THERE ARE OTHERS.

I hope the title which I have given to this very informal talk has not been considered absurd, as I have gone into the current slang, which frequently is both forceful and expressive, indeed if it were not both it would hardly become popular. In this particular case the title seems to me to suggest my meaning as well as anything that I could choose.

I suppose that there are none of us who do not entertain to some degree the feeling that the American woman is far in advance of any other woman in other countries of the earth. We look with complacency on our system of popular education, which, of course, is paralleled in no other country in the world. We have more women graduating from colleges than all the other countries of the world together. We have more women in professions. Women go about with a greater apparent freedom so that women generally have joined the master song that we are wiser, freer and happier than women anywhere else. Now, without attempting in any way to destroy this pleasing theory, I want to call your attention to certain facts in the contemporary world which, I think, we are very apt to overlook.

Take this matter of higher education. What I want to point out is that because we are attempting to give a pretty thorough general education to every girl and to give to all the opportunities for as much higher education as they will take, that we have no monopoly of educated women. It is a fact that all the civilized countries of Europe are producing today great numbers of women of first-class intellect and ability who are able to handle in a thorough and effective way most serious work.
One cannot come into any serious social group, political or academic, in any country in Europe without being impressed by the familiarity of many women with the particular subject which interest that group. They have not come into their place by the method which is followed largely in this country. But they have come by a method which does its work quite as well. When you come to compare the significant achievements of women of Europe, you must acknowledge that this is true. Consider Madame Curie and the discovery of radioactivity, which she has helped make which are revolutionizing our notion of the universe, are opening visions of peace, explanations of the mystery of the human life, of the future of the universe, which are staggering in their importance.

In another realm, Bertha von Suttner, the Austrian, has contributed enormously to the advance of that tremendous question, that of the abolition of war. Bertha von Suttner's book called Ground Arms has received the Nobel prize and she has become one of the leading advocates in the movement for universal peace. It is rather interesting to remember that this great idea of universal peace which the world today seems to think itself to have discovered, is at least as old as the 17th century and that then it was seriously advanced by another woman, one of the great women of interest, Elizabeth, queen of England, who actually in tried to work out with Henry the Fourth a scheme for putting an end for all times to war.

If we dip into other fields, for instance take the advance on the line of social justice we find that a woman, like has done an enormous amount to turn into practical channels, the dreams
of the socialists.

It is true that in the professions, that is women who have regularly taken a course and come out with degrees and are in the practice of law and medicine, Europe does not compare with this country but there is one field that we entirely overlook what is doing by women and that matter has been doing for a century or more. Take French women for instance, there is in France a development to which we have nothing that is parallel. The French man and woman for developed a practical business side to the marriage relation to a wonderful degree. It is common to say, I know, that marriage is merely a business partnership in France. This is not quite fair, it is more, I doubt if there are many more cases of people marrying for business reasons solely, than there are coming to be in America. But that aside there is the very sound practice which if we could work it out in this country, would do more in my judgment to establish the equality of women than any amount of popular education or political recognition, this is the practice that prevails with the husband of the woman being responsible for the management of the income. In the serious circles in France, so far as I know and I at one time lived for three years in France, the woman holds herself strictly responsible with her husband for the management of the business and for the expenditure of that part which is devoted to the keeping up of the home, educating etc.

Among merchants, for instance, there is practically no big establishment in which a woman is not the bookkeeper and in small establishment she does not sit idle. She is taking pay for pur-
chases or keeping track of the income and the outgo. Almost never in France when the man dies does the woman give up the business and some of them carry it to astonishing results. That great shop, known to all Americans, the Bon Marche, grew to its present size under... The Dewal restaurant is another example. I have never been in any part of France myself but what I have run across business respectable size which were carried on entirely by women. What I am saying here is in a lesser degree in England. It is a curious fact that in this commercial country the women have separated themselves almost entirely from the business of their husbands. The few women who are thrown on their own resources, look for business opportunities in their towns. It has seemed to me a great lack of incisiveness that women who are forced to earn their own livings should feel obliged to become teachers, stenographers and nurses unless they have, of course, a decided taste and talent for that kind of work.

There passed through New York the other day the wife of the mayor of Tokio, Madame Ozaki, she was interviewed and in this interview she explained quite plainly something of her amazement, at the attitude that the American women had of the Chinese women, that she was regarded as partly toy and partly mistress and partly beast of burden. Although, as a matter of fact, there has never been at any time in the world's history such an ideal of women. That there have been such women, of course, is true. No other nation holds such generally high ideals for women. This notion is very thoroughly spread and has been set up to represent public opinion in regard to certain injustices and limitations in the position of women in the world, which limitations and injustices have come about like the...
Drama at Home and Abroad

A Dull Week—Tree's "Othello"—H. B. Irving—"Milestones"—Rutherford and Son—Donnay's "Molière"

The week before Easter is always a dull one in the theatrical world, and there will be no exception to the rule this year. There will be no new dramatic productions in the local houses between now and the 8th of April. This does not mean that all the current entertainments are tremendous successes, but that they are doing as well as anything else that is available. It is likely to be a matter of fact, the supply of serious and spectacular plays is altogether insufficient for the theatres already in existence. What will happen next season, when eight of ten new houses have been added to the list, is matter for speculation. The probability is that the nonsensical and spectacular shows, whose appeal is to the lower order of intelligence and taste, will be more plentiful than ever.


A Charles Dickens Festival will be held at Carnegie Hall on April 12. Mortimer Kaplan, well known as an impersonator of Dickens characters, has been engaged for this occasion. Among the characters which he will interpret will be Bill Sykes and Fagin, Mr. Micawber and Uriah Heep, Sidney Carton, Mr. Pickwick, etc. The characters will be introduced in costumes adapted from the illustrations of Barnard, Phil, and Cruikshank. Mr. Kaplan will be assisted by a full orchestra.

The coal strike in England has had a disastrous effect upon the box-offices of the London theatres. The stoppage of many of the suburban trains kept thousands at home, who otherwise might have found their way to the playhouses. One West End manager, declaring
In the past, music has been seen as a form of entertainment or accompaniment to a performance. However, in recent years, there has been a growing interest in the history and significance of music. This interest has led to a resurgence of interest in the study of musicology, which is the scholarly study of music and its development. In this context, the role of the composer is of particular importance. The composer is not only responsible for creating the music itself, but also for shaping the perception of the work and its impact on the listener. In this sense, the composer is a key figure in the musical tradition.

The importance of music in society cannot be overstated. Music has long been used as a means of expression and communication, and it continues to be a powerful force in modern society. It is used in a variety of contexts, from religious services and weddings to popular culture and advertising. In each of these contexts, music plays a crucial role in shaping the experience of the listener.

In conclusion, the study of music and the role of the composer is an important area of research that has the potential to contribute significantly to our understanding of human culture and society. As we continue to explore this field, we will undoubtedly discover new insights and perspectives that will enrich our appreciation of music and its place in our world.
limitations and injustices in regard to women because of the generally imperfect way in which human affairs have been run. But to return to Madame Ozaki, she met this idea by explaining that in Japan the woman had all their energy and intelligence centered in the family which was regarded as a unit and which had a variety of relations in it and it was the woman's business at the head of the family, to advance all the various interests and to keep all of these various relations harmonious and just.

She went on to say that to carry out this task the women frequently in Japan worked out large enterprises of their own.

Of course, we all remember the stories of the heroism of the Japanese women during the war with Russia. Their attitude was like that of the Spartan woman. They literally sent out their husbands, lovers and sons with the command to return with the shield or on it. I suppose that their are very few of us who have not always thought of the Chinese women with pity but our notion has been formed solely from our ignorance that those who do not have our particular government and our particular education could not share our ideas. Nothing could more dramatically upset the popular notion of the Chinese woman than the part she has taken in the recent revolution.
American woman knows of the world as it is today, the more modest.

I think she will be inclined to be in her claims of superiority in actual achievements. It is not only the women of other nations which
her but the women of the early years of the Republic, that is the women who were converted to the Democracy along with
the men by the American Revolution. We are sometimes inclined to
think now we are ourselves the inventors of the idea of freedom for
our sex.

If we go back to the war of the Revolution it would be very
hard to do. Indeed, it would be very hard in any period of the
125 years in which we have been testing out the democratic ideals
to do better than the women of those earlier days did. We have
never produced a more political pamphleteer than Mercy Warren.
Indeed the part that she and her friend, Mrs. Addams took in
stirring up men to revolution can not be overlooked, in
the history of the uprising. For instance it was out of their
activities that the Committee of Correspondence which all of us are
the patriots informed grew.

The ideals of what women should be in the democracy was...
very wonderfully worked out by Mrs. Addams herself. She was oblige
to fill in turn all the most important social positions which this
country offers to a woman. Her husband was ambassador to London
and Paris and then became President of the United States, "Mother-
hers son was President of the United States. Her conduct and ideas
are a wonderful study for the woman who wants to be a thoroughly de-
mocratic citizen.

It was a woman of 100 years ago who worked the system of
education which has served us in our day and to which we are all
so much indebted. What we call emancipation of Women was really
begun in those years. Not under that name but under the name of de-
mocracy, that is what they started out to do was to democratize
the women in the way the men had set out to democratize himself.

There is tendency which it seems to me we ought to combat,
that of overlooking what women are doing in other nations of the
world, of underestimating what the earlier American women did.
I talked only this week with a group of serious young people. One
claim was made that never before had women been so interested in
progressive and radical ideas. The meetings of the young social-
ists were discrived with the brilliant young girls taking part in
the debates. Now we are familiar with this present phases and many
of us are inclined to think that this is an entirely new thing in
the world, but consider our own history, for the moment take
Molly Pitcher of the Revolution, a loading the canons at -- --, is
one of the type of things the woman who served the Revolutionary
cause did, as a matter of fact the women goaded on the men in 1776
just as they have always done in times of Revolution in all coun-
tries. They understood, sympathized and were ready to sacrifice
themselves for the new radical ideas of their day. There is no
There is no question of their political influence in the Revolution. One of the most powerful pamphleteers of the time was Mercy Warren. She and her friend Mrs. Addams, both living near Boston at the beginning of the trouble devoted themselves to starting a revolutionary Mrs. Warren production at that time was as great as, let us say that of Author Priestman today. We cannot any of us overlook the part that women played in creating the sentiment against slavery. They fought for the right to be heard on the platform. Some of the greatest writing and talking done in this country was called out this slavery agitation. That is from the start they were leaders in that movement as they had been leaders in the French Revolutionary Movement.

The fine and inspiring activities of our militant group, Mrs. Stanton, Mrs. Anthony, Mrs. Stone and Blackwell are still remembered. Our system of higher education for women came out of the activities which were born with the situation. Emma Willard, Mary Lyon, Katherine Beecher, went through the sacrifices and pains which leaders in any progressive movement go. All that we have done is build on their efforts.

Now I have talked this length of time about what there is in other countries and our own because I greatly deplore the tendency which runs all through the agitation of what is called the "women movement". That is the tendency to admit or make out that the woman has always been a man stick in the mud - put upon - down- trodden. She has been treated as one. She has been made to prove that they are equal. Now I have thought maybe a very good campaign point, that is I suppose it is good campaigning when you are asking a thing to prove the need of it by showing how desperate the situation is. I confess the need of a change if the claim is true.
that she is an inferior being and occupies an inferior place in the world but this I do not believe is historically sound. Woman has occupied a different place from man to be sure, she has had a different set of duties put upon her but I believe it is a fact that when you come to compare the comparative places of men and women at any time in any country you will find that they have been more nearly equal than unequal. Rises & falls & yellow. Impacts ever happen.

Now I do not mean by this that women have not had to suffer at all ages and are not suffering now, grave injustices. But in all ages and now men are suffering grave injustices. We complain of the laws regarding property and controlling children which have hampered women and they have of course have been wrong and should be fought. But consider at the same time the laws that have enslaved whole classes of men from since the establishment of this republic. It was unjust laws in regard to labor, in regard to the rights of property. We must not forget that the rule of the world has been that "might made right". We have always had a few powerful men and women governing the weaker masses. It has been always with men and women in the world that he, that could should get and the devil take the hindermost.

The struggles of the world have been for justice and always when the struggle for justice was successful women have shared with men in this larger live as witnessed at the time of the Revolution. What I want to enforce is this matter of injustice is a human matter and there are injustices in regard to men as there are injustices in regard to the women. Injustice is by no means exclusive to her. It seems to me most important in this movement for the larger, freer and fuller life that women should take the job from her shoulders, should give up the tendency to regard herself as a specially functioned.
The way for a young man to rise is to improve himself every way he can, never suspecting that anybody wishes to hinder him. Allow me to assure you that suspicion and jealousy never did help any man in any situation. There may sometimes be ungenerous attempts to keep a young man down; and they will succeed too, if he allows his mind to be diverted from its true channel to brood over the attempted injury. Cast about and see if this feeling has not injured every person you have ever known to fall into it.

This suspicion of men as a deliberate enslaver, the theory that he has always had some sinister intention toward women, that he wanted her purely for selfish reasons, to keep certain things from her, has been at least partially responsible for the tendency in the modern woman movement, which the more I see of it the more convinced I am, is mistaken. He wished to keep certain things from us therefore we must fight for those things. We must have the same education that he provided for himself. We must have access to his occupations and professions. We must do as he did. This I think, is a true interpretation. This feeling that has run through our movement has influenced all of us more or less. It certainly at one period of my life had considerable influence on me. I must understand that didn't want me to wear a corset, I was only to get it. This had undoubtedly a very real influence on my character.
I have gotten myself into very bad repute with very large number of women for whom I have a great respect for an article that I wrote not long ago that I headed "Making a Man of Herself". I dare say I did not express my meaning very well and it is also possible that my phrase was so offensive that my critics did not take the trouble to find out what I meant by it. All I meant by it and that is serious enough, was that in this progressive woman's movement instead of looking for what there was in it for the women as a factor in society the minds of the leaders have been bent on getting for women the same kind of thing that men would do, and in this matter of education the agitation has been almost entirely not to get training the best adapted for developing the woman to the highest point but of forcing upon her the man's college which is getting the same training devised for him.

Instead of making out an ideal for the mind of woman under a banner of copied man's ideal
The same thing was done in regard to trades and professions.

The same thing to a certain extent, we find in regard to professions and work of all sorts, that is the militant woman takes as her ideal of that freedom is is the position man occupies. This side of the movement I believe to be a serious mistake. What we needed to do was to develop a larger freedom for the woman herself which is in harmony with her nature. There has been a great unwillingness to admit that there is a difference between men and women. The physical difference, the results are of a nature, in my judgment, that they require for men and women a different regime of life. Throw a woman into competitive professional life and my observation is that instead of this making her equal to the man it makes her unequal. That is she has a certain nervous organization of great elasticity which when it is in the normal health and condition gives her great power of a certain kind, but which is thrown easily out of gear and is easily made unmanageable by the conditions under which modern professional work and industries are carried on. There is nothing that I know of that will help this unless but a thorough understanding of her own physical organization. There is no greater need than for us to admit frankly what is it and what it is not, what it permits and what it does not permit. There is nothing more necessary than that we should get a clear idea of the environment under which the woman’s physical condition is best developed.

I feel that no class of women can do so much to aid society...
trained observation. One of the things which the nurses of today ought to be doing is to be getting the full truth about the feminine psychology. You can render your sex no greater service, what we want is the highest development of the woman for her sake and for society's sake. You know and I know the tremendous danger to morality to a great number of women of overstrained nerves. You know that the abnormal acts of all sorts are largely caused by unhealthy nerves and overstrained nerves. One of the greatest arguments for compelling shorter hours for women and girls in the industries was the fact that brought the women and girls into a state of nervousness where there was an abnormal attitude towards sex.

What is true of the working girl is true of women or girls in professional life. If we are going to have high morality we have got to have our girls and women in a normal nervous condition. This is a matter of the most fundamental importance to society. It is one of the things we have no right to conceal from ourselves. It is not in hiding, it is not in refusing to look at matters of this kind squarely in the face that the highest moral development of the country depends or the highest moral development of women lies, in my judgment. I do not believe that we are going to get this healthy moral development in any other way than seeking to work out freer and larger life along lines of our own that is I believe we have got to consider what we are, how we are made, our nerves; our temperament; our psychology.

I believe myself that this will finally result when we get the problem worked out into certain divisions of labor, but all is not necessary for me to go into. A body of our leading women here in New York insisted the other night on the platform that when I talked about there being a difference in men and women and that I believed that we should develop along lines of our nature instead of imitating men, that
I wanted relagate woma to the business of breeding and housekeeping. It really seems to me that I ought to be exalted from that charge. I feel that no candid person that has done me the honor to familiarize herself with what I have been writing for the last fifteen or twenty years would think for a moment that I entertained any such idea. I believe that the women needs for her business in life all the greatest freedom and highest education and finest culture. I believe that she should have an opportunity to develop any taste or talent that she has. I believe that in doing this she best serves society. I believe also that the woman has a peculiar function in society and that she can never develop herself to the highest point without discharging the that in order to discharge more fully and freely she must live in an environment that is physically, intellectually and morally more restricted than man's. I hope I am making myself clear.