Edward, that these heathen lands are better off under the guardianship of the civilized nations of Europe?"

"Your question is an interesting one," replied Mr. Notion, "but excuse me for saying that it is not germane to our subject. Where principle is involved, we have no business with considerations of expediency. The robber may be able and willing to make a much better use of his victim's money than that victim would ever think of doing. Claude Duval stole from the rich and gave to the poor. There are multitudes of children who would be much better off in the families of other persons than with their own parents, and yet those other persons are not justified because of that fact in kidnapping the children."

"You may be right," said Mrs. Notion doubtfully, "and yet when I reflect upon the vast blessings which have been

brought to the people of India by British rule, I feel like condoning the irregular methods by which English dominion of that country was acquired. But before we leave this subject, I wish to ask to what cause you attribute the restlessness, license, and lawlessness which you claim are so prevalent?"

"Briefly, Matilda, they have their origin in the family. The unruly spirit of the wife communicates itself to her children, and is propagated by successive waves throughout society. The fact is that the prevailing condition of affairs is remarkably similar to that which existed among the Hebrews in the days of the prophet -Isaiah, who, in lamenting the degeneracy of the Jews, said: 'As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.' Isaiah 3:12."

At this point the conversation ceased, and Mr. and Mrs. Notion in a quiet and meditative mood began their preparations for retiring.

## Mr. and Mrs. Notion Begin to Talk about Woman's Political Rights.

"Seek to be good, but aim not to be great;  
A woman's noblest station is retreat;  
Her fairest virtues fly from public sight."

—*Lord Lyttelton.*

"Now," said Mrs. Notion, "we have reached a point in our talks where we can discuss the great question of female suffrage. You have not expressed yourself definitely upon it thus far, but I am afraid from the tenor of your remarks that you will oppose the removal of woman's political disabilities, and I have worked so long and so hard to bring about this grand reform, that it would be a great grief to me to think that my own husband was among those who object to extending to the wives and mothers of the land their natural and inherent political rights."

"Permit me to suggest," said Mr. Notion, "in order to utilize our time to the best possible advantage in the treatment of this interesting branch of the general subject, that we devote three evenings to it, and so classify the theme that each evening be spent in dealing with one special phase. For instance, how would it do if we were to confine ourselves to-night to the mere statement of the present status of the woman's political rights movement in different parts of the world?"

"I think that is a very good idea, Edward."

"And then," continued Mr. Notion, "you might present your arguments to-morrow evening in favor of woman suffrage, and I could discuss the question from my standpoint in our next talk."

"I am sure," answered Mrs. Notion, "that that will be an excellent arrangement. And now suppose you begin this evening's conversation."

"As we have seen," said Mr. Notion, "women have no rights worth mentioning outside of the pale of Christendom, and in most Christian countries their rights are quite limited. The Salic law still excludes them from the thrones of Italy, Belgium, Scandi-

navia, Luxemburg, and Roumania, and from the highest offices of the republic of France. Among the Germanic races, women sometimes reign, and are admitted to the enjoyment of communal rights."

"Is there any country in the world," inquired Mrs. Notion, "where women have been admitted to full participation in the elective franchise?"

"None that I know of, Matilda. Probably the nearest approach to it outside of the United States, is in the Isle of Man, where, since 1881, the female owners of real estate valued at the annual rental of four pounds, have been admitted as voters for the House of Keys. This is the lower house, and has twenty-four members."

"I think," suggested Mrs. Notion, "that this shows a remarkable deference for women, especially in view of the fact that the island has such a masculine name."

"Yes, indeed," laughed Mr. Notion. "But, while women have not been successful in securing full participation in political affairs in any country in Europe, they have been accorded a partial recognition, and there is a strong and growing tendency to give them a voice in educational matters, and other questions connected with local self-government. They can vote on local affairs in England and her colonies, Sweden, Iceland, Finland, Russia, Prussia, Saxony, Brunswick, and the rural districts in Austria. They have the school franchise in Norway, and are eligible to school administration in England, Norway, and the capital of Sweden. In England, Sweden, and Finland they can participate in poor-relief administration. In Prussia, Austria, and Russia, except the village assemblies, they can only vote by proxy. In the other countries named they vote in person."

"At the best," observed Mrs. Notion somewhat sadly, "we receive only a stingy acknowledgment of our rights from the men of any country; but I am glad to say that here in the United States the female suffrage movement is much further advanced than it is anywhere else in the world. In Wyoming we have had full political rights ever since 1870."

"It was in 1869, my dear, that the Legislature of that territory adopted woman suffrage as a joke, and gave every woman resident of the territory, twenty-one years of age, the right to vote at all elections, and to hold office. The Legislature at its next session passed a bill repealing this law, but the governor vetoed it. In 1890 the territory was admitted as a state, and woman



suffrage went into the Constitution. To this Congress made no objection, thus admitting that female suffrage was not deemed by that body to be incompatible with the Federal Constitution."

"We have had the elective franchise in Colorado since 1893," continued Mrs. Notion. "In Kansas we have a large voice in municipal elections, although in 1894, I am sorry to say, a constitutional amendment providing for woman suffrage was defeated. The constitution of the new state of Utah accords women complete political equality with men. We voted for some time in the territory of Washington, but were deprived of the privilege by a decision of the territorial Supreme Court."

"Some form of female suffrage exists in a majority of the states," remarked Mr. Notion. "It is chiefly, however, with reference to educational matters that such is the case. The states in which women have received this partial political recognition are: Delaware, Idaho, Illinois, Indiana, Iowa, Kentucky, Massachusetts, Michigan, Minnesota, Montana, Nebraska, New Hampshire, New Jersey, North Dakota, Ohio, Oklahoma, Oregon, South Dakota, Texas, Vermont, Washington and Wisconsin. It would be interesting to know how far women have availed themselves of these privileges."

"I am informed," said Mrs. Notion, "that out of 85,000 Colorado women who were entitled to vote at the election in 1894, 65,000 availed themselves of the opportunity. This is certainly as large a proportion of voters as we find among men."

"True, Matilda, but in Massachusetts only 22,204 women took the trouble to go to the polls, although more than 350,000 of them were entitled to do so."

"It may be, Edward, that they did not care to vote at all, unless they were fully qualified as electors."

"Yes," replied Mr. Notion, "and it is also possible that the women of the eastern states are more conservative, and hence less inclined to assert themselves politically, than are their sisters of the far west."

"I am delighted, too," exclaimed Mrs. Notion, "at the unqualified endorsement which woman suffrage has received from some of the leading men of Colorado. For instance, T. M. Patterson, editor of the *Denver News*, says: 'The result of woman suffrage in Colorado is quite up to the expectations of its conservative friends. In Denver and most other cities of the state women have generally voted—it is believed more generally than

the men. They mingle in the caucus and at the primaries with men, and it is noticed that since their advent these political functions have been far more honest and orderly than of yore. The fact that they have the ballot has secured in Denver a far more rigorous execution of the laws against gambling and other like public delinquencies than was ever before known. On the whole, in my opinion, woman suffrage in Colorado has had a healthful and elevating influence upon the public service and municipal morals generally. Don't understand me that it has cured all the ills afflicting the body politic. It has cured some serious ones, and is rapidly exterminating others.' Albert W. McIntire, the governor of Colorado, says: 'So far the objections made to equal suffrage during the campaign preceding the election at which the ballot was given to women, have not been sustained by the facts. The women do take an interest, do enter into the questions under discussion, and do take the trouble to vote. The only danger anticipated, and not yet proven to exist, is that they may be deceived by those having ulterior motives, but professing righteous and disinterested purposes. They are realizing that it is necessary for them to investigate the facts for themselves, and not to believe all that they are told, especially keeping in mind that in politics, as in other matters, the source must be considered. The correctness of their purpose tends to counteract their inexperience. There are 80,000 women eligible to vote in Colorado, and about 65,000 voted at the last election.'

"You have certainly presented strong testimony in favor of the practical workings of female suffrage."

"And yet I think, Edward, that the verdict of William Stapleton, editor of the *Denver Republican*, is stronger still. He says: 'Equal suffrage has been the law in Colorado for nearly three years now, and nothing could induce the intelligent people of this state to revoke that act if they had the power. Women appear to show as much intelligence and to take as deep an interest in political affairs, especially those that affect the general welfare, as men, and their influence is almost entirely cast for right and decency and good government. In all the elections held since the change was made, women have cast more than forty per cent of the total vote, and everybody admits that their presence in politics and at the polls has a purifying and elevating effect on our political methods, and has compelled the nomination and election of a better class of officials than male suffrage ever

gave us. No evil effects, either to the women themselves, or to our public affairs, are discernible, while the benefits of the equal suffrage law are innumerable.' These gratifying comments by intelligent, fair-minded men upon the operation of the law in Colorado, combined with the willingness of the male citizens of California to sign petitions for female suffrage, and the eagerness with which the Republican, Populist, and Prohibitionist state conventions adopted planks in their platforms cordially endorsing the proposed equal suffrage amendment to the constitution of this state, make me sanguine that, despite the defeat of that amendment in the election of 1896, I shall soon be your political peer, if not your domestic equal."

"I must admit, Matilda, that female suffrage opens up many startling possibilities. For instance, in Gaylord, a Kansas town of 1,500 inhabitants, the government is entirely conducted by women."

"It seems to me that *Gaylady* would be a more appropriate designation," said Mrs. Notion archly.

"I promise you, Matilda, that I shall never say again that women are not witty. You have been trying to disprove the assertion ever since I made it. In that town all the municipal business is done by ladies. They surrounded the polls on election day, and appropriated everything in sight. Mrs. Antoinette L. Haskell, a banker's wife, became the mayor; Miss Florence Headley, an editor, the city clerk; and Mrs. Mary L. Foote filled very gracefully the position of police judge. The husband of this last-named lady had the temerity to be himself a candidate for this office, and of course he was overwhelmingly defeated. The members of the city council were also women."

"You haven't told the best of it yet," exclaimed Mrs. Notion gleefully. "Let me tell you that this town is governed with honesty, ability, and economy. There is no corruption or jobbery. The streets are clean and smooth, the sidewalks are wide, the public works are first-class, and there is not a single dollar of municipal indebtedness. The names of the members of the city council, which you omitted to state, are: Mrs. Emma A. Mitchell, Mrs. Esther Johnson, Mrs. Loella Abercrombie, and Mrs. Nancy Wright. You see they are all married ladies, and their husbands are thus well represented."

"Save your arguments for our next talk," said Mr. Notion. "And now for a brief review of the efforts which have been made to bring about female suffrage."

“I think there must have been some attempt to gain political recognition for Englishwomen in 1739,” said Mrs. Notion, “for in that year the Court of King’s Bench decided that, if women ever had the right to vote, they had lost it, because, as one of the learned judges of the court said, ‘the choice of members of Parliament requires an improved understanding, which women are not supposed to have.’ How flattering that was to the mothers and wives of jurists!”

“John Stuart Mill,” continued Mr. Notion, “offered an amendment to the Electoral Reform Bill, in 1867, which extended the elective franchise to female householders. It was lost by a vote of 196 to 83. The courts were then appealed to upon the ground that the term ‘every man’ in the bill of that year included ‘woman,’ under the principle laid down in Lord Brougham’s Act, that ‘in all acts words importing the masculine gender shall be deemed and taken to include females, unless the contrary be expressly provided.’ The court rendered a decision adverse to this claim, the main opinion being written by the chief justice. The concurring judges stated that women were not excluded from the suffrage because of intellectual inferiority, but from a desire to promote decorum, and hence it was rather a privilege and an homage paid to the gentle sex.”

“It is here in America that the agitation in favor of woman suffrage has been most persistently conducted,” said Mrs. Notion. “In 1847 Antoinette L. Brown and Lucy Stone began making public speeches in favor of the reform. The following year the first Woman’s Rights Convention ever held sat at Seneca Falls, New York. It was called by Lucretia Mott and Elizabeth Cady Stanton, and, relative to the demand for political equality made by this body of women, Wendell Phillips said: ‘It is the most momentous reform that has yet been launched on the world—the first organized protest against the injustice which has brooded over the character and destiny of one-half the human race.’ For thirty years past the representatives of this movement have gone to every Congress and petitioned for a sixteenth amendment to the federal constitution, which shall clothe woman with all her political rights. In 1894 a petition for equal suffrage was presented to the New York Constitutional Convention. It was signed by 625,000 persons, more than half of whom were women, and yet the members of that convention refused to incorporate woman suffrage into the document which it framed.”

“Our American courts, Matilda, have also had something to say about this subject. In 1871 the Supreme Court of the District of Columbia decided that the franchise under the American system was not a natural right, and that women could not vote unless vested with the elective franchise by the legislative power. It said: ‘The right to vote ought not to be and is not an absolute right. The fact that the practical working of the assumed right would be destructive of civilization, is decisive that the right does not exist.’ In 1874 the United States Supreme Court rendered a decision to the same effect, on an appeal by a lady of Missouri.”

“If it is in order, Edward, I should also like to refer to the decisions of different state courts with reference to the domestic status of woman.”

“Why, Matilda, you should feel perfectly free to make any suggestion you wish.”

“Thank you,” replied Mrs. Notion. “In Pennsylvania, in the case of *Richards vs. Richards*, the court declared that ‘it is a sickly sentimentality which holds that a man may not lay hands rudely if need be on his wife.’ The Supreme Court of Mississippi, in the case of *Bradley vs. The State*, asserted that ‘a husband should confine himself in proper bounds when he sees fit to correct his wife.’ In another case the Court of Appeals of New York decided that to give a wife the right to bring an action against her husband for beating her, would be ‘contrary to the policy of the law, and destructive of that conjugal union and tranquillity which it has always been the object of the law to guard and protect.’ I merely cite these decisions to show you why women are so anxious to wield the law-making power. We want to remove every such vestige of barbarism from the statute-books of the nation.”

“I am afraid, Matilda, that you are beginning to argue the case a little.”

“Oh, no, Edward, I am merely stating facts! And before I forget it, let me quote from the report of an English divorce case in the *New York World* of February 23, 1883, to show you that the women of that country want to do some legislation as soon as possible. It is as follows: ‘Sir James Hannen, in the Probate and Divorce Court at London, has just dismissed the petition for a judicial separation from her husband of Mrs. Latham, on the ground that she was in too much of a hurry to escape from a

husband who merely beat her, tore off her clothes, threw her down, reviled her, wiped his shoes on her mantle, sat up all night to burn her clothes up, cut off one of her eyebrows, and shaved one side of her head. Sir James was astonished at the woman's impetuosity and petulance, and bade her wait till her husband should put her in danger of serious 'injury to life and limb.' "

"Do you believe that, Matilda?"

"Yes, indeed, every word of it. It is hard to tell how far even good men will go in their prejudice against the members of my sex. Mrs. Lillie Devereux Blake, one of the most gifted women in America, tells the following instance in her book called 'Woman's Place To-day:': 'In Nebraska last fall, I stood at the polls on election day, when the men were voting on the constitutional amendment for woman suffrage. A man came in who had lost his right arm in the war. While he lay helpless in the hospital, he was nursed back to life by two women, strangers to him, who devoted themselves to him for humanity's sake, and he said frankly that but for them he should have died. Since his return to his home, crippled, his faithful wife had supported him. And yet this man, who owed his life to woman's charity and his support to woman's love, with his one remaining arm and hand cast a ballot against woman suffrage.' Now, Edward, don't you really think that that was a piece of the basest ingratitude?"

"Not necessarily, Matilda. The old veteran was doubtless conscientiously opposed to female suffrage, and probably thought he was doing women a service by voting against the amendment."

"The fact of the matter is," said Mrs. Notion with unwonted emphasis, "that women are too cheaply regarded by the majority of men everywhere. This is well illustrated by the following circumstance: Not long since a judge remonstrated with a man for having cruelly beaten another man; the culprit looked at his victim penitently, and said, 'I am very sorry, judge; you see I was a little drunk, and I thought it was my wife.' If the scoundrel had been standing before a woman judge, he would not have dared to make such an excuse."

"And yet," said Mr. Notion, "I have observed that as a rule men are more kindly disposed toward women than other women are."

"Another wrong which needs to be righted," said Mrs.

Notion, "is that of the treatment of female criminals. In the prisons of the large cities no adequate provision is made for their accommodation or proper care. Some years since in New York state, when a bill authorizing the appointment of police matrons in all the large cities was passed by the Legislature, the governor refused to sign it. And yet in London every police station has attached to it a matron, whose duties are to keep the cells tidy, to look after female prisoners, and to search women accused of theft. I might relate many instances showing the crying need of this reform. At Wellsville, New York, a woman was found staggering on the street. She was taken to the station, and some violence was used, as she resisted arrest. Within a few hours she gave birth to a child, on whose body were the bruises made by the policeman's club. In another case a woman was charged with drunkenness, and put in a cell, only to be found dead the next morning with a dead babe beside her. Another woman was found on the street insensible, taken to a station house, and placed in a cell for the night. When morning came it was ascertained that she was not drunk, but that her face was covered with bruises, and that she was seriously wounded. Though taken to the hospital and properly treated, these measures came too late, and she died without recovering consciousness."

"I see, my dear, that you find it exceedingly difficult to refrain from arguing this question, and in order that you may do so without any embarrassment, I suggest that we bring this little talk to a close, and give you full opportunity to state your views on the subject to-morrow evening. First, however, I should like to quote briefly from the concluding portion of Ostrogorski's excellent work."

"All right, Edward, but let me read a few lines from Ralph Waldo Emerson's address before the Woman's Rights Convention, at Boston, in 1855, and I shall be pleased to listen to Ostrogorski. He said: 'I do not think it yet appears that women wish this equal share in public affairs. But it is they and not we that are to determine it. Let the laws be purged of every barbarous remainder, every barbarous impediment to women. Let the public donations for education be equally shared by them; let them enter a school as freely as a church; let them have and hold and give their property as men do theirs; and in a few years it will easily appear whether they wish a voice in making the laws that are to govern them. If you do refuse them a vote, you will also refuse

to tax them; according to our Teutonic principle, No representation, no tax. . . . Let us have the true woman, the adorer, the hospitable, the religious heart, and no lawyer need be called in to write stipulations, the cunning clauses of provision, the strong investitures; for woman moulds the lawgiver and writes the law. . . . Woman should find in man her guardian. Silently she looks for that, and when she finds that he is not, as she instantly does, she betakes her to her own defenses, and does the best she can. But when he is her guardian, fulfilled with all nobleness, knows and accepts his duties as her brother, all goes well for both. The new movement is only a tide shared by the spirits of man and woman; and you may proceed in the faith that whatever the woman's heart is prompted to desire, the man's mind is simultaneously prompted to accomplish.'"

"You have read some wise words from Emerson," said Mr. Notion, "which I had intended to call to your attention. Other sentiments of his strike me as being entirely erroneous. But now for Ostrogorski: 'The legislative movement we have been considering is, doubtless, still distant from its goal; in some respects, indeed, it is only just starting. But, in any case, it is already sufficiently under way to enable us to discern the tendencies which guide it. Now, in every part of the globe, where we have attempted to follow its course, one such tendency has always been discernible. The legislator refuses obstinately to grant *political* rights to woman. With one or two insignificant exceptions, woman has nowhere succeeded in obtaining the parliamentary suffrage. She has, indeed, been more fortunate in respect of local self-government; but the municipal vote granted to her in several countries is by no means a departure from the general attitude of the legislator towards her political rights. . . . While he exhibits such reserve, not to say dislike, towards woman's political claims, the legislator shows himself much more favorably disposed towards her social emancipation, and readier every year to put an end to the state of social inferiority in which she has been kept for centuries by the laws, and, still more, by the influence of popular prejudice. This twofold attitude is nowhere more clearly visible than in the great American democracy of the United States, a society, it is to be remembered, which is free from the traditions and prejudices of the Old World, and renowned for a rather daring spirit that stops at no obstacle, and is not frightened by paradox. The



Americans are removing the social barriers raised against women; they are admitting them not only to subordinate offices, but to the bar, nay, even to the bar of the highest court in the land. . . . But as soon as political suffrage is demanded for women, the American people become refractory. It is in vain that the 'natural right' argument is invoked. The atomist theory, according to which each human unit is entitled to its arithmetical quote of political power, is implicitly swept aside by the American people, and formally condemned by its tribunals.' I think now, Matilda, that we have got the subject in such a shape that you will have a clear field for the presentation of your views."

## Mrs. Notion Presents Her Arguments in Favor of Woman Suffrage.

“Yet when I approach  
Her loveliness, so absolute she seems,  
And in herself complete; so well to know  
Her own, that what she wills to do or say  
Seems wisest, virtuousest, discreetest, best.”  
—*Milton.*

“Before I begin my presentation of the subject, Edward, I want to know just how you stand. You were formerly in favor of woman suffrage, and talked enthusiastically in its behalf, but for the last year or two I have not heard you speak of it. You are so changeable that I am very much afraid you have modified your views upon the subject.”

“Frankly, Matilda, I have. In my youth I fondly believed that the bestowal of the ballot upon women would prove a panacea for all political and social ills. Later I came to think that no positive good would result from it; that the average woman would vote about the same as the average man; that the good effects which might flow from the innovation would be fully offset by the evil ones; in other words, that the law of compensation would apply; but I thought that, as a matter of right, women were entitled to the political franchise. Now, however, I am of the opinion that neither men nor women have any inherent right to vote, and that the entire question of who shall cast the ballot, resolves itself into one of political expediency. Hence, I am no longer an advocate of female suffrage, except with considerable limitations, which I shall speak of more particularly hereafter.”

“I might have known it!” exclaimed Mrs. Notion. “You are the most changeable person I have ever met, so far as your religious and political opinions are concerned. And yet your habits are strangely fixed, and in matters of every-day life you are stubborn in a high degree. But I have no doubt that you have plenty of plausible arguments with which to justify your change

of position. One of them I am already familiar with, and that is that you are progressive and candid, and consequently are always willing to admit mistakes, and relinquish erroneous or ill-considered conclusions."

"Please proceed with your points in favor of female suffrage," remonstrated Mr. Notion.

"In the first place, Edward, I contend that women should be clothed with the elective franchise as a matter of right and justice. It is outrageous to give the ballot to every foreign man who has been here five years, and yet deny it to pure, refined, and intelligent women who were born in the country. There is no good reason why my sons should be permitted to vote at twenty-one years of age, while their mother and sisters are denied the same right. The fact is that the enlightened, patriotic women of the United States are no longer willing to be classed with felons, idiots, lunatics, and persons in their nonage."

"But these good women are generally quite adequately represented in a political way by their husbands, sons, and brothers," suggested Mr. Notion.

"I deny it," replied Mrs. Notion with vigor. "If we were fairly represented by our male relatives, they would not relax their exertions for a single moment until they had obtained for us the ballot. No, I have come to the conclusion that the average American male voter does not represent himself when he goes to the polls, let alone his disfranchised woman relatives. With your political bossism, corrupt primaries, bribery of voters, and fraudulent counting, it has come to pass that you are little more than political automata, permitted at long intervals of time to make certain merely mechanical movements with a piece of paper denominated a ballot. But I have much to say, and another reason why women should vote is because taxation without representation is vicious in principle, and so repugnant to our American sense of justice that we once went to war with England in order to put an end to it."

"If the right to vote were confined to property holders, or were based upon the ownership of property, there would possibly be some reason in your claim," said Mr. Notion.

"I am not talking about property holders, Edward, but about taxpayers. Every woman in the country is taxed either indirectly or directly for the support of the government, and we ought to have a voice as to the manner in which the money thus

taken from us shall be spent. Condorcet said in this connection in the last century: 'One is legitimately subject only to those taxes for which one has voted, if not personally, at least through the medium of representatives; and from this principle it follows that every woman is entitled to refuse to pay parliamentary taxes. I see no valid reply to such reasoning, at least on the part of widows or unmarried women.'"

"I think, Matilda, that there is some force in the argument in favor of widows and possibly other unmarried women being clothed with some measure of political power."

"What!" exclaimed Mrs. Notion, "would you advocate the ballot for single women, and leave unrepresented the wives and mothers of the land, those who have the greatest interest in seeing that there is good government?"

"I have not said so," answered Mr. Notion cautiously.

"Very well, sir. I hope you never will. Another reason why we ought to have the ballot, is that we need it for the protection of ourselves and our families. Often, in fact, we need it most for the protection of our husbands themselves."

"But you forget, Matilda, that men are the natural protectors of women."

"I never knew it, Edward, so I couldn't forget it. And, so far as your male protection is concerned, who is it that women fear at night, when they walk on lonely roads? Are they alarmed because of members of their own sex, or on account of their alleged protectors?"

"But," said Mr. Notion, "women look to good men for protection against bad ones."

"I will concede, Edward, that men are often first-class protectors for the women of their own families, but they are not equally reliable as the protectors of women who belong to the families of other men. I tell you, if we had the ballot, we would be treated with much more respect, for I have observed that the elective franchise constitutes about the only claim to deference and consideration which millions of American men possess. But another reason why women should have suffrage, is because they are better than the men. You have said it so often yourself that you can not now deny it. We have been told this so repeatedly by the men that we devoutly believe it. We are convinced that as a sex we are purer, cleaner, more honest, and less extravagant than you men. I don't think we

spend half as much for dress as you do, and I know we don't throw away a billion dollars annually on liquors, and nearly three-quarters of a billion more for tobacco."

"And yet, Matilda, the drink habit among women is increasing."

"And no wonder," said Mrs. Notion. "We have no opportunity to put away temptation, to shut up the saloons, to extirpate the liquor traffic. Give us a chance to get a good, fair blow at the monstrous business, and see how long it will flaunt itself in the face of decency, and bid bold defiance to the law. But another reason, and a more important one, for giving the ballot to women is to enable them to protect their sons. The thought of it brings the tears to my eyes. Every time I pass a saloon I tremble for my own dear boys. Who knows but the day may come when they will stagger out of some drinking place hopeless drunkards. We do entreat you to place us in a position where we can make better laws for the sake of our children, and not only that, but where we will be able to enforce the good laws which are now upon the statute-book. As Lillie Devereux Blake says, 'we can guard them now while they lie in our arms, we can protect them while they toddle at our feet, but when they pass beyond our portals, then what power have we to shield them? Men have opened on every side the doors of places that shall lead our sons—aye, and even our daughters—down to destruction, and we have no power to close them. It is because we love our children, because for their sakes we would use our influence beyond the home to make the world purer and better, that we are asking for greater liberties to-day.'"

"Let me say right here, Matilda, that I am in favor of giving women a vote on all questions affecting the liquor traffic, social purity, education, divorce, and other matters pertaining to local self-government, and hence directly affecting the home."

"Well," remarked Mrs. Notion, "I am sincerely thankful for even that small measure of recognition. But how comes it that you are willing to go that far?"

"The fact is, Matilda, that unlimited female suffrage is sure to come. It is only a matter of time. Even now I believe a majority of the men of America are willing to go as far as I have indicated, and to make the concessions which I have named. While I am personally opposed to the complete participation by women in political affairs, I do think that they should have a

voice in the matters referred to. It is extremely difficult, I admit, to draw the precise line of demarkation, and to mark definitely the point beyond which women should not go. But, if we proceed slowly and carefully, wisely studying every step of our journey, I think we shall succeed in vesting women with sufficient political power to accomplish the maximum of good and the minimum of evil."

"You expect, Edward, to get rid of the law of compensation in that way. But I am convinced that the task which you have set before yourself is thoroughly impracticable, and that the only way out is to recognize women's rights freely and completely. There are many other reasons, however, why we should have the ballot. As our civilization grows more complex, we are more interdependent, and the homes of the people are more and more closely related. Hence it is that the government necessarily comes in closer contact with each individual home. For instance, our house is connected with hundreds of others by sewers, electric light wires, telephone wires, and water pipes. These are all the subjects of legislation, affecting not only the cost but the quality of service. How absurd and monstrously unjust it is that women, whose lives are chiefly spent at home, and whose happiness is so interwoven and interblended with the affairs of the household, should be prevented from voicing their preferences and effectuating their wishes in these important matters. In fact, I claim that the world is suffering because of the lack of womanly participation in legislation and government. We should have the opportunity to say what kind of pictures and advertisements should be posted upon walls and fences, and to stamp out of existence all that were suggestive, or in anywise immoral and indecent. We should have the privilege of trying our hands at the destruction of the traffic in obscene literature and photographs, and seeing what we could do to protect the girls who are now being decoyed as recruits for the brothel. I am satisfied that the question of prostitution will never be settled until it is settled by the good women of the land, reenforced in their righteous efforts by the sovereign ballot. Men are not fitted to solve these mighty problems alone. In every department of government women are needed, and all that is done without them is imperfect and incomplete. As Mrs. Blake says, the state is but a larger family, and men are not renowned as good housekeepers. You are probably aware, Edward, what kind of house a woman finds when she has left her home for a few days in charge of her husband."

“Yes, Matilda, I have learned something about that by disastrous experience.”

“Well, that is the trouble with the state to-day. You will never have your streets properly cleaned until you give us the supervision of the job, and the roads and sewers and sidewalks are all in bad condition for lack of our superintendence. Please give us, who are the natural housekeepers of the world, a chance to help keep house for the city, the state, and the nation. And, right here, I want to quote from Miss Anna Shaw, that eloquent preacher, that witty speaker, that wise person, that worthy woman. She says: ‘But what is true motherhood?—The mother who, instead of walking the floor all night with her fever-stricken baby, because of bad sewerage, bad water, and dirty streets, will go to the ballot-box and vote for clean streets, good sewers, and clean water. When that time comes we will have the caucuses at home, and the mother, the father, and the son will caucus for clean laws, against the saloon, the brothel, and the dive.’ You know, Edward, it was Miss Shaw who said that women were tired of going tandem, that they proposed to keep even, and go abreast of man.”

“Yes,” said Mr. Notion dryly, “I remember Miss Shaw, but I do not share your admiration for her. She gave utterance to another sentiment in the same address. This was it: ‘And now I want to emphasize a point I made when I was here before, and for which I was severely criticised. It is that the women of this country commit a crime if there is another child born in this country till the law gives protection to that mother and that child.’ Now, such talk as that I consider infamous. It is equivalent to a declaration that women ought to stop the reproduction of the race until woman suffrage is granted, and that, in order to do so, any means is justifiable.”

“I think, Edward, that you take the lady’s remark too seriously.”

“No, Matilda, she says she has been criticised for it before, and takes pains to repeat it, thus showing her deliberate purpose.”

“Right at this point,” said Mrs. Notion, “I want to quote briefly from Elizabeth Cady Stanton, another woman whom you do not like. She says: ‘Woman suffrage means a complete revolution in our government, religion, and social life; a revision of our Constitution, an expurgated edition of our statute laws and codes, civil and criminal. It means equal representation in

the halls of legislation and in the courts of justice; that woman may be tried by her own peers, by judges and advocates of her own choosing. It means light and sunshine, mercy and peace in our dungeons, jails, and prisons; the barbarous idea of punishment superseded by the divine idea of reformation. It means police matrons in all our station-houses, that young girls when arrested during the night, intoxicated and otherwise helpless, may be under the watchful eye of judicious women, and not left wholly to the mercy of a male police."

"Yes, and in the same address, Matilda, she makes the following significant admission: 'It is a singular fact that we have never been able to enlist any large number of women to labor with enthusiasm for their own emancipation.'"

"I, too, am astonished that such should be the case," said Mrs. Notion, "but we have never been able to muster more than 7,000 members of our national Woman Suffrage Association. This only goes to show, though, that women have been cowed by centuries of oppression, and that the vast majority of them are incapable of protesting vehemently against injustices which have been made venerable by age. But I wish to call your attention to the fact that women are much better economists than men, and as a rule can purchase goods with better judgment. We are more discriminating buyers than you are, and have a finer eye for quality. These good traits should be utilized by the general public. Women should have at least as much to say as men about the expenditure of the people's money. Give us a trial in this direction, and see if we don't put a stop to the incompetence, wastefulness, and jobbery which now characterize the administration of most public institutions. Let us buy the supplies for the hospitals, almshouses, asylums, jails, and prisons, and the inmates will fare better than they do now, and at much less cost. We would see to it that the superintendents and resident physicians would not live as sumptuously as at present, but we would improve the condition of the poor unfortunates who are now at their mercy. It is a sin and a shame that at public hospitals the physicians should live on the fat of the land, while the sick and maimed under their care are denied the delicacies which their condition requires."

"It is a shame, Matilda, but I am not prepared to admit that women would do any better, if they were in control."

"All that we ask for is a trial, Edward. We don't claim to



be perfect, but we do assert our ability to conduct the public business with reasonable prudence, economy, and honesty; and we are confident that we could keep the public buildings clean, a thing which you have utterly failed in doing, although you employ an army of janitors for that sole purpose. We are also anxious to undertake the task of removing the male statuery, or 'mashers' as you call them, from the principal streets, where they now eye, ogle, and stare out of countenance every young woman that passes by."

"If you could accomplish that," said Mr. Notion, "you would earn the undying gratitude of every decent man in America."

"Just give us the opportunity," replied Mrs. Notion. "But the trouble is you men are so accustomed to ruling that you regard this as a man's world, with woman as a mere annex or appendage. When you speak of the people, you do not include the women, but mean only the male people. This is a government, as one of my sisters has wittily said, of men, for men, and by men."

"But we are afraid, Matilda, that, if the good women of the country were to go into politics, they would be deceived by crafty and designing men."

"Well, suppose we were," quickly retorted Mrs. Notion, "we would be no worse off than a vast majority of you men are now. You have told me yourself that the masses of the people, meaning of course the men, were incapable of voting intelligently, or using the elective franchise in such a way as to protect their own interests. I don't claim that the women are much wiser than the men. In other words, 'I'm not denyin' that women is foolish—God made 'em to match the men.' The fact is, Edward, that you men have made an admitted failure of governing yourselves, and it is high time that the women should have a chance to try their hand at the game of statesmanship. I hear you saying on every hand that a republican form of government is a failure in all the large cities, and that unless something is done to curb monopoly, the American experiment of the sovereignty of the people, will end in ruin and disaster. Right at this juncture the good women of the country, with a patriotism worthy of your warmest admiration, come forward and ask to be permitted to do their part in saving the country, and preserving for generations unborn the heritage of free institutions."

“Matilda, you are developing rapidly into an effective stump speaker. If women ever do get a vote, and you run for office, you will be elected, sure.”

“It isn’t an office that I want,” said Mrs. Notion, “but I am advocating equal justice for both sexes. And right here let me quote again from Miss Shaw: ‘If man is downtrodden by the politicians, why does he not rebel? Men admit that in the existing order of political corruption they are denied their rights and are unable to freely govern themselves, and yet they insist on their full right and ability to govern women. Even the wild men of Africa to-day are demanding the right of self-government, and yet there are those who deny it to the educated, cultured women of the United States.’”

“But the trouble is,” expostulated Mr. Notion, “that it is not feasible to give the franchise to the educated, cultured women alone. If it is extended to women at all, it will be given to all classes, the ignorant, the vulgar, and the vicious, as well as the refined, intelligent, and virtuous.”

“I know of no better way of elevating and educating the lower classes of women than to give them the ballot,” replied Mrs. Notion. “It will impart to them a dignity and a self-respect which are impossible under existing conditions.”

“I am compelled to differ from you there, too, Matilda, for the possession of the elective franchise has not had that effect upon the men of the country, and why should it upon the women?”

“The reason is evident, Edward. All human progress has been made by the sexes hand in hand, and man, in attempting to monopolize the business of politics and the science of government, has violated a law of nature, and suffered the inevitable penalty. But, if man and woman associate themselves together in political effort, they will both be benefited and uplifted. Besides, I am sure that women have more practical common sense than men. We are less inclined to theorize than you are, but we look at things as they are, and make an intelligent and sagacious adaptation of means to ends. John Stuart Mill says, in reference to woman: ‘Her intuitive perception, her rapid insight into present facts, her sensibility to the present, the gravitation of her mind to the real and actual, her habitual dealing with things as individuals rather than groups, her greater quickness of apprehension, preeminently fit her for practice, and render her a very valuable aid in speculation, as a corrective to man, who often

lets his faculties go astray in regions not peopled with real beings, animate or inanimate, even idealized, but with personified shadows, created by the illusions of metaphysics or by the mere entanglement of words.' And Mr. Buckle, justly celebrated as a philosopher and historian, in his work on the 'Influence of Women in the Progress of Knowledge,' pays this tribute to my sex: 'That women think quicker than men because they are more deductive than men, is a proposition which all may not relish, and which yet may be proved in a variety of ways. Indeed, nothing could prevent its being universally acknowledged except the fact that the remarkable rapidity with which women think is obscured by that miserable, that contemptible, that preposterous system, called their education, by which valuable things are carefully kept from them, and trifling things are carefully taught them until their fine and nimble minds are too often irretrievably ruined.' "

"While I do not entirely agree with these great men in their exalted opinion of the female intellect, I am still willing to concede," said Mr. Notion, "that there is some measure of truth in what they say. Women are more interested in the concrete than in the abstract. They are more creatures of time and sense than are men, and take a more exquisite pleasure in the exercise of their physical senses, which are more highly developed, more finely organized than are those of men. Hence it is that women revel in color, delight in perfume, and go into ecstasies over music. But when it comes to the principles which underly all these phenomena, women have never acquired the mastery over them which men have achieved. This is the reason, I take it, why in music and art women—"

"Excuse me, Edward, but we have gone over that ground, and I am anxious to state my views on woman suffrage. As I intimated before, we want the ballot that we may use it to repeal all the unjust, man-made laws which bear so heavily upon us now. We will not be satisfied until the mother has just as large a share in the control of her children as the father has; until the wife has an equal voice with the husband in the selection of a home, and in the management of the community property; until, in a word, every vestige of unjust legislation is swept from the statute-books. And now I wish to quote from Prof. Edward H. Griggs, of Stanford University, who well says: 'In a few words, I believe in woman suffrage because any widening of the interests of women

tends toward better results in marriage and family life. I mean to say, that is the most important reason. The ideal woman to me is the eternal womanly woman, but a woman free from traditional limitations, sympathetic, refined, and loving, but strong, and free, and independent, capable of standing alone, and so worthy of the deepest human relations.' ”

“I must say, Matilda, that I think your own arguments are much more logical and convincing than those of Professor Griggs. If he were a fair representative of male reasoning power, and you of female logical ability, I should freely admit the truth of all that Mill and Buckle have to say of woman's mental endowments. Fortunately, however, Professor Powers, until lately of the same university, has furnished an effective antidote to all the loose phrases and glittering generalities of the professor whom you so love to quote. I shall refer hereafter to what Professor Powers says in this connection, but I desire now to show you how inconsistent Professor Griggs is. He says: ‘The human ideal tends to integrate in a higher organic unity the ideals of manhood and womanhood. Sex ideals tend to approach each other, or rather with their expansion the sphere of each tends to overlap and include more of the other. Without losing the positive masculine virtues, we expect a measure of the finer feminine qualities in men; and with no sacrifice of essential womanliness, we wish for more of the positive qualities of character in women.’ In almost the same breath the learned professor says, ‘Mere likeness between men and women is the last thing to be desired.’ He wants men and women to grow more alike, and yet he objects to their likeness.”

“Talking about woman's sphere reminds me,” said Mrs. Notion, “of a remark made by the lamented Mrs. Sarah B. Cooper in addressing the Women's Convention recently held in this city. She said: ‘We talk about woman's sphere. She never had a sphere. She has never even had a hemisphere. At best she has had only a cranny or a corner. The attempt of human history has been to carry on the world with half its forces, like an attempt to sail a vessel with half its crew under the hatches. Womanhood as a spiritual force has been subordinated, if not repressed. And yet the woman question is half the human question. It is a question that has more to do with the evolution of the higher home than all other questions combined. Let us never forget that a complete humanity is at once both masculine and feminine—a unity in duality.’ ”

“All of which means in the last analysis,” said Mr. Notion, “that women have worked where their work would most tell, where they alone were qualified to work—in the home, while men have acted as their protectors, and bravely engaged in the rude battles of life, in order that the fireside, where woman presided, and children gathered, might be sacred and secure.”

“There you go again, Edward. You will never get over those old foggy ideas of yours. Don’t you know that the old-fashioned woman is a creature of the past? As Miss Sarah M. Severance says, ‘We have long been tearfully exhorted to become like the woman of old. She went in a succession of swoons from the porch to the altar, was revived there for a time by the aid of a bottle of smelling salts, and was then borne out to her carriage in a dead faint, so to embark upon the sea of matrimony.’ Most of us now have to get along without carriages, and many of us have learned to wear bloomers and ride the bicycle, while those who are too poor to afford a bicycle, pride themselves on their ability to walk. No, we modern women are not the languishing, lackadaisical, sentimental creatures of the olden time. We ride, swim, fence, shoot, row, play lawn-tennis, and even foot ball, and take pretty good care of ourselves in a crowd. What we want now, and must have, is the right to vote at all elections, and to hold all offices. Now, Edward, I have said my say, and it is your turn.”

## Mr. Notion Presents His Arguments against Woman Suffrage.

“A woman’s rank  
Lies in the fulness of her womanhood:  
Therein alone she is royal.”

—*George Eliot.*

“The very first thing I wish to say,” began Mr. Notion, “is that there is absolutely no force in the contention that women have a right to the elective franchise. No one has a right to it. It has not been conferred upon that ground. Suffrage is a responsibility and a duty, rather than a right or privilege, which the law-making power imposes upon certain restricted classes of persons, not for their own special benefit, but in the interest of the people at large. The question of who shall cast the ballot, is more one of expediency than of right. The elective franchise is only a means toward an end, and that end is the attainment of justice and equity, the protection of individual citizens in their natural rights, which are well defined in the Declaration of Independence to be life, liberty, and the pursuit of happiness. I may go a step farther and say that the mere form of government is also a matter of expediency. Neither monarchy nor republic is right *per se* and essentially, without regard to existing conditions. These and all other forms of government are methods and expedients for the accomplishment of that which is unchangeable and eternal, namely, justice and right. The best government is that which most effectively protects the greatest proportion of its citizens in the enjoyment of their rights. Under certain circumstances a monarchy might best accomplish this underlying object of all righteous human laws; under others, a republic might be preferable.”

“Then you don’t think we can claim the elective franchise as a right,” said Mrs. Notion.

“Most assuredly not,” replied Mr. Notion. “Listen to what President Martin Kellogg, of the University of California, has to

say on this point: 'Political rights are not inherent. Political privileges are not necessarily equal. The privilege of suffrage is never absolutely universal; otherwise it would not be a privilege. In the United States it has been extended to many who are manifestly unworthy to use it. We have come in this country to the painful conclusion that the door has been thrown too wide open, or, rather, the half-door which is labeled 'male.' If we could shut out the ignorant, the worthless, the venal men, and in their place call in high-minded and intelligent women of our community to strengthen the forces of law and order, of purity, of true and earnest patriotism, were not that a consummation devoutly to be wished? Let these intelligent, high-minded women persuade us that the time for such an exchange has really come. The whole question is one of the most serious consequence—not a theme for easy indifference. It is a broader question than that of political equality between the sexes. So you see, Matilda, that the question is not to be settled by mere declarations of equal rights, or on general principles of freedom, liberty, etc., but that it resolves itself into an inquiry as to the expediency or non-expediency of casting this great responsibility upon the members of your sex.'

"Ah," said Mrs. Notion, "I begin to see why you men have taken so long to reach a conclusion in the matter!"

"And now, Matilda, to get a little nearer the heart of the discussion, I am of the opinion that, if women were to secure all that you ask for them, there would be no substantial alteration in the existing political conditions in this country. The various parties would retain their ascendancy in those localities where they now enjoy it, and, while the sum total of votes would be largely increased, there would be no change in the political complexion of the different states, or of the nation as a whole."

"Upon what do you base that opinion?" asked Mrs. Notion.

"In the first place, it accords with a common-sense view of the situation, for you know as well as I do that most of your lady friends are of the same way of thinking politically as their male relatives; and, secondly, it has been shown by actual results in those localities where the women vote. In Colorado, for instance, the Republican party, or the silver wing of it, has the same majority with female suffrage that it possessed without it."

"It seems to me," said Mrs. Notion, "that the matter has very little significance, even if you are right in your contention.

We do not pretend that we will defeat any particular party, or reverse existing political conditions, that is, so far as the ascendancy of any special party is concerned. But we do claim that we will work a revolution in the parties themselves, that we will make them cleaner, purer, and better in every way. The Republican women will accomplish this for their party, and the women of Democratic and Populistic tendencies will bring about the same condition of affairs in their respective organizations."

"You say nothing of the Prohibition party, Matilda."

"When the women vote," laughed Mrs. Notion, "it will have no cause to exist, for we will put strong prohibition planks in the platforms of all the other parties."

"I fear, also," said Mr. Notion, "that the giving of the ballot to women would introduce an element of discord into family life. It is not to be expected that husband and wife would always agree in their political opinions, and where their partisan views were divergent, there would ever be the possibility of antagonism and strife, especially during the heat of a great campaign like the present one, when party feeling runs high."

"Why, Edward, I understood you to say a few moments ago that women would generally be of the same political bent as their male relatives! Isn't it a little inconsistent with that assertion for you now to claim that husbands and wives would often differ in their politics, and quarrel over their differences?"

"I think not," replied Mr. Notion. "I did not say that women would belong to the same party as their husbands. In fact, I have the authority of Miss Susan B. Anthony for saying that women, like men, usually inherit their political proclivities from their parents. I heard her make this statement in addressing the Populist State Convention at Sacramento, in 1896, and she said it to prove that wives would not vote as their husbands told them to, but would register their own will at the polls. Now, if Miss Anthony be correct in this declaration, it would follow that husbands and wives would frequently become involved in fierce and acrimonious political controversies; and such a state of things would be exceedingly prejudicial to domestic happiness and the permanence of the marriage tie."

"Why couldn't they discuss matters good-naturedly, as we do?" inquired Mrs. Notion.

"I am sorry to say, Matilda, that the rank and file of women are not capable of retaining their composure and mental equilib-



rium like you. The average woman is not so well balanced or so amiable, and the average man does not brook with patience any pronounced opposition to his pet political opinions. But one of the most serious objections to female suffrage is that it would tend to divert woman from her home duties, which are certainly sufficiently exacting and important to demand her entire attention. As she permitted herself to be more and more withdrawn from her high domestic offices as wife and mother, and to become more and more absorbed in the interests, occupations, and excitements of politics, she would become less domestic in her tastes; for I assure you that the quiet routine of home life and the sensational and exciting affairs of politics are absolutely incompatible with each other. As the woman grew to be more of the politician she would inevitably become less of the wife and mother."

"But you assume," said Mrs. Notion, "that the sphere of politics would continue just as it is; that it would not be greatly changed by the introduction of the feminine element. There I think you err greatly. I believe that women would radically alter the present political methods and processes, and that the excitement and corruption which are now so intimately associated with political affairs, would be altogether eliminated by the entry of women into the governmental arena."

"On the contrary," replied Mr. Notion, "I believe that with the advent of women, there would be greater political excitement, chicanery, and dishonesty than ever. Men would be more maddened by political strife and competition than they are now, and the proverbially dirty pool of politics would be even dirtier than at present."

"Your belief, Edward, is certainly not very complimentary to the purifying power of virtuous womanhood. You are evidently under the impression that we would carry with us into politics all sorts of vices and villainies."

"No," said Mr. Notion, "but we have had already a slight sample of what unscrupulous women can do in legislative assemblies. We are somewhat familiar with the wiles and ways of the female lobbyist and political adventuress. She is not a new figure in congressional halls. We have had also some experience with the female office-seeker, and are firmly convinced that she has not exerted a purifying influence upon politics. Matilda, you have no idea to what lengths women will often go in order to gain some

coveted official position. To speak plainly, they will sometimes sell their virtue for a place."

"Yes," replied Mrs. Notion, "but the male politician is the buyer, and if women instead of men had the giving of these places, female virtue would not be the price demanded for them."

"You assume too much, Matilda, and forget that the women who would have the patronage to bestow, would need first to procure it in the slimy pool of politics. No, I can not bear the thought of any female relative of mine plunging into all this iniquity. If politics be hopelessly corrupt, be it so, but let me solace myself with the thought that, though my country be on the way to destruction, my home is still secure. As has been well said, 'we may never know how much the stability of nations depends on keeping one-half of the race free from the periodical madness of party strife, and making it possible for man, after the heat of party, to find peace in the society of wife and daughters, who are calm, and all untouched by the frenzy of the caucus, the convention, and the polls.' And then, you must not forget how peculiarly susceptible women are to great popular excitements. I have referred to that before, and merely remind you of it in this connection."

"But I denied the assertion when you made it," said Mrs. Notion.

"True, Matilda. I believe it still, however, and repeat it for what it is worth. Then, again, there is the large increase of the purchasable vote which would immediately result from the concession of the ballot to women. Thousands of the worst women in the state would avail themselves of the opportunity, as venal men now do, to sell their votes to the highest bidder. In many instances the men who now make merchandise of their franchise, would simply increase their income by bartering their wives' votes also."

"O Edward, I can not believe that the vilest woman in California would so far debase herself as to sell so precious a privilege! No, we have had to fight too hard and wait too long for political recognition, to sell it for a few paltry dollars when it is at last accorded us."

"And another argument against female suffrage," said Mr. Notion, "is that women would be in duty bound to hold themselves in readiness to join the army and navy, to act as members of the fire department, and to do jury duty, etc."

"I have been waiting for you to say something like that," exclaimed Mrs. Notion. "I admit that women have their appropriate part in war as in peace, and we have never shirked it in the past, nor would we in the future. I spoke the other evening more in pleasantry than otherwise, about the prospect of women being able to wage battle as well as men in consequence of the progress of invention. Seriously, however, I do not contemplate such a possibility. But in every war we have faithfully responded to the call of the nation for the services of her children. Both in the Civil and Spanish Wars we made a glorious record. To quote from Mrs. Blake: 'In every town and village, in every home in the land, willing fingers toiled early and late for the soldiers. Women met together to organize their labors, and in sanitary fairs raised \$13,000,000, but this was a mere nothing compared to the enormous amount of money's worth that was never computed, and that was sent with constant devotion from the homes of the nation to the army. Soldiers who went through these campaigns have said that the comforts supplied by the women saved thousands of lives.' In the hospital and on the battle-field we did noble service, and often risked our lives to bring comfort and hope to the wounded and dying. But for all this we have neither asked nor received any pensions. Mother Bickerdyke, who gave the best four years of her life to the succor of the wounded in the army of the west, was an old woman the last I heard of her, earning her living at the wash-tub, and Clara Barton, Dorothea Dix, and other heroines of the battle-field have been similarly unrewarded. Please do not say anything more about women's inability to perform military service, as an argument against woman suffrage."

"All right," responded Mr. Notion smilingly, "I promise not to do so. But I am certain that it would be a bad thing for the women themselves to hold offices, and to come prominently before the public. Somehow celebrity, notoriety, and constant exposure to the public gaze, seem to harden the members of your sex, and impair that femininity which is their greatest charm. As George Eliot, one of your literary heroines, says, 'The happiest women, like the happiest nations, have no history.' And then Alphonse Karr declares, putting the idea rather extremely, I admit, 'A woman who writes commits two sins: she increases the number of books, and decreases the number of women.'"

“How utterly absurd!” exclaimed Mrs. Notion contemptuously.

“I grant it,” replied Mr. Notion, “and yet there is some truth in the assertion, and it is not intended to be taken literally. The women who have attained a world-wide reputation have generally admitted that they had to pay a fearful penalty for their success, and have expressed something like envy for their happier and more obscure sisters. Truly, as Lemennais says, ‘Woman is a flower that breathes its perfume in the shade only.’ And I more than half agree with Goldsmith in the opinion that ‘the modest virgin, the prudent wife, or the careful matron, are much more serviceable in life than petticoated philosophers, blustering heroines, or virago queens.’ Nor do I think that Corneille is to be despised for saying that ‘when a woman has the gift of silence, she possesses a quality above the vulgar; it is a gift Heaven seldom bestows; without a little miracle it can not be accomplished; and nature suffers violence when Heaven puts a woman in the humor of observing silence.’”

“Oh, if that’s the case,” pouted Mrs. Notion, “I had better keep my mouth shut all the time, and not presume to express an opinion unless I am asked to do so by my lord and master!”

“Not at all, my dear,” said Mr. Notion mildly. “The idea is not that women should be silent, but that they should be capable of being so, and I am sure you possess that gift in a high degree. Corneille undoubtedly had in mind the gossiping, chattering, voluble busybodies who are a disgrace to their sex, and not the refined and discreet lady, who speaks to the purpose, and only when the occasion requires it. I merely quoted his sentiment to point my assertion that the choicest womanly charms grow dim and fade away in the garish light of publicity.”

“But we want the ballot,” said Mrs. Notion, “for our own protection, and insist upon our right to hold office as a means toward our social emancipation.”

“Women are no longer in any sort of bondage, Matilda, that they should cry for emancipation. You are not the slaves of men. Like us you are largely restrained by your environment, and it is often irksome. In fact, the interests of the sexes are identical. Woman’s condition is parallel with that of man, and she is now, and I hope ever will be, his confidant, and the sharer of his joys and sorrows, rather than his fierce opponent and competitor. You have your own peculiar place to fill, your own

peculiar work to do, and, as Gail Hamilton remarks, for a woman to attempt a man's work is 'like taking a Damascus blade to hew timber withal.' Mrs. F. C. Croly wisely says: 'It is a great temptation in these days of fresh activities for women to leave the more confined field of home duty, and take a place among the workers in apparently more extended spheres of usefulness. But it is, in most instances, a mere exchange of a birthright for a mess of pottage. The glory is very poor—very evanescent; the struggles, the pains, the sorrows, the heart-breaks, in full measure; the loss of sweet home associations and memories, very real and very sure.' I believe with Huxley that 'women will find their place, and it will neither be that which they have held, nor that to which some of them aspire. Nature's old Salic law will not be repealed, and no change of dynasty will be effected.' This being true, my dear, why should so many of your fair sisterhood bruise their pretty faces against the bars of the inevitable? The limitations which hedge you in are in no sense artificial, or legislative, but are those of nature. You may obtain the ballot, and doubtless will eventually, but it will surely prove a disappointment, and, though it glitter now, it will turn to dust and ashes in its realization."

"Victor Hugo says," replied Mrs. Notion, "that, though men have sight, women have insight, and hence I can not accept your gloomy views of the results of woman suffrage. I am sure that our political aspirations are true and good, and in perfect accord with those deep principles which make for righteousness and real progress. You are conservative, even timid, and view with apprehension anything which jars on your customs and habits of thought. But, to my mind, there is nothing inherently or necessarily incongruous in the idea of a womanly politician."

"It is women who are conservative," Matilda, and for that I cite no less an authority than Lester F. Ward in his able work, 'The Psychic Factors of Civilization.' And as to women in politics, I can conceive of a woman politician, but not of a womanly one. Nor do I think that the experience of thousands of years should be lightly set aside. You are asking us to go very far indeed into the untried and unknown, when you demand from us the ballot, and you should not complain because we enter untrodden paths with the utmost caution and reluctance. Why are you not satisfied to be your own sweet selves, and leave to us men the rude business of political strife?

It seems to me that beneath all this clamor for the ballot, there is a half-unconscious desire on the part of many of the women who insist on suffrage, to imitate men. In this connection I feel like saying, with Théophile Gautier, 'I can not see why women are so desirous of imitating men. I could understand the wish to be a boa-constrictor, a lion, or an elephant; but a man!—that surpasses my comprehension.'"

"He evidently has a very poor opinion of his own sex," said Mrs. Notion. "In that regard he reminds me of Lady Mary Wortley Montagu, who said, 'It goes far toward reconciling me to being a woman, when I reflect that I am thus in no danger of ever marrying one.'"

"Yes, Matilda, every true man has a high regard for womanhood, and hence it is that we protest so strenuously against your engaging in any sphere of action which would tend to lower you in our esteem. We can not bear to have our feminine ideals rudely shattered. While I do not agree with the views presented by Karl Heinzen in his work on 'The Rights of Women,' and thoroughly detest its general tone, I can not refrain from quoting briefly from him in this connection. He says: 'We men have nothing to surrender to you women by which you could improve, beautify, and ennoble yourselves; everything good, beautiful, and noble you possess in your truly humane hearts, your fine feeling, and your susceptible minds.' And now, Matilda, I desire to urge another objection to the possession on the part of women of the full elective franchise, and that is that it would injure them morally. I have tried to show that it would impair your attractiveness, and divest you of your peculiar fascinations. I now claim that there are cogent moral reasons which forbid your engaging extensively in public affairs. As is universally admitted, the pursuit of politics is generally demoralizing, and the man who takes an active part in partisan contests, and becomes a professional politician without succumbing to the temptations which beset his kind, is a rare exception to the rule. In the great periodical contests for control of the government, the direction of its policies, and the bestowal of its vast patronage, motives of expediency come prominently to the front, and great principles of public virtue and patriotism are relegated to the rear. The absorbing question in struggles of this kind, is not so much what is right and best for the interests of the great majority of citizens, but what will secure the largest number of votes, and thus be most likely to win at the polls."

“I am prepared to admit all this,” said Mrs. Notion, “but I fail to see its bearing upon the subject of woman suffrage.”

“Only this,” replied Mr. Notion; “the constant contemplation of expediencies, balancing of probabilities, manipulation of prejudices, and avoidance of moral issues, inevitably tend to develop certain qualities which are not highly esteemed in the human character. These are dishonesty, insincerity, untruthfulness, treachery, and cowardice. I regret exceedingly that it should be the case, but the fact is that these qualities are much more likely to succeed in politics than their opposites. The good men who spurn any moral compromise, and loathe deceit and trickery, rarely receive political consideration, and when they are recognized, it is only to give tone and character to the ticket on which they are placed. They are commonly known as political figureheads, and are generally placed in positions where they will not be able to seriously interfere with the schemes of the bosses. Now is it probable, Matilda, that the entry of women into the field of political controversy and conflict would reverse, or even materially change, these conditions? If not, and I am sure that existing conditions would continue, the good women would be discounted just as largely in politics as are the good men. They would not be able to compete with the flashy, unprincipled, and unscrupulous members of their sex, and a very slight experience would so thoroughly convince them of this fact that they would retire to the privacy of their homes, leaving the women of elastic consciences, showy exterior, and light and easy virtue in possession of the political battle-field. The result would thus be to introduce an additional element of corruption and immorality into the realm of politics, rather than to elevate and purify it. But, doubtless, multitudes of women who constituted the mean between these two extremes, and who were not vile adventuresses, on the one hand, or high-minded, incorruptible matrons, on the other, would engage enthusiastically in politics, and the morals of these would suffer dreadfully. The nominations would still be largely controlled by single individuals, as they now are, and the aspiring female politician who wished to run for office, would be compelled to go to the boss, and beseech his favorable consideration. That he would not be governed in his treatment of such a suppliant by motives of the loftiest honor and purity, you may rest assured, and you may also be certain that she would not receive the nomination without making moral concessions to the

boss which would be a full equivalent of any that a male office-seeker could offer."

"But suppose the boss was a woman?" queried Mrs. Notion.

"I am willing to look at the matter from that standpoint, also," replied Mr. Notion. "We have no right to assume that a female boss would be any better than a male boss, and we all know that a bad woman is infinitely worse than a bad man; for, to quote from Tennyson, 'Men at most differ as heaven and earth; but women, worst and best, as heaven and hell.' This being the case, I would not be willing to run the slightest risk of placing the political control of this or any other community in the hands of an abandoned woman, nor should I think that you or any other virtuous, pure-minded wife and mother would even tolerate or endure the possibility of such a consummation."

"I deny, Edward, that bad women are any worse than bad men."

"I think, Matilda, that I have touched upon that point sufficiently already, and even the prospect of having a female boss who is no worse than her male predecessor is not so entrancing as to induce me to try the experiment. But the mere effort on the part of women to gain public place, would deteriorate their moral fiber. You admire Madame De Staël. Listen to what she says on this point: 'Women's happiness suffers by every kind of personal ambition. When they strive to please solely that they may be loved, when this sweet hope is the only motive of their actions, they are employed more in perfecting than in exhibiting themselves, more in forming their minds for the happiness of one than the admiration of all; but when they aim at celebrity, their attempts, as well as their successes, destroy that sentiment which, under different names, must always be the destiny of women.' And now, Matilda, permit me to urge another reason why women should not ask for political power. You have, even under present conditions, a controlling voice in every question which concerns and interests the people of the country. As Emerson remarks, 'Men are what their mothers made them,' and hence it is that the mothers of our nation have it in their power now to so mould and shape the characters and dispositions of their sons as to determine the future of the country for generations to come. You may take it for granted that the men who now hold high the banner of patriotism, who embody all the virtues in their own characters, and who stand erect and unshaken amidst all the



tempests of temptation and storms of popular excitement, owe their moral greatness to their mothers. If I were inclined to doubt this proposition, the facts which you presented in two of our previous talks about the influence exerted upon great men in all ages by their mothers, would prevent me from doing so. This being true, woman should not abdicate her exalted position, renounce her glorious destiny, or step down from her lofty pedestal, to enter the ignoble strifes of partisan politics. As De Ségur tersely puts it, 'Men make laws; women make manners.' Let woman, then, continue to occupy the seat of power, and not humiliate and lower herself in the estimation of her sons by engaging in the vulgar scramble for office."

"Isn't it passing strange," inquired Mrs. Notion, "if we have so potent an influence, and have predetermined the political course of our sons, that they should be so unwilling to grant our request when we ask for equal suffrage?"

"In the first place," replied Mr. Notion, "admitting, for the sake of the argument, that the good women of the country are really anxious to obtain the elective franchise, I insist that their male relatives in denying it to them are not at all inconsistent or unloving. Believing, as they do, that the possession of such a power would be prejudicial to the highest welfare of their sisters, wives, and daughters, they are not only justified in withholding it, but would be recreant to their duty and unfaithful to their trust, if they were to weakly concede it. But, in the second place, I deny that any large proportion of the intelligent, refined, and virtuous women of America really want the ballot. I am convinced, on the contrary, that the vast majority of them are heartily opposed to equal suffrage, and sincerely deprecate the constant agitation of the question. The fact that only 7,000 of the women of the United States can be induced to join the National Equal Suffrage organization, proves conclusively to my mind that this is so."

"It is not to be expected," said Mrs. Notion, "that after long ages of oppression and servitude more or less complete, the great masses of the women of any country would all at once awake to a realization of their rights. In the very nature of things, only the most advanced and most thoughtful of our women appreciate and comprehend the true status of womanhood, and have the courage to believe that unjust prejudices, customs, and laws can be so overcome as to secure to women the inherent political and

social rights which belong to them as human beings, irrespective of all distinctions of sex, race, color, creed, or nationality."

"I know, Matilda, that this is a favorite assumption of the advocates of female suffrage, but I deny that they are any more intelligent or thoughtful than a much greater number of women who repudiate all proposals to clothe them with the elective franchise, and who deny to the equal suffragists their assumed authority to act in any sense as their representatives."

"I think, Edward, that the argument that women don't want suffrage, is about the weakest of all. I have noticed, however, that it is the favorite plea of our opponents when we have driven them from their other positions. It is their last ditch, so to speak, and I feel rather encouraged than otherwise to hear you advance it, for I take it as an indication that you doubt the validity of your previous arguments, and seek to reenforce them by this contention."

"There you err, Matilda; for I do not attach very much importance to this point, but merely mention it as a patent circumstance which has some bearing upon the discussion. After all, the strongest possible objection to female suffrage is that it would interfere with the great wifely and maternal functions of your sex. And right here, permit me to quote briefly from Prof. H. H. Powers, formerly of the chair of economics, Stanford University. He says: 'The social necessity that is laid upon woman is that she shall perpetuate the race under conditions compatible with the social order. Individuals may be excused, and may solve the woman problem for themselves, but their solution will have no permanent social significance. It can not be too frequently or strenuously insisted that the woman question is not solved till it is solved for married women. Any theory which tells a woman to take her choice between marriage and something else, not only does not solve the main problem, but it may even retard its solution. The rights which society can feasibly grant to women as a class must therefore be such as will not interfere with wifehood and motherhood. Even the privileges granted to exceptional individuals can not safely be such as will tempt any considerable number of desirable women to choose them in preference to marriage. The inevitable result of such a tendency would be the perpetuation of society from inferior stock, and a setback to progress.'"

"The professor is at least candid," said Mrs. Notion, "in fact, cruelly and almost brutally so. His position, after all, is

only a restatement of that of the ancient Greeks. Like them he regards women as mere human machines for breeding purposes, and believes with Demosthenes that 'the married woman is an instrument for the procreation of legitimate children and the management of the household.' I differ radically from that view, and see no better reason for considering the rights and functions of women from that single standpoint than those of men. But, Edward, I am growing weary, and, if you have made all the points you wish, I shall be glad to close our conversation. In fact, we have been talking about women so long that I am heartily tired of the subject, and long to talk about other and entirely different topics. For the past week or two my dreams have been about nothing but women, and instead of getting the rest which I so much needed during sleep, I have exhausted myself with ceaseless argumentation on the woman question. How has it been with you? Have you, too, been dreaming over again our evening talks, and drearily and monotonously retracing in your sleep the ground we have traversed in our waking hours?"

"Not a bit of it," replied Mr. Notion. "Our little chats have served rather to make my sleep more profound and refreshing. But it will never do to exhaust your mind by keeping it working too long in this one channel of action, and after this we will talk about other things."

"You are very kind, Edward, but I suppose you will be surer than ever now that men's minds are stronger than those of women."

"No, darling, not surer, for that could hardly be. Like Plato, I have always believed that women are the same as men in faculty, only less in degree; and with Lamartine, I have thought that 'women have a fiber more in the heart and a cell less in the brain than men.'"

"I am too tired to dispute the proposition," yawned Mrs. Notion, as she rested her head on her husband's shoulder. "In fact, I feel glad that you are bigger and stronger than I, and that I can lean upon you, and delight in the consciousness that you are able to take care of me when I need to be cared for. There have been times when I differed from Longfellow, but to-night I agree with him that—

"'As unto the bow the cord is,  
So unto the man is woman,  
Though she bends him, she obeys him,  
Though she draws him, yet she follows,  
Useless each without the other!'"



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