

leged class, but by all men, from the clod-hopper to the nobleman.

Of course the plea is often urged that

### Man's Lordship is Natural;

but there was a time when the division of mankind into two classes, masters and slaves, appeared, even to the most cultivated minds, to be a natural, and the only natural, condition of the human race. Dealing with the assertion that women acquiesce in male sovereignty, the writer points out that all causes, social and natural, combine to make it unlikely that women should be collectively rebellious to the power of men. He also declares that "this relic of the past is discordant with the future and must necessarily disappear." The peculiar characteristic of the modern world is that human beings are no longer born to their place in life but are free to employ their faculties to achieve the lot which to them appears desirable. "Nobody thinks it necessary to make a law that only a strong-armed man shall be a blacksmith; freedom and competition bring about that result. "In all things of difficulty and importance those who can do them well are fewer than the need" and therefore "if only once in a dozen years the conditions of eligibility exclude a fit person, there is a real loss." At present, in the more improved countries, the disabilities of women form the only case (save one—Royalty) in which laws and institutions

### Take Persons at their Birth

and ordain that they shall never in all their lives be allowed to compete for certain things.

Dealing with the assertion that the nature of men and women adapts them to their present functions and position, Mr Mill denies that anyone knows or can know the nature of the two sexes as long as they have only been seen in their present relation to one another. "What is now called the nature of woman is an eminently artificial thing, the result of forced repression in some directions, unnatural stimulation in others." . . . "The anxiety of mankind to interfere in behalf of nature, for fear lest nature should not succeed in effecting its purpose, is an altogether unnecessary solicitude. What women by nature cannot do it is quite superfluous to prevent them from doing."

Chapter II. treats of the injustice and evil effects of legal inequality in mar-

riage. While not denying that there may be great goodness, happiness, and affection under the absolute government of a good man, it is pointed out that laws and customs require to be adapted not to good men but to bad. Men are not required, as a preliminary to the marriage ceremony, to prove by testimonial that they are fit to be trusted with the exercise of absolute power. Combating the assertion that in all voluntary association between two people one of them must be absolute master, the writer asserts that

### Marriage should be a Partnership.

Under equality of rights men would be much more unselfish and self-sacrificing than at present. "The equality of married persons before the law . . . is the only means of rendering the daily life of mankind, in any high sense, a school of moral cultivation." The only school of genuine moral sentiment is society between equals. The family, justly constituted, should be, on the part of the parents, a school of sympathy in equality—of living together in love without power on one side or obedience on the other.

The oft-quoted injunction of St. Paul to wives is, of course, commented on. "The Church, it is very true, enjoins it in her formularies, but it would be difficult to derive any such injunction from Christianity. . . . St. Paul also said, 'Slaves, obey your masters.' It was not St. Paul's business, nor was it consistent with his object, the propagation of Christianity, to incite anyone to rebellion against existing laws."

"Political functions and other opportunities favourable to intellectual originality are monopolised by men" is the summary given of Chapter III. by the editor. "The fitness of women for public office," says Mr Mill, "need not be discussed, since the system which excludes unfit men will exclude unfit women. . . . If only a few women are fit

### Social Utility Requires

that the door should not be shut on them." The large proportion of eminent rulers among queens compared with the proportion of able men among kings is noted, and the assertion that under queens good men administrate is used as an argument that women are better qualified than men for the position of prime minister, seeing that the "principal business of a prime

minister is . . . to find the fittest persons to conduct every department of public affairs. The more rapid insight into character, which is one of the admitted points of superiority in women over men, must certainly make them, with anything like parity of qualifications in other respects, more apt than men in that choice of instruments which is nearly the most important business of everyone who has to do with governing mankind." The statement as to woman's intellectual inferiority to man is disputed, and the opinion expressed that before woman's capacity with regard to the arts can be fully demonstrated many long years of untrammelled opportunity must elapse. "The complimentary dictum about woman's superior moral goodness may be allowed to pair off with the disparaging one respecting their greater liability to moral bias."

The last chapter deals with the query *Cui bono?* "It is hardly to be expected that the question will be asked in respect to the change proposed in the condition of women in marriage. . . . There remain no legal slaves except the mistress of every house." With regard to the removal of women's disabilities and their recognition as the equals of men in all that belongs to citizenship, etc., emphasis is laid on the advantage of having "the most universal and pervading of all human relations regulated by justice instead of injustice." The

### Training in Arrogance given to the Boy

by the thought that, without merit of his own and by the very fact of his birth, he is entitled to command and woman to obey is pointed out. The essayist concludes by commenting on the benefit of doubling the mass of mental faculties available for the higher service of humanity, the added stimulus to the intellect of man to be gained by woman's competition, the increased happiness that would be felt by woman in the consciousness of her own power, and the enlarged ethical scope that equality would afford for the exercise of woman's influence.

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Give as you would if an angel  
Awaits your gift at the door  
Give as you would if to-morrow  
Found you where waiting was o'er  
Give as you would to the Master,  
If His hand your offering took.