

of pride, they ought to keep it dark and be ashamed of it—as ashamed as a man in a like predicament would be of his impotency. They ought to feel they have fallen short of the healthy instincts of their kind instead of posing as in some sense the cream of the universe, on the strength of what is really a functional aberration. Unfortunately, however, just at the present moment, a considerable number of the ablest women have been misled into taking this unfeminine side, and becoming real ‘traitors to their sex’ in so far as they endeavor to assimilate women to men in everything, and to put upon their shoulders, as a glory and privilege, the burden of their own support.

“In the first place,” Mr. Allen continues, “the movement for the higher education of women, in itself an excellent and most praiseworthy movement, has at first, almost of necessity, taken a wrong direction, which has entailed in the end much of the present uneasiness. Of course, nothing could be worse than the so-called education of women forty or fifty years ago. Of course, nothing could be narrower than the view of their sex then prevalent as, eternally predestined to suckle fools and chronicle small bear. But when the need for some change was first felt, instead of reform taking a rational direction—instead of women being educated to suckle strong and intelligent children, and to order well a wholesome, beautiful reasonable household—the mistake was made of educating them like men—giving a like training for totally unlike functions. . . . In the second place, a certain real lack of men to marry, here and now, in certain classes of society, and those the classes that lead thought, has made an exceptionable number of able women at present husbandless, and thus has added strength to the feeling that women must and ought to earn their own living.”

Again, “A scheme of female education ought to be mainly a scheme for the education of wives and mothers. And if women realized how noble and important a task it is that falls upon mothers, they would ask no other. If they realized how magnificent a nation might be moulded by mothers who devoted themselves faithfully and earnestly to their great privilege, they would be proud to carry out the

duties of their maternity. Instead of that, the scheme of female education now in vogue is a scheme for the production of literary women, schoolmistresses, hospital nurses, and lecturers on cookery. All these things are good in themselves, to be sure—I have not a word to say against them; but they are not of the center. . . . What is essential and eternal it neglects in favor of what is accidental and temporary. What is feminine in women it neglects in favor of what is masculine. It attempts to override the natural distinction of the sexes, and to make women men—in all but virility. The exact opposite, I believe, is the true line of progress. We are of two sexes: and in healthy diversity of sex, pushed to its utmost, lies the greatest strength of all of us. Make your men virile: make your women womanly.

“Both in England and America, the women of the cultivated classes are becoming unfit to be wives or mothers. Their sexuality (which lies at the basis of everything) is enfeebled or destroyed. In some cases they eschew marriage altogether—openly refuse and despise it, which surely shows a lamentable weakening of wholesome feminine instincts. In other cases, they marry, though obviously ill adapted to bear the strain of maternity; and in such instances they frequently break down with the birth of their first or second infant.

“That independent-minded women should hesitate to accept the terms of marriage as they now and here exist, I do not wonder. But if they have it really at heart to alter those terms, to escape from slavery, to widen the basis of the contract between the sexes, to put the wife on a higher and safer footing, most sensible men, I feel sure, will heartily co-operate with them. As a rule, however, I observe in actual life that “advanced” women are chary of either putting forward or accepting modifications in this matter.”

“In conclusion, Mr. Allen says: “Whether we have wives or not, we must at least have mothers. And it would be well, if possible, to bring up those mothers as strong, as wise, as free, as sane, as healthy, as earnest, and as efficient as we can make them. If this is barren paradox, I am content to be paradoxical; if this is rank Toryism, I am content for once to be reckoned among the Tories.”