

could even send them away from her and deprive her of the means of seeing or corresponding with them,—until this power was in some degree restricted by Serjeant Talfourd's Act—This is her legal state . . . . If she leaves her husband she can take nothing with her, neither her children nor anything which is rightfully her own. If he chooses he can compel her to return, by law or by physical force; or he may content himself with seizing for his own use anything which she may earn, or which may be given to her by her relations. It is only legal separation by a decree of a court of justice which entitles her to live apart. . . . This legal separation, until lately, the courts of justice would only give at an expense which made it inaccessible to anyone out of the higher ranks. Even now it is only given in cases of desertion or of the extreme of cruelty. . . . But no amount of ill usage, without adultery superadded, will, in England, free a wife from her tormentor."

Mill's third chapter treats of the unfortunate fact that the political functions and other opportunities favorable to intellectual originality are monopolized by men. All the little petty reasons brought forward from time to time why women should not be allowed to have anything to do with politics are considered, such as the relative smallness of the feminine brain as compared with the masculine, and the idea on the part of men that domestic life should fill the woman's horizon. These and many others are refuted so ably and emphatically that one wonders that anti-suffragists should ever bring them to light again. This brings us to the fourth and last chapter, outlining the probable benefits of granting women equal opportunities with men. In the first place it is pointed out that men would no longer be artificially stimulated to an unjust self-preference. Secondly, "the mass of mental faculties available for the higher service of humanity" would be doubled. Then thirdly, if women were better educated, and brought face to face with the facts of life, they would exercise a more beneficial influence upon public virtues than heretofore when an account of their limited education and experience their desires may not have been always for the best. Mill next says