

THREE GUINEAS

by

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THREE GUINEAS ONE

Three years is a long time to leave a letter unanswered, and your letter has been lying without an answer even longer than that. I had hoped that it would answer itself, or that other people would answer it for me. But there it is with its question—How in your opinion are we to prevent war?—still unanswered.

It is true that many answers have suggested themselves, but none that would not need explanation, and explanations take time. In this case, too, there are reasons why it is particularly difficult to avoid misunderstanding. A whole page could be filled with excuses and apologies; declarations of unfitness, incompetence, lack of knowledge, and experience: and they would be true. But even when they were said there would still remain some difficulties so fundamental that it may well prove impossible for you to understand or for us to explain. But one does not like to leave so remarkable a letter as yours—a letter perhaps unique in the history of human correspondence, since when before has an educated man asked a woman how in her opinion war can be prevented?—unanswered. Therefore let us make the attempt; even if it is doomed to failure.

In the first place let us draw what all letter-writers instinctively draw, a sketch of the person to whom the letter is addressed. Without someone warm and breathing on the other side of the page, letters are worthless. You, then, who ask the question, are a little grey on the temples; the hair is no longer thick on the top of your head. You have reached the middle years of life not without effort, at the Bar; but on the whole your journey has been prosperous. There is nothing parched, mean or dissatisfied in your expression. And without wishing to flatter you, your

prosperity—wife, children, house—has been deserved. You have never sunk into the contented apathy of middle life, for, as your letter from an office in the heart of London shows, instead of turning on your pillow and prodding your pigs, pruning your pear trees—you have a few acres in Norfolk—you are writing letters, attending meetings, presiding over this and that, asking questions, with the sound of the guns in your ears. For the rest, you began your education at one of the great public schools and finished it at the university.

It is now that the first difficulty of communication between us appears. Let us rapidly indicate the reason. We both come of what, in this hybrid age when, though birth is mixed, classes still remain fixed, it is convenient to call the educated class. When we meet in the flesh we speak with the same accent; use knives and forks in the same way; expect maids to cook dinner and wash up after dinner; and can talk during dinner without much difficulty about politics and people; war and peace; barbarism and civilization—all the questions indeed suggested by your letter. Moreover, we both earn our livings. But . . . those three dots mark a precipice, a gulf so deeply cut between us that for three years and more I have been sitting on my side of it wondering whether it is any use to try to speak across it. Let us then ask someone else—it is Mary Kingsley—to speak for us. “I don’t know if I ever revealed to you the fact that being allowed to learn German was *all* the paid-for education I ever had. Two thousand pounds was spent on my brother’s, I still hope not in vain.”¹

Mary Kingsley is not speaking for herself alone; she is speaking, still, for many of the daughters of educated men. And she is not merely speaking for them; she is also pointing to a very important fact about them, a fact that must profoundly influence all that follows: the fact of Arthur’s Education Fund. You, who have read *Pendennis*, will remember how the mysterious letters A.E.F. figured in the household ledgers. Ever since the thirteenth century English families have been paying money into that account. From the Pastons to the Pendennises, all educated families from the thirteenth century to the present moment have paid money into that account. It is a voracious receptacle. Where there were many sons to educate it required a great effort on the part of the family to keep it full. For your education was not merely in book-learning; games educated your body; friends taught you more than books or games. Talk with them broadened your outlook and enriched your mind. In the holidays you travelled;

acquired a taste for art; a knowledge of foreign politics; and then, before you could earn your own living, your father made you an allowance upon which it was possible for you to live while you learnt the profession which now entitles you to add the letters K.C. to your name. All this came out of Arthur's Education Fund. And to this your sisters, as Mary Kingsley indicates, made their contribution. Not only did their own education, save for such small sums as paid the German teacher, go into it; but many of those luxuries and trimmings which are, after all, an essential part of education—travel, society, solitude, a lodging apart from the family house—they were paid into it too. It was a voracious receptacle, a solid fact—Arthur's Education Fund—a fact so solid indeed that it cast a shadow over the entire landscape. And the result is that though we look at the same things, we see them differently. What is that congregation of buildings there, with a semi-monastic look, with chapels and halls and green playing-fields? To you it is your old school; Eton or Harrow; your old university, Oxford or Cambridge; the source of memories and of traditions innumerable. But to us, who see it through the shadow of Arthur's Education Fund, it is a schoolroom table; an omnibus going to a class; a little woman with a red nose who is not well educated herself but has an invalid mother to support; an allowance of £50 a year with which to buy clothes, give presents and take journeys on coming to maturity. Such is the effect that Arthur's Education Fund has had upon us. So magically does it change the landscape that the noble courts and quadrangles of Oxford and Cambridge often appear to educated men's daughters² like petticoats with holes in them, cold legs of mutton, and the boat train starting for abroad while the guard slams the door in their faces.

The fact that Arthur's Education Fund changes the landscape—the halls, the playing grounds, the sacred edifices—is an important one; but that aspect must be left for future discussion. Here we are only concerned with the obvious fact, when it comes to considering this important question—how we are to help you prevent war—that education makes a difference. Some knowledge of politics, of international relations, of economics, is obviously necessary in order to understand the causes which lead to war. Philosophy, theology even, might come in usefully. Now you the uneducated, you with an untrained mind, could not possibly deal with such questions satisfactorily. War, as the result of impersonal forces, is you will agree beyond the grasp of the untrained mind.

But war as the result of human nature is another thing. Had you not believed that human nature, the reasons, the emotions of the ordinary man and woman, lead to war, you would not have written asking for our help. You must have argued, men and women, here and now, are able to exert their wills; they are not pawns and puppets dancing on a string held by invisible hands. They can act, and think for themselves. Perhaps even they can influence other people's thoughts and actions. Some such reasoning must have led you to apply to us; and with justification. For happily there is one branch of education which comes under the heading "unpaid-for education"—that understanding of human beings and their motives which, if the word is rid of its scientific associations, might be called psychology. Marriage, the one great profession open to our class since the dawn of time until the year 1919; marriage, the art of choosing the human being with whom to live life successfully, should have taught us some skill in that. But here again another difficulty confronts us. For though many instincts are held more or less in common by both sexes, to fight has always been the man's habit, not the woman's. Law and practice have developed that difference, whether innate or accidental. Scarcely a human being in the course of history has fallen to a woman's rifle; the vast majority of birds and beasts have been killed by you, not by us; and it is difficult to judge what we do not share.³

How then are we to understand your problem, and if we cannot, how can we answer your question, how to prevent war? The answer based upon our experience and our psychology—Why fight?—is not an answer of any value. Obviously there is for you some glory, some necessity, some satisfaction in fighting which we have never felt or enjoyed. Complete understanding could only be achieved by blood transfusion and memory transfusion—a miracle still beyond the reach of science. But we who live now have a substitute for blood transfusion and memory transfusion which must serve at a pinch. There is that marvellous, perpetually renewed, and as yet largely untapped aid to the understanding of human motives which is provided in our age by biography and autobiography. Also there is the daily paper, history in the raw. There is thus no longer any reason to be confined to the minute span of actual experience which is still, for us, so narrow, so circumscribed. We can supplement it by looking at the picture of the lives of others. It is of course only a picture at present, but as such it must serve. It is to biography then that we will turn first, quickly

and briefly, in order to attempt to understand what war means to you. Let us extract a few sentences from a biography.

First, this from a soldier's life:

I have had the happiest possible life, and have always been working for war, and have now got into the biggest in the prime of life for a soldier. . . . Thank God, we are off in an hour. Such a magnificent regiment! Such men, such horses! Within ten days I hope Francis and I will be riding side by side straight at the Germans.⁴

To which the biographer adds:

From the first hour he had been supremely happy, for he had found his true calling.

To that let us add this from an airman's life:

We talked of the League of Nations and the prospects of peace and disarmament. On this subject he was not so much militarist as martial. The difficulty to which he could find no answer was that if permanent peace were ever achieved, and armies and navies ceased to exist, there would be no outlet for the manly qualities which fighting developed, and that human physique and human character would deteriorate.⁵

Here, immediately, are three reasons which lead your sex to fight; war is a profession; a source of happiness and excitement; and it is also an outlet for manly qualities, without which men would deteriorate. But that these feelings and opinions are by no means universally held by your sex is proved by the following extract from another biography, the life of a poet who was killed in the European war: Wilfred Owen.

Already I have comprehended a light which never will filter into the dogma of any national church: namely, that one of Christ's essential commands was: Passivity at any price! Suffer dishonour and disgrace, but never resort to arms. Be bullied, be outraged, be killed; but do not kill. . . . Thus you see how pure Christianity will not fit in with pure patriotism.

And among some notes for poems that he did not live to write are these:

The unnaturalness of weapons. . . . Inhumanity of war. . . . The insupportability of war. . . . Horrible beastliness of war. . . . Foolishness of war.⁶

From these quotations it is obvious that the same sex holds very different opinions about the same thing. But also it is obvious, from to-day's newspaper, that however many dissentients there are, the great majority of your sex are to-day in favour of war. The Scarborough Conference of educated men, the Bournemouth Conference of working men are both agreed that to spend £300,000,000 annually upon arms is a necessity. They are of opinion that Wilfred Owen was wrong; that it is better to kill than to be killed. Yet since biography shows that differences of opinion are many, it is plain that there must be some one reason which prevails in order to bring about this overpowering unanimity. Shall we call it, for the sake of brevity, "patriotism"? What then, we must ask next, is this "patriotism" which leads you to go to war? Let the Lord Chief Justice of England interpret it for us:

Englishmen are proud of England. For those who have been trained in English schools and universities, and who have done the work of their lives in England, there are few loves stronger than the love we have for our country. When we consider other nations, when we judge the merits of the policy of this country or of that, it is the standard of our own country that we apply. . . . Liberty has made her abode in England. England is the home of democratic institutions. . . . It is true that in our midst there are many enemies of liberty—some of them, perhaps, in rather unexpected quarters. But we are standing firm. It has been said that an Englishman's Home is his Castle. The home of Liberty is in England. And it is a castle indeed—a castle that will be defended to the last. . . . Yes, we are greatly blessed, we Englishmen.⁷

That is a fair general statement of what patriotism means to an educated man and what duties it imposes upon him. But the educated man's sister—what does "patriotism" mean to her? Has she the same reasons for being proud of England, for loving England, for defending England? Has she been "greatly blessed" in England? History and biography when questioned would seem to show that her position in the home of freedom has been different from her brother's; and psychology would seem to hint that history is not without its effect upon mind and body. Therefore

her interpretation of the word “patriotism” may well differ from his. And that difference may make it extremely difficult for her to understand his definition of patriotism and the duties it imposes. If then our answer to your question, “How in your opinion are we to prevent war?” depends upon understanding the reasons, the emotions, the loyalties which lead men to go to war, this letter had better be torn across and thrown into the waste-paper basket. For it seems plain that we cannot understand each other because of these differences. It seems plain that we think differently according as we are born differently; there is a Grenfell point of view; a Knebworth point of view; a Wilfred Owen point of view; a Lord Chief Justice’s point of view and the point of view of an educated man’s daughter. All differ. But is there no absolute point of view? Can we not find somewhere written up in letters of fire or gold, “This is right. This wrong?”—a moral judgment which we must all, whatever our differences, accept? Let us then refer the question of the rightness or wrongness of war to those who make morality their profession—the clergy. Surely if we ask the clergy the simple question: “Is war right or is war wrong?” they will give us a plain answer which we cannot deny. But no—the Church of England, which might be supposed able to abstract the question from its worldly confusions, is of two minds also. The bishops themselves are at loggerheads. The Bishop of London maintained that “the real danger to the peace of the world to-day were the pacifists. Bad as war was dishonour was far worse.”⁸ On the other hand, the Bishop of Birmingham⁹ described himself as an “extreme pacifist. . . . I cannot see myself that war can be regarded as consonant with the spirit of Christ.” So the Church itself gives us divided counsel—in some circumstances it is right to fight; in no circumstances is it right to fight. It is distressing, baffling, confusing, but the fact must be faced; there is no certainty in heaven above or on earth below. Indeed the more lives we read, the more speeches we listen to, the more opinions we consult, the greater the confusion becomes and the less possible it seems, since we cannot understand the impulses, the motives, or the morality which lead you to go to war, to make any suggestion that will help you to prevent war.

But besides these pictures of other people’s lives and minds—these biographies and histories—there are also other pictures—pictures of actual facts; photographs. Photographs, of course, are not arguments addressed to the reason; they are simply statements of fact addressed to the eye. But in that very simplicity there may

be some help. Let us see then whether when we look at the same photographs we feel the same things. Here then on the table before us are photographs. The Spanish Government sends them with patient pertinacity about twice a week.* They are not pleasant photographs to look upon. They are photographs of dead bodies for the most part. This morning's collection contains the photograph of what might be a man's body, or a woman's; it is so mutilated that it might, on the other hand, be the body of a pig. But those certainly are dead children, and that undoubtedly is the section of a house. A bomb has torn open the side; there is still a bird-cage hanging in what was presumably the sitting-room, but the rest of the house looks like nothing so much as a bunch of spillikins suspended in mid air.

Those photographs are not an argument; they are simply a crude statement of fact addressed to the eye. But the eye is connected with the brain; the brain with the nervous system. That system sends its messages in a flash through every past memory and present feeling. When we look at those photographs some fusion takes place within us; however different the education, the traditions behind us, our sensations are the same; and they are violent. You, Sir, call them "horror and disgust". We also call them horror and disgust. And the same words rise to our lips. War, you say, is an abomination; a barbarity; war must be stopped at whatever cost. And we echo your words. War is an abomination; a barbarity; war must be stopped. For now at last we are looking at the same picture; we are seeing with you the same dead bodies, the same ruined houses.

Let us then give up, for the moment, the effort to answer your question, how we can help you to prevent war, by discussing the political, the patriotic or the psychological reasons which lead you to go to war. The emotion is too positive to suffer patient analysis. Let us concentrate upon the practical suggestions which you bring forward for our consideration. There are three of them. The first is to sign a letter to the newspapers; the second is to join a certain society; the third is to subscribe to its funds. Nothing on the face of it could sound simpler. To scribble a name on a sheet of paper is easy; to attend a meeting where pacific opinions are more or less rhetorically reiterated to people who already believe in them is also easy; and to write a cheque in support of those vaguely acceptable opinions, though not so easy, is a cheap way

* Written in the winter of 1936-7.

of quieting what may conveniently be called one's conscience. Yet there are reasons which make us hesitate; reasons into which we must enter, less superficially, later on. Here it is enough to say that though the three measures you suggest seem plausible, yet it also seems that, if we did what you ask, the emotion caused by the photographs would still remain unappeased. That emotion, that very positive emotion, demands something more positive than a name written on a sheet of paper; an hour spent listening to speeches; a cheque written for whatever sum we can afford—say one guinea. Some more energetic, some more active method of expressing our belief that war is barbarous, that war is inhuman, that war, as Wilfred Owen put it, is insupportable, horrible and beastly seems to be required. But, rhetoric apart, what active method is open to us? Let us consider and compare. You, of course, could once more take up arms—in Spain, as before in France—in defence of peace. But that presumably is a method that having tried you have rejected. At any rate that method is not open to us; both the Army and the Navy are closed to our sex. We are not allowed to fight. Nor again are we allowed to be members of the Stock Exchange. Thus we can use neither the pressure of force nor the pressure of money. The less direct but still effective weapons which our brothers, as educated men, possess in the diplomatic service, in the Church, are also denied to us. We cannot preach sermons or negotiate treaties. Then again although it is true that we can write articles or send letters to the Press, the control of the Press—the decision what to print, what not to print—is entirely in the hands of your sex. It is true that for the past twenty years we have been admitted to the Civil Service and to the Bar; but our position there is still very precarious and our authority of the slightest. Thus all the weapons with which an educated man can enforce his opinion are either beyond our grasp or so nearly beyond it that even if we used them we could scarcely inflict one scratch. If the men in your profession were to unite in any demand and were to say: "If it is not granted we will stop work," the laws of England would cease to be administered. If the women in your profession said the same thing it would make no difference to the laws of England whatever. Not only are we incomparably weaker than the men of our own class; we are weaker than the women of the working class. If the working women of the country were to say: "If you go to war, we will refuse to make munitions or to help in the production of goods," the difficulty of war-making would be seriously increased. But if all the daughters of educated

men were to down tools to-morrow, nothing essential either to the life or to the war-making of the community would be embarrassed. Our class is the weakest of all the classes in the state. We have no weapon with which to enforce our will.¹⁰

The answer to that is so familiar that we can easily anticipate it. The daughters of educated men have no direct influence, it is true; but they possess the greatest power of all; that is, the influence that they can exert upon educated men. If this is true, if, that is, influence is still the strongest of our weapons and the only one that can be effective in helping you to prevent war, let us, before we sign your manifesto or join your society, consider what that influence amounts to. Clearly it is of such immense importance that it deserves profound and prolonged scrutiny. Ours cannot be profound; nor can it be prolonged; it must be rapid and imperfect—still, let us attempt it.

What influence then have we had in the past upon the profession that is most closely connected with war—upon politics? There again are the innumerable, the invaluable biographies, but it would puzzle an alchemist to extract from the massed lives of politicians that particular strain which is the influence upon them of women. Our analysis can only be slight and superficial; still if we narrow our enquiry to manageable limits, and run over the memoirs of a century and a half we can hardly deny that there have been women who have influenced politics. The famous Duchess of Devonshire, Lady Palmerston, Lady Melbourne, Madame de Lieven, Lady Holland, Lady Ashburton—to skip from one famous name to another—were all undoubtedly possessed of great political influence. Their famous houses and the parties that met in them play so large a part in the political memoirs of the time that we can hardly deny that English politics, even perhaps English wars, would have been different had those houses and those parties never existed. But there is one characteristic that all those memoirs possess in common; the names of the great political leaders—Pitt, Fox, Burke, Sheridan, Peel, Canning, Palmerston, Disraeli, Gladstone—are sprinkled on every page; but you will not find either at the head of the stairs receiving the guests, or in the more private apartments of the house, any daughter of an educated man. It may be that they were deficient in charm, in wit, in rank, or in clothing. Whatever the reason, you may turn page after page, volume after volume, and though you will find their brothers and husbands—Sheridan at Devonshire House, Macaulay at Holland House, Matthew Arnold at Lansdowne

House, Carlyle even at Bath House, the names of Jane Austen, Charlotte Brontë, and George Eliot do not occur; and though Mrs. Carlyle went, Mrs. Carlyle seems on her own showing to have found herself ill at ease.

But, as you will point out, the daughters of educated men may have possessed another kind of influence—one that was independent of wealth and rank, of wine, food, dress and all the other amenities that make the great houses of the great ladies so seductive. Here indeed we are on firmer ground, for there was of course one political cause which the daughters of educated men had much at heart during the past 150 years: the franchise. But when we consider how long it took them to win that cause, and what labour, we can only conclude that influence has to be combined with wealth in order to be effective as a political weapon, and that influence of the kind that can be exerted by the daughters of educated men is very low in power, very slow in action, and very painful in use.¹¹ Certainly the one great political achievement of the educated man's daughter cost her over a century of the most exhausting and menial labour; kept her trudging in processions, working in offices, speaking at street corners; finally, because she used force, sent her to prison, and would very likely still keep her there, had it not been, paradoxically enough, that the help she gave her brothers when they used force at last gave her the right to call herself, if not a full daughter, still a stepdaughter of England.¹²

Influence then when put to the test would seem to be only fully effective when combined with rank, wealth and great houses. The influential are the daughters of noblemen, not the daughters of educated men. And that influence is of the kind described by a distinguished member of your own profession, the late Sir Ernest Wild.

He claimed that the great influence which women exerted over men always had been, and always ought to be, an indirect influence. Man liked to think he was doing his job himself when, in fact, he was doing just what the woman wanted, but the wise woman always let him think he was running the show when he was not. Any woman who chose to take an interest in politics had an immensely greater power without the vote than with it, because she could influence many voters. His feeling was that it was not right to bring women down to the level of men. He looked up to women, and wanted to continue to do so. He desired that the age of chivalry

should not pass, because every man who had a woman to care about him liked to shine in her eyes.¹³

And so on.

If such is the real nature of our influence, and we all recognize the description and have noted the effects, it is either beyond our reach, for many of us are plain, poor and old; or beneath our contempt, for many of us would prefer to call ourselves prostitutes simply and to take our stand openly under the lamps of Piccadilly Circus rather than use it. If such is the real nature, the indirect nature, of this celebrated weapon, we must do without it; add our pigmy impetus to your more substantial forces, and have recourse, as you suggest, to letter signing, society joining and the drawing of an occasional exiguous cheque. Such would seem to be the inevitable, though depressing, conclusion of our enquiry into the nature of influence, were it not that for some reason, never satisfactorily explained, the right to vote,¹⁴ in itself by no means negligible, was mysteriously connected with another right of such immense value to the daughters of educated men that almost every word in the dictionary has been changed by it, including the word "influence." You will not think these words exaggerated if we explain that they refer to the right to earn one's living.

That, Sir, was the right that was conferred upon us less than twenty years ago, in the year 1919, by an Act which unbarred the professions. The door of the private house was thrown open. In every purse there was, or might be, one bright new sixpence in whose light every thought, every sight, every action looked different. Twenty years is not, as time goes, a long time; nor is a sixpenny bit a very important coin; nor can we yet draw upon biography to supply us with a picture of the lives and minds of the new-sixpenny owners. But in imagination perhaps we can see the educated man's daughter, as she issues from the shadow of the private house, and stands on the bridge which lies between the old world and the new, and asks, as she twirls the sacred coin in her hand, "What shall I do with it? What do I see with it?" Through that light we may guess everything she saw looked different—men and women, cars and churches. The moon even, scarred as it is in fact with forgotten craters, seemed to her a white sixpence, a chaste sixpence, an altar upon which she vowed never to side with the servile, the signers-on, since it was hers to do what she liked with—the sacred sixpence that she had earned with her own hands

herself. And if checking imagination with prosaic good sense, you object that to depend upon a profession is only another form of slavery, you will admit from your own experience that to depend upon a profession is a less odious form of slavery than to depend upon a father. Recall the joy with which you received your first guinea for your first brief, and the deep breath of freedom that you drew when you realized that your days of dependence upon Arthur's Education Fund were over. From that guinea, as from one of the magic pellets to which children set fire and a tree rises, all that you most value—wife, children, home—and above all that influence which now enables you to influence other men, have sprung. What would that influence be if you were still drawing £40 a year from the family purse, and for any addition to that income were dependent even upon the most benevolent of fathers? But it is needless to expatiate. Whatever the reason, whether pride, or love of freedom, or hatred of hypocrisy, you will understand the excitement with which in 1919 your sisters began to earn not a guinea but a sixpenny bit, and will not scorn that pride, or deny that it was justly based, since it meant that they need no longer use the influence described by Sir Ernest Wild.

The word "influence" then has changed. The educated man's daughter has now at her disposal an influence which is different from any influence that she has possessed before. It is not the influence which the great lady, the Siren, possesses; nor is it the influence which the educated man's daughter possessed when she had no vote; nor is it the influence which she possessed when she had a vote but was debarred from the right to earn her living. It differs, because it is an influence from which the charm element has been removed; it is an influence from which the money element has been removed. She need no longer use her charm to procure money from her father or brother. Since it is beyond the power of her family to punish her financially she can express her own opinions. In place of the admirations and antipathies which were often unconsciously dictated by the need of money she can declare her genuine likes and dislikes. In short, she need not acquiesce; she can criticize. At last she is in possession of an influence that is disinterested.

Such in rough and rapid outlines is the nature of our new weapon, the influence which the educated man's daughter can exert now that she is able to earn her own living. The question that has next to be discussed, therefore, is how can she use this new weapon to help you to prevent war? And it is immediately

plain that if there is no difference between men who earn their livings in the professions and women who earn their livings, then this letter can end; for if our point of view is the same as yours then we must add our sixpence to your guinea; follow your methods and repeat your words. But, whether fortunately or unfortunately, that is not true. The two classes still differ enormously. And to prove this, we need not have recourse to the dangerous and uncertain theories of psychologists and biologists; we can appeal to facts. Take the fact of education. Your class has been educated at public schools and universities for five or six hundred years, ours for sixty. Take the fact of property.¹⁵ Your class possesses in its own right and not through marriage practically all the capital, all the land, all the valuables, and all the patronage in England. Our class possesses in its own right and not through marriage practically none of the capital, none of the land, none of the valuables, and none of the patronage in England. That such differences make for very considerable differences in mind and body, no psychologist or biologist would deny. It would seem to follow then as an indisputable fact that “we”—meaning by “we” a whole made up of body, brain and spirit, influenced by memory and tradition—must still differ in some essential respects from “you,” whose body, brain and spirit have been so differently trained and are so differently influenced by memory and tradition. Though we see the same world, we see it through different eyes. Any help we can give you must be different from that you can give yourselves, and perhaps the value of that help may lie in the fact of that difference. Therefore before we agree to sign your manifesto or join your society, it might be well to discover where the difference lies, because then we may discover where the help lies also. Let us then by way of a very elementary beginning lay before you a photograph—a crudely coloured photograph—of your world as it appears to us who see it from the threshold of the private house; through the shadow of the veil that St. Paul still lays upon our eyes; from the bridge which connects the private house with the world of public life.

Your world, then, the world of professional, of public life, seen from this angle undoubtedly looks queer. At first sight it is enormously impressive. Within quite a small space are crowded together St. Paul’s, the Bank of England, the Mansion House, the massive if funereal battlements of the Law Courts; and on the other side, Westminster Abbey and the Houses of Parliament. There, we say to ourselves, pausing, in this moment of transition

on the bridge, our fathers and brothers have spent their lives. All these hundreds of years they have been mounting those steps, passing in and out of those doors, ascending those pulpits, preaching, money-making, administering justice. It is from this world that the private house (somewhere, roughly speaking, in the West End) has derived its creeds, its laws, its clothes and carpets, its beef and mutton. And then, as is now permissible, cautiously pushing aside the swing doors of one of these temples, we enter on tiptoe and survey the scene in greater detail. The first sensation of colossal size, of majestic masonry is broken up into a myriad points of amazement mixed with interrogation. Your clothes in the first place make us gape with astonishment.¹⁶ How many, how splendid, how extremely ornate they are—the clothes worn by the educated man in his public capacity! Now you dress in violet; a jewelled crucifix swings on your breast; now your shoulders are covered with lace; now furred with ermine; now slung with many linked chains set with precious stones. Now you wear wigs on your heads; rows of graduated curls descend to your necks. Now your hats are boat-shaped, or cocked; now they mount in cones of black fur; now they are made of brass and scuttle shaped; now plumes of red, now of blue hair surmount them. Sometimes gowns cover your legs; sometimes gaiters. Tabards embroidered with lions and unicorns swing from your shoulders; metal objects cut in star shapes or in circles glitter and twinkle upon your breasts. Ribbons of all colours—blue, purple, crimson—cross from shoulder to shoulder. After the comparative simplicity of your dress at home, the splendour of your public attire is dazzling.

But far stranger are two other facts that gradually reveal themselves when our eyes have recovered from their first amazement. Not only are whole bodies of men dressed alike summer and winter—a strange characteristic to a sex which changes its clothes according to the season, and for reasons of private taste and comfort—but every button, rosette and stripe seems to have some symbolical meaning. Some have the right to wear plain buttons only; others rosettes; some may wear a single stripe; others three, four, five or six. And each curl or stripe is sewn on at precisely the right distance apart; it may be one inch for one man, one inch and a quarter for another. Rules again regulate the gold wire on the shoulders, the braid on the trousers, the cockades on the hats—but no single pair of eyes can observe all these distinctions, let alone account for them accurately.



Even stranger, however, than the symbolic splendour of your clothes are the ceremonies that take place when you wear them. Here you kneel; there you bow; here you advance in procession behind a man carrying a silver poker; here you mount a carved chair; here you appear to do homage to a piece of painted wood; here you abase yourselves before tables covered with richly worked tapestry. And whatever these ceremonies may mean you perform them always together, always in step, always in the uniform proper to the man and the occasion.

Apart from the ceremonies such decorative apparel appears to us at first sight strange in the extreme. For dress, as we use it, is comparatively simple. Besides the prime function of covering the body, it has two other offices—that it creates beauty for the eye, and that it attracts the admiration of your sex. Since marriage until the year 1919—less than twenty years ago—was the only profession open to us, the enormous importance of dress to a woman can hardly be exaggerated. It was to her what clients are to you—dress was her chief, perhaps her only, method of becoming Lord Chancellor. But your dress in its immense elaboration has obviously another function. It not only covers nakedness, gratifies vanity, and creates pleasure for the eye, but it serves to advertise the social, professional, or intellectual standing of the wearer. If you will excuse the humble illustration, your dress fulfils the same function as the tickets in a grocer's shop. But, here, instead of saying, "This is margarine; this pure butter; this is the finest butter in the market," it says, "This man is a clever man—he is Master of Arts; this man is a very clever man—he is Doctor of Letters; this man is a most clever man—he is a Member of the Order of Merit." It is this function—the advertisement function—of your dress that seems to us most singular. In the opinion of St. Paul, such advertisement, at any rate for our sex, was unbecoming and immodest; until a very few years ago we were denied the use of it. And still the tradition, or belief, lingers among us that to express worth of any kind, whether intellectual or moral, by wearing pieces of metal, or ribbon, coloured hoods or gowns, is a barbarity which deserves the ridicule which we bestow upon the rites of savages. A woman who advertised her motherhood by a tuft of horsehair on the left shoulder would scarcely, you will agree, be a venerable object.

But what light does our difference here throw upon the problem before us? What connection is there between the sartorial splendours of the educated man and the photograph of ruined houses



and dead bodies? Obviously the connection between dress and war is not far to seek; your finest clothes are those that you wear as soldiers. Since the red and the gold, the brass and the feathers are discarded upon active service, it is plain that their expensive and not, one might suppose, hygienic splendour is invented partly in order to impress the beholder with the majesty of the military office, partly in order through their vanity to induce young men to become soldiers. Here, then, our influence and our difference might have some effect; we, who are forbidden to wear such clothes ourselves, can express the opinion that the wearer is not to us a pleasing or an impressive spectacle. He is on the contrary a ridiculous, a barbarous, a displeasing spectacle. But as the daughters of educated men we can use our influence more effectively in another direction, upon our own class—the class of educated men. For there, in courts and universities, we find the same love of dress. There, too, are velvet and silk, fur and ermine. We can say that for educated men to emphasize their superiority over other people, either in birth or intellect, by dressing differently, or by adding titles before, or letters after their names are acts that rouse competition and jealousy—emotions which, as we need scarcely draw upon biography to prove, nor ask psychology to show, have their share in encouraging a disposition towards war. If then we express the opinion that such distinctions make those who possess them ridiculous and learning contemptible we should do something, indirectly, to discourage the feelings that lead to war. Happily we can now do more than express an opinion; we can refuse all such distinctions and all such uniforms for ourselves. This would be a slight but definite contribution to the problem before us—how to prevent war; and one that a different training and a different tradition puts more easily within our reach than within yours.¹⁷

But our bird's-eye view of the outside of things is not altogether encouraging. The coloured photograph that we have been looking at presents some remarkable features, it is true; but it serves to remind us that there are many inner and secret chambers that we cannot enter. What real influence can we bring to bear upon law or business, religion or politics—we to whom many doors are still locked, or at best ajar, we who have neither capital nor force behind us? It seems as if our influence must stop short at the surface. When we have expressed an opinion upon the surface we have done all that we can do. It is true that the surface may have some connection with the depths, but if



we are to help you to prevent war we must try to penetrate deeper beneath the skin. Let us then look in another direction—in a direction natural to educated men’s daughters, in the direction of education itself.

Here, fortunately, the year, the sacred year 1919, comes to our help. Since that year put it into the power of educated men’s daughters to earn their livings they have at last some real influence upon education. They have money. They have money to subscribe to causes. Honorary treasurers invoke their help. To prove it, here, opportunely, cheek by jowl with your letter, is a letter from one such treasurer asking for money with which to rebuild a women’s college. And when honorary treasurers invoke help, it stands to reason that they can be bargained with. We have the right to say to her, “You shall only have our guinea with which to help you to rebuild your college if you will help this gentleman whose letter also lies before us to prevent war.” We can say to her, “You must educate the young to hate war. You must teach them to feel the inhumanity, the beastliness, the insupportability of war.” But what kind of education shall we bargain for? What sort of education will teach the young to hate war?

That is a question that is difficult enough in itself; and may well seem unanswerable by those who are of Mary Kingsley’s persuasion—those who have had no direct experience of university education themselves. Yet the part that education plays in human life is so important, and the part that it might play in answering your question is so considerable that to shirk any attempt to see how we can influence the young through education against war would be craven. Let us therefore turn from our station on the bridge across the Thames to another bridge over another river, this time in one of the great universities; for both have rivers, and both have bridges, too, for us to stand upon. Once more, how strange it looks, this world of domes and spires, of lecture rooms and laboratories, from our vantage point! How different it looks to us from what it must look to you! To those who behold it from Mary Kingsley’s angle—“being allowed to learn German was *all* the paid education I ever had”—it may well appear a world so remote, so formidable, so intricate in its ceremonies and traditions that any criticism or comment may well seem futile. Here, too, we marvel at the brilliance of your clothes; here, too, we watch maces erect themselves and processions form, and note with eyes too dazzled to record the differences, let alone to explain them, the subtle distinctions of hats and hoods, of purples and crimsons, of velvet and

cloth, of cap and gown. It is a solemn spectacle. The words of Arthur's song in *Pendennis* rise to our lips:

Although I enter not,
Yet round about the spot
 Sometimes I hover,
And at the sacred gate,
With longing eyes I wait,
 Expectant . . .

and again,

I will not enter there,
To sully your pure prayer
 With thoughts unruly.
But suffer me to pace
Round the forbidden place,
 Lingering a minute,
Like outcast spirits who wait
And see through Heaven's gate
 Angels within it.

But, since both you, Sir, and the honorary treasurer of the college rebuilding fund are waiting for answers to your letters we must cease to hang over old bridges humming old songs; we must attempt to deal with the question of education, however imperfectly.

What, then, is this "university education" of which Mary Kingsley's sisterhood have heard so much and to which they have contributed so painfully? What is this mysterious process that takes about three years to accomplish, costs a round sum in hard cash, and turns the crude and raw human being into the finished product—an educated man or woman? There can be no doubt in the first place of its supreme value. The witness of biography—that witness which any one who can read English can consult on the shelves of any public library—is unanimous upon this point; the value of education is among the greatest of all human values. Biography proves this in two ways. First, there is the fact that the great majority of the men who have ruled England for the past 500 years, who are now ruling England in Parliament and the Civil Service, have received a university education. Second, there is the fact which is even more impressive if you consider what toil, what

privation it implies—and of this, too, there is ample proof in biography—the fact of the immense sum of money that has been spent upon education in the past 500 years. The income of Oxford University is £435,656 (1933–4), the income of Cambridge University is £212,000 (1930). In addition to the university income each college has its own separate income, which, judging only from the gifts and bequests announced from time to time in the newspapers, must in some cases be of fabulous proportions.¹⁸ If we add further the incomes enjoyed by the great public schools—Eton, Harrow, Winchester, Rugby, to name the largest only—so huge a sum of money is reached that there can be no doubt of the enormous value that human beings place upon education. And the study of biography—the lives of the poor, of the obscure, of the uneducated—proves that they will make any effort, any sacrifice to procure an education at one of the great universities.¹⁹

But perhaps the greatest testimony to the value of education with which biography provides us is the fact that the sisters of educated men not only made the sacrifices of comfort and pleasure, which were needed in order to educate their brothers, but actually desired to be educated themselves. When we consider the ruling of the Church on this subject, a ruling which we learn from biography was in force only a few years ago—“. . . I was told that desire for learning in women was against the will of God, . . .”²⁰—we must allow that their desire must have been strong. And if we reflect that all the professions for which a university education fitted her brothers were closed to her, her belief in the value of education must appear still stronger, since she must have believed in education for itself. And if we reflect further that the one profession that was open to her—marriage—was held to need no education, and indeed was of such a nature that education unfitted women to practise it, then it would have been no surprise to find that she had renounced any wish or attempt to be educated herself, but had contented herself with providing education for her brothers—the vast majority of women, the nameless, the poor, by cutting down household expenses; the minute minority, the titled, the rich, by founding or endowing colleges for men. This indeed they did. But so innate in human nature is the desire for education that you will find, if you consult biography, that the same desire, in spite of all the impediments that tradition, poverty and ridicule could put in its way, existed too among women. To prove this let us examine one life only—the life of Mary Astell.²¹ Little is known about her, but enough to show that almost 250 years

ago this obstinate and perhaps irreligious desire was alive in her; she actually proposed to found a college for women. What is almost as remarkable, the Princess Anne was ready to give her £10,000—a very considerable sum then, and, indeed, now, for any woman to have at her disposal—towards the expenses. And then—then we meet with a fact which is of extreme interest, both historically and psychologically: the Church intervened. Bishop Burnet was of opinion that to educate the sisters of educated men would be to encourage the wrong branch, that is to say, the Roman Catholic branch, of the Christian faith. The money went elsewhere; the college was never founded.

But these facts, as facts so often do, prove double-faced; for though they establish the value of education, they also prove that education is by no means a positive value; it is not good in all circumstances, and good for all people; it is only good for some people and for some purposes. It is good if it produces a belief in the Church of England; bad if it produces a belief in the Church of Rome; it is good for one sex and for some professions, but bad for another sex and for another profession.

Such at least would seem to be the answer of biography—the oracle is not dumb, but it is dubious. As, however, it is of great importance that we should use our influence through education to affect the young against war we must not be baffled by the evasions of biography or seduced by its charm. We must try to see what kind of education an educated man's sister receives at present, in order that we may do our utmost to use our influence in the universities where it properly belongs, and where it will have most chance of penetrating beneath the skin. Now happily we need no longer depend upon biography, which inevitably, since it is concerned with the private life, bristles with innumerable conflicts of private opinion. We have now to help us that record of the public life which is history. Even outsiders can consult the annals of those public bodies which record not the day-to-day opinions of private people, but use a larger accent and convey through the mouths of Parliaments and Senates the considered opinions of bodies of educated men.

History at once informs us that there are now, and have been since about 1870, colleges for the sisters of educated men both at Oxford and at Cambridge. But history also informs us of facts of such a nature about those colleges that all attempt to influence the young against war through the education they receive there must be abandoned. In face of them it is mere waste of time and breath

to talk of “influencing the young”; useless to lay down terms, before allowing the honorary treasurer to have her guinea; better to take the first train to London than to haunt the sacred gates. But, you will interpose, what are these facts? these historical but deplorable facts? Therefore let us place them before you, warning you that they are taken only from such records as are available to an outsider and from the annals of the university which is not your own—Cambridge. Your judgment, therefore, will be undistorted by loyalty to old ties, or gratitude for benefits received, but it will be impartial and disinterested.

To begin then where we left off: Queen Anne died and Bishop Burnet died and Mary Astell died; but the desire to found a college for her own sex did not die. Indeed, it became stronger and stronger. By the middle of the nineteenth century it became so strong that a house was taken at Cambridge to lodge the students. It was not a nice house; it was a house without a garden in the middle of a noisy street. Then a second house was taken, a better house this time, though it is true that the water rushed through the dining-room in stormy weather and there was no playground. But that house was not sufficient; the desire for education was so urgent that more rooms were needed, a garden to walk in, a playground to play in. Therefore another house was needed. Now history tells us that in order to build this house, money was needed. You will not question that fact but you may well question the next—that the money was borrowed. It will seem to you more probable that the money was given. The other colleges, you will say, were rich; all derived their incomes indirectly, some directly, from their sisters. There is Gray’s *Ode* to prove it. And you will quote the song with which he hails the benefactors: the Countess of Pembroke who founded Pembroke; the Countess of Clare who founded Clare; Margaret of Anjou who founded Queens’; the Countess of Richmond and Derby who founded St. John’s and Christ’s.

What is grandeur, what is power?
Heavier toil, superior pain.
What the bright reward we gain?
The grateful memory of the good.
Sweet is the breath of vernal shower,
The bee’s collected treasures sweet,
Sweet music’s melting fall, but sweeter yet
The still small voice of gratitude.²²

Here, you will say in sober prose, was an opportunity to repay the debt. For what sum was needed? A beggarly £10,000—the very sum that the bishop intercepted about two centuries previously. That £10,000 surely was disgorged by the Church that had swallowed it? But churches do not easily disgorge what they have swallowed. Then the colleges, you will say, which had benefited, they must have given it gladly in memory of their noble benefactresses? What could £10,000 mean to St. John's, or Clare, or Christ's? And the land belonged to St. John's. But the land, history says, was leased; and the £10,000 was not given; it was collected laboriously from private purses. Among them one lady must be for ever remembered because she gave £1,000; and Anon. must receive whatever thanks Anon. will consent to receive, because she gave sums ranging from £20 to £100. And another lady was able, owing to a legacy from her mother, to give her services as mistress without salary. And the students themselves subscribed—so far as students can—by making beds and washing dishes, by forgoing amenities and living on simple fare. Ten thousand pounds is not at all a beggarly sum when it has to be collected from the purses of the poor, from the bodies of the young. It takes time, energy, brains, to collect it; sacrifice to give it. Of course, several educated men were very kind; they lectured to their sisters; others were not so kind; they refused to lecture to their sisters. Some educated men were very kind and encouraged their sisters; others were not so kind, they discouraged their sisters.²³ Nevertheless, by hook or by crook, the day came at last, history tells us, when somebody passed an examination. And then the mistresses, principals or whatever they called themselves—for the title that should be worn by a woman who will not take a salary must be a matter of doubt—asked the Chancellors and the Masters about whose titles there need be no doubt, at any rate upon that score, whether the girls who had passed examinations might advertise the fact as those gentlemen themselves did by putting letters after their names. This was advisable, because, as the present Master of Trinity, Sir J. J. Thomson, O.M., F.R.S., after poking a little justifiable fun at the “pardonable vanity” of those who put letters after their names, informs us, “the general public who have not taken a degree themselves attach much more importance to B.A. after a person's name than those who have. Head mistresses of schools therefore prefer a belettered staff, so that students of Newnham and Girton, since they could not put B.A. after their names, were at a disadvantage in obtaining appointments.” And

in Heaven's name, we may both ask, what conceivable reason could there be for preventing them from putting the letters B.A. after their names if it helped them to obtain appointments? To that question history supplies no answer; we must look for it in psychology, in biography; but history supplies us with the fact. "The proposal, however," the Master of Trinity continues—the proposal, that is, that those who had passed examinations might call themselves B.A.—“met with the most determined opposition. . . . On the day of the voting there was a great influx of non-residents and the proposal was thrown out by the crushing majority of 1707 to 661. I believe the number of voters has never been equalled. . . . The behaviour of some of the undergraduates after the poll was declared in the Senate House was exceptionally deplorable and disgraceful. A large band of them left the Senate House, proceeded to Newnham and damaged the bronze gates which had been put up as a memorial to Miss Clough, the first Principal.”²⁴

Is that not enough? Need we collect more facts from history and biography to prove our statement that all attempt to influence the young against war through the education they receive at the universities must be abandoned? For do they not prove that education, the finest education in the world, does not teach people to hate force, but to use it? Do they not prove that education, far from teaching the educated generosity and magnanimity, makes them on the contrary so anxious to keep their possessions, that “grandeur and power” of which the poet speaks, in their own hands, that they will use not force but much subtler methods than force when they are asked to share them? And are not force and possessiveness very closely connected with war? Of what use then is a university education in influencing people to prevent war? But history goes on of course; year succeeds to year. The years change things; slightly but imperceptibly they change them. And history tells us that at last, after spending time and strength whose value is immeasurable in repeatedly soliciting the authorities with the humility expected of our sex and proper to suppliants the right to impress head mistresses by putting the letters B.A. after the name was granted. But that right, history tells us, was only a titular right. At Cambridge, in the year 1937, the women's colleges—you will scarcely believe it, Sir, but once more it is the voice of fact that is speaking, not of fiction—the women's colleges are not allowed to be members of the university;²⁵ and the number of educated men's daughters who are allowed to receive a university edu-

cation is still strictly limited; though both sexes contribute to the university funds.²⁶ As for poverty, *The Times* newspaper supplies us with figures; any ironmonger will provide us with a foot-rule; if we measure the money available for scholarships at the men's colleges with the money available for their sisters at the women's colleges, we shall save ourselves the trouble of adding up; and come to the conclusion that the colleges for the sisters of educated men are, compared with their brothers' colleges, unbelievably and shamefully poor.²⁷

Proof of that last fact comes pat to hand in the honorary treasurer's letter, asking for money with which to rebuild her college. She has been asking for some time; she is still asking, it seems. But there is nothing, after what has been said above, that need puzzle us, either in the fact that she is poor, or in the fact that her college needs rebuilding. What is puzzling, and has become still more puzzling, in view of the facts given above, is this: What answer ought we to make her when she asks us to help her to rebuild her college? History, biography, and the daily paper between them make it difficult either to answer her letter or to dictate terms. For between them they have raised many questions. In the first place, what reason is there to think that a university education makes the educated against war? Again, if we help an educated man's daughter to go to Cambridge are we not forcing her to think not about education but about war?—not how she can learn, but how she can fight in order that she may win the same advantages as her brothers? Further, since the daughters of educated men are not members of Cambridge University they have no say in that education, therefore how can they alter that education, even if we ask them to? And then, of course, other questions arise—questions of a practical nature, which will easily be understood by a busy man, an honorary treasurer, like yourself, Sir. You will be the first to agree that to ask people who are so largely occupied in raising funds with which to rebuild a college to consider the nature of education and what effect it can have upon war is to heap another straw upon an already overburdened back. From an outsider, moreover, who has no right to speak, such a request may well deserve, and perhaps receive, a reply too forcible to be quoted. But we have sworn that we will do all we can to help you to prevent war by using our influence—our earned money influence. And education is the obvious way. Since she is poor, since she is asking for money, and since the giver of money is entitled to dictate terms, let us risk it and draft a letter to her, laying down the terms upon which she

shall have our money to help to rebuild her college. Here, then, is an attempt:

“Your letter, Madam, has been waiting some time without an answer. But certain doubts and questions have arisen. May we put them to you, ignorantly as an outsider must, but frankly as an outsider should when asked to contribute money? You say, then, that you are asking for £100,000 with which to rebuild your college. But how can you be so foolish? Or are you so secluded among the nightingales and the willows, or so busy with profound questions of caps and gowns, and which is to walk first into the Provost’s drawing-room—the Master’s pug or the Mistress’s pom—that you have no time to read the daily papers? Or are you so harassed with the problem of drawing £100,000 gracefully from an indifferent public that you can only think of appeals and committees, bazaars and ices, strawberries and cream?

“Let us then inform you: we are spending three hundred millions annually upon the army and navy; for, according to a letter that lies cheek by jowl with your own, there is grave danger of war. How then can you seriously ask us to provide you with money with which to rebuild your college? If you reply that the college was built on the cheap, and that the college needs rebuilding, that may be true. But when you go on to say that the public is generous, and that the public is still capable of providing large sums for rebuilding colleges, let us draw your attention to a significant passage in the Master of Trinity’s memoirs. It is this: ‘Fortunately, however, soon after the beginning of this century the University began to receive a succession of very handsome bequests and donations, and these, aided by a liberal grant from the Government, have put the finances of the University in such a good position that it has been quite unnecessary to ask for any increase in the contribution from the Colleges. The income of the University from all sources has increased from about £60,000 in 1900 to £212,000 in 1930. It is not a very wild hypothesis to suppose that this has been to a large extent due to the important and very interesting discoveries which have been made in the University, and Cambridge may be quoted as an example of the practical results which come from Research for its own sake.’

“Consider only that last sentence. ‘... Cambridge may be quoted as an example of the practical results which come from Research for its own sake.’ What has your college done to stimulate great manufacturers to endow it? Have you taken a leading part in the invention of the implements of war? How far have your

students succeeded in business as capitalists? How then can you expect ‘very handsome bequests and donations’ to come your way? Again, are you a member of Cambridge University? You are not. How then can you fairly ask for any say in their distribution? You can not. Therefore, Madam, it is plain that you must stand at the door, cap in hand, giving parties, spending your strength and your time in soliciting subscriptions. That is plain. But it is also plain that outsiders who find you thus occupied must ask themselves, when they receive a request for a contribution towards rebuilding your college, Shall I send it or shan’t I? If I send it, what shall I ask them to do with it? Shall I ask them to rebuild the college on the old lines? Or shall I ask them to rebuild it, but differently? Or shall I ask them to buy rags and petrol and Bryant & May’s matches and burn the college to the ground?

“These are the questions, Madam, that have kept your letter so long unanswered. They are questions of great difficulty and perhaps they are useless questions. But can we leave them unasked in view of this gentleman’s questions? He is asking us how can we help him to prevent war? He is asking us how can we help him to defend liberty; to defend culture? Also consider these photographs: they are pictures of dead bodies and ruined houses. Surely in view of these questions and pictures you must consider very carefully before you begin to rebuild your college what is the aim of education, what kind of society, what kind of human being it should seek to produce. At any rate I will only send you a guinea with which to rebuild your college if you can satisfy me that you will use it to produce the kind of society, the kind of people that will help to prevent war.

“Let us then discuss as quickly as we can the sort of education that is needed. Now since history and biography—the only evidence available to an outsider—seem to prove that the old education of the old colleges breeds neither a particular respect for liberty nor a particular hatred of war it is clear that you must rebuild your college differently. It is young and poor; let it therefore take advantage of those qualities and be founded on poverty and youth. Obviously, then, it must be an experimental college, an adventurous college. Let it be built on lines of its own. It must be built not of carved stone and stained glass, but of some cheap, easily combustible material which does not hoard dust and perpetrate traditions. Do not have chapels.²⁸ Do not have museums and libraries with chained books and first editions under glass cases. Let the pictures and the books be new and always chang-

ing. Let it be decorated afresh by each generation with their own hands cheaply. The work of the living is cheap; often they will give it for the sake of being allowed to do it. Next, what should be taught in the new college, the poor college? Not the arts of dominating other people; not the arts of ruling, of killing, of acquiring land and capital. They require too many overhead expenses; salaries and uniforms and ceremonies. The poor college must teach only the arts that can be taught cheaply and practised by poor people; such as medicine, mathematics, music, painting and literature. It should teach the arts of human intercourse; the art of understanding other people's lives and minds, and the little arts of talk, of dress, of cookery that are allied with them. The aim of the new college, the cheap college, should be not to segregate and specialize, but to combine. It should explore the ways in which mind and body can be made to co-operate; discover what new combinations make good wholes in human life. The teachers should be drawn from the good liverers as well as from the good thinkers. There should be no difficulty in attracting them. For there would be none of the barriers of wealth and ceremony, of advertisement and competition which now make the old and rich universities such uneasy dwelling-places—cities of strife, cities where this is locked up and that is chained down; where nobody can walk freely or talk freely for fear of transgressing some chalk mark, of displeasing some dignitary. But if the college were poor it would have nothing to offer; competition would be abolished. Life would be open and easy. People who love learning for itself would gladly come there. Musicians, painters, writers, would teach there, because they would learn. What could be of greater help to a writer than to discuss the art of writing with people who were thinking not of examinations or degrees or of what honour or profit they could make literature give them but of the art itself?

“And so with the other arts and artists. They would come to the poor college and practise their arts there because it would be a place where society was free; not parcelled out into the miserable distinctions of rich and poor, of clever and stupid; but where all the different degrees and kinds of mind, body and soul merit co-operated. Let us then found this new college; this poor college; in which learning is sought for itself; where advertisement is abolished; and there are no degrees; and lectures are not given, and sermons are not preached, and the old poisoned vanities and parades which breed competition and jealousy . . .”

The letter broke off there. It was not from lack of things to say; the peroration indeed was only just beginning. It was because the face on the other side of the page—the face that a letter-writer always sees—appeared to be fixed with a certain melancholy, upon a passage in the book from which quotation has already been made. “Head mistresses of schools therefore prefer a belettered staff, so that students of Newnham and Girton, since they could not put B.A. after their name, were at a disadvantage in obtaining appointments.” The honorary treasurer of the Rebuilding Fund had her eyes fixed on that. “What is the use of thinking how a college can be different,” she seemed to say, “when it must be a place where students are taught to obtain appointments?” “Dream your dreams,” she seemed to add, turning, rather wearily, to the table which she was arranging for some festival, a bazaar presumably, ‘but we have to face realities.’”

That then was the “reality” on which her eyes were fixed; students must be taught to earn their livings. And since that reality meant that she must rebuild her college on the same lines as the others, it followed that the college for the daughters of educated men must also make Research produce practical results which will induce bequests and donations from rich men; it must encourage competition; it must accept degrees and coloured hoods; it must accumulate great wealth; it must exclude other people from a share of its wealth; and, therefore, in 500 years or so, that college, too, must ask the same question that you, Sir, are asking now: “How in your opinion are we to prevent war?”

An undesirable result that seemed; why then subscribe a guinea to procure it? That question at any rate was answered. No guinea of earned money should go to rebuilding the college on the old plan; just as certainly none could be spent upon building a college upon a new plan; therefore the guinea should be earmarked “Rags. Petrol. Matches.” And this note should be attached to it. “Take this guinea and with it burn the college to the ground. Set fire to the old hypocrisies. Let the light of the burning building scare the nightingales and incarnadine the willows. And let the daughters of educated men dance round the fire and heap armful upon armful of dead leaves upon the flames. And let their mothers lean from the upper windows and cry, ‘Let it blaze! Let it blaze! For we have done with this education!’”

That passage, Sir, is not empty rhetoric, for it is based upon the respectable opinion of the late head master of Eton, the present Dean of Durham.²⁹ Nevertheless, there is something hollow about

it, as is shown by a moment's conflict with fact. We have said that the only influence which the daughters of educated men can at present exert against war is the disinterested influence that they possess through earning their livings. If there were no means of training them to earn their livings, there would be an end of that influence. They could not obtain appointments. If they could not obtain appointments they would again be dependent upon their fathers and brothers; and if they were again dependent upon their fathers and brothers they would again be consciously and unconsciously in favour of war. History would seem to put that beyond doubt. Therefore we must send a guinea to the honorary treasurer of the college rebuilding fund, and let her do what she can with it. It is useless as things are to attach conditions as to the way in which that guinea is to be spent.

Such then is the rather lame and depressing answer to our question whether we can ask the authorities of the colleges for the daughters of educated men to use their influence through education to prevent war. It appears that we can ask them to do nothing; they must follow the old road to the old end; our own influence as outsiders can only be of the most indirect sort. If we are asked to teach, we can examine very carefully into the aim of such teaching, and refuse to teach any art or science that encourages war. Further, we can pour mild scorn upon chapels, upon degrees, and upon the value of examinations. We can intimate that a prize poem can still have merit in spite of the fact that it has won a prize; and maintain that a book may still be worth reading in spite of the fact that its author took a first class with honours in the English tripos. If we are asked to lecture we can refuse to bolster up the vain and vicious system of lecturing by refusing to lecture.³⁰ And, of course, if we are offered offices and honours for ourselves we can refuse them—how, indeed, in view of the facts, could we possibly do otherwise? But there is no blinking the fact that in the present state of things the most effective way in which we can help you through education to prevent war is to subscribe as generously as possible to the colleges for the daughters of educated men. For, to repeat, if those daughters are not going to be educated they are not going to earn their livings; if they are not going to earn their livings, they are going once more to be restricted to the education of the private house; and if they are going to be restricted to the education of the private house they are going, once more, to exert all their influence both consciously and unconsciously in favour of war. Of that there can be little doubt. Should you doubt

it, should you ask proof, let us once more consult biography. Its testimony upon this point is so conclusive, but so voluminous, that we must try to condense many volumes into one story. Here, then, is the narrative of the life of an educated man's daughter who was dependent upon father and brother in the private house of the nineteenth century.

The day was hot, but she could not go out. "How many a long dull summer's day have I passed immured indoors because there was no room for me in the family carriage and no lady's maid who had time to walk out with me." The sun set; and out she went at last, dressed as well as could be managed upon an allowance of from £40 to £100 a year.³¹ But "to any sort of entertainment she must be accompanied by father or mother or by some married woman." Whom did she meet at those entertainments thus dressed, thus accompanied? Educated men—"cabinet ministers, ambassadors, famous soldiers and the like, all splendidly dressed, wearing decorations." What did they talk about? Whatever refreshed the minds of busy men who wanted to forget their own work—"the gossip of the dancing world" did very well. The days passed. Saturday came. On Saturday "M.P.s and other busy men had leisure to enjoy society"; they came to tea and they came to dinner. Next day was Sunday. On Sundays "the great majority of us went as a matter of course to morning church." The seasons changed. It was summer. In the summer they entertained visitors, "mostly relatives" in the country. Now it was winter. In the winter "they studied history and literature and music, and tried to draw and paint. If they did not produce anything remarkable they learnt much in the process." And so with some visiting the sick and teaching the poor, the years passed. And what was the great end and aim of these years, of that education? Marriage, of course. ". . . it was not a question of *whether* we should marry, but simply of *whom* we should marry," says one of them. It was with a view to marriage that her mind was taught. It was with a view to marriage that she tinkled on the piano, but was not allowed to join an orchestra; sketched innocent domestic scenes, but was not allowed to study from the nude; read this book, but was not allowed to read that, charmed, and talked. It was with a view to marriage that her body was educated; a maid was provided for her; that the streets were shut to her; that the fields were shut to her; that solitude was denied her—all this was enforced upon her in order that she might preserve her body intact for her husband. In short, the thought of marriage influenced what she said, what

she thought, what she did. How could it be otherwise? Marriage was the only profession open to her.³²

The sight is so curious for what it shows of the educated man as well as of his daughter that it is tempting to linger. The influence of the pheasant upon love alone deserves a chapter to itself.³³ But we are not asking now the interesting question, what was the effect of that education upon the race? We are asking why did such an education make the person so educated consciously and unconsciously in favour of war? Because consciously, it is obvious, she was forced to use whatever influence she possessed to bolster up the system which provided her with maids; with carriages; with fine clothes; with fine parties—it was by these means that she achieved marriage. Consciously she must use whatever charm or beauty she possessed to flatter and cajole the busy men, the soldiers, the lawyers, the ambassadors, the cabinet ministers who wanted recreation after their day's work. Consciously she must accept their views, and fall in with their decrees because it was only so that she could wheedle them into giving her the means to marry or marriage itself.³⁴ In short, all her conscious effort must be in favour of what Lady Lovelace called "our splendid Empire" . . . "the price of which," she added, "is mainly paid by women." And who can doubt her, or that the price was heavy?

But her unconscious influence was even more strongly perhaps in favour of war. How else can we explain that amazing outburst in August 1914, when the daughters of educated men who had been educated thus rushed into hospitals, some still attended by their maids, drove lorries, worked in fields and munition factories, and used all their immense stores of charm, of sympathy, to persuade young men that to fight was heroic, and that the wounded in battle deserved all her care and all her praise? The reason lies in that same education. So profound was her unconscious loathing for the education of the private house with its cruelty, its poverty, its hypocrisy, its immorality, its inanity that she would undertake any task however menial, exercise any fascination however fatal that enabled her to escape. Thus consciously she desired "our splendid Empire"; unconsciously she desired our splendid war.

So, Sir, if you want us to help you to prevent war the conclusion seems to be inevitable; we must help to rebuild the college which, imperfect as it may be, is the only alternative to the education of the private house. We must hope that in time that

education may be altered. That guinea must be given before we give you the guinea that you ask for your own society. But it is contributing to the same cause—the prevention of war. Guineas are rare; guineas are valuable, but let us send one without any condition attached to the honorary treasurer of the building fund, because by so doing we are making a positive contribution to the prevention of war.

TWO

Now that we have given one guinea towards rebuilding a college we must consider whether there is not more that we can do to help you to prevent war. And it is at once obvious, if what we have said about influence is true, that we must turn to the professions, because if we could persuade those who can earn their livings, and thus actually hold in their hands this new weapon, our only weapon, the weapon of independent opinion based upon independent income, to use that weapon against war, we should do more to help you than by appealing to those who must teach the young to earn their livings; or by lingering, however long, round the forbidden places and sacred gates of the universities where they are thus taught. This, therefore, is a more important question than the other.

Let us then lay your letter asking for help to prevent war, before the independent, the mature, those who are earning their livings in the professions. There is no need of rhetoric; hardly, one would suppose, of argument. "Here is a man," one has only to say, "whom we all have reason to respect; he tells us that war is possible; perhaps probable; he asks us, who can earn our livings, to help him in any way we can to prevent war." That surely will be enough without pointing to the photographs that are all this time piling up on the table—photographs of more dead bodies, of more ruined houses, to call forth an answer, and an answer that will give you, Sir, the very help that you require. But . . . it seems that there is some hesitation, some doubt—not certainly that war is horrible, that war is beastly, that war is insupportable and that war is inhuman, as Wilfred Owen said, or that we wish to do all we can to help you to prevent war. Nevertheless, doubts and hesi-

tations there are; and the quickest way to understand them is to place before you another letter, a letter as genuine as your own, a letter that happens to lie beside it on the table.¹

It is a letter from another honorary treasurer, and it is again asking for money. "Will you," she writes, "send a subscription to" [a society to help the daughters of educated men to obtain employment in the professions] "in order to help us to earn our livings? Failing money," she goes on, "any gift will be acceptable—books, fruit or cast-off clothing that can be sold in a bazaar." Now that letter has so much bearing upon the doubts and hesitations referred to above, and upon the help we can give you, that it seems impossible either to send her a guinea or to send you a guinea until we have considered the questions which it raises.

The first question is obviously, Why is she asking for money? Why is she so poor, this representative of professional women, that she must beg for cast-off clothing for a bazaar? That is the first point to clear up, because if she is as poor as this letter indicates, then the weapon of independent opinion upon which we have been counting to help you to prevent war is not, to put it mildly, a very powerful weapon. On the other hand, poverty has its advantages; for if she is poor, as poor as she pretends to be, then we can bargain with her, as we bargained with her sister at Cambridge, and exercise the right of potential givers to impose terms. Let us then question her about her financial position and certain other facts before we give her a guinea, or lay down the terms upon which she is to have it. Here is the draft of such a letter:

"Accept a thousand apologies, Madam, for keeping you waiting so long for an answer to your letter. The fact is, certain questions have arisen, to which we must ask you to reply before we send you a subscription. In the first place you are asking for money—money with which to pay your rent. But how can it be, how can it possibly be, my dear Madam, that you are so terribly poor? The professions have been open to the daughters of educated men for almost 20 years. Therefore, how can it be, that you, whom we take to be their representative, are standing, like your sister at Cambridge, hat in hand, pleading for money, or failing money, for fruit, books, or cast-off clothing to sell at a bazaar? How can it be, we repeat? Surely there must be some very grave defect, of common humanity, of common justice, or of common sense. Or can it simply be that you are pulling a long face and telling a tall story like the beggar at the street corner who has a stocking full

of guineas safely hoarded under her bed at home? In any case, this perpetual asking for money and pleading of poverty is laying you open to very grave rebukes, not only from indolent outsiders who dislike thinking about practical affairs almost as much as they dislike signing cheques, but from educated men. You are drawing upon yourselves the censure and contempt of men of established reputation as philosophers and novelists—of men like Mr. Joad and Mr. Wells. Not only do they deny your poverty, but they accuse you of apathy and indifference. Let me draw your attention to the charges that they bring against you. Listen, in the first place, to what Mr. C. E. M. Joad has to say of you. He says: ‘I doubt whether at any time during the last fifty years young women have been more politically apathetic, more socially indifferent than at the present time.’ That is how he begins. And he goes on to say, very rightly, that it is not his business to tell you what you ought to do; but he adds, very kindly, that he will give you an example of what you might do. You might imitate your sisters in America. You might found ‘a society for the advertisement of peace.’ He gives an example. This society explained, ‘I know not with what truth, that the number of pounds spent by the world on armaments in the current year was exactly equal to the number of minutes (or was it seconds?) which had elapsed since the death of Christ, who taught that war is unchristian. . . .’ Now why should not you, too, follow their example and create such a society in England? It would need money, of course; but—and this is the point that I wish particularly to emphasize—there can be no doubt that you have the money. Mr. Joad provides the proof. ‘Before the war money poured into the coffers of the W.S.P.U. in order that women might win the vote which, it was hoped, would enable them to make war a thing of the past. The vote is won,’ Mr. Joad continues, ‘but war is very far from being a thing of the past.’ That I can corroborate myself—witness this letter from a gentleman asking for help to prevent war, and there are certain photographs of dead bodies and ruined houses—but let Mr. Joad continue. ‘Is it unreasonable,’ he goes on, ‘to ask that contemporary women should be prepared to give as much energy and money, to suffer as much obloquy and insult in the cause of peace, as their mothers gave and suffered in the cause of equality?’ And again, I cannot help but echo, is it unreasonable to ask women to go on, from generation to generation, suffering obloquy and insult first from their brothers and then for their brothers? Is it not both perfectly reasonable and on the whole for their physical, moral

and spiritual welfare? But let us not interrupt Mr. Joad. 'If it is, then the sooner they give up the pretence of playing with public affairs and return to private life the better. If they cannot make a job of the House of Commons, let them at least make something of their own houses. If they cannot learn to save men from the destruction which incurable male mischievousness bids fair to bring upon them, let women at least learn to feed them, before they destroy themselves.'² Let us not pause to ask how even with a vote they can cure what Mr. Joad himself admits to be incurable, for the point is how, in the face of that statement, you have the effrontery to ask me for a guinea towards your rent? According to Mr. Joad you are not only extremely rich; you are also extremely idle; and so given over to the eating of peanuts and ice cream that you have not learnt how to cook him a dinner before he destroys himself, let alone how to prevent that fatal act. But more serious charges are to follow. Your lethargy is such that you will not fight even to protect the freedom which your mothers won for you. That charge is made against you by the most famous of living English novelists—Mr. H. G. Wells. Mr. H. G. Wells says, 'There has been no perceptible woman's movement to resist the practical obliteration of their freedom by Fascists or Nazis.'³ Rich, idle, greedy and lethargic as you are, how have you the effrontery to ask me to subscribe to a society which helps the daughters of educated men to make their livings in the professions? For as these gentlemen prove in spite of the vote and the wealth which that vote must have brought with it, you have not ended war; in spite of the vote and the power which that vote must have brought with it, you have not resisted the practical obliteration of your freedom by Fascists or Nazis. What other conclusion then can one come to but that the whole of what was called 'the woman's movement' has proved itself a failure; and the guinea which I am sending you herewith is to be devoted not to paying your rent but to burning your building. And when that is burnt, retire once more to the kitchen, Madam, and learn, if you can, to cook the dinner which you may not share. . . ."⁴

There, Sir, the letter stopped; for on the face at the other side of the letter—the face that a letter-writer always sees—was an expression, of boredom was it, or was it of fatigue? The honorary treasurer's glance seemed to rest upon a little scrap of paper upon which were written two dull little facts which, since they have some bearing upon the question we are discussing, how the daughters of educated men who are earning their livings in the profes-

sions can help you to prevent war, may be copied here. The first fact was that the income of the W.S.P.U. upon which Mr. Joad has based his estimate of their wealth was (in the year 1912 at the height of their activity) £42,000.⁵ The second fact was that: "To earn £250 a year is quite an achievement even for a highly qualified woman with years of experience."⁶ The date of that statement is 1934.

Both facts are interesting; and since both have a direct bearing upon the question before us, let us examine them. To take the first fact first—that is interesting because it shows that one of the greatest political changes of our times was accomplished upon the incredibly minute income of £42,000 a year. "Incredibly minute" is, of course, a comparative term; it is incredibly minute, that is to say, compared with the income which the Conservative party, or the Liberal party—the parties to which the educated woman's brother belonged—had at their disposal for their political causes. It is considerably less than the income which the Labour party—the party to which the working woman's brother belongs—has at their disposal.⁷ It is incredibly minute compared with the sums that a society like the Society for the Abolition of Slavery for example had at its disposal for the abolition of that slavery. It is incredibly minute compared with the sums which the educated man spends annually, not upon political causes, but upon sports and pleasure. But our amazement, whether at the poverty of educated men's daughters or at their economy, is a decidedly unpleasant emotion in this case, for it forces us to suspect that the honorary treasurer is telling the sober truth; she is poor; and it forces us to ask once more how, if £42,000 was all that the daughters of educated men could collect after many years of indefatigable labour for their own cause, they can help you to win yours? How much peace will £42,000 a year buy at the present moment when we are spending £300,000,000 annually upon arms?

But the second fact is the more startling and the more depressing of the two—the fact that now, almost 20 years, that is, after they have been admitted to the money-making professions "to earn £250 a year is quite an achievement even for a highly qualified woman with years of experience." Indeed, that fact, if it is a fact, is so startling and has so much bearing upon the question before us that we must pause for a moment to examine it. It is so important that it must be examined, moreover, by the white light of facts, not by the coloured light of biography. Let us have

recourse then to some impersonal and impartial authority who has no more axe to grind or dinner to cook than Cleopatra's needle—Whitaker's Almanack, for example.

Whitaker, needless to say, is not only one of the most dispassionate of authors, but one of the most methodical. There, in his Almanack he has collected all the facts about all, or almost all, of the professions that have been opened to the daughters of educated men. In a section called "Government and Public Offices" he provides us with a plain statement of whom the Government employs professionally, and of what the Government pays those whom it employs. Since Whitaker adopts the alphabetical system, let us follow his lead and examine the first six letters of the alphabet. Under A there are the Admiralty, the Air Ministry, and Ministry of Agriculture. Under B there is the British Broadcasting Corporation; under C the Colonial Office and the Charity Commissioners; under D the Dominions Office and Development Commission; under E there are the Ecclesiastical Commissioners and the Board of Education; and so we come to the sixth letter F under which we find the Ministry of Fisheries, the Foreign Office, the Friendly Societies and the Fine Arts. These then are some of the professions which are now, as we are frequently reminded, open to both men and women equally. And the salaries paid to those employed in them come out of public money which is supplied by both sexes equally. And the income tax which supplies those salaries (among other things) now stands at about five shillings in the pound. We have all, therefore, an interest in asking how that money is spent, and upon whom. Let us look at the salary list of the Board of Education, since that is the class to which we both, Sir, though in very different degrees, have the honour to belong. The President, Whitaker says, of the Board of Education, gets £2,000; his principal Private Secretary gets from £847 to £1,058; his Assistant Private Secretary gets from £277 to £634. Then there is the Permanent Secretary of the Board of Education. He gets £3,000; his Private Secretary gets from £277 to £634. The Parliamentary Secretary gets £1,200; his Private Secretary gets from £277 to £634. The Deputy Secretary gets £2,200. The Permanent Secretary of the Welsh Department gets £1,650. And then there are Principal Assistant Secretaries and Assistant Secretaries, there are Directors of Establishments, Accountants-General, principal Finance Officers, Finance Officers, Legal Advisers, Assistant Legal Advisers—all these ladies and gentlemen, the impeccable and impartial Whitaker informs us, get incomes

which run into four figures or over. Now an income which is over or about a thousand a year is a nice round sum when it is paid yearly and paid punctually; but when we consider that the work is a whole-time job and a skilled job we shall not grudge these ladies and gentlemen their salaries, even though our income tax does stand at five shillings in the pound, and our incomes are by no means paid punctually or paid annually. Men and women who spend every day and all day in an office from the age of about 23 to the age of 60 or so deserve every penny they get. Only, the reflection will intrude itself, if these ladies are drawing £1,000, £2,000 and £3,000 a year, not only in the Board of Education, but in all the other boards and offices which are now open to them, from the Admiralty at the beginning of the alphabet to the Board of Works at the end, the statement that “£250 is quite an achievement, even for a highly qualified woman with years of experience” must be, to put it plainly, an unmitigated lie. Why, we have only to walk down Whitehall; consider how many boards and offices are housed there; reflect that each is staffed and officered by a flock of secretaries and under-secretaries so many and so nicely graded that their very names make our heads spin; and remember that each has his or her own sufficient salary, to exclaim that the statement is impossible, inexplicable. How can we explain it? Only by putting on a stronger pair of glasses. Let us read down the list, further and further and further down. At last we come to a name to which the prefix “Miss” is attached. Can it be that all the names on top of hers, all the names to which the big salaries are attached, are the names of gentlemen? It seems so. So then it is not the salaries that are lacking; it is the daughters of educated men.

Now three good reasons for this curious deficiency or disparity lie upon the surface. Dr. Robson supplies us with the first—“The Administrative Class, which occupies all the controlling positions in the Home Civil Service, consists to an overwhelming extent of the fortunate few who can manage to get to Oxford and Cambridge; and the entrance examination has always been expressly designed for that purpose.”⁸ The fortunate few in our class, the daughters of educated men class, are very, very few. Oxford and Cambridge, as we have seen, strictly limit the number of educated men’s daughters who are allowed to receive a university education. Secondly, many more daughters stay at home to look after old mothers than sons stay at home to look after old fathers. The private house, we must remember, is still a going

concern. Hence fewer daughters than sons enter for the Civil Service Examination. In the third place, we may fairly assume that 60 years of examination passing are not so effective as 500. The Civil Service Examination is a stiff one; we may reasonably expect more sons to pass it than daughters. We have nevertheless to explain the curious fact that though a certain number of daughters enter for the examination and pass the examination those to whose names the word "Miss" is attached do not seem to enter the four-figure zone. The sex distinction seems, according to Whitaker, possessed of a curious leaden quality, liable to keep any name to which it is fastened circling in the lower spheres. Plainly the reason for this may lie not upon the surface, but within. It may be, to speak bluntly, that the daughters are in themselves deficient; that they have proved themselves untrustworthy; unsatisfactory; so lacking in the necessary ability that it is to the public interest to keep them to the lower grades where, if they are paid less, they have less chance of impeding the transaction of public business. This solution would be easy but, unfortunately, it is denied to us. It is denied to us by the Prime Minister himself. Women in the Civil Services are not untrustworthy, Mr. Baldwin* informed us the other day. "Many of them," he said, "are in positions in the course of their daily work to amass secret information. Secret information has a way of leaking very often, as we politicians know to our cost. I have never known a case of such a leakage being due to a woman, and I have known cases of leakage coming from men who should have known a great deal better." So they are not so loose-lipped and fond of gossip as the tradition would have it? A useful contribution in its way to psychology and a hint to novelists; but still there may be other objections to women's employment as Civil Servants.

Intellectually, they may not be so able as their brothers. But here again the Prime Minister will not help us out. "He was not prepared to say that any conclusion had been formed—or was even necessary—whether women were as good as, or better than, men, but he believed that women had worked in the Civil Service to their own content, and certainly to the complete satisfaction of everybody who had anything to do with them." Finally, as if to cap what must necessarily be an inconclusive statement by expressing a personal opinion which might rightly be more posi-

* Since these words were written Mr. Baldwin has ceased to be Prime Minister and become an Earl.

tive he said, "I should like to pay my personal tribute to the industry, capacity, ability and loyalty of the women I have come across in Civil Service positions." And he went on to express the hope that business men would make more use of those very valuable qualities.⁹

Now if anyone is in a position to know the facts it is the Prime Minister; and if anyone is able to speak the truth about them it is the same gentleman. Yet Mr. Baldwin says one thing; Mr. Whitaker says another. If Mr. Baldwin is well informed, so is Mr. Whitaker. Nevertheless, they contradict each other. The issue is joined; Mr. Baldwin says that women are first-class civil servants; Mr. Whitaker says that they are third-class civil servants. It is, in short, a case of *Baldwin v. Whitaker*, and since it is a very important case, for upon it depends the answer to many questions which puzzle us, not only about the poverty of educated men's daughters but about the psychology of educated men's sons, let us try the case of the *Prime Minister v. the Almanack*.

For such a trial you, Sir, have definite qualifications; as a barrister you have first-hand knowledge of one profession, and as an educated man second-hand knowledge of many more. And if it is true that the daughters of educated men who are of Mary Kingsley's persuasion have no direct knowledge, still through fathers and uncles, cousins and brothers they may claim some indirect knowledge of professional life—it is a photograph that they have often looked upon—and this indirect knowledge they can improve, if they have a mind, by peeping through doors, taking notes, and asking questions discreetly. If, then, we pool our first-hand, second-hand, direct and indirect knowledge of the professions with a view to trying the important case of *Baldwin v. Whitaker* we shall agree at the outset that professions are very queer things. It by no means follows that a clever man gets to the top or that a stupid man stays at the bottom. This rising and falling is by no means a cut-and-dried clear-cut rational process, we shall both agree. After all, as we both have reason to know, Judges are fathers; and Permanent Secretaries have sons. Judges require marshals; Permanent Secretaries, private secretaries. What is more natural than that a nephew should be a marshal or the son of an old school friend a private secretary? To have such perquisites in their gift is as much the due of the public servant as a cigar now and then or a cast-off dress here and there are perquisites of the private servant. But the giving of such perquisites, the exercise of such influence, queers the professions.

Success is easier for some, harder for others, however equal the brain power may be, so that some rise unexpectedly; some fall unexpectedly; some remain strangely stationary; with the result that the professions are queered. Often indeed it is the public advantage that they should be queered. Since nobody, from the Master of Trinity downwards (bating, presumably, a few Head Mistresses), believes in the infallibility of examiners, a certain degree of elasticity is to the public advantage; since the impersonal is fallible, it is well that it should be supplemented by the personal. Happily for us all, therefore, we may conclude, a board is not made literally of oak, nor a division of iron. Both boards and divisions transmit human sympathies, and reflect human antipathies with the result that the imperfections of the examination system are rectified; the public interest is served; and the ties of blood and friendship are recognized. Thus it is quite possible that the name "Miss" transmits through the board or division some vibration which is not registered in the examination room. "Miss" transmits sex; and sex may carry with it an aroma. "Miss" may carry with it the swish of petticoats, the savour of scent or other odour perceptible to the nose on the further side of the partition and obnoxious to it. What charms and consoles in the private house may distract and exacerbate in the public office. The Archbishops' Commission assures us that this is so in the pulpit.¹⁰ Whitehall may be equally susceptible. At any rate since Miss is a woman, Miss was not educated at Eton or Christ Church. Since Miss is a woman, Miss is not a son or a nephew. We are hazarding our way among imponderables. We can scarcely proceed too much on tiptoe. We are trying, remember, to discover what flavour attaches itself to sex in a public office; we are sniffing most delicately not facts but savours. And therefore it would be well not to depend on our own private noses, but to call in evidence from outside. Let us turn to the public press and see if we can discover from the opinions aired there any hint that will guide us in our attempt to decide the delicate and difficult question as to the aroma, the atmosphere that surrounds the word "Miss" in Whitehall. We will consult the newspapers.

First:

I think your correspondent . . . correctly sums up this discussion in the observation that woman has too much liberty. It is probable that this so-called liberty came with the war, when women assumed responsibilities so far unknown to them. They did splendid service

during those days. Unfortunately, they were praised and petted out of all proportion to the value of their performances.¹¹

That does very well for a beginning. But let us proceed:

I am of the opinion that a considerable amount of the distress which is prevalent in this section of the community [the clerical] could be relieved by the policy of employing men instead of women, wherever possible. There are to-day in Government offices, post offices, insurance companies, banks and other offices, thousands of women doing work which men could do. At the same time there are thousands of qualified men, young and middle-aged, who cannot get a job of any sort. There is a large demand for woman labour in the domestic arts, and in the process of re-grading a large number of women who have drifted into clerical service would become available for domestic service.¹²

The odour thickens, you will agree.
Then once more:

I am certain I voice the opinion of thousands of young men when I say that if men were doing the work that thousands of young women are now doing the men would be able to keep those same women in decent homes. Homes are the real places of the women who are now compelling men to be idle. It is time the Government insisted upon employers giving work to more men, thus enabling them to marry the women they cannot now approach.¹³

There! There can be no doubt of the odour now. The cat is out of the bag; and it is a Tom.

After considering the evidence contained in those three quotations, you will agree that there is good reason to think that the word "Miss," however delicious its scent in the private house, has a certain odour attached to it in Whitehall which is disagreeable to the noses on the other side of the partition; and that it is likely that a name to which "Miss" is attached will, because of this odour, circle in the lower spheres where the salaries are small rather than mount to the higher spheres where the salaries are substantial. As for "Mrs.," it is a contaminated word; an obscene word. The less said about that word the better. Such is the smell of it, so rank does it stink in the nostrils of Whitehall, that

Whitehall excludes it entirely. In Whitehall as in heaven, there is neither marrying nor giving in marriage.¹⁴

Odour then—or shall we call it “atmosphere”?—is a very important element in professional life; in spite of the fact that like other important elements it is impalpable. It can escape the noses of examiners in examination rooms, yet penetrate boards and divisions and affect the senses of those within. Its bearing upon the case before us is undeniable. For it allows us to decide in the case of *Baldwin v. Whitaker* that both the Prime Minister and the Almanack are telling the truth. It is true that women civil servants deserve to be paid as much as men; but it is also true that they are not paid as much as men. The discrepancy is due to atmosphere.

Atmosphere plainly is a very mighty power. Atmosphere not only changes the sizes and shapes of things; it affects solid bodies, like salaries, which might have been thought impervious to atmosphere. An epic poem might be written about atmosphere, or a novel in ten or fifteen volumes. But since this is only a letter, and you are pressed for time, let us confine ourselves to the plain statement that atmosphere is one of the most powerful, partly because it is one of the most impalpable, of the enemies with which the daughters of educated men have to fight. If you think that statement exaggerated, look once more at the samples of atmosphere contained in those three quotations. We shall find there not only the reason why the pay of the professional woman is still so small, but something more dangerous, something which, if it spreads, may poison both sexes equally. There, in those quotations, is the egg of the very same worm that we know under other names in other countries. There we have in embryo the creature, Dictator as we call him when he is Italian or German, who believes that he has the right, whether given by God, Nature, sex or race is immaterial, to dictate to other human beings how they shall live; what they shall do. Let us quote again: “Homes are the real places of the women who are now compelling men to be idle. It is time the Government insisted upon employers giving work to more men, thus enabling them to marry the women they cannot now approach.” Place beside it another quotation: “There are two worlds in the life of the nation, the world of men and the world of women. Nature has done well to entrust the man with the care of his family and the nation. The woman’s world is her family, her husband, her children, and her home.” One is written in English, the other in German. But where is the differ-

ence? Are they not both saying the same thing? Are they not both the voices of Dictators, whether they speak English or German, and are we not all agreed that the dictator when we meet him abroad is a very dangerous as well as a very ugly animal? And he is here among us, raising his ugly head, spitting his poison, small still, curled up like a caterpillar on a leaf, but in the heart of England. Is it not from this egg, to quote Mr. Wells again, that “the practical obliteration of [our] freedom by Fascists or Nazis” will spring? And is not the woman who has to breathe that poison and to fight that insect, secretly and without arms, in her office, fighting the Fascist or the Nazi as surely as those who fight him with arms in the limelight of publicity? And must not that fight wear down her strength and exhaust her spirit? Should we not help her to crush him in our own country before we ask her to help us to crush him abroad? And what right have we, Sir, to trumpet our ideals of freedom and justice to other countries when we can shake out from our most respectable newspapers any day of the week eggs like these?

Here, rightly, you will check what has all the symptoms of becoming a peroration by pointing out that though the opinions expressed in these letters are not altogether agreeable to our national self-esteem they are the natural expression of a fear and a jealousy which we must understand before we condemn them. It is true, you will say, that these gentlemen seem a little unduly concerned with their own salaries and their own security, but that is comprehensible, given the traditions of their sex, and even compatible with a genuine love of freedom and a genuine hatred of dictatorship. For these gentlemen are, or wish to become, husbands and fathers, and in that case the support of the family will depend upon them. In other words, Sir, I take you to mean that the world as it is at present is divided into two services; one the public and the other the private. In one world the sons of educated men work as civil servants, judges, soldiers and are paid for that work; in the other world, the daughters of educated men work as wives, mothers, daughters—but are they not paid for that work? Is the work of a mother, of a wife, of a daughter, worth nothing to the nation in solid cash? That fact, if it be a fact, is so astonishing that we must confirm it by appealing once more to the impeccable Whitaker. Let us turn to his pages again. We may turn them, and turn them again. It seems incredible, yet it seems undeniable. Among all those offices there is no such office as a mother’s; among all those salaries there is no such salary as a

mother's. The work of an archbishop is worth £15,000 a year to the State; the work of a judge is worth £5,000 a year; the work of a permanent secretary is worth £3,000 a year; the work of an army captain, of a sea captain, of a sergeant of dragoons, of a policeman, of a postman—all these works are worth paying out of the taxes, but wives and mothers and daughters who work all day and every day, without whose work the State would collapse and fall to pieces, without whose work your sons, Sir, would cease to exist, are paid nothing whatever. Can it be possible? Or have we convicted Whitaker, the impeccable, of errata?

Ah, you will interpose, here is another misunderstanding. Husband and wife are not only one flesh; they are also one purse. The wife's salary is half the husband's income. The man is paid more than the woman for that very reason—because he has a wife to support. The bachelor then is paid at the same rate as the unmarried woman? It appears not—another queer effect of atmosphere, no doubt; but let it pass. Your statement that the wife's salary is half the husband's income seems to be an equitable arrangement, and no doubt, since it is equitable, it is confirmed by law. Your reply that the law leaves these private matters to be decided privately is less satisfactory, for it means that the wife's half-share of the common income is not paid legally into her hands, but into her husband's. But still a spiritual right may be as binding as a legal right; and if the wife of an educated man has a spiritual right to half her husband's income, then we may assume that the wife of an educated man has as much money to spend, once the common household bills are met, upon any cause that appeals to her as her husband. Now her husband, witness Whitaker, witness the wills in the daily paper, is often not merely well paid by his profession, but is master of a very considerable capital sum. Therefore this lady who asserts that £250 a year is all that a woman can earn to-day in the professions is evading the question; for the profession of marriage in the educated class is a highly paid one, since she has a right, a spiritual right, to half her husband's salary. The puzzle deepens; the mystery thickens. For if the wives of rich men are themselves rich women, how does it come about that the income of the W.S.P.U. was only £42,000 a year; how does it come about that the honorary treasurer of the college rebuilding fund is still asking for £100,000; how does it come about that the treasurer of a society for helping professional women to obtain employment is asking not merely for money to pay her rent but will be grateful for books, fruit or cast-off cloth-

ing? It stands to reason that if the wife has a spiritual right to half her husband's income because her own work as his wife is unpaid, then she must have as much money to spend upon such causes as appeal to her as he has. And since those causes are standing hat in hand a-begging we are forced to conclude that they are causes that do not take the fancy of the educated man's wife. The charge against her is a very serious one. For consider—there is the money—that surplus fund that can be devoted to education, to pleasure, to philanthropy when the household dues are met; she can spend her share as freely as her husband can spend his. She can spend it upon whatever causes she likes; and yet she will not spend it upon the causes that are dear to her own sex. There they are, hat in hand a-begging. That is a terrible charge to bring against her.

But let us pause for a moment before we decide that charge against her. Let us ask what are the causes, the pleasures, the philanthropies upon which the educated man's wife does in fact spend her share of the common surplus fund. And here we are confronted with facts which, whether we like them or not, we must face. The fact is that the tastes of the married woman in our class are markedly virile. She spends vast sums annually upon party funds; upon sport; upon grouse moors; upon cricket and football. She lavishes money upon clubs—Brooks', White's, the Travellers', the Reform, the Athenæum—to mention only the most prominent. Her expenditure upon these causes, pleasures and philanthropies must run into many millions every year. And yet by far the greater part of this sum is spent upon pleasures which she does not share. She lays out thousands and thousands of pounds upon clubs to which her own sex is not admitted;¹⁵ upon racecourses where she may not ride; upon colleges from which her own sex is excluded. She pays a huge bill annually for wine which she does not drink and for cigars which she does not smoke. In short, there are only two conclusions to which we can come about the educated man's wife—the first is that she is the most altruistic of beings who prefers to spend her share of the common fund upon his pleasures and causes; the second, and more probable, if less creditable, is not that she is the most altruistic of beings, but that her spiritual right to a share of half her husband's income peters out in practice to an actual right to board, lodging and a small annual allowance for pocket money and dress. Either of these conclusions is possible; the evidence of public institutions and subscription lists puts any other out of the question. For consider how nobly the

educated man supports his old school, his old college; how splendidly he subscribes to party funds; how munificently he contributes to all those institutions and sports by which he and his sons educate their minds and develop their bodies—the daily papers bear daily witness to those indisputable facts. But the absence of her name from subscription lists, and the poverty of the institutions which educate her mind and her body seem to prove that there is something in the atmosphere of the private house which deflects the wife's spiritual share of the common income impalpably but irresistibly towards those causes which her husband approves and those pleasures which he enjoys. Whether creditable or discreditable, that is the fact. And that is the reason why those other causes stand a-begging.

With Whitaker's facts and the facts of the subscription lists before us, we seem to have arrived at three facts which are indisputable and must have great influence upon our enquiry how we can help you to prevent war. The first is that the daughters of educated men are paid very little from the public funds for their public services; the second is that they are paid nothing at all from the public funds for their private services; and the third is that their share of the husband's income is not a flesh-and-blood share but a spiritual or nominal share, which means that when both are clothed and fed the surplus fund that can be devoted to causes, pleasures or philanthropies gravitates mysteriously but indisputably towards those causes, pleasures and philanthropies which the husband enjoys, and of which the husband approves. It seems that the person to whom the salary is actually paid is the person who has the actual right to decide how that salary shall be spent.

These facts then bring us back in a chastened mood and with rather altered views to our starting point. For we were going, you may remember, to lay your appeal for help in the prevention of war before the women who earn their livings in the professions. It is to them, we said, to whom we must appeal, because it is they who have our new weapon, the influence of an independent opinion based upon an independent income, in their possession. But the facts once more are depressing. They make it clear in the first place that we must rule out, as possible helpers, that large group to whom marriage is a profession, because it is an unpaid profession, and because the spiritual share of half the husband's salary is not, facts seem to show, an actual share. Therefore, her disinterested influence founded upon an independent income

is nil. If he is in favour of force, she too will be in favour of force. In the second place, facts seem to prove that the statement "To earn £250 a year is quite an achievement even for a highly qualified woman with years of experience" is not an unmitigated lie but a highly probable truth. Therefore, the influence which the daughters of educated men have at present from their money-earning power cannot be rated very highly. Yet since it has become more than ever obvious that it is to them that we must look for help, for they alone can help us, it is to them that we must appeal. This conclusion then brings us back to the letter from which we quoted above—the honorary treasurer's letter, the letter asking for a subscription to the society for helping the daughters of educated men to obtain employment in the professions. You will agree, Sir, that we have strong selfish motives for helping her—there can be no doubt about that. For to help women to earn their livings in the professions is to help them to possess that weapon of independent opinion which is still their most powerful weapon. It is to help them to have a mind of their own and a will of their own with which to help you to prevent war. But . . . — here again, in those dots, doubts and hesitations assert themselves—can we, considering the facts given above, send her our guinea without laying down very stringent terms as to how that guinea shall be spent?

For the facts which we have discovered in checking her statement as to her financial position have raised questions which make us wonder whether we are wise to encourage people to enter the professions if we wish to prevent war. You will remember that we are using our psychological insight (for that is our only qualification) to decide what kind of qualities in human nature are likely to lead to war. And the facts disclosed above are of a kind to make us ask, before we write our cheque, whether if we encourage the daughters of educated men to enter the professions we shall not be encouraging the very qualities that we wish to prevent? Shall we not be doing our guinea's worth to ensure that in two or three centuries not only the educated men in the professions but the educated women in the professions will be asking—oh, of whom? as the poet says—the very question that you are asking us now: How can we prevent war? If we encourage the daughters to enter the professions without making any conditions as to the way in which the professions are to be practised shall we not be doing our best to stereotype the old tune which human nature, like a gramophone whose needle has stuck, is now grinding out with such disastrous

unanimity? “Here we go round the mulberry tree, the mulberry tree, the mulberry tree. Give it all to me, give it all to me, all to me. Three hundred millions spent upon war.” With that song, or something like it, ringing in our ears we cannot send our guinea to the honorary treasurer without warning her that she shall only have it on condition that she shall swear that the professions in future shall be practised so that they shall lead to a different song and a different conclusion. She shall only have it if she can satisfy us that our guinea shall be spent in the cause of peace. It is difficult to formulate such conditions; in our present psychological ignorance perhaps impossible. But the matter is so serious, war is so insupportable, so horrible, so inhuman, that an attempt must be made. Here then is another letter to the same lady.

“Your letter, Madam, has waited a long time for an answer, but we have been examining into certain charges made against you and making certain enquiries. We have acquitted you, Madam, you will be relieved to learn, of telling lies. It would seem to be true that you are poor. We have acquitted you further, of idleness, apathy and greed. The number of causes that you are championing, however secretly and ineffectively, is in your favour. If you prefer ice creams and peanuts to roast beef and beer the reason would seem to be economic rather than gustatory. It would seem probable that you have not much money to spend upon food or much leisure to spend upon eating it in view of the circulars and leaflets you issue, the meetings you arrange, the bazaars you organize. Indeed, you would appear to be working, without a salary too, rather longer hours than the Home Office would approve. But though we are willing to deplore your poverty and to commend your industry we are not going to send you a guinea to help you to help women to enter the professions unless you can assure us that they will practise those professions in such a way as to prevent war. That, you will say, is a vague statement, an impossible condition. Still, since guineas are rare and guineas are valuable you will listen to the terms we wish to impose if, you intimate, they can be stated briefly. Well then, Madam, since you are pressed for time, what with the Pensions Bill, what with shepherding the Peers into the House of Lords so that they may vote on it as instructed by you, what with reading Hansard and the newspapers—though that should not take much time; you will find no mention of your activities there;¹⁶ a conspiracy of silence seems to be the rule; what with plotting still for equal pay for equal work in the Civil Service, while at the same time you are

arranging hares and old coffee-pots so as to seduce people into paying more for them than they are strictly worth at a bazaar—since, in one word, it is obvious that you are busy, let us be quick; make a rapid survey; discuss a few passages in the books in your library; in the papers on your table, and then see if we can make the statement less vague, the conditions more clear.

“Let us then begin by looking at the outside of things, at the general aspect. Things have outsides let us remember as well as insides. Close at hand is a bridge over the Thames, an admirable vantage ground for such a survey. The river flows beneath; barges pass, laden with timber, bursting with corn; there on one side are the domes and spires of the city; on the other, Westminster and the Houses of Parliament. It is a place to stand on by the hour, dreaming. But not now. Now we are pressed for time. Now we are here to consider facts; now we must fix our eyes upon the procession—the procession of the sons of educated men.

“There they go, our brothers who have been educated at public schools and universities, mounting those steps, passing in and out of those doors, ascending those pulpits, preaching, teaching, administering justice, practising medicine, transacting business, making money. It is a solemn sight always—a procession, like a caravanserai crossing a desert. Great-grandfathers, grandfathers, fathers, uncles—they all went that way, wearing their gowns, wearing their wigs, some with ribbons across their breasts, others without. One was a bishop. Another a judge. One was an admiral. Another a general. One was a professor. Another a doctor. And some left the procession and were last heard of doing nothing in Tasmania; were seen, rather shabbily dressed, selling newspapers at Charing Cross. But most of them kept in step, walked according to rule, and by hook or by crook made enough to keep the family house, somewhere, roughly speaking, in the West End, supplied with beef and mutton for all, and with education for Arthur. It is a solemn sight, this procession, a sight that has often caused us, you may remember, looking at it sidelong from an upper window, to ask ourselves certain questions. But now, for the past twenty years or so, it is no longer a sight merely, a photograph, or fresco scrawled upon the walls of time, at which we can look with merely an æsthetic appreciation. For there, trapesing along at the tail end of the procession, we go ourselves. And that makes a difference. We who have looked so long at the pageant in books, or from a curtained window watched educated men leaving the house at about nine-thirty to go to an office, returning to the house



at about six-thirty from an office, need look passively no longer. We too can leave the house, can mount those steps, pass in and out of those doors, wear wigs and gowns, make money, administer justice. Think—one of these days, you may wear a judge's wig on your head, an ermine cape on your shoulders; sit under the lion and the unicorn; draw a salary of five thousand a year with a pension on retiring. We who now agitate these humble pens may in another century or two speak from a pulpit. Nobody will dare contradict us then; we shall be the mouthpieces of the divine spirit—a solemn thought, is it not? Who can say whether, as time goes on, we may not dress in military uniform, with gold lace on our breasts, swords at our sides, and something like the old family coalscuttle on our heads, save that that venerable object was never decorated with plumes of white horsehair. You laugh—indeed the shadow of the private house still makes those dresses look a little queer. We have worn private clothes so long—the veil that St. Paul recommended. But we have not come here to laugh, or to talk of fashions—men's and women's. We are here, on the bridge, to ask ourselves certain questions. And they are very important questions; and we have very little time in which to answer them. The questions that we have to ask and to answer about that procession during this moment of transition are so important that they may well change the lives of all men and women for ever. For we have to ask ourselves, here and now, do we wish to join that procession, or don't we? On what terms shall we join that procession? Above all, where is it leading us, the procession of educated men? The moment is short; it may last five years; ten years, or perhaps only a matter of a few months longer. But the questions must be answered; and they are so important that if all the daughters of educated men did nothing, from morning to night, but consider that procession, from every angle, if they did nothing but ponder it and analyse it, and think about it and read about it and pool their thinking and reading, and what they see and what they guess, their time would be better spent than in any other activity now open to them. But, you will object, you have no time to think; you have your battles to fight, your rent to pay, your bazaars to organize. That excuse shall not serve you, Madam. As you know from your own experience, and there are facts that prove it, the daughters of educated men have always done their thinking from hand to mouth; not under green lamps at study tables in the cloisters of secluded colleges. They have thought while they stirred the pot, while they rocked the cradle. It was thus that they won us

the right to our brand-new sixpence. It falls to us now to go on thinking; how are we to spend that sixpence? Think we must. Let us think in offices; in omnibuses; while we are standing in the crowd watching Coronations and Lord Mayor's Shows; let us think as we pass the Cenotaph; and in Whitehall; in the gallery of the House of Commons; in the Law Courts; let us think at baptisms and marriages and funerals. Let us never cease from thinking—what is this 'civilization' in which we find ourselves? What are these ceremonies and why should we take part in them? What are these professions and why should we make money out of them? Where in short is it leading us, the procession of the sons of educated men?

“But you are busy; let us return to facts. Come indoors then, and open the books on your library shelves. For you have a library, and a good one. A working library, a living library; a library where nothing is chained down and nothing is locked up; a library where the songs of the singers rise naturally from the lives of the livers. There are the poems, here the biographies. And what light do they throw upon the professions, these biographies? How far do they encourage us to think that if we help the daughters to become professional women we shall discourage war? The answer to that question is scattered all about these volumes; and is legible to anyone who can read plain English. And the answer, one must admit, is extremely queer. For almost every biography we read of professional men in the nineteenth century, to limit ourselves to that not distant and fully documented age, is largely concerned with war. They were great fighters, it seems, the professional men in the age of Queen Victoria. There was the battle of Westminster. There was the battle of the universities. There was the battle of Whitehall. There was the battle of Harley Street. There was the battle of the Royal Academy. Some of these battles, as you can testify, are still in progress. In fact the only profession which does not seem to have fought a fierce battle during the nineteenth century is the profession of literature. All the other professions, according to the testimony of biography, seem to be as bloodthirsty as the profession of arms itself. It is true that the combatants did not inflict flesh wounds;¹⁷ chivalry forbade; but you will agree that a battle that wastes time is as deadly as a battle that wastes blood. You will agree that a battle that costs money is as deadly as a battle that costs a leg or an arm. You will agree that a battle that forces youth to spend its strength haggling in committee rooms, soliciting favours, assuming a mask of rever-

ence to cloak its ridicule, inflicts wounds upon the human spirit which no surgery can heal. Even the battle of equal pay for equal work is not without its timeshed, its spiritshed, as you yourself, were you not unaccountably reticent on certain matters, might agree. Now the books in your library record so many of these battles that it is impossible to go into them all; but as they all seem to have been fought on much the same plan, and by the same combatants, that is by professional men *v.* their sisters and daughters, let us, since time presses, glance at one of these campaigns only and examine the battle of Harley Street, in order that we may understand what effect the professions have upon those who practise them.

“The campaign was opened in the year 1869 under the leadership of Sophia Jex-Blake. Her case is so typical an instance of the great Victorian fight between the victims of the patriarchal system and the patriarchs, of the daughters against the fathers, that it deserves a moment’s examination. Sophia’s father was an admirable specimen of the Victorian educated man, kindly, cultivated and well-to-do. He was a proctor of Doctors’ Commons. He could afford to keep six servants, horses and carriages, and could provide his daughter not only with food and lodging but with ‘handsome furniture’ and ‘a cosy fire’ in her bedroom. For salary, ‘for dress and private money,’ he gave her £40 a year. For some reason she found this sum insufficient. In 1859, in view of the fact that she had only nine shillings and ninepence left to last her till next quarter, she wished to earn money herself. And she was offered a tutorship with the pay of five shillings an hour. She told her father of the offer. He replied, ‘Dearest, I have only this moment heard that you contemplate being *paid* for the tutorship. It would be quite beneath you, darling, and *I cannot consent to it*’. She argued: ‘Why should I not take it? You as a man did your work and received your payment, and no one thought it any degradation, but a fair exchange. . . . Tom is doing on a large scale what I am doing on a small one.’ He replied: ‘The cases you cite, darling, are not to the point. . . . T. W. . . . feels bound as a *man* . . . to support his wife and family, and his position is a high one, which can only be filled by a first-class man of character, and yielding him nearer two than one thousand a year. . . . How entirely different is my darling’s case! You want for nothing, and know that (humanly speaking) you will want for nothing. If you married to-morrow—to my liking—and I don’t believe you would ever marry otherwise—I should give you a good fortune.’ Upon which

her comment, in a private diary, was: 'Like a fool I have consented to give up the fees for this term only—though I am miserably poor. It was foolish. It only defers the struggle.'¹⁸

"There she was right. The struggle with her own father was over. But the struggle with fathers in general, with the patriarchy itself, was deferred to another place and another time. The second fight was at Edinburgh in 1869. She had applied for admission to the Royal College of Surgeons. Here is a newspaper account of the first skirmish. 'A disturbance of a very unbecoming nature took place yesterday afternoon in front of the Royal College of Surgeons. . . . Shortly before four o'clock . . . nearly 200 students assembled in front of the gate leading to the building. . . .' The medical students howled and sang songs. 'The gate was closed in their [the women's] faces. . . . Dr. Handyside found it utterly impossible to begin his demonstration . . . a pet sheep was introduced into the room' and so on. The methods were much the same as those that were employed at Cambridge during the battle of the Degree. And again, as on that occasion, the authorities deplored those downright methods and employed others, more astute and more effective, of their own. Nothing would induce the authorities encamped within the sacred gates to allow the women to enter. They said that God was on their side, Nature was on their side, Law was on their side, and Property was on their side. The college was founded for the benefit of men only; men only were entitled by law to benefit from its endowments. The usual committees were formed. The usual petitions were signed. The usual humble appeals were made. The usual bazaars were held. The usual questions of tactics were debated. As usual it was asked, ought we to attack now, or is it wiser to wait? Who are our friends and who are our enemies? There were the usual differences of opinion, the usual divisions among the counsellors. But why particularize? The whole proceeding is so familiar that the battle of Harley Street in the year 1869 might well be the battle of Cambridge University at the present moment. On both occasions there is the same waste of strength, waste of temper, waste of time, and waste of money. Almost the same daughters ask almost the same brothers for almost the same privileges. Almost the same gentlemen intone almost the same refusals for almost the same reasons. It seems as if there were no progress in the human race, but only repetition. We can almost hear them, if we listen, singing the same old song, 'Here we go round the mulberry tree, the mulberry tree, the mulberry tree' and if we add, 'of property, of

property, of property,' we shall fill in the rhyme without doing violence to the facts.

"But we are not here to sing old songs or to fill in missing rhymes. We are here to consider facts. And the facts which we have just extracted from biography seem to prove that the professions have a certain undeniable effect upon the professors. They make the people who practise them possessive, jealous of any infringement of their rights, and highly combative if anyone dares dispute them. Are we not right then in thinking that if we enter the same professions we shall acquire the same qualities? And do not such qualities lead to war? In another century or so if we practise the professions in the same way, shall we not be just as possessive, just as jealous, just as pugnacious, just as positive as to the verdict of God, Nature, Law and Property as these gentlemen are now? Therefore this guinea, which is to help you to help women to enter the professions, has this condition as a first condition attached to it. You shall swear that you will do all in your power to insist that any woman who enters any profession shall in no way hinder any other human being, whether man or woman, white or black, provided that he or she is qualified to enter that profession, from entering it; but shall do all in her power to help them.

"You are ready to put your hand to that, here and now, you say, and at the same time stretch out that hand for the guinea. But wait. Other conditions are attached to it before it is yours. For consider once more the procession of the sons of educated men; ask yourself once more, where is it leading us? One answer suggests itself instantly. To incomes, it is obvious, that seem, to us at least, extremely handsome. Whitaker puts that beyond a doubt. And besides the evidence of Whitaker, there is the evidence of the daily paper—the evidence of the wills, of the subscription lists that we have considered already. In one issue of one paper, for example, it is stated that three educated men died; and one left £1,193,251; another £1,010,288; another £1,404,132. These are large sums for private people to amass, you will admit. And why should we not amass them too in course of time? Now that the Civil Service is open to us we may well earn from one thousand to three thousand a year; now that the Bar is open to us we may well earn £5,000 a year as judges, and any sum up to forty or fifty thousand a year as barristers. When the Church is open to us we may draw salaries of fifteen thousand, five thousand, three thousand yearly, with palaces and deaneries attached. When the

Stock Exchange is open to us we may die worth as many millions as Pierpont Morgan, or as Rockefeller himself. As doctors we may make anything from two thousand to fifty thousand a year. As editors even we may earn salaries that are by no means despicable. One has a thousand a year; another two thousand; it is rumoured that the editor of a great daily paper has a salary of five thousand yearly. All this wealth may in the course of time come our way if we follow the professions. In short, we may change our position from being the victims of the patriarchal system, paid on the truck system, with £30 or £40 a year in cash and board and lodging thrown in, to being the champions of the capitalist system, with a yearly income in our own possession of many thousands which, by judicious investment, may leave us when we die possessed of a capital sum of more millions than we can count.

“It is a thought not without its glamour. Consider what it would mean if among us there were now a woman motor-car manufacturer who, with a stroke of her pen, could endow the women’s colleges with two or three hundred thousand pounds apiece. The honorary treasurer of the rebuilding fund, your sister at Cambridge, would have her labours considerably lightened then. There would be no need of appeals and committees, of strawberries and cream and bazaars. And suppose that there were not merely one rich woman, but that rich women were as common as rich men. What could you not do? You could shut up your office at once. You could finance a woman’s party in the House of Commons. You could run a daily newspaper committed to a conspiracy, not of silence, but of speech. You could get pensions for spinsters; those victims of the patriarchal system, whose allowance is insufficient and whose board and lodging are no longer thrown in. You could get equal pay for equal work. You could provide every mother with chloroform when her child is born;¹⁹ bring down the maternal death-rate from four in every thousand to none at all, perhaps. In one session you could pass Bills that will now take you perhaps a hundred years of hard and continuous labour to get through the House of Commons. There seems at first sight nothing that you could not do, if you had the same capital at your disposal that your brothers have at theirs. Why not, then, you exclaim, help us to take the first step towards possessing it? The professions are the only way in which we can earn money. Money is the only means by which we can achieve objects that are immensely desirable. Yet here you

are, you seem to protest, haggling and bargaining over conditions. But consider this letter from a professional man asking us to help him to prevent war. Look also at the photographs of dead bodies and ruined houses that the Spanish Government sends almost weekly. That is why it is necessary to haggle and to bargain over conditions.

“For the evidence of the letter and of the photographs when combined with the facts with which history and biography provide us about the professions seem together to throw a certain light, a red light, shall we say, upon those same professions. You make money in them; that is true; but how far is money in view of those facts in itself a desirable possession? A great authority upon human life, you will remember, held over two thousand years ago that great possessions were undesirable. To which you reply, and with some heat as if you suspected another excuse for keeping the purse-string tied, that Christ’s words about the rich and the Kingdom of Heaven are no longer helpful to those who have to face different facts in a different world. You argue that as things are now in England extreme poverty is less desirable than extreme wealth. The poverty of the Christian who should give away all his possessions produces, as we have daily and abundant proof, the crippled in body, the feeble in mind. The unemployed, to take the obvious example, are not a source of spiritual or intellectual wealth to their country. These are weighty arguments; but consider for a moment the life of Pierpont Morgan. Do you not agree with that evidence before us that extreme wealth is equally undesirable, and for the same reasons? If extreme wealth is undesirable and extreme poverty is undesirable, it is arguable that there is some mean between the two which is desirable. What then is that mean—how much money is needed to live upon in England to-day? How should that money be spent? What is the kind of life, the kind of human being, you propose to aim at if you succeed in extracting this guinea? Those, Madam, are the questions that I am asking you to consider and you cannot deny that those are questions of the utmost importance. But alas, they are questions that would lead us far beyond the solid world of actual fact to which we are here confined. So let us shut the New Testament; Shakespeare, Shelley, Tolstoy and the rest, and face the fact that stares us in the face at this moment of transition—the fact of the procession; the fact that we are trapesing along somewhere in the rear and must consider that fact before we can fix our eyes upon the vision on the horizon.

“There it is then, before our eyes, the procession of the sons of educated men, ascending those pulpits, mounting those steps, passing in and out of those doors, preaching, teaching, administering justice, practising medicine, making money. And it is obvious that if you are going to make the same incomes from the same professions that those men make you will have to accept the same conditions that they accept. Even from an upper window and from books we know or can guess what those conditions are. You will have to leave the house at nine and come back to it at six. That leaves very little time for fathers to know their children. You will have to do this daily from the age of twenty-one or so to the age of about sixty-five. That leaves very little time for friendship, travel or art. You will have to perform some duties that are very arduous, others that are very barbarous. You will have to wear certain uniforms and profess certain loyalties. If you succeed in your professions the words ‘For God and the Empire’ will very likely be written, like the address on a dog-collar, round your neck.²⁰ And if words have meaning, as words perhaps should have meaning, you will have to accept that meaning and do what you can to enforce it. In short, you will have to lead the same lives and profess the same loyalties that professional men have professed for many centuries. There can be no doubt of that.

“If you retaliate, what harm is there in that? Why should we hesitate to do what our fathers and grandfathers have done before us? let us go into greater detail and consult the facts which are nowadays open to the inspection of all who can read their mother tongue in biography. There they are, those innumerable and invaluable works upon the shelves of your own library. Let us glance again rapidly at the lives of professional men who have succeeded in their professions. Here is an extract from the life of a great lawyer. ‘He went to his chambers about half-past nine. . . . He took briefs home with him . . . so that he was lucky if he got to bed about one or two o’clock in the morning.’²¹ That explains why most successful barristers are hardly worth sitting next at dinner—they yawn so. Next, here is a quotation from a famous politician’s speech. ‘. . . since 1914 I have never seen the pageant of the blossom from the first damson to the last apple—never once have I seen that in Worcestershire since 1914, and if that is not a sacrifice I do not know what is.’²² A sacrifice indeed, and one that explains the perennial indifference of the Government to art—why, these unfortunate gentlemen must be as blind as bats. Take the religious profession next. Here is a quotation

from the life of a great bishop. 'This is an awful mind-and-soul-destroying life. I really do not know how to live it. The arrears of important work accumulate and crush.'²³ That bears out what so many people are saying now about the Church and the nation. Our bishops and deans seem to have no soul with which to preach and no mind with which to write. Listen to any sermon in any church; read the journalism of Dean Alington or Dean Inge in any newspaper. Take the doctor's profession next. 'I have taken a good deal over £13,000 during the year, but this cannot possibly be maintained, and while it lasts it is slavery. What I feel most is being away from Eliza and the children so frequently on Sundays, and again at Christmas.'²⁴ That is the complaint of a great doctor; and his patient might well echo it, for what Harley Street specialist has time to understand the body, let alone the mind or both in combination, when he is a slave to thirteen thousand a year? But is the life of a professional writer any better? Here is a sample taken from the life of a highly successful journalist. 'On another day at this time he wrote a 1,600 words article on Nietzsche, a leader of equal length on the railway strike for the *Standard*, 600 words for the *Tribune* and in the evening was at Shoe Lane.'²⁵ That explains among other things why the public reads its politics with cynicism, and authors read their reviews with foot-rules—it is the advertisement that counts; praise or blame have ceased to have any meaning. And with one more glance at the politician's life, for his profession after all is the most important practically, let us have done. 'Lord Hugh *loitered in the lobby*. . . . The Bill [the Deceased Wife's Sister Bill] was in consequence dead, and the further chances of the cause were relegated to the chances and mischances of another year.'²⁶ That not only serves to explain a certain prevalent distrust of politicians, but also reminds us that since you have the Pensions Bill to steer through the lobbies of so just and humane an institution as the House of Commons, we must not loiter too long ourselves among these delightful biographies, but must try to sum up the information which we have gained from them.

"What then do these quotations from the lives of successful professional men prove, you ask? They prove, as Whitaker proves things, nothing whatever. If Whitaker, that is, says that a bishop is paid five thousand a year, that is a fact; it can be checked and verified. But if Bishop Gore says that the life of a bishop is 'an awful mind- and-soul-destroying life' he is merely giving us his opinion; the next bishop on the bench may flatly contradict him. These quotations then prove nothing that can be checked and

verified; they merely cause us to hold opinions. And those opinions cause us to doubt and criticize and question the value of professional life—not its cash value; that is great; but its spiritual, its moral, its intellectual value. They make us of the opinion that if people are highly successful in their professions they lose their senses. Sight goes. They have no time to look at pictures. Sound goes. They have no time to listen to music. Speech goes. They have no time for conversation. They lose their sense of proportion—the relations between one thing and another. Humanity goes. Money making becomes so important that they must work by night as well as by day. Health goes. And so competitive do they become that they will not share their work with others though they have more than they can do themselves. What then remains of a human being who has lost sight, and sound, and sense of proportion? Only a cripple in a cave.

“That of course is a figure, and fanciful; but that it has some connection with figures that are statistical and not fanciful—with the three hundred millions spent upon arms—seems possible. Such at any rate would seem to be the opinion of disinterested observers whose position gives them every opportunity for judging widely, and for judging fairly. Let us examine two such opinions only. The Marquess of Londonderry said:

We seem to hear a babel of voices among which direction and guidance are lacking, and the world appears to be marking time. . . . During the last century gigantic forces of scientific discovery had been unloosed, while at the same time we could discern no corresponding advance in literary or scientific achievement. . . . The question we are asking ourselves is whether man is capable of enjoying these new fruits of scientific knowledge and discovery, or whether by their misuse he will bring about the destruction of himself and the edifice of civilization.²⁷

“Mr. Churchill said:

Certain it is that while men are gathering knowledge and power with ever-increasing and measureless speed, their virtues and their wisdom have not shown any notable improvement as the centuries have rolled. The brain of a modern man does not differ in essentials from that of the human beings who fought and loved here millions of years ago. The nature of man has remained hitherto practically unchanged. Under sufficient stress—starvation, terror,

warlike passion, or even cold intellectual frenzy, the modern man we know so well will do the most terrible deeds, and his modern woman will back him up.²⁸

“Those are two quotations only from a great number to the same effect. And to them let us add another, from a less impressive source but worth your reading since it too bears upon our problem, from Mr. Cyril Chaventre of North Wembley.

‘A woman’s sense of values,’ he writes, ‘is indisputably different from that of a man. Obviously therefore a woman is at a disadvantage and under suspicion when in competition in a man-created sphere of activity. More than ever to-day women have the opportunity to build a new and better world, but in this slavish imitation of men they are wasting their chance.’²⁹

“That opinion, too, is a representative opinion, one from a great number to the same effect provided by the daily papers. And the three quotations taken together are highly instructive. The two first seem to prove that the enormous professional competence of the educated man has not brought about an altogether desirable state of things in the civilized world; and the last, which calls upon professional women to use ‘their different sense of values’ to ‘build a new and better world’ not only implies that those who have built that world are dissatisfied with the results, but, by calling upon the other sex to remedy the evil imposes a great responsibility and implies a great compliment. For if Mr. Chaventre and the gentlemen who agree with him believe that ‘at a disadvantage and under suspicion’ as she is, with little or no political or professional training and upon a salary of about £250 a year, the professional woman can yet ‘build a new and better world’, they must credit her with powers that might almost be called divine. They must agree with Goethe:

The things that must pass
Are only symbols;
Here shall all failure
Grow to achievement,
Here, the Untellable
Work all fulfilment,
The woman in woman
Lead forward for ever³⁰

—another very great compliment, and from a very great poet you will agree.

“But you do not want compliments; you are pondering quotations. And since your expression is decidedly downcast, it seems as if these quotations about the nature of professional life have brought you to some melancholy conclusion. What can it be? Simply, you reply, that we, daughters of educated men, are between the devil and the deep sea. Behind us lies the patriarchal system; the private house, with its nullity, its immorality, its hypocrisy, its servility. Before us lies the public world, the professional system, with its possessiveness, its jealousy, its pugnacity, its greed. The one shuts us up like slaves in a harem; the other forces us to circle, like caterpillars head to tail, round and round the mulberry tree, the sacred tree, of property. It is a choice of evils. Each is bad. Had we not better plunge off the bridge into the river; give up the game; declare that the whole of human life is a mistake and so end it?

“But before you take that step, Madam, a decisive one, unless you share the opinion of the professors of the Church of England that death is the gate of life—*Mors Janua Vitæ* is written upon an arch in St. Paul’s—in which case there is, of course, much to recommend it, let us see if another answer is not possible.

“Another answer may be staring us in the face on the shelves of your own library, once more in the biographies. Is it not possible that by considering the experiments that the dead have made with their lives in the past we may find some help in answering the very difficult question that is now forced upon us? At any rate, let us try. The question that we will now put to biography is this: For reasons given above we are agreed that we must earn money in the professions. For reasons given above those professions seem to us highly undesirable. The question we put to you, lives of the dead, is how can we enter the professions and yet remain civilized human beings; human beings, that is, who wish to prevent war?

“This time let us turn to the lives not of men but of women in the nineteenth century—to the lives of professional women. But there would seem to be a gap in your library, Madam. There are no lives of professional women in the nineteenth century. A Mrs. Tomlinson, the wife of a Mr. Tomlinson, F.R.S., F.C.S., explains the reason. This lady, who wrote a book ‘advocating the employment of young ladies as nurses for children’, says: ‘. . . it

seemed as if there were no way in which an unmarried lady could earn a living but by taking a situation as governess, for which post she was often unfit by nature and education, or want of education.³¹ That was written in 1859—less than 100 years ago. That explains the gap on your shelves. There were no professional women, except governesses, to have lives written of them. And the lives of governesses, that is the written lives, can be counted on the fingers of one hand. What then can we learn about the lives of professional women from studying the lives of governesses? Happily old boxes are beginning to give up their old secrets. Out the other day crept one such document written about the year 1811. There was, it appears, an obscure Miss Weeton, who used to scribble down her thoughts upon professional life among other things when her pupils were in bed. Here is one such thought. ‘Oh! how I have burned to learn Latin, French, the Arts, the Sciences, anything rather than the dog trot way of sewing, teaching, writing copies, and washing dishes every day. . . . Why are not females permitted to study physics, divinity, astronomy, etc., etc., with their attendants, chemistry, botany, logic, mathematics, &c.?’³² That comment upon the lives of governesses, that question from the lips of governesses, reaches us from the darkness. It is illuminating, too. But let us go on groping; let us pick up a hint here and a hint there as to the professions as they were practised by women in the nineteenth century. Next we find Anne Clough, the sister of Arthur Clough, pupil of Dr. Arnold, Fellow of Oriel, who, though she served without a salary, was the first principal of Newnham, and thus may be called a professional woman in embryo—we find her training for her profession by ‘doing much of the housework’ . . . ‘earning money to pay off what had been lent by their friends’, ‘pressing for leave to keep a small school’, reading books her brother lent her, and exclaiming, ‘If I were a man, I would not work for riches, to make myself a name or to leave a wealthy family behind me. No, I think I would work for my country, and make its people my heirs.’³³ The nineteenth-century women were not without ambition it seems. Next we find Josephine Butler, who, though not strictly speaking a professional woman, led the campaign against the Contagious Diseases Act to victory, and then the campaign against the sale and purchase of children ‘for infamous purposes’—we find Josephine Butler refusing to have a life of herself written, and saying of the women who helped her in those campaigns: ‘The utter absence in them of any desire for recognition, of any vestige

of egotism in any form, is worthy of remark. In the purity of their motives they shine out “clear as crystal”.³⁴ That, then, was one of the qualities that the Victorian woman praised and practised—a negative one, it is true; not to be recognized; not to be egotistical; to do the work for the sake of doing the work.³⁵ An interesting contribution to psychology in its way. And then we come closer to our own time; we find Gertrude Bell, who, though the diplomatic service was and is shut to women, occupied a post in the East which almost entitled her to be called a pseudo-diplomat—we find rather to our surprise that ‘Gertrude could never go out in London without a female friend or, failing that, a maid.’³⁶ . . . When it seemed unavoidable for Gertrude to drive in a hansom with a young man from one tea party to another, she feels obliged to write and confess it to my mother.³⁷ So they were chaste, the women pseudo-diplomats of the Victorian Age?³⁸ And not merely in body; in mind also. ‘Gertrude was not allowed to read Bourget’s *The Disciple*’ for fear of contracting whatever disease that book may disseminate. Dissatisfied but ambitious, ambitious but austere, chaste yet adventurous—such are some of the qualities that we have discovered. But let us go on looking—if not at the lines, then between the lines of biography. And we find, between the lines of their husbands’ biographies, so many women practising—but what are we to call the profession that consists in bringing nine or ten children into the world, the profession which consists in running a house, nursing an invalid, visiting the poor and the sick, tending here an old father, there an old mother?—there is no name and there is no pay for that profession; but we find so many mothers, sisters and daughters of educated men practising it in the nineteenth century that we must lump them and their lives together behind their husbands’ and brothers’, and leave them to deliver their message to those who have the time to extract it and the imagination with which to decipher it. Let us ourselves, who as you hint are pressed for time, sum up these random hints and reflections upon the professional life of women in the nineteenth century by quoting once more the highly significant words of a woman who was not a professional woman in the strict sense of the word, but had some nondescript reputation as a traveller nevertheless—Mary Kingsley:

I don’t know if I ever revealed the fact to you that being allowed to learn German was *all* the paid-for education I ever had. £2,000 was spent on my brother’s. I still hope not in vain.

“That statement is so suggestive that it may save us the bother of groping and searching between the lines of professional men’s lives for the lives of their sisters. If we develop the suggestions we find in that statement, and connect it with the other hints and fragments that we have uncovered, we may arrive at some theory or point of view that may help us to answer the very difficult question, which now confronts us. For when Mary Kingsley says, ‘. . . being allowed to learn German was *all* the paid-for education I ever had,’ she suggests that she had an unpaid-for education. The other lives that we have been examining corroborate that suggestion. What then was the nature of that ‘unpaid-for education’ which, whether for good or for evil, has been ours for so many centuries? If we mass the lives of the obscure behind four lives that were not obscure, but were so successful and distinguished that they were actually written, the lives of Florence Nightingale, Miss Clough, Mary Kingsley and Gertrude Bell, it seems undeniable that they were all educated by the same teachers. And those teachers, biography indicates, obliquely, and indirectly, but emphatically and indisputably none the less, were poverty, chastity, derision, and—but what word covers ‘lack of rights and privileges’? Shall we press the old word ‘freedom’ once more into service? ‘Freedom from unreal loyalties’, then, was the fourth of their teachers; that freedom from loyalty to old schools, old colleges, old churches, old ceremonies, old countries which all those women enjoyed, and which, to a great extent, we still enjoy by the law and custom of England. We have no time to coin new words, greatly though the language is in need of them. Let ‘freedom from unreal loyalties’ then stand as the fourth great teacher of the daughters of educated men.

“Biography thus provides us with the fact that the daughters of educated men received an unpaid-for education at the hands of poverty, chastity, derision and freedom from unreal loyalties. It was this unpaid-for education, biography informs us, that fitted them, aptly enough, for the unpaid-for professions. And biography also informs us that those unpaid-for professions had their laws, traditions, and labours no less certainly than the paid-for professions. Further, the student of biography cannot possibly doubt from the evidence of biography that this education and these professions were in many ways bad in the extreme, both for the unpaid themselves and for their descendants. The intensive childbirth of the unpaid wife, the intensive money-making of the paid husband in the Victorian age had terrible results, we cannot

doubt, upon the mind and body of the present age. To prove it we need not quote once more the famous passage in which Florence Nightingale denounced that education and its results; nor stress the natural delight with which she greeted the Crimean war; nor illustrate from other sources—they are, alas, innumerable—the inanity, the pettiness, the spite, the tyranny, the hypocrisy, the immorality which it engendered as the lives of both sexes so abundantly testify. Final proof of its harshness upon one sex at any rate can be found in the annals of our ‘great war’, when hospitals, harvest fields and munition works were largely staffed by refugees flying from its horrors to their comparative amenity.

“But biography is many-sided; biography never returns a single and simple answer to any question that is asked of it. Thus the biographies of those who had biographies—say Florence Nightingale, Anne Clough, Emily Brontë, Christina Rossetti, Mary Kingsley—prove beyond a doubt that this same education, the unpaid for, must have had great virtues as well as great defects, for we cannot deny that these, if not educated, still were civilized women. We cannot, when we consider the lives of our uneducated mothers and grandmothers, judge education simply by its power to ‘obtain appointments,’ to win honour, to make money. We must, if we are honest, admit that some who had no paid-for education, no salaries and no appointments were civilized human beings—whether or not they can rightly be called ‘English’ women is matter for dispute; and thus admit that we should be extremely foolish if we threw away the results of that education or gave up the knowledge that we have obtained from it for any bribe or decoration whatsoever. Thus biography, when asked the question we have put to it—how can we enter the professions and yet remain civilized human beings, human beings who discourage war, would seem to reply: If you refuse to be separated from the four great teachers of the daughters of educated men—poverty, chastity, derision and freedom from unreal loyalties—but combine them with some wealth, some knowledge, and some service to real loyalties then you can enter the professions and escape the risks that make them undesirable.

“Such being the answer of the oracle, such are the conditions attached to this guinea. You shall have it, to recapitulate, on condition that you help all properly qualified people, of whatever sex, class or colour, to enter your profession; and further on condition that in the practise of your profession you refuse to be separated from poverty, chastity, derision and freedom from unreal loyalties.

Is the statement now more positive, have the conditions been made more clear and do you agree to the terms? You hesitate. Some of the conditions, you seem to suggest, need further discussion. Let us take them, then, in order. By poverty is meant enough money to live upon. That is, you must earn enough to be independent of any other human being and to buy that modicum of health, leisure, knowledge and so on that is needed for the full development of body and mind. But no more. Not a penny more.

“By chastity is meant that when you have made enough to live on by your profession you must refuse to sell your brain for the sake of money. That is you must cease to practise your profession, or practise it for the sake of research and experiment; or, if you are an artist, for the sake of the art; or give the knowledge acquired professionally to those who need it for nothing. But directly the mulberry tree begins to make you circle, break off. Pelt the tree with laughter.

“By derision—a bad word, but once again the English language is much in need of new words—is meant that you must refuse all methods of advertising merit, and hold that ridicule, obscurity and censure are preferable, for psychological reasons, to fame and praise. Directly badges, orders, or degrees are offered you, fling them back in the giver’s face.

“By freedom from unreal loyalties is meant that you must rid yourself of pride of nationality in the first place; also of religious pride, college pride, school pride, family pride, sex pride and those unreal loyalties that spring from them. Directly the seducers come with their seductions to bribe you into captivity, tear up the parchments; refuse to fill up the forms.

“And if you still object that these definitions are both too arbitrary and too general, and ask how anybody can tell how much money and how much knowledge are needed for the full development of body and mind, and which are the real loyalties which we must serve and which the unreal which we must despise, I can only refer you—time presses—to two authorities. One is familiar enough. It is the psychometer that you carry on your wrist, the little instrument upon which you depend in all personal relationships. If it were visible it would look something like a thermometer. It has a vein of quicksilver in it which is affected by any body or soul, house or society in whose presence it is exposed. If you want to find out how much wealth is desirable, expose it in a rich man’s presence; how much learning is desirable expose it in a learned man’s presence. So with patriotism, religion and the rest.

The conversation need not be interrupted while you consult it; nor its amenity disturbed. But if you object that this is too personal and fallible a method to employ without risk of mistake, witness the fact that the private psychometer has led to many unfortunate marriages and broken friendships, then there is the other authority now easily within the reach even of the poorest of the daughters of educated men. Go to the public galleries and look at pictures; turn on the wireless and rake down music from the air; enter any of the public libraries which are now free to all. There you will be able to consult the findings of the public psychometer for yourself. To take one example, since we are pressed for time. The *Antigone* of Sophocles has been done into English prose or verse by a man whose name is immaterial.³⁹ Consider the character of Creon. There you have a most profound analysis by a poet, who is a psychologist in action, of the effect of power and wealth upon the soul. Consider Creon's claim to absolute rule over his subjects. That is a far more instructive analysis of tyranny than any our politicians can offer us. You want to know which are the unreal loyalties which we must despise, which are the real loyalties which we must honour? Consider Antigone's distinction between the laws and the Law. That is a far more profound statement of the duties of the individual to society than any our sociologists can offer us. Lame as the English rendering is, Antigone's five words are worth all the sermons of all the archbishops.⁴⁰ But to enlarge would be impertinent. Private judgment is still free in private; and that freedom is the essence of freedom.

“For the rest, though the conditions may seem many and the guinea, alas, is single, they are not for the most part as things are at present very difficult of fulfilment. With the exception of the first—that we must earn enough money to live upon—they are largely ensured us by the laws of England. The law of England sees to it that we do not inherit great possessions; the law of England denies us, and let us hope will long continue to deny us, the full stigma of nationality. Then we can scarcely doubt that our brothers will provide us for many centuries to come, as they have done for many centuries past, with what is so essential for sanity, and so invaluable in preventing the great modern sins of vanity, egotism, and megalomania—that is to say ridicule, censure and contempt.⁴¹ And so long as the Church of England refuses our services—long may she exclude us!—and the ancient schools and colleges refuse to admit us to a share of their endowments and privileges we shall be immune without any trouble on our part

from the particular loyalties and fealties which such endowments and privileges engender. Further, Madam, the traditions of the private house, that ancestral memory which lies behind the present moment, are there to help you. We have seen in the quotations given above how great a part chastity, bodily chastity, has played in the unpaid education of our sex. It should not be difficult to transmute the old ideal of bodily chastity into the new ideal of mental chastity—to hold that if it was wrong to sell the body for money it is much more wrong to sell the mind for money, since the mind, people say, is nobler than the body. Then again, are we not greatly fortified in resisting the seductions of the most powerful of all seducers—money—by those same traditions? For how many centuries have we not enjoyed the right of working all day and every day for £40 a year with board and lodging thrown in? And does not Whitaker prove that half the work of educated men's daughters is still unpaid-for work? Finally, honour, fame, consequence—is it not easy for us to resist that seduction, we who have worked for centuries without other honour than that which is reflected from the coronets and badges on our father's or husband's brows and breasts?

“Thus, with law on our side, and property on our side, and ancestral memory to guide us, there is no need of further argument; you will agree that the conditions upon which this guinea is yours are, with the exception of the first, comparatively easy to fulfil. They merely require that you should develop, modify and direct by the findings of the two psychometers the traditions and the education of the private house which have been in existence these 2,000 years. And if you will agree to do that, there can be an end of bargaining between us. Then the guinea with which to pay the rent of your house is yours—would that it were a thousand! For if you agree to these terms then you can join the professions and yet remain uncontaminated by them; you can rid them of their possessiveness, their jealousy, their pugnacity, their greed. You can use them to have a mind of your own and a will of your own. And you can use that mind and will to abolish the inhumanity, the beastliness, the horror, the folly of war. Take this guinea then and use it, not to burn the house down, but to make its windows blaze. And let the daughters of uneducated women dance round the new house, the poor house, the house that stands in a narrow street where omnibuses pass and the street hawkers cry their wares, and let them sing, ‘We have done with war! We have done with tyranny!’ And their mothers will laugh from their

graves, 'It was for this that we suffered obloquy and contempt! Light up the windows of the new house, daughters! Let them blaze!'

"Those then are the terms upon which I give you this guinea with which to help the daughters of uneducated women to enter the professions. And by cutting short the peroration let us hope that you will be able to give the finishing touches to your bazaar, arrange the hare and the coffee-pot, and receive the Right Honourable Sir Sampson Legend, O.M., K.C.B., LL.D., D.C.L., P.C., etc., with that air of smiling deference which befits the daughter of an educated man in the presence of her brother."

Such then, Sir, was the letter finally sent to the honorary treasurer of the society for helping the daughters of educated men to enter the professions. Those are the conditions upon which she is to have her guinea. They have been framed, so far as possible, to ensure that she shall do all that a guinea can make her do to help you to prevent war. Whether the conditions have been rightly laid down, who shall say? But as you will see, it was necessary to answer her letter and the letter from the honorary treasurer of the college rebuilding fund, and to send them both guineas before answering your letter, because unless they are helped, first to educate the daughters of educated men, and then to earn their livings in the professions, those daughters cannot possess an independent and disinterested influence with which to help you to prevent war. The causes it seems are connected. But having shown this to the best of our ability, let us return to your own letter and to your request for a subscription to your own society.

THREE

Here then is your own letter. In that, as we have seen, after asking for an opinion as to how to prevent war, you go on to suggest certain practical measures by which we can help you to prevent it. These are it appears that we should sign a manifesto, pledging ourselves “to protect culture and intellectual liberty”;¹ that we should join a certain society, devoted to certain measures whose aim is to preserve peace; and, finally, that we should subscribe to that society which like the others is in need of funds.

First, then, let us consider how we can help you to prevent war by protecting culture and intellectual liberty, since you assure us that there is a connection between those rather abstract words and these very positive photographs—the photographs of dead bodies and ruined houses.

But if it was surprising to be asked for an opinion how to prevent war, it is still more surprising to be asked to help you in the rather abstract terms of your manifesto to protect culture and intellectual liberty. Consider, Sir, in the light of the facts given above, what this request of yours means. It means that in the year 1938 the sons of educated men are asking the daughters to help them to protect culture and intellectual liberty. And why, you may ask, is that so surprising? Suppose that the Duke of Devonshire, in his star and garter, stepped down into the kitchen and said to the maid who was peeling potatoes with a smudge on her cheek: “Stop your potato peeling, Mary, and help me to construe this rather difficult passage in Pindar,” would not Mary be surprised and run screaming to Louisa the cook, “Lawks, Louie, Master must be mad!” That, or something like it, is the cry that rises to our lips when the sons of educated men ask us, their

sisters, to protect intellectual liberty and culture. But let us try to translate the kitchenmaid's cry into the language of educated people.

Once more we must beg you, Sir, to look from our angle, from our point of view, at Arthur's Education Fund. Try once more, difficult though it is to twist your head in that direction, to understand what it has meant to us to keep that receptacle filled all these centuries so that some 10,000 of our brothers may be educated every year at Oxford and Cambridge. It has meant that we have already contributed to the cause of culture and intellectual liberty more than any other class in the community. For have not the daughters of educated men paid into Arthur's Education Fund from the year 1262 to the year 1870 all the money that was needed to educate themselves, bating such miserable sums as went to pay the governess, the German teacher, and the dancing master? Have they not paid with their own education for Eton and Harrow, Oxford and Cambridge, and all the great schools and universities on the continent—the Sorbonne and Heidelberg, Salamanca and Padua and Rome? Have they not paid so generously and lavishly if so indirectly, that when at last, in the nineteenth century, they won the right to some paid-for education for themselves, there was not a single woman who had received enough paid-for education to be able to teach them?² And now, out of the blue, just as they were hoping that they might filch not only a little of that same university education for themselves but some of the trimmings—travel, pleasure, liberty—for themselves, here is your letter informing them that the whole of that vast, that fabulous sum—for whether counted directly in cash, or indirectly in things done without, the sum that filled Arthur's Education Fund is vast—has been wasted or wrongly applied. With what other purpose were the universities of Oxford and Cambridge founded, save to protect culture and intellectual liberty? For what other object did your sisters go without teaching or travel or luxuries themselves except that with the money so saved their brothers should go to schools and universities and there learn to protect culture and intellectual liberty? But now since you proclaim them in danger and ask us to add our voice to yours, and our sixpence to your guinea, we must assume that the money so spent was wasted and that those societies have failed. Yet, the reflection must intrude, if the public schools and universities with their elaborate machinery for mind-training and body-training have failed, what reason is there to think that your society, sponsored though it is by distinguished

names, is going to succeed, or that your manifesto, signed though it is by still more distinguished names, is going to convert? Ought you not, before you lease an office, hire a secretary, elect a committee and appeal for funds, to consider why those schools and universities have failed?

That, however, is a question for you to answer. The question which concerns us is what possible help we can give you in protecting culture and intellectual liberty—we, who have been shut out from the universities so repeatedly, and are only now admitted so restrictedly; we who have received no paid-for education whatsoever, or so little that we can only read our own tongue and write our own language, we who are, in fact, members not of the intelligentsia but of the ignorantsia? To confirm us in our modest estimate of our own culture and to prove that you in fact share it there is Whitaker with his facts. Not a single educated man's daughter, Whitaker says, is thought capable of teaching the literature of her own language at either university. Nor is her opinion worth asking, Whitaker informs us, when it comes to buying a picture for the National Gallery, a portrait for the Portrait Gallery, or a mummy for the British Museum. How then can it be worth your while to ask us to protect culture and intellectual liberty when, as Whitaker proves with his cold facts, you have no belief that our advice is worth having when it comes to spending the money, to which we have contributed, in buying culture and intellectual liberty for the State? Do you wonder that the unexpected compliment takes us by surprise? Still, there is your letter. There are facts in that letter, too. In it you say that war is imminent; and you go on to say, in more languages than one—here is the French version:³ *Seule la culture désintéressée peut garder le monde de sa ruine*—you go on to say that by protecting intellectual liberty and our inheritance of culture we can help you to prevent war. And since the first statement at least is indisputable and any kitchenmaid even if her French is defective can read and understand the meaning of “Air Raid Precautions” when written in large letters upon a blank wall, we cannot ignore your request on the plea of ignorance or remain silent on the plea of modesty. Just as any kitchenmaid would attempt to construe a passage in Pindar if told that her life depended on it, so the daughters of educated men, however little their training qualifies them, must consider what they can do to protect culture and intellectual liberty if by so doing they can help you to prevent war. So let us by all means in our power examine this further method of helping you, and see, before

we consider your request that we should join your society, whether we can sign this manifesto in favour of culture and intellectual liberty with some intention of keeping our word.

What, then, is the meaning of those rather abstract words? If we are to help you to protect them it would be well to define them in the first place. But like all honorary treasurers you are pressed for time, and to ramble through English literature in search of a definition, though a delightful pastime in its way, might well lead us far. Let us agree, then, for the present, that we know what they are, and concentrate upon the practical question how we can help you to protect them. Now the daily paper with its provision of facts lies on the table; and a single quotation from it may save time and limit our enquiry. "It was decided yesterday at a conference of head masters that women were not fit teachers for boys over the age of fourteen." That fact is of instant help to us here, for it proves that certain kinds of help are beyond our reach. For us to attempt to reform the education of our brothers at public schools and universities would be to invite a shower of dead cats, rotten eggs and broken gates from which only street scavengers and locksmiths would benefit, while the gentlemen in authority, history assures us, would survey the tumult from their study windows without taking the cigars from their lips or ceasing to sip, slowly as its bouquet deserves, their admirable claret.⁴ The teaching of history, then, reinforced by the teaching of the daily paper, drives us to a more restricted position. We can only help you to defend culture and intellectual liberty by defending our own culture and our own intellectual liberty. That is to say, we can hint, if the treasurer of one of the women's colleges asks us for a subscription, that some change might be made in that satellite body when it ceases to be satellite; or again, if the treasurer of some society for obtaining professional employment for women asks us for a subscription, suggest that some change might be desirable, in the interests of culture and intellectual liberty, in the practice of the professions. But as paid-for education is still raw and young, and as the number of those allowed to enjoy it at Oxford and Cambridge is still strictly limited, culture for the great majority of educated men's daughters must still be that which is acquired outside the sacred gates, in public libraries or in private libraries, whose doors by some unaccountable oversight have been left unlocked. It must still, in the year 1938, largely consist in reading and writing our own tongue. The question thus becomes more manageable. Shorn

of its glory it is easier to deal with. What we have to do now, then, Sir, is to lay your request before the daughters of educated men and to ask them to help you to prevent war, not by advising their brothers how they shall protect culture and intellectual liberty, but simply by reading and writing their own tongue in such a way as to protect those rather abstract goddesses themselves.

This would seem, on the face of it, a simple matter, and one that needs neither argument nor rhetoric. But we are met at the outset by a new difficulty. We have already noted the fact that the profession of literature, to give it a simple name, is the only profession which did not fight a series of battles in the nineteenth century. There has been no battle of Grub Street. That profession has never been shut to the daughters of educated men. This was due of course to the extreme cheapness of its professional requirements. Books, pens and paper are so cheap, reading and writing have been, since the eighteenth century at least, so universally taught in our class, that it was impossible for any body of men to corner the necessary knowledge or to refuse admittance, except on their own terms, to those who wished to read books or to write them. But it follows, since the profession of literature is open to the daughters of educated men, that there is no honorary treasurer of the profession in such need of a guinea with which to prosecute her battle that she will listen to our terms, and promise to do what she can to observe them. This places us, you will agree, in an awkward predicament. For how then can we bring pressure upon them—what can we do to persuade them to help us? The profession of literature differs, it would seem, from all the other professions. There is no head of the profession; no Lord Chancellor as in your own case: no official body with the power to lay down rules and enforce them.⁵ We cannot debar women from the use of libraries;⁶ or forbid them to buy ink and paper; or rule that metaphors shall only be used by one sex, as the male only in art schools was allowed to study from the nude; or rule that rhyme shall be used by one sex only as the male only in Academies of music was allowed to play in orchestras. Such is the inconceivable licence of the profession of letters that any daughter of an educated man may use a man's name—say George Eliot or George Sand—with the result that an editor or a publisher, unlike the authorities in Whitehall, can detect no difference in the scent or savour of a manuscript, or even know for certain whether the writer is married or not.

Thus, since we have very little power over those who earn their livings by reading and writing, we must go to them humbly without bribes or penalties. We must go to them cap in hand, like beggars, and ask them of their goodness to spare time to listen to our request that they shall practise the profession of reading and writing in the interests of culture and intellectual liberty.

And now, clearly, some further definition of “culture and intellectual liberty” would be useful. Fortunately, it need not be, for our purposes, exhaustive or elaborate. We need not consult Milton, Goethe, or Matthew Arnold; for their definition would apply to paid-for culture—the culture which, in Miss Weeton’s definition, includes physics, divinity, astronomy, chemistry, botany, logic and mathematics, as well as Latin, Greek and French. We are appealing in the main to those whose culture is the unpaid-for culture, that which consists in being able to read and write their own tongue. Happily your manifesto is at hand to help us to define the terms further; “disinterested” is the word you use. Therefore let us define culture for our purposes as the disinterested pursuit of reading and writing the English language. And intellectual liberty may be defined for our purposes as the right to say or write what you think in your own words, and in your own way. These are very crude definitions, but they must serve. Our appeal then might begin: “Oh, daughters of educated men, this gentleman, whom we all respect, says that war is imminent; by protecting culture and intellectual liberty he says that we can help him to prevent war. We entreat you, therefore, who earn your livings by reading and writing . . . ” But here the words falter on our lips, and the prayer peters out into three separate dots because of facts again—because of facts in books, facts in biographies, facts which make it difficult, perhaps impossible, to go on.

What are those facts then? Once more we must interrupt our appeal in order to examine them. And there is no difficulty in finding them. Here, for example, is an illuminating document before us, a most genuine and indeed moving piece of work, the autobiography of Mrs. Oliphant, which is full of facts. She was an educated man’s daughter who earned her living by reading and writing. She wrote books of all kinds. Novels, biographies, histories, handbooks of Florence and Rome, reviews, newspaper articles innumerable came from her pen. With the proceeds she earned her living and educated her children. But how far did she protect culture and intellectual liberty? That you can judge for yourself by reading first a few of her novels; *The Duke’s Daughter*, *Diana*

Trelawny, *Harry Joscelyn*, say; continue with the lives of Sheridan and Cervantes; go on to the *Makers of Florence and Rome*; conclude by sousing yourself in the innumerable faded articles, reviews, sketches of one kind and another which she contributed to literary papers. When you have done, examine the state of your own mind, and ask yourself whether that reading has led you to respect disinterested culture and intellectual liberty. Has it not on the contrary smeared your mind and dejected your imagination, and led you to deplore the fact that Mrs. Oliphant sold her brain, her very admirable brain, prostituted her culture and enslaved her intellectual liberty in order that she might earn her living and educate her children?⁷ Inevitably, considering the damage that poverty inflicts upon mind and body, the necessity that is laid upon those who have children to see that they are fed and clothed, nursed and educated, we have to applaud her choice and to admire her courage. But if we applaud the choice and admire the courage of those who do what she did, we can spare ourselves the trouble of addressing our appeal to them, for they will no more be able to protect disinterested culture and intellectual liberty than she was. To ask them to sign your manifesto would be to ask a publican to sign a manifesto in favour of temperance. He may himself be a total abstainer; but since his wife and children depend upon the sale of beer, he must continue to sell beer, and his signature to the manifesto would be of no value to the cause of temperance because directly he had signed it he must be at the counter inducing his customers to drink more beer. So to ask the daughters of educated men who have to earn their livings by reading and writing to sign your manifesto would be of no value to the cause of disinterested culture and intellectual liberty, because directly they had signed it they must be at the desk writing those books, lectures and articles by which culture is prostituted and intellectual liberty is sold into slavery. As an expression of opinion it may have value; but if what you need is not merely an expression of opinion but positive help, you must frame your request rather differently. Then you will have to ask them to pledge themselves not to write anything that defiles culture, or to sign any contract that infringes intellectual liberty. And to that the answer given us by biography would be short but sufficient: Have I not to earn my living?

Thus, Sir, it becomes clear that we must make our appeal only to those daughters of educated men who have enough to live upon. To them we might address ourselves in this wise: "Daughters of

educated men who have enough to live upon . . .” But again the voice falters: again the prayer peters out into separate dots. For how many of them are there? Dare we assume in the face of Whitaker, of the laws of property, of the wills in the newspapers, of facts in short, that 1,000, 500, or even 250 will answer when thus addressed? However that may be, let the plural stand and continue: “Daughters of educated men who have enough to live upon, and read and write your own language for your own pleasure, may we very humbly entreat you to sign this gentleman’s manifesto with some intention of putting your promise into practice?”

Here, if indeed they consent to listen, they might very reasonably ask us to be more explicit—not indeed to define culture and intellectual liberty, for they have books and leisure and can define the words for themselves. But what, they may well ask, is meant by this gentleman’s “disinterested” culture, and how are we to protect that and intellectual liberty in practice? Now as they are daughters, not sons, we may begin by reminding them of a compliment once paid them by a great historian. “Mary’s conduct,” says Macaulay, “was really a signal instance of that perfect disinterestedness and self-devotion of which man seems to be incapable, but which is sometimes found in women.”⁸ Compliments, when you are asking a favour, never come amiss. Next let us refer them to the tradition which has long been honoured in the private house—the tradition of chastity. “Just as for many centuries, Madam,” we might plead, “it was thought vile for a woman to sell her body without love, but right to give it to the husband whom she loved, so it is wrong, you will agree, to sell your mind without love, but right to give it to the art which you love.” “But what,” she may ask, “is meant by ‘selling your mind without love’?” “Briefly,” we might reply, “to write at the command of another person what you do not want to write for the sake of money. But to sell a brain is worse than to sell a body, for when the body seller has sold her momentary pleasure she takes good care that the matter shall end there. But when a brain seller has sold her brain, its anæmic, vicious and diseased progeny are let loose upon the world to infect and corrupt and sow the seeds of disease in others. Thus we are asking you, Madam, to pledge yourself not to commit adultery of the brain because it is a much more serious offence than the other.” “Adultery of the brain,” she may reply, “means writing what I do not want to write for the sake of money. Therefore you ask me to refuse all publishers, editors,

lecture agents and so on who bribe me to write or to speak what I do not want to write or to speak for the sake of money?" "That is so, Madam; and we further ask that if you should receive proposals for such sales you will resent them and expose them as you would resent and expose such proposals for selling your body, both for your own sake and for the sake of others. But we would have you observe that the verb 'to adulterate' means, according to the dictionary, 'to falsify by admixture of baser ingredients.' Money is not the only baser ingredient. Advertisement and publicity are also adulterers. Thus, culture mixed with personal charm, or culture mixed with advertisement and publicity, are also adulterated forms of culture. We must ask you to abjure them; not to appear on public platforms; not to lecture; not to allow your private face to be published, or details of your private life; not to avail yourself, in short, of any of the forms of brain prostitution which are so insidiously suggested by the pimps and panders of the brain-selling trade; or to accept any of those baubles and labels by which brain merit is advertised and certified—medals, honours, degrees—we must ask you to refuse them absolutely, since they are all tokens that culture has been prostituted and intellectual liberty sold into captivity."

Upon hearing this definition, mild and imperfect as it is, of what it means, not merely to sign your manifesto in favour of culture and intellectual liberty, but to put that opinion into practice, even those daughters of educated men who have enough to live upon may object that the terms are too hard for them to keep. For they would mean loss of money, which is desirable, loss of fame which is universally held to be agreeable, and censure and ridicule which are by no means negligible. Each would be the butt of all who have an interest to serve or money to make from the sale of brains. And for what reward? Only, in the rather abstract terms of your manifesto, that they would thus "protect culture and intellectual liberty," not by their opinion but by their practice.

Since the terms are so hard, and there is no body in existence whose ruling they need respect or obey, let us consider what other method of persuasion is left to us. Only, it would seem, to point to the photographs—the photographs of dead bodies and ruined houses. Can we bring out the connection between them and prostituted culture and intellectual slavery and make it so clear that the one implies the other, that the daughters of educated men will prefer to refuse money and fame, and to be the objects of scorn and ridicule rather than suffer themselves, or allow others to

suffer, the penalties there made visible? It is difficult in the short time at our disposal, and with the weak weapons in our possession, to make that connection clear, but if what you, Sir, say is true, and there is a connection and a very real one between them, we must try to prove it.

Let us then begin by summoning, if only from the world of imagination, some daughter of an educated man who has enough to live upon and can read and write for her own pleasure and, taking her to be the representative of what may in fact be no class at all, let us ask her to examine the products of that reading and writing which lie upon her own table. "Look, Madam," we might begin, "at the newspapers on your table. Why, may we ask, do you take in three dailies, and three weeklies?" "Because," she replies, "I am interested in politics, and wish to know the facts." "An admirable desire, Madam. But why three? Do they differ then about facts, and if so, why?" To which she replies, with some irony, "You call yourself an educated man's daughter, and yet pretend not to know the facts—roughly that each paper is financed by a board; that each board has a policy; that each board employs writers to expound that policy, and if the writers do not agree with that policy, the writers, as you may remember after a moment's reflection, find themselves unemployed in the street. Therefore if you want to know any fact about politics you must read at least three different papers, compare at least three different versions of the same fact, and come in the end to your own conclusion. Hence the three daily papers on my table." Now that we have discussed, very briefly, what may be called the literature of fact, let us turn to what may be called the literature of fiction. "There are such things, Madam," we may remind her, "as pictures, plays, music and books. Do you pursue the same rather extravagant policy there—glance at three daily papers and three weekly papers if you want to know the facts about pictures, plays, music and books, because those who write about art are in the pay of an editor, who is in the pay of a board, which has a policy to pursue, so that each paper takes a different view, so that it is only by comparing three different views that you can come to your own conclusion—what pictures to see, what play or concert to go to, which book to order from the library?" And to that she replies, "Since I am an educated man's daughter, with a smattering of culture picked up from reading, I should no more dream, given the conditions of journalism at present, of taking my opinions of pictures, plays, music or books from the newspapers than I would take my opinion of

politics from the newspapers. Compare the views, make allowance for the distortions, and then judge for yourself. That is the only way. Hence the many newspapers on my table.”⁹

So then the literature of fact and the literature of opinion, to make a crude distinction, are not pure fact, or pure opinion, but adulterated fact and adulterated opinion, that is fact and opinion “adulterated by the admixture of baser ingredients” as the dictionary has it. In other words you have to strip each statement of its money motive, of its power motive, of its advertisement motive, of its publicity motive, of its vanity motive, let alone of all the other motives which, as an educated man’s daughter, are familiar to you, before you make up your mind which fact about politics to believe, or even which opinion about art? “That is so,” she agrees. But if you were told by somebody who had none of those motives for wrapping up truth that the fact was in his or her opinion this or that, you would believe him or her, always allowing of course for the fallibility of human judgment which, in judging works of art, must be considerable? “Naturally,” she agrees. If such a person said that war was bad, you would believe him; or if such a person said that some picture, symphony, play or poem were good you would believe him? “Allowing for human fallibility, yes.” Now suppose, Madam, that there were 250, or 50, or 25 such people in existence, people pledged not to commit adultery of the brain, so that it was unnecessary to strip what they said of its money motive, power motive, advertisement motive, publicity motive, vanity motive and so on, before we unwrapped the grain of truth, might not two very remarkable consequences follow? Is it not possible that if we knew the truth about war, the glory of war would be scotched and crushed where it lies curled up in the rotten cabbage leaves of our prostituted fact-purveyors; and if we knew the truth about art instead of shuffling and shambling through the smeared and dejected pages of those who must live by prostituting culture, the enjoyment and practice of art would become so desirable that by comparison the pursuit of war would be a tedious game for elderly dilettantes in search of a mildly sanitary amusement—the tossing of bombs instead of balls over frontiers instead of nets? In short, if newspapers were written by people whose sole object in writing was to tell the truth about politics and the truth about art we should not believe in war, and we should believe in art.

Hence there is a very clear connection between culture and intellectual liberty and those photographs of dead bodies and ruined

houses. And to ask the daughters of educated men who have enough to live upon not to commit adultery of the brain is to ask them to help in the most positive way now open to them—since the profession of literature is still that which stands widest open to them—to prevent war.

Thus, Sir, we might address this lady, crudely, briefly it is true; but time presses and we cannot define further. And to this appeal she might well reply, if indeed she exists: “What you say is obvious; so obvious that every educated man’s daughter already knows it for herself, or if she does not, has only to read the newspapers to be sure of it. But suppose she were well enough off not merely to sign this manifesto in favour of disinterested culture and intellectual liberty but to put her opinion into practice, how could she set about it? And do not,” she may reasonably add, “dream dreams about ideal worlds behind the stars; consider actual facts in the actual world.” Indeed, the actual world is much more difficult to deal with than the dream world. Still, Madam, the private printing press is an actual fact, and not beyond the reach of a moderate income. Typewriters and duplicators are actual facts and even cheaper. By using these cheap and so far unforbidden instruments you can at once rid yourself of the pressure of boards, policies and editors. They will speak your own mind, in your own words, at your own time, at your own length, at your own bidding. And that, we are agreed, is our definition of “intellectual liberty.” “But,” she may say, “‘the public?’ How can that be reached without putting my own mind through the mincing machine and turning it into sausage?” “‘The public,’ Madam,” we may assure her, “is very like ourselves; it lives in rooms; it walks in streets, and is said moreover to be tired of sausage. Fling leaflets down basements; expose them on stalls; trundle them along streets on barrows to be sold for a penny or given away. Find out new ways of approaching ‘the public’; single it into separate people instead of massing it into one monster, gross in body, feeble in mind. And then reflect—since you have enough to live on, you have a room, not necessarily ‘cosy’ or ‘handsome’ but still silent, private; a room where safe from publicity and its poison you could, even asking a reasonable fee for the service, speak the truth to artists, about pictures, music, books, without fear of affecting their sales, which are exiguous, or wounding their vanity, which is prodigious.¹⁰ Such at least was the criticism that Ben Jonson gave Shakespeare at the Mermaid and there is no reason to suppose, with *Hamlet* as evidence, that literature suffered in

consequence. Are not the best critics private people, and is not the only criticism worth having spoken criticism? Those then are some of the active ways in which you, as a writer of your own tongue, can put your opinion into practice. But if you are passive, a reader, not a writer, then you must adopt not active but passive methods of protecting culture and intellectual liberty.” “And what may they be?” she will ask. “To abstain, obviously. Not to subscribe to papers that encourage intellectual slavery; not to attend lectures that prostitute culture; for we are agreed that to write at the command of another what you do not want to write is to be enslaved, and to mix culture with personal charm or advertisement is to prostitute culture. By these active and passive measures you would do all in your power to break the ring, the vicious circle, the dance round and round the mulberry tree, the poison tree of intellectual harlotry. The ring once broken, the captives would be freed. For who can doubt that once writers had the chance of writing what they enjoy writing they would find it so much more pleasurable that they would refuse to write on any other terms; or that readers once they had the chance of reading what writers enjoy writing, would find it so much more nourishing than what is written for money that they would refuse to be palmed off with the stale substitute any longer? Thus the slaves who are now kept hard at work piling words into books, piling words into articles, as the old slaves piled stones into pyramids, would shake the manacles from their wrists and give up their loathsome labour. And “culture”, that amorphous bundle, swaddled up as she now is in insincerity, emitting half truths from her timid lips, sweetening and diluting her message with whatever sugar or water serves to swell the writer’s fame or his master’s purse, would regain her shape and become, as Milton, Keats and other great writers assure us that she is in reality, muscular, adventurous, free. Whereas now, Madam, at the very mention of culture the head aches, the eyes close, the doors shut, the air thickens; we are in a lecture room, rank with the fumes of stale print, listening to a gentleman who is forced to lecture or to write every Wednesday, every Sunday, about Milton or about Keats, while the lilac shakes its branches in the garden free, and the gulls, swirling and swooping, suggest with wild laughter that such stale fish might with advantage be tossed to them. That is our plea to you, Madam; those are our reasons for urging it. Do not merely sign this manifesto in favour of culture and intellectual liberty; attempt at least to put your promise into practice.”

Whether the daughters of educated men who have enough to live upon and read and write their own tongue for their own pleasure will listen to this request or not, we cannot say, Sir. But if culture and intellectual liberty are to be protected, not by opinions merely but by practice, this would seem to be the way. It is not an easy way, it is true. Nevertheless, such as it is, there are reasons for thinking that the way is easier for them than for their brothers. They are immune, through no merit of their own, from certain compulsions. To protect culture and intellectual liberty in practice would mean, as we have said, ridicule and chastity, loss of publicity and poverty. But those, as we have seen, are their familiar teachers. Further, Whitaker with his facts is at hand to help them; for since he proves that all the fruits of professional culture—such as directorships of art galleries and museums, professorships and lectureships and editorships—are still beyond their reach, they should be able to take a more purely disinterested view of culture than their brothers, without for a moment claiming, as Macaulay asserts, that they are by nature more disinterested. Thus helped by tradition and by facts as they are, we have not only some right to ask them to help us to break the circle, the vicious circle of prostituted culture, but some hope that if such people exist they will help us. To return then to your manifesto: we will sign it if we can keep these terms; if we cannot keep them, we will not sign it.

Now that we have tried to see how we can help you to prevent war by attempting to define what is meant by protecting culture and intellectual liberty let us consider your next and inevitable request: that we should subscribe to the funds of your society. For you, too, are an honorary treasurer, and like the other honorary treasurers in need of money. Since you, too, are asking for money it might be possible to ask you, also, to define your aims, and to bargain and to impose terms as with the other honorary treasurers. What then are the aims of your society? To prevent war, of course. And by what means? Broadly speaking, by protecting the rights of the individual; by opposing dictatorship; by ensuring the democratic ideals of equal opportunity for all. Those are the chief means by which as you say, “the lasting peace of the world can be assured.” Then, Sir, there is no need to bargain or to haggle. If those are your aims, and if, as it is impossible to doubt, you mean to do all in your power to achieve them, the guinea is yours—would that it were a million! The guinea is yours; and the guinea is a free gift, given freely.

But the word “free” is used so often, and has come, like used words, to mean so little, that it may be well to explain exactly, even pedantically, what the word “free” means in this context. It means here that no right or privilege is asked in return. The giver is not asking you to admit her to the priesthood of the Church of England; or to the Stock Exchange; or to the Diplomatic Service. The giver has no wish to be “English” on the same terms that you yourself are “English.” The giver does not claim in return for the gift admission to any profession; any honour, title, or medal; any professorship or lectureship; any seat upon any society, committee or board. The gift is free from all such conditions because the one right of paramount importance to all human beings is already won. You cannot take away her right to earn a living. Now then for the first time in English history an educated man’s daughter can give her brother one guinea of her own making at his request for the purpose specified above without asking for anything in return. It is a free gift, given without fear, without flattery, and without conditions. That, Sir, is so momentous an occasion in the history of civilization that some celebration seems called for. But let us have done with the old ceremonies—the Lord Mayor, with turtles and sheriffs in attendance, tapping nine times with his mace upon a stone while the Archbishop of Canterbury in full canonicals invokes a blessing. Let us invent a new ceremony for this new occasion. What more fitting than to destroy an old word, a vicious and corrupt word that has done much harm in its day and is now obsolete? The word “feminist” is the word indicated. That word, according to the dictionary, means “one who champions the rights of women.” Since the only right, the right to earn a living, has been won, the word no longer has a meaning. And a word without a meaning is a dead word, a corrupt word. Let us therefore celebrate this occasion by cremating the corpse. Let us write that word in large black letters on a sheet of foolscap; then solemnly apply a match to the paper. Look, how it burns! What a light dances over the world! Now let us bray the ashes in a mortar with a goose-feather pen, and declare in unison singing together that anyone who uses that word in future is a ring-the-bell-and-run-away man,¹¹ a mischief maker, a groper among old bones, the proof of whose defilement is written in a smudge of dirty water upon his face. The smoke has died down; the word is destroyed. Observe, Sir, what has happened as the result of our celebration. The word “feminist” is destroyed; the air is cleared; and in that clearer air what do we see? Men and women working together for

the same cause. The cloud has lifted from the past too. What were they working for in the nineteenth century—those queer dead women in their poke bonnets and shawls? The very same cause for which we are working now. “Our claim was no claim of women’s rights only;”—it is Josephine Butler who speaks—“it was larger and deeper; it was a claim for the rights of all—all men and women—to the respect in their persons of the great principles of Justice and Equality and Liberty.” The words are the same as yours; the claim is the same as yours. The daughters of educated men who were called, to their resentment, “feminists” were in fact the advance guard of your own movement. They were fighting the same enemy that you are fighting and for the same reasons. They were fighting the tyranny of the patriarchal state as you are fighting the tyranny of the Fascist state. Thus we are merely carrying on the same fight that our mothers and grandmothers fought; their words prove it; your words prove it. But now with your letter before us we have your assurance that you are fighting with us, not against us. That fact is so inspiring that another celebration seems called for. What could be more fitting than to write more dead words, more corrupt words, upon more sheets of paper and burn them—the words, Tyrant, Dictator, for example? But, alas, those words are not yet obsolete. We can still shake out eggs from newspapers; still smell a peculiar and unmistakable odour in the region of Whitehall and Westminster. And abroad the monster has come more openly to the surface. There is no mistaking him there. He has widened his scope. He is interfering now with your liberty; he is dictating how you shall live; he is making distinctions not merely between the sexes, but between the races. You are feeling in your own persons what your mothers felt when they were shut out, when they were shut up, because they were women. Now you are being shut out, you are being shut up, because you are Jews, because you are democrats, because of race, because of religion. It is not a photograph that you look upon any longer; there you go, trapesing along in the procession yourselves. And that makes a difference. The whole iniquity of dictatorship, whether in Oxford or Cambridge, in Whitehall or Downing Street, against Jews or against women, in England, or in Germany, in Italy or in Spain is now apparent to you. But now we are fighting together. The daughters and sons of educated men are fighting side by side. That fact is so inspiring, even if no celebration is yet possible, that if this one guinea could be multiplied a million times all those guineas should be at your service without any other conditions

than those that you have imposed upon yourself. Take this one guinea then and use it to assert “the rights of all—all men and women—to the respect in their persons of the great principles of Justice and Equality and Liberty.” Put this penny candle in the window of your new society, and may we live to see the day when in the blaze of our common freedom the words tyrant and dictator shall be burnt to ashes, because the words tyrant and dictator shall be obsolete.

That request then for a guinea answered, and the cheque signed, only one further request of yours remains to be considered—it is that we should fill up a form and become members of your society. On the face of it that seems a simple request, easily granted. For what can be simpler than to join the society to which this guinea has just been contributed? On the face of it, how easy, how simple; but in the depths, how difficult, how complicated. . . . What possible doubts, what possible hesitations can those dots stand for? What reason or what emotion can make us hesitate to become members of a society whose aims we approve, to whose funds we have contributed? It may be neither reason nor emotion, but something more profound and fundamental than either. It may be difference. Different we are, as facts have proved, both in sex and in education. And it is from that difference, as we have already said, that our help can come, if help we can, to protect liberty, to prevent war. But if we sign this form which implies a promise to become active members of your society, it would seem that we must lose that difference and therefore sacrifice that help. To explain why this is so is not easy, even though the gift of a guinea has made it possible (so we have boasted), to speak freely without fear or flattery. Let us then keep the form unsigned on the table before us while we discuss, so far as we are able, the reasons and the emotions which make us hesitate to sign it. For those reasons and emotions have their origin deep in the darkness of ancestral memory; they have grown together in some confusion; it is very difficult to untwist them in the light.

To begin with an elementary distinction: a society is a conglomeration of people joined together for certain aims; while you, who write in your own person with your own hand, are single. You the individual are a man whom we have reason to respect; a man of the brotherhood, to which, as biography proves, many brothers have belonged. Thus Anne Clough, describing her brother, says: “Arthur is my best friend and adviser. . . . Arthur is the comfort and joy of my life; it is for him, and from him, that

I am incited to seek after all that is lovely and of good report.” To which William Wordsworth, speaking of his sister but answering the other as if one nightingale called to another in the forests of the past, replies:

The Blessing of my later years
Was with me when a Boy:
She gave me eyes, she gave me ears;
And humble cares, and delicate fears;
A heart, the fountain of sweet tears;
And love, and thought, and joy.¹²

Such was, such perhaps still is, the relationship of many brothers and sisters in private, as individuals. They respect each other and help each other and have aims in common. Why then, if such can be their private relationship, as biography and poetry prove, should their public relationship, as law and history prove, be so very different? And here, since you are a lawyer, with a lawyer’s memory, it is not necessary to remind you of certain decrees of English law from its first records to the year 1919 by way of proving that the public, the society relationship of brother and sister has been very different from the private. The very word “society” sets tolling in memory the dismal bells of a harsh music: shall not, shall not, shall not. You shall not learn; you shall not earn; you shall not own; you shall not—such was the society relationship of brother to sister for many centuries. And though it is possible, and to the optimistic credible, that in time a new society may ring a carillon of splendid harmony, and your letter heralds it, that day is far distant. Inevitably we ask ourselves, is there not something in the conglomeration of people into societies that releases what is most selfish and violent, least rational and humane in the individuals themselves? Inevitably we look upon society, so kind to you, so harsh to us, as an ill-fitting form that distorts the truth; deforms the mind; fetters the will. Inevitably we look upon societies as conspiracies that sink the private brother, whom many of us have reason to respect, and inflate in his stead a monstrous male, loud of voice, hard of fist, childishly intent upon scoring the floor of the earth with chalk marks, within whose mystic boundaries human beings are penned, rigidly, separately, artificially; where, daubed red and gold, decorated like a savage with feathers he goes through mystic rites and enjoys the dubious pleasures of power and dominion while we, “his” women, are locked in the

private house without share in the many societies of which his society is composed. For such reasons compact as they are of many memories and emotions—for who shall analyse the complexity of a mind that holds so deep a reservoir of time past within it?—it seems both wrong for us rationally and impossible for us emotionally to fill up your form and join your society. For by so doing we should merge our identity in yours; follow and repeat and score still deeper the old worn ruts in which society, like a gramophone whose needle has stuck, is grinding out with intolerable unanimity “Three hundred millions spent upon arms.” We should not give effect to a view which our own experience of “society” should have helped us to envisage. Thus, Sir, while we respect you as a private person and prove it by giving you a guinea to spend as you choose, we believe that we can help you most effectively by refusing to join your society; by working for our common ends—justice and equality and liberty for all men and women—outside your society, not within.

But this, you will say, if it means anything, can only mean that you, the daughters of educated men, who have promised us your positive help, refuse to join our society in order that you may make another of your own. And what sort of society do you propose to found outside ours, but in co-operation with it, so that we may both work together for our common ends? That is a question which you have every right to ask, and which we must try to answer in order to justify our refusal to sign the form you send. Let us then draw rapidly in outline the kind of society which the daughters of educated men might found and join outside your society but in co-operation with its ends. In the first place, this new society, you will be relieved to learn, would have no honorary treasurer, for it would need no funds. It would have no office, no committee, no secretary; it would call no meetings; it would hold no conferences. If name it must have, it could be called the Outsiders’ Society. That is not a resonant name, but it has the advantage that it squares with facts—the facts of history, of law, of biography; even, it may be, with the still hidden facts of our still unknown psychology. It would consist of educated men’s daughters working in their own class—how indeed can they work in any other?¹³—and by their own methods for liberty, equality and peace. Their first duty, to which they would bind themselves not by oath, for oaths and ceremonies have no part in a society which must be anonymous and elastic before everything, would be not to fight with arms. This is easy for them to observe, for in fact, as

the papers inform us, "the Army Council have no intention of opening recruiting for any women's corps."¹⁴ The country ensures it. Next they would refuse in the event of war to make munitions or nurse the wounded. Since in the last war both these activities were mainly discharged by the daughters of working men, the pressure upon them here too would be slight, though probably disagreeable. On the other hand the next duty to which they would pledge themselves is one of considerable difficulty, and calls not only for courage and initiative, but for the special knowledge of the educated man's daughter. It is, briefly, not to incite their brothers to fight, or to dissuade them, but to maintain an attitude of complete indifference. But the attitude expressed by the word "indifference" is so complex and of such importance that it needs even here further definition. Indifference in the first place must be given a firm footing upon fact. As it is a fact that she cannot understand what instinct compels him, what glory, what interest, what manly satisfaction fighting provides for him—"without war there would be no outlet for the manly qualities which fighting develops"—as fighting thus is a sex characteristic which she cannot share, the counterpart some claim of the maternal instinct which he cannot share, so is it an instinct which she cannot judge. The outsider therefore must leave him free to deal with this instinct by himself, because liberty of opinion must be respected, especially when it is based upon an instinct which is as foreign to her as centuries of tradition and education can make it.¹⁵ This is a fundamental and instinctive distinction upon which indifference may be based. But the outsider will make it her duty not merely to base her indifference upon instinct, but upon reason. When he says, as history proves that he has said, and may say again, "I am fighting to protect our country" and thus seeks to rouse her patriotic emotion, she will ask herself, "What does 'our country' mean to me an outsider?" To decide this she will analyse the meaning of patriotism in her own case. She will inform herself of the position of her sex and her class in the past. She will inform herself of the amount of land, wealth and property in the possession of her own sex and class in the present—how much of "England" in fact belongs to her. From the same sources she will inform herself of the legal protection which the law has given her in the past and now gives her. And if he adds that he is fighting to protect her body, she will reflect upon the degree of physical protection that she now enjoys when the words "Air Raid Precaution" are written on blank walls. And if he says that he is fighting to protect England

from foreign rule, she will reflect that for her there are no “foreigners”, since by law she becomes a foreigner if she marries a foreigner. And she will do her best to make this a fact, not by forced fraternity, but by human sympathy. All these facts will convince her reason (to put it in a nutshell) that her sex and class has very little to thank England for in the past; not much to thank England for in the present; while the security of her person in the future is highly dubious. But probably she will have imbibed, even from the governess, some romantic notion that Englishmen, those fathers and grandfathers whom she sees marching in the picture of history, are “superior” to the men of other countries. This she will consider it her duty to check by comparing French historians with English; German with French; the testimony of the ruled—the Indians or the Irish, say—with the claims made by their rulers. Still some “patriotic” emotion, some ingrained belief in the intellectual superiority of her own country over other countries may remain. Then she will compare English painting with French painting; English music with German music; English literature with Greek literature, for translations abound. When all these comparisons have been faithfully made by the use of reason, the outsider will find herself in possession of very good reasons for her indifference. She will find that she has no good reason to ask her brother to fight on her behalf to protect “our” country. “‘Our country,’” she will say, “throughout the greater part of its history has treated me as a slave; it has denied me education or any share in its possessions. ‘Our’ country still ceases to be mine if I marry a foreigner. ‘Our’ country denies me the means of protecting myself, forces me to pay others a very large sum annually to protect me, and is so little able, even so, to protect me that Air Raid precautions are written on the wall. Therefore if you insist upon fighting to protect me, or ‘our’ country, let it be understood, soberly and rationally between us, that you are fighting to gratify a sex instinct which I cannot share; to procure benefits which I have not shared and probably will not share; but not to gratify my instincts, or to protect either myself or my country. For,” the outsider will say, “in fact, as a woman, I have no country. As a woman I want no country. As a woman my country is the whole world.” And if, when reason has said its say, still some obstinate emotion remains, some love of England dropped into a child’s ears by the cawing of rooks in an elm tree, by the splash of waves on a beach, or by English voices murmuring nursery rhymes, this drop of pure, if irrational, emotion she will make serve her to give

to England first what she desires of peace and freedom for the whole world.

Such then will be the nature of her “indifference” and from this indifference certain actions must follow. She will bind herself to take no share in patriotic demonstrations; to assent to no form of national self-praise; to make no part of any clique or audience that encourages war; to absent herself from military displays, tournaments, tattoos, prize-givings and all such ceremonies as encourage the desire to impose “our” civilization or “our” dominion upon other people. The psychology of private life, moreover, warrants the belief that this use of indifference by the daughters of educated men would help materially to prevent war. For psychology would seem to show that it is far harder for human beings to take action when other people are indifferent and allow them complete freedom of action, than when their actions are made the centre of excited emotion. The small boy struts and trumpets outside the window: implore him to stop; he goes on; say nothing; he stops. That the daughters of educated men then should give their brothers neither the white feather of cowardice nor the red feather of courage, but no feather at all; that they should shut the bright eyes that rain influence, or let those eyes look elsewhere when war is discussed—that is the duty to which outsiders will train themselves in peace before the threat of death inevitably makes reason powerless.

Such then are some of the methods by which the society, the anonymous and secret Society of Outsiders would help you, Sir, to prevent war and to ensure freedom. Whatever value you may attach to them you will agree that they are duties which your own sex would find it more difficult to carry out than ours; and duties moreover which are specially appropriate to the daughters of educated men. For they would need some acquaintance with the psychology of educated men, and the minds of educated men are more highly trained and their words subtler than those of working men.¹⁶ There are other duties, of course—many have already been outlined in the letters to the other honorary treasurers. But at the risk of some repetition let us roughly and rapidly repeat them, so that they may form a basis for a society of outsiders to take its stand upon. First, they would bind themselves to earn their own livings. The importance of this as a method of ending war is obvious; sufficient stress has already been laid upon the superior cogency of an opinion based upon economic independence over an opinion based upon no income at all or upon a spiritual right

to an income to make further proof unnecessary. It follows that an outsider must make it her business to press for a living wage in all the professions now open to her sex; further that she must create new professions in which she can earn the right to an independent opinion. Therefore she must bind herself to press for a money wage for the unpaid worker in her own class—the daughters and sisters of educated men who, as biographies have shown us, are now paid on the truck system, with food, lodging and a pittance of £40 a year. But above all she must press for a wage to be paid by the State legally to the mothers of educated men. The importance of this to our common fight is immeasurable; for it is the most effective way in which we can ensure that the large and very honourable class of married women shall have a mind and a will of their own, with which, if his mind and will are good in her eyes, to support her husband, if bad to resist him, in any case to cease to be “his woman” and to be her self. You will agree, Sir, without any aspersion upon the lady who bears your name, that to depend upon her for your income would effect a most subtle and undesirable change in your psychology. Apart from that, this measure is of such importance directly to yourselves, in your own fight for liberty and equality and peace, that if any condition were to be attached to the guinea it would be this: that you should provide a wage to be paid by the State to those whose profession is marriage and motherhood. Consider, even at the risk of a digression, what effect this would have upon the birth-rate, in the very class where the birth-rate is falling, in the very class where births are desirable—the educated class. Just as the increase in the pay of soldiers has resulted, the papers say, in additional recruits to the force of arm-bearers, so the same inducement would serve to recruit the child-bearing force, which we can hardly deny to be as necessary and as honourable, but which, because of its poverty, and its hardships, is now failing to attract recruits. That method might succeed where the one in use at present—abuse and ridicule—has failed. But the point which, at the risk of further digression, the outsiders would press upon you is one that vitally concerns your own lives as educated men and the honour and vigour of your professions. For if your wife were paid for her work, the work of bearing and bringing up children, a real wage, a money wage, so that it became an attractive profession instead of being as it is now an unpaid profession, an unpensioned profession, and therefore a precarious and dishonoured profession, your own slavery would be lightened.¹⁷ No longer need you go to

the office at nine-thirty and stay there till six. Work could be equally distributed. Patients could be sent to the patientless. Briefs to the briefless. Articles could be left unwritten. Culture would thus be stimulated. You could see the fruit trees flower in spring. You could share the prime of life with your children. And after that prime was over no longer need you be thrown from the machine on to the scrap heap without any life left or interests surviving to parade the environs of Bath or Cheltenham in the care of some unfortunate slave. No longer would you be the Saturday caller, the albatross on the neck of society, the sympathy addict, the deflated work slave calling for replenishment; or, as Herr Hitler puts it, the hero requiring recreation, or, as Signor Mussolini puts it, the wounded warrior requiring female dependants to bandage his wounds.¹⁸ If the State paid your wife a living wage for her work which, sacred though it is, can scarcely be called more sacred than that of the clergyman, yet as his work is paid without derogation so may hers be—if this step which is even more essential to your freedom than to hers were taken the old mill in which the professional man now grinds out his round, often so wearily, with so little pleasure to himself or profit to his profession, would be broken; the opportunity of freedom would be yours; the most degrading of all servitudes, the intellectual servitude, would be ended; the half-man might become whole. But since three hundred millions or so have to be spent upon the arm-bearers, such expenditure is obviously, to use a convenient word supplied by the politicians, “impracticable” and it is time to return to more feasible projects.

The outsiders then would bind themselves not only to earn their own livings, but to earn them so expertly that their refusal to earn them would be a matter of concern to the work master. They would bind themselves to obtain full knowledge of professional practices, and to reveal any instance of tyranny or abuse in their professions. And they would bind themselves not to continue to make money in any profession, but to cease all competition and to practise their profession experimentally, in the interests of research and for love of the work itself, when they had earned enough to live upon. Also they would bind themselves to remain outside any profession hostile to freedom, such as the making or the improvement of the weapons of war. And they would bind themselves to refuse to take office or honour from any society which, while professing to respect liberty, restricts it, like the universities of Oxford and Cambridge. And they would consider it

their duty to investigate the claims of all public societies to which, like the Church and the universities, they are forced to contribute as taxpayers as carefully and fearlessly as they would investigate the claims of private societies to which they contribute voluntarily. They would make it their business to scrutinize the endowments of the schools and universities and the objects upon which that money is spent. As with the educational, so with the religious profession. By reading the New Testament in the first place and next those divines and historians whose works are all easily accessible to the daughters of educated men, they would make it their business to have some knowledge of the Christian religion and its history. Further they would inform themselves of the practice of that religion by attending Church services, by analysing the spiritual and intellectual value of sermons; by criticizing the opinions of men whose profession is religion as freely as they would criticize the opinions of any other body of men. Thus they would be creative in their activities, not merely critical. By criticizing education they would help to create a civilized society which protects culture and intellectual liberty. By criticizing religion they would attempt to free the religious spirit from its present servitude and would help, if need be, to create a new religion based it might well be upon the New Testament, but, it might well be, very different from the religion now erected upon that basis. And in all this, and in much more than we have time to particularize, they would be helped, you will agree, by their position as outsiders, that freedom from unreal loyalties, that freedom from interested motives which are at present assured them by the State.

It would be easy to define in greater number and more exactly the duties of those who belong to the Society of Outsiders, but not profitable. Elasticity is essential; and some degree of secrecy, as will be shown later, is at present even more essential. But the description thus loosely and imperfectly given is enough to show you, Sir, that the Society of Outsiders has the same ends as your society—freedom, equality, peace; but that it seeks to achieve them by the means that a different sex, a different tradition, a different education, and the different values which result from those differences have placed within our reach. Broadly speaking, the main distinction between us who are outside society and you who are inside society must be that whereas you will make use of the means provided by your position—leagues, conferences, campaigns, great names, and all such public measures as your wealth and political influence place within your reach—we, remaining

outside, will experiment not with public means in public but with private means in private. Those experiments will not be merely critical but creative. To take two obvious instances:—the outsiders will dispense with pageantry not from any puritanical dislike of beauty. On the contrary, it will be one of their aims to increase private beauty; the beauty of spring, summer, autumn; the beauty of flowers, silks, clothes; the beauty which brims not only every field and wood but every barrow in Oxford Street; the scattered beauty which needs only to be combined by artists in order to become visible to all. But they will dispense with the dictated, regimented, official pageantry, in which only one sex takes an active part—those ceremonies, for example, which depend upon the deaths of kings, or their coronations to inspire them. Again, they will dispense with personal distinctions—medals, ribbons, badges, hoods, gowns—not from any dislike of personal adornment, but because of the obvious effect of such distinctions to constrict, to stereotype and to destroy. Here, as so often, the example of the Fascist States is at hand to instruct us—for if we have no example of what we wish to be, we have, what is perhaps equally valuable, a daily and illuminating example of what we do not wish to be. With the example then, that they give us of the power of medals, symbols, orders and even, it would seem, of decorated ink-pots¹⁹ to hypnotize the human mind it must be our aim not to submit ourselves to such hypnotism. We must extinguish the coarse glare of advertisement and publicity, not merely because the limelight is apt to be held in incompetent hands, but because of the psychological effect of such illumination upon those who receive it. Consider next time you drive along a country road the attitude of a rabbit caught in the glare of a head-lamp—its glazed eyes, its rigid paws. Is there not good reason to think without going outside our own country, that the “attitudes,” the false and unreal positions taken by the human form in England as well as in Germany, are due to the limelight which paralyses the free action of the human faculties and inhibits the human power to change and create new wholes much as a strong head-lamp paralyses the little creatures who run out of the darkness into its beams? It is a guess; guessing is dangerous; yet we have some reason to guide us in the guess that ease and freedom, the power to change and the power to grow, can only be preserved by obscurity; and that if we wish to help the human mind to create, and to prevent it from scoring the same rut repeatedly, we must do what we can to shroud it in darkness.

But enough of guessing. To return to facts—what chance is there, you may ask, that such a Society of Outsiders without office, meetings, leaders or any hierarchy, without so much as a form to be filled up, or a secretary to be paid, can be brought into existence, let alone work to any purpose? Indeed it would have been waste of time to write even so rough a definition of the Outsiders' Society were it merely a bubble of words, a covert form of sex or class glorification, serving, as so many such expressions do, to relieve the writer's emotion, lay the blame elsewhere, and then burst. Happily there is a model in being, a model from which the above sketch has been taken, furtively it is true, for the model, far from sitting still to be painted, dodges and disappears. That model then, the evidence that such a body, whether named or unnamed, exists and works is provided not yet by history or biography, for the outsiders have only had a positive existence for twenty years—that is since the professions were opened to the daughters of educated men. But evidence of their existence is provided by history and biography in the raw—by the newspapers that is, sometimes openly in the lines, sometimes covertly between them. There, anyone who wishes to verify the existence of such a body, can find innumerable proofs. Many, it is obvious, are of dubious value. For example, the fact that an immense amount of work is done by the daughters of educated men without pay or for very little pay need not be taken as a proof that they are experimenting of their own free will in the psychological value of poverty. Nor need the fact that many daughters of educated men do not “eat properly”²⁰ serve as a proof that they are experimenting in the physical value of under-nourishment. Nor need the fact that a very small proportion of women compared with men accept honours be held to prove that they are experimenting in the virtues of obscurity. Many such experiments are forced experiments and therefore of no positive value. But others of a much more positive kind are coming daily to the surface of the Press. Let us examine three only, in order that we may prove our statement that the Society of Outsiders is in being. The first is straightforward enough.

Speaking at a bazaar last week at the Plumstead Common Baptist Church the Mayoress (of Woolwich) said: “. . . I myself would not even do as much as darn a sock to help in a war.” These remarks are resented by the majority of the Woolwich public, who hold that the Mayoress was, to say the least, rather tactless. Some 12,000

Woolwich electors are employed in Woolwich Arsenal on armament making.²¹

There is no need to comment upon the tactlessness of such a statement made publicly, in such circumstances; but the courage can scarcely fail to command our admiration, and the value of the experiment, from a practical point of view, should other mayoresses in other towns and other countries where the electors are employed in armament making follow suit, may well be immeasurable. At any rate, we shall agree that the Mayoress of Woolwich, Mrs. Kathleen Rance, has made a courageous and effective experiment in the prevention of war by not knitting socks. For a second proof that the outsiders are at work let us choose another example from the daily paper, one that is less obvious, but still you will agree an outsider's experiment, a very original experiment, and one that may be of great value to the cause of peace.

Speaking of the work of the great voluntary associations for the playing of certain games, Miss Clarke [Miss E. R. Clarke of the Board of Education] referred to the women's organizations for hockey, lacrosse, netball, and cricket, and pointed out that under the rules there could be no cup or award of any kind to a successful team. The "gates" for their matches might be a little smaller than for the men's games, but their players played the game for the love of it, and they seemed to be proving that cups and awards are not necessary to stimulate interest for each year the numbers of players steadily continued to increase.²²

That, you will agree, is an extraordinarily interesting experiment, one that may well bring about a psychological change of great value in human nature, and a change that may be of real help in preventing war. It is further of interest because it is an experiment that outsiders, owing to their comparative freedom from certain inhibitions and persuasions, can carry out much more easily than those who are necessarily exposed to such influences inside. That statement is corroborated in a very interesting way by the following quotation:

Official football circles here [Wellingborough, Northants] regard with anxiety the growing popularity of girls' football. A secret meeting of the Northants Football Association's consultative

committee was held here last night to discuss the playing of a girls' match on the Peterborough ground. Members of the Committee are reticent. . . . One member, however, said to-day: "The Northants Football Association is to forbid women's football. This popularity of girls' football comes when many men's clubs in the country are in a parlous state through lack of support. Another serious aspect is the possibility of grave injury to women players."²³

There we have proof positive of those inhibitions and persuasions which make it harder for your sex to experiment freely in altering current values than for ours; and without spending time upon the delicacies of psychological analysis even a hasty glance at the reasons given by this Association for its decision will throw a valuable light upon the reasons which lead other and even more important associations to come to their decisions. But to return to the outsiders' experiments. For our third example let us choose what we may call an experiment in passivity.

A remarkable change in the attitude of young women to the Church was discussed by Canon F. R. Barry, vicar of St. Mary the Virgin (the University Church), at Oxford last night. . . . The task before the Church, he said, was nothing less than to make civilization moral, and this was a great co-operative task which demanded all that Christians could bring to it. It simply could not be carried through by men alone. For a century, or a couple of centuries, women had predominated in the congregations in roughly the ratio of 75 per cent. to 25 per cent. The whole situation was now changing, and what the keen observer would notice in almost any church in England was the paucity of young women. . . . Among the student population the young women were, on the whole, farther away from the Church of England and the Christian faith than the young men.²⁴

That again is an experiment of very great interest. It is, as we have said, a passive experiment. For while the first example was an outspoken refusal to knit socks in order to discourage war, and the second was an attempt to prove whether cups and awards are necessary to stimulate interest in games, the third is an attempt to discover what happens if the daughters of educated men absent themselves from church. Without being in itself more valuable than the others, it is of more practical interest because it is obvi-

ously the kind of experiment that great numbers of outsiders can practise with very little difficulty or danger. To absent yourself—that is easier than to speak aloud at a bazaar, or to draw up rules of an original kind for playing games. Therefore it is worth watching very carefully to see what effect the experiment of absenting oneself has had—if any. The results are positive and they are encouraging. There can be no doubt that the Church is becoming concerned about the attitude to the Church of educated men's daughters at the universities. The report of the Archbishops' Commission on the Ministry of Women is there to prove it. This document, which costs only one shilling and should be in the hands of all educated men's daughters, points out that "one outstanding difference between men's colleges and women's colleges is the absence in the latter of a chaplain." It reflects that "It is natural that in this period of their lives they [the students] exercise to the full their critical faculties." It deplores the fact that "Very few women coming to the universities can now afford to offer continuous voluntary service either in social or in directly religious work." And it concludes that "There are many special spheres in which such services are particularly needed, and the time has clearly come when the functions and position of women within the Church require further determination."²⁵ Whether this concern is due to the empty churches at Oxford, or whether the voices of the "older schoolgirls" at Isleworth expressing "very grave dissatisfaction at the way in which organized religion was carried on"²⁶ have somehow penetrated to those august spheres where their sex is not supposed to speak, or whether our incorrigibly idealistic sex is at last beginning to take to heart Bishop Gore's warning, "Men do not value ministrations which are gratuitous,"²⁷ and to express the opinion that a salary of £150 a year—the highest that the Church allows her daughters as deaconesses—is not enough—whatever the reason, considerable uneasiness at the attitude of educated men's daughters is apparent; and this experiment in passivity, whatever our belief in the value of the Church of England as a spiritual agency, is highly encouraging to us as outsiders. For it seems to show that to be passive is to be active; those also serve who remain outside. By making their absence felt their presence becomes desirable. What light this throws upon the power of outsiders to abolish or modify other institutions of which they disapprove, whether public dinners, public speeches, Lord Mayors' banquets and other obsolete ceremonies are pervious to indifference and will yield to its

pressure, are questions, frivolous questions, that may well amuse our leisure and stimulate our curiosity. But that is not now the object before us. We have tried to prove to you, Sir, by giving three different examples of three different kinds of experiment that the Society of Outsiders is in being and at work. When you consider that these examples have all come to the surface of the newspaper you will agree that they represent a far greater number of private and submerged experiments of which there is no public proof. Also you will agree that they substantiate the model of the society given above, and prove that it was no visionary sketch drawn at random but based upon a real body working by different means for the same ends that you have set before us in your own society. Keen observers, like Canon Barry, could, if they liked, discover many more proofs that experiments are being made not only in the empty churches of Oxford. Mr. Wells even might be led to believe if he put his ear to the ground that a movement is going forward, not altogether imperceptibly, among educated men's daughters against the Nazi and the Fascist. But it is essential that the movement should escape the notice even of keen observers and of famous novelists.

Secrecy is essential. We must still hide what we are doing and thinking even though what we are doing and thinking is for our common cause. The necessity for this, in certain circumstances, is not hard to discover. When salaries are low, as Whitaker proves that they are, and jobs are hard to get and keep, as everybody knows them to be, it is, "to say the least, rather tactless," as the newspaper puts it, to criticize your master. Still, in country districts, as you yourself may be aware, farm labourers will not vote Labour. Economically, the educated man's daughter is much on a level with the farm labourer. But it is scarcely necessary for us to waste time in searching out what reason it is that inspires both his and her secrecy. Fear is a powerful reason; those who are economically dependent have strong reasons for fear. We need explore no further. But here you may remind us of a certain guinea, and draw our attention to the proud boast that our gift, small though it was, had made it possible not merely to burn a certain corrupt word, but to speak freely without fear or flattery. The boast it seems had an element of brag in it. Some fear, some ancestral memory prophesying war, still remains, it seems. There are still subjects that educated people, when they are of different sexes, even though financially independent, veil, or hint at in guarded terms and then pass on. You may have observed it in real life; you



may have detected it in biography. Even when they meet privately and talk, as we have boasted, about “politics and people, war and peace, barbarism and civilization,” yet they evade and conceal. But it is so important to accustom ourselves to the duties of free speech, for without private there can be no public freedom, that we must try to uncover this fear and to face it. What then can be the nature of the fear that still makes concealment necessary between educated people and reduces our boasted freedom to a farce? . . . Again there are three dots; again they represent a gulf—of silence this time, of silence inspired by fear. And since we lack both the courage to explain it and the skill, let us lower the veil of St. Paul between us, in other words take shelter behind an interpreter. Happily we have one at hand whose credentials are above suspicion. It is none other than the pamphlet from which quotation has already been made, the report of the Archbishops’ Commission on the Ministry of Women—a document of the highest interest for many reasons. For not only does it throw light of a searching and scientific nature upon this fear, but it gives us an opportunity to consider that profession which, since it is the highest of all may be taken as the type of all, the profession of religion, about which, purposely, very little has yet been said. And since it is the type of all it may throw light upon the other professions about which something has been said. You will pardon us therefore if we pause here to examine this report in some detail.

The Commission was appointed by the Archbishops of Canterbury and York “in order to examine any theological or other relevant principles which have governed or ought to govern the Church in the development of the Ministry of Women.”²⁸ Now the profession of religion, for our purposes the Church of England, though it seems on the surface to resemble the others in certain respects—it enjoys, Whitaker says, a large income, owns much property, and has a hierarchy of officials drawing salaries and taking precedence one of the other—yet ranks above all the other professions. The Archbishop of Canterbury precedes the Lord High Chancellor; the Archbishop of York precedes the Prime Minister. And it is the highest of all the professions because it is the profession of religion. But what, we may ask, is “religion”? What the Christian religion is has been laid down once and for all by the founder of that religion in words that can be read by all in a translation of singular beauty; and whether or not we accept the interpretation that has been put on them, we cannot deny them to

be words of the most profound meaning. It can thus safely be said that whereas few people know what medicine is, or what law is, everyone who owns a copy of the New Testament knows what religion meant in the mind of its founder. Therefore, when in the year 1935 the daughters of educated men said that they wished to have the profession of religion opened to them, the priests of that profession, who correspond roughly to the doctors and barristers in the other professions, were forced not merely to consult some statute or charter which reserves the right to practise that profession professionally to the male sex; they were forced to consult the New Testament. They did so; and the result, as the Commissioners point out, was that they found that “the Gospels show us that our Lord regarded men and women alike as members of the same spiritual kingdom, as children of God’s family, and as possessors of the same spiritual capacities. . . .” In proof of this they quote: “There is neither male nor female: for ye are all one in Christ Jesus” (Gal. iii, 28). It would seem then that the founder of Christianity believed that neither training nor sex was needed for this profession. He chose his disciples from the working class from which he sprang himself. The prime qualification was some rare gift which in those early days was bestowed capriciously upon carpenters and fishermen, and upon women also. As the Commission points out there can be no doubt that in those early days there were prophetesses—women upon whom the divine gift had descended. Also they were allowed to preach. St. Paul, for example, lays it down that women, when praying in public, should be veiled. “The implication is that if veiled a woman might prophesy [i.e. preach] and lead in prayer.” How then can they be excluded from the priesthood since they were thought fit by the founder of the religion and by one of his apostles to preach? That was the question, and the Commission solved it by appealing not to the mind of the founder, but to the mind of the Church. That, of course, involved a distinction. For the mind of the Church had to be interpreted by another mind, and that mind was St. Paul’s mind; and St. Paul, in interpreting that mind, changed his mind. For after summoning from the depths of the past certain venerable if obscure figures—Lydia and Chloe, Euodia and Syntyche, Tryphœna and Tryphosa and Persis, debating their status, and deciding what was the difference between a prophetess and presbyteress, what the standing of a deaconess in the pre-Nicene Church and what in the post-Nicene Church, the Commissioners once more have recourse to St. Paul, and say: “In any case it is

clear that the author of the Pastoral Epistles, be he St. Paul or another, regarded woman as being debarred on the ground of her sex from the position of an official ‘teacher’ in the Church, or from any office involving the exercise of a governmental authority over a man (I Tim. ii, 12).” That, it may frankly be said, is not so satisfactory as it might be; for we cannot altogether reconcile the ruling of St. Paul, or another, with the ruling of Christ himself who “regarded men and women alike as members of the same spiritual kingdom . . . and as possessors of the same spiritual capacities.” But it is futile to quibble over the meaning of words, when we are so soon in the presence of facts. Whatever Christ meant, or St. Paul meant, the fact was that in the fourth or fifth century the profession of religion had become so highly organized that “the deacon (unlike the deaconess) may, ‘after serving unto well-pleasing the ministry committed unto him,’ aspire to be appointed eventually to higher offices in the Church; whereas for the deaconess the Church prays simply that God ‘would grant unto her the Holy Spirit . . . that she may worthily accomplish the work committed to her.’” In three or four centuries, it appears, the prophet or prophetess whose message was voluntary and untaught became extinct; and their places were taken by the three orders of bishops, priests and deacons, who are invariably men, and invariably, as Whitaker points out, paid men, for when the Church became a profession its professors were paid. Thus the profession of religion seems to have been originally much what the profession of literature is now.²⁹ It was originally open to anyone who had received the gift of prophecy. No training was needed; the professional requirements were simple in the extreme—a voice and a market-place, a pen and paper. Emily Brontë, for instance, who wrote

No coward soul is mine,
 No trembler in the world’s storm-troubled sphere;
 I see Heaven’s glories shine,
 And faith shines equal, arming me from fear.

O God within my breast,
 Almighty, ever-present Deity!
 Life—that in me has rest,
 As I—undying Life—have power in Thee!

though not worthy to be a priest in the Church of England, is the spiritual descendant of some ancient prophetess, who prophesied

when prophecy was a voluntary and unpaid occupation. But when the Church became a profession, required special knowledge of its prophets and paid them for imparting it, one sex remained inside; the other was excluded. "The deacons rose in dignity—partly no doubt from their close association with the bishops—and become subordinate ministers of worship and of the sacraments; but the deaconess shared only in the preliminary stages of this evolution." How elementary that evolution has been is proved by the fact that in England in 1938 the salary of an archbishop is £15,000; the salary of a bishop is £10,000 and the salary of a dean is £3,000. But the salary of a deaconess is £150; and as for the "parish worker," who "is called upon to assist in almost every department of parish life," whose "work is exacting and often solitary . . ." she is paid from £120 to £150 a year; nor is there anything to surprise us in the statement that "prayer needs to be the very centre of her activities." Thus we might even go further than the Commissioners and say that the evolution of the deaconess is not merely "elementary," it is positively stunted; for though she is ordained, and "ordination . . . conveys an indelible character, and involves the obligation of lifelong service," she must remain outside the Church; and rank beneath the humblest curate. Such is the decision of the Church. For the Commission, having consulted the mind and tradition of the Church, reported finally: "While the Commission as a whole would not give their positive assent to the view that a woman is inherently incapable of receiving the grace of Order, and consequently to admission to any of the three Orders, we believe that the general mind of the Church is still in accord with the continuous tradition of a male priesthood."

By thus showing that the highest of all the professions has many points of similarity with the other professions our interpreter, you will admit, has thrown further light upon the soul or essence of those professions. We must now ask him to help us, if he will, to analyse the nature of that fear which still, as we have admitted, makes it impossible for us to speak freely as free people should. Here again he is of service. Though identical in many respects, one very profound difference between the religious profession and the other professions has been noted above: the Church being a spiritual profession has to give spiritual and not merely historical reasons for its actions; it has to consult the mind, not the law.²⁹ Therefore when the daughters of educated men wished to be admitted to the profession of the Church it seemed advisable to the Com-

missioners to give psychological and not merely historical reasons for their refusal to admit them. They therefore called in Professor Grensted, D. D., the Nolloth Professor of the Philosophy of the Christian Religion in the University of Oxford, and asked him “to summarize the relevant psychological and physiological material,” and to indicate “the grounds for the opinions and recommendations put forward by the Commission.” Now psychology is not theology; and the psychology of the sexes, as the Professor insisted, and “its bearing upon human conduct, is still a matter for specialists . . . and . . . its interpretation remains controversial and in many respects obscure.” But he gave his evidence for what it was worth, and it is evidence that throws so much light upon the origin of the fear which we have admitted and deplored that we can do no better than follow his words exactly.

“It was represented,” he said, “in evidence before the Commission that man has a natural precedence of woman. This view, in the sense intended, cannot be supported psychologically. Psychologists fully recognize the fact of male dominance, but this must not be confused with male superiority, still less with any type of precedence which could have a bearing upon questions as to the admissibility of one sex rather than the other to Holy Orders.”

The psychologist, therefore, can only throw light upon certain facts. And this was the first fact that he investigated.

It is clearly a fact of the very greatest practical importance that strong feeling is aroused by any suggestion that women should be admitted to the status and functions of the threefold Order of the Ministry. The evidence before the Commission went to show that this feeling is predominantly hostile to such proposals. . . . This strength of feeling, conjoined with a wide variety of rational explanations, is clear evidence of the presence of powerful and widespread subconscious motive. In the absence of detailed analytical material, of which there seems to be no record in this particular connection, it nevertheless remains clear that infantile fixation plays a predominant part in determining the strong emotion with which this whole subject is commonly approached.

The exact nature of this fixation must necessarily differ with different individuals, and suggestions which can be made as to its

origin can only be general in character. But whatever be the exact value and interpretation of the material upon which theories of the “Œdipus complex” and the “castration complex” have been founded, it is clear that the general acceptance of male dominance, and still more of feminine inferiority, resting upon subconscious ideas of woman as “man manqué,” has its background in infantile conceptions of this type. These commonly, and even usually, survive in the adult, despite their irrationality, and betray their presence, below the level of conscious thought, by the strength of the emotions to which they give rise. It is strongly in support of this view that the admission of women to Holy Orders, and especially to the ministry of the sanctuary, is so commonly regarded as something shameful. This sense of shame cannot be regarded in any other light than as a non-rational sex-taboo.

Here we can take the Professor’s word for it that he has sought, and found, “ample evidence of these unconscious forces,” both in Pagan religions and in the Old Testament, and so follow him to his conclusion:

At the same time it must not be forgotten that the Christian conception of the priesthood rests not upon these subconscious emotional factors, but upon the institution of Christ. It thus not only fulfils but supersedes the priesthoods of paganism and the Old Testament. So far as psychology is concerned there is no theoretical reason why this Christian priesthood should not be exercised by women as well as by men and in exactly the same sense. The difficulties which the psychologist foresees are emotional and practical only.³⁰

With that conclusion we may leave him.

The Commissioners, you will agree, have performed the delicate and difficult task that we asked them to undertake. They have acted as interpreters between us. They have given us an admirable example of a profession in its purest state; and shown us how a profession bases itself upon mind and tradition. They have further explained why it is that educated people when they are of different sexes do not speak openly upon certain subjects. They have shown why the outsiders, even when there is no question of financial dependence, may still be afraid to speak freely or to experiment openly. And, finally, in words of scientific precision, they have revealed to us the nature of that fear. For as Professor Gren-

sted gave his evidence, we, the daughters of educated men, seemed to be watching a surgeon at work—an impartial and scientific operator, who, as he dissected the human mind by human means laid bare for all to see what cause, what root lies at the bottom of our fear. It is an egg. Its scientific name is “infantile fixation.” We, being unscientific, have named it wrongly. An egg we called it; a germ. We smelt it in the atmosphere; we detected its presence in Whitehall, in the universities, in the Church. Now undoubtedly the Professor has defined it and described it so accurately that no daughter of an educated man, however uneducated she may be, can miscall it or misinterpret it in future. Listen to the description. “Strong feeling is aroused by any suggestion that women be admitted”—it matters not to which priesthood; the priesthood of medicine or the priesthood of science or the priesthood of the Church. Strong feeling, she can corroborate the Professor, is undoubtedly shown should she ask to be admitted. “This strength of feeling is clear evidence of the presence of powerful and subconscious motive.” She will take the Professor’s word for that, and even supply him with some motives that have escaped him. Let us draw attention to two only. There is the money motive for excluding her, to put it plainly. Are not salaries motives now, whatever they may have been in the time of Christ? The archbishop has £15,000, the deaconess £150; and the Church, so the Commissioners say, is poor. To pay women more would be to pay men less. Secondly, is there not a motive, a psychological motive, for excluding her, hidden beneath what the Commissioners call a “practical consideration”? “At present a married priest,” they tell us, “is able to fulfil the requirements of the ordination service ‘to forsake and set aside all worldly cares and studies’ largely because his wife can undertake the care of the household and the family, . . .”³¹ To be able to set aside all worldly cares and studies and lay them upon another person is a motive, to some of great attractive force; for some undoubtedly wish to withdraw and study, as theology with its refinements, and scholarship with its subtleties, prove; to others, it is true, the motive is a bad motive, a vicious motive, the cause of that separation between the Church and the people; between literature and the people; between the husband and the wife which has had its part in putting the whole of our Commonwealth out of gear. But whatever the powerful and subconscious motives may be that lie behind the exclusion of women from the priesthoods, and plainly we cannot count them, let alone dig to the roots of them here, the educated man’s daughter can

testify from her own experience that they “commonly, and even usually, survive in the adult and betray their presence, below the level of conscious thought, by the strength of the emotions to which they give rise.” And you will agree that to oppose strong emotion needs courage; and that when courage fails, silence and evasion are likely to manifest themselves.

But now that the interpreters have performed their task, it is time for us to raise the veil of St. Paul and to attempt, face to face, a rough and clumsy analysis of that fear and of the anger which causes that fear; for they may have some bearing upon the question you put us, how we can help you to prevent war. Let us suppose, then, that in the course of that bi-sexual private conversation about politics and people, war and peace, barbarism and civilization, some question has cropped up, about admitting, shall we say, the daughters of educated men to the Church or the Stock Exchange or the diplomatic service. The question is adumbrated merely; but we on our side of the table become aware at once of some “strong emotion” on your side “arising from some motive below the level of conscious thought” by the ringing of an alarm bell within us; a confused but tumultuous clamour: You shall not, shall not, shall not. . . . The physical symptoms are unmistakable. Nerves erect themselves; fingers automatically tighten upon spoon or cigarette; a glance at the private psychometer shows that the emotional temperature has risen from ten to twenty degrees above normal. Intellectually, there is a strong desire either to be silent; or to change the conversation; to drag in, for example, some old family servant, called Crosby, perhaps, whose dog Rover has died . . . and so evade the issue and lower the temperature.

But what analysis can we attempt of the emotions on the other side of the table—your side? Often, to be candid, while we are talking about Crosby, we are asking questions—hence a certain flatness in the dialogue—about you. What are the powerful and subconscious motives that are raising the hackles on your side of the table? Is the old savage who has killed a bison asking the other old savage to admire his prowess? Is the tired professional man demanding sympathy and resenting competition? Is the patriarch calling for the siren? Is dominance craving for submission? And, most persistent and difficult of all the questions that our silence covers, what possible satisfaction can dominance give to the dominator?³² Now, since Professor Grensted has said that the psychology of the sexes is “still a matter for specialists,” while “its interpretation remains controversial and in many respects

obscure," it would be politic perhaps to leave these questions to be answered by specialists. But since, on the other hand, if common men and women are to be free they must learn to speak freely, we cannot leave the psychology of the sexes to the charge of specialists. There are two good reasons why we must try to analyse both our fear and your anger; first, because such fear and anger prevent real freedom in the private house; second, because such fear and anger may prevent real freedom in the public world: they may have a positive share in causing war. Let us then grope our way amateurishly enough among these very ancient and obscure emotions which we have known ever since the time of Antigone and Ismene and Creon at least; which St. Paul himself seems to have felt; but which the Professors have only lately brought to the surface and named "infantile fixation," "Œdipus complex," and the rest. We must try, however feebly, to analyse those emotions since you have asked us to help you in any way we can to protect liberty and to prevent war.

Let us then examine this "infantile fixation," for such it seems is the proper name, in order that we may connect it with the question you have put to us. Once more, since we are generalists not specialists, we must rely upon such evidence as we can collect from history, biography, and from the daily paper—the only evidence that is available to the daughters of educated men. We will take our first example of infantile fixation from biography, and once more we will have recourse to Victorian biography because it is only in the Victorian age that biography becomes rich and representative. Now there are so many cases of infantile fixation as defined by Professor Grensted in Victorian biography that we scarcely know which to choose. The case of Mr. Barrett of Wimpole Street is, perhaps, the most famous and the best authenticated. Indeed, it is so famous that the facts scarcely bear repetition. We all know the story of the father who would allow neither sons nor daughters to marry; we all know in greatest detail how his daughter Elizabeth was forced to conceal her lover from her father; how she fled with her lover from the house in Wimpole Street; and how her father never forgave her for that act of disobedience. We shall agree that Mr. Barrett's emotions were strong in the extreme; and their strength makes it obvious that they had their origin in some dark place below the level of conscious thought. That is a typical, a classical case of infantile fixation which we can all bear in mind. But there are others less famous which a little investigation will bring to the surface and show to

be of the same nature. There is the case of the Rev. Patrick Brontë. The Rev. Arthur Nicholls was in love with his daughter, Charlotte; "What his words were," she wrote, when Mr. Nicholls proposed to her, "you can imagine; his manner you can hardly realize nor can I forget it. . . . I asked if he had spoken to Papa. He said he dared not." Why did he dare not? He was strong and young and passionately in love; the father was old. The reason is immediately apparent. "He [the Rev. Patrick Brontë] always disapproved of marriages, and constantly talked against them. But he more than disapproved this time; he could not bear the idea of this attachment of Mr. Nicholls to his daughter. Fearing the consequences . . . she made haste to give her father a promise that, on the morrow, Mr. Nicholls should have a distinct refusal."³³ Mr. Nicholls left Haworth; Charlotte remained with her father. Her married life—it was to be a short one—was shortened still further by her father's wish.

For a third example of infantile fixation let us choose one that is less simple, but for that reason more illuminating. There is the case of Mr. Jex-Blake. Here we have the case of a father who is not confronted with his daughter's marriage but with his daughter's wish to earn her living. That wish also would seem to have aroused in the father a very strong emotion and an emotion which also seems to have its origin in the levels below conscious thought. Again with your leave we will call it a case of infantile fixation. The daughter, Sophia, was offered a small sum for teaching mathematics; and she asked her father's permission to take it. That permission was instantly and heatedly refused. "Dearest, I have only this moment heard that you contemplate being *paid* for the tutorship. It would be quite beneath you, darling, and I *cannot consent* to it." [The italics are the father's.] "Take the post as one of honour and usefulness, and I shall be glad. . . . But to be *paid* for the work would be to alter the thing *completely*, and would lower you sadly in the eyes of almost everybody." That is a very interesting statement. Sophia, indeed, was led to argue the matter. Why was it beneath her, she asked, why should it lower her? Taking money for work did not lower Tom in anybody's eyes. That, Mr. Jex-Blake explained, was quite a different matter; Tom was a man; Tom "feels bound as a *man* . . . to support his wife and family"; Tom had therefore taken "the *plain path* of duty." Still Sophia was not satisfied. She argued—not only was she poor and wanted the money; but also she felt strongly "the honest, and I believe perfectly justifiable pride of earning." Thus pressed

Mr. Jex-Blake at last gave, under a semi-transparent cover, the real reason why he objected to her taking money. He offered to give her the money himself if she would refuse to take it from the College. It was plain, therefore, that he did not object to her taking money; what he objected to was her taking money from another man. The curious nature of his proposal did not escape Sophia's scrutiny. "In that case," she said, "I must say to the Dean, not, 'I am willing to work without payment,' but 'My Father prefers that I should receive payment from *him*, not from the College,' and I think the Dean would think us both ridiculous, or at least foolish." Whatever interpretation the Dean might have put upon Mr. Jex-Blake's behaviour, we can have no doubt what emotion was at the root of it. He wished to keep his daughter in his own power. If she took money from him she remained in his power; if she took it from another man not only was she becoming independent of Mr. Jex-Blake, she was becoming dependent upon another man. That he wished her to depend upon him, and felt obscurely that this desirable dependence could only be secured by financial dependence is proved indirectly by another of his veiled statements. "If you married to-morrow to my liking—and I don't believe you would ever marry otherwise—I should give you a good fortune."³⁴ If she became a wage-earner, she could dispense with the fortune and marry whom she liked. The case of Mr. Jex-Blake is very easily diagnosed, but it is a very important case because it is a normal case, a typical case. Mr. Jex-Blake was no monster of Wimpole Street; he was an ordinary father; he was doing what thousands of other Victorian fathers whose cases remain unpublished were doing daily. It is a case, therefore, that explains much that lies at the root of Victorian psychology—that psychology of the sexes which is still, Professor Grensted tells us, so obscure. The case of Mr. Jex-Blake shows that the daughter must not on any account be allowed to make money because if she makes money she will be independent of her father and free to marry any man she chooses. Therefore the daughter's desire to earn her living rouses two different forms of jealousy. Each is strong separately; together they are very strong. It is further significant that in order to justify this very strong emotion which has its origin below the levels of conscious thought Mr. Jex-Blake had recourse to one of the commonest of all evasions; the argument which is not an argument but an appeal to the emotions. He appealed to the very deep, ancient and complex emotion which we may, as amateurs, call the womanhood emotion. To take

money was beneath her he said; if she took money she would lower herself in the eyes of almost everybody. Tom being a man would not be lowered; it was her sex that made the difference. He appealed to her womanhood.

Whenever a man makes that appeal to a woman he rouses in her, it is safe to say, a conflict of emotions of a very deep and primitive kind which it is extremely difficult for her to analyse or to reconcile. It may serve to transmit the feeling if we compare it with the confused conflict of manhood emotions that is roused in you, Sir, should a woman hand you a white feather.³⁵ It is interesting to see how Sophia, in the year 1859, tried to deal with this emotion. Her first instinct was to attack the most obvious form of womanhood, that which lay uppermost in her consciousness and seemed to be responsible for her father's attitude—her ladyhood. Like other educated men's daughters Sophia Jex-Blake was what is called "a lady." It was the lady who could not earn money; therefore the lady must be killed. "Do you honestly, father, think," she asked, "any lady lowered by the mere act of receiving money? Did you think the less of Mrs. Teed because you paid her?" Then, as if aware that Mrs. Teed, being a governess, was not on a par with herself who came of an upper middle-class family, "whose lineage will be found in *Burke's Landed Gentry*," she quickly called in to help her to kill the lady "Mary Jane Evans . . . one of the proudest families of our relations," and then Miss Wodehouse, "whose family is better and older than mine"—they both thought her right in wishing to earn money. And not only did Miss Wodehouse think her right in wishing to earn money; Miss Wodehouse "showed she agreed with my opinions by her actions. She sees no meanness in earning, but in those that think it mean. When accepting Maurice's school, she said to him, most nobly, I think, 'If you think it better that I should work as a paid mistress, I will take any salary you please; if not, I am willing to do the work freely and for nothing'." The lady, sometimes, was a noble lady; and that lady it was hard to kill; but killed she must be, as Sophia realized, if Sophia were to enter that Paradise where "lots of girls walk about London when and where they please," that "Elysium upon earth," which is (or was), Queen's College, Harley Street, where the daughters of educated men enjoy the happiness not of ladies "but of Queens—Work and independence!"³⁶ Thus Sophia's first instinct was to kill the lady;³⁷ but when the lady was killed the woman still remained. We can see her, concealing and excusing the disease of infantile fixation, more clearly in the other two

cases. It was the woman, the human being whose sex made it her sacred duty to sacrifice herself to the father, whom Charlotte Brontë and Elizabeth Barrett had to kill. If it was difficult to kill the lady, it was even more difficult to kill the woman. Charlotte found it at first almost impossible. She refused her lover. “. . . thus thoughtfully for her father, and unselfishly for herself [she] put aside all consideration of how she should reply, excepting as he wished.” She loved Arthur Nicholls; but she refused him. “. . . she held herself simply passive, as far as words and actions went, while she suffered acute pain from the strong expressions which her father used in speaking of Mr. Nicholls.” She waited; she suffered; until “the great conqueror Time,” as Mrs. Gaskell puts it, “achieved his victory over strong prejudice and human resolve.” Her father consented. The great conqueror, however, had met his match in Mr. Barrett; Elizabeth Barrett waited; Elizabeth suffered; at last Elizabeth fled.

The extreme force of the emotions to which the infantile fixation gives rise is proved by these three cases. It is remarkable, we may agree. It was a force that could quell not only Charlotte Brontë but Arthur Nicholls; not only Elizabeth Barrett but Robert Browning. It was a force thus that could do battle with the strongest of human passions—the love of men and women; and could compel the most brilliant and the boldest of Victorian sons and daughters to quail before it; to cheat the father, to deceive the father, and then to fly from the father. But to what did it owe this amazing force? Partly, as these cases make clear, to the fact that the infantile fixation was protected by society. Nature, law and property were all ready to excuse and conceal it. It was easy for Mr. Barrett, Mr. Jex-Blake and the Rev. Patrick Brontë to hide the real nature of their emotions from themselves. If they wished that their daughter should stay at home, society agreed that they were right. If the daughter protested, then nature came to their help. A daughter who left her father was an unnatural daughter; her womanhood was suspect. Should she persist further, then law came to his help. A daughter who left her father had no means of supporting herself. The lawful professions were shut to her. Finally, if she earned money in the one profession that was open to her, the oldest profession of all, she unsexed herself. There can be no question—the infantile fixation is powerful, even when a mother is infected. But when the father is infected it has a three-fold power; he has nature to protect him; law to protect him; and property to protect him. Thus protected it was perfectly possible

for the Rev. Patrick Brontë to cause “acute pain” to his daughter Charlotte for several months, and to steal several months of her short married happiness without incurring any censure from the society in which he practised the profession of a priest of the Church of England; though had he tortured a dog, or stolen a watch, that same society would have unfrocked him and cast him forth. Society it seems was a father, and afflicted with the infantile fixation too.

Since society protected and indeed excused the victims of the infantile fixation in the nineteenth century, it is not surprising that the disease, though unnamed, was rampant. Whatever biography we open we find almost always the familiar symptoms—the father is opposed to his daughter’s marriage; the father is opposed to his daughter’s earning her living. Her wish either to marry, or to earn her living, rouses strong emotion in him; and he gives the same excuses for that strong emotion; the lady will debase her ladyhood; the daughter will outrage her womanhood. But now and again, very rarely, we find a father who was completely immune from the disease. The results are then extremely interesting. There is the case of Mr. Leigh Smith.³⁸ This gentleman was contemporary with Mr. Jex-Blake, and came of the same social caste. He, too, had property in Sussex; he, too, had horses and carriages; and he, too, had children. But there the resemblance ends. Mr. Leigh Smith was devoted to his children; he objected to schools; he kept his children at home. It would be interesting to discuss Mr. Leigh Smith’s educational methods; how he had masters to teach them; how, in a large carriage built like an omnibus, he took them with him on long journeys yearly all over England. But like so many experimentalists, Mr. Leigh Smith remains obscure; and we must content ourselves with the fact that he “held the unusual opinion that daughters should have an equal provision with sons.” So completely immune was he from the infantile fixation that “he did not adopt the ordinary plan of paying his daughters’ bills and giving them an occasional present, but when Barbara came of age in 1848 he gave her an allowance of £300 a year.” The results of that immunity from the infantile fixation were remarkable. For “treating her money as a power to do good, one of the first uses to which Barbara put it was educational.” She founded a school; a school that was open not only to different sexes and different classes, but to different creeds; Roman Catholics, Jews and “pupils from families of advanced free thought” were received in it. “It was a most unusual school,” an outsiders’ school. But that was

not all that she attempted upon three hundred a year. One thing led to another. A friend, with her help, started a co-operative evening class for ladies “for drawing from an undraped model.” In 1858 only one life class in London was open to ladies. And then a petition was got up to the Royal Academy; its schools were actually, though as so often happens only nominally, opened to women in 1861;³⁹ next Barbara went into the question of the laws concerning women; so that actually in 1871 married women were allowed to own their property; and finally she helped Miss Davies to found Girton. When we reflect what one father who was immune from infantile fixation could do by allowing one daughter £300 a year we need not wonder that most fathers firmly refused to allow their daughters more than £40 a year with bed and board thrown in.

The infantile fixation in the fathers then was, it is clear, a strong force, and all the stronger because it was a concealed force. But the fathers were met, as the nineteenth century drew on, by a force which had become so strong in its turn that it is much to be hoped that the psychologists will find some name for it. The old names as we have seen are futile and false. “Feminism,” we have had to destroy. “The emancipation of women” is equally inexpressive and corrupt. To say that the daughters were inspired prematurely by the principles of anti-Fascism is merely to repeat the fashionable and hideous jargon of the moment. To call them champions of intellectual liberty and culture is to cloud the air with the dust of lecture halls and the damp dowdiness of public meetings. Moreover, none of these tags and labels express the real emotions that inspired the daughters’ opposition to the infantile fixation of the fathers, because, as biography shows, that force had behind it many different emotions, and many that were contradictory. Tears were behind it, of course—tears, bitter tears: the tears of those whose desire for knowledge was frustrated. One daughter longed to learn chemistry; the books at home only taught her alchemy. She “cried bitterly at not being taught things.” Also the desire for an open and rational love was behind it. Again there were tears—angry tears. “She flung herself on the bed in tears. . . . ‘Oh,’ she said, ‘Harry is on the roof.’ ‘Who’s Harry?’ said I; ‘which roof? Why?’ ‘Oh, don’t be silly,’ she said; ‘he had to go.’”⁴⁰ But again the desire not to love, to lead a rational existence without love, was behind it. “I make the confession humbly. . . . I know nothing myself of love,”⁴¹ wrote one of them. An odd confession from one of the class whose only profession for so many centuries had been

marriage; but significant. Others wanted to travel; to explore Africa; to dig in Greece and Palestine. Some wanted to learn music, not to tinkle domestic airs, but to compose—operas, symphonies, quartets. Others wanted to paint, not ivy-clad cottages, but naked bodies. They all wanted—but what one word can sum up the variety of the things that they wanted, and had wanted, consciously or subconsciously, for so long? Josephine Butler's label—Justice, Equality, Liberty—is a fine one; but it is only a label, and in our age of innumerable labels, of multi-coloured labels, we have become suspicious of labels; they kill and constrict. Nor does the old word “freedom” serve, for it was not freedom in the sense of license that they wanted; they wanted, like Antigone, not to break the laws, but to find the law.⁴² Ignorant as we are of human motives and ill supplied with words, let us then admit that no one word expresses the force which in the nineteenth century opposed itself to the force of the fathers. All we can safely say about that force was that it was a force of tremendous power. It forced open the doors of the private house. It opened Bond Street and Piccadilly; it opened cricket grounds and football grounds; it shrivelled flounces and stays; it made the oldest profession in the world (but Whitaker supplies no figures) unprofitable. In fifty years, in short, that force made the life lived by Lady Lovelace and Gertrude Bell unlivable, and almost incredible. The fathers, who had triumphed over the strongest emotions of strong men, had to yield.

If that full stop were the end of the story, the final slam of the door, we could turn at once to your letter, Sir, and to the form which you have asked us to fill up. But it was not the end; it was the beginning. Indeed though we have used the past, we shall soon find ourselves using the present tense. The fathers in private, it is true, yielded; but the fathers in public, massed together in societies, in professions, were even more subject to the fatal disease than the fathers in private. The disease had acquired a motive, had connected itself with a right, a conception, which made it still more virulent outside the house than within. The desire to support wife and children—what motive could be more powerful, or deeply rooted? For it was connected with manhood itself—a man who could not support his family failed in his own conception of manliness. And was not that conception as deep in him as the conception of womanhood in his daughter? It was those motives, those rights and conceptions that were now challenged. To protect them, and from women, gave, and gives, rise it can scarcely be

doubted to an emotion perhaps below the level of conscious thought but certainly of the utmost violence. The infantile fixation develops, directly the priest's right to practise his profession is challenged, to an aggravated and exacerbated emotion to which the name sex taboo is scientifically applied. Take two instances; one private, the other public. A scholar has "to mark his disapproval of the admission of women to his university by refusing to enter his beloved college or city."⁴³ A hospital has to decline an offer to endow a scholarship because it is made by a woman on behalf of women.⁴⁴ Can we doubt that both actions are inspired by that sense of shame which, as Professor Grensted says "cannot be regarded in any other light than as a non-rational sex-taboo"? But since the emotion itself had increased in strength it became necessary to invoke the help of stronger allies to excuse and conceal it. Nature was called in; Nature it was claimed who is not only omniscient but unchanging, had made the brain of woman of the wrong shape or size. "Anyone," writes Bertrand Russell, "who desires amusement may be advised to look up the tergiversations of eminent craniologists in their attempts to prove from brain measurements that women are stuperider than men."⁴⁵ Science, it would seem, is not sexless; she is a man, a father, and infected too. Science, thus infected, produced measurements to order: the brain was too small to be examined. Many years were spent waiting before the sacred gates of the universities and hospitals for permission to have the brains that the professors said that Nature had made incapable of passing examinations examined. When at last permission was granted the examinations were passed. A long and dreary list of those barren if necessary triumphs lies presumably along with other broken records⁴⁶ in college archives, and harassed head mistresses still consult them, it is said, when desiring official proof of impeccable mediocrity. Still Nature held out. The brain that could pass examinations was not the creative brain; the brain that can bear responsibility and earn the higher salaries. It was a practical brain, a pettifogging brain, a brain fitted for routine work under the command of a superior. And since the professions were shut, it was undeniable—the daughters had not ruled Empires, commanded fleets, or led armies to victory; only a few trivial books testified to their professional ability, for literature was the only profession that had been open to them. And, moreover, whatever the brain might do when the professions were opened to it, the body remained. Nature, the priests said, in her infinite wisdom,

had laid down the unalterable law that man is the creator. He enjoys; she only passively endures. Pain was more beneficial than pleasure to the body that endures. "The views of medical men on pregnancy, childbirth, and lactation were until fairly recently," Bertrand Russell writes, "impregnated with sadism. It required, for example, more evidence to persuade them that anaesthetics may be used in childbirth than it would have required to persuade them of the opposite." So science argued, so the professors agreed. And when at last the daughters interposed, But are not brain and body affected by training? Does not the wild rabbit differ from the rabbit in the hutch? And must we not, and do we not change this unalterable nature? By setting a match to a fire frost is defied; Nature's decree of death is postponed. And the breakfast egg, they persisted, is it all the work of the cock? Without yolk, without white, how far would your breakfasts, oh priests and professors, be fertile? Then the priests and professors in solemn unison intoned: But childbirth itself, that burden you cannot deny, is laid upon woman alone. Nor could they deny it, nor wish to renounce it. Still they declared, consulting the statistics in books, the time occupied by woman in childbirth is under modern conditions—remember we are in the twentieth century now—only a fraction.⁴⁷ Did that fraction incapacitate us from working in Whitehall, in fields and factories, when our country was in danger? To which the fathers replied: The war is over; we are in England now.

And if, Sir, pausing in England now, we turn on the wireless of the daily press we shall hear what answer the fathers who are infected with infantile fixation now are making to those questions now. "Homes are the real places of the women. . . . Let them go back to their homes. . . . The Government should give work to men. . . . A strong protest is to be made by the Ministry of Labour. . . . Women must not rule over men. . . . There are two worlds, one for women, the other for men. . . . Let them learn to cook our dinners. . . . Women have failed. . . . They have failed. . . . They have failed. . . ."

Even now the clamour, the uproar that infantile fixation is making even here is such that we can hardly hear ourselves speak; it takes the words out of our mouths; it makes us say what we have not said. As we listen to the voices we seem to hear an infant crying in the night, the black night that now covers Europe, and with no language but a cry, Ay, ay, ay, ay. . . . But it is not a new cry, it is a very old cry. Let us shut off the wireless and listen to

the past. We are in Greece now; Christ has not been born yet, nor St. Paul either. But listen:

“Whomsoever the city may appoint, that man must be obeyed, in little things and great, in just things and unjust . . . disobedience is the worst of evils. . . . We must support the cause of order, and in no wise suffer a woman to worst us. . . . They must be women, and not range at large. Servants, take them within.” That is the voice of Creon, the dictator. To whom Antigone, who was to have been his daughter, answered, “Not such are the laws set among men by the justice who dwells with the gods below.” But she had neither capital nor force behind her. And Creon said: “I will take her where the path is loneliest, and hide her, living, in a rocky vault.” And he shut her not in Holloway or in a concentration camp, but in a tomb. And Creon we read brought ruin on his house, and scattered the land with the bodies of the dead. It seems, Sir, as we listen to the voices of the past, as if we were looking at the photograph again, at the picture of dead bodies and ruined houses that the Spanish Government sends us almost weekly. Things repeat themselves it seems. Pictures and voices are the same to-day as they were 2,000 years ago.

Such then is the conclusion to which our enquiry into the nature of fear has brought us—the fear which forbids freedom in the private house. That fear, small, insignificant and private as it is, is connected with the other fear, the public fear, which is neither small nor insignificant, the fear which has led you to ask us to help you to prevent war. Otherwise we should not be looking at the picture again. But it is not the same picture that caused us at the beginning of this letter to feel the same emotions—you called them “horror and disgust”; we called them horror and disgust. For as this letter has gone on, adding fact to fact, another picture has imposed itself upon the foreground. It is the figure of a man; some say, others deny, that he is Man himself,⁴⁸ the quintessence of virility, the perfect type of which all the others are imperfect adumbrations. He is a man certainly. His eyes are glazed; his eyes glare. His body, which is braced in an unnatural position, is tightly cased in a uniform. Upon the breast of that uniform are sewn several medals and other mystic symbols. His hand is upon a sword. He is called in German and Italian Führer or Duce; in our own language Tyrant or Dictator. And behind him lie ruined houses and dead bodies—men, women and children. But we have not laid that picture before you in order to excite once more the sterile emotion of hate. On the contrary it is in order to release

other emotions such as the human figure, even thus crudely in a coloured photograph, arouses in us who are human beings. For it suggests a connection and for us a very important connection. It suggests that the public and the private worlds are inseparably connected; that the tyrannies and servilities of the one are the tyrannies and servilities of the other. But the human figure even in a photograph suggests other and more complex emotions. It suggests that we cannot dissociate ourselves from that figure but are ourselves that figure. It suggests that we are not passive spectators doomed to unresisting obedience but by our thoughts and actions can ourselves change that figure. A common interest unites us; it is one world, one life. How essential it is that we should realize that unity the dead bodies, the ruined houses prove. For such will be our ruin if you, in the immensity of your public abstractions forget the private figure, or if we in the intensity of our private emotions forget the public world. Both houses will be ruined, the public and the private, the material and the spiritual, for they are inseparably connected. But with your letter before us we have reason to hope. For by asking our help you recognize that connection; and by reading your words we are reminded of other connections that lie far deeper than the facts on the surface. Even here, even now your letter tempts us to shut our ears to these little facts, these trivial details, to listen not to the bark of the guns and the bray of the gramophones but to the voices of the poets, answering each other, assuring us of a unity that rubs out divisions as if they were chalk marks only; to discuss with you the capacity of the human spirit to overflow boundaries and make unity out of multiplicity. But that would be to dream—to dream the recurring dream that has haunted the human mind since the beginning of time; the dream of peace, the dream of freedom. But, with the sound of the guns in your ears you have not asked us to dream. You have not asked us what peace is; you have asked us how to prevent war. Let us then leave it to the poets to tell us what the dream is; and fix our eyes upon the photograph again: the fact.

Whatever the verdict of others may be upon the man in uniform—and opinions differ—there is your letter to prove that to you the picture is the picture of evil. And though we look upon that picture from different angles our conclusion is the same as yours—it is evil. We are both determined to do what we can to destroy the evil which that picture represents, you by your methods, we by ours. And since we are different, our help must

be different. What ours can be we have tried to show—how imperfectly, how superficially there is no need to say.⁴⁹ But as a result the answer to your question must be that we can best help you to prevent war not by repeating your words and following your methods but by finding new words and creating new methods. We can best help you to prevent war not by joining your society but by remaining outside your society but in co-operation with its aim. That aim is the same for us both. It is to assert “the rights of all—all men and women—to the respect in their persons of the great principles of Justice and Equality and Liberty.” To elaborate further is unnecessary, for we have every confidence that you interpret those words as we do. And excuses are unnecessary, for we can trust you to make allowances for those deficiencies which we foretold and which this letter has abundantly displayed.

To return then to the form that you have sent and ask us to fill up: for the reasons given we will leave it unsigned. But in order to prove as substantially as possible that our aims are the same as yours, here is the guinea, a free gift, given freely, without any other conditions than you choose to impose upon yourself. It is the third of three guineas; but the three guineas, you will observe, though given to three different treasurers are all given to the same cause, for the causes are the same and inseparable.

Now, since you are pressed for time, let me make an end; apologising three times over to the three of you, first for the length of this letter, second for the smallness of the contribution, and thirdly for writing at all. The blame for that however rests upon you, for this letter would never have been written had you not asked for an answer to your own.