

- That ever since in loves imbraces met,  
*Adam* the goodliest man of men since born  
 His Sons, the fairest of her Daughters *Eve*.  
 Milton, *Paradise Lost*, IV, 321
- 97 To whom [*Adam*] thus *Eve* with perfet beauty  
 adornd.  
 My Author and Disposer, what thou bidst  
 Unargu'd I obey; so God ordains,  
 God is thy Law, thou mine: to know no more  
 Is womans happiest knowledge and her praise.  
 With thee conversing I forget all time,  
 All seasons and thir change, all please alike.  
 Milton, *Paradise Lost*, IV, 634
- 98 Who [God] stooping op'nd my left side, and took  
 From thence a Rib, with cordial spirits warme,  
 And Life-blood streaming fresh; wide was the  
 wound,  
 But suddenly with flesh fill'd up & heal'd:  
 The Rib he formd and fashond with his hands;  
 Under his forming hands a Creature grew,  
 Manlike, but different sex, so lovy faire,  
 That what seemd fair in all the World, seemd  
 now  
 Mean, or in her summd up, in her containd  
 And in her looks, which from that time infus'd  
 Sweetness into my heart, unfelt before,  
 And into all things from her Aire inspir'd  
 The spirit of love and amorous delight.  
 Milton, *Paradise Lost*, VIII, 465
- 99 *Adam*. When I approach  
 Her loveliness, so absolute she seems  
 And in her self compleat, so well to know  
 Her own, that what she wills to do or say,  
 Seems wisest, vertuousest, discreetest, best;  
 All higher knowledge in her presence falls  
 Degraded, Wisdom in discourse with her  
 Looses discount'nane't, and like folly shewes;  
 Authoritic and Reason on her waite,  
 As one intended first, not after made  
 Occasionally; and to consummate all,  
 Greatness of mind and nobleness thir seat  
 Build in her loveliest, and create an awe  
 About her, as a guard Angelic plac't.  
 Milton, *Paradise Lost*, VIII, 546
- 100 *Adam*. Thus it shall befall  
 Him who to worth in Women overtrusting  
 Lets her Will rule; restraint she will not brook,  
 And left to her self, if evil thence ensue,  
 Shee first his weak indulgence will accuse.  
 Milton, *Paradise Lost*, IX, 1182
- 101 *Son of God*. Was shee thy God, that her thou didst  
 obey  
 Before his voice, or was shee made thy guide,  
 Superior, or but equal, that to her  
 Thou did'st resign thy Manhood, and the Place  
 Wherein God set thee above her made of thee,  
 And for thee, whose perfection farr excell'd
- Hers in all real dignitie: Adorn'd  
 She was indeed, and lovely to attract  
 Thy Love, not thy Subjection, and her Gifts  
 Were such as under Government well seem'd,  
 Unseemly to beare rule, which was thy part  
 And person, had'st thou known thy self aright.  
 Milton, *Paradise Lost*, X, 145
- 102 *Adam*. O why did God,  
 Creator wise, that peopl'd highest Heav'n  
 With Spirits Masculine, create at last  
 This noveltie on Earth, this fair defect  
 Of Nature, and not fill the World at once  
 With Men as Angels without Feminine,  
 Or find some other way to generate  
 Mankind? this mischief had not then befall'n,  
 And more that shall befall, innumerable  
 Disturbances on Earth through Femal snares,  
 And straight conjunction with this Sex.  
 Milton, *Paradise Lost*, X, 888
- 103 *Chorus of Danites*. Wisest Men  
 Have err'd, and by bad Women been deceiv'd;  
 And shall again.  
 Milton, *Samson Agonistes*, 210
- 104 *Dalila*. In argument with men a woman ever  
 Goes by the worse, whatever be her cause.  
 Milton, *Samson Agonistes*, 903
- 105 *Dorine*. A woman always has her revenge ready.  
 Molière, *Tartuffe*, II, ii
- 106 *Mirabell*. A fellow that lives in a windmill has not  
 a more whimsical dwelling than the heart of a  
 man that is lodged in a woman. There is no point  
 of the compass to which they cannot turn, and by  
 which they are not turned; and by one as well as  
 another, for motion, not method, is their occupa-  
 tion. To know this, and yet continue to be in love,  
 is to be made wise from the dictates of reason, and  
 yet persevere to play the fool by the force of in-  
 stinct.  
 Congreve, *Way of the World*, II, vii
- 107 *Mrs. Marwood*. O, man, man! Woman, woman!  
 The devil's an ass: If I were a painter, I would  
 draw him like an idiot, a driveler with a bib and  
 bells. Man should have his head and horns, and  
 woman the rest of him. Poor simple fiend!  
 Congreve, *Way of the World*, III, vii
- 108 In the female nurseries, the young [Lilliputian]  
 girls of quality are educated much like the males,  
 only they are dressed by orderly servants of their  
 own sex, but always in the presence of a professor  
 or deputy, until they come to dress themselves,  
 which is at five years old. And if it be found, that  
 these nurses ever presume to entertain the girls  
 with frightful or foolish stories, or the common  
 follies practised by chamber-maids among us;

they are publickly whipped thrice about the city, imprisoned for a year, and banished for life to the most desolate parts of the country. Thus, the young ladies there are as much ashamed of being cowards and fools, as the men.

Swift, *Gulliver's Travels*, I, 6

- 109 Men, some to Business, some to Pleasure take;  
But every Woman is at heart a Rake:  
Men, some to Quiet, some to public Strife;  
But every Lady would be Queen for life.  
Pope, *Moral Essays*, Epistle II, 215

- 110 "I pity your country ignorance from my heart," cries the lady [Mrs. Western].—"Do you?" answered Western; "and I pity your town learning; I had rather be anything than a courtier, and a Presbyterian, and a Hanoverian roo, as some people, I believe, are."—"If you mean me," answered she, "you know I am a woman, brother; and it signifies nothing what I am. Besides—"—"I do know you are a woman," cries the squire. "and it's well for thee that art onc; if hadst been a man, I promise thee I had lent thee a flick long ago."—"Ay, there," said she, "in that flick lies all your fancied superiority. Your bodies, and not your brains, are stronger than ours. Believe me, it is well for you that you are able to beat us; or, such is the superiority of our understanding, we should make all of you what the brave, and wise, and witty, and polite are already—our slaves."

Fielding, *Tom Jones*, VI, 2

- 111 *Mrs. Fitzpatrick*. What is the reason, my dear, that we, who have understandings equal to the wisest and greatest of the other sex, so often make choice of the silliest fellows for companions and favourites? it raises my indignation to the highest pitch, to reflect on the numbers of women of sense who have been undone by fools.

Fielding, *Tom Jones*, XI, 4

- 112 *Of civil Laws contrary to the Law of Nature*. . . .  
The law passed . . . which condemned every woman, who, having carried on a criminal commerce did not declare it to the king before she married him, violated the regard due to natural modesty. It is as unreasonable to oblige a woman to make this declaration, as to oblige a man not to attempt the defence of his own life.

Montesquieu, *Spirit of Laws*, XXVI, 3

- 113 There is nothing which I would recommend more earnestly to my female readers than the study of history as an occupation, of all others, the best suited both to their sex and education, much more instructive than their ordinary books of amusement, and more entertaining than those serious compositions which are usually to be found in their closets. Among other important truths which they may learn from history they may be informed of two particulars, the knowledge of which

may contribute very much to their quiet and repose: that our sex, as well as theirs, are far from being such perfect creatures as they are apt to imagine, and that Love is not the only passion which governs the male world, but is often overcome by avarice, ambition, vanity, and a thousand other passions.

Hume, *Of the Study of History*

- 114 All womankind, continued Trim . . . from the highest to the lowest, an' please your honour, love jokes; the difficulty is to know how they choose to have them cut; and there is no knowing that, but by trying, as we do with our artillery in the field, by raising or letting down their breeches, till we hit the mark.—

—I like the comparison, said my uncle Toby, better than the thing itself—

—Because your honour, quoth the corporal, loves glory, more than pleasure.

Sterne, *Tristram Shandy*, IX, 8

- 115 From the beginning of the world women have complained of the fickleness that is imputed to them in favour of the first new object which presents itself, and whose novelty is often its only merit. Many ladies (it must be confessed, despite the infinite respect we have for them) have treated men as they complain they have themselves been treated; and the story of Gioconda is much older than Ariosto.

Voltaire, *Philosophical Dictionary*:  
New Novelties

- 116 I must not forget that precious half of the Republic, which makes the happiness of the other; and whose sweetness and prudence preserve its tranquillity and virtue. Amiable and virtuous daughters of Geneva, it will be always the lot of your sex to govern ours. Happy are we, so long as your chaste influence, solely exercised within the limits of conjugal union, is exerted only for the glory of the State and the happiness of the public. It was thus the female sex commanded at Sparta; and thus you deserve to command at Geneva. What man can be such a barbarian as to resist the voice of honour and reason, coming from the lips of an affectionate wife? Who would not despise the vanities of luxury, on beholding the simple and modest attire which, from the lustre it derives from you, seems the most favourable to beauty? It is your task to perpetuate, by your insinuating influence and your innocent and amiable rule, a respect for the laws of the State, and harmony among the citizens. It is yours to reunite divided families by happy marriages; and, above all things, to correct, by the persuasive sweetness of your lessons and the modest graces of your conversation, those extravagancies which our young people pick up in other countries, whence, instead of

many useful things by which they might profit, they bring home hardly anything, besides a puerile air and a ridiculous manner, acquired among loose women, but an admiration for I know not what so-called grandeur, and paltry recompenses for being slaves, which can never come near the real greatness of liberty. Continue, therefore, always to be what you are, the chaste guardians of our morals, and the sweet security for our peace, exerting on every occasion the privileges of the heart and of nature, in the interests of duty and virtue.

Rousseau, *Origin of Inequality*, Dedication

- 117 Next day, Sunday, July 31, I told him I had been that morning at a meeting of the people called Quakers, where I had heard a woman preach. *Johnson*. "Sir, a woman's preaching is like a dog's walking on his hinder legs. It is not done well; but you are surprized to find it done at all."

Boswell, *Life of Johnson* (July 31, 1763)

- 118 *Johnson*. Where there is no education, as in savage countries, men will have the upper hand of women. Bodily strength, no doubt, contributes to this; but it would be so, exclusive of that; for it is mind that always governs. When it comes to dry understanding, man has the better.

Boswell, *Life of Johnson* (1776)

- 119 He [*Johnson*] observed once, at Sir Joshua Reynolds's, that a beggar in the street will more readily ask alms from a *man*, though there should be no marks of wealth in his appearance, than from even a well-dressed *woman*; which he accounted for from the greater degree of carefulness as to money that is to be found in women; saying farther upon it, that the opportunities in general that they possess of improving their condition are much fewer than men have; and adding, as he looked round the company, which consisted of men only,—there is not one of us who does not think he might be richer if he would use his endeavour.

Boswell, *Life of Johnson* (1780)

- 120 In every age and country, the wiser, or at least the stronger, of the two sexes, has usurped the powers of the state, and confined the other to the cares and pleasures of domestic life. In hereditary monarchies, however, and especially in those of modern Europe, the gallant spirit of chivalry, and the law of succession, have accustomed us to allow a singular exception; and a woman is often acknowledged the absolute sovereign of a great kingdom, in which she would be deemed incapable of exercising the smallest employment, civil or military.

Gibbon, *Decline and Fall of the Roman Empire*, VI

- 121 The Germans treated their women with esteem and confidence, consulted them on every occasion of importance, and fondly believed that in their breasts resided a sanctity and wisdom more than human. Some of these interpreters of fate, such as Velleda, in the Batavian war, governed, in the name of the deity, the fiercest nations of Germany. The rest of the sex, without being adored as goddesses, were respected as the free and equal companions of soldiers; associated even by the marriage ceremony to a life of toil, of danger, and of glory. In their great invasions, the camps of the barbarians were filled with a multitude of women, who remained firm and undaunted amidst the sound of arms, the various forms of destruction, and the honourable wounds of their sons and husbands. Fainting armies of Germans have more than once been driven back upon the enemy by the generous despair of the women who dreaded death much less than servitude. If the day was irrecoverably lost, they well knew how to deliver themselves and their children, with their own hands, from an insulting victor. Heroines of such a cast may claim our admiration; but they were most assuredly neither lovely, nor very susceptible of love. Whilst they affected to emulate the stern virtues of *man*, they must have resigned that attractive softness in which principally consists the charm of *woman*. Conscious pride taught the German females to suppress every tender emotion that stood in competition with honour, and the first honour of the sex has ever been that of chastity. The sentiments and conduct of these high-spirited matrons may, at once, be considered as a cause, as an effect, and as a proof of the general character of the nation. Female courage, however it may be raised by fanaticism, or confirmed by habit, can be only a faint and imperfect imitation of the manly valour that distinguishes the age or country in which it may be found.

Gibbon, *Decline and Fall of the Roman Empire*, IX

- 122 There's nought but care on every han',  
In every hour that passes, O;  
What signifies the life o' man,  
An' 'twere na for the lasses, O?  
Green grow the rashes, O!  
Green grow the rashes, O!  
The sweetest hours that e'er I spent,  
Were spent among the lasses, O!  
Burns, *Green Grow the Rashes*

- 123 With regard to the other sex, nature proposes to it simplicity of character as the supreme perfection to which it should reach. Accordingly, the love of pleasing in women strives after nothing so much as the appearance of simplicity; a sufficient proof, if it were the only one, that the greatest power of the sex reposes in this quality. But, as the principles that prevail in the education of women are

perpetually struggling with this character, it is as difficult for them in the moral order to reconcile this magnificent gift of nature with the advantages of a good education as it is difficult for men to preserve them unchanged in the intellectual order; and the woman who knows how to join a knowledge of the world to this sort of simplicity in manners is as deserving of respect as a scholar who joins to the strictness of scholastic rules the freedom and originality of thought.

Schiller, *Simple and Sentimental Poetry*

- 124 What is it men in women do require?  
The lineaments of gratified desire.  
What is it women do in men require?  
The lineaments of gratified desire.

Blake, *Gnomic Verses*, XVII, 4

- 125 *Mephistopheles*. Girls have a great desire to know,  
it's true,  
If one is sleek and pious, true to ancient isms.  
They think: if there he knuckles, us he'll follow  
too.

Goethe, *Faust*, I, 3525

- 126 *Leader of the Chorus*. Impetuous and foolish, perfect  
woman-type!  
Dependent on the moment, sport of every breeze  
Of good and evil fortune, neither this nor that  
Can ye with calmness bear.

Goethe, *Faust*, II, 3, 9127

- 127 In her first passion woman loves her lover,  
In all the others all she loves is love,  
Which grows a habit she can ne'er get over,  
And fits her loosely—like an easy glove,  
As you may find, whene'er you like to prove her:  
One man alone at first her heart can move;  
She then prefers him in the plural number,  
Not finding that the additions much encumber.

Byron, *Don Juan*, III, 3

- 128 The roaring of the wind is my wife and the Stars  
through the window pane are my Children. The  
mighty abstract Idea I have of Beauty in all  
things stifles the more divided and minute domestic  
happiness—an amiable wife and sweet Children  
I contemplate as a part of that Beauty, but I  
must have a thousand of those beautiful particles  
to fill up my heart. I feel more and more every  
day, as my imagination strengthens, that I do not  
live in this world alone but in a thousand  
worlds—No sooner am I alone than shapes of epic  
greatness are stationed around me, and serve my  
Spirit the office which is equivalent to a King's  
bodyguard—then 'Tragedy with sceptred pall  
comes sweeping by.' According to my state of  
mind I am with Achilles shouting in the Trenches,  
or with Theocritus in the Vales of Sicily. Or I  
throw my whole being into Troilus, and repeating  
those lines, 'I wander like a lost Soul upon the

stygian Banks staying for waftage,' I melt into the  
air with a voluptuousness so delicate that I am  
content to be alone. These things, combined with  
the opinion I have of the generality of women—  
who appear to me as children to whom I would  
rather give a sugar Plum than my time, form a  
barrier against Matrimony which I rejoice in.

Keats, *Letter to George and  
Georgiana Keats* (c. Oct 25, 1818)

- 129 It must be noticed in connexion with sex-relations  
that a girl in surrendering her body loses her hon-  
our. With a man, however, the case is otherwise,  
because he has a field for ethical activity outside  
the family. A girl is destined in essence for the  
marriage tie and for that only; it is therefore de-  
manded of her that her love shall take the form of  
marriage and that the different moments in love  
shall attain their true rational relation to each  
other.

Hegel, *Philosophy of Right*,  
Additions, Par. 164

- 130 Women are capable of education, but they are  
not made for activities which demand a universal  
faculty such as the more advanced sciences, phi-  
losophy, and certain forms of artistic production.  
Women may have happy ideas, taste, and ele-  
gance, but they can not attain to the ideal. The  
difference between men and women is like that  
between animals and plants. Men correspond to  
animals, while women correspond to plants be-  
cause their development is more placid and the  
principle that underlies it is the rather vague uni-  
ty of feeling. When women hold the helm of gov-  
ernment, the state is at once in jeopardy, because  
women regulate their actions not by the demands  
of universality but by arbitrary inclinations and  
opinions. Women are educated—who knows  
how?—as it were by breathing in ideas, by living  
rather than by acquiring knowledge. The status of  
manhood, on the other hand, is attained only by  
the stress of thought and much technical exertion.

Hegel, *Philosophy of Right*,  
Additions, Par. 166

- 131 Women are directly fitted for acting as the nurses  
and teachers of our early childhood by the fact  
that they are themselves childish, frivolous and  
short-sighted; in a word, they are big children all  
their life long—a kind of intermediate stage be-  
tween the child and the full-grown man, who is  
man in the strict sense of the word.

Schopenhauer, *Women*

- 132 The fundamental fault of the female character is  
that it has *no sense of justice*. This is mainly due to  
the fact . . . that women are defective in the pow-  
ers of reasoning and deliberation; but it is also  
traceable to the position which Nature has as-  
signed to them as the weaker sex. They are depen-

dent, not upon strength, but upon craft; and hence their instinctive capacity for cunning, and their ineradicable tendency to say what is not true. For as lions are provided with claws and teeth, and elephants and boars with tusks, bulls with horns, and cuttle fish with its clouds of inky fluid, so Nature has equipped woman, for her defense and protection, with the arts of dissimulation; and all the power which Nature has conferred upon man in the shape of physical strength and reason, has been bestowed upon women in this form. Hence, dissimulation is innate in woman, and almost as much a quality of the stupid as of the clever. It is as natural for them to make use of it on every occasion as it is for those animals to employ their means of defense when they are attacked; they have a feeling that in doing so they are only within their rights. Therefore a woman who is perfectly truthful and not given to dissimulation is perhaps an impossibility, and for this very reason they are so quick at seeing through dissimulation in others that it is not a wise thing to attempt it with them.

Schopenhauer, *Women*

- 133 The natural feeling between men is mere indifference, but between women it is actual enmity. The reason of this is that trade-jealousy—*odium figulinum*—which, in the case of men does not go beyond the confines of their own particular pursuit; but, with women, embraces the whole sex; since they have only one kind of business. Even when they meet in the street, women look at one another like Guelphs and Ghibellines.

Schopenhauer, *Women*

- 134 That woman is by nature meant to obey may be seen by the fact that every woman who is placed in the unnatural position of complete independence, immediately attaches herself to some man, by whom she allows herself to be guided and ruled. It is because she needs a lord and master. If she is young, it will be a lover; if she is old, a priest.

Schopenhauer, *Women*

- 135 As for myself, I do not hesitate to avow that although the women of the United States are confined within the narrow circle of domestic life, and their situation is in some respects one of extreme dependence, I have nowhere seen woman occupying a loftier position; and if I were asked, now that I am drawing to the close of this work, in which I have spoken of so many important things done by the Americans, to what the singular prosperity and growing strength of that people ought mainly to be attributed, I should reply: To the superiority of their women.

Tocqueville, *Democracy in America*,  
Vol. II, III, 12

- 136 *King*. Man is the hunter; woman is his game.  
The sleek and shining creatures of the chase,  
We hunt them for the beauty of their skins;  
They love us for it, and we ride them down.  
Tennyson, *The Princess*, V, 147

- 137 *King*. Man for the field and woman for the hearth;  
Man for the sword, and for the needle she;  
Man with the head, and woman with the heart;  
Man to command, and woman to obey;  
All else confusion.  
Tennyson, *The Princess*, V, 437

- 138 It certainly at first appears a highly remarkable fact that the same female butterfly should have the power of producing at the same time three distinct female forms and a male; and that an hermaphrodite plant should produce from the same seed-capsule three distinct hermaphrodite forms, bearing three different kinds of females and three or even six different kinds of males. Nevertheless these cases are only exaggerations of the common fact that the female produces offspring of two sexes which sometimes differ from each other in a wonderful manner.

Darwin, *Origin of Species*, II

- 139 Man is more courageous, pugnacious and energetic than woman, and has a more inventive genius. His brain is absolutely larger, but whether or not proportionately to his larger body, has not, I believe, been fully ascertained. In woman the face is rounder; the jaws and the base of the skull smaller; the outlines of the body rounder, in parts more prominent; and her pelvis is broader than in man; but this latter character may perhaps be considered rather as a primary than a secondary sexual character. She comes to maturity at an earlier age than man.

Darwin, *Descent of Man*, III, 19

- 140 The chief distinction in the intellectual powers of the two sexes is shewn by man's attaining to a higher eminence, in whatever he takes up, than can woman—whether requiring deep thought, reason, or imagination, or merely the use of the senses and hands. If two lists were made of the most eminent men and women in poetry, painting, sculpture, music (inclusive both of composition and performance), history, science, and philosophy, with half-a-dozen names under each subject, the two lists would not bear comparison. We may also infer, from the law of the deviation from averages, so well illustrated by Mr. Galton, in his work on *Hereditary Genius*, that if men are capable of a decided pre-eminence over women in many subjects, the average of mental power in man must be above that of woman.

Darwin, *Descent of Man*, III, 19

141 To avoid enemies or to attack them with success, to capture wild animals, and to fashion weapons, requires the aid of the higher mental faculties, namely, observation, reason, invention, or imagination. These various faculties will thus have been continually put to the test and selected during manhood; they will, moreover, have been strengthened by use during this same period of life. Consequently in accordance with the principle often alluded to, we might expect that they would at least tend to be transmitted chiefly to the male offspring.

Darwin, *Descent of Man*, III, 19

142 It is, indeed, fortunate that the law of the equal transmission of characters to both sexes prevails with mammals; otherwise, it is probable that man would have become as superior in mental endowment to woman, as the peacock is in ornamental plumage to the peahen.

Darwin, *Descent of Man*, III, 19

143 With few insignificant exceptions, girls have been educated either to be drudges, or toys, beneath man; or a sort of angels above him; the highest ideal aimed at oscillating between Clärchen and Beatrice. The possibility that the ideal of womanhood lies neither in the fair saint, nor in the fair sinner; that the female type of character is neither better nor worse than the male, but only weaker; that women are meant neither to be men's guides nor their playthings, but their comrades, their fellows, and their equals, so far as Nature puts no bar to that equality, does not seem to have entered into the minds of those who have had the conduct of the education of girls.

If the present system of female education stands self-condemned, as inherently absurd; and if that which we have just indicated is the true position of woman, what is the first step towards a better state of things? We reply, emancipate girls. Recognise the fact that they share the senses, perceptions, feelings, reasoning powers, emotion, of boys, and that the mind of the average girl is less different from that of the average boy, than the mind of one boy is from that of another; so that whatever argument justifies a given education for all boys, justifies its application to girls as well. So far from imposing artificial restrictions upon the acquirement of knowledge by women, throw every facility in their way. . . . Let us have "sweet girl graduates" by all means. They will be none the less sweet for a little wisdom; and the "golden hair" will not curl less gracefully outside the head by reason of there being brains within. Nay, if obvious practical difficulties can be overcome, let those women who feel inclined to do so descend into the gladiatorial arena of life. . . . Let them, if they so please, become merchants, barristers, politicians. Let them have a fair field, but let them understand, as the necessary correlative, that they

are to have no favour. Let Nature alone sit high above the lists, "rain influence and judge the prize."

T. H. Huxley, *Emancipation—Black and White*

144 Mankind have long since abandoned the only premises which will support the conclusion that women ought not to have votes. No one now holds that women should be in personal servitude; that they should have no thought, wish, or occupation, but to be the domestic drudges of husbands, fathers, or brothers. It is allowed to unmarried, and wants but little of being conceded to married women, to hold property, and have pecuniary and business interests, in the same manner as men. It is considered suitable and proper that women should think, and write, and be teachers. As soon as these things are admitted, the political disqualification has no principle to rest on. The whole mode of thought of the modern world is with increasing emphasis pronouncing against the claim of society to decide for individuals what they are and are not fit for, and what they shall and shall not be allowed to attempt. If the principles of modern politics and political economy are good for anything, it is for proving that these points can only be rightly judged of by the individuals themselves: and that, under complete freedom of choice, wherever there are real diversities of aptitude, the great number will apply themselves to the things for which they are on the average fittest, and the exceptional course will only be taken by the exceptions. Either the whole tendency of modern social improvements has been wrong, or it ought to be carried out to the total abolition of all exclusions and disabilities which close any honest employment to a human being.

Mill, *Representative Government*, VIII

145 All causes, social and natural, combine to make it unlikely that women should be collectively rebellious to the power of men. They are so far in a position different from all other subject classes, that their masters require something more from them than actual service. Men do not want solely the obedience of women, they want their sentiments. All men, except the most brutish, desire to have, in the woman most nearly connected with them, not a forced slave but a willing one, not a slave merely, but a favourite.

Mill, *Subjection of Women*, I

146 One thing we may be certain of—that what is contrary to women's nature to do, they never will be made to do by simply giving their nature free play. The anxiety of mankind to interfere in behalf of nature, for fear lest nature should not succeed in effecting its purpose, is an altogether unnecessary solicitude. What women by nature cannot do, it is quite superfluous to forbid them from doing. What they can do, but not so well as

the men who are their competitors, competition suffices to exclude them from; since nobody asks for protective duties and bounties in favour of women; it is only asked that the present bounties and protective duties in favour of men should be recalled. If women have a greater natural inclination for some things than for others, there is no need of laws or social inculcation to make the majority of them do the former in preference to the latter. Whatever women's services are most wanted for, the free play of competition will hold out the strongest inducements to them to undertake. And, as the words imply, they are most wanted for the things for which they are most fit; by the apportionment of which to them, the collective faculties of the two sexes can be applied on the whole with the greatest sum of valuable result.

Mill, *Subjection of Women*, I

- 147 The less fit a man is for the possession of power—the less likely to be allowed to exercise it over any person with that person's voluntary consent—the more does he hug himself in the consciousness of the power the law gives him, exact its legal rights to the utmost point which custom (the custom of men like himself) will tolerate, and take pleasure in using the power, merely to enliven the agreeable sense of possessing it. What is more; in the most naturally brutal and morally uneducated part of the lower classes, the legal slavery of the woman, and something in the merely physical subjection to their will as an instrument, causes them to feel a sort of disrespect and contempt towards their own wife which they do not feel towards any other woman, or any other human being, with whom they come in contact; and which makes her seem to them an appropriate subject for any kind of indignity. Let an acute observer of the signs of feeling, who has the requisite opportunities, judge for himself whether this is not the case: and if he finds that it is, let him not wonder at any amount of disgust and indignation that can be felt against institutions which lead naturally to this depraved state of the human mind.

Mill, *Subjection of Women*, II

- 148 The occupations of nine out of every ten men are special, those of nine out of every ten women general, embracing a multitude of details, each of which requires very little time. Women are in the constant practice of passing quickly from one manual, and still more from one mental operation to another, which therefore rarely costs them either effort or loss of time, while a man's occupation generally consists in working steadily for a long time at one thing, or one very limited class of things. But the situations are sometimes reversed, and with them the characters. Women are not found less efficient than men for the uniformity of factory work, or they would not so generally be

employed for it; and a man who has cultivated the habit of turning his hand to many things, far from being the slothful and lazy person described by Adam Smith, is usually remarkably lively and active. It is true, however, that change of occupation may be too frequent even for the most versatile. Incessant variety is even more fatiguing than perpetual sameness.

Mill, *Principles of Political Economy*,  
Bk. I, VIII, 5

- 149 The same reasons which make it no longer necessary that the poor should depend on the rich, make it equally unnecessary that women should depend on men; and the least which justice requires is that law and custom should not enforce dependence (when the correlative protection has become superfluous) by ordaining that a woman, who does not happen to have a provision by inheritance, shall have scarcely any means open to her of gaining a livelihood, except as a wife and mother. Let women who prefer that occupation, adopt it; but that there should be no option, no other *carrière* possible for the great majority of women, except in the humbler departments of life, is a flagrant social injustice. The ideas and institutions by which the accident of sex is made the groundwork of an inequality of legal rights, and a forced dissimilarity of social functions, must ere long be recognised as the greatest hindrance to moral, social, and even intellectual improvement.

Mill, *Principles of Political Economy*,  
Bk. IV, VII, 3

- 150 You may chisel a boy into shape, as you would a rock, or hammer him into it, if he be of a better kind, as you would a piece of bronze. But you cannot hammer a girl into anything. She grows as a flower does,—she will wither without sun; she will decay in her sheath, as a narcissus will, if you do not give her air enough; she may fall, and defile her head in dust, if you leave her without help at some moments of her life; but you cannot fetter her; she must take her own fair form and way, if she take any.

Ruskin, *Sesame and Lilies*, II, 78

- 151 The happiest women, like the happiest nations, have no history.

George Eliot, *The Mill on the Floss*, VI, 3

- 152 I should like to know what is the proper function of women, if it is not to make reasons for husbands to stay at home, and still stronger reasons for bachelors to go out.

George Eliot, *The Mill on the Floss*, VI, 6

- 153 She [Rosamond] spoke and wept with that gentleness which makes such words and tears omnipotent over a loving-hearted man. Lydgate drew his chair near to hers and pressed her delicate head

against his cheek with his powerful tender hand. He only caressed her; he did not say anything; for what was there to say? He could not promise to shield her from the dreaded wretchedness, for he could see no sure means of doing so. When he left her to go out again, he told himself that it was ten times harder for her than for him: he had a life away from home, and constant appeals to his activity on behalf of others. He wished to excuse everything in her if he could—but it was inevitable that in that excusing mood he should think of her as if she were an animal of another and feebler species. Nevertheless she had mastered him.

George Eliot, *Middlemarch*, VII, 65

- 154 *Mitya*. Try acknowledging you are in fault to a woman. Say, 'I am sorry, forgive me,' and a shower of reproaches will follow! Nothing will make her forgive you simply and directly, she'll humble you to the dust, bring forward things that have never happened, recall everything, forget nothing, add something of her own, and only then forgive you. And even the best, the best of them do it. She'll scrape up all the scrapings and load them on your head. They are ready to flay you alive, I tell you, every one of them, all these angels without whom we cannot live!

Dostoevsky, *Brothers Karamazov*, Pt. IV, XI, 4

- 155 Vronsky followed the guard to the carriage, and at the door of the compartment he stopped short to make room for a lady who was getting out.

With the insight of a man of the world, from one glance at this lady's appearance Vronsky classified her as belonging to the best society. He begged pardon, and was getting into the carriage, but felt he must glance at her once more; not that she was very beautiful, not on account of the elegance and modest grace which were apparent in her whole figure, but because in the expression of her charming face, as she passed close by him, there was something peculiarly caressing and soft. As he looked round, she too turned her head. Her shining grey eyes, that looked dark from the thick lashes, rested with friendly attention on his face, as though she were recognising him, and then promptly turned away to the passing crowd, as though seeking someone. In that brief look Vronsky had time to notice the suppressed eagerness which played over her face, and flitted between the brilliant eyes and the faint smile that curved her red lips. It was as though her nature were so brimming over with something that against her will it showed itself now in the flash of her eyes, and now in her smile. Deliberately she shrouded the light in her eyes, but it shone against her will in the faintly perceptible smile.

Tolstoy, *Anna Karenina*, I, 18

- 156 We observe an identical difference between men

as a whole and women as a whole. A young woman of twenty reacts with intuitive promptitude and security in all the usual circumstances in which she may be placed. Her likes and dislikes are formed; her opinions, to a great extent, the same that they will be through life. Her character is, in fact, finished in its essentials. How inferior to her is a boy of twenty in all these respects! His character is still gelatinous, uncertain what shape to assume, "trying it on" in every direction. Feeling his power, yet ignorant of the manner in which he shall express it, he is, when compared with his sister, a being of no definite contour. But this absence of prompt tendency in his brain to set into particular modes is the very condition which insures that it shall ultimately become so much more efficient than the woman's. The very lack of preappointed trains of thought is the ground on which general principles and heads of classification grow up; and the masculine brain deals with new and complex matter indirectly by means of these, in a manner which the feminine method of direct intuition, admirably and rapidly as it performs within its limits, can vainly hope to cope with.

William James, *Psychology*, XXII

- 157 *Pickering*. Excuse the straight question, Higgins. Are you a man of good character where women are concerned?

*Higgins*. [moodily] Have you ever met a man of good character where women are concerned?

*Pick*. Yes: very frequently.

*Hig*. [dogmatically, lifting himself on his hands to the level of the piano, and sitting on it with a bounce] Well, I haven't. I find that the moment I let a woman make friends with me, she becomes jealous, exacting, suspicious, and a damned nuisance. I find that the moment I let myself make friends with a woman, I become selfish and tyrannical. Women upset everything. When you let them into your life, you find that the woman is driving at one thing and you're driving at another.

*Pick*. At what, for example?

*Hig*. [coming off the piano restlessly] Oh, Lord knows! I suppose the woman wants to live her own life; and the man wants to live his; and each tries to drag the other on to the wrong track. One wants to go north and the other south; and the result is that both have to go east, though they both hate the east wind.

Shaw, *Pygmalion*, II

- 158 It is not necessary to wear trousers and smoke big cigars to live a man's life any more than it is necessary to wear petticoats to live a woman's. There are plenty of gowned and bodiced women in ordinary civil life who manage their own affairs and other people's, including those of their menfolk, and are entirely masculine in their tastes and pursuits. There always were such women. . . . The

exemption of women from military service is founded, not on any natural inaptitude that men do not share, but on the fact that communities cannot reproduce themselves without plenty of women. Men are more largely dispensable, and are sacrificed accordingly.

Shaw, *Saint Joan*, Pref.

- 159 Man is no longer, like Don Juan, victor in the duel of sex. Whether he has ever really been may be doubted: at all events the enormous superiority of Woman's natural position in this matter is telling with greater and greater force.

Shaw, *Man and Superman*, Epistle Dedicatory

- 160 In Shakespear's plays the woman always takes the initiative. In his problem plays and his popular plays alike the love interest is the interest of seeing the woman hunt the man down. She may do it by charming him, like Rosalind, or by stratagem, like Mariana; but in every case the relation between the woman and the man is the same: she is the pursuer and contriver, he the pursued and disposed of. When she is baffled, like Ophelia, she goes mad and commits suicide; and the man goes straight from her funeral to a fencing match. No doubt Nature, with very young creatures, may save the woman the trouble of scheming: Prospero knows that he has only to throw Ferdinand and Miranda together and they will mate like a pair of doves. . . . But the mature cases all illustrate the Shakespearian law.

Shaw, *Man and Superman*, Epistle Dedicatory

- 161 We laugh at the haughty American nation because it makes the negro clean its boots and then proves the moral and physical inferiority of the negro by the fact that he is a shoeblack; but we ourselves throw the whole drudgery of creation on one sex, and then imply that no female of any womanliness or delicacy would initiate any effort in that direction. There are no limits to male hypocrisy in this matter.

Shaw, *Man and Superman*, Epistle Dedicatory

- 162 Home is the girl's prison and the woman's workhouse.

Shaw, *Man and Superman*, Maxims for Revolutionists

- 163 Complete object-love . . . is, properly speaking, characteristic of the man. It displays the marked sexual over-estimation which is doubtless derived from the original narcissism of the child, now transferred to the sexual object. This sexual over-estimation is the origin of the peculiar state of being in love, a state suggestive of a neurotic compulsion, which is thus traceable to an impoverishment of the ego in respect of libido in favour of the love-object. A different course is followed in the type most frequently met with in women,

which is probably the purest and truest feminine type. With the development of puberty, the maturing of the female sexual organs, which up till then have been in a condition of latency, seems to bring about an intensification of the original narcissism, and this is unfavourable to the development of a true object-love with its accompanying sexual over-estimation; there arises in the woman a certain self-sufficiency (especially when there is a ripening into beauty) which compensates her for the social restrictions upon her object-choice. Strictly speaking, such women love only themselves with an intensity comparable to that of the man's love for them. Nor does their need lie in the direction of loving, but of being loved; and that man finds favour with them who fulfils this condition. The importance of this type of woman for the erotic life of mankind must be recognized as very great. Such women have the greatest fascination for men, not only for aesthetic reasons, since as a rule they are the most beautiful, but also because of certain interesting psychological constellations.

Freud, *On Narcissism*, II

- 164 Throughout the ages, the problem of woman has puzzled people of every kind.

Freud, *New Introductory Lectures on Psycho-Analysis*, XXXIII

- 165 Male or female is the first differentiation that you make when you meet another human being, and you are used to making that distinction with absolute certainty. Anatomical science shares your certainty in one point, but not much more. . . . It points out to you that parts of the male sexual apparatus are also to be found in the body of the female, although in a rudimentary condition, and vice versa. Science sees in this phenomenon an indication of *bisexuality*, as though the individual were neither man nor woman, but both at the same time, only rather more the one than the other. It then expects you to make yourselves familiar with the idea that the proportions in which the masculine and the feminine mingle in an individual are subject to quite extraordinary variations. And even though, apart from very rare cases, only one kind of sexual product—ova or seminal cells—is present in any one individual, you will go wrong if you take this factor as being of decisive importance, and you must conclude that what constitutes masculinity or femininity is an unknown element which it is beyond the power of anatomy to grasp.

Freud, *New Introductory Lectures on Psycho-Analysis*, XXXIII

- 166 We must not overlook one particularly constant relation between femininity and instinctual life. The repression of their aggressiveness, which is imposed upon women by their constitutions and

by society, favours the development of strong masochistic impulses, which have the effect of binding erotically the destructive tendencies which have been turned inwards. Masochism is, then, as they say, truly feminine. But when, as so often happens, you meet with masochism in men, what else can you do but say that these men display obvious feminine traits of character?

You are now prepared for the conclusion that psychology cannot solve the riddle of femininity. The solution must, I think, come from somewhere else, and it cannot come until we have learned in general how the differentiation of living creatures into two sexes came about. We know nothing whatever about the matter.

Freud, *New Introductory Lectures on Psycho-Analysis*, XXXIII

- 167 It must be admitted that women have but little sense of justice, and this is no doubt connected with the preponderance of envy in their mental life; for the demands of justice are a modification of envy; they lay down the conditions under which one is willing to part with it.

Freud, *New Introductory Lectures on Psycho-Analysis*, XXXIII

- 168 Friends are generally of the same sex, for when men and women agree, it is only in their conclusions; their reasons are always different. So that while intellectual harmony between men and women is easily possible, its delightful and magic quality lies precisely in the fact that it does not arise from mutual understanding, but is a conspiracy of alien essences and a kissing, as it were, in the dark. As man's body differs from woman's in sex and strength, so his mind differs from hers in quality and function: they can co-operate but can never fuse. The human race, in its intellectual life, is organised like the bees: the masculine soul is a worker, sexually atrophied, and essentially dedicated to impersonal and universal arts; the feminine is a queen, infinitely fertile, omnipresent in its brooding industry, but passive and abounding in intuitions without method and passions without justice. Friendship with a woman is therefore apt to be more or less than friendship: less, because there is no intellectual parity; more, because (even when the relation remains wholly dispassionate, as in respect to old ladies) there is something mysterious and oracular about a woman's mind which inspires a certain instinctive deference and puts it out of the question to judge what she says by masculine standards. She has a kind of sibylline intuition and the right to be irrationally *à propos*. There is a gallantry of the mind which pervades all conversation with a lady, as there is a natural courtesy toward children and mystics; but such a habit of respectful concession, marking as it does an intellectual alienation as profound as that which separates us from the

dumb animals, is radically incompatible with friendship.

Santayana, *Life of Reason*, II, 6

- 169 I do not intend, for the mere sake of correcting an inappropriate word, to enter upon a comparative study of the two sexes. Suffice it to say that woman is as intelligent as man, but that she is less capable of emotion, and that if there is any faculty or power of the soul which seems to attain less development in woman than in man, it is not intelligence, but sensibility. I mean of course sensibility in the depths, not agitation at the surface.

Bergson, *Two Sources of Morality and Religion*, I

- 170 God of heaven theres nothing like nature the wild mountains then the sea and the waves rushing then the beautiful country with fields of oats and wheat and all kinds of things and all the fine cattle going about that would do your heart good to see rivers and lakes and flowers all sorts of shapes and smells and colours springing up even out of the ditches primroses and violets nature it is as for them saying theres no God I wouldn't give a snap of my two fingers for all their learning why dont they go and create something I often asked him atheists or whatever they call themselves go and wash the cobbles off themselves first and then go howling for the priest and they dying and why why because theyre afraid of hell on account of their bad conscience ah yes I know them well who was the first person in the universe before there was anybody that made it all who ah that they dont kuow neither do I so there you are they might as well try to stop the sun from rising tomorrow the sun shines for you he said the day we were lying among the rhododendrons on Howth head in the grey tweed suit and his straw hat the day I got him to propose to me yes first I gave him the bit of seedcake out of my mouth and it was leapyear like now yes 16 years ago my God after that long kiss I near lost my breath yes he said I was a flower of the mountain yes so we are flowers all a womans body yes that was one true thing he said in his life and the sun shines for you today yes that was why I liked him because I saw he understood or felt what a woman is and I knew I could always get round him and I gave him all the pleasure I could leading him on till he asked me to say yes and I wouldnt answer first only looked out over the sea and the sky I was thinking of so many things he didnt know of Mulvey and Mr Stanhope and Hester and father and old captain Groves and the sailors playing all birds fly and I say stoop and washing up dishes they called it on the pier and the sentry in front of the governors house with the thing round his white helmet poor devil half roasted and the Spanish girls laughing in their shawls and their tall combs and the auctions in the morning the Greeks and the jews and

the Arabs and the devil knows who else from all the ends of Europe and Duke street and the fowl market all clucking outside Larby Sharons and the poor donkeys slipping half asleep and the vague fellows in the cloaks asleep in the shade on the steps and the big wheels of the carts of the bulls and the old castle thousands of years old yes and those handsome Moors all in white and turbans like kings asking you to sit down in their little bit of a shop and Ronda with the old windows of the posadas glancing eyes a lattice hid for her lover to kiss the iron and the wineshops half open at night and the castanets and the night we missed the boat at Algeciras the watchman going about serene with his lamp and O that awful deepdown torrent O and the sea and the sea crimson sometimes like fire and the glorious sunsets

and the figtrees in the Alameda gardens yes and all the queer little streets and pink and blue and yellow houses and the rosegardens and the jessamine and geraniums and cactuses and Gibraltar as a girl where I was a Flower of the mountain yes when I put the rose in my hair like the Andalusian girls used or shall I wear a red yes and how he kissed me under the Moorish wall and I thought well as well him as another and then I asked him with my eyes to ask again yes and then he asked me would I yes to say yes my mountain flower and first I put my arms around him yes and drew him down to me so he could feel my breasts all perfume yes and his heart was going like mad and yes I said yes I will Yes.

Joyce, *Ulysses*

## 1.8 | *Life and Death*

### THE FEAR OF DEATH

It is often said that man alone among animals is conscious of the inevitability of dying, a fact that undoubtedly colors his attitude toward life, especially in advancing years. The passages assembled here revolve around that fundamental theme—the consciousness of death as inescapable, the attitudes of the living toward death, the fear of dying and the courage of those who, overcoming such fear, die well. Exemplifying the latter, there are quotations that describe famous death scenes in which the dying display admirable fortitude and calm. There are also passages that describe violent deaths—by murder or by catastrophe, such as plague or earthquake.

Another theme that runs through this chapter is man's contemplation of his mor-

tality and his hopes for or visions of another life—a life after death. But serious discussion of the philosophical and theological problems of immortality—the survival of the soul after the death of the body, its reincarnation in another body, or the resurrection of its original body—involves subtleties and technicalities that preclude its being represented among the materials quoted here.

Still another theme is the one first enunciated by Socrates while awaiting his execution—that to study philosophy is to learn to die, or at least how to prepare for death. Montaigne affords us eloquent elaborations of this theme, and he is accompanied by others who, in one way or another, develop the point.