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Translating Hedwig Dohm

by

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This dissertation is dedicated to my mum.

You are the best.

Abstract

Hedwig Dohm was an important German woman writer and feminist at the end of the nineteenth and the beginning of the twentieth century. For a long time, she was recognized mainly for being Katia Mann's – wife of the famous German author Thomas Mann – grandmother. However, her own work has been experiencing a renewed interest over the past fifteen to twenty years; one indication of this is the quite recent translation of her 1894 novella *Werde, die du bist* including the essay "Die alte Frau" (*Become who you are*, 2006, including the essay "The old woman").

This dissertation contributes to the still limited corpus of Dohm's work available in English. I am offering a translation of Dohm's 1876 political essay *Der Frauen Natur und Recht* (*Women's Nature and Right*), of which a second revised and extended edition was translated into English in 1896. In addition I am offering the first translation of an as yet untranslated novella entitled *Benjamin Heiling*. The two translations show that older texts by authors such as Dohm can be adequately translated when following the tenets of the German tradition of translation, which propagates the foreignization rather than the domestication of translations, in combination with some of the less radical principles of feminist translation. Applying this methodology allows translators to retain feminist ideas present in the original, which otherwise may be lost in a translation.

The appendix of this dissertation provides a thorough, yet uncommented, comparison of the two German editions of *Der Frauen Natur und Recht* (first

edition 1876, second edition 1893), the translation of the second German edition into English under the title *Women's Nature and Privilege* (1896), and my own translation of the first German edition, entitled *Women's Nature and Right*. In addition to discussing the difficulties found in the first translation, there is also a brief explanation on the publication history of Dohm's *Der Frauen Natur und Recht*.

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1. Introduction

Hedwig Dohm was an important German woman writer and feminist at the end of the nineteenth and the beginning of the twentieth century. Despite her importance, however, her work has remained relatively neglected, even in German-speaking countries. If she was talked about, it was mainly in connection with Thomas Mann who had married her granddaughter Katia. Over the last fifteen to twenty years, however, the interest in Dohm as a representative of the early feminist movement has grown again – not just in German speaking countries. Elisabeth Ametsbichler's translation of Dohm's 1894 novella *Werde, die du bist* (*Become who you are*, 2006) proves as much. Apart from the 1896 translation of *Der Frauen Natur und Recht* (1876), which will be a subject of discussion in this dissertation, it is the only other text available in English thus far. Both the novella and its translation include an essay on ageing entitled "Die alte Frau" ("The old Woman"). When choosing which of Dohm's other texts I wanted to translate, that essay influenced my decision in favour of the novella *Benjamin Heiling*. Similar to "Die alte Frau," *Benjamin Heiling* deals with another issue popular in Dohm's later writing – that of ageing – and, as opposed to "Die alte Frau" tells the story of an ageing man. The novella was published in 1906 in a collection called *Schwanenlieder: Novellen* (*Swan Songs: Novellas*).

The purpose of this dissertation is to add to the corpus of Dohm's work available to an English speaking audience. With this dissertation, I want to make Dohm and her writing, both political and fictional, accessible to a larger audience who might have an academic interest in her and her writing. With this in mind, I am offering a new translation of Dohm's important political essay *Der Frauen Natur und Recht* (1876) and the novella *Benjamin Heiling*. It is my goal to make Dohm's texts available to both an academic as well as a general audience. The academic audience will profit from my updated translation of *Der Frauen Natur und Recht* and my new translation of *Benjamin Heiling* because they will contribute to the

discussion of Dohm as both an author and an activist for women's rights. Gaby Pailer wrote in her 1994 monograph, "Heute, [...], kann Hedwig Dohm kaum mehr als vergessen gelten, [...]. Und doch wird sie in einem gewissen Sinn immer noch unterschätzt: als 'Dichterin'" (Pailer 9)¹. Matters have progressed since then, with Pailer and others contributing to an awareness of Dohm's significance both as an activist and as a writer – in addition to Ametsbichler's 2006 translation of *Werde, die du bist*, there are several articles and monographs that address Dohm's contributions. The additional translations offered here and the reflections they invite on the reception and understanding of writing by women and by early representatives of the women's movement are meant to add to them. On the other hand, my thesis will also offer a critique, by means of a direct comparison of the German and its English translation, of the existing translation of Dohm's *Der Frauen Natur und Recht*, published in Britain in 1896 under the title *Women's Nature and Privilege*.

It is interesting to note that both texts translated into English so far feature English titles that do not adequately translate the German title. As I shall argue later, *Der Frauen Natur und Recht* should not have been translated as *Women's Nature and Privilege* since a privilege and a "right" – a more accurate translation of "Recht" – are two very different things. Also, the title of Ametsbichler's translation should have emphasized the feminist angle so clearly present in the German *Werde, die du bist*. An adequate English translation – in light of Dohm's status as a feminist and fighter for women's rights – would have been *Become the woman you are*. In each instance, an infelicitous translation has lost or obscured a term essential to the work's statement on women's issues. The mistranslation of 'Recht' as 'privilege' detracts from the essay's concern with women's rights, while the omission of the blatant feminine signal with 'die' loses the original's provocatively feminist twist of a well-known phrase. Such instances of lexical and grammatical imprecision in grasping details of potential significance for a text's feminism appear to justify reflections on a method of translating that could curtail such loss.

¹ Today, it is hardly still possible to consider Dohm to be forgotten ... And yet, she remains underestimated in a sense, namely as a 'poetess.'

1.1 Publication history of *Der Frauen Natur und Recht*

The essay *Der Frauen Natur und Recht*, written in 1876, was first translated for a British audience by Constance Campbell. A brief look at the original German text and the translation is enough to realise that there are a number of differences between the two. First, and most obvious, the length of the translation: the translated text is much longer than the German original. However, a direct comparison of page numbers is difficult because of the different publication formats of the two texts. The reason for the translation being longer is that it not only features the two original treatises *Die Eigenschaften der Frau* (*The qualities of Women*) and *Das Stimmrecht der Frauen* (*Women's Suffrage*), but an additional treatise entitled *The Scientific Emancipation of Women*, which Dohm had published in 1874, two years before the publication of *Der Frauen Natur und Recht*, under the title of *Die wissenschaftliche Emanzipation der Frau*. Reading both the original German text and its 1896 translation, one cannot help but notice that the addition of this third treatise was not the only change to the text. For instance, some paragraphs were ignored and left untranslated while others appeared rearranged. The question arose why the translator, Constance Campbell, had chosen to alter the text in such a way that it had less in common with the 1876 original.

With its timeline of Hedwig Dohm's life and work, Ametsbichler's translation of *Werde, die du bist* is one work on Dohm that mentions a second extended edition of *Der Frauen Natur und Recht*. The term "extended," however, leads to the assumption that what is referenced here is the addition of *Die wissenschaftliche Emanzipation der Frauen*. Gaby Pailer, for instance, notes in her recent biography of Hedwig Dohm in reference to *Der Frauen Natur und Recht* that "[v]on den früheren Streitschriften Dohms ist diese die bekannteste. Sie erscheint 1893 in zweiter Auflage (ergänzt um andere frühere Schriften) und 1896 in einer englischen Übersetzung von Constance Campbell" (Pailer 2011, 36).²

² Of her early polemic papers this one is the best known. In 1893 a second edition (extended by other early treatises), and in 1896 an English translation by Constance Campbell is published.

The fact that the original text and its translation were quite different from each other, originally served as the justification for my own translation of the 1876 German original text, which was then going to be the basis for my critique of Campbell's translation. After finishing the practical translation work, another reference to a second edition of *Der Frauen Natur und Recht* led to attempts to locate a copy of it, which proved to be difficult since the only edition available today is the 1876 one, which can still be purchased.

The German publisher "Tredition Classics" is currently in the process of providing printed editions of all works available through the Project Gutenberg online database. *Der Frauen Natur und Recht* was published in this series in 2012. Other companies, even in North America, provide on demand reprints of the 1876 original German text, some of them based on photocopies of the original text set in German type. A copy or reprint of the second edition of the text is not available for purchase, and difficult to locate in general. It was, however, possible to locate a microfiche copy of the second edition, and subsequently to compare the two. It starts with a preface by Hedwig Dohm herself, in which she explains,

Seit einigen Jahren schon erhalte ich ab und zu Briefe von Frauenhand, die mich um ein Exemplar meiner Schriften über die Frauenfrage angehen, da dieselben im Buchhandel nicht mehr zu haben seien. Ich antwortete den Damen, dass ich diese vor zwanzig Jahren verfassten Schriften für veraltet halten müsse. Indessen nahm ich, angeregt durch die erwähnten Briefe, die von mir fast vergessenen Schriften wieder zur Hand, und fand zu meinem Erstaunen, dass der Inhalt derselben keineswegs antiquiert ist. (Dohm, "Frauen" 1893, III)³

Having become aware of the lack of change concerning the position of women in society, she decided to revise her almost twenty-year old text and publish a second edition. Her revisions include shortening the text "um ein gutes Drittel.

³ Every now and then, I have been receiving letters written by female hand for several years now, inquiring about a copy of my writings on the woman question as they were no longer available to buy. I replied to the ladies and let them know that I had to consider the twenty-year-old text to be outdated. Motivated by the mentioned letters, I consulted the writings I had almost forgotten again, and, to my surprise, realized that their content was by no means antiquated.

Persönliches habe ich ausgemerzt, die Form ab und zu geändert. Das von mir Hinzugefügte beschränkt sich auf wenige Seiten“ (Frauen 1893, IV).⁴ Dohm also added two more of her essays to the second edition, which are Der Jesuitismus im Hausstande (1873) and Die wissenschaftliche Emanzipation der Frau (1874). In her preface, Dohm also expressed her hope that the second edition of her text would be more successful than the first, which almost twenty years earlier was “von der Presse entweder völlig ignoriert oder kurz und höhnig abgefertigt” (Dohm, “Frauen” 1893, IV).⁵

The preface to the second German edition provided an answer to the question as to why the 1896 translation was so different from the 1876 original. Campbell had obviously used the second extended and revised edition of 1893 as the basis of her translation. The abridgement of the text, the addition of another treatise, and the rearranging of some parts of the text were not decisions the translator had made, but Hedwig Dohm herself. A close and thorough comparison of the second German edition and its English translation showed that while most of the major changes were made by Dohm herself, Campbell also made changes in her translation, including leaving sentences untranslated, changes to the tenses or the mood, and so on. I discuss those changes and differences in my comparison of the texts and their translations in chapter four.

1.2 Hedwig Dohm’s Life and Times

Even though the focal point of this dissertation is the translation of Dohm’s texts, it is vital, to discuss her life and the circumstances under which she became a writer to understand her interest and active participation in the feminist movement of her time. Before discussing Dohm’s role in this first wave of German feminism, it is necessary to define the term as it is used here. The feminism of Dohm’s era cannot be equated with that of the second wave in the 1960s or of today. The notion of *an écriture féminine* did not yet exist, and the goal of the

⁴ [I] shortened the text by a good one third. I eradicated personal opinions and changed the form here and there. What I have added is limited to a few pages.

⁵ The press had either completely ignored the text or dealt with it in a short and derisive manner.

feminist movement was equality in terms of education, employment, and political rights.

One question that arises is that as to why Hedwig Dohm's works are still so relevant today as to warrant being translated or retranslated. What importance does Hedwig Dohm have for today's feminist movement? To answer this question, it is necessary to look at the feminist movement in Germany at the end of the nineteenth and the beginning of the twentieth century. The so-called first wave of the movement actually consisted of two separate wings. On the one hand, there were the women of the middle-class, the bourgeoisie, and on the other hand those of the proletariat. While both groups were demanding more rights for women, they each focused on different areas. The goal of the middle-class women was to improve women's access to education; equality of men and women was not something they explicitly fought for (Elke Frederiksen 12). In this respect, the German situation differs from the American and British situations, whose "Konzept des Feminismus [...] vorwiegend auf dem Prinzip der Gleichberechtigung von Mann und Frau beruhte" (9-10).⁶ Women of the proletariat, on the other hand, saw "die Möglichkeit zu einer Veränderung nur durch totale Umwälzung der bürgerlichen Klassengesellschaft" (13).⁷ After the *Bund Deutscher Frauenvereine* (BDF) was founded in 1894, the German feminist movement officially split into two movements – one representing middle-class women, the other those of the proletariat. The reason for this final split was the fact that the BDF was a club, "der keine Arbeiterinnenvereine aufnahm" (12).⁸ The middle-class movement, however, did not stand united, either. The more moderate wing was represented by such women as Louise Otto-Peters and Auguste Schmidt, editors of a magazine called *Neue Bahnen* (Frederiksen). Their demand was equal education for women so that they would be able to choose a profession for themselves. In their opinion, however, the means to reach their goal was "maßvolles Handeln; man nahm Abstand von zu radikalen Forderungen und

⁶ "concept of feminism [...] was predominantly based on the principle of equality of men and women"

⁷ the opportunity for change only through the complete revolution of class society

⁸ that did not admit any female workers associations

warnte vor zu raschem Handeln” (13).⁹ In their view, patience and stamina would eventually lead to higher goals such as women’s suffrage.

Dohm, on the other hand, as a representative of the radical wing of the middle-class movement, did not share their opinion. She fought for the women’s right to vote while others were still content with demanding access to equal education. As Frederiksen writes, “Hedwig Dohm war eine der radikalsten Kämpferinnen für die Rechte der deutschen Frauen und hatte schon in den siebziger Jahren in ihren brillanten polemischen Schriften die Stellung der Frau in Familie und Gesellschaft scharf kritisiert” (15).¹⁰ Marielouise Janssen-Jurreit describes Dohm’s position and polemics in a similar way. In her 1982 book *Sexism: The Male Monopoly on History and Thought*, she describes the importance of Dohm’s polemics as follows, “If it hadn’t been for Hedwig Dohm’s radical polemics, the testimony of the German women’s movement [...] would amount to no more than a paltry collection of provincial literature for the daughters of the upper class” (5). It was Dohm who not only criticized the lack of woman suffrage, but “[s]he wanted [it] to be a self-evident constitutional right within democracy; women were not to be measured by different standards” (6) in any area of life.

Richard Evans considers the period between 1894 and 1908 to be the most radical of the movement. It is interesting to see that this is also the time when Hedwig Dohm’s essay, *Der Frauen Natur und Recht*, was first translated into English. Thus Dohm’s writings are situated in a time when the German women’s movement was at its peak. Ametsbichler, who recently translated *Werde, die du bist*, says about her, “she truly was a pioneer in the women’s movement [...], she was an activist in her writing and thinking, a radical who wielded her pen courageously against many of the male-dominated social and political institutions of her day” (X).

⁹ ... moderate actions; they backed away from too radical demands and warned of too swift actions.

¹⁰ Hedwig Dohm was one of the most radical fighters for the rights of German women, and had severely criticized the position of women in family and society in her brilliant polemic work in the seventies.

Dohm's commitment and dedication to the fight for women's rights stems from her own experiences during her childhood. In their biography, *Katias Mutter*, Inge and Walter Jens describe Dohm's commitment as having "seine Wurzeln in den Leiden ihrer eigenen traurigen und glücklosen Kindheit" (14).¹¹ Hedwig Schlesinger was born in 1833 (1831 according to other sources) into a middle-class family. She was the eleventh of eighteen children and her childhood was typical of her time, which meant that as a girl she was not entitled to the same amount and quality of education as her brothers. Once she had reached the age of fifteen, she was no longer allowed to attend school. Instead she was expected to spend her time at home doing crafts rather than attend school and learn the things her brothers were allowed to learn. She always envied her brothers and felt underprivileged for not having access to the same education as they had. She struggled with this inequality, and in her *Jugenderinnerungen einer alten Berliner* she asked, "Warum mußte ich heimlich, als wär's ein Verbrechen, lesen? Warum durfte ich nichts lernen? Meine Brüder wollten und mochten nicht lernen und wurden dazu gezwungen" (Jens 16).¹² This typical childhood and the events of the 1848 revolution, during which demands of liberal and democratic revolutionists such as the implementation of some citizens' rights (in German *Bürgerliche Freiheitsrechte*) were realized, whereas the demand for a national state remained unsuccessful, greatly influenced the young girl, and eventually she would become one of the most radical fighters for women's rights in the middle-class movement (Frederiksen 466). Her family, however, did not view her as the radical feminist, but as a regular woman who did not match the stereotypical image of a radical feminist. Hedwig Pringsheim, the oldest of Dohm's four daughters and mother-in-law of Thomas Mann, describes her mother as "schön [...] und reizend; klein und zierlich von Gestalt"¹³ and goes on to say that

[w]er sie nur aus ihren Kampfschriften kannte und ein Mannweib zu finden erwartete, wollte seinen Augen nicht trauen, wenn ihm das

¹¹ ... its roots in the woes of her own sad and hapless childhood.

¹² "Why did I have to read in secret, as if it were a crime? Why was I not allowed to learn anything? My brothers did not want nor like to learn and were forced to."

¹³ ... beautiful and charming, of a small and delicate frame

holde, liebliche und zaghafte kleine Wesen entgegentrat. Aber ein Gott hat ihr gegeben, zu sagen, was sie gelitten, was sie in Zukunft ihren Geschlechts-Schwestern ersparen wollte. (Jens 14)¹⁴

Following her own precepts, Hedwig Dohm enabled her own daughters to receive the education she had wished for herself. They attended good schools, were given the chance to learn foreign languages, and could read openly without having to hide as their mother had had to do.

Dohm demanded not just better education for women, but mainly fought for the right to vote, which would in turn enable women to have a greater influence on their own lives and possibilities. Accompanying her demand for better education was her call for women being allowed to make use of their education even after they had married. In her times, women's professional opportunities were limited, and their careers ended as soon as they had a husband who would take care of them.

Dohm's own marriage to Ernst Dohm, however, proved to be an important change in her life. He was one of the editors of the weekly political and satirical journal *Kladderadatsch*, a magazine first published during the 1848 revolution and in support of its demands, which allowed Hedwig to meet members of the intellectual elite of Berlin. Her marriage also freed her from her conservative parents' influence and ended her training as a school teacher. Becoming a school teacher was one of the few careers available to women, yet they were allowed to teach only at the elementary level, and their training consisted of learning by rote memorization. Later, after overcoming some financial hardships and a short-lived escape from Berlin, Ernst and Hedwig Dohm regularly entertained such people as Alexander von Humboldt or Bettina von Arnim. Even though they had five children – four daughters and a son, who died at the age of twelve – Hedwig Dohm flourished in this intellectually stimulating environment and she began to

¹⁴ Those who only knew her from her polemics and expected to find a mannish woman did not want to believe their eyes when they encountered the fair, lovely, and shy being. But a god had given her the gift of telling what she had suffered, something she wanted to spare the sisters of her gender in the future.

educate herself and eventually started to write (Frederiksen). In 1872 she published her first feminist paper, *Was die Pastoren von den Frauen denken*, as a reaction to a publication entitled *Zur Frauenfrage* by Friedrich von Nathusius, which Dohm analyzed in critical detail in a rather sarcastic manner. In addition to her feminist papers and pamphlets she also wrote novels, novellas, and other essays, including *Die wissenschaftliche Emanzipation der Frau* (1874), *Der Frauen Natur und Recht* (1876), and *Die Mütter* (1903). In 1896, twenty years after its first publication in German, Dohm's essay *Der Frauen Natur und Recht* was translated into English by Constance Campbell, which indicates how important Hedwig Dohm was in the women's movement of the late nineteenth century; not many texts were translated into English at the time (Frederiksen 466).

When Hedwig Dohm died in 1919, she had witnessed several important improvements in women's rights. As of 1908, Prussia allowed women to attend university and in 1918, German women were granted the right to vote. Shortly thereafter, when her daughter Hedwig Pringsheim asked her whether she was content with what had been achieved, "schüttelte sie wehmütig ihren alten, lieben Kopf: "Zu spät, zu spät" (Möller, 18).¹⁵

¹⁵ ... she wistfully shook her old, dear head, "too late, too late."

2. Translating Hedwig Dohm

2.1 Translation Theories

Before starting the practical translation work, a translator has to decide which approach to translation is the most suitable for the original text. In the following, I shall discuss two theoretical approaches pertinent to translating Dohm's *Der Frauen Natur und Recht* – on the one hand, the approach based on the modern German tradition of translation, the tenets of which were further developed in this century by theorists such as Eugene Nida, Lawrence Venuti, André Lefevere, and Antoine Berman, and, on the other hand, the one following feminist theory of translation. After discussing the two theories, I shall indicate how the methodology of translating Dohm here relates to basics of those trends. By adhering to a principle of formal equivalence and source-text bias, as described by Nida, and the tendency of “foreignization,” a term coined by Venuti based on ideas described by Friedrich Schleiermacher in 1813 is best suited to retaining all potentially feminist features of the original text of a bygone feminist. It is the best approach to translating to convey to readers the feminism of Dohm's day and text, as opposed to the principle – adhered to by some feminist translators of contemporary feminist writers – of adopting a more dynamically equivalent, target-culture biased approach that enhances or intensifies or modernizes the feminist thrust.

2.2 An Approach Drawing on the Modern German Tradition and Elements of Recent Feminist Translation

Approaching the translation of texts by an author such as Hedwig Dohm, one of the first German feminist writers, a translator has to make a decision on how to translate the text with a method that best utilizes essentials of the two approaches mentioned above in order to provide a text that is both formally equivalent and renders truthfully the feminist ideas of the original. On the one hand, a first reaction might be to turn immediately to the ideas of recent feminist translation theories such as those developed by Luise von Flotow. Her discussion offers

appealing suggestions for retaining the feminist thrust of an original feminist text, with the translator becoming visible by way of prefacing and annotating in order to draw attention to particulars of the original that play a significant role in conveying feminist views. However, von Flotow's article also focuses on the radical step of "hijacking," a strategy that allows translator to become visible and intervene in the text in order to pursue their own political agenda. Employing such a step might tend to obscure or lose the feminist tactics of an earlier age or text, which might elide the historical development from earlier feminist writing to the present day.

Accordingly, on the other hand, an avoidance of the "dynamic equivalence" implied by these more radical feminist steps, might be more suitable to retaining and conveying the essence and context of older texts, in which case the "modern German tradition," with its emphasis more on a "formal equivalence" [etc.] might be more in order -- and in fact its essentials seem to find approval in other theoretical writings on feministically informed translation of women's writing (see, for instance Henetiuk's article "Translating Woman: Reading the Female through the Male"). The "modern German tradition" dates back to the mid to late eighteenth century and developed in reaction to the French custom of appropriating translated texts. In 1813, Friedrich Schleiermacher gave a presentation that was later published under the title *Über die verschiedenen Methoden des Übersetzens*. This essay is considered the "fullest theoretical statement in this German trend" (Venuti 2004, p. 19) and "contains a systematic analysis of the Romantic concept of translation" (Weissbort 2006, 205). In it Schleiermacher discussed and "contrasted, with unprecedented sharpness of focus, the translatorial methods of 'alienation' and 'naturalization'" (Kittel & Poltermann, 416). Schleiermacher thus supports the view that a translation should make sure "the reader be brought to the author, that the reader learn to accept 'alienation,' [favouring] what would now be called foreignization of translations" (Weissbort, 205). The translator keeps the foreign aspects of the original text foreign in the German translation. It is therefore up to the reader to appropriate the text rather than the translator.

Walter Benjamin later played a major role in upholding and developing this tradition in translating studies. His influential essay “Die Aufgabe des Übersetzers” (“The Task of the Translator”) was first published in 1923, but it would be a while before the text became available in translation. In it, Benjamin explains,

Jene reine Sprache, die in fremde gebannt ist, in der eigenen zu erlösen, die im Werk gefangene in der Umdichtung zu befreien, ist die Aufgabe des Übersetzers. Um ihrer willen bricht er morsche Schranken der eigenen Sprache: Luther, Voss, Hölderlin, George haben die Grenzen des Deutschen erweitert. (167)¹⁶

He continues to argue that it is not sufficient to convey the sense of the original, but one has to keep in mind that,

Treue in der Übersetzung des einzelnen Wortes kann fast nie den Sinn voll wiedergeben, den es im Original hat. Denn dieser erschöpft sich nach seiner dichterischen Bedeutung fürs Original nicht in dem Gemeinten, sondern gewinnt diese gerade dadurch, wie das Gemeinte an die Art des Meinens in dem bestimmten Worte gebunden ist. (165)¹⁷

The ideas and definitions described by both Schleiermacher and Benjamin influenced the theoretical works of contemporary scholars such as Eugene Nida, who defined the concept of formal and dynamic equivalence, André Lefevere, who edited a collection of translated texts representing major voices of the German tradition, Antoine Berman (see, for instance, *The Experience of the Foreign*), and Lawrence Venuti, who coined the terms

¹⁶ In the footnotes, I am using Steven Rendall’s English translation of Benjamin’s essay. The translation reads as follows, “To set free in his own language the pure language spellbound in the foreign language, to liberate the language imprisoned in the work by rewriting it, is the translator’s task. To this end he breaks through the rotten barriers of his own language : Luther, Voss, Hölderlin, George have all extended the frontiers of the German language.” (Rendall 163)

¹⁷ “Fidelity in translating the individual word can almost never fully render the meaning it has in the original. For this meaning is fully realized in accord with its poetic significance for the original work not in the intended object, but rather precisely in the way the intended object is bound up with the mode of intention in a particular word.” (Rendall 160)

“foreignization” to describe what Schleiermacher had called “alienation,” and “domestication” for what was formerly known as “naturalization.”

Since the goal of this dissertation is to provide the first translation of Hedwig Dohm’s original German edition of *Der Frauen Natur und Recht*, which was published in 1876 and is still available today. As discussed, the existing 1896 translation by Constance Campbell is based on a second German edition from 1893 which is no longer in print, but available at a number of libraries in Germany. As a consequence, an international discourse on Dohm’s essay would prove to be difficult since German speaking and English speaking scholars so far would have had to work with two very different texts. To enable an equal discourse, a translation of the essay should be as true to the original as possible without pursuing a modern feminist agenda. This cannot be achieved by going to the radical extreme of ‘hijacking’ as described above, although other essentials of von Flotow’s feminist approach – prefacing, annotating, and the use of footnotes, so as to draw attention to the text’s expression of feminist concerns – are clearly in order. Choosing to translate *Der Frauen Natur und Recht* by prioritizing the tenets of the modern German tradition of translation – that is, by adhering more to a “formal equivalence,” “source-text bias,” and “foreignization” – appeared the most suitable approach for this purpose.

In my opinion, the writing of an early woman writer such as Hedwig Dohm is to be considered foreign to a modern audience, and today’s readers should be given the opportunity to appropriate her essays and novellas by themselves, to see an optimally accurate rendition of her feminist ideas that will allow them to see her feminism and relate it to their own age and context as they see fit.

As Friedrich Schleiermacher argued, a translator should bring the reader of a translated text “to an understanding and enjoyment of the [original text] as correct and complete as possible without inviting him to leave the sphere of his mother tongue” (Lefevere 74). In order to achieve this goal, however, the translator has to stay true to the original and refrain from pursuing his or her own political agenda.

Keeping in mind the origin of feminist translation theory, I would argue that it is best suited for the translation of contemporary and modern feminist texts. The writing is already influenced by feminist literary theory so that these texts lend themselves to feminist translation. These are sometimes even done in close cooperation with the author herself, who can then give “her permission to ‘correct’ the text” (von Flotow 1991, 79). This is not possible when translating older texts whose authors are no longer alive.

Another argument against following the radical principles of feminist translation theory for older texts is that those texts were written within a completely different social framework. Dohm was a representative of the first wave of German feminists; her writing cannot be equated with that of feminist writers working one hundred years later. While the goals Dohm and her contemporaries pursued may not differ greatly from those the modern feminists write against, their style is quite different. Dohm was focused more on writing against the political oppression of women and for an introduction of equal rights, suffrage for instance, and did not discuss the language she was using to express her ideas. She did not develop her own writing style in opposition to the male dominated style of her time. Therefore I think that a translation of her work cannot and should not be done in the recent tradition of feminist theory.

To sum up, in my opinion and for the purpose of this dissertation, following the principles of feminist translation theory to their extreme would have been too radical an approach. This radical hijacking might well be a welcome approach to translating a contemporary feminist text. However, translating an early piece of women’s writing might better avoid that last step of dynamic equivalence – for instance von Flotow’s “hijacking” – and look instead to other strategies she described, for example prefacing and annotating to highlight features of a more formally equivalent translation – thus adhering more to the approach that Henetiuk and Arntzen recommend for a bygone woman writer. Accordingly, adherence to the essentials of the modern German tradition – and the principles of “formal equivalence,” “source-text bias,” and “foreignization” that all have their

roots in the modern German tradition – would be conducive to a valuable feminist translation of a bygone feminist writer. The value of such an approach, as will become clear in my discussion of the 1896 translation as compared to my own 2013 one in chapter 4 and in the appendix of this dissertation, lies in the fact that it assiduously considers details of vocabulary, grammatical gender, and so on, which may be pertinent to the original's portrayal of women's status and identity.

3. Translation of Hedwig Dohm's *Der Frauen Natur und Recht*

Women's Nature and Right

I.

The qualities of women

Books and essays propagating ideas that have not yet made their *tour du monde* always run the risk, and I speak from my very own experience here, of suffering arbitrary impositions, forgeries, and disfigurements at the hands of malicious critics. In order to protect myself from such forgeries of the mind, I shall start this essay with the following statement which rightfully ought to be at its end. I declare that by no means do I claim in the following essay that the qualities of women are identical to those of men. On the contrary, I hereby explicitly express my belief in the difference between the male and female souls. Since, however, my subjective views in the field are and cannot be anything but hypotheses or inspirations lacking any sufficient scientific or empirical foundation, I take great care not to force them onto the audience.

Once I had finished writing the following essay, I was briefly tempted to throw it into the fire and burn it. What cause is fostered with these scribblings, I wondered. Who will be converted? No one, probably. That I did not burn it after all is the result of the following reflection: I told myself that even if this essay is only a minor fray, an unimportant skirmish, it is still, similar to my earlier writings, aimed at the mortal enemy of today's humankind – hypocrisy. Hypocrisy, which is either the servile handmaid of ostentatious morals that replace deeds with words and the heart with the tongue, or an iron mask behind which all the deadly sins can be committed incognito without punishment. And I told myself that whoever managed even merely to scratch the skin of this modern serpent should always have their deeds printed if they can get hold of a bookseller or an editor. Minor skirmishes at the outposts must always precede the major battles.

Men and women possess different moral and intellectual qualities in accordance with their physical organisation. The relationship between the sexes has been determined according to these differences since the time of Eve until the present. Such or similar statements and phrases have been given the honour of being on everyone's tongue as a truth and fundamental principle and of playing a role in everyone's mind since time immemorial. The goal of this essay is to examine if and in how far the above mentioned statement is based on truth. It aims to investigate whether the quality of the female sex, its individual characteristics, can already be determined based on scientific insights today.

However, the only way to carry out an unprejudiced and successful examination in this field is to completely ignore the aura of antiquity surrounding the above phrase; we shall have to remove the voluminous robes of tradition from our ideas. Only when reason has freed itself from all the yellow trumpery of childish fantasy, from all mouldy intellectual remnants, only then will reason be able to spread its wings freely and toward the light of truth.

Peoples differ from each other in certain characteristics. Every nation has its own typical characteristics; it has a soul. Now, are these typical national characteristics to be considered qualities that are organically rooted in the nature of that particular nation? Have they been put into the nation's womb as a germ that must develop with iron necessity following set laws the way it did no matter where and under which circumstances? By no means. The belief in an original innate soul of a nation is a metaphysical superstition. Science teaches us that a nation's characteristics are created and determined by soil, climate, and history, and by the political and economic conditions of a country.

Anyone who is interested in clear insights into the gradual development of a nation's soul should read the history of Spain. There will not be any major difficulties in recognizing the conditions that inevitably led to the development of the Spaniards' bigotry, arrogance, lethargy, sensuality, and bravery. Without the invasion of the Saracens and their eight hundred year Moor war, without the

inquisition, without their country's rough and impassable mountains, without their heinous dynasties, they would have never become the Spaniards we know today.

A nation's character can be found equally to prevail among its different social classes and ranks. All of France's citizens participate in the Frenchman's vanity and thirst for glory; the same applies to the deliberateness and stolidity of the Dutch, it applies to the independence, the common sense and the sense of freedom of the English and so on.

However, if we observe a nation more thoroughly and more sharply, we shall realize that social classes and ranks, in addition to those characteristics the whole population shares, over time develop their own interior and exterior qualities that distinguish them from each other. There even exists the axiom that each and every type of profession imparts a certain set of characteristics to those belonging to that profession. At this point, however, we shall ignore such detailed divisions of character and occupy ourselves with the more general categories. The typical characteristics of an aristocrat, for instance, include: pride, an easily injured sense of honour, high self-esteem, presumptuousness, hedonism and so on, whereas traits of natural strength, coarseness, and a lack of moderation are typical of the proletarian. Are we to assume such characteristics of certain social classes and ranks to be designed by the shedding of grace –or not – of god's grace? By no means.

The man from the Indian people who humbly offers his neck to his master and emperor to rest his foot on - - let him, by some stroke of luck, be raised as a nobleman and vice versa, the nobleman be raised as a *sudra* (or man from the people). An exchange of feet and necks would occur without any internal or external objection from the part of the treader and the treadee.

But let us confine our set up to examples from Europe. Let us assume that a noblewoman and a proletarian woman exchange their babies. The little proletarian, put into the crib of the aristocrat and raised as a nobleman, is not

going to be any less proud, hedonist, presumptuous and conservative in his behaviour than the born nobleman.

The nobleman, however, raised in the proletarian's hut and condemned to a life of hard labour, will share the views of his fellow labourers, their customs, their way of thinking, and their hopes. And hardly would it ever happen that the exchanged nobleman, with a bricklayer's trowel, a broom or a pitchfork in his hand, would suddenly and in secret, driven by divine aristocratic instinct, subscribe to the *Kreuzzeitung*¹⁸; neither would he toast to the aristocracy's well-being when having a shot of *kümmel* and brown bread, nor would he bet on race horses. Rather, it is more likely that, under no influence of his noble blood, he would have a passion for the equal rights and delights for all people and would not close his ear to the social democratic whispers reaching it.

It is equally unlikely that the proletarian, raised in the aristocratic circles, would turn into a flaming, democratic fire starter. It is much more likely that he should swear at his brothers down there as a hellish mob and entrust his strong snub, bulbous, or stumpy nose with the function of sniffing out danger from leaks. And the smell of schnapps and potatoes, the typical food of his comrades by birth, will not awake in him a feeling of home and a longing for his predecessors' proletarian huts as would the *Kuhreigen*¹⁹ in the Swiss soul.

Brothers in blood will be brothers in spirit only if they have been raised in the same spiritual and physical atmosphere. As Lessing's Nathan the Wise said, "Is it the blood that makes a father?" Even less does the blood make a nobleman or a proletarian, except in novellas and ballads. It is not birth, but almost exclusively the atmosphere of life itself that leaves its irredeemable mark on the individual.

Of course I am only referring to characteristics of class and rank, not to those of individuals, such as intelligence and stupidity, commonness and

¹⁸ Neue Preußische Zeitung (New Prussian Newspaper) published in Berlin between 1848 and 1939

¹⁹ melodies sung while driving cattle down from the pastures in the autumn ("Almabtrieb")

nobleness, melancholia and gaiety, which are partly hereditary and can be found equally distributed among the highest and lowest ranks of human society; among privy councillors and coachmen, among exemplars of virtue and harlots, among the god-fearing and the atheists, and so on.

Just as the nation's soul, the characteristics of different classes and ranks – the so-called spirit of class or rank – are the result of external conditions, of certain social and historical developments and situations, so are essential traits in the qualities of a woman rooted in social and historical developments and conditions. To discuss our task clearly, we ask the following questions.

- 1) What are the qualities of women according to the majority of humankind?
- 2) According to the verdict of men, which qualities should or must make up the character of the female sex?
- 3) Why do men demand exactly those qualities?
- 4) What qualities do women really have?
- 5) Do these qualities make up the character of the female sex?

1) Let us first deal with those qualities that women, following an “on dit,” are supposed to possess.

If we realize the judgements and statements about women made by poets and prose writers, by fools and wise men, by idiots and illustrious thinkers from the earliest days until today, we cannot help but be deeply amazed – amazed at the incomprehensible contradictions that we face everywhere and that confuse us. According to all those spoutings, it appears that a female is a potpourri of highly opposed qualities, a kaleidoscope, which, depending on how it is shaken, can bring to light any nuance at all of character in form and colour. In the view of the criticizing mass, the basic element of these female souls seems to be a chaotic mist from which the creating voice of the man can arbitrarily utter his order “let it be so!” to any quality he wishes. If one were to carry out a statistical check of how often a woman is praised, on the one hand, as gentle, chaste, and shy and, on the other hand, reprimanded as quarrelsome, impertinent, and inhibited in

sensuality, the number of these opposing judgements would probably balance each other out.

The female pulls the man down to a lower sphere of life, say some; others say she hovers around the home and the garden like an aura of poetry. On the one hand, a group of righteous men plead that the wife has only been created for physical posterity; a view from which one should conclude that the wife equipped with robust physicality is the incarnation of womanhood. Those men of poetical calibre, on the other hand, protest against this view and describe the true woman as an ethereal being that they prefer to compare to moonbeams, to Aeolian harps, to music, to pollen, to leaves of lilies, and so on. The kitchen and the nursery seem to be the most fitting place to conserve real femininity to some, a pedestal to others. So, gentlemen alive and dead, how and what are women in your opinion?

They are sphinxes, undines, fairy tales, enigmas, mysteries.

They are shallow, trivial, plain.

They are elves, fairies, pucks, angels.

They are dragons, the seven evil spirits, Xanthippes, demons, vampires.

They are shy, soft, gentle.

They are bold, talkative, gossipy.

They are harmless, simple, appropriate, naïve.

They are cunningly calculating, crafty, scheming.

They are chaste, economical, modest.

They are thoughtless, vain, voluptuous.

This anthology of contradictions could easily be continued ad infinitum.

A French author gives us a hint at how opinions on women are created and the conditions surrounding them with this little speech. "One of my friends,

intoxicated with the first blossoming of youth, had the following thought in his debutant's enthusiasm," he says, "the least error of which is its lack of novelty. He wrote, 'Never will it be possible to say as many positive things about women as they deserve.'" – The thought of a happy man.

Some years later, this original thinker had reason, or believed to have reason, to complain about women. Full of anger, he struck one word from his sentence and replaced it by another. The new version of his sentence read, "Never will it be possible to say as many negative things about women as they deserve." – The thought of an unhappy man.

A long time after that, when his soul had gone through all the stages that most men invariably go through, he took up his sentence removing some of his words again and adding others. His thought then read, "It will never be possible to say as many good and as many bad things about women as they deserve."

Those men are certainly all correct when they talk about the qualities of women. There are certainly women who are only meant for physical posterity, there are talkative, soft, scheming, bloodthirsty, and cruel wives; there are Aeolian harps, angels, devils, sphinxes, paragons of virtue, and dragons among women. The mistake our male psychologists are making, however, is that they either assume individual qualities that they noticed in their individual female acquaintances to be the character of the female sex, or that they transfer the character of individual classes of women to the whole sex. Indeed, women's characters differ from each other in certain basic traits – just as those of men do – depending on their situation in life, their class, and their education. Yet, peculiarities that are based on special grounds can by no means form the character of the whole female sex.

If the tendency to suffer, to gentleness, passivity, submissiveness, obedience, and similar traits of character are declared to be typical of women, this may be due to the fact that they are rooted in the barbarian middle ages when they were required for the woman's survival. In the days when force ruled, a woman

who did not eat humble pie faced the pleasant prospect of being drowned, flogged, beaten to the ground, or starved to death in castle dungeons. If someone told me, Obey or I shall break your neck! Oh, how quickly I would obey.

Once a woman, even if she were the most daring among her sex in her rebellion against the man, has been given the taste of his heavy hand a few times, she is left with only one choice: be a martyr or a coward. The big city maid who had been pushed around the world from early youth on and who wanders from one employer to another between Easter and Michaelmas developed her character in the currents of the world and most of the time is extremely impertinent, brazen, and demanding. Shy and gentle cooks are as rare as shy lieutenants. The character of a bourgeois girl (in Germany), however, consists preferably of shyness, helplessness, reserve, and passivity; a consequence of conventional education.

Salon life creates lethargic, scheming, graceful individuals, individuals who are vain and high-strung; the “*demi monde*” creates voluptuous, heartless, wasteful, and cunning examples of femininity.

The influence of a woman’s social status on the development of her character is commonly ignored, and her manner of thinking, acting and feeling is attributed to her innate character as a female. For instance, one author (Klemm if I am not mistaken in his *Geschichte der Frauen*)²⁰ says, “Even in suicide a difference between the sexes can be observed. At all times, men use primarily their weapons, their sword, their dagger – they stab themselves, they cut their throats and, after the invention of the black powder, they use firearms. Women, on the other hand, hang themselves or drown themselves.” According to the author, these different methods of suicide demonstrate the expressions of male and female qualities.

In contrast to that view, a bold thought emerges from my soul. Is it not somewhat justifiable to attribute the methods of suicide chosen by men to the fact that this sex has always been taught how to use weapons and has always owned

²⁰ History of Women

them while the female sex that chooses to hang or drown themselves has never been familiar with these instruments of killing?

We heard about what men think women's character is like. That is, we have found out that when it comes to female qualities, men produce a tangled web of contradictory opinions. The situation is quite different, however, when they discuss those qualities that women are supposed to and would have to have and which also illustrate, in their view, the type of woman as intended by nature. Here we meet a surprising consensus among men of all times, all nations, classes, and ranks.

2) According to the verdict of men, a woman must be this: tender, loving, soft, obedient, modest, receptive, passive, chaste, demure, self-sacrificing/ devoted, shy, innocent, and so on. As we have seen, men are far from claiming that women own these qualities.

Reality is too clear to be denied, and in the end, one cannot easily make all energetic, intense, independent, passionate, and smart women disappear from view.

What, now, makes men believe that the qualities listed here, which do not correspond to their empirical perception, were a wife's actual character? The following thought would be the most obvious: It is because these qualities are the ones they prefer in women and that is why they want them to be considered as the universal qualities of the whole sex. No thought, no assumption could be further from the truth.

May the most naïve of all men look around! May he look up to the heights of society, may he look down to its depths, and may he try and see for himself with open eyes. Is it really the modest, soft, obedient, passive, shy, self-sacrificing, innocent female individuals that have always been more likely to win a man's heart, and that still do so today?

No, it is the coquettish, the racy and amusing, the passionate, audacious and obliging, the funny, the perfumed and scheming women. Women's most effective weapon against men is their tongue. Even beauty ranks only second. If a

woman talks maliciously, the man thinks she is racy; if she chats about trivial things, she seems pleasant and contented to him, if she says stupid things, then she is naïve, and vehemence he calls temperament. (All of this only while she is still young, of course.) Yes, I do believe I would not offend the truth by saying that men tend to like women more, in general, the less they possess any of the so-called female qualities.

However, I want to recant and convert at the very moment I realize that men, at our balls, and in our family circles, crowd around the simple, modest, reserved, passive, and modestly dressed girls in our society, while the coquettish, slanderous, racy, passionate, elegant, and audacious young ladies are left standing around in the corners. So far, I have been witness only of the opposite. Often there are cases where men relinquish their preference for ignorant women and for those who adhere strictly to the female sphere.

In general, ignorance is considered to be one of the appeals of the female sex. Bogumil Goltz, among others, claims, “If women let the divine spirit be swayed through literature, through popular sciences, and all sorts of other school subjects (that is, if they learn something), then the corruption of human history will be complete.”

Now imagine, famous Mr G, or also you, famous Mr S, imagine you were to meet a beautiful, young girl and asked her, “How did you like my most recent novel, Miss?” And imagine the young lady were to look at you with big eyes and delightfully confused, and she would not know anything, absolutely nothing about you or your novels. Would you not reward her for such depth of intriguing ignorance with a pitying shrug or even a scornful shake of your head? Would you not?

Or imagine you were a political prisoner, sentenced to death. If your wife, your fair and tender wife, however, had the energy to force an audience with the king, this bitter cup would pass from you. Alas, she is a wife afflicted with that fair weakness you used to praise as irresistible, as her greatest strength and her highest appeal. And because of this female virtue you will have to kick the

bucket, maybe with a curse against her on your lips or a revocation of your praise of the wife's weakness, which would not change a thing about the situation.

Or imagine you were lying in your grave and had left seven children on earth, but no money. And imagine your wife were offered a position that would secure the children's lot, but bring her in direct contact with the audience (as a singer, for instance, or as the head of a big business). Your former spouse, however, imbued with the principle of her female profession and remembering the taste of the deceased, would rather remain within the female sphere with seven starving children than step out of this sphere with seven well nourished children! The question is whether you, Mr Deceased, would not turn over in your grave angry at such an expensive conservation of your widow's tender female dignity if you knew what was happening up there.

Courage and audacity are praised as specifically male qualities. Timorousness is one of the female attributes. As a consequence, timorous women should be more pleasing to men than courageous women. Is this so?

Gentlemen, let me introduce you to two ladies. Which do you prefer (assuming, of course, they are equally beautiful and equally young)? The one who marches at your side, determined, with an elastic step during a trip in the mountains, courageous, untiring, not paying attention to the chasms and steepness; or the one who is following you, riding on a little donkey and who shrieks full of despair at the slightest sign of her little grey mount stumbling?

Against a bold Amazon on a horse, only those men bear a grudge who themselves do not know how to ride; or in some cases the man who – as the lady's spouse – has to provide for the horse along with its accessories. All other men tend to admire them. If the time and occasion arises where a woman's active initiative, her courage, her determination, her sharp mind promise to be advantageous to men, they criticize the lack of these qualities as bitterly as they used to praise it enthusiastically before. Never can qualities that are generally considered human weaknesses, such as timorousness, the lack of vigour and intelligence, and so on be considered an asset of the female sex.

A reserved, modest, shy, and simple woman must have a lot of beauty or a lot of money to put on the scale to balance out her female virtues and get the “man” to offer her his heart and hand.

Men do not like a modest, domestic, passive, undemanding girl too much for the mere fact that she does not flatter their vanity, and for men, vanity and ambition are the main motivating forces of love. That is why princesses, dancers, actresses, and so on are so widely loved. What a triumph it is to have conquered a wife whom the whole world admires and desires.

The shrinking violet, the tender dove, the harmless daisy, the sweet forget-me-not, there is no great demand for them on the market of life, for the man does not enjoy living and loving ingloriously. Many a poor young woman forces herself to be coquettish in order to rattle her husband’s indifference. A coquettish woman is always certain to attract a certain number of admirers and the applause a woman receives, the admiration she causes is the man’s scale against which he measures her worth. A well experienced French woman said, “La femme se perd par la sensibilité, elle se sauve par la coquetterie.” I once knew a man who loved an ugly woman, but he covered this love with a veil of mystery because he assumed without hesitation that the revelation of his feelings would expose him to ridicule.

This trait of man’s unbridled vanity when it comes to love is present in almost all peoples and is expressed in the most rough and brutal manner, is caricatured most gruesomely by an East African tribe. A reliant traveller reports of this tribe, informing us that men there love women only after seeing their proof of pregnancy. “Others have desired you before,” and so on. “Therefore you must be desirable.”

Thackeray, the great expert on humans, thinks of course that it is the tender, smiling, artless, gentle goddess of the house that men tend to adore and admire. That is what the man Thackeray says; the novelist’s words are completely different. The ideal he is thinking of in his statement is the character Amelia, whom everyone knows from his novel *Vanity Fair*. This Amelia, his ideal of femininity, however, is not loved by anyone but Major Dobbin, a fine catch to be

sure, but a silly and barbaric man; and even he eventually feels disappointed by Amelia. After not even fourteen days of marriage, her own husband, whom she adores, leaves her for the heartless and coquettish Rebecca. Everything lies at Rebecca's feet, she is the personification of the mean, scheming, hypocritical wife. Thackeray is too diligent an observer to not do justice to the effect of the human character on the market of life.

A witty Frenchman once said that it seemed to him as if the inscription of Dante's *Inferno* were inscribed over the door of a strictly virtuous woman. "Voi che entrate, lasciate ogui speranza." German men, however, would never speak such blasphemies; on the contrary, they dutifully praise women for their virtue – preferably in writing and in print, of course; those triumphs, however, that a woman celebrates in her social life and in the hearts of men tend to be more intimately related to the decrease rather than the increase of her virtue.

What is it really that men want from women? What do they demand from them, especially in society? (Apart, of course, from actual love that only one woman can receive at a time and cannot be considered present in married men.) Apparently only two things: Either they enjoy the inclination from heart to heart or they let themselves be amused by women.

The chance of these demands of men upon women being satisfied is rather slim among that part of the female world that is encumbered with the so-called female characteristics. A simple, modest, domestic, reserved woman is rarely amusing. And, once she has entered the state of matrimony, such a little, passive house goddess tends to put up her husband's image before her heart as a guarding shield to prevent any interest in, any admiration for other men as if it were illicit goods. With this in mind, the Frenchman's statement sounds less frivolous.

In today's social situation of women, there is either no talk at all or only limited talk of any kind of serious exchange of thoughts, of shared interests in art, science, and literature, of reciprocal support in any intellectual or material area (at least in Germany). And consistent with these actual conditions, I have heard in several quarters that women who have crossed the border of youth and beauty should no longer be part of society at all, except as her daughter's keeper or the

representative at table. In Italy, an artist once told me in confidence that to him the sight of elderly ladies in that country was embarrassing, elderly women did not belong in Italy. He did not clarify whether he would tolerate the ones born in Italy as an exception. Another time a shy, serious man told me about a profound conversation touching upon the realm of the supernatural he had had with a lady (not German) who was famous for her original intellect. "That must have been a wonderfully interesting conversation," I interjected as a commonplace. "Why interesting?" the gentleman replied. "You cannot be serious, the Countess M. is an old bag, at least fifty."

This view is an absolutely male one and certainly a general one at that, even though it sometimes happens that a high rank, great wealth or risqué malice provides a woman with respect even beyond her canonical age. This view finds its most logically consistent expression in Schopenhauer's remark, "The old woman is an abhorrence." This is a cynical delusion that treads upon the human being inside the woman and respects the gender only as long as the man expects to gain pleasure or advantages from it.

Now of course there are among men a good number of individuals who do not follow the perverse taste of the majority; especially if they have not found one among the highly coveted and courted beauties who would have been ready to share the high self-regard with which these gentlemen are imbued. Just as a nasty appearance serves women as protection of their virtue, so too are clumsiness, insignificance, a permanent cold, mindless erudition, and similar characteristics a man's means of protecting himself from the pernicious tendency to pay his homage to the shimmering stars of the salon. It goes without saying that there are also numerous cases where noble young men aspire to find a long-time companion who is their equal in terms of their views and understanding.

If men, however, are preferably not attracted by the characteristics that they praise as being feminine – as we have seen –, why then, for heaven's sake, do they claim women must have those qualities in particular? Why do they even call them the qualities of the whole sex?

Several reasons can be offered for such behaviour. Let us take a closer look at some of the more outstanding ones.

First, it is the venerable ancientness of the view of the listed female qualities that impresses the majority of people. Second, men do not think of females in general when considering these characteristics, but of only one, their own future spouse, for whose domestic submissiveness such qualities are the surest guarantee. Third, they think they possess the qualities that they deny women. And fourth one could argue – more as an excuse than a reason for their arbitrary claim – that in their naivety and their pride of virtue they really do believe that all women who have captured their heart could only have been victorious by employing the weapons of female characteristics.

A) The venerable ancientness of the view.

If one knew the late Olim's opinion on the qualities of women, it would possibly sound like those expressed by Schiller, Jean Paul, the bible, or Heinrich Heine. All of them agree in this area. Only few doubt that such an agreement must be based on truth. And yet, much had been said about the sun and the stars for thousands of years that at a later point proved to be wrong. Did not many millennia pass before people dared question the necessity of slavery? Why should the dogma as to qualities that have so far been considered female attributes directly bestowed by god not be based on a misjudgement of nature – all the more so since reason and our own perception do not correspond with this dogma.

The English thinker Boyle says, "I have gotten used to judge views the way I judge money in circulation. When I receive a coin, I focus less on whose inscription it bears than on the metal it is made of; it is all the same to me whether it was coined many years or even centuries ago or whether it left the mint yesterday."

The great respect towards antiquity, be it poetic or be it primal, seems to be ineradicable. This look at life according to tradition, the glorification of the phrase that places custom on the world's throne is a curse of humankind. This reverence of the word makes the human intellect drowsy until it is unable to battle naivety, lethargy and dullness, it makes the intellect hollow until it stops

differentiating dead words from living thoughts, and until a blustering buffoon means as much as or even more than the true thinker.

Acquired wrong views, prejudices, fossilize, as it were, after they have endured for centuries or even millennia. Then people abide by them as if they were laws written on immutable tablets by god himself. And still this seemingly ineradicable writing is often nothing more than poetic fiction from the early childhood days of peoples. It is extinguished with the breath of a bold word, it turns into dust with the shimmering light of a true thought.

However, we should never believe (even if this belief be rooted in so called eternity) in things that could become means of oppression. And still, the belief in the above mentioned female qualities constitutes such a means. Whoever lacks to any degree the intellect, the willingness to act, or willpower, whoever was created as a dependent creature by the will of god, needs guidance and control – for the rest of her life. That is clear and simple.

Strangely enough, men wish for the one female exemplar with whom fate has paired them by way of marriage to be different from the rest of womanhood. But then again, it is not so strange since the motives for this inconsistency are easily seen through, they are out in the daylight.

It is reflection, the intellect, or more simply and correctly put, it is selfishness that speaks to the man. The woman who tends to your hearth must not be too smart, her intellect must be governed by emotions. She must be this: passive, receptive, naïve. Under no circumstances is she allowed to be smarter than you. (Luckily, fate arranged it so that men rarely realize their wives' intellectual superiority, if it exists. Otherwise there would be even more unhappy marriages than there already are.) Every real man shudders at the thought of his wife potentially being smarter than he is. He seems to consider such a situation to be quite ridiculous, and he sees himself as the innocent victim of an abnormality, an error of nature. Even if he, the husband, may be a little foolish, he always has the solace of at least being a man, and as such an intellectual giant compared to these women.

Yes, he does want to have smart sons, but as a father he thinks, Your sons will surely have your intellectual superiority and your daughters their mother's quiet demeanour. However, nature does not accept lessons from men, and often the son of the most intelligent man inherits the quality his father thought was so desirable in his mother – stupidity. An ideal wife, says the men, is one who adores me, CM or WS, without justifying the reasons for her worshipping, for he knows that this adoration is only secured where no critical thought has poisoned the milk of devout thinking in a woman's soul, where no fibre of her brain has been sickened by the spirit of scepticism.

An inner voice whispers to him that a woman who is capable of thinking for herself could one day realize that your immense intellect is nothing but hollow schematism and cheap erudition; or that your literary fame is the product of promotion, or that your male energy and your reliable character as a politician easily turns into friendly grovelling at a minister's frown. Only the shallow female mind takes polished glass to be a diamond, brass to be real gold. And so a toast to the simple, naïve, and sentimental women, a pereat (down with you!) to the critical wives!

In his *Natural History of Women* (p.291), Bogumil Goltz naively admits, "Women writers are unbearable for even just one simple fact. They possess too much self-esteem because they see through the weaknesses of men."

Let the woman be obedient and compliant so that obedience in marriage, which she is damned to respect, not meet any obstacles and the man's authority would not be threatened. Let the woman be modest, simple, and undemanding so that she would be content with the fate that the man provides her and not give in to an inadequate longing for silk and satin, for carriages and silver dinnerware, for noble visiting cards, theatre boxes, and horses. Nor should she have the absurd idea of taking advantage of part of her wealth, over which the man alone has the right of disposal, for her own *menus plaisirs*. Let the woman be domestic, which means she ought to find her fulfilment in taking care of husband and child, of kitchen and pantry. Heine once has an apostle of utilitarianism utter the profound words that trees are green because green is pleasant to the eyes. Men generally

think, or so it seems, that fate explicitly chose women to do the cooking so that the gentlemen would have good food to eat.

Since men not only do not benefit from the domesticity, quietness and simplicity of all those women who are not lucky enough to be their wives, but also run the risk of dying of boredom at social events because of this universally imagined personality of the female sex, they allow themselves, outside their marriage, to prefer all those women who distinguish themselves by the lack of the listed qualities.

Let the woman be shy and reserved. The Turkish woman must always wear a veil outside so that no other man but her husband may see her face. The civilized European demands she at least cover her soul, so that her soul remain a *terra incognita* for every male eye, not counting that of her husband. And these husbands are sometimes so discreet that they themselves do not even make use of their right to gaze into the depths of their wives' souls. Another reason why the wife ought to be shy and reserved is that these qualities offer a protection of their virtue; after all, men know from experience that, in their campaigns of conquest throughout womanhood, they like to spare the virtue of the little flowers that bloom quietly in the kitchens, pantries, and nurseries.

Now however, if Mrs Schulz or Mrs Mueller possesses all of the mentioned female qualities that their husbands praise as so desirable and as the fundamental requirement for a happy marriage, will Mr Schulz and Mueller therefore retain more faithfulness and love for their obedient wives than if they were free of those qualities?

Hardly. It is easy for the intellect, the selfishness of the man to reflect. His taste and his sensual nature get the better of him most of the time, and as a husband he will, in general, probably summon more fidelity and love for the capricious child of the world, for the coquettish lady of the salon, for the saucy Amazon, than for the quiet, harmless, modest little woman who braises, bakes, washes and mends things for him in quiet corners.

Incidentally, it could also be assumed that the foundation of the men's longing for a solid composition of the much-praised female qualities in their

wives is a certain modesty, an instinctive concession of their own weak and sinful nature. This spouse might have a premonition that he will become guilty of various eccentricities during the course of the marriage. Temptation is so great for a man, he has blood, temperament – and if he feels like being caught in a Circe's web, he ought not to be bothered by the eagle eye of a smart woman capable of action. If he wants to climb down to the underworld of a mysterious cellar – one is not a philistine after all – no woman is to be the Cerberus preventing his entrance.

A woman at his side who possesses willpower, energy and a sharp mind would, in fact, oppose him like a second conscience. Yet he wants a wife, not a judge – good lord, one's own conscience is really enough to bear.

In a word: a day or an hour might come when the whole world damns and judges him; therefore he wants to still exercise authority at least as a husband. If everyone consigns him to the category of 'scoundrels,' then he wants to survive in her imagination at least as hero and man of character. As the book of law of India so beautifully worded this male thought, "Should a husband not observe the accepted customs and be in love with another woman, or not have good qualities, the virtuous female must still worship him as a god."

Foolish men! They do not know that in general, a limited female mind and a meagre female soul would forgive even small mistakes of a man only with difficulty and hold a grudge against him for a long time; forgiving and forgetting are much rather attributes of high intelligence and a strong soul.

Here I want to call to mind the so deprecated yet so deeply philosophical French phrase: "*tout comprendre est tout pardonner*."

It is quite possible that there even is a connection between the longing of men for an obedient, gentle housewife and their love of freedom. And I completely understand this trait. In these quiet female souls they love their freedom. Only the strong and fully inspired man will enjoy tolerating a woman with equal rights at his side. Most men, however, do have every reason to manage the little they have of their human dignity, freedom and will economically; at this

point the state takes some away from him, and the family takes some more, here it is the consideration of his career, there his financial situation that set traps for their inner and outer independence. And therefore it may happen that the man does not want to hear a word about the independence of the wife because he fears the reduction of his own independence as a human being.

c) Men think that they possess the qualities they deny women.

If the man says, “The woman has no logic,” he simultaneously asks, “Who does, then?” I do, of course. She does not possess an original power, *ergo* I simply ooze originality. He thinks, “How good that god created women – as a backdrop for me. Otherwise no one might actually realize how productive, original, and logically thinking I am.”

Men are honestly and truly appalled by women who are plagued by greatness of mind or of character. In fact, they consider this greatness a plagiarism of themselves.

They do, however, enjoy leaving all those virtues they consider to be unprofitable – gentleness, passivity, timorousness, shyness, chasteness, greater moral excellence, naivety, and so on – to the female sex; but all the qualities that are useful for their own progress in life, they claim for themselves.

They see themselves as actors on the stage of life, and the director, the dear lord, hired them for the part of the hero, for the energetic, the demonic, the powerful, and strong-minded part. The women, however, were assigned the naïve and sentimental roles. And now, these women are trying to breach their contract and reduce their roles and their salaries. Boo at them, those foolish women, get them off the stage!

d) We can find a further explanation of and, at the same time, excuse for the contradiction between men’s real and their affected taste in their naivety.

The German man's knowledge of women is, in general, limited to the assumption that beauty, youth, grace, quick-wittedness, and risqué chattering sufficiently guarantee that they possess all of the female merits. A pink hat on a blonde curly-head to him is always an aureole of virtue, and a graceful figure to him gives residence to a noble soul.

In comparison, he has the strong tendency to believe in the capability of spinsters or corpulent older women to have a sarcastic character and a mean way of thinking. Often enough I have heard dignified, respected men praise as the paragon of innocence and kind-heartedness pretty, young ladies whom I had come to know as utterly corrupt individuals who were not putting a lot of effort into masking their true nature. Even if German men outshine men of all other nations in their intelligence – which has after all been the general assumption since 1871 – when it comes to knowing women, they are not equal to anyone else in the civilised world. Their naïve lack of knowledge goes so far that when they are presented, for instance in novels or comedies, with those same women that they perceive as enchanting in real life, the racy, coquettish, and somewhat simple-minded women, their breasts will swell with moral indignation and they will wish good riddance to these daughters of Belial.

In their opinion, German women differ from women of other nationalities in a very advantageous way, namely in that they – as a female extra sex – live exclusively of the ether of tender sentiments, of taking care of washed and unwashed laundry, of love, braising, mending things and feelings of virtue.

If there were not some women who modify and correct the judgment of men a bit from time to time, the lack of judgment of German men would be absolute in this area.

No, the nature of a woman that gives her more appeal in the eyes of men has nothing to do with female or male qualities.

In a play, praised as a very fine piece, by one of our most beloved dramatic poets, the heroine appears to be a highly un-female being to all men. She is seen

as a neuter being as long as she is wearing a poorly fitting dress, flatly parted hair, and a pair of glasses. Then comes a day when she has her hair done, puts on an elegant robe and takes off her glasses, and, lo and behold, all the men who had so far declared her to be a neuter being fall in love with her on the spot; without there having been even the slightest change in the young lady's character or her behaviour.

Even so-called male qualities damage women only under certain conditions in the eyes of men.

I would want to swear that no man would take offence at a woman's courage, and even if it were that of a lion, if she knew to balance off that mistake by having wavy lines of a beautiful figure or through velvet skin.

No man would even hold indefatigable energy against a female if aside from it, a delightful smile and beaming looks of love covered the foundation of solid qualities.

And if her mind were sharp as lye or steel, this violation of nature would escape the man's astuteness if other senses of his were pleasantly touched by beautiful shoulders and racy cheerfulness by the same individual.

No, the female qualities have nothing to do with the female appeal. If all female qualities in the world – gentleness, most touching modesty, oriental passivity, incessant desire to sacrifice herself, unsinkable joy in obedience – were united in a single female, and she had two, what am I saying, just one squinted eye to go with them, she would be devoid of femininity in the eyes of men. If her mind was similar to that of Griseldis and Desdemona, to a lamb or a dove, and if she had a very tiny hunchback through no fault of her own, she would not be a female in the eyes of men, but a neuter.

As *E. de Neufville*, a rather renowned French author, said so insolently, "Beauty is the female's mission; the female does not exist under other conditions. Without this precious gift, the female disappears from the world where one

loves.” I do not know whether the thought came from me, originally, or whether I read it somewhere, that one has to wait for the woman to stop being pretty in order to be able to judge her merit and her talents.

I have to dismiss this thought – even if I were the one who first came up with it – as one-sided and wrong.

What is correct is only that as long as a woman is pretty, no man is in a position to judge her. Once she has stopped being pretty, though, men no longer judge her at all because they do not care about what kind of talents or character she has; for if she has any kind of character at all, they would then have to endure personal conflicts with this character as sons-in-law or spouses.

4) What qualities do women really have?

Apparently those that will be a necessary consequence of their social standing, their way of living, and their education; all the qualities that make up the natural defence of the weak.

What is their social standing?

Absolute dependence that will last all their lives.

Which qualities do, as a general rule, create absolute dependence? Hypocrisy, cunning, pretence, lies, conspiracy, lack of initiative. Some of these qualities are for those who live in slave-like dependence what the horns are for the buffalo, what the sting is for the bee; they are the necessary means to create a bearable life. A woman who has not learnt how to be hypocritical and who was not put into an environment of extraordinarily noble people by fate, will almost always fail miserably at her life.

“The best women,” Thackeray says, “are hypocrites, and I do not only mean the coquettish ones, but also our prime examples of housewives and our role models of virtue A good housewife is necessarily a trickster and Cornelia’s husband was deceived like Potiphar, only in a different way.”

A well-travelled person said about the Japanese, who live in unlimited absolutism, “They are like children raised by a tyrant father to be well-behaved and well-mannered, they do not steal, they do not pinch a bit, they do not get their clothes dirty, they never dare ask for something, they are always content with what they get and shake strangers’ hands like good children; to all appearances they seem to be quite well-bred. They are hardly able to do something bad because they are constantly kept under careful surveillance, and wherever they look, they will see a tablet of laws that irrevocably announces death. That is why they prefer to gather around their braziers, smoking tobacco from small pipes whose heads are just as big as tiny thimbles for children, drinking tea from their small cups, drawing their letters in small books, and looking happy and content – they lack free will.”

And elsewhere he says, “The Japanese are universally great masters of the art of lying. Pretence and hypocrisy have become their second nature.”

Yes, lying is an inherited trait of women. Truthfulness lives only in the souls of free human beings. Custom forces an intellectual costume on women. She has to display the once accepted attributes of her sex, whether nature provided her with them or not. Society calls out to her, “Appear to be something, it does not matter what you really are.” And so the woman, that poor moral clown, bends and distorts her soul as much as possible.

And this chronic hypocrisy to which women are damned is the hieroglyphic writing of the female heart, about which so many things have been fabricated; all the poetic insinuations about the sphinx-like nature of the female can be traced back to this. No, woman is not a sphinx, no mystery, no hieroglyph, no chameleon (at least no more so than humankind in general) – she merely lies and pretends because she is forced to lie. One could express this fact more politely and say, she adapts to the circumstances, she comes to terms with them. No one, however, comes to terms with the circumstances if not at the expense of truth and human dignity.

The worst about these generally accepted lies is that they degenerate too often into insincerity. Insincerity however is a state of mind in which fact and fiction, art and nature, honesty and deceitfulness are interwoven in such a way that even those who have this state of mind can no longer differentiate these elements from each other. Insincerity is a moral elflock.

I confess that even though I believe that I have a certain amount of knowledge of human nature and an extensive circle of female acquaintances, I hardly dare say about a single one of the women from the circle of educated society that I knew her, that I know how and what she thinks and feels. These women always keep their cards close to their chests. Their discretion concerning themselves is unbelievable; they always veil their souls.

One is more likely to every now and then find a true nature and honesty among the women of the people; here it is often completely meaningless whether they are hypocrites or true. If the man is rough, she will not escape his abuse under any circumstances.

If in a woman's fight between nature and convenience nature is destroyed, which happens all too often, the result is the salon doll, or the sentimental pagoda, the sleepwalker who lives her life asleep and is only woken occasionally by a great fate, the puppet who is moved through wire strings, or the female as an abstraction of rules and customs, a machine-like existence. For those lacking temperament, the result of dependence and education of women will further be passivity, love for *dolce far niente*, degeneration of the mind's functions. For full-blooded, sanguine types, however, the results will be intrigue, thoughtlessness, amorous adventure.

Wherever women's intellect and imagination are not given enough space, wherever their nobler strength are not applied, they degrade those strengths, they lower them by some degrees, and foolishness, sensuality, and malice is what they take into their service. Furthermore, women will make every effort to achieve (to the extent their individual nature allows them to) those qualities men like, because

they are dependent on men, they must be married by them to fulfill their profession. In the fifth part of his *Emile*, Rousseau says, “*La femme est faite spécialement pour plaire à l’homme.*” We have seen, however, which qualities men like the most.

Men think that if women were admitted to wider professional circles, they would lose their female qualities, they would cease being females. If logic does not deceive me, do men not thereby admit that the so-called female qualities are by no means original attributes they are born with, but merely a characteristic that is conditional to their way of life and social standing? The London Pall Mall Gazette said on March 4, 1874, on the occasion of polemic against the women’s suffrage, “Turn women into politicians and they become at once violent and passionate.” It is perfectly possible to suppress the development of capabilities and characteristics through a lack of suitable work. Yet how is it possible that the nature of a human being could be turned into its unnatural opposite through giving their strengths more leeway?

A fish has space to develop its strengths – will it therefore take the skies? Even if it wanted to, it would not be able after all.

A bird is free in the skies, and yet it is unlikely that the ambition to go into water would seize it. Just as it is unlikely that the bird would voluntarily crawl into its cage, which is not its natural sphere, it is unlikely that the woman would voluntarily swap her cage, the four walls of her own home, for the world if life in the house were her destined nature.

No organic being, no woman either, will be able to live in a sphere for a long period of time if it is against its nature.

And if every now and then a daring woman were to reach a region where there is not enough air to breathe for her, she would suffer the fate of Icarus, as a warning to her fellow sisters; a fate that sometimes a man will suffer as well.

So, do women have to be the way they are, or could they not be completely different?

Of course, they could be.

The influence of education and situation in life on every individual as well as on societal groups is of utmost importance. There is nothing human beings can not make out of human beings – for good and for bad!

Just as energy, joy gained out of work, ambition, coarseness and hedonism are the results of male education, so are sentimentality, timorousness, lack of intellectual and physical strength the results of the female situation and education.

The Negroes who – as slaves – have proven themselves to be so stupid, pernicious and unreliable will gradually change their way of thinking and feeling after the complete reorganization of their social standing and their education.

The human soul, too, is a field that must be weeded and where high-grade seeds must be sowed so that it can bear good fruit.

It is not the woman's nature to be superficial and trivial, it is their education that forces this flaw upon them. It flaws them by withholding from them those activities, those courses of study and work areas that would allow them to develop independent thinking. If they prefer prejudice over the foundations of common sense, it is a consequence of their education.

Woman is narrow-minded because the exclusive taking care of the household shatters her character into narrow-mindedness. Her nature will most of the time be lacking the ideal trait because only in the vigorous wrestling for higher goals or in the pure pursuit of knowledge – and both are denied her – an ideal direction of the spirit will blossom.

Why do you scold those girls who find joy only in balls, celebrations, attire, and theatre?

Are they not right? Do dance, theatre and the question of attire not indeed offer more stimulation for the spirit, heart and imagination than plunking away on the piano, dusting, stitching tapestry, pouring water on tea, and being chatelaine of the household? For those are the activities that fall to the young girls from wealthy families.

Why do you shake your heads at those vicious spinsters who distil malice and concoct intrigues?

How dare you demand from them delightful feelings, tender goodwill and smiling faces for a society that condemns them, the innocent, to an unfruitful misery, to dying in life?

You shrug pityingly at those all too sentimental young women who are consumed for years by the grief over the death of their little child? What else can they do? Education failed to teach them how to keep their thoughts and feelings in tight reins; society keeps them from engaging in those activities that can help a weak heart find new strength and heal.

At the end of my essay I shall repeat what I said at its beginning. I do believe in the psychological differences between the male and the female nature. Yet determining the scientific grounds for these differences exceeds by far the comprehension and knowledge of our age; and whoever is not adept at magic – similar to those children of fortune who find deep in the earth its most hidden treasures – will never see the deepest secrets of human kind until science, experience, and reformed reason have revealed them. Convictions that are rooted in faith and feeling may subjectively appear decisive to the one who owns them, for knowledge, however, they are worthless.

I know that men who demand our highest respect and admiration, like Virchow and others, do not share my opinion. Rather they derive certain qualities of character directly from the bodily organization of the woman. Virchow expresses this categorically in his writing “*Die Zelle und das Weib*” [The Cell and the Female] by stating that as a result of a certain physical organ, a gland, the

female is equipped with “depth of emotion, the truth of direct perception, gentleness, devotion, loyalty.” Virchow expresses this view in the manner of a scientific result.

Before I can decide to agree with such a view as a scientifically proven truth, however, I would like to ask what category of being the supporters of the above mentioned opinion count those women who are incapable of any depth of emotion, truth of direct perception, gentleness, devotion, and loyalty? Those are women whose existence cannot simply be denied. Either those female creatures would have to be referred to the category of abnormalities, of monsters who came into being against nature’s will; or the evidence of a gland being the reason and source of the listed qualities would not have been offered.

It is possible to prove through a combination of scientific construction and mathematical certainty that our eyes are meant for us to see with. Experience confirms science – we see, and only through injury or dysfunction of the eyes do we go blind. If the female organ of the woman is fully functional in full health, and still she does not show any depth of soul, gentleness, etc., I would consider this proof that there is no absolutely necessary connection between this physical growth and the listed qualities.

The differences between the male and female soul, however, be they whatever they are, must not and shall not hinder women from fighting for absolute perfection. Perfection, however, means the boundless expansion of intellectual knowledge and activity, and to a certain degree also that of the physical knowledge and activity.

Yet, whoever tries to arbitrarily limit this perfection, represents the principles of the evil, he is part of those elements of our society who fear culture.

This inner urge of the female to develop her strengths is not a corruption of nature, but the ardent desire to return to it.

Today we are still looking for the ideal of the female in a direction that has a hostile attitude towards progress. We strive for the perfection of her training.

Ideality has nothing to do with such a moral galvanization, though. It goes hand in hand with nature. And that is the struggle that is taking place in the female soul – the struggle between nature and conditioning.

Who will be the victor of this struggle?

Not the conditioning, for it is the work of dead generations.

From the future, however, maybe from a far away future, when there are no longer any boundaries to the free development of the female, a new sex whose magnificence we cannot even guess today will blossom; a sex full of beauty and grace, full of strength and intelligence, for eventually nature will always be victorious because she is one with truth and indestructible.

II.

Women's suffrage

It is the same social questions everywhere that deeply upset the modern world. It is the struggle between superstition and science, between authority and reason, between the natural and the traditional or historical right of human beings, that penetrates the souls of peoples ever more strongly and lastingly.

One could say it is the struggle between god and the human being that is currently shaking the pillars of society.

The god that needs to be overcome is that idol with the head of Medusa before whose staring eyes the natural human being has shrunk to a machine; it is that monopoly god from whose omnipotence the kingdom, the church, the classes and the lineages infer their privileges; that god who always backs the most powerful people and lets his countenance shine down upon them.

One main factor in this great intellectual revolution of our time is the women's movement that strives for a complete reform of all existing conditions. The first step of this course of action is women's suffrage.

In the current English parliament, the bill for women's suffrage has been introduced for the second time by Mr Forsyth, the conservative representative of Marylebone.

The progress that this question has made in the public opinion is extraordinary.

Between 1869 and 1873, four petitions against the bill for women's suffrage were introduced. All four of them originated in little Scottish municipal villages. In the previous year, there were three, and this year the parliament did not receive a single such petition.

In comparison, the number of petitions in favour of women's suffrage has been increasing annually. Even just two months after the opening of parliament, 900 to 1,000 petitions with 219,000 signatures in favour of the bill had been presented. The hostile majority of the penultimate vote was 161. In this year's vote, 152 voted in favour of the second reading of the bill, 189 against it. Accordingly, the bill failed owing to the small majority of thirty-five votes.

If a question is brought before the English parliament with a certain authority, one can be sure that it is supported by public opinion; and indeed, in England and America the women question is one of the great national affairs.

Therefore it seems that it is not unsuitable at this time to claim such a right for the women in Germany as well; one that is clear as the light of the sun and equally untouchable.

For those who are inclined to reject ideas and principles because they are new and untested, for those who attach importance to attributing new claims and demands to historical rights, there is a list of some historical notes put together

here. It follows unquestionably from these notes that the political demands of women do not lack a historical basis.

Even before the Norman invasion and oftentimes after it, women in England, because they were the owners of fiefdoms, partook in the country's government, partly through mandates, partly directly and personally.

In his *Life of Alfred the Great*, Thomas Hughes reports that ladies, even the married ones, were allowed to keep possession of their estates; that they could do as they wanted with them and that their possessory titles gave them the right to a seat and a vote in the Witenagemont, the Anglo-Saxon national council. They were also members of the provincial and the municipal council.

In his book *Considérations sur les antiquités du parlement*, Gurdon knows of noble women who had been admitted to the council of Anglo-Saxon chiefs.

The historian Bede tells of the fact that the abbess Wilde presided over a synod.

Under Henry VIII, Lady Anne Berkeley was the president of the court at a court session at Gloucester. Fosbrook, the keeper of records of Gloucester, describes how she arrived, sat down on the bench in the public conference hall, how she performed the president's duty, received the witnesses' statements, how she declared the accused guilty of a plot and causing public indecency, and how she sentenced them as enemies of human kind.

Under Henry III, four abbesses were appointed to the parliament. Under Edward's rule, a number of noble ladies were represented through mandates.

The last public manifestation of political rights of women in England dates back to 1640. Those rights, however, were already becoming obsolete because at the time, the sheriff remarked that it was humiliating for a man to be elected by a woman.

While judges still recognize the rights of women throughout the following century, it was no longer customary to exercise those rights.

In 1739, under George II, when Sir William Lee was head judge and Sir Francis Page served as second judge, the royal court of justice was asked whether a “*feme sole*” (a propertied, unmarried woman) should be allowed to cast her vote for the civil servants of the parish and for the sacristans, and whether she would be capable herself of performing such a task. In the course of the proceedings, Sir William Lee declared that right to be incontestable and that in many cases the “*feme sole*” herself had even cast her vote in favour of members of parliament. The judge Sir Francis Page expressed the same conviction in an analogous case, and Lord Coke, who was considered an authority in these things, merely confirmed the judgement of the two judges.

A logical consequence of the feudal rights of the English woman is the woman as ruling queen.

In Aragon, the *ricos hombres* (aristocratic nobles) were allowed to transfer their votes in the *Cortes* to others of their ranks. The heiresses of barons enjoyed a similar prerogative.

According to Tacitus, the Gauls allowed women to participate in their deliberative assemblies during which important matters were discussed. Their votes decided the resolutions that were made.

The federal republics of the Basques also gave women the right to vote in all public matters. Later the influence of women on state matters seems to have been pushed aside in France for several centuries, but during the era of feudalism, we can see it revived. Women are bestowed the honour of becoming duchesses, peers, judges, and ambassadors. Holding all rights of a feudal lady, the woman develops an extraordinary administrative talent through the management of her properties. Three women signed the Treaty of Cambrai.

According to Montaigne, all women on whom peerage was bestowed were allowed to vote in all matters that were part of the chamber's authority. One could see them taking their seats in parliament in their capacity as peers of France, as well as behaving according to their peerage during public festivities, such as the crowning of kings. The Countess of Flanders sat on the peer assembly over which Saint Louis (King Louis IX) presided.

Numerous arrest warrants have been conserved that stem from female judges from the thirteenth and fourteenth centuries.

The abbesses of Remiremont and their deans handled the judge's office in the districts belonging to their convent; they also had the right to name deputies to the states of Lorraine.

History provides examples of highest offices being bestowed on young girls through inheritance.

Under the title of feudal ladies (*chavalières fieffées*) they attended court proceedings and presided, clad with feathered hats and audience robes, over the summations. Assessors and lay assessors were not allowed to plead during their absence.

For a while and in spite of strong protests from the feudal lords, popes and kings confirmed women in their rights.

When Ermengarde Vicountess of Narbonne was kept from executing her judicial authority, she pleaded for the protection through the king, Louis the Child. In response he wrote her a letter containing the following words, "Nous ordonnons qu'il ne soit permis à personne de décliner votre juridiction."

Machaut, Countess of Artois and Bourgogne was present as a peer of France at the coronation of Philipp V at Rheims and, alongside the other peers of the kingdom, held the crown.

The number of sovereign feudal ladies who lead their vassals in war, who equipped troops and gave orders to militias of citizens and nobility, was not small.

During a siege at Remiremont, the abbess Catherine of Lorraine diligently fulfilled her duties of captain, soldier, and great ruler, as the abbey's historian reports.

It was not until Louis XIV, with his concern for centralism, that ladies lost their feudal rights.

These few data are sufficient to establish the traditional rights of women to participate in political matters of the state life.

I hardly have to add that women do not need this historical basis in any way.

If a woman had never presided over court, if no woman had ever sat on the Anglo-Saxon Witenagemont or the Assembly of the Gauls, if no female peer had ever held a crown over a king, her entitlement to be considered as an independent human being and citizen of the state would not be reduced by an atom of thought.

These historical notes merely prove the inconsistency of the actions and thoughts of men towards women, and the arbitrariness with which they have always determined their fate.

Women's suffrage enjoys avid support in England, even in the House of Lords. Members of cabinets speak in its favour, and in the House of Commons there is not a single party that cannot show influential proponents of women's suffrage.

Indeed, the demands of women must be very simple and very strong if they are recognized and supported in equal manners by radicals and conservatives, by the religiously inclined and the free thinkers.

For a long time, it was considered a sign of bad taste in England, where habit rules the public opinion more powerfully than in any other country, to show

vivid interest in the women question. The participation in the movement has ceased to be unbecoming, since persons from high aristocracy, even members of the royal family, have spoken in favour of the issue. Among the noble patrons of women's suffrage can be named the Marquis of Lorne, husband of Princess Louise. In 1868, when the Marquis presented himself as candidate to the voters of the little town of Dunoon, he declared he wanted to vote in favour of the bill. Viscount Amberly, oldest son of Lord Russell, can be named as well as Lord Haughton, Lord John Manners, the famous professor Maurice, Professor Newman, Herbert Spencer, Kingsley, Coleridge, and many other men not less important and significant.

Among the women, let us mention the following; Viscountess Amberly, the sister of the Duke of Buckingham, Lady Bowring, Lady Cane, Florence Nightingale, Harriett Martineau, and a great number of women who are part of the first and most influential families of nobility and the citizenry.

It is a fact that in America almost all women who are in any way excellent women are supporters of the suffrage. All of those who had taken leadership as abolitionists in the slavery question, despite hatred, ridicule, and personal danger, they are the ones who, in turn, are at the head of the political associations for women's rights.

In Germany, the women question is still waiting for a more sincere discussion to begin. Ridiculed by the malevolent, even though ridicule has never been a touchstone to detect truth, temporarily pushed aside by the benevolent, it is still so much in its childhood here in our country that even social democratic newspapers agitate against women's suffrage, using phrases that could have been borrowed from the *Kreuzzeitung*,²¹ phrases about the breakdown of family ties. It has been reserved for Germany to produce these social philistines, these moral harlequins, who, while with one hand unfurling their purple banners on which the

²¹ Cross Newspaper

most glowing principles of democracy are proclaimed, with the other hand swing the whip over half of human kind.

A Southern American free thinker summarized his political creed with these words, “All men are borne free except niggers.” Greater by far is the deficit of compassion towards fellow human beings and of logical power of thought that those charlatans of democracy document with their exclusion of women from the right to vote. It is certainly only a small fraction of social democracy that agrees with this prostitution of its own principles, but why does the great socialist party not disavow such fellow members and sends those adventurers of thought where they belong – to the editorial offices of the Kreuzzeitung or similar places? Whoever does not want the independence of women, will destroy that of their fellow citizens once in power.

I now want to, as briefly as possible, take on the Sisyphean task of discussing the main reasons of men against the political effectiveness of women, and of illustrating the sophistry and falseness of those reasons. I call it a Sisyphean task because men never refute our arguments, but only respond to them with trite ridicule that is no longer modern, with antiquated physiological scholarship from the Middle Ages, with poetic rhetoric à la Jean Paul and Schiller, and in worse cases with philosophical, obscene jokes à la Schopenhauer.

This abstention of real proof is only too natural. Never have other arguments against the freedom of women surfaced than those that stem from irrational emotions, from habit, and from prejudice.

I beg my readers for their forgiveness if every now and then I have to repeat things that have been said many times before, but there are hardly new reasons to prove the most simple and most natural of human rights. The exact same arguments that were used to force the acceptance of the political emancipation of the poor, the labourers, and most recently the Negroes apply to the political rights of women.

The reasons of men are:

- 1) Women do not need suffrage,
- 2) Women do not want suffrage,
- 3) They do not have the ability to execute suffrage,
- 4) Their sex naturally excludes women from any political action.

1) Women do not need suffrage. That means that men have always been so just, so good, and so noble that the fate of half of human kind can safely be left in their pure hands. Women do not need suffrage. That means that it is an idea inherent to men, a divine impulse that drives them – may they belong to the barbarian or to the civilized world – to protect women in their rights and their happiness. All malice of the scoundrel, all vileness of the rascal, all vices of the noble and the bad have always been directed at their own kind. Only in the battle of man against man has the strong sex damaged and destroyed itself in the fight for existence.

The woman was off to the side on a pedestal and looking at her made the temptation of vices mute in the man's breast, and the spring of virtue was opened.

Never has a man cheated on a woman, never defiled her, murdered her, driven her into death and despair.

Women do not need the right to vote; no, they do not need it in Arcadia, in Utopias, and in all those fairy- and folktale lands that small children and big men believe in from time to time.

And history's view?

The history of women is merely a history of their persecution and their lack of rights, and history says that men have always oppressed women in unheard of and outrageous ways. And human reason adds that they will continue to oppress them until the female sex takes part in the writing of laws that govern them, for every right that is not backed by a power, is a dreamlike image and a phantom.

A fleeting glance at the position of women in civilized and barbarian peoples will suffice to explain the male care that was, since ancient times, accorded to the female sex from the cradle to the grave.

In earlier times it was even a disputed issue whether the birth of female children was an act in accordance with the will of nature. Bishops, philosophers, saints, and anatomists answered the question in the negative and claimed, in all seriousness, that the birth of a girl was something unforeseen in creation, an atrocity that happened without the knowledge and against the will of the creator of all things.

Respected men in their time supported this opinion. The author Martely, for instance, in his own Latin writing “*de natura animale*” in which he says it is correct to call the woman a beast, for it was customary to put everything into the category of beasts that came into being against the will of nature. Since the creative force of nature, he continues, now aims only at producing the male, it follows that the birth of woman is some kind of anomaly and to be categorized as one of those creations produced as an exception to the natural laws of creation.

As a proponent of this view, the scholar Balthazar de Castillon and his book “*Le parfait courtisane*” are to be mentioned.

“It seems,” says Thomas Aquino, “as if woman does not find a position in the creation of first things. Aristotle, after all, declared in his book on the creation of animals that woman was a male creature gone wrong. Nothing unsuccessful or accidental, however, could have come out of the first creation of things.”

The discussion about whether woman would rise from the dead has gone on over centuries.

In various countries of Asia and Africa, the ancient Arabs for instance, woman was considered a higher animal. She was denied having a soul and her existence was restricted to this earth.

Mahomet does not entirely exclude women from heaven, but he does not allow them to reach the paradise of men. He allocates them a second-class living space prepared by Allah for subordinate beings.

Even in the seventeenth century there were still religious cults that claimed that women had not been saved. They claimed that Christ had not died for them, but only for men. And such interpretations of the scripture had nothing ridiculous about them at the time.

Gratien Dupont, an author from the Middle Ages, expresses his own opinion in so far as he says that the woman could not have an existence in the next world because on the day of resurrection, the man would rise from the dead in completeness and would have to get back his rib from which the lord had created the female. Therefore Eve would have to become the rib again and cease to be woman. The same would happen to all other women etc. (Dr. Raymond.)

In almost all peoples, the birth of a daughter would cause disgruntlement and grief.

In India, the mother of a son rises above all the other wives to her husband's first wife by means of this title. No holy songs are sung at the birth of a daughter, no religious ceremonies take place. The mother cries and shakes. The woman who had given birth to only girls could be cast out in the eleventh year.

In regard to female children, Mahomet says, "If someone among us is informed of the birth of a daughter, his forehead will darken and he will appear as if overwhelmed by pain. He will hide from his own because of this fateful event. Should he raise the child and bear the shame or should he bury it in a shallow grave in the dust?"...

Among the Jews, the woman who had given birth to a son was excluded from the temple for forty days; for giving birth to a girl, she was not allowed to enter the holy place for eighty days.

In Athens, the father to whom a daughter was born would order a distaff with wool be hung above his door instead of olive wreaths that joyfully announced to the entire city: A son was born to this home.

The Chinese kept the custom that when a girl was born, no one would take any care of her for her first three days. She was left on the floor, on a couple of old rags, and only on the third day would the parents take notice of her. "The silence with which a newborn girl is received into the family," a Chinese female writer says, "the loud joy at the birth of a boy, the contempt shown to the former, indicate sufficiently how much less she is valued." The killing of newborn female children is an everyday occurrence in all ancient peoples and still takes place nowadays in some oriental countries.

The women of the Guana, an American tribe, often kill the newborn girls by burying them alive. They do it, as they say, in order to provide a better fate for their sex.

A French author reports this: "As far as the newborn girl in Asia is concerned, she is apparently raised at those times only when there is a shortage of such a good. If there is a surplus however, measures are taken. In the evening, when it gets dark, one can often hear from the river banks a quiet, muffled whimpering going downstream that dies down in the distance. It is the poor little girl that the father put down in a pumpkin's shell and then consigned to the stream. Thus the unfortunate Ophelia in diapers floats toward death without having seen the first ray of existence, without having tasted the first drop of the milk of life.

Since, however, there is not always a river nearby in which to drown one's children, they are thrown into some corner or onto a rural road without much ado. Every day this brood, dead or alive, is gotten rid of on a cart and dropped off at some kind of knacker's yard where dogs and pigs eat them."

The Asians name only the boys, not the girls.

Not only in antiquity, but also in the feudal state the birth of a daughter was considered an affliction. Louis VII, King of France, says in a decree, “Shocked by the large number of our girls, we want to pray fervently to god that he shall give us more children of a better sex” (“des enfants d’un sexe meilleur”). And he awarded an annual grant to whomever would report to him the birth of a son.

History tells that Louis’ wrath was so great when he was shown his first child, a girl, at Nogent le Rotrou that he immediately returned to Paris, forbade every kind of festivity, had the child locked up in the palace of Linières, and withheld it from its mother for four years.

For a long time, the man whose wife only bore him daughters had a certain ridiculousness stuck on him, he was considered a weakling. Today, the Breton farmer whose wife gives birth to a daughter still says, “My wife has held false weeks (a fait une fausse couche).”

So much for the care men show for the female creature in the crib in barbarian and partly civilized countries.

The young girl. The fact that for both the ancient Germanic peoples as well as for the peoples of the orient girls were considered an item of trade that was usually sold to the father’s advantage to the one who offered the most is all too well known as to have to report on it in more detail at this point.

The wife. According to all oriental constitutions, the man is the absolute master of the house.

As soon as he is weary of his wife, he sends her away and takes another one. “Go, you no longer please me, and he shoves her into misery, despair, and shame.” He could beat her, kill her without having to account for it in court. If the woman, however, made an attempt at the man’s life, she was sentenced to be punished by the knife. The proceeding consisted in slaughtering the delinquent into pieces and to rip off her skin in small straps.

The Samoyedic peoples consider women to be impure, and in old age they suffer a harsh fate. They have to remain on a certain side in the huts, and if they touch another side or the tools of men, the hut and the tools are cleaned with the burnt hair of reindeer. During their migrations, they are not allowed to walk in the men's or reindeer's tracks, but only off to one side of them. Furthermore women are not allowed to eat with the men. They only get the men's leftovers.

Among the Tartars and many other tribes, the widow and her children fall to the next male relative who can either keep or sell her.

For the Nogai people – as for all confessors of Islam – the woman is a servant of his lust and his idleness. When the husband returns home after a journey or after work, she is allowed to think of her own rest only when there is nothing left that the man could ask of her. The man shows his aversion to the disobedient woman by whipping her, a right granted to him through custom. When he is seated in a room, she never passes in front of him, but always behind him. She stops and waits on the side street until the husband who is walking towards her from afar has passed by her. She must never say a word when her husband is talking, she saddles his horse for him, and so on.

If now a smart logician or a malicious joker should conclude from the above mentioned that I demand women's suffrage because women of the Nogai people must pass behind the back of the husband, I will actually have to admit to him that these truthful descriptions of customs are meant to supply an illustration of the claim that always and everywhere male care is sufficient to ascertain women's fate.

All travellers show us the women as carrying the heavy burden, the warrior's weapons, the hunter's game, in wild tribes. Not only is the woman subordinate to the man, she is his pack animal.

A German scientific journal published an article about the customs of North American Indian tribes a while ago. A member of one of these tribes (I forget the name) fell sick, the scientist reports. He considered the wife to be the

cause of his misery and asked to be divorced from her. The justice of the peace proceeded to the patient's wigwam with some companions.

He led the woman out into the prairie. He shot her down and buried her in a shallow grave in the sand. That is a type of divorce, as our source sums up his report, that is common among this tribe of Indians. He continues that no influence from the educated Americans could make them give up that old custom. The Aenez-Arabs carry out divorces even during pregnancy. In fact, women are cast out because they have borne several children to their husband.

If his wife does not please the Bedouin, he dissolves the marriage by saying the words "ent-talek!" You are divorced. He is by no means obliged to provide any reason for the divorce. At times he permits an old, cast-out family mother to live among their children in his tent. Burckhardt knew a man who had had fifty wives even though he was only forty-five years old.

Only in very few, isolated cases does the woman have the right of divorce.

In New Zealand it used to be the custom that after the death of noble men their slaves were killed and his wives forced to hang themselves. The wives of the chiefs of the Fiji Islands were strangled when their husbands died.

As is generally known, only the long-time influence of the English put an end to the burning of Indian widows.

A French traveller reports the following: "When the flames were crackling around the man's body on the funeral pyre and ascending, flickering into the sky, the widow appeared to the sound of blissfully rustling music wearing scarlet garments covered with flowers and betel leaves. Pale, half crazy, drunk with saffron brandy, half conscious, leaning against a Brahman, she would walk in wobbling steps around the pyre's opening three times. At the third time the priest would push her in and with a heart-breaking scream she vanished into the crackling pyre.

The Hindu widow who refused the Sutti sacrifice was cursed. Her head was shaved bald, and from then on she lived in shame and dishonour. “How does her gold help her,” says the Ramayana, “whoever knows how to judge the issue, will say, ‘It is merely a widow!’ Full of disgust and abomination the masses would avoid such a woman, even her son turns away from her whenever he sees her walk by. The earth spits you out, die, you miserable woman.”

In the Hindu dramas the woman does not speak the same language as her lord, but she uses the dialect of the slaves.

Indian law assigns women their position by saying, “A girl, a young woman, or an elderly woman must not do anything according to their own liking even in their own homes. During childhood, a female has to be dependent on her father, in her maiden years on her husband, and when he is dead on her son. If she does not have sons, she is dependent on her husband’s close relatives, or if he did not leave any behind, on the relatives of his father and if she has no paternal blood brother, on the local ruler. A female must never strive for independence. Should a husband not honour the traditional customs, be in love with another woman, or not have any good qualities, the virtuous wife would still have to worship him like a god. Only in so far as the woman honours her lord will she be raised into heaven. According to these laws, religious customs must not be practiced by women during the absence of men.

The Muslims deny women humanity and soul even more rigorously by positioning them outside of religion.

Muslim women are not members of the church. They are not allowed to be present during the religious service of the men, for them the plaque “Mihrab” that is pointing towards Mecca has no meaning. They are not obligated to participate in the ritual washing; they are not obligated either to the “Abdest” nor the “Güzül”, nor the “Thüseret.” They do not follow the Ramadan fast, nor do they celebrate the Beyram, and so on. The Islamic clergyman does not marry them, educate or confirm them, nor does he take their confession. They have no soul. In

their hours of death, it is not the angel Azrael who separates the soul from the body that comes to them. They are not questioned by the angels Monkai and Nakir after their death about the good and evil they have done during their life on earth. They do not attain paradise, they do not enter into the shade of the great tree “Tuba,” for men no longer need them there; the houri, blossoming in eternal youth, await them there, seventy-seven for everyone, and so on. The men are warned in the Quran, Reprimand the women you fear may act dishonourably, abstain from them and whip them.

There is a part in the prayers of male Jews where they thank god that they were not born as women.

Fernand Mendoz Pinto tells us this in his travels: The king of Achem was at war with the kings of Jantana (an East Asian empire). He was defeated, and when the fleet returned, he had the captains’ heads chopped off in his excessive wrath; the soldiers however he ordered to henceforth go along dressed in female garments and carry out female work only at the punishment of being sawed into pieces alive. Such dishonour was impossible for most to bear so that they either left their homes as refugees or killed themselves with a sword or through poison.

Just as woman has always been robbed of her right of disposition of her own person, she has also been denied her own property. A Roman law, the Voconia law, forbade the father to leave more than a certain part of his wealth to his daughter even if she was his only child.

Around the year 600, a rich citizen by the name of Annius Asellus lived in Rome. He had earned quite a considerable fortune and all his efforts and work were for his only child, a daughter he loved dearly. All his care now was to have been in vain. Only one single measure was left for him to sidestep the law; a desperate matter because it would rid him of his position, his rank, and the respect of his fellow citizens. Annius did not hesitate for a second. The law divided Roman citizens into six classes. Five of them paid taxes to the state. The sixth, which consisted of proletarians, was excluded from all rights and civil privileges

and formed the transition between the free man and the slave. Belonging to this lowest class was a kind of dishonour, and the Voconia law did allow the fathers of the class – a mockery of their poverty – to leave all their property to their daughters. Annius had himself admitted to this class of civil pariahs. A protest against the disowning of daughters that leaves nothing to be desired in terms of the energy with which it was carried out.

Legouv   (l'histoire morale des femmes) from whom we have borrowed this story, also shares the touching lament about a Germanic father's disowning of his daughter in the seventh century; a voice, as he puts it, full of male strength drenched in tears.

A Lombard law determines that a daughter who is married and who has received a dowry no longer has any right to the paternal inheritance, even if the dowry consisted of merely a rosary.

Furthermore it was customary in the Middle Ages that fathers and brothers would force young brides at the eve of their wedding to forswear any claim on the paternal inheritance for the salvation of their soul.

During feudal times, the brother's authority was so absolute that not only could he take over his sister's property, but he was also allowed to sell her honour and person to his own advantage without even the parents daring to object.

Legouv   tells us a touching Breton ballad from the fourth century that is about such a sale.

The Baron of Janioz

I.

I was standing on the shore to wash when I heard the bird of death whispering with a sigh.

- Don't you know, you good little Jina, you have been sold to the Baron of Janioz.

- Is it true, my mother, what I have heard? Is it true that I have been sold to the old Janioz?

- You poor little one, I do not know anything of that. You have to ask your father.

- Oh, dear father, tell me is it true that I have been sold to Loys de Janioz?

- My dear child, I know nothing of that. You have to ask your brother.

- Lannik, my brother, tell me, have I been sold to that gentleman?

- Yes, you have been sold to the baron, and you must depart right away. I have received the purchasing price. Fifty white silver thaler and just as much shimmering gold.

II.

She was not far from her father's hut when she heard the bells ringing. She started to cry. "Farewell, Saint Anne, farewell you bells of home, bells of my parish, farewell."

III.

- Take an armchair and sit down while we await the hour of the meal.

- The gentleman was standing by the fireplace. His beard and his hair were white, his eyes like two burning fires.

- It is a good girl that I have been desiring for a long time. Well then, my child, come so that I can show you all my riches. Come with me, my beauty, to count my gold and my silver.

- I would rather be with my mother to count the chipped wood to throw it into the fire.

- Let us climb down into the cellar to taste the wine that is as sweet as honey.

- I would rather drink the water of the meadows from which my father's horses also drink.

- Come with me from store to store and buy a festive garment.

- I would rather wear a skirt of linen cloth if my mother had spun it for me.

- Why did I not have an abscess on my tongue on the day I was such a fool as to buy you if nothing can console you.

IV.

- Dear little birds on your flight, I beg you, hear my voice. You hurry to my village and I never go there again. You are cheerful and I am sad. Give my greetings to all my countrymen, to my good mother, who gave me life, to my father, who gave me food, and tell my brother I forgive him.

V.

Two or three months later, when the family had gone to bed, a soft voice was heard at the door. "My father, my mother, for the love of the dear lord, pray for me. Your daughter now lies on her bier."

But how can this be – did not Christianity grant to women the position they deserve? Did not men, in the age of minnesingers, pay tribute of their homage and esteem to women both in life and in song?

In song, yes. In life, by no means.

Let us take a fleeting glance at those praised Middle Ages.

As is well known, the witch trials were presided over by men. As Michelet reports there were about ten thousand witches to one wizard, indeed a marked favouring of the female over the male sex.

In some parts of France, the feudal lord in the Middle Ages could demand a female vassal to marry the one he had chosen for her; “even if he were eighty years old and half decayed,” according the verdict of one judge.

A Florentine nobleman by the name of Pandolfin who had married a noble woman from the House of Strozzi, led her to his prayer room after their marriage and had her pray to the Virgin Mary that she may bear him many sons. Not girls, because they were considered a luxury that would embarrass the household.

A proverb of Poitou very naively says, “Once a father has married off his last daughter, he follows the parade with a broom on his shoulder because the house is finally swept clean.

In justification of the Salian law, the historian Froissart says, “The French kingdom is too noble in nature to be ruled by a woman.” In certain cases, another writer (Beaumanoir) thinks, men are excused for harming their wives, and justice must not interfere because the husband can hit his wife, just not inflict severe damage on her or kill her.

Geoffroy Landry when teaching his daughter lessons told her that the husband has the right over his wife’s life and death. According to the customs of southern France, the husband was excused in advance if he killed his wife in a momentary rage. A husband there once flogged his wife until she was bleeding and then wrapped her in the skin of an ox that was sprinkled with pepper. He only let her go only after she had promised him her strictest obedience.

A troubadour’s poem, “l’art d’aimer,” contains the following line, “Beware of hitting your lady. Remember she is not your wife, and you cannot leave her if there is anything about her that you dislike.”

In one of those chronicles that prescribed our ancestors their daily duties, the following advice is given, “*Bon battre sa femme en hui*” (Quitard).

Humbert IV, who had a special fondness for the city of Villefranche, granted it various privileges, the following among them, “*Tout habitant de Villefranche a le droit de battre sa femme, pourvu que la mort n’en suit pas.*” (Every inhabitant of Villefranche has the right to beat his wife provided death will not result.) Some chronicle writers claim that the motivation behind this kind of concession had been to attract ever so many inhabitants to Villefranche. They also claim that the duke had achieved his goal.

Up until our time has the husband had the lawful right to beat his wife.

One could read the following words of one of the deputies in the Review Britannique of March 1853, “In front of the assembled parliament, I hear from one member that in England a husband is allowed to beat his wife to the point of mutilation for an amount of compensation of five pound sterling. This member, Mr Fitzroy, noted that it had become impossible to read the paper without being struck with abomination at the growing number of examples of cruel and brutal treatment that the weaker sex had to suffer from men. The brutality of them should make every Englishmen blush with shame,” he continued.

He then lists a number of examples of outrageous abuse.

This kind of woman treatment may still have its supporters in England today, but in Germany – impossible.

One would think so?

A while ago, one could read a discussion of French novels in one of our first papers. It came from one of the most talked-about and famous literary historian, a gentle man and excellent husband whose private character is untouchable.

In his discussion he says in reference to Flaubert's novel *Madame Bovary*, "If she (Mad. Bovary) had found a husband who understood how to calm her down and to use the cane every once in a while – for that was what was necessary – she might not have become so bad?" Let us repeat that this recommendation of corporal punishment for the improvement of frivolous women comes from a German man who is at the height of the education of his times. Have we not made marvellous progress? Who knows if in the end, the whole modern women's movement is nothing but another uprising against the beating of women to a pulp, and its only purpose is nothing but the emancipation of women from the cane.

But let us return to the Middle Ages.

If, in accordance with the law of reciprocity, a wife dared beat her husband, she had to sit backwards on her donkey and ride through the country like that.

But the husband was not only allowed to beat his wife, he could also cast her out. A famous troubadour by the name of Raymond de Meraval was married to Gandereinca, who was a troubadour like he was. We are told about him that he fell in love with a beautiful Waldensian. And he said to Gandereinca, "You make verses and so do I. One poet is enough in one household." And so he cast her out and married the Waldensian.

As it is said in the *Schwabenspiegel*, "The husband is women's reeve and master."

In the Middle Ages, however, a divorce was also permitted to women, but the proofs she had to provide were so shamelessly egregious in nature that a divorce was hardly an option for the lowest of the harlots.

In the theological and juristic writings of that time, women are always regarded as subordinate creatures who suffer from an incurable crippledness of the mind.

Up until today, the Christian church has preserved its contempt of women. When I wanted to see some relic in a chapel in Rome several years ago and in the company of several gentlemen, the gentlemen were allowed to enter, but I was denied entry with the statement that it was irreverent to the church to show such relics to a woman.

It is an ancient trick of despotism to vilify its victims, to humiliate them, and to justify oppressing them.

The new era. But it is true, times have improved. It is no longer customary for the brother to sell his sister, for the father to rob his daughter of her inheritance, and for the mother to be a ward of her son. And yet, a woman's fate is still difficult enough. Today still, just as in old times, women are and remain minors – for life.

The rule of men over women has become gentler, but marriage is still an almost absolute and lawfully guaranteed form of male rule. And today, the young girl is not much more than a trade good that is looked at, bargained over, and sold.

But what – is the law, too, against women? Does not our Prussian general state law begin with the words, “All Prussians are equal before the law”? Yes of course, all, but with a few minor differences. The following, for instance. According to German law the wife used to and still comes under the guardianship and power of the husband along with everything she owns after the consummation of the marriage; unless she has protected herself through a contract. In Prussia and most German states, community of property is considered so natural that a precluding contract requires a public announcement. While the husband has unlimited disposal over the property, and the wife is not to object the way the assets are handled on the part of the husband, she has absolutely no right to be in charge of the common property.

A young girl who marries a man of no means under the law of community property (as is generally the case) and enriches him through the marriage, may, if this man is a miser, become needy. It is possible that she has to beg her husband

for her own money, coin by coin, for the most basic necessities of life and thus, as it were, live from alms despite her wealth.

Also in the event of death, she is not allowed to make decisions on the matter on her own. While the husband charges all the debts he contracts to the common property, the wife's debt is not paid out of it. The wife must not acquire anything without the husband's permission and whatever she does acquire belongs to her husband. Her head and her fingers belong to him. She is not even allowed to pawn her jewellery without his permission. She does not obtain a passport unless her husband has granted written consent. If an abused woman seeks refuge at the house of a friendly family, the husband can force her to return to him, again and again. He can let her starve to death, she has no legal means to make him provide her with the necessary nourishment. Even today a woman in Hamburg still requires the service of a curator in order to pursue legal matters.

According to English law, the wife is even more completely absorbed into her husband's identity than here in Germany. As described by English authors, women were, until recently, equal to cripples, minors, and imbeciles. As is known, according to common law women cannot be held responsible for any crime they commit in the presence of their husband. That same law regulates that the father inherits everything if the child dies and only after his death does the mother have a right to part of the inheritance.

In England and France unmarried mothers are not allowed to demand support for their children from the father. As far as divorce is concerned, it is completely illusory for a woman unless she was raised to be economically independent.

The human tongue has always praised abundantly the power and the glory of motherly love in writing and in speech, in prose and in verse; yet the woman is not considered the natural and rightful guardian of the child after the father's death. The place of the father's consensus is instead taken by the custodian. The arrangement of the child's education is mainly the father's responsibility. The law

gives him, and only him, any rights with regard to the child's fortune. The English father can have the children taken away from their mother through his testament – without any fault on the mother's part – and entrust them to other hands. A law that competes with the cruelty of the barbarian regulations of Asian people; a law that does not allow the slightest lustre of enlightened humanity of our era to fall on the woman, but thrusts the sword into her chest – the eternal *mater dolorosa* – again and again.

The sins committed against women in the area of sexual relations yet left unpunished are incredible (just envision for a moment the statistics of seduction and its terrible history) and disgraceful for human society. One needs only remember that the basis of the morality of our society is prostitution. Prostitution, that idea spawned of a corrupt society that forces vice on the female proletariat in favour of the well-situated and protected women. It makes the female proletariat the pariah of the moral world and forces them to cover the cost of the virtuous embellishment of the wealthy classes of women. It is indeed a founding of virtue of the most disgraceful kind.

However, this is an area into which we cannot delve in this brief sketch because it is too extensive and has tremendous impact. Man seduces woman, casts her into misery, and the laws become accomplices of the seducer and are the final straw for her. In the history of humanity, women play the role of special saviour of man. They, the lambs of nature, take his sins upon themselves – may they break down under the cross.

The laws, made by men, are the pure and unadulterated expression of their attitude in regard to women, everything else is lies and deception, phrases and affectations. The purpose of these laws, however, seems to be only to prove women's civil incompetency, they assume that women are bad, weak, and unreasonable whereas men are strong, smart, and the embodiment of virtue. If men considered women to be weak only and not bad and unreasonable at the same time, laws such as the ones just mentioned would be even more, twice and threefold, reprehensible, for is it not the duty and the task of the state to protect

the weak against the strong? Such laws, however, put the sharpest and most cutting weapons into the hands against the weak and defenceless.

How do fathers of our time take care of their daughters' education through the law?

Do make the effort to get to know schools for girls and be amazed at the achievement of these institutes. And these puny schools for girls cost three times as much as the best higher school for boys. In Berlin, for instance, the price for a so-called *Gymnasium* (a type of school that prepares students for a university education) for the higher education of daughters is eighteen Thalers quarterly, that for a boy's *Gymnasium* six and three quarter Thalers.

A somewhat strong passage in an English paper, the North British Review, states the following, We raise the female sex like our cattle, but without giving them the care we give our cattle. We take the worst elements of the barbarian and the civilized world and work them into a heterogeneous whole and so on.

The education of girls is generally considered to be rather insignificant. A great number of neglected boys were taken in by the Manchester Free School in England and entrusted into the school's care. The sisters of those boys were abandoned to their fate on the streets. In one of my previous writings I have already mentioned that if an inheritance was left for educational purposes in England, the male lawyers would use it only in favour of the boys, completely ignoring the existence of girls.

During the most recent session of parliament in England, the 'Married Women's Property Bill' had to be adjourned six times because out of the 656 members not even forty thought the discussion worth their presence; proof of the tender care of men toward the interest of women.

Ernest Legonvé, in no way a supporter of female emancipation, says after speaking of the formerly sad position of women, "And what are we to say about the present? About yesterday, about today? There is no public education for the

girl, no professional instruction. An existence outside of marriage is impossible for her; marriage is impossible without a dowry. As a wife, the woman has no disposal over her property, nor over her person, she cannot give, nor can she receive; her fate is eternal immaturity. As a mother she does not have the legal right to guide her children's education.

"She cannot marry them off, nor can she hinder them from getting married. She cannot remove them from the parental house, nor can she keep them there. As a member of citizenry she can be neither the custodian of an orphan nor the participant of a family council, nor witness to a testament.

"Which class among the labourers is the most miserable? Women. Who earns sixteen or eighteen shillings for twelve hours of labour? Women. To whom does the whole burden of natural children fall? To women. Who carries all the shame of every mistake made out of passion? Women."

Perhaps it is downright childish to think about justice for a class without influence and without property. Poverty and powerlessness always incite disregard, so that the nature of the human being would have to be changed fundamentally. This means, the human would have to stop being human in order to reach a higher rank on the hierarchy of living creatures. Eternal justice may inhabit the star Jupiter, eternal love inhabits Venus. On the star Earth, selfishness, power, jealousy, and struggle rule.

Whenever the interests of men and women clash, the interests of the women without property and influence will be sacrificed.

An English writer expressed the remarkable fact that no bill to the advantage of women has been introduced by anyone but those men who voted in favour of women's suffrage.

Today's legal position of women is still: to be used and to be protected for as long as men deem it beneficial. What if one day men deem it beneficial to assign an even lower status to women than the one they have today?

Impossible!

Impossible? By no means!

A part of the German nation of men considers Arthur Schopenhauer to be the greatest thinker of the century. The great Napoleon was worshipped by his contemporaries and posterity.

These two men, the gods or idols of the century, agree in almost every word in their opinion of the nature of women. To them, a woman is an object, a property, nothing but a necessary tool for reproduction of the species and for the lust of men. The position of women in the Orient seems to them to be the one and only that is appropriate for the nature of women.

Whoever wants to learn more about the opinions of the aforementioned geniuses should read Schopenhauer's essay "Of Women"²² and Napoleon's memoirs written on St. Helena.

I admire a certain acuity and consistency in their opinions. The hybrid creature that is the female, floating between heaven and earth, between thinking and not thinking, did not want to integrate into the wholeness of their way of thinking. They correctly realized that this was an either-or situation, that the Melusine-like natures, these Ondines and creatures of the mist, these sphinxes, in a word the modern female, belonged to the realm of fairy tales, of dreams, of poets, but there was no place for them in real life. With the energy of consistent intellects they had to reach the conclusion, "Either the female is a whole human being and thus fully entitled to enjoy all human rights, or she is less than a human being, merely a tool to ensure the existence of the actual human being – the male." They chose the latter.

Had the relationships of these two men with women been different from what they were, they may have come to the opposite conclusion.

²² Über die Weiber

This is not the place to examine these relationships. I merely want to remind the reader that Schopenhauer was an utter misogynist – and for good reasons probably.

And is it not possible that another emperor equal to the great Napoleon could become the head of the state, and is it not possible that a follower of Schopenhauer's philosophy could stand at his side as minister of culture?

Poor woman, in that case you could safely write above the gates of your life the words that Dante read above the gates of hell.

The *Code Napoléon* shows traces of the tender attitude of its author toward the females.

And women should not quake with the possibility of an even deeper vilification of their humanity. They should writhe with the scorpion's sting of contempt. They should not attempt to protect themselves, in a legitimate manner, by participating in the legislative process; protect themselves from the spawn of such large-minded consistencies, from such a delirium of male pride.

The fundamental concept that determines the relationship between the sexes is the same today as it was thousands of years ago. It is the same in the night of barbarianism among the Asian peoples as among the enlightened nations of Europe. This fundamental concept is obedience. The females' obedience to men.

All social institutions, all customs and laws here and there, then and now are nothing but an illustration of the biblical saying: He shall be your lord.

The Indian law orders the wife to obey her husband and honour him as a god even if he is a villain. The German cleric impresses upon the kneeling bride to obey her husband. And he enforces it by dint of his official duty even if he knows that the groom kneeling in front of him is a scoundrel.

Thus obedience for the wife means obedience to malice, perfidy. For her obedience means smothering the voice of conscience, putting out the light of the mind.

Woe to the woman who does obey in this manner. She commits her soul to evil. Obedience to evil is a cardinal sin.

Second reason: Women do not want the suffrage

During the most recent parliament session Mr Chaplin dismisses women's suffrage because so far there are still millions of women who are not interested in the right to vote.

The English member of parliament probably gathered from his studies of general world history that whenever earth-shattering principles, revolutions, radical reforms or new religions were concerned, the movement started with the whole mass of population rising in phalanx in order to realize the respective ideas.

Other people, in contrast, who do not have the honour of being a member of the English parliament claim to have noticed that a new tenet or a new principle – be it in the area of religion, politics, or society – always has a small number of disciples at first; only twelve apostles followed Christ. They claim to have noticed that it is often decades, at times even centuries, that pass before the ferment of new thought has saturated the lethargic mass. They claim that this process happens slower the more universal and powerful the change is that the new tenet is to cause.

In the meantime every minority gradually becomes a majority. The consent of all, though, marks the end rather than the beginning of a revolutionary movement.

Eventually of course there will still remain those who do not want to be free. Heine tells us this from the law of Moses. If a slave whom the law had finally freed did not, by any means, want to leave his master's house, Moses ordered the incorrigible servile rascal be nailed by his ear to the doorpost of the mansion and after this ignominious exhibition he was damned to serve for life.

By the way, it is not a confirmed fact that the majority of womankind rejects the right to vote.

There may be few intelligent women found in the United States of America who do not consider the achievement of the right to vote to be desirable. Among the female intelligentsia of England, the number of supporters is extraordinarily numerous.

Mr Kirkham Hodgson, a representative of Bristol, voted against the political rights of women up until recently. When a deputation of ladies turned to him on December 18, he replied that he did not believe women wanted suffrage. Meanwhile, he added, he would give up his opposition if he were handed over the signatures of half of the female citizens who were eligible to vote according to the English census, the number of which is 1,300. He said those 650 signatures were all he asked for. Even before the beginning of the election, the ladies, even though they were in many cases busy elsewhere, had collected 1,240 signatures. Mr Hodgson conceded his defeat in an honourable manner and declared that he was going to vote for the political rights of women in the future.

However, it cannot be denied that a large part of womankind – surely the majority in Germany – does not set value to achieving political influence. The consequence of this, though, is by no means that participation in the making of laws is unnecessary for women. Negroes have certainly never demanded civilization and the female Orientals have not yet shown any longing for monogamous marriages. Nevertheless, no one will declare slavery and polygamy to be desirable institutions, and everyone will admit that civilization is preferable to barbarianism and monogamy preferable to polygamy. The value of these goods

would immediately make sense to the respective people if they were exposed to the pleasures of possessing them. Whoever has been raised to servitude, like slaves and women, will only gradually learn to appreciate the immeasurable value of freedom. And if one considers the great dependence of women, the grand number of supporters of the suffrage is quite remarkable after all.

There may be districts and municipalities of men where on average less than half of them go to the voting booths. There the majority would then have spoken against the right to vote and it should be revoked from these districts and municipalities. Who would think of that!

If only one single woman demands the right to vote, it is an act of violence to keep her from performing her civil duties.

The motives that move women either to directly oppose the suffrage of their sex or to behave indifferently to the question are very simple and very clear.

First, the majority of people, all of the parochial and mediocre minds never embrace an idea that has not made its way into public opinion, that has not made its *tour du monde* yet. The majority of people will not budge an inch from the opinion that is predominant in their country, their generation or their little town. They are content in their honourable mediocrity, and in the sleepy trot along the worn-out boulevards they leisurely doze from the here and now to the hereafter. Abiding with the authority is now and will always be the religion of all the weak-minded people, of those who are too lazy to think, and of all those minds who are strong in their faith. The notion of an independent woman is too new, the consequences of this idea are too fathomless for the majority to understand, let alone to agree with it.

But are all customs above every suspicion because they have been generally accepted? Is the present to always follow in the footsteps of the past? Are we machines that are only moved from the outside by a machinism of acquired social dogmas forged for us in previous centuries?

No, time does not justify anything, and every belief has merely an individual sacredness, bound in time and space.

The greatest goods that have been achieved throughout the course of the centuries were imparted to us through the striving of those who wanted to realize ideas that were unattainable at their time. Nothing grand would ever have happened if people had not projected their visionary power full of divine instinct into the future, if bold pioneers of the mind had not advanced into yet uncharted areas of thought.

Second, all those women who are of unkind minds – may they be stupid, intelligent, or full of wit – will not follow the flag of women's freedom. Those who find themselves in a comfortable material situation, and who are equipped with a sufficient amount of selfishness will be wary of pulling someone else's chestnuts out of the fire, because they know quite well that conflicts with fellow human beings are very uncomfortable whereas composure, good dinners, trips to the seaside, and theatre loges are very comfortable.

"I have everything I need," says the woman at the side of a loving husband whose outstanding characteristics include an abundantly filled wallet.

Certainly, your ladyship, but that is not what this is about. This is about the wife of the drunkard who knocks his shaking wife to the floor in an act of atrocious brutality and who exposes her and their children to a death of starvation in order to indulge in his vices. It is about the young girl who violates her nature by entering into a marriage to a man she does not love for the sake of being taken care of, to escape the misery of an empty and lonely existence. It is about the spinster who creeps through the vale of tears that is earth day by day, bent over her needlework, without friends and without joy. Oh, it is about so many others more, my dear madam, of whom you have never known a thing, nor wanted to know about.

The reply to the highest and most beautiful of the commandments, Thou shalt love thy neighbour as thyself²³, has always been one of indifference by the selfishness of people, “Lord, am I to be my brother’s keeper!”

In England there are women who are, on the outside, well-situated and who still distinguish themselves through the zeal with which they fight for women’s rights. These are women of inviolably pure and noble character, women such as Mary Somerville, the mathematician, Florence Nightingale, Harriet Martineau, Miss Burdett Coutts, and many others more.

Third, to dispute the person one depends on requires a courageous heart, a joyful conviction. Women, however, depend on their husbands. How many women in Germany might be in their husbands’ possession but favour the women’s suffrage?²⁴

If we were to announce an assembly for the support of political rights for women, hundreds of women who agree with us would stay at home because their husbands would not want them to attend such an assembly. They would stay at home out of fear of their masters, for the sake of peace and quiet, or in order to coax this and that from their husbands through their obedience.

Fourth, by and large the women of the people will not desire the right to vote because they lack insight and education, and because prejudices, in general, act more strongly among the unknowing than among the educated. The women of the people are not able to realize why they do not find the table of life laid for them. If a woman of the proletariat doubles over from her drunken husband’s beatings, she does not know that the law legitimizes the abuse by this brute. If the woman who lives in a common-law marriage with the man (not because it was her wish, but his; how much would she like to be his legal wife) is helplessly thrown out onto the street with her children, she is not aware that the law is on his side. A French journal recently published the following rather telling little story: A

²³ Leviticus 19:18 King James version

²⁴ Or: How many women in Germany have husbands who are in favour of suffrage?

woman was kicked out of the apartment by the man with whom she had lived there for a long period of time. Without any means of subsistence, she had only one way out – poison. With the poison in her body she secretly snuck back into her old room, of which she had kept the key, to die there. Her companion, however, entered the room soon after with a new mistress. He dragged the dying woman out to the street and she passed away in the gutter.

This man was completely justified when he let the female, of whom he had had enough, die in the gutter. The man is always justified when he denies his natural children and helps himself to as many mistresses as his raw sensuality desires without being concerned about their later fate. The half crazy child murderess does not have the slightest idea that the laws could save her from the terrible deed of which her soul is often enough not a part.

We did admit that a great part of women does not desire suffrage for now. Does it, however, follow that women who do not want suffrage are superior to those who do want it? Certainly not. Just as little as those men who do not make use of their political rights are superior to those who participate in the political life of the state.

If however our opponents are right and women by and large do not want the right to vote, then there is no need for any legal means to exclude them.

Who would need a statutory provision to force someone to follow their inclination!

Women do not want the right the vote. I do grasp that it may be pleasing for the one who is in power to assume that the ruled are happy to obey.

To the good ladies, however, who do not want the right to vote, the men offer, as an equivalent, their knightly homage, with the revocation of which they threaten the political females.

So – beware emancipated women! If a gentleman offered you a seat at a concert or a social event and you want to sit down on it and he learns just in time

that you are asking for the right to vote, he will pull away the chair from right under your nose again, and you, standing, may regret your dark character.

By the way, the effect of this means of terror seems rather problematic to me, considering the experience that only pretty young ladies are offered chairs and arms, umbrellas and corner seats in the train compartments whereas the uncomfortable things that spinsters and women who are no longer young and pretty have to suffer are not suited to incite the strong sex to offer chivalrous services.

Those women then – and they are the majority – are not affected by the question at all and can scoff at the threat.

Third reason: Women do not have the capability of practicing suffrage

To be sure we will be excused from discussing this argument in seriousness. There are no physical or mental characteristics that are conditional to the right to vote in any country. The weak and the sick, the crippled, the stupid and the brutal, in America the uncivilized Negro, they are all entitled to vote. In complete reference to universal suffrage this pretence is simply absurd. Every woman who can write and read excels in her capabilities the man who does not master this art.

Just ask the jurists of England. These gentlemen would hardly be able to defend the tenet of the incapability of the female sex without shame and blushing after two English ladies recently took home the first two juristic awards – despite the competition with numerous male competitors. For years women in England have been employed in the field of telegraphy. The latest administration report publicly recognized their superiority over men in the profession.

Governor Campbell of Wyoming (the first state to grant suffrage to women), gives a satisfying report to the legislative assembly of the Territory of Wyoming about the political effectiveness of women. He says, "It has been four years since the first legislative assembly of Wyoming risked the experiment of giving women a vote in government affairs. I have seized the opportunity to talk about the wisdom and justice of this measure before and to express my conviction that the results of this measure are to be called absolutely beneficial. Two more years of observation with regards to the practical impact of the new theory only deepened my conviction that what we have done was well done."

On the part of our opponents, the opinions differ greatly about the type of female intellectual inability concerning the execution of suffrage. Mr Newgate, a strictly conservative gentleman, asks the house at an earlier opportunity to dismiss female suffrage as an ultra radical measure while Mr Godwin Smith, an advanced liberal, harangues his audience as follows, "*The question, wether female suffrage on an extented scale is good for the whole community, is probatly, identical, practically speaking with the question, wether is good for us, to have free institutions or not. Here can be little doubt, that in all cases, if power were put into the hands of the women free governement and with it liberty of opinion would fall*"²⁵.

Thus the conservatives reject women because they are too liberal, the liberal reject them because they would vote too conservatively.

In this conflict of opinions, on whose side is the famous male capacity for logical thought?

Fourth: Woman is naturally excluded from any political action because of her sex

The woman has no claim to political rights because she is a female.

This is self-evident, as self-evident as the equation $2 \times 2 = 4$.

²⁵ Dohm, Hedwig: Der Frauen Natur und Recht, 120

Who says that?

The man.

How does he prove it?

He does not need any proof because his notion is an idea innately given to men by god.

To whomever insists on proof, though, we²⁶ counter by expressing our feelings that reject the idea of a politically emancipated women with all our energy; and the voice of the feeling is the voice of god.

But which feelings, what are those feelings based on?

Are they based on reason and justice or on prejudice and selfishness? This is to be examined.

Your feelings rebel. You believe in the female's mission inside the house just as much as you believe in god himself. Yet how should the most intense, most fiery faith, the highest moral ecstasy, how should they possess any proof for me if they are not proven by reliable reasons. Rationality scorns all fervour of faith, it throws the stars off the orbits that prejudice has assigned to them. It has fought victorious battles with dragons, giants, and devils; it throws gods off their thrones. Even the ancient belief in the sphere of the female will vanish through its victorious rays.

"Because she is a female."

What does it mean to be a female?

It means to have a different physical composition from man. The difference between the intellectual capacities of the two sexes remains indefinable for now, and man, the proprietors of creation would do well to refrain a bit yet

²⁶ the supporters of this fourth argument

from their eviction notice against the political thoughts that a woman might have accommodated in her brain's quarters. They would do well to wait with their accusation until scientific arguments have taken the place of that blatant adherence to subjective inspirations as scientific truth, of that metaphysical chatter of old philosophers, of those poetic aperçus and traditions of imagination that are still a daily occurrence when the topic is the nature and character of the female. For the time being we must assume that a sex that, as Fourier emphasizes, has given us proportionally more great queens than men have produced great kings is by no means lost to the political mind.

If the principle that different formations of the body necessarily mean different moral and intellectual capacities were to be considered true, where would the line be drawn?

We could just as well accept the superstition that all hunchbacks had to retire into the darkness of private life as the ones marked by god, that all lame people were relatives of Beelzebub, that all redheads were traitors, and all Blacks slaves. And indeed, in the dark times of the Middle Ages people would come to conclusions concerning moral characteristics based on physical ones. In the early Middle Ages, women in France who had given birth to twins, thereby proven guilty of adultery, were sentenced to death. Old females were burnt as witches in great numbers because of their red eyes. The claim was: A woman who gives birth to twins is guilty of adultery. The claim is: A woman is afflicted with political incompetence because she brings children into the world in the first place. The principle of thought of both these ideas is the same. A physical development is arbitrarily assigned a moral or intellectual basis. Because women bear children, they shall therefore not have any political rights. I claim: because men do not bear children they should therefore not have any political rights. And I think that the one statement is just as profound as the other.

You have no political rights because you are a female! You have no political rights because you are a Jew! That is what human society shouted at Jews for centuries. You have no political rights because you are a Sudra (a man

from the people) is the decree of the Indian statute book; and if you do take part in politics, you will be severely punished. You have no political rights because you are black and a Negro, says the slave owner to his slave; and because you are black, therefore you are my slave and your children belong to me and I am allowed to sell them.

Why?

Because you are black. What is a Negro? What is a Jew? What is a female? What is a Sudra?

Oppressed humans.

Oppressed by whom?

By their brothers who are stronger than they are.

Cain and Abel!

Abel died the first victim in the fight for existence. Thus maybe when the last human couple dies, the last Cain, the last Abel will die too?

The most absurd ideas have been concocted not only to establish the differences of the sexes, but the strangest have always been devised to mark the differences of the classes. Before the French Revolution, for instance, the third class was not allowed to keep doves so that they could be recognized as the third class.

Because she is a female. That is: because she is mother and caretaker of the child and no other activity can take precedence over this holy duty.

A profound opinion. As if the best mother were the one whose every action and thought were devoted to her child. As if the best lawyer were the one reading nothing but law books all life, as if the best medical doctor were the one to do nothing but dissect bodies and study pharmacology. Just as surely as the one-sided studies of a very limited area will produce nothing but obstinate

scholars or scientific craftsmen, so the woman whose complete inner life revolves around the kitchen and children will in most cases be flawed with such blind motherly love and befuddled daze that are rarely good for children, and more often do harm to a child's body and soul.

The most prominent American Quaker reports of the general experience that those female members who participate most in public life prove to be the best wives and mothers as well.

Very natural. The more harmoniously a woman develops her strengths, the more she strives for the betterment of her attitudes, of her whole being, the better she will fulfill her duties as a mother. Whatever works in general also works in specific cases. The higher she ranks as a human being, the higher she ranks as a mother.

Oh what to make of the babble about the female's sphere and how it relates to the millions of women who earn their living by the sweat of their brows in the fields and meadows, in factories, on the streets and in the mines, behind counters and in offices.

When men talk about the female sex, they have only one certain class of women in mind – the lady. Similar to the well-known statement of that nobleman holding that mankind starts only with the title of Baron, for men, the female sex begins only when they are beautifully groomed, and adept at pleasant conversation and betray a fondness for romantic intrigues and to theatre loges.

Go to the fields and to the factories and preach your theory of sphere to those females who wield the dung fork, and to those whose backs are bent under the weight of heavy loads! Can you provide a cosy home to all women and a husband to take care of them? No. You cannot do that. Are all of you, all of you who worship the notion of proper spheres married, and did you all marry poor girls to accommodate the provision of the female sex? No, you did not do that. So now, away with you, you sphere makers. Give room and air to the millions of

creatures born of sound mind and body who are withering because they are women!

“I do not care much about political rights,” a poor woman recently wrote to a representative who had given a speech against woman’s suffrage in which he had scattered handfuls of incense on the superior sex, “but how, sir, if you could be so kind as to tell me, how am I supposed to earn my living without stepping down from my pedestal?”

The naïve representative replied, “I have not thought about that question yet.” If it true what you claim – namely that the family is the woman’s profession and that the state and its welfare are based on family. If that is your honest opinion and not merely your phrase, then scorn and despise every unmarried man as a traitor of nature and a criminal toward the state and do not ever open the doors to your chambers to him.

A courageous French woman replied to the taunting comment of an opponent of the freedom of women who said that in the future women would give birth in the tribunes, “*on n'accoucherait pas pour cela si souvent encore à la tribune qu'on accouche dans les wagons de troisième classe, à l'atelier et sur le pavé de nos rues.*”

Domestic obligations and political duties are incompatible.

How noble that our legislation feels so pressured into urging women to do their domestic duties! But why does the legislation not make sure as well that the man is fulfilling his private and professional duties? And why does it not require every married man to be taken home by a police officer once the clock strikes ten? Why does it not have clubs, restaurants and other bad establishments closed at the curfew hour so that the civil servant, the artist, or the businessman is not hindered from executing his professional duties the next morning because of crapulousness, the sniffles and some hypochondriac whim?

Why do people dare to assume that women, once they have achieved freedom, would do nothing sooner than neglecting their duties while no one gives room to such a suspicion when it comes to men?

Who is allowed to ask for reasons where laws are dictated by stupid belief!

Domestic and political duties are incompatible.

For the naïve men think that women cook and sew so well because they do not have the right to vote; and they imagine every woman afflicted with the right to vote to be the epitome of a ‘Madam Councillor in charge of confusion’ whom they believe capable of adding newspaper to a soup rather than parsley or of haranguing a fish politically rather than frying it. They do not doubt in any way, however, the link between a deficit in household money and the occupation of women with matters of taxes and budgets.

Yet how does it come about that the man’s scientific, industrial or artistic occupation is so in harmony with his political activities? Are activities such as the composing of immortal Wagnerian operas, the paintings of a Kaulbach or a Richter, the writing of comprehensive volumes of scholarly texts, and the exciting play of the stock exchange considered less time consuming and less essential than the cooking, sewing, thrumming, bickering, and the washing of children done by women? And are those gentlemen of the quill, the brush, and the stock exchange not always ready to obey their political duties without feeling obliged to write less or worse poetry, without painting, speculating or meditating less or worse?

And in any case, the notion of state and politics being of concern only to the specialized politicians, the ministers, the privy councillors, court counsellors and any other councillors has witnessed vivid support in public opinion right into our century.

In one of his essays, Börne campaigns bitterly against one such obscurantist who had claimed that the scientific intellect of the scholars tend to die out and be extinguished completely when they deal with civil matters. Mr

Lehmann (that is the unexciting name of Börne's opponent) says, "With our philosophers diving into political sciences and floating around on the civil surface of external freedom, they neglect the purely intellectual depth of the free spirit and that is how they have become the ones to spread a barbarism of the spirit on all of us. Whoever attacks them now in this civil area to cut down such freedoms is therefore the one who wants to bury the actual barbarism and conserve the true freedom of the spirit." To this Börne replies among other things, "The incompatibility of scientific research and the participation in civil matters that has come up in discussions so often is such a blatant lie that even the most feeble-minded human being is not deceived by it. In spite of his scholarliness, Cicero was as great a mayor as anyone of our time who is not flawed that way. Caesar, despite his heroic deeds, wrote as well as a professor at Breslau" and so on.

We see that the same argument with which they try to keep women away from the polling stations has always been used against men as well. It is the same argument that was used in antiquity to deny civic rights to plebeians.

That is right. A blatant lie! If it is unfeminine to vote, it is also unfeminine to pay taxes, it is unfeminine for a widow to feed her children through her own hand's work, it is unfeminine to beg and so on.

Habit makes things one's second nature in such a way that even the warmest heart and the wisest mind overlooks their senselessness, their cruelty, and their injustice. One example is slavery in antiquity, at which the best at the time did not take offence.

Because she is a female. That means because political and scientific activities, because the development of intelligence would rob a woman of her female appeals which men think they have the right to allocate into the budget of their lives' pleasures.

This notion, consistently perpetuated, results in the harem. And indeed, if all men possessed the great veracity of a Schopenhauer, one would be able to

discover a considerable number of Christian Turks among the noble Germanics, preferably among the aristocrats, the founders, and the elderly gentlemen.

This perverted direction that appraises women according to their sensual appeals she has on men (beauty is by far not an indispensable condition) is a great moral calamity for human society as long as women depend on men, for dependence always creates a tendency to adapt to the one whose bread one is eating. Proof of this is evident in the brilliant authors of all epochs who debased themselves as sycophants of their lords and masters under despotic governments.

If now it is the sensual appeals, preferably, and a certain titillating style that men admire in women, then women's efforts will be focused mostly on the acquisition and conservation of these appeals and their titillating attributes.

Greek authors inform us that Cleopatra did not surpass Octavia in terms of beauty. The latter, however, additionally possessed all those characteristics of the heart and the most noble of minds, and yet Antonius pushed her out and lived and died for Cleopatra.

Under the rule of the last Napoleon, we witnessed in astonishment how ladies of the highest aristocracy copied the lorettes in clothes, demeanour, and behaviour. Men of the higher social ranks had started to turn exclusively to that class of women. What else was left for the ladies of the society to do? They lured the unfaithful back by shouting at them, "We, too, are lorettes!"

It is obvious why intellect and character in a woman are displeasing to the majority of men.

I once heard a man talk about a lady, saying, "I do not like that woman." Why not, he was asked, because she is neither young nor beautiful? "That is not it. I always feel so stupid in her presence."

Men bear even the superiority of their peers only reluctantly.

And men should bear the superiority of women! The sense of their own superiority based on their sex is so ancestral to them that the thought of this makes them blush with shame.

By the way, I am far from wanting to deny that the introduction of women into political and scientific professional circles is well suited to reducing the contrast between the sexes. And whoever considers the ideal of reciprocal relationships to be a piquant opposition, whoever sees it in the depiction of an effective image, in the surprising antithesis, is right to dispute every change to the existing condition. He would also be right to show enthusiasm for oriental conditions for they are the ones to display the differences of the sexes the most clearly. There the contrasts are the most striking. According to those notions, the most suitable wife for an atheist would be a bigoted woman – for the sake of contrast. A blind natural instinct would have to attract a blonde man to a brunette woman – for the sake of contrast. An eagle in the field of science would find a mate in a gosling, an irascible person in a dove or a lamb, and a stout man in a scrawny lady – all for the sake of contrast. That sounds very outré, does it not? And still in real life we are often amused by thoughts along the same line; thoughts that hardly lag behind this paradox of an argument. One of my acquaintances, a young bright and talented artist had become engaged to a beautiful and smart girl. One day a female relative expressed her surprise about the fact that he had given his affection to this young girl of all people, a girl without any sense of art, who had repeatedly expressed her utter indifference with the artistic performances of her fiancé. Without hesitation the young artist replied, “The very antagonism of our natures, the striking opposition of our attitudes of mind, is what attracted me to her in this inexplicable and irresistible manner. I would love her less if she were more like I am.” This smart man was speaking in all seriousness and with honest conviction, and he was speaking like a fool. Not in the least did he consider that he might have fallen in love with the girl because of her beauty, her youth, or her intellect. Heaven forbid, he loved her because she showed no understanding for all the things he was interested in.

The current contrast between the sexes could certainly not only be adhered to, but also be made even sharper and deeper through artificial precautionary measures.

Just as certain types of animals can be produced through breeding, so can we think of a certain intellectual breeding through which a class of human beings were imprinted with a certain physiognomy completely different from other classes of human beings, through special nutrition, special education, and a special way of life. It is almost unbelievable how one can get at nature through art and lack of reason.

The peak of such a contrast would then be reached by that people whom I have already mentioned where women speak a different language from men.

If today it happens occasionally that professionally active women show more harshness and abruptness in their character than is compatible with their gracious behaviour, it is not the fault of the woman's occupations, but of the way she had to win her place in that occupation in her painful struggle with prejudice, in her conflict with society. With the complete rearrangement of social settings that we have in mind, those conflicts and struggles will disappear and with them the unlovable harshness in the character of women.

Women should be denied the right to vote because men are not interested in political women. Men may appreciate ignorance, naïveté, genteel playfulness, elegantly served displays of feeling and so on the most in women.

Does it follow then that these assets also account for the fortune of women? Not at all. And that alone is what counts, what benefits the woman, what redounds to her inner and outer progress.

The fact that men generally prefer less intellectually gifted women to intelligent ones is considered a crushing criticism of all intelligent women and proof of the notion that intellectual inferiority is a woman's natural element. They label their taste as a natural law. Can the most childish insolence continue?

The drive and contradictions of men concerning women reach the unbelievable. Klemm, for instance, in his *History of Women*, imagines the lady stepped out of the female sphere as follows, “These emancipated women,” he says, “go around in male clothes, they exchange the knitted sock for the cigar and in part the needle for the quill in order to publicly negotiate with men about the social questions of our time, the state, and its most purposeful form, while in secret trying to increase the number of their lovers.” The same Klemm, however, declares all women to be without appeal who have rid themselves of their female sphere. He claims that such women were anathema to men and so on. To interpret such contradictions, to solve such puzzles is not actually a matter with which these profound authors occupy themselves. A woman studies social questions in order to provide herself with lovers. What a whopper! A plethora of fun lies in this statement. According to Klemm, imprudent women seem to have set their sights mainly on podium socialists and other kinds of socialists. For why should they be studying, of all things, the social question? Why not Sanskrit as well, or Roman law, or physiology? The social question as a love potion – that is an original title for a farce. Good, innocent Mr Klemm, should there not be a simpler and less time-consuming means for the purpose of acquiring lovers than the study of the social question?

Bogumil Goltz, an equally fanatic admirer of the female sphere as Klemm, says in one of his works, “The Romanic woman is domineering, conceited, boisterous, scheming, with few traces of that devotion, humility and modesty that is not just the character of the German woman, but that of womanhood in general.”

Strangely enough, though, there are now more Romanic women on this globe than there are Germanic women. And why should, out of all women, the German woman be the archetype of woman! Is our god the same as Jehovah of the Jews, who chose a small people and spoke to them, “You are my chosen people.”

And when did the dear lord make Mr Bogumil Goltz his confidant in this matter? Why does our poet not in any way notice the majority at a time when the majority is such a great power! The French historian Michelet, whose soul is positively dripping with idealty, Michelet, a poet who with his pure philanthropy romanticizes even his palest Chimaeras, his most consumptive visions as if with a halo, even he thinks, contrary to Goltz, that it is indeed the French, of all women, who are the actual female and that only they, they alone could make a man truly happy and that for life. Besides that he also praises the German woman somewhat contemptuously.

These kinds of original revelations and contradictory words of men, with which we could fill volumes, show again and again that all the printed speeches of men about women are nothing but hot air, sometimes sincere, more often dishonest, but always hot air. Stuart Mill teaches us about the real reasons for it, clearly and concisely when he says, “The great mass of men cannot bear the idea of sitting at the domestic hearth ‘with a equal’ [sic],²⁷ and here is the secret to his opposition to woman’s rights in state and church.” Men consider themselves to be threatened as the heads of the family by all those modern endeavours of women. In their opinion, the unity of matrimonial life is disturbed, the harmony of the family dissolved, if the wife has a different political opinion from that of the husband.

Women’s suffrage, he says, is the grave of a happy marriage. Women do not agree with men in many other areas apart from politics, either, for instance in their religious opinions. Why is there so much emphasis on the difference of political views within a married couple?

If a married couple can be happy even though one of them considers the pope to be infallible and the other considers the whole concept of the dear lord to be humbug (the ingenious French author Pelletan says, “Would the most courageous of lieutenants ever marry a woman who does not attend mass?”), why

²⁷ Dohm 141

should two spouses not be happy with each other when one of them worships Bismarck while the other holds the French commune in high esteem!

One would only be justified in speaking of a peace threatened by political disagreement if both spouses were professional politicians – a case that would after all be one of the exceptions. And in addition, it is hardly the task of the state to address of marital squabbling. If that were its mission, it would have to forbid men to play pool and cards, going to pubs, courting, and similar things that are equally suitable for destroying the happiness of a marriage; and it would have to make sure of the unanimous judgement of both spouses with regard to literary productions, it would also have to make sure that she is not a supporter of the Meiningen dramatic art whereas he is passionately inflamed against it, and so on, and so on.

The wife is allowed to have only her husband's opinion. This means she must not have an opinion at all for our honest and true opinion does not depend on our own will or our love for the husband, but on thought processes over which we do not have control, on our conscience that does not submit to any training.

According to this view then, women lose their soul in marriage, as opposed to the beautiful story where Undine earns her soul only through love and marriage.

It is written: Man and woman shall be one! But the meaning of this hypocritical maxim is this: The "one" shall be man and woman has the right to an existence only as his shadow or his caricature.

Allow me a few more words about the negotiations of the last parliament concerning women's suffrage. The main speakers among the opponents were Mr James, Mr Chaplin, Mr Leatham, and Mr Newdegate.

It needs hardly be mentioned that one cannot talk of an actual confutation of the arguments of our like-minded companions, for the strategies of our opponents always remain the same. The strategy, to wit, which is to hide the

complete lack of logical reasoning behind bleak emotionalism and rhetorical beatings of the drum; the strategy to sell their antediluvian world view as a modern one to the audience with the help of some jokes, quotations, and some moral whining.

We always witness the strange drama of hearing strictly logical reasons from women when it comes to questions about matters of concern to women, whereas men float slowly and without logic on a sea of emotions, instincts, and reverent devotion.

Adam and Eve played a role in their speeches again, with women's suffrage appearing as the serpent that destroys the paradise of marriage, and the gentlemen Leatham, Chaplin, et al audaciously called their thoughts the thoughts of god, and their emotions the revelations of nature.

Mr Chaplin's main argument, which was greeted with loud cheers, can be summarised in this one word: instincts. He rejects women's suffrage because the parliament could not deny *the collective wisdom of ages and the instinct of the whole human race*.

Mr James expresses his belief the same way: *When you speak of the unfitness of women for political life, it is not because their minds are some what different, it is because their habits and instincts prevent them from acting in these particular occupations*.

It is commonly assumed that instinct applied only to the lower fields and could refer only to something general. We are talking about an instinct of self-preservation, of reproduction. Mr Chaplin, however, knows an additional, special instinct, so it seems, one that refer to the woman's right to vote.

But maybe we are misinterpreting his thoughts, and when he made the statement he was thinking only of that general instinct that demands women's submission to men's will – which automatically results in the lack of the women's right to vote.

There may indeed be such an instinct. In women? Never ever. In men? Possibly. One may assume that the drive for self-preservation, transferred to a more intellectual level, contains the drive for freedom and power; it would then be the same as the “struggle for existence.”

Now, I am willing to believe that men’s worry about their own advancement instinctively warns them against the political and social release of women, of their being made equal to them. The same instinct that teaches them that good food tastes better than bad food also informs them that it is more comfortable – and lucrative – to rule than to obey.

But how? Should women also be afflicted with this instinct of subjection? And do we not see every day how the majority of them wrestles to attain authority in their marriage with the husbands? And are those attempts of insurrection not a continuous resource for all our novels and burlesques?

When would a woman’s instinct ever have revolted against ruling over one or more men or over all of her sisters in spirit?

After all even the most passionate admirer of female slavery, Bogumil Goltz, says, “The woman must have the man in her trap and under her power if she is to feel well about herself.”

Thus Mr Chaplin apparently wants to ensure only that the instinct of the whole of humanity is merely opposed to women’s participation in political life.

If only we did not read on every page of history about women who greedily strove for influence and power, and who held on to that power, once it was theirs, with tenacious persistence.

Or does Mr Chaplin think that this human instinct would not react to the private or illegitimate influence of the woman, but solely to the publicity of this influence and its legitimate recognition by men.

Should the dear lord really have equipped instinct with such detailed functions?

If it is possible at all to speak of instinct in matters such as these then, if we can trust our senses, men and women are governed equally by the same instinct, the drive to assert one's own personality, the instinct to attain a favourable status in society. In my opinion, however, instinct does not come into consideration in questions where highest reason alone is suited to make decisions. For the wild man who finds his fellow humans so very delicious that he wants nothing to do with a cuisine that excludes human flesh could justify himself with instinct. The oriental world, where every man consumes that many women for his own needs, could also invoke instinct. Whatever this faction favouring the oppression of women calls instinct is simply nothing more than a way of feeling and thinking acquired through long lasting customs.

Feelings and ideas that are based on instinct, however, easily lead to stagnation, to intolerance, to fiction of absurd conditions. Instincts are never factors of progress.

The main argument of Mr Newdegate is, "*We need no women to teach us our duty. This bill casts an unjust reflection upon the conduct and intentions of Parliament.*"

By no means do we deny the English gentleman's sense of duty, but we also think that Robespierre as well thought he was doing his duty – and he had aristocrats beheaded. Charlotte Corday thought she was doing her duty – and she rammed the dagger into Marat's chest.

The predecessors of Mr N. undoubtedly acted out of responsibility and conscience when they confirmed the rightlessness of women in regard to her property, her children, and her own person through their legislation. Mr N., full of proud dignity, repudiates every reminder of his duty as superfluous. This dismissal, however, is most probably not applicable only to matters concerning women, but it will refer to anything that is incumbent on him to do for his fellow

citizens. Mr N, therefore, will never have to be reminded of his duty, and just as Mr N did not require a reminder, neither does Mr Smith, nor Mr Clarke and whatever all the gentlemen's names may be who sit in parliament and have been sitting there for generations. All of them, all of them never needed to be reminded of their duty, and therefore there have never been any oppressed, never any outrageous insolence on the part of the ruling parties, never any violations over which the human heart ignited with indignation. Indeed these gentlemen claim nothing less than infallibility.

No one can justifiably ask of the individual more than that he acts in accordance with his conscience. And Mr Newdegate acts with integrity when he energetically opposes any emancipation of women in any area, for he acts according to his convictions. It is, however, possible to act very diligently and still represent an objectionable principle, especially when the mind is a little limited. The individual can do his duty and thereby lethally wound the conscience of humanity, the eternal and holy principles of love and justice. Women with their demand for rights do not turn to the sense of duty of a Mr Newdegate or a Mr Leatham, but they turn to the highest reason of the most intelligent and to the purest human love of the best.

"We do not need women to teach us our duty," Mr Newdegate interjects contemptuously. His like-minded comrade, Mr Leatham, however, says about these women that they were the purer and higher sex. Would it then be so unnatural for the higher and purer sex to call the lower and less pure sex's attention to their duty instead of the reverse case, which so far has been the rule in the customary order of things?

Mr Leatham wants to make sure women are kept from political life because it is their calling to alleviate human misery. *"It is in this field that the best women in all ages have been able to satisfy the loftiest ambition and to raise themselves together with their sex to a pinnacle of greatness which the best men have envied in vain."*

The merciful nurse is envied by men, envied in vain. Strange that men always assign an area to the highest ambition of women where the reward of the deed rests in one's own consciousness or is paid in heaven and where no material compensation whatsoever stains the glory of their pure doings. Poor men! They have to enjoy money and honour, prestige and power, champagne and races, and anything that is called *joie de vivre* while they remain shut out from the highest blessedness of merciful doings, and exert in vain all their strengths to climb the summit of grandeur where the female is allowed to enjoy the throes of the dying at the sickbeds of the poor and miserable, braving infection, mumbling prayers. Highly blessed woman! Lamentable man!

Mr James assents to the previous speaker's statements and emphasizes that Miss Nightingale for instance would never have become what she was if she had participated in political life.

Parliamentary elections take place every seven years in England. Our opponents then ascribe to this vote of every seven years a Medusa-like power before which everything that is not called politics must petrify and die in the female soul.

That such naiveties can be expressed and printed! I can explain this to myself only by seeing it as resulting from a slight confusion in the minds of the gentlemen in question; for they are probably mistaking that general type of political participation and that understanding of the interest in the country and the people that should be inherent in any male and female citizen with politics as a science. And in every woman who casts a vote once every seven years they see the ambitious soul that wrestles for the laurels of a Pitt or Fox and blossoms in politics rather than in love.

Our opponents' argumentation is astute. I shall allow myself to offer the following example.

Mr Leatham says, *"Nor is it any argument to say that there have been women whose political capacity has been equal to that of any man ... What should*

we think of the logik of the logician who argued that because there have been men the equals of any women in the management of children, or of the ›batterie de cuisine,‹ there fore the nursery and the kitchen is the proper field for the exercise of masculine energy?”

Surely, the example of the audacious English logician would be suitable if women had claimed that because some among them had been politicians of importance, the whole sex consisted of born expert politicians.

The one and only consequence that follows from the fact that women successfully do politics and men successfully cook is the realisation that nature has no part in a law for women, “You shall not do politics,” just as little as it created a commandment for men, “Thou shalt not cook.”

That is a conclusion that any ten year old little girl is capable of drawing, unless she is Mr Leatham’s daughter.

A report about the respective parliamentary session in the *Vossische Zeitung* (April 11, 1875) gives testimony of the loyal and modest way which our opponents follow in their reports on their negotiations concerning female matters. In it, it says, “As stated before, the movement does not have a serious significance in England, particularly as the agitators at the top do not command a lot of respect. Mr Leatham called them a handful of women who were neither the most content nor the most attractive of their sex on Wednesday.”

The fact that Mr Leatham (by the way, it was not Mr Leatham, but Mr Chaplin who made the statement) does not find these ladies attractive (by the way, he did not say attractive, but *the most favoured*) is evidently the only reason that robs the unlucky ladies of the respect of the foreign gentleman of the *Vossische Zeitung*.

I want to acknowledge the validity of the gentleman’s disrespect if he is able to prove that there are among the agitators such women who under the guise of anonymity have offended against the reputation and name of their fellow

human beings without reason and without knowledge in an unscrupulously arbitrary way. Until then, however, I shall allow myself to consider the private and public life of these women to be immaculate (based on reliable sources). I shall allow myself to continue to look up with reverence to a Ms Nightingale, to a George Elliot, Miss Fry, Ms Martineau. Women such as the Countess of Buchanan, Lady Mountcashel, Vicountess Comberno, Lady Helen Stewart, Miss Canning, who enjoy greatest respect in England have signed petitions in favour of the women's suffrage.

Yet maybe this attack on the good reputation of the advocates of the right to vote is only a mock attack, a political ruse, and the reporter wants to use it to demonstrate to the tender sex *ad oculus* what it will have to expect when it steps out of the circle of private life.

What, however, is one to say to the unworthy suspicion of Disraeli (he cast his vote for the women) of which the same reporter is guilty in the *Vossische Zeitung* by depicting the minister as someone who had sold the freedom of his opinion for the money that his wife had fed him and for the sake of the pampering that elderly ladies have always imparted on him. And the reporter also adds that more than one of these ladies treated him generously in their testaments.

This gentleman declares the whole ballot in the English parliament to be a gallant joke. How dare this gentleman accuse the serious English statesmen to have considered parliament the place to unload their private jokes even though one of the most ardent opponents of women (Mr Chaplin) explicitly declares, "*I am no longer prepared to deny that it is a serious question and one which deserves the anxious and careful attention of this house.*" The reporter probably arrived at his view through the perception that this kind of treatment of the opponents of women's freedom leads to the cracking of jokes widely known among the rabble about women that give such a boundless pleasure to the audience during our performances of burlesques.

We do not want to ignore another particularly fine comment of the reporter. He admits that the number of unmarried women in England increases from year to year. In his opinion, however, the education of the females of the higher ranks, which is so unnatural that it puts men off the thought of marriage, is to blame for this spinsterhood. “The young ladies leave their noble educational institutions with all *accomplishments* – as they are called in England – they learnt how to ride, hunt, sing, dance, paint, to keep refined distance, they studied sciences, Latin, Greek, and so on and one hundred other things according to the programme.”

Peculiar! Extremely strange! Those poor girls – for they must be poor since rich girls, even if nature created them evil or ugly as hell, their Greek may flow like water, or be of German, English, African or Australian nationality, will always get a man, at any hour, any place, and any age – where, I say, do those poor girls get the money to have themselves educated at the noble English institutes, which is widely known to be very expensive. Where do they take the money to keep saddle horses and renting or buying forests to hunt in! Maybe the reporter is of the opinion that the contemptible emancipated women leading the agitation lend their money to the girls for their noble, men-repelling education in order to better be able to recruit them more easily to their emancipation clique.

It seems that the *Vossische Zeitung* does not always share its own opinion. While on this point they call the remaining single of girls a calamity, at another point it hurls in the face of women’s emancipation the reproach that it was promoting marriage. Am I not believable? In the first week of September of 1875, the following words could be read verbatim in the *Vossische Zeitung*: “In the newspapers of Vienna, Mr G Port, civil servant at the Emperor Ferdinand Northern Railway and wife announce the engagement of their daughter, Miss Carolina Port, studiosa philosophiae, with Arnold Dodel, PhD, lecturer at the University and the Institute of Technology in Zurich, and author of the work ‘Newer History of Creation’ recently published by Brockhaus. That is what you get if you send your daughters to Zurich to study there. “

To my knowledge there is not a single newspaper in Germany willing to advocate women's suffrage. A great number of the most important newspapers in England, in contrast, have expressed that they are in favour of women's suffrage. Among others we name *The Times*, *Daily News*, *Examiner*, *Daily Telegraph*, *Echo*, *Globe*, and many more.

Should someone doubt the complicity of the very respectable *Times* with such revolutionary endeavours, here is a sentence from the very same paper published on June 23, 1873, "*Still it must be considered, that a certain number of women already are, and that an increasing number will be on the whole better qualified to choose a candidate for Parliament than a considerable portion of male electors.*"

We have discussed some of the main reasons of men for being against women's suffrage, let us now turn to some arguments on which women base their political demands.

- 1) Women demand suffrage as a right to which they are naturally entitled.
- 2) They demand it as a moral necessity, as a means to ennoble themselves and the human race.

The immediate practical consequences of the right to vote may not be the most important. The main thing is this: The granting of the right to vote is the crossing of the Rubicon. Only with women's suffrage does the agitation for the great reforms that are the goal of our efforts begin. The participation in political life opens up all other questions.

Women demand suffrage as their right. Why should I prove first that I have a right to it? I am a human being, I think, I feel, I am a citizen of the state, I do not belong to the caste of criminals, I do not live off alms, that is the evidence I have to provide to prove my entitlement. A man must have a certain place of residence, a certain age, assets to exercise the right to vote. Why do women need even more? Why are women equated with imbeciles and criminals? No, not to

criminals. A criminal is only temporarily stripped of his political rights. Only women and imbeciles belong to the same political category.

Society does not have the authority to rob me of my natural political rights unless this right were to be proven incompatible with the welfare of state life. We have to demand proof of the antagonism between state life and women's rights. They will make us wait until Judgement Day and in the meantime they invoke god's judgement, which has marked women as apolitical beings owing to the lack of a beard.

The condition that one class of people who carries the burden of citizenry has no right to have a decisive influence on this burden, the condition that one class of people is supposed to be subjected to laws in the composition of which they had no part, only makes sense and is, in the long run, a possibility for a despotic state. Allowing such a principle is tyranny in all languages of the world and for every sex, for men as well as for women.

The demand for political equality of the sexes in parliament and in the courts appears to men as a moral outrage and exposes them to the threat of suffering a laughing fit. One political equality, however, they do accept: equality before the scaffold. Why did you not laugh, gentlemen, when the heads of Marie Antoinette and Madame Roland were cut off by the guillotine?

"In a state where a woman's head is cut off in the interest of the state," says Ms de Stael, "should she not at least know why?" Men never respond to such impudent questions.

Why should they? The wave of the great stream of life swallows the voices of those without property and power – without echo. Only once women have gained the right to vote will their will, their fortune and their opinion matter and make a difference in those areas where the fate of classes and nations is pondered.

Men derive their rights toward women from their power over women. The fact of rule, however, is not a right. Legally they regulate measures, customs, and

arrangements that serve the oppression of the female sex. And then they call this arrangement a legal situation. The injustice, however, is not reduced when it is sanctioned by a law. The oppression is not less despicable, but all the more terrible when it has a universal character, one that is of great importance to world history. There is no right to injustice or at least there should not be one. As long as it is said that men *will* and women *are supposed to*, we do not live in a state under the rule of law, but a state under the rule of force.

And as long as men are the irresponsible lawmakers for women, the essential conditions will remain the same. What good are modifications, dilutions, and well-meaning considerations to us when the principle is a vicious one, the principle of the rightlessness of women before the law.

Women do not want any demonstration of mercy or any privileges, they do not beg for benefaction or alms. They demand justice.

Every woman who is subjected to laws that others have made without her participation has every right to refuse to pay taxes. And indeed, in England and America women have already proceeded with the refusal to pay taxes. A letter by one of these energetic pioneers to the editors of an English women's paper read, "Madame, we would be indebted to you if you could make known through your journal that we refused to pay taxes as a protest against the obligation to pay taxes without the right to representation, and that it is our intention to renew this protest again next year. We believe this is the clearest and most forceful way to inform the public opinion of the injustice that excludes women from the life of the state. We, owners and proprietors, do not want to subject ourselves willingly to the obvious injustice and we protest against it practically, energetically, publicly, and peacefully, all at the same time. And we believe that if other proprietors had the courage to join us, the effect of this rally on the public opinion could be great" (the signatures of various women follow). In America as well, in St. Louis, women have refused to pay taxes because they say that taxation without representation is pure despotism. Women demand the right to vote because they are tired of oppression, of hypocrisy, of humiliation, they demand it because they

have the right to have their voices heard during the composition of laws concerning their social standing and their individual rights. Each and every class has its own characteristics, knows its way around its own circumstances better than those who are not subjected to those circumstances. Society says that men represent women. When did women transfer this mandate to men? When did he account for his decisions? Neither the one nor the other ever happened. If women do not agree with this representation, then a claim such as the aforementioned one is an insulting social improvisation of men, a mockery in the face of real circumstances. With the exact same justification, the absolute king can say that he was representing his people, or the slave owner that he was representing his slaves. It is an old argument that employees are to be represented by their employers; yet the argument did not convince the workers, and they energetically rejected their representation. And women are supposed to accept it? Never ever!

Women demand the right to vote because every class that does not participate in the political life is oppressed; and conversely, participation in political life must necessarily have as its consequence equality before the law in the course of time. The classes that are not allowed to exercise the right to vote are under the thumb of those classes that do. This principle has always been so unanimously accepted by all liberal parties that the denial of it to women is nearly incomprehensible.

Among the Hindus, adultery was always punished in the cruellest way, but the punishment differed according to the culprit's caste.

Who had made these laws?

The Brahmins.

And what was the punishment for Brahmins who committed adultery?

The – loss of their hair.

Indeed, the visit to a “*salon pour la coupe des cheveux*” seems to be a punishment that is not to be considered in respect to the excoriation and roasting alive that other classes are subjected to for the same crime.

Several weeks ago one could read in the *Vossische Zeitung* that the use of female workforce in the area of telegraphy has proven its value, since because of it, the telegraph administration is once supplied with cheap workers. ... Well, we wish the telegraph administration good luck on the nobly saved money. Sending telegraphs probably affects little men more than women and out of sympathy the weak are strengthened and comforted with a higher salary.

Do they really believe that this mean and disgraceful injustice would be done to a woman who has the right to vote, would she be paid less for the equally well done work than a man? It may sound paradoxical, and yet it is still completely true. The reason why the work of women is paid worse than that of men is because the former do not have the right to vote.

Either you take the salary we offer you or you will have to leave our professional circle, for keep in mind it is only our kindness that allows you access, it is not your right.

Yes indeed, instead of being just, one is at times kind to women. At times. When it is about real goods such as money, one prefers, as a rule, injustice and a reduction of the salary.

Women are robbed of their right to vote because it does not befit their sex. With the same right, her money could be taken because possessing money contradicts the physical characteristics of the female, she can be denied schooling under the pretext that education undermines femininity. And indeed it has been done, completely in many countries, partly in some.

Women's lack of the right to vote means this: You shall not have property, education, the legal right over your children; man, the strong, is allowed to

chastise you; as a widow, society casts you out into the desert of misery with your unprovided-for children, helpless like Hagar.

As long as women do not have any power, they are indifferent as elements of opposition.

“You shall not acquire anything,” says the state as long as men fear the competition of women. “Now acquire,” says the same strong sex from that moment on that it fears that the unprovided-for widow may become a burden. Forsooth, the state is smart and wise.

According to the principles of democracy whatever is right for a queen is also right for the simplest female citizen. Either a ruling queen is a “carnival idea,” a burlesque idea, and every Englishmen who has rendered homage to his queen and sworn the oath of allegiance to her is a fool and a culprit against the law of nature, or every woman owns natural political rights. If one woman is capable of taking the highest of all political positions, with what authority is she denied the lower ones?

But no, you must not vote even if you belong to the most noble and pure of human kind, but the drunken load carrier, he casts his vote for the representative of his rights. No, you must not vote even if you possessed all the wisdom and knowledge of the world, but the stupid farmer whose cognitive faculty does not reach beyond the clod he ploughs, he has decisive influence on the laws that determine the existence of women.

Who can claim that a law that robs the wisest and most virtuous woman of a right it grants to the boozy vagabond is good and fair! Men claim this. May god strengthen their mental capacity!

Custom, the long duration of oppression has so deeply rooted in men the opinion of their right that they are just as unaware of the fact of the oppression they exercise as the majority of women clearly understands their legal enslavement.

For women are not only externally oppressed, the internal mental subjugation is also a factor. Their whole way of thinking and feeling is limited and fixed through their education. All these concepts, views, and ideas that go along with their social situation are taught to them while all knowledge and insights that could prove adversary to the actual conditions are withheld from them.

And the power of education and custom is so great that even in matters for the judging of which no scientific knowledge or special intellectual powers are required, in matters where nature is a sufficient instructor, the most perverted and most vicious custom triumphs over the strongest natural feeling. Is there, for instance, a stronger natural feeling than the one that teaches every woman to give her person only to the man she loves? And does not the nature of every better woman revolt where such thralldom takes place without love?

Nevertheless women have always been traded like a good to the highest bidder, and they have willingly accepted this trade as a fate determined by destiny.

And the same trade and the same compliance on the part of women is still taking place today, even if in a milder form and more or less hidden.

In his *A general view on positivism*, Auguste Comte showed the unity of a way of thinking and a political state as a necessity and a historical fact. That women are still not free, that they are serfs is a sign that the mentality of our century is still dominated by the spectre of the Middle Ages and fraught with despotic cravings.

In one of his brochures, Lasalle says; "The fourth Estate, in the furrows of whose heart not a single germ of privilege grows, is for that very reason synonymous with the whole human race. Its freedom is the freedom of humanity itself; its rule is the rule of all."

Yes indeed – of all – with the exception of the greater half of the human race. The English bishop Horsely, held in high esteem in his times, stated even in the year 1795 that he did not know what the masses of the people in any country had to do with laws other than obeying them. This attitude lives on today in the minds and hearts of human society, for whether I replace ‘masses of the people’ and ‘workers’ with ‘woman,’ or ‘negro,’ or ‘Sudra,’ the essence of this profound aphorism is the same: the unconditional subservience of one class to the other. The logic of politics is absolute. Either the people are sovereign and consequently women as well, or we are all of us subjects to a lord and king. We can only go back to despotism or move forward to a purely democratic state in which the basic principle must be enforced that women as an integral part of the sovereign people have the same unalienable right to complete equality of civil and social rights.

I grant to others nothing that others do not grant to me. There is no freedom for men if there is no freedom for women. If a woman cannot exert her will, why should a man be allowed to? If according to natural law every woman has a tyrant, then tyranny suffered by men from their own kind leaves me cold. One tyrant for the other.

And why do women so patiently bear the lack of the most natural of all laws?

Very simple: They have to, for they lack the power to exact those rights.

What makes the question of women’s suffrage so difficult is its tremendous simplicity. Society says women are citizens, with mind and heart as talented as men, apart from the general human interests they have to observe certain interest of their sex, like men they need a certain amount of freedom to be able to enjoy their life and so on. If those qualifications were sufficient for their claim to political rights, then, society continues to reason, they would have been in possession of such rights long ago. The fact that they do not have them is proof that they are not entitled to them through the will of nature and god. There is

nothing unfair here, it would be too blatant, and its continuation through centuries impossible.

It must be so because this is the way it is and always has been – that is the justification of the final authority of every religious belief and every social superstition. And with this strong logic they continue to justify the existing order of things without proving that the results are fruitful.

Kant once wrote, “I had to abolish knowledge in order to make room for belief.” So in the women question everyone has to abolish reason so that emotion can take up some space, because rationally it is no longer possible to understand the exclusion of women from political life. It will be and can never be anything else but an article of faith.

Among the Quakers of America no one has ever spoken of women’s rights. They were natural, they were simply human rights.

2) Women demand the right to vote for the sake of its moral consequences.

The moral consequences of the right to vote are to be considered to the same extent as the political consequences.

The participation of women in political life means an increase of women’s intellectual level in general, it means her intellectual and material independence.

The narrower the circle that humans feel themselves confined in their activities, the less important the interests to which they are forced to dedicate their lives, the poorer their intellectual life will be. If the human body is forced into a certain case in its childhood, it would only grow so far as the girth of the case would allow; and the body that cannot develop would become stunted. Similar things happen with human intelligence. Where through authoritative direction the satisfying execution of abilities is oppressed, one cannot speak of a natural growth of individuality. But not only the reduction of intellectual energy and a dreary

monotony of the situations and intellectual directions will be the result of such an exclusion, but also a weakening of the moral character is almost always inevitable under such circumstances.

Vanity and ambition are some of the main drives of human nature, they are or at least appear to be ineradicable. So it is essential to steer them into the right tracks. Where men are concerned, the satisfaction of vanity and ambition overlap or are at least allowed to overlap with the most noble of endeavours, the most tenuous of achievements for the welfare of human society.

Women were not granted such fate. All their knowledge and ability does not further their role in the state, but instead earns them reprobation by society. Their ambitions may be as ideal as any, yes, their attitude superior, they are not to count on the recognition through their fellow citizens.

What is left for women? The velvet robe and the Indian shawl, the art of coquetry and the deployment of her wiles when she wants to advertise herself. And after all, what is the human race if not addicted to publicity. Since her interior does not assert herself, she uses her talents on her exterior.

How do men get to complain about the costs of their ladies' toiletries? In some instances a woman needs to be vain. Maybe one will point us to the example of the mothers of the Gracchi. There is nothing to listing examples. We could just as well come up to men with the example of Diogenes in his tub, or Spinoza, who sits in his chamber, grinding lenses and thinking profoundly. Thinking profoundly, however, is not everyone's cup of tea, and the execution of sublime virtue is willingly left to the chosen ones and those exceptionally gifted by god. In the history of humanity, the highest austerity and deepest intellectual capacity blossom as does the flower of the aloe, only once a year, according to legend; and in general I am afraid that the illustrious models of Roman and Greek history are more used in school essays and the like than for the shaping of real life.

If a woman does not have a great spirit at her disposal, then, because she is confined to a lower sphere, she will fall victim to the customs and vices of

servitude that she needs to make her situation bearable. She needs cunning, hypocrisy, intrigue, flattery. How often may the ambition of a nobly inclined and highly talented female intellect have been lost because of the destructive influences of its lot; for every human being, be they as felicitously created as possible, is capable of degeneracy.

The despotism of men sentences women to corruption. To date, women do not have any part in state life, and prostitution flourishes throughout the land. Despotism sentences women to playing the role of the evil angel next to the man even where it is impossible to speak of any moral decadence on her part. "I must admit," says Tocqueville, "that I have often observed how a naturally noble and generous man was changed through domestic influence into a cowardly, common, selfish status-seeker who only thought of public matters as a means to secure a comfortable life. And that happened solely through daily contact with an accomplished woman, a faithful wife, an excellent mother whose intellect, however, was far away from the great awareness of public obligations."

Very explanatory. They taught women to think that her time, her power, and her talent were of no value to the state, how is she supposed to let herself be imbued with the consciousness of her connection with the state life, how is she supposed to live up to her obligations towards state and municipality? She who has no right, she whose honour and occupation, whose happiness and validity in society have nothing to do with state life? She, in contrast, will aspire to suppress the selfless interest of men in state life, and wherever this interest of the man was not a strong and pure flame, it will extinguish before the fire of the domestic hearth.

Men, as god's police, force a woman's thoughts into lower circles of views and she takes revenge for this despotism of society by latching onto the progress of nations as dead weight.

The influence of women on the political life of men cannot be denied, and to my knowledge this has never been denied.

“She has had such great influence,” Demosthenes says, “that rules that the statesman has considered wisely for a year can be thwarted by one woman in a single day.”

The question now is simply this: Is their influence to be direct, open, and to take place under women’s responsibility, or are they to continue as always to act as an insidious anonymous power, as a political Circe who enchants the heroes of state life, beguiles them, and changes them; are they to continue to make use of ignoble weapons, intrigue, deception, exploitation of male weaknesses, or are they in the future now to enter the lists open to all reality?

In the interest of a higher morality and a purer form of life, women must take influence with regard to obligation and responsibility. It has been emphasized often enough that women, when they are aware of their responsibility, act more diligently than men.

We can be sure that after a few generations the right to vote and the political responsibility will have caused a revolution in the heads of women and a catharsis of their minds. They will shake off the lethargy that has so far paralyzed their strengths, they will help to speed up the degradation process of traditional, decrepit views, and it will be preferably they who sow the seeds of a new, fresh life.

We cannot justifiably hold it against men that they do not want to tolerate women at their side in the state. We find it quite natural that they hold on to the privileges of their sex. When would a state or class ever voluntarily relinquish prerogatives of any kind! We think it is quite all right if they do not want to cook the soup, and look after the little children, for the thought of the participation of women in the state is for the most intelligent men inseparable from the idea that as an act of evening things out, a part of their strengths in the kitchen, the nursery, and the laundry room would be lost.

Our most bitter emotions, our strongest accusations are not directed against men, but against the women who cowardly tolerate that one generation

after the other pushes them aside thoughtlessly. Every prouder sense and every braver female heart that has to be satisfied with the freedom of being able to cook and sew to their heart's content and who most obediently shrink to a meaningless nothing before men is outraged at those women. At the women who again and again sacrifice their living spirit and heart on the altar of adoration of men, who still tolerate that the picture of misery of a Griseldis – this idiot of emotion and reason – is presented to them as the model of perfect femininity and who, when they have become unfit for the lust or the benefit of men, live off society's charity in quiet corners without grumbling, even if she may still be in possession of her intellectual faculties for several decades.

The women who do not want the right to vote thus relinquish the highest steps of human development and declare themselves a subordinate species of the genus 'human.' Thus they may continue to live off the breadcrumbs that fall from their lords' table, they may continue to kiss the hand that chastises them, and they may preen and gloat over their reflection in the decorations and offices of their lords and masters. And if heaven bestows a new title on their husband, then they may lift their noses and minds as high as before and impress their fellow sisters with the delightful exclamation, 'And now I am Madame Privy Councillor, too!' There have always been and there will always women who are lackeys by nature.

My soul glows like that of a man at the sight of the grand and sublime magic of natural beauty, like him I feel pain for the fatherland when it is under threat. My heart beats like his when I consider the highest values of humanity, such as love, beauty, and freedom, such as progress in the state and in science. And that is why I am his equal, and therefore women should rise and demand suffrage by the power of their human right; for the rights they share with the animals, the right to breathe, to eat and drink and to procreate can no longer be sufficient. Nature, god himself orders her to speak; it is more than her right, it is her obligation. It is her obligation, however, for only in the cooperation of the sexes in family and state is a harmonious and perfect development of state life and of the nation's soul possible.

It is essential to save yourselves, you women, from the dreary, dull sameness, from the monotony of your vegetative existence. Rip off the blindfold with which your mental view has been covered to make you like the animals on the treadmill, keep treading the narrow circle of your life without disquiet and deception. Throw off the conventional character that has been forced on you and break through this Chinese-like state that has so far been the same as womanhood. Rise and demand the right to vote!

Do not fear scorn and ridicule! Wit and ridicule are cutting weapons when working with mighty arguments, without those arguments wit and ridicule are just blunt weapons that clatter and rattle, but do not wound anyone.

Do not forget one thing: Claims without power do not mean much. Only the growing power of the suppressed has always been able to set boundaries to despotism. The masses do not ask for judgements, or opinions or principles, they want results.

How do you gain power?

For the time being solely through concentrating all female powers willing to step up for the political rights of women through organisation and energetic leadership of clubs.

In every bigger city in England and the United States clubs for women's suffrage exist. This is not the case in Germany. Maybe there are women here who are merely kept from becoming involved in agitative activities and to use word and deed for the great women reforms of the future because of the lack of an organisation. Or does the German woman, the ever tired Sleeping Beauty, want to sleep forever? Wake up, women of Germany, if you have a heart to feel the sorrows of your fellow sisters and the tears to cry for them, even if you yourself may be resting in the laps of fortune. Wake up if you have enough fierceness to feel your humiliation and if you have enough brains to recognize the sources of your misery. Demand the right to vote for the way to independence and equality, to freedom and to the better fortune of women, only goes through the right to

vote. Without political rights, you, may your souls overflow with sympathy, goodness, and nobleness, are powerless towards the most tremendous crimes committed against your sex.

Pull yourselves together! Get organized! Show that you are capable of enthusiastic devotion and wake up the consciousness of people, shake their hearts and convince their minds! Do not rely on the help of German men! We have few friends and like-minded companions among them. Many praise and love women, they cajole them and are quite willing to play as if they were fulfillers of their destiny if the sacrifices expected from them are not too great. But to take women's side helpfully when achievement of their immortal civil right in humanity is at stake, is something only few are willing to do.

Be courageous! God helps those who help themselves Remember the bold words of the American Emerson, "Always do what you are afraid of doing."

You poor women and victims of the despotism of the sexes, so far you have been sailing the sea of life, rudderless and without sails, and therefore you have seldom reached the shores, and the ship of your luck has failed in most cases for lack of wind or in a storm. From now on, let the right to vote be your guiding force, your strength be your sail, and then trust yourselves confidently to the sea, its storm and its cliffs; and then, sooner or later, you will see land, the land that you have been looking for with your souls for decades, millennia even, the land where women do not belong to men, but to themselves. When the Englishman Somerset brought a slave back to England, Lord Mansfield declared, despite the prejudices of his times, that the slave was free for the simple reason that in England no human being could be a slave.

Thus women are also free because in a state of free people there cannot be any serfs. Human rights have no gender.

4. Comparison of the first English translation to the German original

In this chapter, I shall provide examples of instances where the first English translation of Dohm's essay has been compromised for various reasons. In order to compare the translation to the original text, I made categories to list the problems and errors of Constance Campbell's translation. Some mistranslations, errors, or other translation problems are minor and still convey the same content and tone as the original. However, there are a few examples that imply that Campbell had problems understanding some parts of the German text, which results not only in mistranslations, but in a completely contradictory translation. It would be interesting to know how Campbell decided where to make the changes she consciously made, but to find an answer to that question is impossible. For the sake of completeness, I also compared the second German edition to the original one and gave my own translation of the original German.

In the following, I shall list the four categories – grammatical inaccuracies, words and phrases left out or added, mistranslations, and misunderstandings of the German original – and provide some examples for each of the four. The most serious issues arise when words are mistranslated or the German text is misunderstood.

The charts I am using to explain and discuss my examples are set up in the following manner. The first column gives the text of the 1893 German edition of *Der Frauen Natur und Recht*, since it is the basis of the first English translation. The second column provides the text of the first German edition of 1876, but only in those instances where it differs from that of the second German edition. The last two columns give the first English translation by Constance Campbell from 1896, and my own 2013 translation respectively. In instances where Dohm had added sentences or paragraphs to the second edition, I do not provide a translation as it is not part of my 2013 translation, which is based on the original 1876 text.

4.1 Grammatical inaccuracies

This category deals with those instances where the first English translation does not follow the grammatical structures of the original German text. Examples include the exchange of subject and object, the change of the subject, and the lack of superlatives of adjectives.

Example 1

1893	1876	1896	2013
Stellen wir folgende Fragen:	Stellen wir uns zur Klarlegung unsrer Aufgabe folgende Fragen: (9)	Let me put the following questions (11)	To discuss our task clearly, we ask the following questions.

In this example, Campbell chose to change the statement from a more inclusive “Stellen wir folgende Fragen” (Let **us** ask the following questions) to a more personal “Let **me** put the following questions.” My own translation keeps the inclusive “we.”

Example 2

1893	1876	1896	2013
Nach diesen Auslassungen erscheint das Weib als ein Potpourri der allerentgegengesetztesten Eigenschaften. (95)	Nach allen diesen Auslassungen erscheint das Weib als ein Potpourri der allerentgegengesetztesten Eigenschaften, als ein Kaleidoscop, das, je nachdem man es schüttelt, jede beliebige Charakternüance in Form und Farbe zu Tage fördert. (10)	According to these statements, woman is a kind of <i>potpourri</i> of antagonistic qualities. (11-2)	According to all those spoutings, it appears that a female is a potpourri of highly opposed qualities, a kaleidoscope, which, depending on how it is shaken, can bring to light any nuance at all of character in form and colour.

Example 2 shows an instance where Dohm herself changed the text from first to second edition. The original sentence was much longer compared to the one found in the second edition, but both feature the superlative form

allerentgegengesetztesten. Campbell translates this as *antagonistic*, which does not include the superlative form of the original – *most antagonistic*. She thereby diminishes the emphasis of the German original.

Example 3

1893	1876	1896	2013
... diese erwarten dort die in ewiger Jugend blühenden „Huris“, jeden ihrer sieben und siebenzig usw. (285)		... they await the ever-blooming “houris,” seventy-seven to every man. (105)	... the houris, blossoming in eternal youth, await them there, seventy-seven for everyone, and so on.

In this example, the English translation mixes up the object and the subject of the German original. Dohm explains that the seventy-seven virgins wait for the men and meet them after their death whereas in Campbell’s translation it is the men who go to heaven after their death and there have to wait – for however long – for their reward. The virgins, however, are promised to the brave men after their death, and therefore it is they who await the men.

4.2 Words added or left out, phrases left out

There are a number of examples where Campbell chooses to leave out adjectives in her translation, while in other instances she adds them. By adding adjectives, she makes the original statements more specific than they were intended to be. By leaving them out, she makes them vaguer. There are also cases where Campbell decides to leave sentences untranslated, the reasons for which remain unclear.

Example 4

1893	1876	1896	2013
Welche Eigenschaften haben die Frauen... (94)		What are the personal qualities of women... (11)	What are the qualities of women ...

In Example 4, the translator chose to amend the noun *Eigenschaften* / *qualities* by adding the adjective *personal* and makes the statement more specific than it originally was.

Example 5

1893	1876	1896	2013
Wie also und was, meine Herren, lebendige und verstorbene, sind die Frauen nach Ihrer Meinung? (96)		What then is woman, gentlemen, according to your opinion? (12)	So, gentlemen alive and dead, how and what are women in your opinion?

Here Dohm addresses not just her contemporaries, but also past generations of men to answer her question as to what women are supposed to be. With this, she emphasizes that she is not talking about a new issue, but one that has been in existence for a long period of time. Campbell's translation only addresses the current male reader and loses the aspect of showing the extent of how women have been treated throughout history.

Example 6.1

1893	1876	1896	2013
Aber die männliche Fürsorge genügt usw. (281)	... daß immer und überall die männliche Fürsorge genüge, die Geschicke der Frauen festzustellen. (80)	Not translated	... that always and everywhere male care is sufficient to ascertain women's fate.

Example 6.2

1893	1876	1896	2013
Aber die männliche Fürsorge genügt... (284)	Added to second German edition	not translated	

Example 6.3

1893	1876	1896	2013
Aber die männliche Fürsorge genügt... (292)	Added to second German edition	And yet man's solicitude for women is such, etc., etc. (110)	

These three examples show how Dohm intentionally uses the same phrase three times within just over ten pages. The word for word repetition serves as an emphasis of Dohm's conviction that the thought of relying solely on male care and concern cannot be the way to ensure a safe life for women. By choosing not to translate the phrase three times – in accordance with the source text – Campbell's translation fails to convey the same urgency and indignation found in the German text.

Example 7.1

1893	1876	1896	2013
Wahrhaftigkeit lebt nur in den Seelen freier Menschen. (119)		Truth lives only in the soul of the spiritually free. (26)	Truthfulness lives only in the souls of free human beings.

Here, Campbell expands the original sentence by referring to the souls of spiritually free people rather than free people. Since Dohm does not mention any spirituality, one has to wonder why Campbell chose to add this particular adjective.

Example 7.2

1893	1876	1896	2013
Gebt ihnen positive Arbeit!	added to second German edition	Give them <i>work</i> ! (27)	

Other than in the above example, Campbell leaves out the adjective *positiv* which makes it seem as if she would be satisfied with demanding any kind of work, no matter whether it is good or bad for women.

Example 7.3

1893	1876	1896	2013
Gebt ihnen Sonne!	added to second German edition	Give them moral sunshine! (27)	

Campbell once again chooses to add an adjective – moral – that is not given in the original. It would be interesting to know why she is so inconsistent with the translation of adjectives.

4.3 Mistranslations

The following are examples of mistranslations. It is often single words that could have been translated in a more appropriate way. Through the mistranslation of some words, the meaning of sentences are changed or mitigated.

Example 8.1

1893	1876	1896	2013
Der Frauen Natur und Recht		Women's Nature and Privilege	Women's Nature and Right

This is the 1893 English title of Dohm's essay. Constance Campbell translates the German word "Recht" as "privilege," which is a very different concept. A privilege is something that someone receives without actually being entitled to it. Dohm is not asking for women to be given privileges; what she asks for are equal rights for men and women. A privilege is a right that is granted to an individual or a group of individuals, but is explicitly denied to others. By contrast, a right is something to which everyone, for instance every adult and competent citizen, is entitled. At the time of the first translation, it would have been men who enjoyed the privilege of suffrage, from which women were excluded.

Example 8.2

1893	1876	1896	2013
Sie haben nicht die		They have not the	They do not

Fähigkeit, es auszuüben. (273)		faculty of using such a privilege. (98)	have the ability to execute suffrage.
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As in the above example, Campbell uses the word *privilege* in reference to the right to vote. While the German does not mention the right to vote explicitly, it is implied through the pronoun “es.”

Example 9

1893	1876	1896	2013
Warum verlangen die Männer gerade diese Eigenschaften von den Frauen? (94)		Why do men expect these qualities in women? (11)	Why do men demand exactly those qualities of women?

In this example, the meaning of the sentence is changed by using the verb *expect* as a translation of *verlangen*, which literally translates to *to demand*. There is an obvious difference between expecting something from someone or demanding it. If men demand certain qualities from women, they are in a position of power and it is implied that if women do not meet these demands, they should change their qualities. If men expect certain qualities, on the other hand, it is implied that they are willing to accept if a woman lacks some of them.

In addition, the English text does not translate the adverb *gerade* which serves as an emphasis in the German text. Why do men demand *these qualities specifically* and not others? The English translation does not convey the same accentuation as is found in the German text.

Example 10

1893	1876	1896	2013
... antwortete der naïve Deputierte. (321)		... answered he naively. (127)	The naïve representative replied, ...

In the first English translation, it is not the representative who is naïve, but the way he replies to a certain question. The placement of the adjective in the German

original, however, says that it is, in fact, the politician who is naïve, not just his isolated reply to the question he was asked. The original therefore implies that the representative in question cannot be taken seriously in general and that his response is not simple an exception.

Example 11

1893	1876	1896	2013
Einige Jahre später hatte er Grund, oder glaubte ihn zu haben, sich über die Frauen zu beklagen. (97)	Einige Jahre später hatte dieser originelle Denker Grund, oder glaubte ihn zu haben, sich über die Frauen zu beklagen. (12)	A few years later he had occasion, or thought he had occasion, to complain of his treatment by women. (13)	Some years later, this original thinker had reason, or believed to have reason, to complain about women.

The above example – Example 11 – is another case of an unnecessary mistranslation. *Grund* is the German word for reason. So the translation should read, “A few years later he had reason, or thought he had reason...” – again, the word choice changes the content of the English sentence. Having a reason to do something or having the occasion to do something are two very different things.

Another problem in this example is the loose translation of “sich über die Frauen zu beklagen.” While in the original text, the young man is complaining about women, in general, and without any indication what exactly it is that upset him. The English translation expands the statement, adding “to complain of his treatment by women.” The English sentence is significantly more specific than the German, and incorporates information that is gleaned from the context rather than the actual sentence.

Example 12.1

1893	1876	1896	2013
... um eines Mädchens willen durfte sie 80 Tage		... if the child was a girl she did not dare to enter the holy place	... for giving birth to a girl, she was not

die heilige Stätte nicht betreten. (276- 7)		for eighty days. (100)	allowed to enter the holy place for eighty days.
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In my opinion, the German verb “nicht dürfen” should not be translated as “dare not.” “Nicht dürfen” literally means that the woman is not allowed to do something, it is a prohibition imposed on her, and by no means her own choice. The phrase “she did not dare to enter” sounds as if she lacked the courage to enter the holy place rather than she did not have permission to enter. The English sentence reads as if the woman had a choice and decided it would be best not to enter for eighty days when in fact it was against the laws of her religion.

Example 12.2

1893	1876	1896	2013
Die Frau darf nicht erwerben ohne die Erlaubnis des Mannes, und was sie erwirbt, gehört ihm. (298)		The wife dare not earn money without her husband’s leave and what she earns belongs to him. (113)	The wife must not acquire anything without the husband’s permission, and whatever she does acquire belongs to her husband.

As in the above example, “nicht dürfen” is translated as “the wife dare not,” as if it was up to her to make a decision in the matter in the first place. It is, however, the husband who makes the decision for her, only if he gives permission is the wife allowed to acquire things.

4.4 Misunderstanding of the German original text

This category features the most serious cases of translation problems. In the given examples, Campbell must have misunderstood the German original text, because what she says is at times illogical or even the opposite of what Dohm wrote.

Example 13

1893	1876	1896	2013
Man sprach ihr eine menschliche Seele ab und beschränkte ihre Existenz auf diese Erde. (275)		A human soul was denied to her, and her existence on earth limited. (100)	She was denied having a soul and her existence was restricted to this earth.

In this example, the translator seems to have misunderstood the German text since the meaning of her sentence is very different from what Dohm had originally said. In the German text, Dohm describes how a woman is considered as not having a human soul and therefore she could exist only on earth. There was no afterlife for women, only for men. Campbell's translation, however, insinuates that the lack of a human soul has an immediate bearing on a woman's existence and her life on earth. There is no implication of what happens to a woman after she dies. This is a serious oversight on the part of the translator and changes the text significantly.

Example 14

1893	1876	1896	2013
Wir könnten ebenso gut den Aberglauben akzeptieren, alle Buckligen hätten sich, als von Gott gezeichnete, in das Dunkel des Privatlebens zurückzuziehen, alle Rothaarigen seien Verräter und alle Schwarzen – Sklaven. (318)	Wir könnten ebenso gut den Aberglauben acceptiren, alle Buckligen hätten sich, als von Gott gezeichnete, in das Dunkel des Privatlebens zurückzuziehen, alle Lahme seien Verwandte Beelzebubs, alle Rothhaarigen Verräther und alle Schwarzen – Sklaven. (123)	We might just as well accept that all hunchbacks are marked by God and should withdraw into private life, that all red-haired people are traitors and black-haired individuals slaves. (125)	We could just as well accept the superstition that all hunchbacks had to retire into the darkness of private life as the ones marked by god, that all lame people were relatives of Beelzebub, that all redheads were traitors, and all Blacks slaves.

Dohm makes a statement on how absurd it is to judge people by their appearance. She ridicules the belief that certain physical characteristics allow others to make assumptions about their worth – hunchbacks have been marked by god, red-haired people are traitors, and all black people are naturally slaves. Campbell misunderstood Dohm’s “alle Rothaarigen seien Verräter und alle Schwarzen – Sklaven” as meaning people who have red hair are one thing whereas people who have black hair are another, namely slaves. It is obvious to every reader of the German original, however, that Dohm was not referring to people’s hair colour, but the colour of their skin. It is unheard of that the colour of one’s hair makes a person free or a slave.

Example 15

1893	1876	1896	2013
Wäre das der Fall, so müsste er auch Sorge tragen für die Übereinstimmung der Gatten in pädagogischen, künstlerischen oder sozialen Fragen. (330)	Wäre das seine Mission, so müßte er auch den Männern das Billard- und Kartenspielen, das Kneipen und Courmachen und ähnliche Dinge, die ebenfalls dazu angethan sind, das Glück der Ehe zu stören, verbieten und er müßte Sorge tragen, für das übereinstimmende Urtheil der Gatten in Betreff literarischer Productionen, und dafür, daß sie nicht etwa für die Meininger Schauspielkunst schwärme, während er fanatisch dagegen entbrannt ist u.s.w. u.s.w. (142)	...; if it were so the State would have to take care that the husband had the upper hand in pedagogical, artistic and social questions. (132)	If that were its mission, it would have to forbid men to play pool and cards, going to pubs, courting, and similar things that are equally suitable for destroying the happiness of a marriage; and it would have to make sure of the unanimous judgement of both spouses with regard to literary productions, it would also have to make sure that she is not a supporter of

			the Meiningen dramatic art whereas he is passionately inflamed against it, and so on, and so on.
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This is another instance of a misunderstanding of the German original. Dohm talks about the “Übereinstimmung der Gatten,” i.e. the “agreement of the spouses” in questions of art, social and pedagogical matters. The first English translation, however, does not express the same idea, but says that the husband should have “the upper hand” in those questions. This is the exact opposite of what Dohm had written.

These are just some examples of translation issues I identified when comparing the first English translation of Dohm’s *Der Frauen Natur und Recht* to the second edition of the essay it is based on. While the degree of severity varies from case to case, they all have the potential to change the meaning of the original text. A more extensive comparison between the two German editions and the 1893 translation and my own translation can be found in the appendix of this dissertation.

5. Translation of Hedwig Dohm's *Benjamin Heiling*

Benjamin Heiling

Benjamin Heiling, the teacher – rather the retired teacher – was walking slowly through the village streets on his way home. He had taught his final classes, said goodbye to the children. The whole celebration had consisted of a chanting of a chorale and his own short speech that ended with the usual moral: Remain well behaved. Become useful people.

Little girls had brought him nosegays. He was still holding them in his hands and, while walking, inhaled the scent of fresh heather.

How unmoved the children had been. But then, had he felt anything? Just as little.

He felt strange. He felt neither melancholy nor sad. Just empty, uninspired, as someone might feel who had to leave without knowing where.

One of his pupils ran past him without greeting. He called him back. “Take off your cap.”

It almost looked defiant, the way he took off his cap, with half a smile, showing his teeth, taking off his cap for someone who really was not important any longer.

The teacher knew that the boy would thumb his nose at him behind his back.

His students had never had a lot of respect for him. He was not very well versed in disciplining the wild bunch. And that was probably also the reason for his retirement. He was not an old man yet. Barely sixty. Exhausted, though.

The alley was completely silent. No sound. The house crickets were chirping.

For a moment, he stopped in front of his small house. He did not go inside, even though he knew that lunch was ready. He was not hungry at all. He turned down a small path. It led through his own tiny piece of land. The tilling of this field was one of his obligations. The sprouting, blooming, flourishing, and the harvest of the field crops were some of his few joys in life.

Over the past few years, since his wife had died and his daughters had married and moved out of town, he had become more lax when it came to cultivating the field.

Walking on, he mechanically pulled up some handfuls of weed here and there.

He sat down on a bench underneath a nut tree, his nut tree. He had made the bench himself.

He wanted to think. He knew there was something he absolutely had to think about. From where he was sitting, he saw a young man stepping out of the door of his house. The elderly farmer's wife, who took care of his house, pointed out the way to the school building to him.

That was the new teacher. His gaze smart and spirited. Benjamin Heiling knew the young man would want to get married after getting the position at school.

That was the way he had arrived in the village thirty-five years ago, a hopeful young man. He had wanted to attend university. His father died. His mother was poor. The only choice Benjamin had left was that of either learning a trade or attending a teacher-training college. He decided in favour of the teaching profession. He hoped that, as a teacher, he would find the opportunity for further education. After all, he could find books anywhere in the world.

It turned out differently. He fell in love with the daughter – a delicate girl – of a musician, who had once been a professional and had descended to

performing at local pubs, village dances and other local festivities; this, as people said, out of love for a gypsy girl he had pursued.

Soon, poor Benjamin could concern himself with nothing except providing for his family. After giving birth to their first child, his wife became ill. He helped her in the household as much as he could. In the evening hours he was eventually so tired that it was impossible even to think of mental work.

Year after year, he had yearned for the long summer holidays, for the walks he wanted to take into the mountains. There were always obstacles. He never made it out of the village.

Gradually, he had accepted his fate, become schoolmaster of a one-room school, just as most others had done. He was neither sullen nor cheerful. There was something mechanical about him.

Once a year, the estate owner invited him to his manor-house. Benjamin had been his daughter's first teacher. He would always breathe a sigh of relief when the dinner was over. The baron's affability, the rustling silk of the ladies present, and the fact that he did not know what he should say – all of that was like an oppressive dream from which one would wish to wake up. Benjamin was as shy as a person could be.

He sat casting his gaze with weary indifference over his pasture, over his field. The bloom was nearing a resplendent ripeness. What did he care! The very next crop would belong to his successor.

If at least he had been allowed to keep the little house and the field until the end of his life. It was harsh and cruel that both were taken from him. It was as if they were saying: Your time is up. Go! Die!

The future that lay before him – would it not be like a quiet, slow funeral?

Funeral! He thought of those who had departed from him. Of his wife, who had always been so introverted and who had always worked so hard and died

so quietly, without disease, without complaint. She was found dead, sitting at her sewing machine.

He did not think at all of the two little ones who had closed their eyes again almost as soon as they had opened them to the world. His thoughts also touched only fleetingly upon his two married daughters. His dear, dreamful boy, however, was at the core of his thoughts; his son, who, one year ago, had died at the age of nineteen.

The delicate lad had had an insurmountable aversion to studying. There was room in his head only for music. Benjamin knew no way to see to his education. There probably was none.

So, another elementary school teacher in the family. The boy failed the preparatory exam. Just barely, the father managed to find him a small clerk's position in town. Every day, the frail young boy had to leave the house at five thirty and walk quite a long way before getting to the train. He would get back home at about six in the evening, dead tired, famished. And still he would help in the house, cut the wood, milk the goat.

With tears in his eyes, Benjamin would often watch him set out on his ordeal in the bitterly cold winter mornings.

One day, the boy returned in an excited mood. An opera company was in town. They were performing *Lohengrin*. Just once, only this one time, the father should give him permission to go to the theatre. He begged as if his life depended on it. And the father gave him the permission and the money.

It was after midnight when he returned. Benjamin could still see him as he had then, coming to his bedside. He was almost prancing, his eyes shining, an ecstatic smile on his lips. The following day he was in bed with a fever, tortured by the pain in his chest as he kept humming quietly. He became more and more ill. And on the third day he said: "Don't you feel it, father? Feel that I am dying?" And he said it again and again.

And Benjamin caressed and comforted him. And he bedded him softly and moved his head into a comfortable position and held the sick boy's hot hand. He had not slept for the last two nights. He fell asleep. An icy touch woke him up. The hand that was clutching his had gone cold. His son was dead.

There was still a slight trembling on the boy's lips, his eyes were open, and his gaze was ecstatic.

At this memory, a sob rose in Benjamin's throat. He jumped up, feeling an irate pain. Defensively, he stretched both hands out in the direction of his house, his field, the graves.

The gesture was like a refusal – but against whom? He dragged himself home, stooped. The house crickets were chirping.

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The ruins of an old castle were about a quarter of an hour away. An elderly castellan – who would every now and then show people from the city around for a small fee – was living in one of the well-preserved rooms in the tower. For a small monthly sum, Benjamin had rented another room. His pension money was just enough to cover the most basic living expenses. The castellan's elderly maidservant fully met his humble expectations of service.

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He had been occupying the small room in the tower for a few weeks now. From his window, he had an extensive view of the countryside. He would be sitting there, idly and for hours, he would look and look and still not really see anything. The fact that he was no longer teaching at school and that he no longer needed to work in the field filled him with astonishment and concern.

Was he longing to return to the school?

No. He had always been relieved when the bell struck twelve.

Doing nothing! Would that be bearable in the long run? But what should he have been doing? He had not learnt anything apart from what he had been practicing for the last thirty-five years.

He walked around, without plan, without goal. He also started reading. There were still a dozen books that he had bought second-hand, one by one, for a couple of pennies, but had never read. He was reading them now. Run-of-the-mill books, scientific, historical. He had finished them in no time. He was not tempted to read them a second time.

Again, he was sitting quietly at the window. He had been wanting to think, after all. There was so much, so infinitely much one could think about. He had grown so unused to thinking that his thoughts started wandering, vagrantly and without goal, just as his feet did when he went for a walk. Like scared little birds fluttering, whirring, and swirling chaotically, and if one tried to grab them, they would be gone in a second. And he said to himself, 'the parts of your brain that are good for thinking have become stiff and hardened. And they will never be agile again.'

He avoided the sight of his pasture, his field; whenever he went for a walk, he would walk in the opposite direction.

Benjamin began to suffer under his loneliness. He had nothing in common with the orthodox clergyman of the village. They avoided each other instinctively.

Why wouldn't any of the children he had instructed ever come to visit? He would have liked to visit them on their playgrounds, but he knew they wouldn't like that.

He was not actually looking for the children, only for the gladness, the life, and the joy that came from them.

One day he had gotten very close to them. He heard their noisy laughter. The air carried the sound of a flute to his ears. Soft, doleful sounds. In the air filled with

the screaming of children, they resounded like a nightingale's sob in the singing of the sparrows.

The young man who was playing the flute was blind and suffered from a lung disease. He was a relative of the castellan's and had been sent to the countryside to convalesce.

Shortly after passing the *Abitur* he had lost his eyesight in a chemical experiment.

Benjamin had often listened to him play.

He stepped into the courtyard of the castle where the young man was resting in a canvas chair, his upper body partly raised up. When he stopped playing, they would talk to each other.

The young man's gentle resignation to his fate touched Benjamin. He told him so.

The boy smiled. "I'm not blind all the time. Whenever I play, I can see. No one can see anything more beautiful. A mirage is wonderful, isn't it, and yet it's not real either, just an illusion. Depending on the pieces I play, I can see marvellous colours, roseate colours, deep blue ones. I see calm lakes and the great oceans, charming girls wearing rosaries, engaged in a round dance and among them, one is nude – because she is made of white marble. She is not wearing a rosary, but a golden cross on her chest. I often see her. At times, she is sitting on a grave that is completely covered with violets, and I imagine that it is my grave and that she is crying over me."

After contemplating for a moment, he said quietly, "And at times, I see God." And after a long pause, he said again, "I can hear in your voice that you are sad. I also know it because you visit me so often. You should learn how to play the flute as well."

"Does it have to be the flute?" Benjamin asked.

"I don't know anything else. But it has to come from deep inside you."

Suddenly, Benjamin had an epiphany. It was as if a hidden compartment of his brain had sprung open.

Did it have to be the flute? Could not something else be for him what the flute was for the blind man? Had he not, as an adolescent, written a tragedy that his classmates had greatly admired? Admittedly, the principal had taken the sheets and swatted him on the head with them, and Benjamin had almost failed the exams because of this “folly.”

Could not the pen become his flute?

Yes, he wanted to write. He wanted to write down everything he saw, thought, and felt.

But he saw nothing, thought nothing, felt nothing.

Still he wanted to try. “My final attempt,” he said with a faint smile.

His gaze wandered across the countryside. It was as if the mere decision to see had created views worth seeing.

And he saw the heads of the winter wheat gleam in a greenish gold, the spring grain in a reddish gold. The potato fields were strewn with white blossoms. Countless butterflies were fluttering across the fields, from the long grass of the pastures the lovely little field flowers were peeking out. A cool fresh breeze was caressing him gently.

Wasn’t this pretty? Yes, it was very pretty.

And had actually always been like that. He had not paid attention to it. Through the course of all those decades, he had valued nature only in relation to his own land. The sun was there to ripen his fruit, the rain to water it. The wheat ears that were gleaming golden were his bread, the luxuriant grass was fodder for his goats. The dear little field flowers – weeds.

Now he no longer owned a pasture or a field. To him, nature was no longer a nourishment issue.

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Yesterday, I resolved to take up writing. This morning, early and bright, I'm already sitting at the desk with my pen, waiting. Waiting. I'm almost curious about what the pen is going to write. Who knows? Maybe, in the end, it will turn into some kind of divining rod, stirring up a well from inside my withered body. Foolish. I know quite well that I only want to use ink the way alcohol is used, to shake off the apathy, to give the mazy wanderings of my mind an objective.

Alcohol is intoxicating? Oh no, I – a tired old man – I'll never be able to be intoxicated again.

Throughout all those weeks, I didn't manage to figure out why the children at school never took me to heart. Now you tell me why, my pen - -

I paced up and down the little room. I gazed at the countryside, breathed the pastures' scent at the open window, and it was as if I inhaled clarity with it.

I'm wondering whether there really is a secret power, an extractive power, in the pen, in my will to write. Many, many years ago, my brain's clockwork stopped working. Will the pen be the key to wind it up again?

I almost grasped what the reason was for me and the children never getting along.

Looking back, I observed myself and my communication with them, sounding myself out.

What was I missing?

Lord in heaven! I think almost everything that was part of my profession, above all the soul and the love for what I did.

I was teaching because I had to make a living for my family. I did everything in such an impersonal manner that it was as if I wasn't even part of it. Children sense that. The man standing before them teaching them how to read and write, the multiplication tables, and the bible verses was the teacher, only the teacher. A real human being? No. The teacher was working his workload off by the sweat of his brow, the same way he did in his field. And just like the children, he breathed a sigh of relief when his work was done. Wouldn't it have been a nice task to broaden the mental and emotional horizon of these little creatures of nature? To graft upon this wild plant an ennobling scion? Of course! Of course! But it wasn't my task. Was I made for being a teacher, an educator? No! Three times no.

'Educator of the people' sounds beautiful. And it is. Do educators of the people grow on trees? In any soil?

I didn't know anything about the souls of children. I was disgusted with the vulgar instincts of those peasant children. Their clothes, often so filthy, their coarse, common gestures and words aroused a feeling of disgust in me.

A man supposed to shape character who himself is without character. Yes, that's what I am, that's what I've always been. Even when I was a child, they called me a coward. The other boys mocked me, shouting, calling me a girl.

I was a frail boy. Whenever my schoolfellows hit me or scuffled with me, I would hardly defend myself. I perceived it as some kind of fate that struck me, almost like thunder and lightning. Afterwards I would crawl into a corner to plan my revenge; my plans were outrageous and gruesome. I wanted to catch bees, countless bees, and then, when the time had come, chase them to the rowdies. Or in my thoughts I would lure the worst boy among them, the one who had knocked a hole in my head, to an ant-hill where I imagined tying his arms and legs to the tree trunk. In my imagination, I was a real Hercules. And I pictured the insects crawling into his nose, his ears, and his mouth, the thought of which would make me tremble from head to toe with cruel delight. In the end, however, I would

identify with the tortured, and it was I who suffered the ant-hill adventure. And when I saw my tormenter again, I was glad that he was happily alive and still thumping me.

I vaguely remember that during the first years of my teaching, I did try to connect with the children and their parents. The parents, almost without exception, gruffly rejected me whenever I tried to make them aware of their children's outer or inner uncleanness. The answer was always the same: "This is none of the teacher's business." The parents even made complaints about me. They claimed I wasn't keeping the children in line. They were turning into barbarians. And since all my colleagues I ever spoke to shared the opinion of those tender loving parents, namely that it was impossible to manage the children without the use of a cane, I finally complied. Every now and then, I would use the cane. But afterwards, I always felt as if I had to ask for my and the children's pardon. A part of that feeling was a slight sense of disgust.

More than once I would have had to report parents who criminally neglected their children or even abused them. I refrained from filing a report. I was as afraid of ugly scenes as I was of fire. The reason was that I had suffered too many such scenes throughout my boyhood years. I was so thin-skinned about it that a single rude word, an angry gesture would scare me.

Now that they're both dead, my mother and my father, I think of them full of merciful love.

Why did he, my father, become a drunkard? Nobody knows. Maybe he was sick. He had been so able before – Principal Heiling. Eventually he was discharged from his position. He was given a small pension and the promise that a place at the seminary would be available for his son.

My mother. She had lived with him so well and peacefully. At least until he started drinking. Then she gradually became strident, angry. Scene after scene.

The horrible incident that took place shortly before my father's death is indelibly burnt into my heart.

It was shortly before Christmas. Father had engaged in some soul searching. He hadn't had a drink in two weeks. He never wanted to have one again.

Mother, in her sanguine heart, decided to make Christmas Eve as festive as possible. She sacrificed all the money she had saved up over the last few years. I still see the big extending table covered with a cloth as white as snow. The Christmas tree at its centre, sparkling and flickering with all sorts of trimmings. Small presents, carefully wrapped were scattered around the tree. The most carefully wrapped present was my gift to my mother, it was the most precious gift I had ever given to anyone in my life. Almost with a passion, mother had wished for a certain cookbook. But she thought the price for it was too high. I had borrowed the book from the schoolmaster's wife and copied down the main parts in my most beautiful handwriting. The laborious work had taken months, often hours into the night. I knew my mother would be thrilled with it.

The main present for us children, a sleigh, wasn't there yet. The cabinetmaker hadn't delivered it by noon. Father went to get it.

He didn't return. Mother went to the cabinetmaker's. Father had been there hours ago. The sleigh had been handed over to him.

When mother returned, she was shrilly and loudly singing a cheery song. She was singing it with distorted lips and erratic, angry eyes. I could see that she was acting like a wanderer who was lost in the dark of night and trying to numb his fear.

All of a sudden, she interrupted herself, saying, "I'm going to light the candles, then he'll come, then he'll come!"

Slowly, slowly, and with trembling hands, she lit one light after the other. When she had reached the last one, he really did come – our father. Blind drunk as he had never been before. And our sleigh was also gone, he had given it away to buy alcohol.

Horried we watched mother raise her clenched fist to father's face. She didn't hit him. Instead she grabbed the lighted Christmas tree and threw it out through the window into the snow. The small presents followed and my book as well. My book! Then, the next minute, crackling tongues of fire licked the tree and our Christmas ended up in smoke. With it my book!

I ran away, out of the house, further and further away. I wanted to die. How could I go on living after all this? There was a little pond – it was the size of a small lake – close to the churchyard. I wanted to jump into it.

My mother even more vicious than father! My child-like sense of justice revolted against the fact that she would punish us children in such a cruel way, only because father had wronged her.

I reached the wall surrounding the churchyard. The bluish white walls shimmered like marble in the dim moonlight, it was eerie. And so was the gigantic bare tree near the wall. The waveless pond sparkled in the moonlight like the eye of a dying predator.

I jumped down. The pond was frozen. I wanted to freeze to death as well. I decided that I'd be dead by the time the bell struck twelve.

Snow started to fall. Big, soft flakes came slowly fluttering down on me. I had this strange feeling – not that I had experienced this situation before, but rather that I was going to experience it again.

I must have been half frozen to death when the vision of the burning Christmas tree startled me. The vision of how the fire was running through the snow with glowing feet covering the white of the snow as if with roses. The way

the column of smoke, with the moonlight shimmering through it, was ascending from the ground like a silver snake – hadn't it been beautiful! And my mother, didn't she look like a wild, beautiful fury with the burning torch in her hand!

The tree would still be burning. I just had to see it once more.

I staggered home, almost unconscious. The tree was no longer burning. I lost consciousness. For weeks, I was bed-ridden with a fever. When I finally regained consciousness, father had already been buried.

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I'd like to read again, but better, more profound books than the ones I had already read. I asked myself if I should write to Erika and ask her to send me some books. I probably shouldn't. It would be inconvenient for her. She wouldn't send me the right books anyway. And I don't have any money to pay her, either.

In one corner of the courtyard, all sorts of plants were sprouting. I often take a long and careful look at the leaves of one of the plants. Those leaves and leaflets that were so different from each other completely amazed me. Some were rosy red and had brownish edges, others were of a soft crimson colour. Others were delicately speckled, May green with reddish spots. The centre rib of some was red as blood. And the serrated leaves so delicate and dainty as if the dear lord had made an extra effort with them. Every single leaf a little wonder of beauty. And above all those leaves a downy softness. The conifer around which all the plants are grouped still has dewy green tips. And every year, it'll have new ones, and it will keep growing and growing, it will never stop growing.

Oh, you proud, enviable tree, you are aspiring to great heights!

Why did I use to overlook all this in such an indifferent way before? Were my eyes asleep then and only now gradually waking up?

That's probably it. Subconsciously though, my eyes passed everything of interest on to my memory, passed it on into the custody of my soul. Now one

delightful picture after the other resurfaces from its secret hiding place. My poor little village with its abundance of cherries and roses is one of them.

Our cherry trees grow tall and strong, like beech and linden trees. The red cherries – they smile into the windows of the smallest cottages! The country roads are lined with them. When it's time for the cherry harvest, the farmers who rent the fields put up wooden shacks on the lawns close to their trees. They sleep in there at night. They prepare their meals outdoors. Primitive benches are in front of the shacks. They're for the guests who eat the cherries they've just bought, right on the spot. A colourful fun-filled frolic comes about there, and late in the evening, the shacks shed their homely lights across the lonely pastures.

And I would walk along past those pastures, drawn there instinctively by the gentle appeal of the scenery. And my little village has almost as many roses as it has cherry trees, even if many of them are just wild roses. Blooming roses that sweetly caress the bare-branched trees and wrap themselves around them, around dirty barns, decaying ruins. They penetrate every single crack, they climb up the shacks along their walls, and they entwine themselves around the telegraph poles.

Never did I pick a rose, never was there a vase with roses in my room. Marie never wore a rose in her hair. But then she did name our oldest daughter "Rose" and the younger one "Erika." She loved imagining the children as flowers, so she said.

My children! What lovely scenes they used to perform. Their utterances were so heart-warmingly naïve.

My little darling, my son, Luz! One Christmas eve he had even made a little Christmas tree for our puppy and had hung a small sausage on it as a trimming. And at one point, when he was bed-ridden with a throat infection, he had Rose read him the same story over and over again. It was the story of Little Claus and Big Claus. But every time she reached the part where Big Claus struck

his grandmother dead, he would say, “Read that quietly to yourself.” And she was only allowed to continue reading out loud after the grandmother was dead.

Rose, my oldest child, was probably the smartest.

A long time ago, I had read Rousseau’s *Emile*. There wasn’t much I remembered about it. The only thing I did remember was that the educator would punish his student by making him suffer under the consequences of his own misdeed – that’s all. I explained it to my Rose. Emile, for example, had broken the window of his room on purpose and would therefore have to freeze horribly in the bitter cold that came in through his own paneless windows.

“Father, that doesn’t make sense,” my Rose said. “Do you remember the one time when mother had put aside a bowl of delicious strawberries for you? I couldn’t resist, and I nibbled at them until they were gone. They tasted wonderfully and they agreed very well with me, and the one who didn’t get any strawberries, well, that was you.”

“It seems you’re smarter than I, Rose.”

“That’s because you’re already so old,” she said in all seriousness.

And I laughed because I was still so young – at the time, at least.

My wife was ill. She suffered from rheumatism in her shoulders. She couldn’t move her arms. She was pained by the rough, clumsy manner of the farmer’s wife who did the heavy household chores. Rose, who was probably hardly nine years old then, noticed it. She conferred with her siblings and they agreed on wanting to take care of their mother all by themselves. And the children carried in a little table, put it in front of the bed, and fetched plates, knives, and forks. They scurried to and fro – they had taken off their little boots so that they would walk around quietly – and they talked quietly to each other and their mother. Rose would cut up bread and meat into small pieces. Erika would feed

mother, and little Luz would kneel in front of the bed and would have to taste and see that the soup wasn't too hot.

And then they carried it all away again, scurrying and whispering.

Once Erika had jumped on the mother's bed between meals and nestled affectionately up against her, asking, "Are you very ill, Mum?"

"Yes, I am."

"I love you so much. So much, you know, that when you die, Mummy, I'll have you stuffed."

And again, I asked myself why I didn't have the same graciousness as those children – my own children.

Was the frustration and monotony of my whole existence to blame? Was it apathy? Or was defiance a part of it?

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How coincidence came to my aid! I'm so very grateful to it.

Every now and then, on one of my walks, I would come across the castellan's young daughter, riding her horse. She would always give me such a friendly greeting. She's a swift, humorous young lady.

Yesterday, she passed me by on her horse coming right up close to me. She stopped her horse and enquired about how I was enjoying my well-deserved retirement.

Right there and then, I plucked up my courage and told her that I would very much like to read something, something rather profound, but that I didn't own any books and didn't know anyone from whom I could borrow some.

She laughed and told me she understood what I was getting at. And as she said that, she looked at me in this strangely, inquiring way and then said, “You know, Benjamin Heiling. You really do look like an old poet philosopher. You shall have some books.”

She told me that her last governess had come under the influence of the emancipated in Berlin and had sent her a stack of books recently. Books that were said to be phenomenally significant. Her dear parents had not allowed her to read them – without even knowing them, of course. Her dad feared the social democratic component and her mother was afraid of something like “free love.”

“Read the books, Benjamin Heiling, and then tell me if they contain statements that would be suitable to crack a young woman’s soul and compromise the mother of future landowners.”

With this, she rode away, but, after a while, stopped her horse once more and shouted back to me, “Congratulations also on your son-in-law’s relocation to Berlin. You should visit your daughter some time. Breathe some big city air.”

I’m wondering if the baron’s daughter is going to keep her promise.

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Today, while I was looking for something in my desk, I found a small pack of paper. It was tied up with a white ribbon. I had to think for a while before I remembered what this pack of paper was. Marie had once handed it over to me, saying that after she had died, I should put it in her coffin. I had given her my promise and then – forgotten.

I can never make good on this impiety. So I decided to at least burn the papers now without reading them. When I opened the ribbon, a piece of paper fell to the ground. To my surprise, I recognized my own handwriting. I took apart the bundle of papers. Nothing but my own verses, which I had dedicated to my bride

when we were engaged. “To Maja” they read. Maja – that was her real name. But the priest who married us said it was an exotic name. In German it was Marie.

At the beginning I kept calling her Maja, later I stopped.

I didn’t burn the poems. I want to read them again.

And you wanted to take them with you to your grave, Maja. Marie.

I’m coming down from the *Marienhügel*. I had been thinking long and intensively about Marie. In my mind, I recalled not only how she looked, but also how she was.

It was on this hill that I saw her for the very first time. It is completely covered with oat grass. The grass is brownish and soft like a delicate coat and when the wind shakes it, it looks as if it was tousling it fondly. The herbs and the little bushes growing among the billowy ears are like green ribbons in a robe that is of a matte brownish gold.

She was lying in the grass, on a stone, resting her head on a shawl – and she was asleep. It was as if the scent of the lupines, which was coming from the field, was really coming from her.

When she opened her eyes – eyes that looked like pale forget-me-nots – I immediately fell in love with her.

I’d always had a very specific notion of what a female would be like. A being who would manage both the house and the garden in a brisk and fresh manner, who’d always take care of the husband and children, who’d keep the house bright and clean. On weekdays she’d be in her apron, on Sundays she’d go to church with her prayer book.

How little my wife’s exterior corresponded with this idea.

The austere contours of her slender face made her resemble a Holbein painting. Her complexion was the colour of softly toned marble. The thin, weak eyebrows above her matte forget-me-not-eyes were curved just a little too much. A slight golden shimmer lay over her fine hair.

To me she appeared completely unreal, just the echo of something very beautiful.

But her life-style did comply with my idea of a female. Our close living conditions took care of that. Marie would work all day long. And she was so talented. She tailored her dresses herself. She'd always use the same cut, and the colour was always the same. Some sort of whitish, loose dress that was slightly gathered at her waistline. Once, however, she said, "I'd like to have a white silk dress, with a long train, embroidered all over with pearls."

She had a true passion for the colour white. I had had the walls of her little room painted white because she had asked me to. Same with the furniture. A couple of icons and a crucifix were on the walls. She did have the soul of a Catholic.

She had brought nothing into our marriage except for a wooden cage and two white doves. The white doves would flutter freely about the little room. But the wooden birdcage had to be kept outside because it looked ugly, she said. If by chance one of the doves landed on the crucifix, she'd automatically clasp her hands. I would see her starting to tremble softly.

Long, wrinkled, white curtains hung at the windows. They were almost always closed. In the winter and in the summer a bunch of pale forget-me-nots were in the room. Artificial flowers in the winter that she made herself with her fairy hands. They looked so delicate and adorable that no one could tell the difference between her flowers and real ones.

When the sun was shining through the windows, a glimmering, white-golden shimmer would cover the little room. Sometimes it caught me by surprise and made me pause. It made me feel as if I didn't fit in there. Me in my dark, worn-

out suit; as if I was too heavy for this glimmering white soft world of my dream princess.

Maybe Marie was too white for me. A dab of red would have added a brighter tone to the colourlessness of my existence.

She was a quiet, quiet woman. There was something gliding, shadow-like about her, something cautious about the way she would approach matters.

When, every now and then, Marie would disappear from the house for a few hours, one could be sure to find her on top of the hill. She would often sing there as well, she would sing songs no one ever heard. Somehow her songs seemed lost as if they came up from the depth of the sea – a mermaid's longing cry.

And this strange being almost became a maidservant. I saw her at the wash-tub, I saw her with the broom in her hands, at the ironing board, at the oven. How much I disliked seeing her do those chores, disliked the contradiction between what she did and what she was. I couldn't shake the impression that she was doing me an injustice by all that. Maybe that's why I forgot about her so soon.

She stopped being Maja. She became Marie.

Now, in my memory, she's becoming Maja again.

And in my thoughts I talked to her.

Hadn't I started out loving you, Maja? Didn't you seem to be the princess of my dreams? Why did you disappoint me so?

And Maja replied, "Your house was supposed to be clean and orderly, and so were your children."

"Why, Maja, did you insist that little Luz resembled me when he looked so much like you. And why did you get angry when people denied seeing any resemblance to me?"

And you say, “But little Luz was your favourite.”

“And, Maja, do you remember the one time I met you up on the hill? You were standing there, so tall and straight, and you shouted ‘Benjamin Healing!’ into the air.”

“Because of the echo – you say – I like the echo so much. It sounds so wailing, so full of longing when it echoes ‘Benjamin Healing’ - - I thought you would have to come then.”

Gradually, Marie had become paler and thinner. Her usually pale pink lips grew almost white. Her eyes seemed red as if she had spilt a lot of tears. When I think of her last days, I seem to remember that she was wearing a white wreath of forget-me-nots in her hair.

An image of memories that had faded away, but a kind of music that had gotten lost at a dawning distance. That’s what she was to me now.

She died as quietly as a flower fades away. When spring came back, I thought she would have to return as well and flourish again.

But all this, I actually only feel now – in retrospect. As long as she was here she was never in my thoughts.

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The baron’s daughter sent me the books, mainly scientific books, but also poetry.

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Haven’t written a line in three weeks. No time – no time! Reading, reading, that’s all I’ve been doing. My head hurts. My nerves are trembling. I’m in an unbelievable state of excitement. I have to write again or I’ll suffocate.

Those books! Those books!

Books like fanfares that pulled my dozy soul up from hidden depths. Books like the rejoicing of larks from blue heights. Books thought up in the brains of intellectual athletes drilling their way into the heart of the universe in a *salto mortale*, overcoming heaven and hell.

You great ones, you illustrious ones – I raise my hands to you in ardent devotion. I can't reach you yet. You're floating above me like spirits in the air. How should you descend to me instantly; to me, whose only education consists of catechisms and guidelines learnt by heart.

Famished – I was famished. Now, in my ravenous appetite, I'm devouring everything within my reach, just like a raptor darting at its prey. I'm consulting part of this book, part of that. None I've finished reading yet.

Too much is closing in on me. Closing in on me from all sides.

You wise ones, you bold ones, you classics of science, and you brilliant new ones – you hand me full bowls and I am drinking. I'm drinking, getting drunk on this nectar.

I feel as if I were standing in a landscape muffled with fog in the early morning hours. The sun hits the fog and one veil of mist after the other disappears. From my brain as well.

Words, images, subtle and strong, that I had never thought of before – they're coming to me now, noble strangers in a poor man's cottage.

New laws of nature are unveiled, new designs of society, new women, new religions. Revolution everywhere. What was accepted as truth before, has become invalid.

I'm stumbling between elevated feelings and despair. Despair that is mixed with bliss. Bliss because I feel myself climb up a ladder to heaven. Despair because the ladder has too many rungs, too many!

I can't fall asleep at night because of the excitement. But I want to, have to sleep or otherwise I won't be able to read, to think the next day. Whenever I feel unwell, an awful fright takes a hold of me. I mustn't fall ill. There's no time to lose, not a single minute. I march off my daily walk on the double so as to spend as little time as possible on keeping my physical strength up.

Oh, if only I had the resilience of youth.

I don't need it! I don't need it! Never has a young man been as excited as I am now. Never has he had such an unshakeable, burning will, never such a passionate love for knowledge.

My intellect has been asleep for so long. Now it is rested, young and full of strength. I hear the rush of distant wellsprings. I find them.

Onward! Onward! Benjamin Heiling! You'll achieve in one year what others achieve in ten.

All great thoughts ever thought will be mine. All noble feelings that run through the world's heart like crimson blood will be mine.

When I see the baron's daughter from a distance on one of my walks, I turn onto a sideway. I don't want to talk to her. How could she ever understand my inner turmoil.

Yesterday, I couldn't avoid an encounter. She rode right across my path.

Immediately she asked about how I liked the books. Certainly I had already been familiar with the old philosophers like Kant, Fichte, and Schelling, she added.

No, I said, I hadn't known them except for their names. I hadn't even read Goethe, I continued.

And she asked me once more about how I liked the books.

The question seemed absurd to me.

I probably gave her a confusing answer. I heard myself talk about knells being sounded for sinking worlds in those books, about flaming red skies that disembarked from the dark nights with thunder and lightning, and the like.

Suddenly, tears fell from my eyes. I turned away. I heard her speed away at a gallop.

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I read my poems for Maja. My mind didn't remember them at all. I read them as if they were completely unknown.

It was an hour of ecstasy. I pressed the verses to my lips. I fell in love with my songs. And inside me, I'm rejoicing, "Benjamin Heiling, you are a poet!"

And you, Maja! Oh Maja, fate disguised us both. That's why we didn't recognize each other and still belonged together at heart. You, of course, you had an intuition about me. After all, you wanted to take my poems to your grave. Two secrets, passing each other. Now I know. I know the secret your soul contained. You were an artist. Beauty was your profession. A tender, shadowy beauty – rosy evening clouds reflected by the dark pond, the night's dew breaking the moonbeams.

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Erika invited me to come to Berlin. I'm going. I returned the books to the baron's daughter. I can get as many books as I like from Berlin's public libraries. She asked me to give her respects to her emancipated governess. She's an elementary school teacher and an authoress at the same time.

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In Berlin!

Now I know how it all came about. I found out that the baron's daughter had written to Erika and that's why she had invited me to Berlin. Erika and her husband. They're so kind to me, almost as if I were an invalid or an old man.

Their two grown up children aren't living in the house. Their little son Benjamin, the late arrival of the family, is only five years old.

My Erika is a lovely woman. Quiet, just like her mother used to be, yet not as strange. There's something biblical about her in her submission to her husband, in her way of looking up to him – the lord.

He's a Prussian civil servant from head to toe. He is proud of it. He attributes the fact that he worked his way up from subaltern civil servant to privy post councillor to his immutable dutifulness, to his imperturbable seriousness. He has never been late for work, not even five minutes, he has never been a member of any club and he has harshly condemned any form of attempted upheaval, which for him included religious liberalism and the women's movement.

He's treating me in this terribly proper style, very friendly.

Yet in his mind I'm not his wife's father, but only his father-in-law, who serves no purpose whatsoever in his house. I can feel it. He doesn't listen to what I say. He probably thinks that the continued existence of someone whom the Prussian state has pensioned due to uselessness is incorrect.

I think I'm being treated a bit too considerately.

"Benjamin," the Prussian civil servant tells his son, "get grandfather a footstool, a cushion, close the window so that grandfather won't have to sit in the draught."

Erika picks out the most tender piece of meat. She asks me if she should cut it for me.

Why – am I paralyzed?

But when they take the electric railway for a little outing, no one ever asks, “Would you like to come with us, father?” It was taken for granted that I wouldn’t want to go, being this old and fragile.

The other day, little Benjamin came into my room when I was clipping my nails.

“Why are you clipping your nails, grandfather? You’re so old you’re going to die soon anyway.”

Old people shouldn’t be told that they’re considered used-up. It makes them older and more exhausted.

I almost felt compelled to look fragile. Instinctively, I would stoop more as if an upright posture wouldn’t befit me anymore.

Therefore, it’s not good for old people to live in their sons’ or daughters’ families as grandfathers or fathers-in-law.

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I called on the baron’s daughter’s emancipated governess. I expected her to be a middle-aged, robust, and burly spinster. Marion Lis, however, is a young girl of twenty-five, slender like a boy, small like a toy. I believe she is very pretty.

No matter how often I see her, she always wears a loose, blue dress that she girds almost as if it were a Greek robe. Wound around her neck is a long necklace made of glimmering gems, shells, or pearls that are almost as blue as the sea. Her slightly tousled dark curls partly cover her forehead. Her bold, almost impertinent little snub nose forms a contrast to her melancholy and longing eyes. She looks like a young fairy, or like a mythical being, part mermaid, part Pythia.

Her little nose and her sharp, white little teeth give her face a certain pugnacious character – at least temporarily. One moment she’s as melancholy and longing as her eyes, the next moment she’s as provocative, critical, sharp as her little nose.

She instantly met me with such cordiality and trustfulness that we became friends.

How miserably unknowing I am compared to her. And she's just a school teacher as well, only a female at that. Yet how different her personality and her situation. She has a strong temper, often full of sparkling passion. And I – the son of a drinker – I've always only been a lethargic dreamer. She's being carried by a great movement. She lives in the capital, a paradise for your intellect, where you only have to open your eyes and ears to inhale intellectuality. And – and that's the most important factor – Marion is part of the younger generation.

I'm amazed at how she's able to conquer her knowledge, even that about life itself. She often eats in soup kitchens to get to know the people there. She frequents notorious cafés so as to catch a glimpse of that world as well. Several times, she even attended midnight cabarets to sup up the aura of the youngest generation, as she put it.

I hear lectures at the university and the independent academies. Lectures on science, psychology, philosophy, art, and literature. Marion Lis is my guide, my companion. She explains a lot of the things I don't understand.

“My Antigone,” I once said to her. “Antigone leading the blind Oedipus.”

“My Oedipus,” she replied, “has incurred no guilt, but it is true – I love him! Actually not like my father, but as if he were my child because he is still becoming whole.”

“Who, by now, should long have become whole, Marion.”

“I'll help him with it.”

Together we're reading old philosophers and new ones, preferably him, the magnificent one, the most beloved – should I say poet, or should I say philosopher? You're both poet and thinker at the same time. You, whom some curse as a vampire sucking the blood out of pure hearts while others worship your

books as holy scriptures. Your thoughts resemble the three graces dancing around the fire of a volcano, or luminous hieroglyphs that are a pure delight to decipher. Dark roses, cypresses, scarlet poisonous blossoms and passionflowers bloom from your magic garden. And your trees grow high into the sky.

I am drawn to you by an elective affinity.

Yes I! To you! Does that make you laugh, crowned man?

And why ought you not laugh? You, the one who recognized the *Übermensch* and I, who has lived as if he had been born before the creation of the intellect.

Now I can often feel deeply and from the heart how beautiful, how rich life can be. This feeling of growth is exquisite. Before, I was at the stage of a caterpillar with hidden wings. Now they are unfolding. I'm young again and I see the sparkling red sky like someone who's just waking up.

When I hear or read about the most profound questions of being, I occasionally feel as if a dome were arching above me. I see pillars rise in grandiose rhythms and the dove of the Holy Spirit comes floating towards me.

A deep inner devoutness lifts me up. Shuddering in the grip of a holy power, I anticipate a new kind of religion – the search for God far away from the religious faith of the church – of the church that in its narrow-minded ecstasy believes it has found the ultimate God, an eternal, unchangeable, irreplaceable God.

As if the gods didn't grow with humanity!

And that's why the truly religious will still be searching for god after millennia and even after billions of years. They'll still be searching for god, truth, or the origin of all being – it's all the same.

And for that reason, because I am pious, I want to understand everything there is to understand. The one who understands the most, who knows the most is the most fulfilled in god.

I asked Marion if the others at her school didn't condemn her flamboyant appearance.

She burst out laughing and asked if I seriously believed that she'd show herself in this idealized bohemian style at school. No one on Weber street suspected that Elise Jäkel – her real name – and Marion Lis were identical. The two souls that resided in her breast also demanded two names and two – disguises.

“Wait a couple of minutes,” she said. “Marion Lis is leaving, and Elise Jäkel will return.”

She went into the next room. When she stepped out the room ten minutes later, I hardly recognized her. She was wearing a dark, woollen, high-necked dress with a small white collar and cuffs. Her tousled curls had given way to parted hair, drawn back and smooth. And on top of it a plain felt hat. Under her arm she was carrying a briefcase with corrected notebooks.

But then, right away, she cast the little hat aside and ruffled up her hair with her hands.

“By the way,” she said, “I immensely enjoy being a teacher. I love all my pupils and they love me back. They literally suffocate me with flowers and kisses. It would be sheer madness if the principal fired me for whatever reason. Even if he found out that I had talked about sexual matters at a public meeting.”

And that's what she did. On our way home from one such meeting, she said, “Do I surprise you, Benjamin Heiling? The fact that I trumpet my views in the face of the world order so frankly and freely. Even today there are still anti-feminist hotheads who question our souls. Do you want me to cite some?”

I waved her off.

“But now we women have discovered the land of our souls on our own. It’s possible that we’re puffing ourselves up a bit in our pride of discovery. But it is such a joy for us to be allowed to say what we feel. And not just that, but even to be able to tell it.”

“And you say everything you feel?”

She smiled astutely. “No. We have to leave something to do for future generations. For a time when policemen no longer prick up their ears in our meeting places.”

She had an idea. She said she’d write a humorous story, “The Policeman’s Awakening.”

She asked if I didn’t think that listening year in, year out to such stormy, radical and unprecedentedly smart speeches would have to lead to some of the uniformed eavesdroppers’ thick skins cracking open. And that those would then mutinously turn against their superiors, becoming police defectors to the point of joining, with a brotherly kiss, the cause of the socialists and suffragettes.

My Antigone can be so facetious. But her facetiousness is always in contrast to a serious, at times even melancholy background.

Recently, she confided something to me that clearly showed those two sides of her.

She confided to me how it came about that she became an authoress.

She told me that a few years ago she had loved a young man, a charming lad. It had been impossible for them to get married. He owned nothing, and she would have lost her position as a school teacher. So, one day, she made a decision. The decision, backed by both her heart and her mind, to have a child with the one she loved.

She said it plainly, naturally, without blushing, and added, “Having a child must be delightful, right.” Only a philistine would ever get the idea of thinking it immoral. But the school principals know nothing about true morals. They confound morals and religious education.

And that was why she had become an authoress – to be able to say what she didn’t dare to do. After all, there had to be some place where she could give vent to both her raging anger and her burning desire to have a child.

As a matter of fact, she is fighting like a young lioness for the female teacher’s right to get married. In her most recent poetry – written in poetic prose – she creates a tragedy based on this right. Her heroine perishes out of love and longing for motherhood.

Oh! I’m wondering if the soil of marriage and motherhood wouldn’t bring forth an even worse tragedy, Marion Lis. Your heroine is crying over her unborn children. Isn’t crying over living children who tear our hearts apart infinitely more bitter? Yes, I often ask myself if the whole human being – humanity itself, basically – isn’t a tragedy.

Who wrote it?

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A chilly day in November. In the park, the dirty, brown leaves were swept into smelly, massy heaps. A few sullen leaves were still shivering on the trees. An elderly woman wrapped in woollen, half-ragged clothes was pulling along by herself a cart with pottery – for sale.

I stopped.

“This work is too hard for you.”

“One wants to live, though.”

“Why do you want to live?”

She tapped her forehead with her finger.

It was so self-evident for her that one wanted to live. Whoever didn't accept that was simply stupid.

In the zoological garden, a young woman was asleep on a bench. Her face was puffy and red. Her rough hand clutched an empty bottle. Next to her, an old man was sitting, leering at the bottle while greedily eating a slice of dry bread with trembling fingers.

As I was passing by, he said, “Give me something. To go with the sip of brandy.”

I'm wondering if these people were destined to become what they are now.

None of them knows why they were born. And that's the difference between them and me. I know who I am, but I'm still not that person. I'm somebody else. I've been misused for strange purposes.

I read about it in one of the best books. “Freedom means following the laws of one's own being.” Therefore I was a slave, carrying the yoke that others forced on me. I resembled a phonograph that only repeated what others had spoken into it.

There wasn't a single moment that it was possible for me to take my own decisions freely. I was trapped between stone walls and being pushed ahead.

I have recognized the laws of my own being – late. But is it too late?

I'm a poet. I have sacred songs of praise in me.

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My thirst for insight is insatiable. The more I drink of it, the more intense my thirst becomes.

But then – then suddenly a question arises that makes me cringe.

What for? What for?

I'm collecting treasures of knowledge in hot haste, from every page I'm drawing dew and scent as if they were flowers.

Oh yes, Benjamin Healing! You're busy, busy as a bee. Where's the honey you're producing?

Well might I be sailing now the deep seas of thought, longing greatly to come upon a shore. Every now and then, I believe I can feel the fresh scent of earth that the wind is blowing to me. I believe to see diamond towers of a holy city in the furthest distance. But then I'm stuck! I can't reach the shores because my ship is without helm and rudder. I have to struggle through cliffs and sandbanks. It's a burdensome trip. There's no light-house to show me the way.

And what depresses me the most is this. In an hour of intense experience, I'm getting an idea. It seems magnificent to me. I spin the thought out into a delicate fabric. I'm overjoyed with pride.

Then I read a book, written long ago, and I recognize my very own thoughts. They're just more profound, clearer, more science-based than I could ever have achieved. And this happens again and again. And I realize that anything I could think in my poor state of ignorance has already been thought a long time ago. I'm only discovering lands that have been discovered already. And I'm beginning to understand that whoever wants to become a new master has to know the old masters. I'll never be able to become a journeyman, hardly an apprentice.

- - -

Today, I had immersed myself in Kant's ideas of space and time when suddenly my thoughts ran off. They took me to my little village. They settled down on my son's grave. My strong will called them back. They returned obediently. My thoughts – after a while they were gone again. This time they wandered to the old courtyard where the ailing lad had been playing the flute.

But how – didn't I have control over my own thoughts anymore? Am I old? Me! Am I expected to count the years I hadn't lived actively as well!

I'm not getting enough exercise. That's it. I want to go outside in the sun.

I spent a long time wandering about the park. I thought back to my walks at home. There my eyes would always follow the sun when it was retreating from the lowlands in the evening, when the shadows started to rise higher until only the crowns of the trees on the hills were still shining in the red glow. At that point I would run as fast as my feet would carry me, breathlessly, puffing up the hill – towards the sun. When I arrived there, the shadows would enfold me. On the far horizon I could see the red sun bleeding to death.

And now I'm walking again – following the sun. And I'm breathless, and I'm puffing. Is it the sun of my intellect that's bleeding to death on the far horizon?

If that were the case, I'd ultimately only be like a rotten, bare tree trunk. A trunk entwined with blossoming plants that are growing high above its wispy wood. And the foolish trunk had thought that the abundance of wild red vines and of the blue morning glory entangling it had grown out of its own core.

Poor, rotten tree trunk!

Away with melancholy! Be creative, Benjamin Heiling! Make the melodies inside of you resound!

You owe yourself and the world your honey.

And at night I work into the wee hours. That's my favourite time. Before I start, I have strong, black coffee. That works so well.

My fantasy is flaring up. Thoughts are twitching up and down inside of me. Emotions are buzzing around me like singing birds. I reach for my pen.

Soon, however, the thoughts are back to staggering unstably around in my brain. Waves that are fading away, tumbling. They'll come to nothing, and my singing birds are flying away.

At times, the creatures in my dreams become threatening, as if I were to blame for the fact that they remain lifeless. They attack me, I'm afraid of them, their abundance frightens me.

There are hours when this fear becomes agony. One that equals the agony of a mute facing an imminent danger yet still unable to cry for help even though it would save him.

But I'm not mute. I lament – lament! No. I accuse.

Whom? Fate? An inevitable, inescapable fate maybe? Inevitable as a disease, old age, death? Inescapable as an earthquake that's sucking me under, a flood of water that's sweeping me away?

Oh no – I accuse an escapable, an artificial fate of rigid prejudices, of cruelly ridiculous injustices imposed on me.

Imposed by whom?

Our state.

I accuse the state. I'm writing to the minister of cultural affairs.

I'm writing at once, and this is what I'm writing.

“Honourable Minister of Cultural Affairs,

It is an accusation I’m bringing forward. An accusation against the state, against the ministry of cultural affairs.

“Almost four decades ago, the state gave me a position as a teacher at a village school. It should never have been allowed to do so. I carried out my duties diligently and was still a bad teacher. A very bad one. For two reasons.

“And here’s the first one. A teacher who himself has learnt nothing, who himself is without culture can neither teach nor educate children.

“And almost all of us shallow seminarists are without education, without culture at the beginning of our career when we’re still hardly more than immature boys ourselves.

“At preparatory school, where I was trained for my profession, I was still given slaps in the face at age eighteen. And three years later, I was given the right to slap others in the face.

“For a child, the best is just good enough. These words are on everyone’s lips. Yet not in their hearts. The state doesn’t know anything about it.

“The educator of the people is supposed to be part of the nation’s intellectual nobility.

“Just as the popular author who’s writing for the people requires the highest form of art in order to have an effect – an art that combines vivid clarity, beauty of form with simplicity and depth – so too must the educator of the people and shaper of youth be abreast with the culture of his times, especially since he’s holding the behaviour and views of future generations in his hands.

“Noble people educate a noble race.

“The poor seminarist in the village who’s cultivating his cabbage in the sweat of his brow because he is weighed down by worries about his daily bread lives in intellectual misery.

“My dead had to be buried, the living fed and clad, I had to support my old mother.

“The state doesn’t have sufficient means to hire brilliant, knowledgeable men for their schools.

“But such men have to be available.

“How is that achieved?

“I don’t know. I cannot know. After all, I learnt nothing. It’s a problem the state, the government, the parliaments have to take care of.

“The education of the youth must not be a question of money.

“It is self-evident that the pedagogical talent and the whole personality of the educating teacher, in addition to the level of his education, must be decisive factors.

“Which brings me right to my second point. The reason that made me an inept teacher because of my personality.

“Even if I had had all the knowledge and culture required by the lectureship, I’d have still been a completely unsuitable shaper of our youth, simply because I was neither destined for nor dedicated to this duty.

“Had your parents forced you to become a painter, Minister, you’d have never been more than a miserable fumbler, at least without the necessary artistic talent. As long as we’re in a profession that’s averse to our true nature, our performances will remain most feeble.

“I became a school teacher because my father was assured a vacancy for me at the seminary and because he didn’t have any money to pay for my higher education.

“I couldn’t become what nature had created me to be. But with the state’s permission – after all, I had passed my exams – I was allowed to sin against generations of children. Poor children! What are you supposed to do about it, you ask, Mr. Minister? You think nothing could be changed about social institutions that exist by God’s will and by law?

“But yes – yes, they can be changed!

“I know nothing about sociology, nothing about political science or jurisprudence or about psychology.

“But one thing I do know – it does not have to be learnt – I know that justice is humanity’s most precious treasure, holy as the monstrosity before which everyone kneels down.

“The people love races. I want to witness a race for justice.

“There’s one prerequisite to the realization of just institutions. And it’s so easy to meet. A child must be able to understand it.

“Without taking money for it, the state ought to open all educational institutions, ranging from elementary schools to the universities and academies, to everyone, without exception instead of consigning to them – depending on the class they were born into – workshops and artist’s workshops, the pulpit, the tribune, the teacher’s desk or the street.

“Such a labelling is a violation of the individual.

“No one’s born a proletarian, no one’s born a prince. We come into this world without rags and crowns.

“The right of all rights is that of self-determination.

“What’s this? Churches are open to everyone, but not the temples of wisdom? They’re closed to the destitute?

“And still the serious search for truths – truths that become manifest at the highest levels of science – is as purifying as a prayer, even more purifying since this creative upheaval of the soul encompasses the whole life span of the one looking for the truth.

“By what right was I damned to lead a pariah life? Why was my intellect doomed to godlessness?

“I know what objection you’re going to raise at this point, Mr. Minister. It’s obvious. What if all the universities in the world were open to the children of the poor, who would support them during their years of study?

“The state, Minister, or the community, or the nation. And how – with what – you ask. I don’t know. I’ve never learnt anything. But this I do know – every human child is at the same time a child of god, and not one of them may be lost for themselves or humanity.

“Well of course, there were and there are poets and thinkers who are as ignorant as I am, but at least they had the knowledge of life’s matters. In some way or another they had seen the world and experienced joy.

“I was forced to vegetate among coarse farmers and rough children in a miserable village.

“Crimes against germinating life are punished. The state commits countless crimes against germinating intellectual life.

“Innocent children, who may even be destined to achieve great things, are thrust into the tragedy of dead lives.

“We fight against alcohol with all weapons of science, with dramatic appeals to reason and emotion, but we leave the child in the drinker’s home. He remains the head of the family.

“Human duty and the state in all its wisdom demand that the child be saved and removed from the marshy ground into an atmosphere of intellectual health.

“The gardener knows how to treat each plant so that it may flourish. The cattle breeder does what best serves his cattle. Human children are left to the chances of an environment that might break or ruin them.

“The hands of injustice are stained with blood. Whoever is touched by its fingers is doomed to waste away.

“Minister, I had a son. A tender, dreamful lad. He was all music. But the poor, unworldly village teacher’s son couldn’t become a musician. He had to die without having had a life.

“I had a wife. She was a born artist. She had to do dirty work as if she were a maidservant. She would have painted such beautiful pictures. I see them before me – her pictures. Soundless pictures in which not a single breath of wind would move the leaves and flowers. She loved the echo. Her pictures would have had the echo’s attractiveness, its dark, gentle melancholy of the quiet and secluded.

“And I!

“Minister, I myself am a poet. Sacred songs of praise are within me. Songs like soaring eagles circling around the stars, songs like the lament of nightingales, sobbing and sweet. And I’m struggling in vain in my attempt to give form and shape to the delight I have inside me.

“Nature had sketched out my place in life, a place in the sun. Then I was dragged down a path leading away from my true path, from the sun into the realm of shadows.

“I look back on my past, on the mechanism that had taken over my life and it makes me shudder with grief, even disgust.

“What is death in one’s flourishing youth when all it does is to bury future dreams, in comparison to the tragedy of a person who hasn’t lived his own, whole long life.

“My body was there – it housed a dead guest. My intellect.

“I discovered my soul when I was over sixty years old.

“And this young, new, strong soul is a flame blazing in my blood, burning my brain. It eats up my heart. Oh how wicked! How wicked!”

I couldn’t continue writing. I wept. Wept like a child, sobbing uncontrollably that I wanted my life back.

- - -

I didn’t mail the letter. The things I had written – they were so trite, so without rhyme or reason. Cloud-castles, fantasies. They hadn’t let me learn anything.

I’ve experienced inconceivable things, mysterious things.

The young sorceress! The young sorceress! She used her chain of shells to wrap me up in a dream as blue as the sea.

We were sitting at the window in her room and reading one of those modern books that resemble a mystical temple in which the narcotic scent of flowers mix with incense.

We had been reading until it grew dark. A deep twilight prevailed in the room. The sky was still strangely bright. It looked like flowing alabaster shimmering silvery. The narrow crescent was at the zenith, underneath it a lone, large star. Together they formed a glowing question mark.

For a long time, we were looking up to the sky in silent delight. Marion snuggled up to me like a tender child. Suddenly she said, “I love you, Benjamin Heiling.”

“I know, Marion.”

And she continued, “I love you. Take me to be your wife.”

Tears were shimmering in her eyes. She hid her head against my chest.

“Marion, my dear Marion. You have strange dreams,” I said.

With a shudder, I thought of an incident I had witnessed years ago.

I had been invited to a wedding. It took place on the second floor of an apartment building. On the first floor, someone had died the day before. An abundance of flower arrangements and wreaths was displayed on the bride’s wedding table. Then the door opened once more, and a dark figure handed a funeral wreath with long waving black ribbons to the bride. He had mixed up the floors. The bride became seriously ill.

I told Marion that story. And I said, “Marion. Aren’t you – like the reverse of what I just told you – handing me a wedding wreath by mistake as if I were the groom when actually the funeral wreath is awaiting me? Red roses in white hair are grotesque.”

She looked at me firmly and decidedly, “I love you, Benjamin Heiling.”

And strange, quite strange was the way Marion Lis was talking. Her words sounded so absurd and so foreign, so fantastical and yet so matter-of-factly thought out. She’s truly the child of a north German metropolis. She lectures so intelligently and dissects her own feelings. There’s some mischievous boldness in the courageousness of this new kind of woman.

Your words, Marion. I have kept them in my mind.

“Love,” you said, “every single person experiences as something primally new in his or her world. There’s no fixed formula for it, no norm, nothing universally valid. People say that youth and youth belong together, they even take it upon themselves to determine which stages of life match exactly.

“Because it would be natural, they say. Certainly. It may be natural to the beast to eat its enemy. But not to me.

“And what is natural to the soul? Who dares claim to know the answer. There’s no tyranny in the realm of our psyches. If, at my age of twenty-five, I were in love with an eighteen-year old boy – which I would never be – how they would shake their heads and whisper, ‘perverse.’ And yet it would be so natural for the girl in love to love her boy.

“The others! The others! They always know only what their grandparents and great-grandparents already knew. And then everything is instantly written in stone. They should write those maxims in the sand so that the wind would soon blow them away. I refuse to die away subserviently before every seasonal and local opinion.”

And you went on like this, Marion. “Should I love another young man again, like the one I loved before? Young men are good for dancing, kissing, talking nonsense, probably also for conceiving a child. But to love them seriously with the fervour of one’s soul? No, for that I think they are too inclined to flare up, too much ablaze, too shallow. I’m not coarse and earthy enough for such a general, covetous, run-of-the-mill love affair. Those young people, beginners at life, are nothing more than a promise, if anything. They’d rarely keep their promises. I can love only an accomplished man who has both depth and secrets. In you, Benjamin, I love all stages of life. In your naïve inexperience I love the child, in your longing idealism the young man, in your deep devotion I love the adult man, and in your contemplative melancholy, I’d love old age, if ... but you’re not old. I don’t care about your age, it’s none of my business. I don’t love

with my eyes. Primarily and above all, I love the human being in you, the man comes second.

“I’m looking up to you the way I look up at this alabaster sky with the crescent and the lonely star underneath. A glowing question mark. That’s what you are in the sky of humanity.

I did understand its meaning, Benjamin Heiling.”

And I replied, “Marion. You’re talking to someone whose hair is already white. Are you lacking a sense of beauty, of youth’s beauty? Old age is hideous.”

“No,” she said, “I’m not lacking a sense of beauty.”

Marion was standing with one side to the window, I was completely in the dark, close to the room’s door. In the soft moonlight she looked like a mist-shrouded image shimmering grey. Only her chain of shells was glimmering faintly in the moonlight. She didn’t look over to me and was now talking as if she were reciting one of her verses in poetic prose.

And it was poetry, because she said, “Benjamin Heiling! He is handsome. Into his features, his genius has written everything high and fair. All the things he should have lived, all the things he should have written. Would you say his hair is white? No, not white, his flowing mane of silver curls covers his high forehead of bronze. His light, blue eyes have the hymn-like vision of a seer – he has metaphysical eyes. Benjamin Heiling has the head of a classical statue. There’s something of future people’s beauty in Benjamin Heiling. He is an extraordinary man.”

She briskly turned towards me, laughed softly and said, “I’m exaggerating a little. As you know, I’m a poet as well. So, what does Benjamin Heiling say now? - - -”

And I said, “Marion, you’ve spun a glimmering web around me. In my mind, dreams, poetry and reality are entangled. While you were speaking, I had an

inner insight. Never have I felt the tragedy of my life – call it a demonic farce – more intensely. And this tragedy: someone who’s both an old man and a becoming man, someone who’s both withered and flourishing. This tragedy of the deepest pain – it hasn’t been written yet. I want to write it.

“Marion, I’m returning to my village, to the old castle. Should I be able to create what I saw in my mind, I’ll take it as a pledge that there’s still a future for me.

“Then I’ll come back, in the spring when the earth renews itself as well. Should my strength fail, bury me at home under the winter’s snow.”

Quietly, so quietly I could hardly hear it myself, I opened the door. And I walked out, and I kept walking and walking. It felt as if I were walking endlessly.

- - -

Back in the little room of the castle. For weeks already. Lonely. The world is white. Snow! Snow! Soft, deep snow. I feel as if I’m slowly sinking down in it. Far-reaching, white loneliness!

The young lad from the courtyard is no longer playing the flute. He passed away. I want to become his successor. It had to come from deep inside, he had said. Speak now, soul. Speak of the drama that I perceived during that hour when the star and the crescent formed a shining question mark.

I’m waiting, waiting. With burning impatience I’m waiting for my new strength.

- - -

My flute remains silent. I can charm neither rhythm nor melody out of it. Just a jumble of fragmented sounds – a sudden drum roll. A little forest bird raises its song. Soon a bird of prey rends its fair throat. The violin strings break.

And every morning I tear up what I've written the evening before.
Clanging strumming, no music.

I walk across the white fields, I look up to the pale sky. And involuntarily
my lips always form the same two words: Maja and Marion.

Maja, the helpless, white image of suffering who was only like a dream of
life. And Marion with her ruby red lips and her longing, willing eyes. She's the
embodiment of life.

The white pearls and the sea-blue shells, they're to be the harp sound in
the holy recitatives and the sombre choruses of my drama.

They are to be! Alas! Nothing is to be! Nothing is to be! I want brazen
thoughts, velvet emotions. I want to be consumed in a tender passion of poetic
inspiration.

I saw the baron's daughter again. She found me mysteriously transformed
and spiritual, also quite emaciated – a true village prophet. She said the only thing
I was missing were the sandals on my feet, a long mane, and a flowing robe. The
gestures I already had. In the future, she would make sure that I'd gain some
weight.

The other day, she sent me all sorts of delicious things and a big wine
basket. The servant who delivered it said they were strong wines, among the best
in the castle's wine cellar.

Ever since the day my mother hurled the Christmas tree out into the snow
not a single drop of alcohol has ever passed my lips. I won't break the red seals of
the bottles.

- - -

Every day I visit Maja's grave. I'm coming to you Maja, just as pious Catholics
turn to their saints to look for help in their times of misery – help me, Maja!

I'm embracing the tombstone and I'm talking to you. I'm wondering if you hear me. If now you'll know that I love you, only you, and that I know your best-kept secret. You're white and Marion is red. Red means life. It's turning away from me and I'm slowly gliding away from red Marion to white Maja. For the two of us belong together for all eternal faithfulness. Maja in the black soil, me above her in the white snow.

The only difference is that you're no longer freezing. And I am freezing. I am ice. Help me, Maja! Help me thaw.

- - -

Yes, I'm cold. I'm freezing inside. I've tried strong coffee again. In vain.

For a while, I was standing at the window in the twilight. Something was glimmering in one of the room's corners – the red seals on the wine bottles. Allegedly they're strong wines. I know, I know – I want to know nothing.

I covered up the wine basket.

- - -

I'm still freezing. I'm tired. The grey rag I put over the wine basket was ugly. I threw it aside. It's like an ostrich who's burying its head in the ground, to think that what I don't see doesn't exist. Lure me, just lure me! You dark bodies with blood-stained necks, but without heads.

I understand your silent words. I never reply. I won't break your seals.

- - -

Now they've even asked the moon for help with their scarlet mouths. I'm observing it closely – the moon. How it's gradually, slowly gliding over to them - - - there it is, already. And it's flashing at me with a lustful smile as if with a harlot's eyes – no, with predator's eyes. I'm frightened.

- - -

The cold has increased even more, both outside and inside of me. I want to have just one day, one hour during which the fire erupts from my ice; my fire that's wild as the sea and clear as the stars.

I know, I know, one drink of the strong wine and ... and ... no – three times no!

- - -

And yet .. and yet - - and if only this once .. just today .. Do I trust myself so little? What am I? A pedant? A coward? A slave of my principles? I'm free! I want to be free! Whether I drink of the wine or not, I'll still be the master of my own will. But I long for the intoxication ... one single time. I take a drink.

- - -

I did it. I broke the red seal. The way it lay on the table in front of me, it looked like a small pool of blood. For a moment I thought it had flown from a wound I had inflicted on myself. A wound!? Never have I been more whole!

I drank. I don't know how much. A blissful warmth runs through me. I want to become even warmer. I want to be hot.

- - -

It's midnight. I don't feel the least bit tired. I had run out into the open as if I had to inform the night of the wonder I was experiencing.

I have a definite sense of having grown taller. My muscles are becoming taut. Strength and liveness in all of my limbs. I'm so young. So young, so strong, so new. How everything in me has regained life, is clearing, taking shape. Lightening flashes of gold and rose splendour streak through the fog that used to surround my brain. They're great ideas, audacious, glowing in the starry night.

Following a wild impulse, I threw myself in the snow and called Marion's name – faithless to my Maja.

I want to write the hymn that Marion had read in my eyes.

- - -

I slept deeply and long. I'm awake now, but dead tired, miserable, cold. My head aches. My limbs are numb.

Hadn't I written a wondrously beautiful song during the night? Where is it now? The window was open. The wind has blown it away.

I was angry, so exasperated as if I had had to - - - had I become evil overnight? I must have caught a cold. That's it. A cold is cured with a hot drink. Just one more glass of wine, a single one - - the last one. I swear.

I haven't written anything for a long, long time. How long .. I don't know exactly.

Hadn't I gone on a trip? I still was journeying. I was in the South. I am in the South. I'm striding across a soil from which a resplendent abundance of plants are flourishing and sprouting; the snow is showering down silver flowers. The sky above me is of a singing blue.

Now I know. Whoever had one drink had to have another and another, most certainly if he is the son of a drunkard.

It's the breaks in between that are so terrible. When I'm sober, I decay. My knees are shaky, my hands are trembling. I pass by my mirror in fear. I'll look abhorrent and wasted. The beauty of the future human, I want to have it back. And I drink again and again, full of burning thirst for beauty, for inspiration, for the fervour of thought.

The intoxication is beautiful. Be it artificially induced by the wine, be it pure self-intoxication, be it caused by a fever, by insanity.

Delight in the beauty of nature and art, love, sensuality of pain, the bliss of insight – all these create a state of intoxication, and Dionysos is a god.

Oh my father, how could I ever despise you! I apologize to you. Now I understand you. You were longing to escape from your miserable reality to the realms of the gods through which the evoes of the maenads sound.

Every now and then, a shiver runs down my spine. That's when I realize that intoxication is merely a bleeding mirage, a self-delusion luring me into the abyss. I know I'm wandering along a river of death. But whatever rises from the river is bold and beautiful.

Once it was death himself. He was astride a black horse, glowing since his armour was made of gold. Slowly he uncovered his sad face and looked at me. Looked at me so longingly, pining away. His eyes were like pale forget-me-nots, for he loved me. I wanted to go to him. But then the river had borne him away.

- - -

I'm feverish. I have visions. I want to have them, my fantasy creates them. I'm a creator.

I hear the bells of the village church ring. Are they calling for me? Is Marion getting married? She's waiting for me. She's at the altar. The candles are lit. In her hair she's wearing orange blossoms; their fragrance can be sensed from afar, the church is filled with the scent. A sick scent that eats away at you.

Slowly one candle after the other is burning out. The bride's veil disperses, evaporating into a foggy cloud. The cloud is spreading ever further, growing more dense and dark until it embraces all that's there.

The cloying breath of the orange blossoms is pierced by the shrill, high peal of death knells.

Sounds and scents struggle against each other. A hot, noisy struggle. Then a drop of blood falls from the bride's wounded heart into the cloud of fog.

All of a sudden - - silence. Paralyzed, ghastly silence. And I realized that what I had previously considered silence was actually a chaos of the slightest sounds. This was primal silence in which nothing grows and nothing dies away.

A horrifying vision. Certainly, it was caused by the stale white wine I was drinking, which had been opened and left standing in the moonlight all night long.

Now I had a drink of the red one, the dark red wine, the Burgundian. My blood erupts. The sickening, unnerving scent is gone. The church is still there, but it's a cathedral now. High arched windows. The sun breaks through the colourful painted glass and scatters fiery rubies, rosy topazes, golden green emeralds, glimmering opals all over the marble floor. They're poetry – my flaming dithyrambs is what they are, my glowing, my tender songs.

They fade away before the holy choirs that cascade from the cathedral's height as if they came from the great horns of archangels. Choirs of earth-shaking thoughts that have brushed the heart of the universe. With fervour I'm listening to hear their secret meaning.

I was mistaken. The bells weren't sounding in the church after all. They were sounding inside of me. The triumphant bells of spring. I'm blossoming forth!

What's roaring! What's roaring! A storm is coming from the north - - it will break all my blossoms.

It was almost dark already when I came to Maja's grave today. On my way there I felt as if I were wandering along the shores of a river of death. Light birds were

flying above the river. Their songs were bright and jubilant. And poisonous fumes rose from the water, higher and higher, and in the middle of the trilling jubilation, the birds plummeted down. The river devoured them.

The singing birds. Are those my songs? And the lethal fumes, are they rising from my poisoned brain? And right in the middle of hymn-like jubilation, my songs and I plummet down to earth!?

--

I can't shake the idea that you, my dear Maja, know about me. And through my writing now, I'm talking to you.

Did you see, Maja, how my arms embraced your cross again today, and how dense and soft the snowflakes fell on me just like back then when I was a twelve year old lad and wanted to die.

Did you see how I became increasingly white until I was shining brightly out of the darkness like a marble statue. I'm your grave's monument now, my dear Maja. And the snow is rolling, rolling from the heights. It rolls an ermine coat around my shoulders.

Maja, look! I'm wearing royal ermine. But I don't have a crown. Only your cross above my head. A dying poet. A poet? No. I only have the heart of a poet. It's breaking. I weep for the poet inside of me who was dead in life, always dead. I'm weeping – I'm weeping – at the cross.

- - -

On a cold spring morning, Benjamin Heiling, the retired schoolteacher of the village, was found on his wife's grave, kneeling at her cross, covered in snow – dead. The sun was shining down on him. Drop after drop the melting snow was running down his body. It was as if the deceased was melting into tears.

6. Conclusion

As indicated by its title, “Translating Hedwig Dohm,” the topic of this dissertation is the practice and methodology of translating works by that author. Only two of her works had been translated into English thus far, namely *Der Frauen Natur und Recht* as *Women’s Nature and Privilege* by Constance Campbell in 1896, and *Werde, die du bist* as *Become who you are* by Elisabeth Ametsbichler, including the translation of “Die alte Frau” as “The old Woman” in 2006 – a full one hundred and ten years having passed between the first and the second translation of any of Dohm’s work. The purpose of my dissertation was to add to the corpus of her work, both political and fictional, available in English, and contribute, in so doing, to theoretical perspectives on the approach to the translation principles best adhered to for the translation of a woman writer as a contribution to the understanding of developments in feminist thought and writing.

I decided to translate the 1876 original of *Der Frauen Natur und Recht*. Following Ametsbichler’s example of translating both a theoretical and a fictional text, I chose to translate one of Dohm’s as yet untranslated novellas, *Benjamin Heiling*, in addition, to expand the corpus of her work available in English. I had chosen this novella as a complement to the essay “Die alte Frau.” In her later writing, the topic of ageing had become important so that I deemed it beneficial to translate a text about an ‘old man.’

The decision to translate *Der Frauen Natur und Recht* again, even though there already is an English translation, was, at first, based on the assumption that it was a translation of Dohm’s original 1876 German edition. If that had been the case, the translation would not have been adequate since it differed significantly in many aspects from the German text. In the process of my research, however, I found out that the translation was actually based on a second revised and extended edition, which was published in 1893 – just three years before the publication of the translation. A description of how this discovery came about is given in the chapter on the publication history of *Der Frauen Natur und Recht*, starting on page 3 of this dissertation. Since the only readily available version of the German

text is that of the 1876 original, I considered it essential and worthwhile to continue with my translation of the first edition. In a thorough examination and comparison of the German text of 1893 and its English translation, I had also found that there were still a number of instances where the translation was difficult and at times questionable. The major drawback of Campbell's 1893 translation turned out to be the ubiquitous loss of feminist ideas expressed in the original, which Campbell failed to render adequately.

To avoid such loss in my own translation, I had to consider how to approach the translation of both *Der Frauen Natur und Recht* and the novella *Benjamin Heiling*. A methodology combining both tenets of the modern German tradition of translation – as represented by theorists from Schleiermacher to Venuti – and some of the strategies of feminist translation theory proved to be the best approach. In my own translation, I tried to adhere to the modern German tradition's demand to keep foreign everything that is foreign, which in turn means that the reader is responsible for appropriating the text while the translator remains invisible, yet true to the original. Every now and then, however, I decided to give up my invisibility and, in keeping with von Flotow's less radical strategies of footnoting and annotating, and make my own voice heard. I also noted Valerie Henitiuk's argument that it is necessary to be aware of feminist issues present in the source text. However, the translator does not have to be a woman to adequately translate such texts. Combining these two notions with the principles of the modern German tradition, allows any translator, male or female, to translate texts by authors such as Dohm and her contemporaries without following the radical principles of feminist translation theory. Henitiuk's demand for awareness can and should be applied to any translation of texts by authors who are contributing to the development of political or other movements. A translator should always be on the lookout for aspects of the original that are essential to that position and thus require special care in translating.

The principles of feminist translation theory, which developed in the 1970s in Canada in the wake of feminist literary theory, include the demand for a radical

change in language itself. Language was considered to be male dominated and oppressive toward women. Therefore it was necessary to create a new form of feminine language, writing, and translation to guarantee linguistic equality. This led to extreme measures when translating that are best suited for contemporary texts by contemporary feminist writers. Feminist translators intervene in the text to various, at times extreme, degrees and therefore cannot be considered invisible anymore. In many cases they also pursue their own political agenda and change the original text accordingly. The strategies used to appropriate a text for one's own purposes vary in their degree of invasiveness: from supplementing the translation to adding prefaces or extensive footnotes, to the most invasive strategy of "hijacking." This is often done in collaboration with the original author, which is not possible when working with older texts by authors such as Dohm. As a consequence, I decided to follow the modern German tradition since it was my intention to offer a translation that is true to the original. In the context of my dissertation, the purpose of which is to provide an English version of *Der Frauen Natur und Recht* to enable future researchers in both English and German speaking countries to work with similar texts, it proved to be the best approach. I was not trying to pursue my own political agenda as many feminist translators might.

After choosing how to approach my translation, I translated the 1876 first edition of *Der Frauen Natur und Recht*. My translation is entitled *Women's Nature and Right*, which is a more accurate translation of the original title as opposed to *Women's Nature and Privilege*, the title of the first English translation. Dohm, considered one of the first feminists of her time and an important fighter for women's rights, was asking for equal rights, not for privileges for women. My own translation was supposed to be compared to the first English translation; however, while working on my own translation, I had found out that the first English translation was in fact based on a second German edition that Dohm had published almost twenty years after the first edition. Since it was difficult to locate a copy of the second German edition or to get any information on it, apart from it being referred to as an "extended" edition, I was under the impression that

the text of the actual essay had been left unchanged. Eventually, however, I was able to locate a microfiche copy of the second edition and found out that Dohm herself had revised large parts of her own essay. Having found this new information, I decided to first compare and identify differences between the two German editions, then between the second German edition and the first English translation, and finally to add my own translation to the comparison. The result of these efforts can be found in the included appendix.

From this extensive appendix I then chose a number of examples to discuss in chapter four of my dissertation to show some of the difficulties found in the first English translation. I identified four major categories – grammatical inaccuracies, mistranslations, missing words or phrases, misunderstandings – for each of which I discussed several examples. The discussion of these showed that some mistakes are less serious, i.e. their impact on the translated text is not too grave, though notable. Others, on the other hand, are so serious that they completely change the intentions, ideas, and statements Dohm expressed in the original. The gravest mistakes are, of course, the ones that arise from misunderstanding the German text. As these examples and the appendix on problems with existing translations of Dohm indicate, a variety of apparently minor or nuancical infidelities of translation can in fact, in the context of a translation of a bygone, patently feminist writer (the translation of whom is pursued in part as a possible contribution to feminist studies), involve significant distortions or losses of components of the original that pertain to women's issues addressed in the original. The titles of the two published translations are examples of such a distortion and loss. As indicated, in the first translation of *Der Frauen Natur und Recht*, the German 'Recht' ('right') was translated as 'privilege.' The feminine aspect of *Werde, die du bist* is lost in its translation as *Become who you are*. These two examples demonstrate that an awareness on the translator's part of how an English translation can lose the original's signals on issues of female gender, or aging, agency, passivity, etc., is essential.

Following the principles of the modern German tradition of translation, I tried to stay as true to the original as possible in my own translations in order to avoid infidelities. For instance, I consider the examples listed in the categories of ‘grammatical inaccuracies,’ ‘missing words or phrases,’ and mistranslations as infidelities. A translation is not true to the original when a “right” becomes a “privilege” or “the statement of a naïve politician” becomes a “naïve statement.”

It was my goal to make more texts by Dohm available to an English speaking audience, which I achieved with my translation of the first German edition of *Der Frauen Natur und Recht* and of the novella *Benjamin Heiling*. There is now, for the first time, a translation of the first edition of Dohm’s influential essay. In addition, I demonstrated that older texts by authors such as Hedwig Dohm can be successfully and adequately translated on the basis of the essentials of the modern German tradition, as long as the translator is aware of feminist issues. While the more radical suggestions of feminist translation theory might be well suited to the collaborative work of contemporary authors and their translators, the methodology developed in this dissertation, of approaching earlier women writers and feminist authors with a resolve to retain the original’s feminism by combining the demands for formal equivalence, a source-text bias, and “foreignization” with the less radical strategies of feminist translation theory as described by von Flotow, proved to be the most suitable for the endeavour.

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7. Appendix

Comparison of the two German editions of *Der Frauen Natur und Recht* (1876, 1893) with the first English translation *Women's Nature and Privilege* (1896) by Constance Campbell and my 2013 translation *Women's Nature and Right*.

The chart is organized as follows: The first column gives the text of the 1893 German edition of *Der Frauen Natur und Recht*, since it is the basis of the first English translation. The second column provides the text of the first German edition of 1876, but only in those instances where it differs from that of the second German edition. The last two columns give the first English translation by Constance Campbell from 1896, and my own 2013 translation respectively. In instances where Dohm had added sentences or paragraphs to the second edition, I do not provide a translation as it is not part of my 2013 translation, which is based on the original 1876 text.

Part I

Die Eigenschaften der Frau

The Qualities of Women

1893 SECOND GERMAN EDITION MODERNIZED SPELLING	1876 GERMAN ORIGINAL (WHERE DIFFERENT FROM 2ND ED.) ORIGINAL SPELLING	1896 FIRST ENGLISH TRANSLATION	2013
Der Frauen Natur und Recht		Women's Nature and Privilege	Women's Nature and Right
... nichts sind, und nichts sein können als Hypothesen, die einer wissenschaftlichen und genügend		... can be nothing but hypotheses, and therefore deficient in scientific an practical foundation, I will trouble no one with	Since, however, my subjective views in the field are and cannot be anything but hypotheses or

empirischen Grundlage entbehren, so will ich sie niemanden aufdrängen. (90)		<i>mine.</i> (9)	inspirations lacking any sufficient scientific or empirical foundation, I take great care not to force them onto the audience.
Ja, der Satz ist aufgestellt worden, ... (91)	Ja, der Satz wird aufgestellt, ... (5)	In fact, it is said that... (10)	There even exists the axiom that...
... Stolz, reizbares Ehrgefühl, hohes Selbstbewusstsein, Übermut, Genusssucht, etc. während Züge von naturwüchsiger Kraft... (91-2)		... pride, a high sense of honour, self-consciousness, arrogance, self-indulgence, while elementary force... (10)	... pride, an easily injured sense of honour, high self-esteem, presumptuousness, hedonism and so on, whereas traits of natural strength, coarseness, and a lack of moderation are typical of the proletarian.
Der Mann aus dem indischen Volke... (92)		The man who in India... (10)	The man from the Indian people...
Setzen wir den Fall, dass eine Aristokratin und eine Proletarierfrau ihre Säuglinge miteinander vertauschen. Der kleine Proletarier, in die Wiege des Fürsten gelegt und als Fürst auferzogen, wird nicht weniger hochmütig, genussüchtig, übermütig und konservativ sich gebärden als der geborene Fürst. Der Fürst aber, in der Proletarierhütte groß geworden und		We will say, that the infants of an aristocratic and a plebeian mother are exchanged and each brought up in the sphere to which he was not born. The child of lower birth would not be less proud, arrogant, and conservative than the child by birth an aristocrat, and the latter, brought up in a lowly cottage, condemned to hard work and educated in the opinions of the lower classes, would surely share their	Let us assume that a noblewoman and a proletarian woman exchange their babies. The little proletarian, put into the crib of the aristocrat and raised as a nobleman, is not going to be any less proud, hedonist, presumptuous and conservative in his behaviour than the born nobleman. The nobleman, however, raised in

<p>lebenslang zu harter Arbeit verdammt, wird die Anschauungen seiner Berufsgenossen, er wird ihre Sitten, Denkweise und Wünsche teilen. (92-3)</p>		<p>manners, thoughts, and wishes. (10)</p>	<p>the proletarian's hut and condemned to a life of hard labour, will share the views of his fellow labourers, their customs, their way of thinking, and their hopes.</p>
<p>Und schwerlich würde es jemals geschehen, dass der vertauschte Fürst, mit der Maurerkelle, dem Kehrbesen oder der Mistgabel in der Hand, sich von göttlich aristokratischem Sinn getrieben, heimlich auf die Kreuz-oder Staatsbürgerzeitung abonnierte, oder auf Rennpferde wettete. (93)</p>		<p>At least, we should be much astonished should the changeling with the bricklayer's trowel or the farm labourer's pitchfork feel himself impelled by aristocratic instincts to behave like a gentleman. (10)</p>	<p>And hardly would it ever happen that the exchanged nobleman, with a bricklayer's trowel, a broom or a pitchfork in his hand, would suddenly and in secret, driven by divine aristocratic instinct, subscribe to the <i>Kreuzzeitung</i>; neither would he toast to the aristocracy's well-being when having a shot of <i>kümmel</i> and brown bread, nor would he bet on race horses.</p>
<p>Es ist eher wahrscheinlich, dass er, unbeirrt durch die Stimme des Bluts, sich den "Vorwärts" abonnieren und den Moloch des Kapitalismus verfluchen wird. (93)</p>		<p>It is far more likely that the noble blood would not tell and that he would not distinguish himself from his fellows. (10)</p>	<p>Rather, it is more likely that, under no influence of his noble blood, he would have a passion for the equal rights and delights for all people and would not close his ear to the social democratic whispers reaching it.</p>
<p>"Macht denn das Blut den Vater?"</p>	<p>„Macht denn das Blut den Vater?“</p>	<p>Not translated</p>	<p>As Lessing's Nathan the Wise</p>

(93)	sagt der weise Nathan. (8)		said, "Is it the blood that makes a father?"
Nicht die Geburt, die Lebensatmosphäre ist es fast allein, die den Individuen ihr Gepräge aufdrückt. (93)	Nicht die Geburt, die Lebensatmosphäre ist es fast allein, die den Individuen ihr unverilgbares Gepräge aufdrückt. (8)	Not blood, but upbringing is almost the only thing which stamps the individual with its seal. (11)	It is not birth, but almost exclusively the atmosphere of life itself that leaves its irredeemable mark on the individual.
... und die wir auf der Höhe und Tiefe der menschlichen Gesellschaft so ziemlich gleichmäßig verteilt finden, unter Geheimräten und Kutschern, unter Tugendspiegeln und Dirnen, unter Gottesfürchtigen und Atheisten u.s.w. (93-4)		... which we find equally distributed in the highest and the lowest grades of society, let the individuals be who they may and whatever religion or irreligion they profess. (11)	... and can be found equally distributed among the highest and lowest ranks of human society; among privy councillors and coachmen, among exemplars of virtue and harlots, among the god-fearing and the atheists, and so on.
Stellen wir folgende Fragen:	Stellen wir uns zur Klarlegung unsrer Aufgabe folgende Fragen: (9)	Let me put the following questions (11)	To discuss our task clearly, we ask the following questions.
Welche Eigenschaften haben die Frauen... (94)		What are the personal qualities of women... (11)	What are the qualities of women according to the majority of humankind?
Welche Eigenschaften sollten oder müssten sie haben... (94)		What qualities should they have... (11)	..., which qualities should or must make up the character of the female sex?
Warum verlangen die Männer gerade diese Eigenschaften von den Frauen? (94)		Why do men expect these qualities in women? (11)	Why do men demand exactly those qualities?
... über Frauen gefällt worden sind und noch gefällt werden, [...], die uns		... delivered on women [...], which present themselves to our minds. (11)	

allerorten entgegentreten ,... (94-5)			
Nach diesen Auslassungen erscheint das Weib als ein Potpourri der allerentgegen-gesetztesten Eigenschaften. (95)	Nach allen diesen Auslassungen erscheint das Weib als ein Potpourri der allerentgegen-gesetztesten Eigenschaften, als ein Kaleidoscop, das, je nachdem man es schüttelt, jede beliebige Charakternüance in Form und Farbe zu Tage fördert. (10)	According to these statements, woman is a kind of <i>potpourri</i> of antagonistic qualities. (11-2)	According to all those spoutings, it appears that a female is a potpourri of highly opposed qualities, a kaleidoscope, which, depending on how it is shaken, can bring to light any nuance at all of character in form and colour.
... wie oft z.B. einerseits die Frau als sanftes Wesen gepriesen, und andererseits als zanksüchtig, impertinent und in Sinnlichkeit befangen getadelt worden ist, ... (95)		... how often women are gentle, chaste, and retiring, and, on the other hand, quarrelsome, impertinent, and sensually inclined... (12)	how often a woman is praised, on the one hand, as gentle, chaste, and shy and, on the other hand, reprimanded as quarrelsome, impertinent, and inhibited in sensuality, ...
Eine Gruppe von Ehemännern plädiert dafür, dass die Frau nur für die körperliche Nachwelt geschaffen sei, eine Anschauung aus der man folgern sollte, dass das mit einer robusten Körperlichkeit ausgestattete Weib die Inkarnation des Frauentums darstelle. (95)	Hier plaidiert eine Gruppe rechtschaffener Männer dafür, daß die Frau nur für die körperliche Nachwelt geschaffen sei, eine Anschauung, aus der man folgern sollte, daß das mit einer robusten Körperlichkeit ausgestattete Weib die Incarnation des Frauenthums darstelle. (11)	One group of husbands declares that a woman was created only for posterity, which argues that a robust and healthy woman is the incarnation of womanhood. (12)	On the one had, a group of righteous men plead that the wife has only been created for physical posterity, a view from which one should conclude that the wife equipped with robust physicality is the incarnation of womanhood.
Dagegen aber protestieren jene Herren poetischen Kalibers, die uns die		Poetical and sentimental men, on the other hand, represent the true	Those men of poetical calibre, on the other hand, protest against

wahre Frau als ein ätherisches Wesen schildern, ... (95)		woman as an ethereal being... (12)	this view and describe the true woman as an ethereal being ...
Wie also und was, meine Herren, lebendige und verstorbene, sind die Frauen nach Ihrer Meinung? (96)		What then is woman, gentlemen, according to your opinion? (12)	So, gentlemen alive and dead, how and what are women in your opinion?
Sie sind Drachen, Xantippen, Dämonen, Vampire, wilde Katzen, Tiger. (96)	Sie sind Drachen, böse Sieben, Xantippen, Dämonen, Vampyre. (11)	She is a dragon, a Xantippe, a demon, a vampire. (12)	They are dragons, the seven evil spirits, Xanthippes, demons, vampires.
Sie sind harmlos, einfach, sinnig, naiv. (96)		She is harmless, simple, ingenuous, thoughtful. (12)	They are harmless, simple, appropriate, naïve.
Sie sind von raffinierter Berechnung, listig, intrigant. (96)		She is intriguing and sly. (12)	They are cunningly calculating, crafty, scheming.
Diese Blumenlese von Widersprüchen könnte leicht bis ins Unendliche fortgeführt werden. (96)		But we should never come to the end of such an anthology if we quoted all that is said. (12)	This anthology of contradictions could easily be continued ad infinitum.
Wie die Meinungen über die Frauen entstehen und was sie bedingt, darüber gibt uns ein französischer Schriftsteller einen Fingerzeig, indem er uns folgende Rede hält: ... (96)		We can learn how opinions about women are formed by the following story, told by a French writer: ... (13)	A French author gives us a hint at how opinions on women are created and the conditions surrounding them with this little speech.
“Einer meiner Freunde,” so erzählt er, “berauscht vom Duft der ersten Jugendblüte, hatte in seinem Debütanten-Enthusiasmus folgenden		One of my friends, he says, in the intoxication and enthusiasm of youth, wrote the following words ... (13)	“One of my friends, intoxicated with the first blossoming of youth, had the following thought in his debutant’s

Gedanken, [...] niedergeschrieben: ... (96-7)			enthusiasm,” he says, “the least error of which is its lack of novelty. He wrote ...
Einige Jahre später hatte er Grund, oder glaubte ihn zu haben, sich über die Frauen zu beklagen. (97)	Einige Jahre später hatte dieser originelle Denker Grund, oder glaubte ihn zu haben, sich über die Frauen zu beklagen. (12)	A few years later he had occasion, or thought he had occasion, to complain of his treatment by women. (13)	Some years later, this original thinker had reason, or believed to have reason, to complain about women.
Der Gedanke eines unglücklichen Mannes. (97)		Not translated	The thought of an unhappy man.
Die Männer, indem sie von den Eigenschaften der Frauen sprechen, haben gewiss alle Recht. (97)		The men who speak of the qualities of women are probably in the right. (13)	Those men are certainly all correct when they talk about the qualities of women.
Eigentümlichkeiten aber, die einer speziellen Lage ihren Ursprung verdanken, bilden mit nichten den weiblichen Geschlechtscharakter. (98)		...; but peculiarities which arise from special causes can never form the characteristics of the sex. (13)	Yet, peculiarities that are based on special grounds can by no means form the character of the whole female sex.
Wenn man Neigung zum Dulden, Sanftmut, Passivität, Unterwürfigkeit, Gehorsam, und ähnliche Charakterzüge als weibliche Eigenart bezeichnet... (98)		If long-suffering, meekness, forbearance, submission, obedience and similar traits are denoted as being womanly... (13-4)	If the tendency to suffer, to gentleness, passivity, submissiveness, obedience, and similar traits of character are declared to be typical of women, ...
... hatte die Frau, die nicht zu Kreuze kroch, die angenehme Aussicht auf Prügel, Burgverließe, Verstoßung und	... hatte die Frau, die nicht zu Kreuze kroch, die angenehme Aussicht, ersäuft, gestäupt, zu Boden geschlagen oder in	... those women who did not submit were in danger of being whipped, confined in the castle keep, or turned out of their homes, and to other	... a woman who did not eat humble pie faced the pleasant prospect of being drowned, flogged, beaten to the

ähnliche zärtliche Ausübungen eheherrlicher Rechte. (98)	Burgverließen zu Tode gehungert zu werden. (14)	equally tender demonstrations of the lordly authority of their spouses. (14)	ground, or starved to death in castle dungeons.
Wenn mir einer sagte: Gehorche! Oder ich breche dir das Genick, o wie geschwind, geschwind würde ich gehorchen. (98)		If I were told to do something or else have my neck broken, how gladly and quickly should I carry out the order! (14)	If someone told me, Obey or I shall break your neck! Oh, how quickly I would obey.
... pflegt man zu ignorieren. (99)		... is too often ignored. (14)	... is commonly ignored, ...
Das Dienstmädchen, das in großen Städten von früher Jugend an, zwischen Ostern und Michaeli in steter Wanderschaft von einer Herrschaft zur anderen begriffen ist, hat seinen Charakter im Strom der Welt gebildet und ist meist impertinent, dreist und anspruchsvoll. (99)		The maid-servant who has lived in big towns from her childhood, and has wandered every half year from one "place" to another, has formed her character under the stress of circumstances, and is generally bold, impertinent, and pretentious. (14)	The big city maid who had been pushed around the world from early youth on and who wanders from one employer to another between Easter and Michaelmas developed her character in the currents of the world and most of the time is extremely impertinent, brazen, and demanding.
Schüchterne und sanfte Köchinnen sind so selten wie schüchterne Lieutenants. (99)		Modest and gentle cooks are as rare as roses in December! (14)	Shy and gentle cooks are as rare as shy lieutenants.
... sich meist schüchtern, unbeholfen, verständig, nüchtern und arbeitsam erweisen. (99)	Dagegen besteht der Geschlechtscharakter eines Mädchens aus dem Bürgerstande (in Deutschland) allerdings, wie es die herkömmliche conventionelle Erziehung mit sich bringt, vorzugsweise in	... are mostly shy, awkward, sensible, insipid and diligent. (14)	... consists preferably of shyness, helplessness, reserve, and passivity; a consequence of conventional education.

	Schüchternheit, Unbeholfenheit, Zurückhaltung und Passivität. (15)		
Ein lebhafter Anti-Frauen-Schriftsteller, Klemm, hebt in seiner „Geschichte der Frauen“ hervor, dass selbst beim Selbstmord der Unterschied männlicher und weiblicher Eigenart hervortrete, indem die Männer sich zu diesem Zweck vornehmlich der Waffen bedienten, während die Frauen den Wassertod vorzögen. (99)	So sagt z.B. ein Schriftsteller (wenn ich nicht irre, Klemm in seiner »Geschichte der Frauen«) »Auch beim Selbstmord zeigt sich der Unterschied der Geschlechter. Die Männer gebrauchten zu allen Zeiten vornehmlich ihre Waffen, Schwert, Dolch; sie erstechen sich, schneiden sich die Gurgel ab und nach Erfindung des Pulvers die Feuerwaffe. Die Frauen dagegen hängen sich auf oder springen in's Wasser.« (15)	The author Klemm, a vigorous opponent of the Woman Question, lays emphasis upon the fact, that even in suicide the difference between men and women is strikingly brought out – men often using firearms for their purpose, while women generally prefer to drown themselves. (14)	For instance, one author (Klemm if I am not mistaken in his <i>Geschichte der Frauen</i>) says, “Even in suicide a difference between the sexes can be observed. At all times, men use primarily their weapons, their sword, their dagger – they stab themselves, they cut their throats and, after the invention of the black powder, they use firearms. Women, on the other hand, hang themselves or drown themselves.”
Sollte es nicht einige Berechtigung haben, die von den Männern mit Vorliebe gewählten Todesarten darauf zurückzuführen, dass dieses Geschlecht von jeher mit Waffen Bescheid weiß und Waffen besitzt, während das sich ersäufende Geschlecht der Frauen Mordinstrumente nicht zu handhaben versteht? (99-100)	Sollte es nicht einige Berechtigung haben, die von den Männern vorzugsweise gewählten Todesarten auf den Umstand zurückzuführen, daß dieses Geschlecht von jeher in der Führung der Waffen geübt ward und Waffen besitzt, während das sich ersäufende und sich hängende Geschlecht der Frauen mit der	Is it not allowable to trace the selection of firearms as a means of death in men to the fact, that their sex has always possessed and known how to handle weapons, whereas women seldom have anything to do with such instruments? (14-5)	Is it not somewhat justifiable to attribute the methods of suicide chosen by men to the fact that this sex has always been taught how to use weapons and has always owned them while the female sex that chooses to hang or drown themselves has never been familiar with these instruments of killing?

	Handhabung dieser Mordinstrumente nicht vertraut ist? (15-6)		
Also: wo es sich um weibliche Eigenschaften handelt fördern die Männer ein unentwirrbares Knäuel von Widersprüchen zu Tage. Ganz anders aber verhalten sie sich, wenn von denjenigen Eigenschaften die Rede ist, die Frauen haben sollen und müssten, und die, ihrer Meinung nach, den von der Natur gewollten Frauen-Typus veranschaulichen. Hier begegnen wir einer überraschenden Übereinstimmung der Männer aller Zeiten, aller Völker, Klassen und Stände. (100)	Wir haben gehört, welchen Charakter die Frauen nach der Meinung der Männer besitzen, das heißt, wir haben in Erfahrung gebracht, daß, wo es sich um weibliche Eigenschaften handelt, die Männer ein unentwirrbares Knäuel widerspruchsvoller Meinungen produciren. Ganz anders aber verhalten sie sich, wenn sie von denjenigen Eigenschaften sprechen, die Frauen haben sollen und haben müßten, und die, ihrer Meinung nach, den von der Natur gewollten Frauen-Typus veranschaulichen. Hier begegnen wir einer überraschenden Uebereinstimmung der Männer aller Zeiten, aller Völker, Klassen und Stände. (16)	It is true, therefore, that in the question of the traits possessed by women, the most inextricable confusion of contradictory statements are made; but when men speak of those qualities which women must have, according to their opinion, when they describe the type of woman which Nature would have her to be, it is marvellous and astonishing to find that men of all ages, nations, classes and conditions agree. (15)	We heard about what men think women's character is like. That is, we have found out that when it comes to female qualities, men produce a tangled web of contradictory opinions. The situation is quite different, however, when they discuss those qualities that women are supposed to and would have to have and which also illustrate, in their view, the type of woman as intended by nature. Here we meet a surprising consensus among men of all times, all nations, classes, and ranks.
Dass die Frauen im großen und ganzen im Besitz dieser Eigenschaften sind, wagt man denn doch	Die Männer sind, wie wir gesehen haben, weit entfernt zu behaupten, daß die Frauen diese	That women as a whole are in possession of these qualities, we do not dare to say. (15)	As we have seen, men are far from claiming that women own these qualities.

nicht zu behaupten. (100)	Eigenschaften besitzen. (16)		
Am Ende lassen sich doch alle energischen, heftigen, selbstständigen, leidenschaftlichen, klugen Frauen nicht ohne weiteres fortdekretieren. (100)	... und am Ende lassen sich doch alle energischen, heftigen, selbstständigen, leidenschaftlichen, klugen Frauen nicht ohne weiteres unserm Gesichtskreis entrücken. (17)	..., and at least it is impossible to argue away all the energetic, hasty, independent, passionate and clever women. (15)	Reality is too clear to be denied, and in the end, one cannot easily make all energetic, intense, independent, passionate, and smart women disappear from view.
... ihrer empirischen Wahrnehmung nicht entsprechen ... (100-1)		... do not answer to their experience of the <i>truth</i> , ... (15)	... ,which do not correspond to their empirical perception, ...
Weil diese Eigenschaften ihnen am meisten an den Frauen gefallen? (101)	Weil diese Eigenschaften ihnen am meisten an den Frauen gefallen, darum möchten sie dieselben als universelle Eigenschaften des ganzen Geschlechts anerkannt wissen. (17)	Is it a fact that these are the qualities they love best in women? (15)	It is because these qualities are the ones they prefer in women and that is why they want them to be considered as the universal qualities of the whole sex.
Keine Annahme wäre falscher als diese. Sind es wirklich die Tauben und die Lämmer, sind es die bescheidenen, weichen, fügsamen, passiven, schüchternen, aufopferungsvollen, weiblichen Individuen, die von jeher die Herzen der Männer am ehesten gewonnen haben und noch heut gewinnen? (101)	Kein Gedanke, keine Annahme ist falscher als diese. Der naivste der Männer blicke um sich! Er blicke empor zur Höhe der Gesellschaft, er blicke hinab in ihre Tiefe und versuche, offenen Auges selbst zu schauen. Sind es wirklich die bescheidenen, weichen, fügsamen, passiven, schüchternen, aufopferungsvollen, unschuldigen, weiblichen	Not translated.	No thought, no assumption could be further from the truth. May the most naïve of all men look around! May he look up to the heights of society, may he look down to its depths, and may he try and see for himself with open eyes. Is it really the modest, soft, obedient, passive, shy, self-sacrificing, innocent female individuals that

	Individuen, die von jeher die Herzen der Männer am ehesten gewonnen haben und noch heut gewinnen? (17)		have always been more likely to win a man's heart, and that still do so today?
Nein. Es sind die koketten, die pikanten, die temperamentvollen, es sind die wilden Katzen, es sind die armen und die reichen Löwinnen, in deren Netze sich der Mann nur allzu gern verstrickt. (101)	Nein – es sind die koketten, die pikanten und amüsanten, die leidenschaftlichen, dreisten und entgegenkommenden, die lustigen, die parfümirten und intriganten Frauen. (17)	No. It is the coquettish and piquante woman, the wild cat, into whose nets the man falls only too readily. (15)	No, it is the coquettish, the racy and amusing, the passionate, audacious and obliging, the funny, the perfumed and scheming women.
Ja, ich glaube der Wahrheit nicht zu nahe zu treten, wenn ich sage, dass im allgemeinen die Frauen in dem Maße den Männern mehr gefallen, als sie WENIGER mit den sogenannten weiblichen Eigenschaften behaftet sind. (101)		Indeed, I think I am not too far from the truth when I say that, as a general rule, women please men better when they least possess the so-called feminine characteristics. (15)	Yes, I do believe I would not offend the truth by saying that men tend to like women more, in general, the less they possess any of the so-called female qualities.
Ich will aber widerrufen, von dem Augenblicke an, wo ich gewahr werde, dass in unseren Gesellschaften, auf unsern Bällen und in Familienkreisen die Herrenwelt sich um die einfachen, bescheidenen, zurückhaltenden, passiven, schlicht gekleideten jungen Mädchen drängt, während die koketten, medisanten, pikanten, und	Ich will aber widerrufen und mich sofort bekehren von dem Augenblicke an, wo ich... (18)	I will, however, recant from the moment that I see, that in society, at balls and in the family circle, the men surround the simple, modest, retiring and quietly-dressed young girls, while the coquettish, piquante and bold ladies stand about in corners forsaken. (15-6)	However, I want to recant and convert at the very moment I realize that men, at our balls, and in our family circles, crowd around the simple, modest, reserved, passive, and modestly dressed girls in our society, while the coquettish, slanderous, racy, passionate, elegant, and audacious young

dreisten jungen Damen verlassen in den Ecken umherstehen. (101-2)			ladies are left standing around in the corners.
Ein bescheidenes, häusliches, passives Mädchen gefällt schon um dessentwillen den Männern nicht allzusehr, weil sie ihrer Eitelkeit nicht schmeichelt. (102)	Ein bescheidenes, häusliches, passives, anspruchsloses Mädchen gefällt schon um dessentwillen den Männern nicht allzusehr, weil sie ihrer Eitelkeit nicht schmeichelt, und Eitelkeit und Ehrgeiz sind bei den Männern die Haupttriebfedern der Liebe. (22)	A modest, passive, and domesticated girl fails to please, for the reason that she does not flatter a man's vanity. (16)	Men do not like a modest, domestic, passive, undemanding girl too much for the mere fact that she does not flatter their vanity, and for men, vanity and ambition are the main motivating forces of love.
Welch ein Triumph, ein Weib erobert zu haben, das von aller Welt bewundert und begehrt wird. (102)		What a triumph to have carried off a prize admired and sought after by all! (16)	What a triumph it is to have conquered a wife whom the whole world admires and desires.
Das stille Veilchen, die sanfte Taube, das harmlose Gänseblümchen, nach ihnen ist auf dem Markte des Lebens wenig Nachfrage. (102)	Das stille Veilchen, die sanfte Taube, das harmlose Gänseblümchen, das niedliche Vergißmeinnicht, nach ihnen ist auf dem Markte des Lebens wenig Nachfrage, denn der Mann lebt und liebt nicht gern ruhmlos. (22)	The modest violet, the gentle dove, the harmless daisy, are at a discount in the market of life. (16)	The shrinking violet, the tender dove, the harmless daisy, the sweet forget-me-not, there is no great demand for them on the market of life, for the man does not enjoy living and loving ingloriously.
Dieser Zug unbändiger Eitelkeit der Männer auf dem Gebiet der Liebe geht durch fast alle Völker und findet seinen rohsten und brutalsten Ausdruck, seine gräulichste Karikatur in einem		Not translated	This trait of man's unbridled vanity when it comes to love is present in almost all peoples and is expressed in the most rough and brutal manner, is caricatured most

Volksstämme Ostafrikas, über den uns ein zuverlässiger Reisender berichtet, dass die Männer dort die Frauen nur auf ein Zertifikat ihrer Schwangerschaft hin lieben. „Nach dir haben schon andere verlangt“ usw. „Du musst also begehrenswert sein.“ (102)			gruesomely by an East African tribe. A reliant traveller reports of this tribe, informing us that men there love women only after seeing their proof of pregnancy. “Others have desired you before,” and so on. “Therefore you must be desirable.”
Thackeray, der große Menschenkenner, meint freilich, die sanfte, lächelnde, kunstlose, zarte, kleine Hausgöttin sei es, welche die Männer zu verehren und zu bewundern geneigt seien. (103)		Thackeray, the great portrayer of human nature, seems of opinion, that it is the gentle, smiling, artless, delicate little home-goddess whom men admire, and love and honour. (16)	Thackeray, the great expert on humans, thinks of course that it is the tender, smiling, artless, gentle goddess of the house that men tend to adore and admire.
So müssten folgerichtig die furchtsamen Frauen den Männern besser gefallen, als die mutigen. Ist dem so? (103)		..., from which we must draw the inference that fearful women must please better than courageous females. Is it so? (17)	As a consequence, timorous women should be more pleasing to men than courageous women. Is this so?
Ich stelle Ihnen zwei Damen vor, meine Herren. Welche gefällt Ihnen besser (natürlich angenommen, dass beide gleich hübsch und gleich jung sind), diejenige, die z.B. auf einer Gebirgsreise entschlossen, elastischen Schrittes ihnen zur Seite schreitet, mutig, hinweg über Abgründe und	Ich stelle Ihnen zwei Damen vor, meine Herren. Welche gefällt Ihnen besser (natürlich angenommen, daß beide gleich hübsch und gleich jung sind) diejenige, die z.B. auf einer Gebirgsreise entschlossen, elastischen Schrittes ihnen zur Seite schreitet, muthig,	We will suppose that I introduce two ladies, both young and pretty, to a gentleman. The one joins him on his mountain tour with her elastic tread, courageously overcoming the difficulties and dangers of glacier and precipice, the other follows him in the saddle full of nervous fears, and screaming at every obstacle. Which of these ladies is likely	Gentlemen, let me introduce you to two ladies. Which do you prefer (assuming, of course, they are equally beautiful and equally young)? The one who marches at your side, determined, with an elastic step during a trip in the mountains, courageous, untiring, not

Gletscher, oder diejenige, die auf einem Eselchen hinterherreitet, und bei jedem kleinen Stolperversuch ihres Grauchens aufquitscht? (104)	unermüdlich, der Abgründe und der Steilheit nicht achtend, oder diejenige, die auf einem Eselchen hinterherreitet, und bei jedem kleinen Stolperversuch ihres Grauchens verzweiflungsvoll aufquitscht? (21)	to please him best? (17)	paying attention to the chasms and steepness; or the one who is following you, riding on a little donkey and who shrieks full of despair at the slightest sign of her little grey mount stumbling?
Gegen eine kühne Amazone zu Pferde tragen nur etwa diejenigen Männer Groll im Herzen, die selber des Reitens unkundig sind, oder in einzelnen Fällen derjenige, der als Gatte der Dame das Reitpferd nebst Zubehör zu leisten hat. Die Sportsdame ist sehr beliebt. (104-5)	Gegen eine kühne Amazone zu Pferde tragen nur etwa diejenigen Männer Groll im Herzen, die selber des Reitens unkundig sind, oder in einzelnen Fällen derjenige Mann, der als Gatte der Dame das Reitpferd nebst Zubehör zu leisten hat. Alle andern pflegen sie zu bewundern. (21)	The man who dislikes to see a woman on horseback must either be a bad rider himself or, as her husband does not care for the expense she puts him to. A good lady rider is generally popular. (17)	Against a bold Amazon on a horse, only those men bear a grudge who themselves do not know how to ride; or in some cases the man who – as the lady's spouse – has to provide for the horse along with its accessories. All other men tend to admire them.
Ein Gatte denke sich, er läge – ungerufen, ungerufen – im Grabe und hinterließe auf Erden eine Witwe, sieben Kinder und kein Geld. (104-5)	Oder denken Sie sich, Sie lägen im Grabe und hätten auf Erden sieben Kinder und kein Geld hinterlassen. (20)	We will suppose that a husband dies leaving his widow and seven children no money to live upon. (17)	Or imagine you were lying in your grave and had left seven children on earth, but no money.
Seiner Witwe würde eine Stellung angeboten, die das Los der Familie sicherte, sie selbst aber, - etwa als Vorsteherin eines Geschäfts – in direkte Berührung mit dem Publikum brächte. (105)	Und denken Sie sich, Ihrer Wittwe würde eine Stellung angeboten, die das Loos der Kinder sicherte, sie selbst aber in directe Berührung mit dem Publikum brächte (als Sängerin etwa, oder als Vorsteherin eines großen Geschäfts). (20)	The widow is offered a means of subsistence which will support her family, but which (perhaps as a directress of some business) would bring her into immediate contact with the public. (17)	And imagine your wife were offered a position that would secure the children's lot, but bring her in direct contact with the audience (as a singer, for instance, or as the head of a big business).

<p>Sie aber, den Grundsätzen ihres Seligen zuliebe, wendete dem Geschäftslokal schauernd den Rücken, um mit den sieben hungernden Würmern innerhalb der weiblichen Sphäre zu verbleiben. (105)</p>	<p>Ihre einstige Gattin aber, durchdrungen von dem Princip ihres weiblichen Berufs, und des Geschmacks ihres Seligen eingedenk, zöge das Verbleiben innerhalb der weiblichen Sphäre mit sieben verhungerten Kindern dem Heraustreten aus dieser Sphäre mit sieben wohlgenährten Kindern vor! (20)</p>	<p>This mother, for the sake of her husband's opinions, turns her back with a shudder on such a profession, and prefers hunger with her seven children – but hunger within “the feminine sphere.” (17-8)</p>	<p>Your former spouse, however, imbued with the principle of her female profession and remembering the taste of the deceased, would rather remain within the female sphere with seven starving children than step out of this sphere with seven well nourished children!</p>
<p>Ob der Verstorbene, wenn er es wüsste sich nicht noch im Grabe umdrehen würde über diese kostspielige Konservierung der zarten Weiblichkeit seiner einstigen Gattin? (105)</p>	<p>Ob Sie, Herr Verstorbener, wenn Sie wüßten, was da oben geschieht, sich nicht noch im Grabe umdrehen würden vor Zorn über eine so kostspielige Conservirung der zarten weiblichen Würde Ihrer Wittwe! (20)</p>	<p>Would the father of such a family not turn in his grave if he knew at what a cost the delicate sensibility of his wife's womanliness is preserved? (18)</p>	<p>The question is whether you, Mr Deceased, would not turn over in your grave angry at such an expensive conservation of your widow's tender female dignity if you knew what was happening up there.</p>
<p>Eine solche kleine passive Hausgöttin pflegt, wenn sie im Hafen der Ehe eingelaufen ist, mit ihrem Denken und Fühlen nur zwischen Markthallen, Männchen, Kind und Wirtschaftsgeld hin und her zu pendeln, und Herrenbesuche in erster Reihe als Belastung der Wirtschaftskasse aufzufassen. (105-6)</p>	<p>Eine einfache, bescheidene, häusliche, zurückhaltende Frau ist selten amüsant, und eine solche kleine passive Hausgöttin pflegt, wenn sie in den Hafen der Ehe eingelaufen ist, das Bild des Gatten als Schildwache vor ihr Herz zu stellen, das jedem Interesse, jeder</p>	<p>The thoughts and feelings of a passive little house-goddess, when once fast anchored in the haven of marriage, generally oscillate between husband and children, shopping and household allowance, and she is apt to regard gentlemen visitors as, in the first instance, a burden on her household purse! (18)</p>	<p>A simple, modest, domestic, reserved woman is rarely amusing. And, once she has entered the state of matrimony, such a little, passive house goddess tends to put up her husband's image before her heart as a guarding shield to prevent any interest in,</p>

	Bewunderung für andre Männer als Contrebande den Eingang wehrt. (25)		any admiration for other men as if it were illicit goods.
Und ganz diesen tatsächlichen Zuständen gemäß, habe ich verschiedentlich aussprechen hören, dass Frauen, die jenseits der Grenze der Jugend und Schönheit angelangt sind, überhaupt gar nicht mehr in die Gesellschaft gehören, es sei denn als Hüterin der Tochter oder Repräsentantin bei der Tafel. (106)		These facts account for the remark I have often heard made, that women who have reached the limits of beauty and youth should no longer appear in society, except perhaps in the guise of chaperone or as the head of the dinner-table. (18)	And consistent with these actual conditions, I have heard in several quarters that women who have crossed the border of youth and beauty should no longer be part of society at all, except as her daughter's keeper or the representative at table.
In Italien machte mir einmal ein Künstler die vertrauliche Mitteilung, dass ihm der Anblick älterer Damen in diesem Lande fatal sei, ältere Frauen gehörten nicht nach Italien. (106)		In Italy, an artist once confided to me that the sight of elderly women was a fatal one in his country, they had no business in Italy! (18)	In Italy, an artist once told me in confidence that to him the sight of elderly ladies in that country was embarrassing, elderly women did not belong in Italy.
Ein ander Mal erzählte mir jemand von einem tiefsinnigen, originellen Gespräch, dass er mit einer Dame gepflogen. (106)	Ein ander Mal erzählte mir ein gescheuter, ernster Mann von einem tiefsinnigen, das Gebiet des Uebersinnlichen berührenden Gespräch, das er mit einer ihres originellen Geistes wegen berühmten Dame gehabt (keine Deutsche). (26)	Another time I was told of a thoughtful and original conversation which had taken place between a lady and a gentleman. (18)	Another time a shy, serious man told me about a profound conversation touching upon the realm of the supernatural he had had with a lady (not German) who was famous for her original intellect.
„Das muss außerordentlich interessant gewesen	»Das muß eine wundersam interessante	“That must have been deeply interesting,” I remarked. (18)	“That must have been a wonderfully

sein,“ warf ich als Gemeinplatz hin. (106)	Unterhaltung gewesen sein,« warf ich als Gemeinplatz hin. (26)		interesting conversation,” I interjected as a commonplace.
„Wie so interessant?“ lautete die Antwort des Herrn. „Ich bitte Sie, die Gräfin M. ist eine alte Schachtel, 50 Jahre mindestens.[“] (106- 7)		“Interesting,” said the man, “my dear madam, the countess M. is quite an old woman, fifty at least!” (19)	“Why interesting?” the gentleman replied. “You cannot be serious, the Countess M. is an old bag, at least fifty.”
Diese Anschauungsweise ist durchaus männlich und allgemein, obgleich es bisweilen vorkommt, dass hoher Rang, großer Reichtum oder pikante Bosheit, einer Frau auch noch über das kanonische Alter hinaus Berücksichtigung verschaffen. (107)	Diese Anschauungsweise ist vollkommen männlich und durchaus allgemein, ... (26)	This mode of viewing things is masculine and universal, although it sometimes happens that high rank, great riches or malicious wit in a woman occasionally places her above her fellows in men’s estimation at that age. (19)	This view is an absolutely male one and certainly a general one at that, even though it sometimes happens that a high rank, great wealth or risqué malice provides a woman with respect even beyond her canonical age.
Sie findet ihren konsequentesten Ausdruck... (107)	Diese Anschauungsweise findet ihren consequentesten Ausdruck ... (27)	This view finds its logical expression... (19)	This view finds its most logically consistent expression...
... eine unanständige Brutalität, die im Weibe den Menschen mit Füßen tritt, und das Geschlecht nur so lange in ihr achtet, als sich der Mann Genuss oder Vorteil davon verspricht. (107)	... eine cynische Raserei ... (27)	... a disreputable and brutal remark which tramples mankind underfoot in the person of the sex, for whom no respect is shown except where pleasure and advantage to the man is to be gained. (19)	This is a cynical delusion that treads upon the human being inside the woman and respects the gender only as long as the man expects to gain pleasure or advantages from it.
Natürlich gibt es auch Männer, die sich an dem Jagen nach armen und	Added to second German edition.	Not translated	

reichen Löwinen nicht beteiligen, besonders dann nicht, wenn sie durch mindere Eigenschaften von vornherein von der Konkurrenz ausgeschlossen sind, und keine Aussicht haben bei den Circen der Gesellschaft auf Gegenliebe zu stoßen. (107)			
... warum bezeichnen sie gerade diese als den Geschlechtscharakter des Weibes? (107)	... warum in aller Welt behaupten sie denn, die Frauen müßten gerade diese Eigenschaften haben und warum bezeichnen sie dieselben als ihren Geschlechtscharakter? (28)	... why do they accentuate them as belonging to the character of the sex? (19)	... why then, for heaven's sake, do they claim women must have those qualities in particular? Why do they even call them the qualities of the whole sex?
Zweitens denken die Männer bei der betreffenden Charakteristik nicht an die Weiber im Allgemeinen, sondern nur an ein Weib – ihre künftige Gattin – für deren häusliche Untertänigkeit jene Eigenschaften allerdings die sicherste Garantie bieten. (108)		Secondly – They think perhaps not of women generally, but of one woman in particular – the future wife – for whose domestic submission these qualities form the best qualities. (19)	Second, men do not think of females in general when considering these characteristics, but of only one, their own future spouse, for whose domestic submissiveness such qualities are the surest guarantee.
Wenn man des seligen Olims Meinung über die Eigenschaften, die der Frau ziemen, wüsste, so würde sie wahrscheinlicher Weise mit der Schillers, Jean Pauls, der Bibel, Heinrich Heines, oder Nietzsches	Wenn man des seligen Olim's Meinung über die Eigenschaften der Frauen wüßte, so würde sie möglicherweise ebenso lauten, wie die Schiller's oder Jean Paul's, der Bibel und Heinrich Heine's. Sie alle	If we knew Olim's opinion as to the qualities which adorn women, it would probably agree with those of Schiller and Jean Paul, with those expressed by the Bible, or by Heine and Nietzsche (sic), and that such accordance should have truth for	If one knew the late Olim's opinion on the qualities of women, it would possibly sound like those expressed by Schiller, Jean Paul, the bible, or Heinrich Heine. All of them agree

<p>übereinstimmen. Dass eine solche Übereinstimmung auf Wahrheit beruhen müsse, bezweifeln wenige. (108)</p>	<p>stimmen auf diesem Gebiete überein. Daß eine solche Uebereinstimmung auf Wahrheit beruhen müsse, bezweifeln wenige. (29)</p>	<p>its basis is certainly doubted by few. (19)</p>	<p>in this area. Only few doubt that such an agreement must be based on truth.</p>
<p>Und doch – hat man nicht Sonnen und Sternen seit Jahrtausenden manches nachgesagt, was sich in späteren Jahren als Irrtum erwiesen hat? (108)</p>		<p>And yet – the views entertained for centuries about the sun and the stars have more recently been discovered to be erroneous. (19)</p>	<p>And yet, much had been said about the sun and the stars for thousands of years that at a later point proved to be wrong.</p>
<p>Sind nicht Jahrtausende hingegangen, ehe man die Naturnotwendigkeit der Sklaverei anzuzweifeln wagte? (108)</p>		<p>Did slavery, too, not exist for hundreds of years before it was denounced? (19-20)</p>	<p>Did not many millennia pass before people dared question the necessity of slavery?</p>
<p>Der englische Denker Boyle sagt: „Ich habe mich daran gewöhnt, Ansichten wie umlaufendes Geld zu beurteilen: ich sehe viel weniger darauf, wenn ich eine annahme, wessen Inschrift sie trägt, als aus welchem Metall sie gemacht ist; es ist mir einerlei, ob sie vor vielen Jahren oder Jahrhunderten geprägt ist, oder ob sie erst gestern die Münze verlassen hat.“ (108-9)</p>		<p>Boyle says, “I have accustomed myself to estimate opinion as current coin; I look less to the superscription when I receive a coin than to the quality of the metal, it is all the same to me whether it was minted years only or centuries ago or left the mint only yesterday.” (20)</p>	<p>The English thinker Boyle says, “I have gotten used to judge views the way I judge money in circulation. When I receive a coin, I focus less on whose inscription it bears than on the metal it is made of; it is all the same to me whether it was coined many years or even centuries ago or whether it left the mint yesterday.”</p>
<p>Erworbene falsche Vorstellungen, Vorurteile, wenn sie Jahrhunderte oder</p>		<p>False representations and prejudices which have lasted for thousands of years</p>	<p>Acquired wrong views, prejudices, fossilize, as it were, after they</p>

gar Jahrtausende überdauert haben, versteinern gleichsam und werden dann von den Menschen Gesetzen gleich geachtet, die Gott selber auf ehernen Tafeln geschrieben. (109)		appear to petrify, and are then respected by mankind as much as those laws which God Himself has written in indelible characters. (20)	have endured for centuries or even millennia. Then people abide by them as if they were laws written on immutable tablets by god himself.
..., und Spuk ist heute, was einst Glauben war. (109)	Added to second German edition.	... and what we once firmly believed in resolves itself into a phantom. (20)	
Glauben sollen wir nimmermehr an Dinge, und sollte dieser Glauben auf Ewigkeiten fußen, die zu einem Mittel der Unterdrückung werden können. Der Glaube an die angeführten weiblichen Eigenschaften bietet ein solches Mittel dar. (109)		We cannot, must not believe in things, however ancient their tradition, which serve as a means of oppression, and the belief in the already mentioned feminine attributes presents a means of oppression whose tradition is ancient as the bills. (20)	However, we should never believe (even if this belief be rooted in so called eternity) in things that could become means of oppression. And still, the belief in the above mentioned female qualities constitutes such a means.
Wer der Denk-, Tat- und Willenskraft bis zu einem gewissen Grade entbehrt, wer nach Gottes Ratschluss, als ein unselbständiges Geschöpf geschaffen ward, der bedarf der Leitung und Bevormundung – lebenslang. (109-10)		<i>Whoever is destitute of energy, reflection and will up to a certain point, who was created to be dependent, such an (sic) one requires leading and guardianship for life.</i> (20)	Whoever lacks to any degree the intellect, the willingness to act, or willpower, whoever was created as a dependent creature by the will of god, needs guidance and control – for the rest of her life.
Die Konsequenz ist klar und einfach. (110)		The deduction is clear and simple. (20)	That is clear and simple.
Die Reflexion, der Verstand, oder einfacher und richtiger, der	Die Reflexion, der Verstand, oder sagen wir einfacher und richtiger, der	Reflection and intelligence, or more rightly egoism, tell him that the woman	It is reflection, the intellect, or more simply and correctly put, it is

Egoismus sagt ihm: Die Frau, die an deinem Herde lebt, darf nicht allzu klug sein. In keinem Falle klüger als du. (110)	Egoismus spricht zu dem Manne. Die Frau, die an Deinem Heerde lebt, darf nicht allzu klug sein, der Verstand muß bei ihr unter der Herrschaft des Gefühls stehen, sie muß sein: passiv, receptiv, naiv. In keinem Falle darf sie klüger sein als Du. (31)	who sits at his hearth should not be too clever, certainly not more intelligent than himself. (20)	selfishness that speaks to the man. The woman who tends to your hearth must not be too smart, her intellect must be governed by emotions. She must be this: passive, receptive, naïve. Under no circumstances is she allowed to be smarter than you.
Glücklicherweise hat die Vorsehung es so eingerichtet, dass die Männer selten die geistige Superiorität ihrer Frauen, wenn solche vorhanden ist, gewahr werden, sonst würde es noch mehr unglückliche Ehen geben, als es ohnedies schon gibt. (110)		Happily it is seldom that a man recognises his wife's superiority (if she is superior), otherwise there would be more unhappy marriages than already exist. (20-1)	(Luckily, fate arranged it so that men rarely realize their wives' intellectual superiority, if it exists. Otherwise there would be even more unhappy marriages than there already are.)
Ist er, der Gatte, auch etwas dümmerlich – es kommt zuweilen vor – er ist doch Mann, kann auf die Frau herabsehen, weil sie Frau ist, eine kleine Revanche, dass die andern Männer ihn für belanglos halten. (110)	Ist er, der Gatte, auch als Mann etwas dümmerlich, er tröstet sich damit, daß er wenigstens ein Mann ist, und als solcher ein Riese an Intelligenz diesen Frauen gegenüber. (32)	If the husband is somewhat stupid – and this is occasionally the case – he is at least a man, and can look down upon his wife because she is a woman, a little retaliation for the fact that he is looked upon by men as being of no consequence. (21)	Even if he, the husband, may be a little foolish, he always has the solace of at least being a man, and as such an intellectual giant compared to these women.
Gerade wie der bedürftigste Arier stolz darauf ist, dass er, wenn er auch gar nichts anderes ist, doch wenigstens – dem Semiten gegenüber, – Arier ist. (110)	Added to second German edition.	Not translated	
Zwar möchte der	Zwar möchte er	A man would naturally	Yes, he does want

Mann gern kluge Söhne haben. Als Vater aber denkt er: Die Söhne werden schon Deine geistige Superiorität erben und die Töchter die stille Art der Mutter. (110)	gern kluge Söhne haben. Als Vater aber denkt er: Die Söhne werden schon Deine geistige Superiorität erben und die Töchter die stille Art der Mutter. (32)	like to have clever sons. As a father he thinks, "the sons will inherit my superior talents and the daughters take after their less gifted mother." (21)	to have smart sons, but as a father he thinks, Your sons will surely have your intellectual superiority and your daughters their mother's quiet demeanour.
Die Natur lässt sich aber keine Lektionen geben... (110)	Die Natur läßt sich aber von den Männern keine Lektionen geben ... (32)	Nature, however, allows no one to command her... (21)	However, nature does not accept lessons from men,...
Er sieht vielleicht voraus, dass er sich in der Ehe einiger Extravaganzen schuldig machen wird. Man hat Blut, Temperament, und wenn er Lust hat in die Netze einer Circe zu geraten, soll ihn das Argusauge einer klugen aktionslustigen Frau nicht genießen. (111)	Dieser Gatte ahnt vielleicht, daß er sich einiger Excentricitäten in der Ehe schuldig machen wird. Die Verführung ist so groß für einen Mann, man hat Blut, Temperament – und wenn er Lust hat, in die Netze einer Circe zu geraten, soll ihn das Argusauge einer klugen, aktionsfähigen Frau nicht belästigen. (36)	A man foresees that he may possibly commit extravagances after marriage, and under the argus (sic) eyes of a clever woman would feel the disagreeables of control. (21)	This spouse might have a premonition that he will become guilty of various eccentricities during the course of the marriage. Temptation is so great for a man, he has blood, temperament – and if he feels like being caught in a Circe's web, he ought not to be bothered by the eagle eye of a smart woman capable of action.
Gott, man hat schon genug an seinem eigenen Gewissen. (111)		... – in fact, conscience is plague enough. (21)	– good lord, one's own conscience is really enough to bear.
„Die Schriftstellerinnen sind schon um dessentwillen unerträglich, weil sie zu viel Selbstgefühl haben, und die Schwächen des Mannes durchblicken.“ (111)		Lady authors are insupportable for the simple reason that they have too much self-reliance and see through the weaknesses of men." (21)	"Women writers are unbearable for even just one simple fact. They possess too much self-esteem because they see through the weaknesses of men."

Kurz und gut: Ein Tag und eine Stunde könnten kommen, wo alle Welt ihn als Mensch verurteilt, da will er wenigstens als Gatte noch Autorität üben. (111)	... als Mensch verdammt und verurtheilt ... (37)	In fact there might be a time when all the world might condemn him, and he will at least remain an authority to his wife. (21)	In a word: a day or an hour might come when the whole world damns and judges him; therefore he wants to still exercise authority at least as a husband.
... dann will er wenigstens in ihrer Vorstellung fortleben als Held und Charakter. (111)		... he will continue in her eyes at least to be a character and a hero. (21)	then he wants to survive in her imagination at least as hero and man of character.
Wie das indische Gesetzbuch diesen männlichen Gedanken so schön in Worte fasst... (111)		The Indian code of law puts this beautiful thought into words... (21)	As the book of law of India so beautifully worded this male thought, ...
Der törichte Mann, er weiß nicht, dass im Allgemeinen ein beschränkter Frauenverstand und eine dürftige Seele dem Gatten selbst geringe Fehler lange nachträgt und schwer verzeiht, und dass Vergeben und Vergessen viel eher Attribute einer hohen Intelligenz und einer starken Seele sind. (112)	Die thörichten Männer! Sie wissen nicht, daß im allgemeinen ein beschränkter Frauenverstand und eine dürftige Frauenseele selbst geringe Fehler des Mannes schwer verzeihen und lange nachtragen würde, und daß Vergeben und Vergessen viel eher Attribute sind einer hohen Intelligenz und einer starken Seele. (37)	Foolish man! He does not know that a starveling soul and narrow intelligence in a woman often make her resentful of the smallest fault and hardly moved to forgiveness, whereas forgetting and forgiving are the attributes of a large intelligence and a strong character. (21-2)	Foolish men! They do not know that in general, a limited female mind and a meagre female soul would forgive even small mistakes of a man only with difficulty and hold a grudge against him for a long time; forgiving and forgetting are much rather attributes of high intelligence and a strong soul.
Die Frau soll sein fügsam und nachgiebig, damit das Gehorchen in der Ehe, was doch ihre verdammte Pflicht und Schuldigkeit ist, nicht auf	Die Frau sei fügsam und nachgiebig, damit das Gehorchen in der Ehe, was doch ihre verdammte Pflicht und Schuldigkeit ist,	A woman should be meek and yielding so that obedience to her lord, which is nought but her duty, shall not find let or hindrance. (22)	Let the woman be obedient and compliant so that obedience in marriage, which she is damned to respect, not meet any obstacles and

Hindernisse stoße. (112)	nicht auf Hindernisse stoße, und die Autorität des Mannes nicht gefährdet werde. (33)		the man's authority would not be threatened.
Die Frau sei bescheiden, einfach und anspruchslos, damit sie mit dem Lose, das der Mann ihr bereitet, sich gern bescheide. (112)	Die Frau sei bescheiden, einfach und anspruchslos, damit sie mit dem Lose, das der Mann ihr bereitet, sich gern bescheide und nicht einer ungemessenen Sehnsucht nach Sammet und Seide, nach Equipagen und Silbergeschirr, nach vornehmen Visitenkarten, Theaterlogen und Reitpferden sich hingebe, oder gar auf den absurden Einfall gerathe, einen Theil ihres Vermögens, dessen Verfügung dem Manne allein zusteht, für ihre <i>menus plaisirs</i> in Anspruch nehmen zu wollen. (33-4)	A woman should be simple, modest and unassuming, so that she may be easily satisfied with whatever lot her husband provides. (22)	Let the woman be modest, simple, and undemanding so that she would be content with the fate that the man provides her and not give in to an inadequate longing for silk and satin, for carriages and silver dinnerware, for noble visiting cards, theatre boxes, and horses. Nor should she have the absurd idea of taking advantage of part of her wealth, over which the man alone has the right of disposal, for her own <i>menus plaisirs</i> .
Die Frau sei häuslich, das heißt, sie gehe in Mann und Kind, in Küche und Speisekammer auf. (112)		A woman should be domesticated, i.e., she should be wholly taken up with her husband and child, kitchen and nursery. (22)	Let the woman be domestic, which means she ought to find her fulfilment in taking care of husband and child, of kitchen and pantry.
Heine lässt einmal einen Nützlichkeitsapostel den tiefsinnigen Ausspruch tun, die Bäume seien grün, weil grün gut für die Augen sei. (112)		Heine puts the following thought into the mouth of an apostle of the expediency of things: "The trees are green because green is good for the eyes." (22)	Heine once has an apostle of utilitarianism utter the profound words that trees are green because green is pleasant to the eyes.

So scheint es, denkt man die Frauen seien express von der Vorsehung zum Kochen bestimmt, damit die Herren der Schöpfung gut zu essen bekommen. (112)		It appears that some people think that women were designed by Providence to cook so that the lords of creation might enjoy their food! (22)	Men generally think, or so it seems, that fate explicitly chose women to do the cooking so that the gentlemen would have good food to eat.
Auch soll die Gattin um dessentwillen häuslich und zurückhaltend sein, weil diese Eigenschaften eine Schutzwehr für die eheliche Treue bilden. (112-3)	Auch soll die Gattin um deswillen schüchtern und zurückhaltend sein, weil diese Eigenschaften eine Schutzwehr der Tugend bilden; ... (35)	A woman should be domesticated and reserved because these qualities form a bulwark for matrimonial fidelity. (22)	Another reason why the wife ought to be shy and reserved is that these qualities offer a protection of their virtue; ...
Wissen doch die flotten Jupiterleins aus Erfahrung, dass sie auf ihren Eroberungszügen in der Frauenwelt die Tugend der guten kleinen Hausfrau gerne schonen. (113)	... wissen doch die Männer aus Erfahrung, daß sie auf ihren Eroberungszügen in der Frauenwelt die Tugend der kleinen Blumen, die in Küchen, Speisekammern und Kinderstuben still dahinblühen, gerne schonen. (35)	Men know by experience that in their conquering excursions on women's territory the virtuous housewife is too insignificant to play a part. (22)	after all, men know from experience that, in their campaigns of conquest throughout womanhood, they like to spare the virtue of the little flowers that bloom quietly in the kitchens, pantries, and nurseries.
Da sie nun aber aus der Häuslichkeit, Sanftmut und Einfachheit aller derjenigen Frauen, die nicht das Glück haben ihre Gattin zu sein, nicht nur keinen Vorteil ziehen, sondern im Gegenteil, bei dieser universal gedachten Beschaffenheit des weiblichen Geschlechts Gefahr laufen, bei geselligen Zusammenkünften	Da nun die Männer aus der Häuslichkeit, Stille und Einfachheit aller derjenigen Frauen, die nicht das Glück haben, ihre Frau zu sein, nicht nur keinen Vorthail ziehen, sondern im Gegentheil, bei dieser universell gedachten Beschaffenheit des weiblichen Geschlechts Gefahr	As, however, domesticity, meekness and simplicity in all those women who have not the happiness to be <i>his wife</i> are no advantages, but, on the contrary, are likely to make every form of intercourse intensely <i>eunuyant</i> (sic); therefore man gives the preference (always excepting his wife) to those who do not possess these characteristics. (22)	Since men not only do not benefit from the domesticity, quietness and simplicity of all those women who are not lucky enough to be their wives, but also run the risk of dying of boredom at social events because of this universally imagined personality of the

vor Langeweile von den Stühlen zu fallen, so erlauben sie sich, außerhalb der Ehe, denjenigen Frauen den Vorzug zu geben, die sich durch den Mangel der angeführten Eigenschaften auszeichnen. (113)	liefen, bei geselligen Zusammenkünften vor Langerweile von den Stühlen zu fallen, so erlauben sie sich, außerhalb der Ehe, alle diejenigen Frauen, die sich durch den Mangel der angeführten Eigenschaften auszeichnen, vorzuziehen. (34)		female sex, they allow themselves, outside their marriage, to prefer all those women who distinguish themselves by the lack of the listed qualities.
Vielleicht aber bewahrt der Gatte der häuslichen, einfachen und gehorchenden Gattin mehr Treue und Liebe, als wenn sie dieser Eigenschaften ledig wäre? (113)	Besitzt nun aber Frau Schulz oder Frau Müller alle die genannten weiblichen Eigenschaften, die ihre Gatten als so begehrenswerth preisen und als das wesentliche Erforderniß einer glücklichen Ehe, – werden um dessentwillen Herr Schulz und Müller ihren gehorsamen Hausfrauen mehr Treue und Liebe bewahren, als wenn sie dieser Eigenschaften ledig wären? (35)	Does a man behave more loyally to the domesticated, simple and obedient wife than if she were devoid of these attributes? (22)	Now however, if Mrs Schulz or Mrs Mueller possesses all of the mentioned female qualities that their husbands praise as so desirable and as the fundamental requirement for a happy marriage, will Mr Schulz and Mueller therefore retain more faithfulness and love for their obedient wives than if they were free of those qualities?
Der Verstand, der Egoismus des Mannes hat gut reflektieren. (113)		His intelligence and egoism may well be called into requisition. (22)	It is easy for the intellect, the selfishness of the man to reflect.
Sein Geschmack und seine sinnliche Natur geht meistens mit seiner Reflexion durch, und im allgemeinen wir er wahrscheinlich auch als Gatte mehr Treue und Liebe aufbringen für das		His taste and senses generally run away with him, and on the whole he is more likely to keep faith with the capricious woman of the world, the coquette or the fearless Amazon, than with the innocent	His taste and his sensual nature get the better of him most of the time, and as a husband he will, in general, probably summon more fidelity and love for the capricious

kapriziöse Weltkind, die kokette, muntere Salondame, die kecke Amazone, als für das harmlose, bescheidene Frauchen, das in stillen Winkeln für ihn schmort, backt, wäscht und flickt. (113-4)		modest little person who sits in her corner troubling herself about his house and his bodily welfare. (22-3)	child of the world, for the coquettish lady of the salon, for the saucy Amazon, than for the quiet, harmless, modest little woman who braises, bakes, washes and mends things for him in quiet corners.
... nach gehorsamen, sanften Hausfrauen ... (114)		... for obedient wives ... (23)	... for an obedient, gentle housewife ...
Und diesen Zug begreife ich vollkommen. (114)		This trait is perfectly conceivable. (23)	And I completely understand this trait.
Nur der starke vollbeseelte Mann wird eine gleichberechtigte Frau an seiner Seite dulden. (114)	Nur der starke vollbeseelte Mann wird gern eine gleichberechtigte Frau an seiner Seite dulden. (38)	Only the man of a powerful personality will endure the companionship of a woman who is his equal. (23)	Only the strong and fully inspired man will enjoy tolerating a woman with equal rights at his side.
... mit ihrem bisschen Freiheit ... (114)	mit ihrem bischen [sic] Menschenwürde, Freiheit und Willen (38)	... their liberty ... (23)	the little they have of their human dignity, freedom and will
... die ihrer inneren und äußeren Selbständigkeit Fallstricke legen, und so mag es geschehen, dass der Mann von der Gleichberechtigung des Weibes nichts wissen will, aus Furcht vor der Reduzierung seiner Souveränität als Mensch. (114)		... lay traps for their outer independence; and so it may be for this reason, that men will not hear of women being put on an equality with them, for fear of reducing their sovereignty as men. (23)	... that set traps for their inner and outer independence. And therefore it may happen that the man does not want to hear a word about the independence of the wife because he fears the reduction of his own independence as a human being.
Wenn der Mann sagt: „Die Frau hat keine Logik,“ so sagt er zu gleicher Zeit:	Wenn der Mann sagt: »Die Frau hat keine Logik,« so fragt er zu gleicher	If a man says, “A woman has no logic,” he thinks to himself, “Who possesses logic?	If the man says, “The woman has no logic,” he simultaneously

„Wer hat sie denn?“ Natürlich ich. Sie hat keine originelle Kraft, ergo bin ich der Originelle. (114)	Zeit: »Wer hat sie denn?« Natürlich ich. Sie hat keine originelle Kraft, ergo triefe ich von Originalität. (38)	I do, of course. She has no originality, ergo, I am original. (23)	asks, “Who does, then?” I do, of course. She does not possess an original power, ergo I simply ooze originality.
Ehrlich sind den Männern diejenigen Frauen zuwider, die an Geistes- und Charaktergröße laborieren. (115)	Ehrlich und wirklich sind den Männern diejenigen Frauen zuwider, die an Geistes- oder Charaktergröße laborieren. (39)	Those women who are really great in mind are honestly repellent to men. (23)	Men are honestly and truly appalled by women who are plagued by greatness of mind or of character.
Sie halten diese Größe nämlich für ein Plagiat an sich selber. (115)		They see but a plagiarism from themselves in such eminence. (23)	In fact, they consider this greatness a plagiarism of themselves.
Im allgemeinen Landrecht heißt es: [...] „Es wird schwerlich geleugnet werden können, dass bei dem andern Geschlecht ein höheres Übergewicht von Sinnlichkeit obwaltet“ usw. (115)	Added to second German edition	In the German common law it says [...], “It will not be denied that there is a greater preponderance of sensualism in the other sex,” etc. (23-4)	
Allerdings – harrangiert er die Frau – Du bist unvernünftig sinnlich. Aber in geschlechtlicher Beziehung bist du es nicht, da sind wir die sinnlichen. Du hast also keine Entschuldigung für eine etwaige Abweichung vom Pfad der Tugend. (115-6)	added to second edition	“You certainly are more sensual than we,” the man says to the woman, “not, however, in sexual matters – you therefore have no excuse for a deviation from the path of virtue.” (24)	
EINE WEITERE ERKLÄRUNG UND ENTSCULDIGUNG ZUGLEICH FÜR DEN WIDERSPRUCH		<i>We find an explanation and an excuse for the discrepancy between the real and affected taste of men in their naiveté.</i> (24)	We can find a further explanation of and, at the same time, excuse for the contradiction

DER MÄNNER ZWISCHEN IHREM WIRKLICHEN UND IHREM AFFICHIERTEN GESCHMACK FINDEN WIR IN IHRER NAIVITÄT. (116)			between men's real and their affected taste in their naivety.
Ein rosa Hut über einem blonden Lockenköpfchen ist ihm stets eine Aureole der Tugend, und eine graziöse Gestalt der Aufenthalt einer edlen Seele. (116)		A pretty hat on a fair curly head is invariably an aureola of virtue, and a graceful figure is surely the dwelling- place of a noble soul. (24)	A pink hat on a blonde curly-head to him is always an aureole of virtue, and a graceful figure to him gives residence to a noble soul.
Dagegen ist er sehr geneigt, vermagerten alten Jungfern oder korpulenten älteren Frauen den Besitz eines bissigen Charakters und einer gemeinen Denkungsart zuzutrauen. (116)		On the other hand, he is very apt to look upon thin old maids and corpulent matrons as having quarrelsome characters and common-place sentiments. (24)	In comparison, he has the strong tendency to believe in the capability of spinsters or corpulent older women to have a sarcastic character and a mean way of thinking.
..., die ich als völlig korrumpierte Individuen kannte, ... (116)	..., die ich als vollkommen korrumpierte Individuen kannte, ... (40)	..., when I knew them to be thoroughly untruthful individuals, ... (24)	... whom I had come to know as utterly corrupt individuals ...
Mögen die deutschen Männer, wie man es bisweilen annimmt, die Männer aller anderen Nationen an Intelligenz überragen, in Bezug auf Frauenkenntnis stehen sie denen der übrigen zivilisierten Welt nach. (116-7)	Mögen die deutschen Männer, wie man es seit 1871 anzunehmen pflegt, die Männer aller andern Nationen an Intelligenz überragen, – in Bezug auf Frauenkenntniß stehen sie denen der übrigen civilisirten Welt nach. (40)	If German men are what they are said to be, the superiors of men of other nations in intelligence, they certainly are inferior in their knowledge of women. (24)	Even if German men outshine men of all other nations in their intelligence – which has after all been the general assumption since 1871 – when it comes to knowing women, they are not equal to anyone else in the civilised world.
In einem als sehr	In einem als sehr	In a play considered	In a play, praised

<p>fein belobten Stück eines unsrer beliebten dramatischen Dichter erscheint die Heldin allen Männer ihrer Umgebung als ein höchst unweibliches Wesen, als ein Neutrum, so lange sie malt, ein schlechtsitzendes Kleid und glattgescheiteltes Haar trägt. (117)</p>	<p>fein belobten Stück eines unsrer beliebtesten dramatischen Dichter erscheint die Heldin allen Männern ihrer Umgebung als ein höchst unweibliches Wesen, als ein Neutrum, so lange sie ein schlechtsitzendes Kleid, glattgescheiteltes Haar und eine Brille trägt. (41-2)</p>	<p>refined, and written by one of the most popular of dramatic authors, the heroine is made to appear as a very unwomanly person as long as she paints pictures, wears badly-made clothes, and her hair plainly dressed. (25)</p>	<p>as a very fine piece, by one of our most beloved dramatic poets, the heroine appears to be a highly un-female being to all men. She is seen as a neuter being as long as she is wearing a poorly fitting dress, flatly parted hair, and a pair of glasses.</p>
<p>Da kommt ein Tag, an dem sie sich frisieren last, eine elegante Robe an- und das Malen ablegt, und siehe da – alle die Männer, die sie bis dahin für ein Neutrum erklärten, verlieben sich auf der Stelle in sie. (117)</p>	<p>Da kommt ein Tag, an dem sie sich frisiren läßt, eine elegante Robe an- und die Brille ablegt, und siehe da – alle die Männer, die sie bis dahin für ein Neutrum erklärten, verlieben sich auf der Stelle in sie, ohne daß im Wesen, im Reden oder Thun der jungen Dame auch nur die geringste Veränderung vorgegangen wäre. (42)</p>	<p>One day she allows her hair to be fashionably done, puts on an elegant dress, and gives up painting, and behold – all the men are immediately in love with her. (25)</p>	<p>Then comes a day when she has her hair done, puts on an elegant robe and takes off her glasses, and, lo and behold, all the men who had so far declared her to be a neuter being fall in love with her on the spot; without there having been even the slightest change in the young lady's character or her behaviour.</p>
<p>Nein, die sogenannten weiblichen Eigenschaften haben nichts mit dem weiblichen Reiz zu tun. (117)</p>	<p>Nein, die weiblichen Eigenschaften haben Nichts mit dem weiblichen Reiz zu thun. (42-3)</p>	<p>The so-called feminine attributes have nothing to do with the charm of women. (25)</p>	<p>No, the female qualities have nothing to do with the female appeal.</p>
<p>... und hätte sie dazu zwei schielende Augen, was sag ich, nur ein einziges, so wäre sie in den Augen der Männer der Weiblichkeit bar.</p>		<p>..., and she had a squint, she would, in the eyes of men, be devoid of all womanliness. (25)</p>	<p>... and she had two, what am I saying, just one squinted eye to go with them, she would be devoid of femininity in</p>

(118)			the eyes of men.
Gliche sie in ihrem Gemüt einer Griseldis und Desdemona, einem Lamm oder einer Taube, und sie hätte einen ganz kleinen, winzigen, unverschuldeten Buckel, so ware sie in den Augen der Männer ein Neutrum. (118)		If a very Griselda or Desdemona in disposition, a saint and a dove, and she had a tiny hump or a crooked shoulder, she would be as nothing in the eyes of men. (25)	If her mind was similar to that of Griseldis and Desdemona, to a lamb or a dove, and if she had a very tiny hunchback through no fault of her own, she would not be a female in the eyes of men, but a neuter.
Ganz unverfroren sagt ein recht renommierter französischer Schriftsteller E. de Neufuille: „Schönheit ist die Mission des Weibes, unter anderen Umständen existiert es nicht.“ (118)	Ganz unverfroren sagt ein recht renommierter französischer Schriftsteller E. de Neufuille: »Schönheit ist die Mission des Weibes, unter andern Bedingungen existirt es nicht. Ohne diese kostbare Gabe verschwindet es aus der Welt, wo man liebt.« (43)	A famous French writer, E. de Neufuille, says quite undisguisedly, “Beauty is woman’s mission, she exists under no other conditions.” (25)	As E. de Neufuille, a rather renowned French author, said so insolently, “Beauty is the female’s mission; the female does not exist under other conditions. Without this precious gift, the female disappears from the world where one loves.”
WELCHE EIGENSCHAFTEN HABEN DIE FRAUEN WIRKLICH? Offenbar diejenigen, die ... (119)	4) Welche Eigenschaften haben die Frauen wirklich? (44)	What are the real qualities of women? Those which are ... (26)	What qualities do women really have?
Wahrhaftigkeit lebt nur in den Seelen freier Menschen. (119)		Truth lives only in the soul of the spiritually free. (26)	Truthfulness lives only in the souls of free human beings.
Die Sitte zwingt die Frau, diesen armen moralischen Clown in ein geistiges Modekostüm, in eine Verlogenheit, wo Wahrheit und	Die Sitte zwingt die Frauen in ein geistiges Modekostüm. (46)	Custom compels a woman to don an artificial moral costume and to exist in a state in which truth and fiction, art and nature, training and	Custom forces an intellectual costume on women.

Dichtung, Künstelei und Natur, Dressur und Eigenart weichselzopfartig ineinander verflochten sind. (120)		true personality, are knotted together in an impossible tangle. (26)	
..., darauf lassen sich zurückführen alle die dichterischen Anspielungen auf die Sphinxnatur des Weibes. (120)		..., and to this we may trace the poetical allusions to the sphinx-like nature of women. (26)	... all the poetic insinuations about the sphinx-like nature of the female can be traced back to this.
... (wenigstens nicht mehr, als der Mensch es im allgemeinen ist) ... (120)		... (at least, no more so than mankind in general)... (26)	... (at least no more so than humankind in general) ...
Man könnte es auch höflicher ausdrücken und sagen: Sie passt sich den Verhältnissen an, sie arrangiert sich. (120)		We might express ourselves more politely and say – she adapts herself to circumstances. (27)	One could express this fact more politely and say, she adapts to the circumstances, she comes to terms with them.
... was so die Hauptbeschäftigungen der arbeitslosen jungen Damen sind. (121)	added to second German edition	... which are the chief occupations of most young ladies who have no better aim in life. (27)	
Gebt ihnen positive Arbeit!	added to second German edition	Give them <i>work</i> ! (27)	
Was schüttelt ihr die Köpfe über bissige alte Jungfern. (121)	Was schüttelt Ihr die Köpfe über jene Bosheit destillirenden, Ränke spinnenden, bissigen alten Jungfern? (52)	Why shake your heads over cranky old maids? (27)	Why do you shake your heads at those vicious spinsters who distil malice and concoct intrigues?
Wie kommt ihr dazu, von ihnen liebliche Gefühle, zärtliches Wohlwollen und lächelnde Gesichter zu erwarten, für eine Gesellschaft, die sie schuldlos zu einem ungelebten Leben, zur Glücklosigkeit	Wie kommt Ihr dazu, von ihnen liebliche Gefühle, zärtliches Wohlwollen und lächelnde Gesichter zu verlangen, für eine Gesellschaft, die sie schuldlos zu einem	How can anyone expect gentle sentiments, tender benevolence and smiling faces from them for people who condemn them, innocent though they are, to a life unlived and devoid of	How dare you demand from them delightful feelings, tender goodwill and smiling faces for a society that condemns them. The innocent, to an unfruitful

verdammt! (121)	unfruchtbaren Elend verdammt, zum Sterben im Leben! (52)	happiness? (27)	misery, to dying in life?
Gebt ihnen Sonne!	added to second German edition	Give them moral sunshine! (27)	
Ihr zuckt mitleidig die Achseln über allzugefühlvolle junge Frauen, die über den Tod ihres kleinen Kindes, ohne Zucht der Gedanken und Empfindungen sich in jahrelanger Trübsal verzehren! (121)	Ihr zuckt mitleidig die Achseln über jene allzugefühlvollen jungen Frauen, die über den Tod ihres kleinen Kindes sich in jahrelanger Trübsal verzehren? Was können sie anders thun? Zucht der Gedanken und Empfindungen hat die Erziehung ihnen vorenthalten... (52)	You shrug your shoulders at young married women who lose themselves in sorrow and melancholy at the death of a child. (27)	You shrug pityingly at those all too sentimental young women who are consumed for years by the grief over the death of their little child? What else can they do? Education failed to teach them how to keep their thoughts and feelings in tight reins; ...
Gebt ihnen eine Tätigkeit, an der ihr krankes Herz sich aufrichten und gesunden kann. (121)	... und die Gesellschaft hält sie von denjenigen Thätigkeiten zurück, an denen ein krankes Herz sich aufrichten und gesunden kann.	Give them something to do, which will strengthen their hearts and rouse their courage. (27)	... society keeps them from engaging in those activities that can help a weak heart find new strength and heal.
Die Männer meinen, wenn man den Frauen weitere Berufskreise eröffnete, so würde ihnen der Besitz der weiblichen Eigenschaften abhanden kommen, sie würden aufhören, Weiber zu sein. (121-2)		Men say that if other professions were opened up to women they would lose their female qualities and cease to be womanly. (27)	Men think that if women were admitted to wider professional circles, they would lose their female qualities, they would cease being females.
Gibt man damit nicht zu, wenn meine Logik mich nicht täuscht, dass die sogenannten weiblichen Eigenschaften	Geben die Herren damit nicht zu, wenn meine Logik mich nicht täuscht, daß die sogenannten weiblichen	If I am not much mistaken, the logical inference is that the so-called female qualities are not natural and inborn; but peculiarities produced	If logic does not deceive me, do men not thereby admit that the so- called female qualities are by no means original

keineswegs ihnen ursprüngliche, angeborne (sic) Geschlechtsattribute sind, sondern lediglich eine von ihrer Lebensweise und Stellung bedingte und abhängige Eigenart? (122)	Eigenschaften keineswegs ihnen ursprüngliche, angeborne Geschlechtsattribute seien, sondern lediglich eine von ihrer Lebensweise und Stellung bedingte und abhängige Eigenart? (49)	by the life and position of women. (27-8)	attributes they are born with, but merely a characteristic that is conditional to their way of life and social standing?
..., begreife ich. (122)		It is comprehensible... (28)	
Weiblicher Geschlechtscharakter! (122)	added	A womanly character! (28)	
... von der marmorkalten Kokette bis zur todestrunkenen Märtyrerin, von der stumpfsinnigsten Dummheit bis zur schärfsten Denkkraft. (122)	added	... from the cold coquette to the martyr, from the dullest stupidity to the clearest intelligence. (28)	
Die Frau vertritt alle Temperamente. Sie durchläuft alle Charakterstadien, – ganz wie der Mann. (122)	added	Every temperament finds its representatives in women as it does in men. (28)	
Ich möchte, der liebe Gott erfüllte einmal die geheuchelte Sehnsucht der Männer nach den Madonnen-Idealen und verwandelte über Nacht alle Frauen in sanfte, bescheidene, fügsame Hausfrauenseelen. Kniend würden die Männer ihr Phrasentum abschwören und den lieben Gott bitten, doch wie vordem der	added	If Providence were to fulfil the pretended longing of men for women who should be gentle, modest, and pliable only, we should soon see them turn to suppliants for the old system and order of things. (28)	

Natur ihren Lauf zu lassen. (122-3)			
Die Geschlechter verwischen! Ein guter Spaß! (123)	added	That the character of the sexes can be effaced is an absurdity. (28)	
Die besten aller Menschen sind stets bescheiden, voll Aufopferung und Liebe. (123)	added	The best men are always unassuming, full of kindness and self-sacrifice. (28)	
..., weil er in der Küche beschäftigt ist und Koch gelernt, oder weil er an der Nähmaschine sitzt und Schneider gelernt hat? (123)	added	... because he is engaged in the kitchen and has learned cooking, or because he sits at the sewing machine and has learned tailoring? (28)	
Ob die Seele der Frau von großen politischen oder von neuen Puddings-Ideen glüht, sie bleibt Weib, ob ihr Herz sehnsüchtig einen Sitz im Parlament oder ein neues Kleid erstrebt, sie bleibt Weib. (123)	added	Whether the soul of a woman glows for political matters or for puddings, she is always a woman; whether she aspires after a seat in Parliament or a new dress, she remains a woman! (28-9)	
Nun gibt es aber auf diesem Erdenrund vielmehr romanische als deutsche Frauen und warum soll nun gerade die deutsche Frau das Urbild eines Weibes sein! (124)	added	There are more women of the Latin races than of the Teutonic, and why should a German be the typical woman? (29)	
Wann hat in dieser Angelegenheit der liebe Gott den Herrn Golz zu seinem Vertrauten gemacht? (124)	added	Not translated	
... ein Dichter, der mit seiner reinen Menschenliebe selbst seine bleichsten Chimären,	added	... and whose philanthropy glorifies his palest phantoms, his most airy dreams, says, on the contrary,	

seine schwindsüchtigsten Traumbilder verklärt, er meint, im Gegensatz zu Goethe, dass gerade die Französin das eigentliche Weib sei, und dass nur sie, sie allein einen Mann wahrhaft und lebenslang beglücken könne. Daneben lobt er auch etwas geringschätzig die Deutsche. (124)		that the Frenchwoman is the typical woman, and that she, and she alone, can truly make a man's life happy, while he confers on the German woman somewhat disdainful praise. (29)	
Dergleichen originelle Offenbarungen und Widersprüche... (124)	added	Such original and conflicting disclosures... (29)	
Ich wiederhole am Schluss, was ich am Anfang dieses Aufsatzes gesagt habe: (125)		I repeat at the end what I said at the beginning of this chapter: (29)	At the end of my essay I shall repeat what I said at its beginning.
Ich glaube an seelische Verschiedenheiten der männlichen und weiblichen Eigenart. Ihre Feststellung aber, die wissenschaftliche Begründung derselben, geht über die Fassungs- und Erkenntniskraft unseres Zeitalters hinaus. (125)	Ich glaube an die seelischen Unterschiede der männlichen und weiblichen Eigenart. Die Feststellung aber, das heißt die wissen- schaftliche [sic] Begründung dieser Unterschiede geht über die Fassungs- und Erkenntnißkraft unsers Zeitalters hinaus, und wer nicht zauberkundig ist, gleich jenen Sonntagskindern, die im Schooß der Erde ihre verborgensten Schätze erblicken, der wird nimmermehr die	I believe in the psychical differences existing between male and female minds, but to establish scientific proof of this is beyond the comprehension and intelligence of our times. (29)	I do believe in the psychological differences between the male and the female nature. Yet determining the scientific grounds for these differences exceeds by far the comprehension and knowledge of our age; and whoever is not adept at magic – similar to those children of fortune who find deep in the earth its most hidden treasures – will never see the deepest secrets of human kind until

	<p>tieftsten Geheimnisse der Menschenbrust schauen, ehe Wissenschaft, Erfahrung und geläuterte Vernunft sie erschlossen haben. (53)</p>		<p>science, experience, and reformed reason have revealed them.</p>
<p>Überzeugungen, deren Quellen Glauben und Gefühl sind, mögen subjektiv für den Inhaber derselben entscheidend sein, für die Erkenntnis sind sie wertlos. (125)</p>		<p>Convictions which spring from opinion and sentiment may be conclusive subjectively for the person who holds them, but they are worthless as an argument. (29-30)</p>	<p>Convictions that are rooted in faith and feeling may subjectively appear decisive to the one who owns them, for knowledge, however, they are worthless.</p>
<p>Frauen, deren Existenz nicht abzuleugnen ist. (126)</p>	<p>Frauen, deren Existenz doch nicht abzuleugnen ist. (54)</p>	<p>That they exist is undeniable. (30)</p>	<p>Those are women whose existence cannot simply be denied.</p>
<p>Die Erfahrung bestätigt die Wissenschaft. (126)</p>		<p>...; and experience confirms the fact. (30)</p>	<p>Experience confirms science ...</p>
<p>Die Unterschiede der männlichen und weiblichen Seele mögen sein, welche sie wollen, sie dürfen und sollen die Frauen nicht daran hindern, nach Vervollkommenung zu ringen. (127)</p>		<p>The differences between male and female souls may be what you will, they should not and shall not prevent women from aspiring to perfection. (30)</p>	<p>The differences between the male and female soul, however, be they whatever they are, must not and shall not hinder women from fighting for absolute perfection.</p>
<p>Wer dieser Vervollkommenung willkürlich eine Grenze setzen will, der gehört zu den kulturfeindlichen Elementen der Gesellschaft. Er sucht das Ideal des Weibes in einer Richtung, die sich dem Fortschritt entgegenstemmt, und ihre Natur</p>	<p>Wer aber dieser Vervollkommenung willkürlich eine Grenze setzen will, der vertritt das Princip des Bösen, er gehört zu den kulturfeindlichen Elementen der Gesellschaft. [...] Wir suchen noch heute das Ideal des Weibes in einer Richtung, die dem</p>	<p>Whoever willingly places a limit to such perfection belongs to those who are inimical to culture, to those who seek the ideal woman in a direction opposed to progress and where her real nature is suppressed. (31)</p>	<p>Yet, whoever tries to arbitrarily limit this perfection, represents the principles of the evil, he is part of those elements of our society who fear culture. This inner urge of the female to develop her strengths is not a corruption of</p>

vergewaltigt. (127)	Fortschritt feindlich entgegensteht, und streben darnach, die Dressur zu vervollkommen. (55)		nature, but the ardent desire to return to it. Today we are still looking for the ideal of the female in a direction that has a hostile attitude towards progress. We strive for the perfection of her training.
Die Natur aber bleibt schließlich immer Siegerin, weil sie eins ist mit der Wahrheit und unzerstörbar. (127)	... denn schließlich bleibt die Natur immer Siegerin, weil sie eins ist mit der Wahrheit und unzerstörbar. (56)	Nature, however, must in the long run remain the conqueror, for Truth and Nature are one and indestructible. (31)	... for eventually nature will always be victorious because she is one with truth and indestructible.

Part II

Das Stimmrecht der Frauen (2nd edition, 1893)
Suffrage (1896)

Women's Right to the

1893 SECOND GERMAN EDITION MODERNIZED SPELLING	1876 GERMAN ORIGINAL (WHERE DIFFERENT FROM 2ND EDITION) ORIGINAL SPELLING	1896 FIRST ENGLISH TRANSLATION	2013
Überall sind es dieselben sozialen Fragen, welche die moderne Welt in ihren Tiefen erregen. (262)		We find in every country the same social questions which are stirring the world to its depth. (92)	It is the same social questions everywhere that deeply upset the modern world.
Wer geneigt ist, Ideen und Prinzipien abzuweisen, weil sie neu und unerprobt sind, wem daran liegt, neue Ansprüche und Forderungen auf historische Rechte zurückzuführen, für denjenigen seien hier		For those who reject ideas and principles because they are new, and for those who like to trace new claims to historical rights, I have collected a few notices from which it is unmistakable that the political claims of women are based on	For those who are inclined to reject ideas and principles because they are new and untested, for those who attach importance to attributing new claims and demands to historical rights,

<p>einige geschichtliche Notizen zusammengestellt, aus denen unzweifelhaft hervorgeht, dass die politischen Ansprüche der Frauen einer geschichtlichen Basis nicht entbehren. (264)</p>		<p>ancient rights. (93)</p>	<p>there is a list of some historical notes put together here. It follows unquestionably from these notes that the political demands of women do not lack a historical basis.</p>
<p>Thomas Hughes, in seinem „Leben Alfred des Großen“ berichtet, dass Edeldamen, selbst Verheiratete, im Besitz ihrer Güter belassen wurden, dass sie darüber frei verfügen konnten und auf ihre Besitztitel hin in dem „Wittenagamott“, dem Nationalrat der Angelsachsen Sitz und Stimme hatten. (264)</p>		<p>Thomas Hughes, in his <i>Life of Alfred the Great</i>, says that noble women, even married women, were allowed entire possession of their estates. They could manage their business affairs as they wished, and by virtue of their title-deeds had a seat in the Wittenagemot. (93)</p>	<p>In his <i>Life of Alfred the Great</i>, Thomas Hughes reports that ladies, even the married ones, were allowed to keep possession of their estates; that they could do as they wanted with them and that their possessory titles gave them the right to a seat and a vote in the Witenagemont, the Anglo-Saxon national council.</p>
<p>Der Historiker Bede teilt mit, dass die Äbtissin Wilde einer geistlichen Synode präsidierte. (265)</p>		<p>The historian Bede mentions an abbess who presided at a clerical synod. (93)</p>	<p>The historian Bede tells of the fact that the abbess Wilde presided over a synod.</p>
<p>Die letzte öffentliche Manifestation politischer Frauenrechte in England datiert von 1640, doch waren diese Rechte bereits im Absterben begriffen, denn der Sheriff machte damals die Bemerkung, dass es demütigend für einen Mann sei, von einer Frau gewählt zu werden. (265)</p>		<p>The last public manifestation of female political rights in England was in 1640, but these rights were already waning, for the sheriff remarked at the time that it was humiliating for a man to be voted for by a woman. (94)</p>	<p>The last public manifestation of political rights of women in England dates back to 1640. Those rights, however, were already becoming obsolete because at the time, the sheriff remarked that it was humiliating for a man to be elected by a woman.</p>

Im nächsten Jahrhundert erkennen die Richter zwar die Rechte der Frauen noch an, aber die Ausübung derselben ist nicht mehr üblich. (265-6)	Im folgenden Jahrhundert erkennen die Richter zwar die Rechte der Frauen noch an, aber die Ausübung derselben ist nicht mehr üblich.	In the next century the judges recognised the rights of women, but the practice of these rights was no longer customary. (94)	While judges still recognize the rights of women throughout the following century, it was no longer customary to exercise those rights.
1739, unter der Regierung Georg II., als Sir William Lee als Oberrichter und Sir Francis Page als zweiter Richter fungierten, stellte man dem königlichen Gerichtshof die Frage, ob eine <i>feme sole</i> (begüterte, unverheiratete Frau) ihre Stimme abgeben dürfe für die Beamten der Gemeinde und für die Sakristane, und ob sie selber befähigt sei, diese Funktionen auszuüben. (266)		In 1739, in the reign of George III [sic], Sir William Lee and Sir Francis Page officiating as Chief Justice and Judge respectively, an appeal was made to the Courts of Law to decide whether a “ <i>feme sole</i> ” could vote for a sexton, and whether she could be a sexton. (94)	In 1739, under George II, when Sir William Lee was head judge and Sir Francis Page served as second judge, the royal court of justice was asked whether a “ <i>feme sole</i> ” (a propertied, unmarried woman) should be allowed to cast her vote for the civil servants of the parish and for the sacristans, and whether she would be capable herself of performing such a task.
Im Laufe der Verhandlung erklärte Sir William Lee, dass dieses Recht unanfechtbar sei und dass in vielen Fällen die „ <i>feme sole</i> “ selbst für Parlamentsmitglieder ihre Stimme abgegeben habe. (266)		In the course of the case Sir William Lee declared that these rights were indisputable, and that in many cases the “ <i>feme sole</i> ” could even vote for a member of parliament. (94)	In the course of the proceedings, Sir William Lee declared that right to be incontestable and that in many cases the “ <i>feme sole</i> ” herself had even cast her vote in favour of members of parliament.
... und Lord Coke, der in diesen Dingen für eine Autorität galt, bestätigte lediglich das Urteil der beiden Richter. (266)		... and Lord Coke, who is reckoned a great authority, confirmed the sentences of both judges. (94)	... and Lord Coke, who was considered an authority in these things, merely confirmed the judgement of the two judges.

... ist die Frau als regierende Königin. (266)		..., is that a woman may reign in England. (94)	... is the woman as ruling queen.
Mit allen Rechten einer Feudalherrin bekleidet entwickelt die Frau bei der Verwaltung ihrer Besitzungen ein ungewöhnliches administratives Talent. (267)		Clothed with all the rights of a feudal lord, women developed extraordinary administrative talents in the management of their estates. (95)	Holding all rights of a feudal lady, the woman develops an extraordinary administrative talent through the management of her properties.
Man sah sie in ihrer Eigenschaft als Pärinnen von Frankreich ihre Sitze im Parlamente einnehmen, und die öffentlichen Feierlichkeiten, wie die Krönung der Könige, sich ihrer Würde gemäß verhalten. (268)		Women took their seats in the French Parliament as peeresses, and in all State ceremonies, such as coronations, behaved as become their dignity. (95)	One could see them taking their seats in parliament in their capacity as peers of France, as well as behaving according to their peerage during public festivities, such as the crowning of kings.
Unter dem Titel von Lehnsherrinnen (<i>chevalières fieffées</i>) wohnten sie den Gerichtssitzungen bei und präsierten den Plädoyers mit dem Federhut auf dem Kopf und der Audienzrobe angetan. In ihrer Abwesenheit durften die Beisitzer und Schöffen nicht plädieren. (268)		Under the title of <i>chevalières fieffées</i> they were present in the courts of laws and presided, attired in audience robe and feathered hat. In their absence assessors and judges could not act. (95-6)	Under the title of feudal ladies (<i>chevalières fieffées</i>) they attended court proceedings and presided, clad with feathered hats and audience robes, over the summations. Assessors and lay assessors were not allowed to plead during their absence.
Ungeachtet energischer Protestationen von Seiten der Feudalherren bestätigten eine Zeit lang Päpste und Könige die Frauen in diesen Rechten. (269)		In spite of protest from the feudal lords, popes and kings long confirmed women in these rights. (96)	For a while and in spite of strong protests from the feudal lords, popes and kings confirmed women in their rights.

... flehte sie den Schutz des Königs, Ludwigs des Kindes, an, der ihr als Antwort einen Brief schrieb, in dem die Worte standen: „Nous ordonnons qu’il ne soit permis à personne de décliner votre juridiction.“ (269)		... she appealed to the King’s (Louis the Child) protection. He wrote a letter in answer in which were the following words: “We ordain that it be permitted to none to decline your jurisdiction.” (96)	she pleaded for the protection through the kin, Louis the Child. In response he wrote her a letter containing the following words, “Nous ordonnons qu’il ne soit permis à personne de décliner votre juridiction.”
Machaut, Gräfin von Artois und Bourgogne, wohnte als Pairin von Frankreich der Krönung Philipps V. zu Rheims bei und hielt mit den anderen Pairs des Königreichs die Krone. (269)		Marchant [sic], Countess of Artois and Bourgogne attended the coronation of Philip V. at Rheims as a Peeress of France, and held the crown with the other peers. (96)	Mahaut, Countess of Artois and Bourgogne was present as a peer of France at the coronation of Philipp V at Rheims and, alongside the other peers of the kingdom, held the crown.
Erst Ludwig der Vierzehnte hob im Interesse der Zentralisation die Rechte der Feudalherrinnen auf. (269)		It was Louis XIV. who abolished the rights of the feudal ladies in the interest of the centralisation of power. (96)	It was not until Louis XIV, with his concern for centralism, that ladies lost their feudal rights.
Diese wenigen Daten mögen genügen, das traditionelle Recht der Frau auf politische Teilnahme am Staatsleben festzustellen. (269-70)	Die wenigen Daten genügen, das traditionelle Recht der Frau auf politische Theilnahme am Staatsleben festzustellen. (65)	These few notes may suffice to prove that the participation in political matters is traditionally a woman’s right. (96)	These few data are sufficient to establish the traditional rights of women to participate in political matters of the state life.
... hätte nie eine Pairin über einem König eine Krone gehalten, so wäre dennoch ihr Anspruch, als selbständiger Mensch und als Bürgerin im Staate betrachtet zu		... had never officiated as peeresses at a king’s coronation, their claim to individuality and citizenship would not be less by the fraction of a thought. (96)	... if no female peer had ever held a crown over a king, her entitlement to be considered as an independent human being and citizen of the state would not be reduced by an

werden, um kein Gedankenatom geringer. (270)			atom of thought.
Diese historischen Notizen beweisen nur die Inkonsequenz der Männer in ihrem Handeln und Denken den Frauen gegenüber und die Willkür, mit der sie die Geschicke derselben von jeher bestimmt haben. (270)		These historic notes simply show with what illogical despotism men think and act towards women. (96)	These historical notes merely prove the inconsistency of the actions and thoughts of men towards women, and the arbitrariness with which they have always determined their fate.
... gibt es keine einzige Partei, die nicht einflussreiche Verfechter des Frauenstimmrechts aufzuweisen hätte. (270)		... there is not a single party which does not include influential champions of its cause. (96)	... there is not a single party that cannot show influential proponents of women's suffrage.
Alle diejenigen, welche trotz Spott und persönlicher Gefahr als Abolitionistinnen die Führerschaft in der Sklavenfrage übernommen hatten, sie sind es, die wiederum an der Spitze der politischen Frauenrechtsvereine stehen. (271)		Those who, in spite of scorn and personal danger, took up the abolition of slavery, are those who now stand at the head of the movement for promoting the political rights for women. (97)	All of those who had taken leadership as abolitionists in the slavery question, despite hatred, ridicule, and personal danger, they are the ones who, in turn, are at the head of the political associations for women's rights.
In Deutschland befindet sich die Frauenfrage erst seit einem Dezennium ungefähr im Stadium ernster Diskussion. (271)	In Deutschland befindet sich die Frauenfrage noch vor dem Beginn ernster Diskussion. (67)	In Germany this important question has been gravely discussed for about ten years only. (97)	In Germany, the women question is still waiting for a more sincere discussion to begin.
Nichts beweist mehr den Umschwung der öffentlichen Meinung zu Gunsten der Frauen als die Stellung der	Added to second German edition	Nothing is more significant of the change in public opinion in women's favour than the position the social	

Sozialdemokratie ihr gegenüber. (271)		democrats have assumed towards them. (97)	
Ich hoffe die Sophistik und Unhaltbarkeit der Gründe, die man gegen die politischen Frauenrechte geltend macht, nachweisen zu können. (272)	Ich will mich nun so kurz als möglich der Sisyphusarbeit unterziehen, die Hauptgründe der Männer gegen die politische Wirksamkeit der Frau zu erörtern und die Sophistik und Unhaltbarkeit derselben darzulegen. (68-9)	I hope to prove that the arguments against the political rights of women are untenable sophistical. (97)	I now want to, as briefly as possible, take on the Sisyphean task of discussing the main reasons of men against the political effectiveness of women, and of illustrating the sophistry and falseness of those reasons.
Eine Sisyphusarbeit, da man niemals unsere Argumente widerlegt, sondern immer nur mit wohlfeilem, längst verjährtem Spott, mit antiquierter physiologischer Gelehrsamkeit, mit poetischen Deklamationen à la Jean Paul und Schiller und im schlimmeren Fall mit philosophischen Zoten à la Schopenhauer darauf antwortet. (272)	Eine Sisyphusarbeit nenne ich es, weil die Männer niemals unsere Argumente widerlegen, sondern immer nur darauf antworten mit wohlfeilem, längst verjährtem Spott, mit antiquierter physiologischer mittelalterlicher Gelehrsamkeit, mit poetischen Deklamationen à la Jean Paul und Schiller und im schlimmeren Fall mit philosophischen Zoten à la Schopenhauer. (69)	It is a labour of Sisyphus, since no one disproves our arguments on this head but answers them with cheap and antiquated sarcasm with poetic declamation in the style of Jean Paul and Schiller, and at worst with philosophical ribaldry like Schopenhauer's. (97-8)	I call it a Sisyphean task because men never refute our arguments, but only respond to them with trite ridicule that is no longer modern, with antiquated physiological scholarship from the Middle Ages, with poetic rhetoric à la Jean Paul and Schiller, and in worse cases with philosophical, obscene jokes à la Schopenhauer.
Diese Enthaltensamkeit wirklicher Beweisgründe ist natürlich. (272)	Diese Enthaltensamkeit wirklicher Beweisgründe ist nur zu natürlich. (69)	That the reasons given are few and slender is natural. (98)	This abstention of real proof is only too natural.
Es gibt keine Argumente gegen die Frauenrechte, als solche, welche aus Gemütseregungen,	Noch nie traten andere Argumente gegen die Frauenfreiheit zu Tage als solche,	There are no arguments against the political rights of women, except those which arise from	Never have other arguments against the freedom of women surfaced than those that stem

aus Gewohnheit und Vorurteil stammen. (272)	welche aus Gemüths- erregungen, aus Gewohnheit und Vorurtheil stammen. (69)	custom, prejudice and disquietude of mind. (98)	from irrational emotions, from habit, and from prejudice.
Die Gründe gegen das politische Recht der Frau lauten: ... (272)	Die Gründe der Männer heißen: (70)	These alleged reasons are: ... (98)	The reasons of men are:
Frauen brauchen das Wahlrecht nicht. (273)		Women do not require the suffrage. (98)	Women do not need suffrage
Frauen wollen das Wahlrecht nicht. (273)		Women do not wish for the suffrage. (98)	Women do not want suffrage
Sie haben nicht die Fähigkeit, es auszuüben. (273)		They have not the faculty of using such a privilege. (98)	They do not have the ability to execute suffrage
... die Männer sind von jeher so gerecht, so edel gewesen, dass man getrost die Geschicke der Hälfte des Menschengeschlechts in ihre reinen Hände legen konnte. (273)	... die Männer sind von jeher so gerecht, so gut, so edel gewesen, daß man getrost die Geschicke der Hälfte des Menschengeschlechts in ihre reinen Hände legen konnte. (70)	... men have always been so just, so noble, that the fate of more than half mankind can be safely entrusted to their pure hands. (98)	... men have always been so just, so good, and so noble that the fate of half of human kind can safely be left in their pure hands.
All ihre Missgriffe und Laster haben sich von jeher nur gegen ihresgleichen gerichtet. (273)	Alle Arglist des Schurken, alle Niedertracht des Buben, alle Laster des Vornehmen und Schlechten haben sich von jeher nur gegen ihresgleichen gerichtet. (70)	Their mistakes and crimes have ever been directed against their own sex. (98)	All malice of the scoundrel, all vileness of the rascal, all vices of the noble and the bad have always been directed at their own kind.
Abseits auf einem Piedestal stand das Weib, und bei ihrem Anblick verstummten im Busen des Mannes die Lockungen des Bösen und der Quell der Tugend tat sich auf. (273)		Apart, upon a pedestal, stands Woman, and at sight of her the temptations to evil cease and virtue holds unquestioned sway. (98)	The woman was off to the side on a pedestal and looking at her made the temptation of vices mute in the man's breast, and the spring of virtue was opened.
Nie hat ein Mann ein		Never has a man	Never has a man

Weib betrogen, geschändet, gemordet, in Tod und Verzweiflung getrieben. (273)		betrayed, destroyed, and murdered a woman, or driven her to despair and death. (98)	cheated on a woman, never defiled her, murdered her, driven her into death and despair.
In früheren Zeiten ist es selbst eine Streitfrage gewesen, ob die Geburt der weiblichen Kinder ein dem Willen der Natur entsprechender Akt sei? (274)		In early times it was a question whether the birth of female children was compatible with Nature's will. (99)	In earlier times it was even a disputed issue whether the birth of female children was an act in accordance with the will of nature.
..., dass die Geburt eines Mädchens etwas in der Schöpfung Unvorhergesehenes, eine Ungeheuerlichkeit sei, ... (274)		... that the birth of a girl was something unforeseen in Nature, a monstrosity ... (99)	that the birth of a girl was something unforeseen in creation, an atrocity ...
Angesehene Männer traten für diese Meinung ein. (274)	Ihrer Zeit angesehene Männer traten für diese Meinung ein. (72)	Men of distinction agreed in this opinion. (99)	Respected men in their time supported this opinion.
So der Schriftsteller Martely in einer lateinischen Schrift: „de natura animale“, in der er sagt, ... (274)		The writer Martely, in a Latin work, <i>De Natura Animale</i> , says ... (99)	The author Martely, for instance, in his own Latin writing “de natura animale” in which he says, ...
„Und da nun, fährt er fort, die schöpferische Kraft der Natur, wie ich bewiesen, nur dahin zielt, Männliches zu produzieren, so folgt daraus, dass die Geburt der Frau eine Art Anomalie ist, und sie zu denjenigen Bildungen zu rechnen ist, welche als eine Ausnahme der natürlichen		“And since,” he goes on, “the creative power of Nature, as I have proved, aims at producing male creatures, it follows that the birth of females is an anomaly, and they must be reckoned among those exceptions which are produced against the laws of Nature.” (99)	Since the creative force of nature, he continues, now aims only at producing the male, it follows that the birth of woman is some kind of anomaly and to be categorized as one of those creations produced as an exception to the natural laws of creation.

Schöpfungsgesetze hervorgebracht werden.“ (274)			
Als Verfechter dieser Ansicht wird ferner angeführt ein Gelehrter Balthazar de Castellon in seinem Buch: „le parfait courtesan.“ (275)		Another disciple of this theory is the learned Balthazar de Castellon, in his book, <i>Le parfait Courtesan</i> . (99)	As a proponent of this view, the scholar Balthazar de Castellon and his book “Le parfait courtesane” are to be mentioned.
„Es scheint,“ sagt auch Thomas Aquino, „dass die Frau keine Stelle findet in der Schöpfung der ersten Dinge; hat doch Aristoteles in seinem Buche über die Schöpfung der Tiere erklärt, dass die Frau ein verunglücktes männliches Geschöpf sei. Nichts Verfehltes oder Zufälliges dürfte aus der ersten Schöpfung der Dinge hervorgegangen sein.“ (275)		“It seems,” says also Thomas Aquinas, “that woman had no position in the earlier creations: Aristotle explains in his book that she was an abnormality – and nothing accidental or abnormal was among the first creations.” (99)	“It seems,” says Thomas Aquino, “as if woman does not find a position in the creation of first things. Aristotle, after all, declared in his book on the creation of animals that woman was a male creature gone wrong. Nothing unsuccessful or accidental, however, could have come out of the first creation of things.”
Man hat Jahrhunderte lang darüber disputiert, ob das Weib wieder auferstehen würde oder nicht. (275)		For centuries it was discussed whether women would participate in the resurrection of the dead! (99)	The discussion about whether woman would rise from the dead has gone on over centuries.
In verschiedenen Ländern Asiens und Afrikas, bei den alten Arabern z.B. galt die Frau für ein höheres Tier. (275)		In some countries of Africa and Asia, for instance among the Arabs, woman was looked upon as a sort of higher animal. (99-100)	In various countries of Asia and Africa, the ancient Arabs for instance, woman was considered a higher animal.
Man sprach ihr eine menschliche Seele ab und beschränkte ihre Existenz auf diese Erde. (275)		A human soul was denied to her, and her existence on earth limited. (100)	She was denied having a soul and her existence was restricted to this earth.

Im siebzehnten Jahrhundert gab es noch religiöse Sekten, die da behaupteten, die Weiber seien nicht erlöst worden. (275)		In the seventeenth century there were religious sects who declared that women could not share in the salvation of mankind. (100)	Even in the seventeenth century there were still religious cults that claimed that women had not been saved.
Und solche Interpretationen der Schrift hatten damals durchaus nichts Lächerliches. (275)		Such explanations of the Bible had nothing ridiculous in them at that time. (100)	And such interpretations of the scripture had nothing ridiculous about them at the time.
... dass die Frau im Jenseits keine Existenz haben könne, weil am Tage der Auferstehung der Mann in seiner ganzen Vollständigkeit auferstehen werde, und seine Rippe wieder erhalten müsse, aus der der Herr das Weib geschaffen, du darum müsse Eva wieder zur Rippe werden und aufhören Weib zu sein. Dasselbe würde allen Weibern geschehen. (275-6)	... , und darum müsse Eva wieder zur Rippe werden und aufhören Weib zu sein. Dasselbe würde allen Weibern geschehen etc. (Dr. Raymond.) (74)	... that women can have no future existence because on the resurrection day Man will appear in all his perfection, and must receive the rib back out of which God created woman; therefore Eve would once more become a rib, and women cease to exist. (100)	that the woman could not have an existence in the next world because on the day of resurrection, the man would rise from the dead in completeness and would have to get back his rib from which the lord had created the female. Therefore Eve would have to become the rib again and cease to be woman. The same would happen to all other women etc. (Dr. Raymond.)
In Indien erhebt sich die Mutter eines Sohnes vermittlest dieses Titels über alle anderen zur ersten Frau ihres Gatten. (276)		In India the mother of a son rises above her husband's other wives in rank. (100)	In India, the mother of a son rises above all the other wives to her husband's first wife by means of this title.
Die Frau, welche nur Mädchen zur Welt brachte, durfte im elften Jahre verstoßen werden. (276)		The woman who bore no sons could be put aside after eleven years. (100)	The woman who had given birth to only girls could be cast out in the eleventh year.
„Wenn man einem unter uns die Geburt		When the birth of a daughter is announced	If someone among us is informed of

einer Tochter verkündigt, so verfinstert sich seine Stirn und er erscheint wie übermannt vom Schmerz. Er verbirgt sich um dieses unheilvollen Ereignisses willen vor den Seinen. (276)		to one of us his brows clouds, and he appears overwhelmed with sorrow; he hides himself from others on account of his misfortune. (100)	the birth of a daughter, his forehead will darken and he will appear as if overwhelmed by pain. He will hide from his own because of this fateful event.
... um eines Mädchens willen durfte sie 80 Tage die heilige Stätte nicht betreten. (276-7)		... if the child was a girl she did not dare to enter the holy place for eighty days. (100)	... for giving birth to a girl, she was not allowed to enter the holy place for eighty days.
... anstatt der Olivenkränze, die freudig der ganzen Stadt verkünden sollten: Diesem Hause ist ein Sohn geboren. (277)		... instead of the olive wreaths which so joyfully announced the birth of a son. (101)	... instead of olive wreaths that joyfully announced to the entire city: A son was born to this home.
Bei den Chinesen bestand die Sitte, dass, wenn ein Mädchen zur Welt kam, so bekümmerte man sich drei Tage lang gar nicht um dasselbe. Man ließ es auf der Erde auf einem Paar alter Lumpen liegen und erst am dritten Tage nahmen die Eltern Notiz davon. (277)		Among the Chinese there was a curious custom. When a girl was born she was wrapped in rags and laid on the floor, where for three days no notice was taken of her. After the third day only was she taken into consideration. (101)	The Chinese kept the custom that when a girl was born, no one would take any care of her for her first three days. She was left on the floor, on a couple of old rags, and only on the third day would the parents take notice of her.
... sagt eine chinesische Schriftstellerin ... (277)		... says a Chinese lady writer ... (101)	... a Chinese female writer says, ...
„Was das neugeborene Mädchen in Asien betrifft, so erzieht man es wohl bisweilen, wenn		A newborn female child in Asia is generally brought up unless there is a superfluity of females, in which case other	“As far as the newborn girl in Asia is concerned, she is apparently raised at those times only when

gerade ein Mangel an dieser Ware herrscht; ist aber Überfüllung vorhanden, dann wird eine andere Maßregel ergriffen. (277-8)		measures are resorted to. (101)	there is a shortage of such a good. If there is a surplus however, measures are taken.
Es ist das arme kleine Mädchen, das der Vater in eine Kürbisschale gelegt und dann dem Strom übergeben hat. So schwimmt die unglückliche Ophelia in Windeln dem Tode entgegen, ohne noch den ersten Strahl ihres Daseins gesehen, den ersten Tropfen Milch des Lebens gekostet zu haben. (278)		..., as the poor little girl, left by her father in a gourd or pumpkin skin to float down the river with the tide, is carried further and further away, before she had seen a ray of sunlight or drunk a drop of sustenance. (101)	It is the poor little girl that the father put down in a pumpkin's shell and then consigned to the stream. Thus the unfortunate Ophelia in diapers floats toward death without having seen the first ray of existence, without having tasted the first drop of the milk of life.
Da aber ein Fluss nicht immer in der Nähe ist, um seine Kinder zu ersäufen, wirft man sie ohne weiteres in irgend eine Ecke oder auf die Landstraße; jeden Tag wird auf einem Karren diese tote oder lebendige Brut weggeschafft und auf einer Art Schindanger abgeladen, wo die Hunde und Schweine sie fressen." (278)		If there is no river in the neighbourhood the child is thrown into a corner or on to the road, the body is carted away and eaten by dogs or pigs. (101)	Since, however, there is not always a river nearby to drown one's children, they are thrown into some corner or onto a rural road without much ado. Every day this brood, dead or alive, is gotten rid of on a cart and dropped off at some kind of knacker's yard where dogs and pigs eat them."
Bei den Asiaten bekommen nur die Knaben einen Namen, nicht die Mädchen. (278)		Among the Asiatics the boys receive a name, but the girls are not considered worthy of such a dignity. (101)	The Asians name only the boys, not the girls.
Nicht nur im Altertum, auch im		Even in feudal times the birth of a girl was a	Not only in antiquity, but also

Feudalstaat war die Geburt einer Tochter ein Trübsal. (278)		sorrow. (101)	in the feudal state the birth of a daughter was considered an affliction.
Und er bewilligte ein jährliches Geschenk demjenigen, welcher ihm die Geburt eines Sohnes anzeigen würde. (279)		He also promised a yearly present to those who should announce the birth of a son. (102)	And he awarded an annual grant to whomever would report to him the birth of a son.
Lange Zeit haftete dem Mann, dem seine Frau nur Töchter gebar, eine gewisse Lächerlichkeit an; man hielt ihn für einen Schwächling. (279)		For many a long day the man whose wife bore him only daughters was looked upon as a weakling and ridiculous. (102)	For a long time, the man whose wife only bore him daughters had a certain ridiculousness stuck on him, he was considered a weakling.
Der bretonische Bauer, dessen Frau mit einer Tochter niederkommt, sagt noch heut: „Meine Frau hat falsche Wochen gehalten (a fait une fausse couche). (279)		Not translated	Today, the Breton farmer whose wife gives birth to a daughter still says, “My wife has held false weeks (a fait une fausse couche).”
Das junge Mädchen. (279)		Not translated	The young girl.
Er durfte sie prügeln, töten, ohne den Gerichten Rechenschaft zu geben. (280)		He might beat and kill her without being responsible to the law. (102)	He could beat her, kill her without having to account for it in court.
Die Operation bestand darin, die Delinquentin stückweis zu schlachten und ihr die Haut in schmalen Riemen abzureißen. (280)		The punishment consisted in cutting up the delinquent by degrees, and in tearing off her skin in narrow strips. (102)	The proceeding consisted in slaughtering the delinquent into pieces and to rip off her skin in small straps.
Auf den Zügen dürfen sie nicht über den Steig der Männer und Rentiere, sondern		On their expeditions the women must not cross the men’s road, but remain on one side. (103)	During their migrations, they are not allowed to walk in the men’s or reindeer’s tracks,

nur an einer Seite derselben gehen. (280)			but only off to one side of them.
Die Frauen dürfen ferner nicht mit den Männern speisen, sie bekommen nur was diese übrig lassen. (280)		They may not even eat with the men, and only get what their male relatives have left. (1039)	Furthermore women are not allowed to eat with the men. They only get the men's leftovers.
Dem Nogaier ist die Frau, wie allen Bekennern des Islam, eine Dienerin seiner Lust und seiner Bequemlichkeit. (281)		The follower of Islam regards a wife as a servant conducive to his desires and comfort. (103)	For the Nogai people – as for all confessors of Islam – the woman is a servant of his lust and his idleness.
Kommt der Mann von der Reise oder der Arbeit heim, so darf sie erst dann an die eigene Ruhe denken, wenn dem Manne nichts mehr von ihr zu verlangen übrig bleibt. (281)		If he comes home from work or a journey, she may not think of going to rest until all his wishes are carried out. (103)	When the husband returns home after a journey or after work, she is allowed to think of her own rest only when there is nothing left that the man could ask of her.
Der Ungehorsamen gibt der Mann seinen Widerwillen durch die Peitsche zu erkennen, wobei er der Sitte gemäß in vollem Recht ist. (281)		The disobedient wife feels the whip, which custom has made the husband's right. (103)	The man shows his aversion to the disobedient woman by whipping her, a right granted to him through custom.
Sie geht, wenn er im Zimmer sitzt, nie vor ihm vorbei, sondern steht hinter seinem Rücken; ... (281)		If he is in a room she must never pass in front of him, but always behind him; ... (103)	When he is seated in a room, she never passes in front of him, but always behind him.
Aber die männliche Fürsorge genügt usw. (281)	... daß immer und überall die männliche Fürsorge genüge, die Geschicke der Frauen festzustellen. (80)	Not translated	... that always and everywhere male care is sufficient to ascertain women's fate.
In einem dieser Stämme (der Name ist mir entfallen), so		An Indian of one of these races fell ill. (103)	A member of one of these tribes (I forget the name)

berichtet der Gelehrte, wurde ein Indianer krank. (281)			fell sick, the scientist reports.
Das ist eine Form der Ehescheidung, so schließt unser Gewährsmann seinen Bericht, welche diesem Stamm der Indianer üblich ist und kein Einfluss der gebildeten Amerikaner hat sie bewegen können, den alten Brauch aufzugeben. (282)		This is a form of divorce, the writer says, which is customary, and which the influence of educated Americans has as yet not had power to change. (103)	That is a type of divorce, as our source sums up his report, that is common among this tribe of Indians. He continues that no influence from the educated Americans could make them give up that old custom.
..., ja es werden Frauen verstoßen, weil sie ihren Männern mehrere Kinder geboren haben. (282)	... ja es werden Frauen verstoßen, weil sie ihrem Manne mehrere Kinder geboren haben. (81)	... women have been divorced because they bore too many children. (103-4)	In fact, women are cast out because they have borne several children to their husband.
... löst er die Ehe mit den Worten auf: ent-talek! (282)		... he dismisses her with the words: <i>ent talek!</i> (104)	... he dissolves the marriage by saying the words “ent-talek!”
Burckhardt kannte einen Mann, der 50 Weiber gehabt hatte, obwohl er erst 45 Jahre alt war. (282)		Burckhardt knew a man who had had fifty wives when only forty-five years of age! (104)	Burckhardt knew a man who had had fifty wives even though he was only forty-five years old.
In Neuseeland herrschte ehemals die Sitte, dass bei dem Ableben vornehmer Männer die Sklaven derselben getötet und seine Frauen genötigt wurden, sich zu hängen. (282)		In New Zealand it was formerly the custom to kill the slaves of an aristocrat at his death, and to oblige his wife to hang herself. (104)	In New Zealand it used to be the custom that after the death of noble men their slaves were killed and his wives forced to hang themselves.
Dem Verbrennen der indischen Witwen hat bekanntlich erst der langjährige Einfluss der Engländer ein Ziel gesetzt. (283)		The burning of Hindu widows has only been put a stop to through the influence of long years of British rule. (104)	As is generally known, only the long-time influence of the English put an end to the burning of Indian widows.
..., erschien die		... his widow	the widow

Witwe beim Klang wonnerauschender Musik im scharlachroten Kleide ... (283)		appeared, accompanied by musicians, wearing a scarlet robe ... (104)	appeared to the sound of blissfully rustling music wearing scarlet garments ...
„... ging sie schwankenden Schrittes dreimal um die im Scheiterhaufen befindliche Öffnung. Beim dritten Mal stieß der Priester sie hinein und mit herzzerreißendem Schrei verschwand sie im prasselnden Scheiterhaufen.“ (283)		... she staggered three times round the pile. Then the priest threw her upon it, and with a piercing scream she disappeared in the burning mass.” (104)	... she would walk in wobbling steps around the pyre’s opening three times. At the third time the priest would push her in and with a heart- breaking scream she vanished into the crackling pyre.
Diejenige Hinduwitwe, welche das Sutti-Opfer nicht bringen wollte, ward verflucht. (283)		The widow who did not sacrifice herself was cursed. (104)	The Hindu widow who refused the Sutti sacrifice was cursed.
„... wer die Sache zu beurteilen weiß, wird sagen ... (283)		“... those who judge her will say ... (104)	... “whoever knows how to judge the issue, will say, ...
Voll Ekel und Abscheu wich die Menge einer solchen aus, sogar ihr Sohn wendete den Kopf ab, wenn er sie vorübergehen sah: die Erde speit dich aus, stirb, Elende!” (283-4)		The people pass her by in disgust and loathing and even her son turns his head as she goes by: the earth rejects thee, die, miserable creature!“ (104)	Full of disgust and abomination the masses would avoid such a woman, even her son turns away from her whenever he sees her walk by. The earth spits you out, die, you miserable woman.”
Aber die männliche Fürsorge genügt... (284)	Added	not translated	
In der Kindheit muss ein Frauenzimmer von ihrem Vater abhängen, in ihrem jungfräulichen Alter von ihrem Ehemann, und wenn er tot ist, von ihrem Sohn; [...] oder, hat er		In her childhood she is dependent on her father, in her womanhood on her husband, and when he is dead on her son; [...] or failing near males relatives of his family and her own	During childhood, a female has to be dependent on her father, in her maiden years on her husband, and when he is dead on her son. [...]or if he did not leave any

keine hinterlassen von den Verwandten ihres Vaters und wenn sie keine väterlichen Blutsfreunde hat, von dem Landesherren. (284)		she is dependent on her liege lord or sovereign. (105)	behind, on the relatives of his father and if she has no paternal blood brother, on the local ruler.
... keine guten Eigenschaften haben, so muss ein tugendhaftes Weib ihn doch immer als einen Gott verehren.“ (284)		... be a bad man, a virtuous woman must always honour him as though he were a god!“ (105)	or not have any good qualities, the virtuous wife would still have to worship him like a god.
Der Geistliche traut, unterrichtet, konfirmiert sie nicht und lässt sie nicht beichten, sie haben keine Seele; um sie kommt nicht in der Todesstunde der die Seele vom Leibe scheidende Engel Asrael; sie verhält nicht nach dem Tode der Engel Monkai und Nakir über das Gute und Böse, dass [sic] sie in ihrem Erdenleben getan. (285)		The priest neither marries, teaches nor confirms them; they do not confess, nor indeed have they souls. Asrael, the angel of death, does not free their souls from their bodies, nor do the angels Monkai and Nakir judge them according to the good and evil they have done on earth. (105)	The Islamic clergyman does not marry them, educate or confirm them, nor does he take their confession. They have no soul. In their hours of death, it is not the angel Azrael who separates the soul from the body that comes to them. They are not questioned by the angels Monkai and Nakir after their death about the good and evil they have done during their life on earth.
... diese erwarten dort die in ewiger Jugend blühenden „Huris“, jeden ihrer sieben und siebenzig usw. (285)		... they await the ever-blooming “houris,” in seventy-seven to every man. (105)	... the houri, blossoming in eternal youth, await them there, seventy-seven for everyone, and so on.
Die Männer werden im Koran ermahnt: Denjenigen Frauen, von denen ihr fürchten könnt, dass sie unredlich		In the Koran men are admonished to scold, whip, and have no intercourse with those women who are dishonest. (105)	The men are warned in the Quran, Reprimand the women you fear may act dishonourably,

handeln, gebt Verweise, enthaltet euch ihrer und peitscht sie. (285)			abstain from them and whip them.
Die männlichen Juden haben in ihren Gebeten einen Abschnitt, in dem sie Gott danken, dass sie nicht als Weiber zur Welt gekommen sind. (285)		The male Jews have a sentence in their prayers in which they thank God that they are not women. (105)	There is a part in the prayers of male Jews where they thank god that they were not born as women.
..., welche Schmach die meisten so wenig ertragen konnten, dass sie entweder als Flüchtlinge die Heimat verließen, oder sich selbst durch das Schwert oder durch Gift den Tod gaben. (286)		This disgrace was so terrible that the men preferred either to flee the country or kill themselves by poison or the sword. (106)	Such dishonour was impossible for most to bear so that they either left their homes as refugees or killed themselves with a sword or through poison.
Wie man von jeher der Frau das Verfügungsrecht über ihre eigene Person geraubt hat, so hat man ihr auch ihr Eigentum vorbehalten. (286)		Just as women were not their own mistresses, so, too, they were deprived of their property. (106)	Just as woman has always been robbed of her right of disposition of her own person, she has also been denied her own property.
Er hatte im Handel ein beträchtliches Vermögen erworben und seine Mühe und Arbeit galten seinem einzigen Kinde, einer Tochter, die er zärtlich liebte. (286)		He had earned a great fortune in commerce, and all for his only child, a daughter whom he tenderly loved. (106)	He had earned quite a considerable fortune and all his efforts and work were for his only child, a daughter he loved dearly.
Alle seine Fürsorge sollte nun vergebens gewesen sein. (286-7)		Should all his toil and trouble be in vain? (106)	All his care now was to have been in vain.
Annius ließ sich in die Klasse dieser bürgerlichen Parias aufnehmen. (287)		Annius chose to belong to these pariahs, ... (106-7)	Annius had himself admitted to this class of civil pariahs.
Ferner war es ein mittelalterlicher Brauch, dass Väter und Brüder junge		Another custom of the middle ages was that girls on the eve of marriage were	Furthermore it was customary in the Middle Ages that fathers and brothers

Bräute zwangen, am Vorabend ihrer Vermählung jeden Anspruch an das väterliche Erbe beim Heil ihrer Seele abzuschwören. (287-8)		compelled to give up all claim upon their paternal inheritance and swear this upon their eternal welfare. (107)	would force young brides at the eve of their wedding to forswear any claim on the paternal inheritance for the salvation of their soul.
Die Autorität des Bruders war in der Feudalzeit eine so absolute, dass er sich nicht nur der Besitztümer der Schwester bemächtigen, sondern auch ihre Ehre und ihre Person zu seinem Vorteil verkaufen durfte, ohne dass selbst die Eltern Einspruch zu erheben wagten. (288)		The authority of a brother was so absolute in feudal times, that he could not only possess himself of his sister's property, but sell her person and honour without even a protest from their parents. (107)	During feudal times, the brother's authority was so absolute that not only could he take over his sister's property, but he was also allowed to sell her honour and person to his own advantage without even the parents daring to object.
..., die einen solchen Kauf zum Inhalt hat.(288)		... which contains the story of such a brother and sister. (107)	... that is about such a sale.
Werfen wir einen flüchtigen Blick auf das gepriesene Mittelalter. (291)		Let us look at the history of the much praised and over-rated Middle Ages. (109)	Let us take a fleeting glance at those praised Middle Ages.
Ein florentinischer Edelmann, namens Pandolfin, der eine vornehme Dame aus dem Hause Strozzi geheiratet hatte, führte sie nach der Verheiratung in sein Betzimmer und ließ sie zur heiligen Jungfrau beten, dass sie ihm viele Knaben schenken möge. (291-2)		not translated	A Florentine nobleman by the name of Pandolfin who had married a noble woman from the House of Strozzi, led her to his prayer room after their marriage and had her pray to the Virgin Mary that she may bear him many sons.
Geoffroy Landry, als er seiner Tochter Lehren erteilt, sagt ihr: denn der Mann		Geoffroy Landry says, in teaching his daughter: "A man has power over his wife	Geoffroy Landry when teaching his daughter lessons told her that the

hat das Recht über Leben und Tod seiner Frau. (292)		for life or death.” (110)	husband has the right over his wife’s life and death.
..., wenn er die Frau im Moment des Zorns tötete. (292)		... if, in a moment of anger, he chanced to kill his wife. (110)	... if he killed his wife in a momentary rage.
Aber die männliche Fürsorge genügt... (292)	Added	And yet man’s solicitude for women is such, etc., etc. (110)	
In dem Gedicht eines Troubadours: l’art d’aimer kommt folgende Zeile vor: „Hüte dich, deine Dame zu schlagen, denke daran, dass sie nicht deine Frau ist.“ (293)	In dem Gedicht eines Troubadours: »l’art d’aimer« kommt folgende Stelle vor: »Hüte dich, deine Dame zu schlagen, denke daran, daß sie nicht deine Frau ist und daß du sie verlassen kannst, wenn irgend etwas an ihr dir mißfällt.« (91-2)	In the poem of a troubadour there are the following words: “Take care not to beat thy lady, remember she is not thy wife.” (110)	A troubadour’s poem, “l’art d’aimer,” contains the following line, “Beware of hitting your lady. Remember she is not your wife, and you cannot leave her if there is anything about her that you dislike.”
(Jeder Einwohner von Villefranche hat das Recht, seine Frau zu schlagen, vorausgesetzt, dass der Tod nicht erfolge.) (293)		not translated	(Every inhabitant of Villefranche has the right to beat his wife provided death will not result.)
Einige Chronikenschreiber behaupten, das Motiv einer solchen Konzession sei gewesen, recht viele Einwohner nach Villefranche zu ziehen, und der Herzog habe seinen Zweck damit erreicht. (293)		Some chroniclers declare that the motive for such a concession was to attract strangers to Villefranche and that the duke gained his point. (110)	Some chronicle writers claim that the motivation behind this kind of concession had been to attract ever so many inhabitants to Villefranche. They also claim that the duke had achieved his goal.
„Vor versammelten Parlament höre ich von einem Mitglied, dass in England ein Ehemann für eine Entschädigungssumme von 5 Pfd. Sterling seine Frau		“I hear that before assembled Parliament it was said that in England a man may, for a sum of £5 compensation, beat his wife almost to a cripple.” (110)	“In front of the assembled parliament, I hear from one member that in England a husband is allowed to beat his wife to the point of

bis zur Verstümmelung schlagen darf. (293-4)			mutilation for an amount of compensation of five pound sterling.
Dieses Mitglied Mr. Fitzroy, hat bemerkt, man könne die Zeitung nicht lesen, ohne von Abscheu ergriffen zu werden, so zahlreich seien die Beispiele grausamer Behandlung, welche das schwache Geschlecht von Männern zu leiden habe, deren Brutalität allen Engländern die Röte der Scham ins Gesicht treiben sollte. (294)		The member who said this was a Mr. Fitzroy, who further remarked that one cannot read a newspaper without being horrified at the many examples of cruelty which the weaker sex have to bear from the stronger, and the brutality of which was enough to bring a blush to the cheek of every Englishman. (111)	This member, Mr Fitzroy, noted that it had become impossible to read the paper without being struck with abomination at the growing number of examples of cruel and brutal treatment that the weaker sex had to suffer from men. The brutality of them should make every Englishmen blush with shame,” he continued.
Er führte darauf eine Anzahl von Beispielen empörender Misshandlungen an. (294)		He then proceeded to give a number of revolting examples. (111)	He then lists a number of examples of outrageous abuse.
„Wenn sie (Mad. Bowary) einen Mann gefunden, der sie zu besänftigen und mitunter den Stock zu gebrauchen verstanden hätte – denn das war nötig – so wäre sie vielleicht gar nicht so übel geworden.“ (294)		“If she (Madame Bovary) had found a husband to tame her, and who had perhaps understood how to use a stick – for that was necessary – she might have been a better woman.” (111)	“If she (Mad. Bovary) had found a husband who understood how to calm her down and to use the cane every once in a while – for that was what was necessary – she might not have become so bad?”
Und diese warme Empfehlung der Prügelstrafe zur Aufbesserung leichtfertiger Weiber ging von einem milden deutschen Manne aus, der auf der Höhe der	Wir wiederholen, diese warme Empfehlung der Prügelstrafe zur Aufbesserung leichtfertiger Weiber geht von einem deutschen Manne aus, der auf	This warm advocacy of the stick to chasten superficial women, came from a mild German, who is one of our most cultivated men. (111)	Let us repeat that this recommendation of corporal punishment for the improvement of frivolous women comes from a German man who

Bildung seiner Zeit stand. (294)	der Höhe der Bildung seiner Zeit steht. (93-4)		is at the height of the education of his times.
Kehren wir zum Mittelalter zurück. (295)	Aber kehren wir zum Mittelalter zurück. (94)	We will return to the Middle Ages. (111)	But let us return to the Middle Ages.
Von diesem wird erzählt, dass er sich in eine schöne Waldenserin verliebte. Und er sagte zu Gandereinca... (295)		The husband fell in love with a beautiful Waldensean, and said to his wife... (111)	We are told about him that he fell in love with a beautiful Waldensian. And he said to Gandereinca,
Im Mittelalter war allerdings auch eine Scheidung für Frauen zulässig. Aber die Beweisgründe, die sie beizubringen hatten, waren so schamloser und unerhörter Art, dass die Scheidung kaum für die niedrigste der Buhldirnen zu einer Möglichkeit wurde. (295)		Divorce was also possible to women in the Middle Ages, but the proofs which they were obliged to bring were so shameless and impossible, that the lowest character would hardly dare to produce them. (112)	In the Middle Ages, however, a divorce was also permitted to women, but the proofs she had to provide were so shamelessly egregious in nature that a divorce was hardly an option for the lowest of the harlots.
Als ich vor einigen Jahren in Rom in Begleitung mehrerer Herren in irgend eine Kapelle eine Reliquie sehen wollte, ließ man die Herren eintreten, mich aber wies man mit dem Bemerken zurück, dass es unehrerbietig gegen die Kirche sein würde, einer Frau dergleichen Heiligtümer zu zeigen. (296)		When, some years ago in Rome, I went to a chapel to see a curious relic, I was told it would be irreverent to the Church to show such relics to a woman, while the gentlemen of our party were admitted at once. (112)	When I wanted to see some relic in a chapel in Rome several years ago and in the company of several gentlemen, the gentlemen were allowed to enter, but I was denied entry with the statement that it was irreverent to the church to show such relics to a woman.
Die neue Zeit. (296)		not translated	The new era.
Und doch ist das Schicksal der Frau auch noch heute schwer genug. (296)		But even now a woman's fate is sufficiently hard. (112)	And yet, a woman's fate is still difficult enough.

Beginnt nicht unser preußisches Landrecht mit den Worten: „Alle Preußen sind vor dem Gesetze gleich?“ (297)		Does our Prussian common law not begin with the words “All Prussians are on an equality before the law”? (112)	Does not our Prussian general state law begin with the words, “All Prussians are equal before the law”?
Ja wohl, alle, nur mit Ausnahme der Hälfte des Menschengeschlechts. (297)	Ja wohl, alle, nur mit einigen kleinen Unterschieden, z.B. folgenden: ... (96)	Yes, all but one half of them. (112)	Yes of course, all, but with a few minor differences. The following, for instance.
Während der Mann für alle Schulden, die er macht, das Gemeinschaftsgut belastet, werden die Schulden der Frauen nicht daraus bezahlt. (298)		While the husband pays his debts out of the common purse, the wife must beg for the money to pay her own. (113)	While the husband charges all the debts he contracts to the common property, the wife's debt is not paid out of it.
Die Frau darf nicht erwerben ohne die Erlaubnis des Mannes, und was sie erwirbt, gehört ihm. (298)		The wife dare not earn money without her husband's leave and what she earns belongs to him. (113)	The wife must not acquire anything without the husband's permission and whatever she does acquire belongs to her husband.
... sie erhält keinen Pass, es sei denn der Mann erteilte schriftlich seine Einwilligung. (298)		... she receives no pass without his written assent. (113)	She does not obtain a passport unless her husband has granted written consent.
Sucht eine misshandelte Frau im Hause einer befreundeten Familie Schutz, so kann der Gatte sie zwingen, zurückzukehren, wieder und wieder; er kann sie verhungern lassen, sie hat kein gesetzliches Mittel, ihn anzuhalten, ihr die nötige Kost zu reichen. (298)		Should a woman who is ill-treated by her husband seek refuge with friends, her husband can compel her to return to him again and again; he can starve her and she has no legal means of compelling him to give her proper and sufficient food. (113)	If an abused woman seeks refuge at the house of a friendly family, the husband can force her to return to him, again and again. He can let her starve to death, she has no legal means to make him provide her with the necessary nourishment.
In Hamburg bedarf die Frau zur		In Hamburg a woman must employ a curator	Even today a woman in Hamburg

Vornahme gerichtlicher Akte noch heute eines Kurators. (298)		if she wishes to do anything which requires legal proceedings. (113)	still requires the service of a curator in order to pursue legal matters.
Bekanntlich trägt die Frau, nach dem gemeinen Recht Englands, keine Verantwortung für die Verbrechen, die sie in Gegenwart des Gatten begeht. (298)		It is also well known, that according to English common law a woman is not answerable for any crime she may commit in her husband's presence. (113-4)	As is known, according to common law women cannot be held responsible for any crime they commit in the presence of their husband.
In England und Frankreich dürfen unverheiratete Mütter keinen Unterhalt für ihre Kinder vom Vater beanspruchen. (299)		In England and France a mother who was not married could not claim any support for her child from its father. (114)	In England and France unmarried mothers are not allowed to demand support for their children from the father.
Was die Scheidung betrifft, so ist sie für die Frau, so lange sie nicht zu ökonomischer Selbständigkeit erzogen wird, vollkommen illusorisch. (299)		As to divorce, for a woman who is untrained to economical independence it is utterly illusory. (114)	As far as divorce is concerned, it is completely illusory for a woman unless she was raised to be economically independent.
In Schrift und Rede, in Prosa und Versen fließt der Menschen Mund über vom Lob und Preis der Mutterliebe. (299)	Von jeher fließt der Menschen Mund in Schrift und Rede, in Prosa und in Versen über von der Kraft und Herrlichkeit der Mutterliebe, ... (98)	Writings and speeches, prose and verse overflow in praise of a mother's love. (114)	The human tongue has always praised abundantly the power and the glory of motherly love in writing and in speech, in prose and in verse; ...
Die Mutter aber wird nach dem Tode des Vaters nicht als die natürliche und rechtmäßige Hüterin des Kindes betrachtet. (299)	... die Mutter aber wird nach dem Tode des Vaters nicht als die natürliche und rechtmäßige Hüterin des Kindes betrachtet. (98)	She, however, at her husband's death is not considered the rightful and natural guardian of her child. (114)	... yet the mother is not considered the natural and rightful guardian of the child after the father's death.
Der englische Vater kann durch Testamentbeschluss, ohne dass die Mutter		An English father can arrange by will that his children be taken from their mother and	The English father can have the children taken away from their

irgendeine Schuld trifft, ihr die Kinder fortnehmen lassen und anderen Händen anvertrauen. (299)		entrusted to other hands, without involving the mother in any blame. (114)	mother through his testament – without any fault on the mother's part – and entrust them to other hands.
..., ein Gesetz, das das Weib zur ewigen <i>mater dolorosa</i> macht und ihr immer von neuem das Schwert in die Brust stößt. (299)	..., ein Gesetz, das keinen Schimmer von der erleuchteten Humanität unseres Zeitalters auf die Frau fallen läßt, sondern ihr, der ewigen <i>mater dolorosa</i> , immer von neuem das Schwert in die Brust stößt. (99)	..., a law which makes of woman a <i>Mater Dolorosa</i> and pierces her breast again and again with swords. (114)	... a law that does not allow the slightest lustre of enlightened humanity of our era to fall on the woman, but thrusts the sword into her chest – the eternal <i>mater dolorosa</i> – again and again.
Ihr steht kein Nießbrauch und Verwaltungsrecht an dem Vermögen der Kinder, wie dem Vater, zu. (299)	Added	She may neither enjoy a life interest in her children's income, nor have the direction of it as the father has. (114)	
Nach seinem Tode befindet es sich vielmehr ganz und ausschließlich unter vormundschaftlicher Verwaltung, so dass die Mutter jeden Pfennig für die Erziehung der Kinder von dem Vormund und dem Vormundschaftsgericht erbitten muss. (300)	Added	After his death it is under the guardian's control, so that the mother has to beg for every penny for her children's education from their guardian or the representative of the law. (114)	
Selbst wenn der Ehemann seine überlebende Ehefrau zur befreiten Vormünderin der Kinder ernannt hat, muss ihr zur Überwachung ein Ehrenvormund an die Seite gesetzt werden. (300)	Added	Even if the husband names his wife as guardian, it is usual to appoint a man to act with her. (114)	

Im Übrigen aber ist die Mutterliebe die Quelle, aus der alle Weisheit fließt. (300)	Added	As for the rest mother's love is the source from which all wisdom flows! (114)	
Das Gesetz unterwirft die Mutter der Bestimmung des Vaters, wie lange sie dem Kinde die Brust reichen muss (§ 68 Tit.2 Th.II. L.R.) (300-1)	Added	The law obliges the mother to nurse her child as long as her husband wishes. (114-5)	
Im Übrigen aber ist die Mutterliebe die Quelle, aus der alle Weisheit fließt. (301)	Added	And yet mother's love is the source from which all wisdom flows! (115)	
Die Anwendung dieser Weisheit ist aber nur gestattet: beim Trocknen der Windeln, bei der Herstellung des Kinderbreis, beim Wachen der kleinen Persönlichkeit und ähnlichen Verrichtungen. (301)	added	This wisdom can, it seems, only be displayed in the matter of feeding and clothing and washing the small person and such practical functions of every day. (115)	
..., erteilen in den Gesetzen, deren Urheber sie sind, der Frau als Mutter ein Misstrauensvotum sonder Gleichen und sonder Beispiel. (301)	Added	..., show a want of confidence in her in the making of these laws, which is beyond compare and beyond example. (115)	
Sobald er aber eine Meinung hat, die von der der Gattin abweicht, so wird ihr Widerspruch ihm ungereimt erscheinen, und soll nicht das Haus zum Schauplatz hässlicher Szenen werden, so muss die Frau nachgebe, oder, was ebenso häufig	Added	If his opinion differs from that of his wife, hers is considered unreasonable, and if she does not choose that the house should be the theatre of ugly scenes she must give way, or, as is too often the case, attain her ends by hypocrisy or deceit. (115)	

geschieht, sie sucht ihren Zweck durch Hintertüren, durch Schmeichelei usw. zu erreichen. (301)			
... Fräulein habe gesagt, die Unterschrift der Mutter gälte nicht, der Vater müsse unterschreiben. (302)	Added	... that my signature was not sufficient, her father's must be obtained. (116)	
Was auf dem Gebiete der geschlechtlichen Beziehungen straflos an den jungen Frauen gesündigt wird, ist schmachvoll für die menschliche Gesellschaft. (302)	Was auf dem Gebiete der geschlechtlichen Beziehungen straflos an den Frauen gesündigt wird, ist unglaublich (man vergegenwärtige sich einen Augenblick die Statistik der Verführungen und ihre furchtbare Geschichte) und schmachvoll für die menschliche Gesellschaft. (99)	The way in which women have been and are sinned against with impunity in sexual matters is shameful to all mankind. (116)	The sins committed against women in the area of sexual relations yet left unpunished are incredible (just envision for a moment the statistics of seduction and its terrible history) and disgraceful for human society.
Man denke an die Prostitution, die zu Gunsten der gutsituierten und beschützten Frauen dem weiblichen Proletariat das Laster aufzwingt, es zu den Parias in der moralischen Welt macht, und von ihm die Kosten bestreiten lässt für die Tugend der wohlhabenden Frauenklassen. (302)	Man braucht nur daran zu denken, daß die Basis für die Moralität unserer Gesellschaft, die Prostitution ist; Diese Ausgeburtsidee einer corruptirten Gesellschaft, die zu Gunsten der gutsituirten und beschützten Frauen dem weiblichen Proletariat das Laster aufzwingt, es zu den Parias in der moralischen Welt macht und von ihm die Kosten	For instance, the prostitution which is forced on some classes as a protection to more favourably situated women makes the former the pariahs of the moral world and lets them pay the cost of the virtue of the well-to-do classes. (116)	One needs only remember that the basis of the morality of our society is prostitution. Prostitution – that idea spawned of a corrupt society that forces vice on the female proletariat in favour of the well-situated and protected women.

	bestreiten läßt für den Tugendschmuck der wohlhabenden Frauenklassen. (99)		
Der Mann verführt die Frau, stößt sie ins Elend und die Gesetze geben ihr den Rest. (302)	Der Mann verführt die Frau, stößt sie in's Elend und die Gesetze machen sich zu Complicen des Verführers und geben ihr den Rest. (100)	A man ruins a woman and deserts her and the law sides with the betrayer and so destroys the woman. (116)	Man seduces woman, casts her into misery, and the laws become accomplices of the seducer and are the final straw for her.
Die Frau spielt in der Geschichte der Menschheit die Rolle einer speziellen Erlöserin des Mannes. Sie, das Lamm der Natur, nimmt seine Sünden auf sich. (302)	... Sie, das Lamm der Natur, nimmt seine Sünden auf sich – mag sie unter dem Kreuz zusammenbrechen. (100)	Woman plays the part of a saviour of man in the history of mankind. She takes his sins upon her as the scape-goat of Nature. (116)	They, the lambs of nature, take his sins upon themselves – may they break down under the cross.
Seitdem die Sozialisten im Reichstag durch ihre agitatorische Tätigkeit wirken, bessert sich die Lage der Arbeiter zusehends. (304)	Added	Since Socialists have been in Parliament and carried on an active agitation, the workman's position has very evidently improved. (117)	
Alle sozialen Einrichtungen, alle Sitten, und Gesetze bei den Asiatischen Völkern wie bei den erleuchtetsten Nationen Europas sind von jeher nur eine Illustration des Bibelspruches gewesen: Er soll dein Herr sein. (304)	Alle sozialen Einrichtungen, alle Sitten und Gesetze hier und dort, damals und jetzt, sind nichts als eine Illustration des Bibelspruchs: Er soll dein Herr sein.	All social arrangements, all customs and laws, Asiatic as well as European, have ever been an illustration of the text "He shall be thy master." (106-7)	All social institutions, all customs and laws here and there, then and now are nothing but an illustration of the biblical saying: He shall be your lord.
Aber auch Robespierre glaubte seine Pflicht zu tun – und er ließ die Aristokraten köpfen. (305)	Wir sprechen dem englischen Herrn durchaus sein Pflichtgefühl nicht ab, wir meinen aber, daß auch Robespierre seine Pflicht zu thun	Even Robespierre thought he did his duty by beheading the aristocracy. (117)	By no means do we deny the English gentleman's sense of duty, but we also think that Robespierre as well thought he was doing his duty –

	glaubte – und er ließ die Aristokraten köpfen. (148)		and he had aristocrats beheaded.
Nach Pflicht und Gewissen ließen die Richter im Mittelalter die Hexen würgen und sengen. (305)	Added	It was duty and conscience which moved the judges of the Middle Ages to murder and burn the so-called witches. (118)	
Diese Abweisung dürfte doch aber nicht nur den Frauenangelegenheiten gelten, sie müsste auch bei allen übrigen politischen Geschäften der Volksvertreter am Platze sein. (305)	Diese Abweisung aber gilt doch aller Wahrscheinlichkeit nach nicht nur den Frauenangelegenheiten, sondern sie wird sich beziehen auf Jegliches, was ihm seinen Mitbürgern gegenüber zu thun obliegt. (148-9)	This repulse does not only apply to women's affairs, it should be applicable to everything which occupies the representatives of the people. (118)	
Mr. Newgate (sein Name) braucht niemals an seine Pflicht gemahnt zu werden, ebenso wenig wie Mr. Smith oder Mr. Clarke und wie alle die Herrn heißen mögen, die im Parlament sitzen und seit Generationen darin gesessen haben. Sie alle, alle brauchten und brauchen nie an ihre Pflicht gemahnt zu werden. Hat es darum niemals Unterdrückte gegeben? (306)	Der Herr N. braucht demzufolge niemals an seine Pflicht gemahnt zu werden, und ebenso wenig wie Herr N. einer Mahnung bedurfte, bedarf ihrer Mr. Smith oder Mr. Clarke und wie alle die Herren heißen mögen, die im Parlament sitzen und seit Generationen darin gesessen haben. Sie alle, alle brauchten nie an ihre Pflicht gemahnt zu werden, und darum hat es niemals Unterdrückte gegeben, nie unerhörte Anmaßung herrschender Parteien, nie	Mr. Newdegate [sic] did not need to be reminded of his duty, nor does any member of the House of Commons require the admonition, and yet – have there never been oppressed people? (118)	Mr N, therefore, will never have to be reminded of his duty, and just as Mr N did not require a reminder, neither does Mr Smith, nor Mr Clarke and whatever all the gentlemen's names may be who sit in parliament and have been sitting there for generations. All of them, all of them never needed to be reminded of their duty, and therefore there have never been any oppressed, never any outrageous insolence on the part of the ruling parties, never any violations over which the human

	Vergewaltigungen über die der Menschen Herz in Entrüstung entbrannt ist. (149)		heart ignited with indignation.
Von dem Einzelnen lässt sich mit Fug und Recht nicht mehr fordern, als dass er nach seinem Gewissen handle. (306)		No one can expect more than that a man act up to his principles, (118)	No one can justifiably ask of the individual more than that he acts in accordance with his conscience.
Man kann aber sehr gewissenhaft verfahren und doch ein verwerfliches Prinzip vertreten, besonders wenn man ein etwas beschränkter Kopf ist. (306)		But it is possible to be very conscientious and yet to uphold a wrong principle, especially if the mind is not a liberal one! (118)	It is, however, possible to act very diligently and still represent an objectionable principle, especially when the mind is a little limited.
Der Einzelne kann seine Pflicht tun und dabei die Prinzipien der Humanität und Gerechtigkeit tödlich verletzen. (306)		The individual can do his duty and yet violate every principle of humanity and justice. (118)	The individual can do his duty and thereby lethally wound the conscience of humanity, the eternal and holy principles of love and justice.
Nicht an das Pflichtgefühl eines Mr. Newgate wenden sich die Frauen mit ihren Rechtsforderungen, sondern an die höchste Vernunft der Intelligentesten und an die reinste Menschenliebe der Besten. (306)	Nicht an das Pflichtgefühl eines Mr. Newdegate oder Mr. Leatham wenden sich die Frauen mit ihren Rechtsforderungen, sondern an die höchste Vernunft der Intelligentesten und an die reinste Menschenliebe der Besten. (150)	Women do not appeal to men for justice, but to the highest reason of the most intelligent, to the purest philanthropy of the best men. (118)	Women with their demand for rights do not turn to the sense of duty of a Mr Newdegate or a Mr Leatham, but they turn to the highest reason of the most intelligent and to the purest human love of the best.
Von diesen Frauen aber sagt sein Gesinnungsgenosse, Mr. Leatham, dass sie das reinere und höhere Geschlecht seien. (306-7)		And yet his colleague, Mr. Leatham, said that women were the purer, the higher sex. (118)	His like-minded comrade, Mr Leatham, however, says about these women that they were the purer and higher sex.

<p>Wäre es denn nun so ganz unnatürlich, wenn das höhere und reinere Geschlecht das unreinere auf seine Pflichten hinwiese? (307)</p>	<p>Wäre es denn nun so sehr unnatürlich, wenn das höhere und reinere Geschlecht das niedrigere und unreinere auf seine Pflichten aufmerksamer machte, anstatt des umgekehrten Falles, der in der hergebrachten Ordnung der Dinge die Regel ist? (150)</p>	<p>Would it be so utterly unnatural if the higher, purer sex should remind the other sex of their duty? (118)</p>	<p>Would it then be so unnatural for the higher and purer sex to call the lower and less pure sex's attention to their duty instead of the reverse case, which so far has been the rule in the customary order of things?</p>
<p>..., wo erst in diesem Jahrhundert (formell wenigstens) ein Gesetz aufgehoben wurde, das dem Mann erlaubte, seine Frau öffentlich, mit Strick um den Leib, zu verkaufen. (307)</p>	<p>Added</p>	<p>... where in this century (formally at least) a law was annulled which allowed a man to put a cord around his wife and publicly sell her. (119)</p>	
<p>Wäre aber selbst der Mann als Gatte ein Gentleman vom reinsten Wasser, und stets des Glückes der Gattin eingedenk, so kommt es doch vor, dass ein braver Brite stirbt, während Frau und Tochter unvernünftigerweise am Leben bleiben. (307)</p>	<p>Added</p>	<p>If, however, a man was a thorough gentleman as husband, and ever mindful of his wife's happiness, he must die and perhaps leave a widow and perhaps a daughter. (119)</p>	
<p>Die indische Witwenverbrennung erfüllt doch ihren Zweck nicht ganz, da die Tochter nicht mit verbrannt wird. (307)</p>	<p>Added</p>	<p>The widow-burning in India did not thoroughly fulfill its purpose since the daughter was exempted from her mother's fate. (119)</p>	
<p>Das Frauenstimmrecht wird bekämpft, weil bis jetzt noch Millionen von Frauen vom</p>	<p>Added</p>	<p>Women's Suffrage is opposed because millions of women do not wish for it. (119)</p>	

Stimmrecht nichts wissen wollen. (307)			
Nur 12 Apostel folgten Christo. (308)		Christ even had but twelve disciples. (119)	... only twelve apostles followed Christ.
Ehe der Sauerteig neuer Ideen die träge Masse durchdrungen hat, vergehen oft Jahrzehnte, ja Jahrhunderte, und dieser Prozess wird sich umso langsamer vollziehen je universeller, je gewaltiger der Umschwung ist, den die neue Lehre zu bewirken hat. (308)	Sie wollen bemerkt haben, daß oft Jahrzehnte, ja mitunter Jahrhunderte vergehen, ehe der Sauerteig der neuen Gedanken die träge Masse durchdrungen hat, und daß dieser Prozeß sich um so langsamer vollzieht, je universeller und je gewaltiger der Umschwung ist, den die neue Lehre zu bewirken hat. (108)	Decades, even centuries, may pass before the leaven of new ideas has permeated the whole mass, and this process will be the longer, the more universal and powerful the change to be effected by the new idea. (119)	They claim to have noticed that it is often decades, at times even centuries, that pass before the ferment of new thought has saturated the lethargic mass. They claim that this process happens slower the more universal and powerful the change is that the new tenet is to cause.
Schließlich freilich werden immer noch solche übrig bleiben, die nicht frei sein wollen. (308)		Those who will not be free must always be left behind. (119)	Eventually of course there will still remain those who do not want to be free.
Wollte ein Sklave, den das Gesetz endlich befreite, durchaus nicht das Haus des Herrn verlassen, so befahl Moses, dass der unverbesserliche servile Lump mit dem Ohr an den Türpfosten des herrschaftlichen Hauses angenagelt würde, und nach dieser schimpflichen Ausstellung war er verdammt, auf Lebenszeit zu dienen. (308)		If a slave whom the law had made free, positively refused to leave his master's house, the law commanded that the servile fool should be nailed to the door-post of the house by his ear and after this disgraceful exposition he was condemned to serve all his life long. (119)	If a slave whom the law had finally freed did not, by any means, want to leave his master's house, Moses ordered the incorrigible servile rascal be nailed by his ear to the doorpost of the mansion and after this ignominious exhibition he was damned to serve for life.
Nicht den Männern		We cannot consciously	We cannot

können wir es mit Fug und Recht verdenken, dass sie die Frauen nicht neben sich im Staate dulden wollen. (308)		blame the men for not caring to place women on an equality with themselves. (119)	justifiably hold it against men that they do not want to tolerate women at their side in the state.
Wann hätte je ein Stand oder eine Klasse auf Vorrechte irgendwelcher Art freiwillig verzichtet! (308)		What rank and class ever voluntarily ceded their privileges? (119)	When would a state or class ever voluntarily relinquish prerogatives of any kind!
Wir finden es in Ordnung, wenn sie die Suppe nicht kochen und die kleinen Kinder nicht warten wollen, den der Gedanke an die Mitwirkung der Frau im Staat ist bei den klügsten Männern unzertrennlich von der Vorstellung, dass als Ausgleich dafür ein Teil ihrer Kräfte in Küche und Kinderstube zu Grunde gehen müsse. (308-9)		We find it perfectly natural that they do not care to cook or look after their children; for the presence of women in governmental affairs is to the cleverest of men inseparable from the idea that they themselves must in such a case spend part of their strength in the kitchen and the nursery. (119-20)	We think it is quite all right if they do not want to cook the soup, and look after the little children, for the thought of the participation of women in the state is for the most intelligent men inseparable from the idea that as an act of evening things out, a part of their strengths in the kitchen, the nursery, and the laundry room would be lost.
Gegen die Frauen aber empört sich jeder stolzere Sinn, die feige stille halten, wenn eine Generation nach der anderen sie achtlos zur Seite schiebt, die sich begnügen mit der Freiheit, nach Herzenslust kochen oder nähen zu dürfen, und die es immer noch dulden, dass man ihnen das Jammerbild einer Griseldis als Musterbild vollkommener	Gegen die Frauen empört sich jeder stolzere Sinn und jedes kühnere weibliche Herz, die sich begnügen mit der Freiheit, nach Herzenslust kochen und nähen zu dürfen, und die allergehorsamst vor den Männern zu einem bedeutungslosen Nichts zusammenschrumpfen, gegen die Frauen, die fort und fort ihre lebendigen Geister	Every proud woman must, however, be indignant with those of her sex, who hold their peace for fear, while one generation after another goes by and pushes them aside – with those who are satisfied with their freedom for cooking and sewing, who allow such a miserable being as Griselda to be upheld to them as a pattern of perfect womanliness, who allow themselves to be used and thrown aside,	Every prouder sense and every braver female heart that has to be satisfied with the freedom of being able to cook and sew to their heart's content and who most obediently shrink to a meaningless nothing before men is outraged at those women. At the women who again and again sacrifice their living spirit and heart on the

<p>Weiblichkeit vorhält, und die, wenn untauglich geworden zur Lust oder zum Nutzen des Mannes, ohne Murren, mögen sie sich noch Jahrzehnte hindurch im Vollbesitz ihrer geistigen Kräfte befinden in stillen Winkeln das Gnadenbrot der Gesellschaft essen. (309)</p>	<p>und Herzen darbringen als Opfer auf dem Altar der Männeranbetung, die es immer noch dulden, daß man ihnen das Jammerbild einer Griseldis, dieser Idiotin an Gefühl und Verstand, als Musterbild vollkommener Weiblichkeit vorhält, und die, wenn untauglich geworden zur Lust oder zum Nutzen des Mannes, ohne Murren, mögen sie sich gleich noch Jahrzehnte hindurch im Vollbesitz ihrer geistigen Kräfte befinden, in stillen Winkeln das Gnadenbrot der Gesellschaft essen. (180)</p>	<p>and though in possession of all their faculties, to receive alms or be compelled to eat the bread of idleness and charity. (120)</p>	<p>altar of adoration of men, who still tolerate that the picture of misery of a Griseldis – this idiot of emotion and reason – is presented to them as the model of perfect femininity and who, when they have become unfit for the lust or the benefit of men, live off society's charity in quiet corners without grumbling, even if she may still be in possession of her intellectual faculties for several decades.</p>
<p>Die Frauen, die das Stimmrecht nicht wollen, erklären sich für eine untergeordnete Spezies der Gattung: Mensch. (309)</p>	<p>Die Frauen, die das Stimmrecht nicht wollen, verzichten damit auf die höchsten Stufen menschlicher Entwicklung und erklären sich für eine untergeordnete Species der Gattung: Mensch. (181)</p>	<p>The women who do not want the suffrage declare themselves to be an inferior species of human creature. (120)</p>	<p>The women who do not want the right to vote thus relinquish the highest steps of human development and declare themselves a subordinate species of the genus 'human.'</p>
<p>Und wenn der Himmel ihrem Gatten einen neuen Orden oder Titel beschert, so mögen sie wie bisher ihre Nasen und Gemüter erheben und ihren</p>		<p>..., to exult in them as if they themselves had deserved those honours. (120)</p>	<p>And if heaven bestows a new title on their husband, then they may lift their noses and minds as high as before and impress their fellow sisters</p>

Mitschwestern durch den Wonnelaut imponieren: auch ich bin Geheimrätin! (309-10)			with the delightful exclamation, ‘And now I am Madame Privy Councillor, too!’
Lakaiennaturen hat es gegeben und wird es geben allzeit. (310)		not translated	There have always been and there will always women who are lackeys by nature.
Es ist wahr, dass in Deutschland noch ein großer Teil der Frauenwelt auf die Erlangung des Stimmrechts keinen Wert legt. (310)	Indessen läßt sich nicht leugnen, daß ein großer Theil der Frauenwelt, in Deutschland sicher die Majorität, keinen Werth auf die Erlangung politischen Einflusses legt. (110)	It is true that in Germany a great number of women care nothing for Women’s Suffrage. (120)	However, it cannot be denied that a large part of womankind – surely the majority in Germany – does not set value to achieving political influence.
Folgt daraus, dass die Teilnahme an der Abfassung der Gesetze für sie entbehrlich ist? (310)	Daraus folgt aber durchaus nicht, daß die Theilnahme an der Abfassung der Gesetze für die Frauen entbehrlich ist. (110)	Does it follow that a participation in the making of laws would be of no benefit to them? (120)	The consequence of this, though, is by no means that participation in the making of laws is unnecessary for women.
Der Wert dieser Güter würde den betreffenden sofort einleuchten, wenn man sie in den Genuss derselben setzte. (310)		The worth of these good things would at once be evident, if those who suffer now were to enjoy them. (120-1)	The value of these goods would immediately make sense to the respective people if they were exposed to the pleasures of possessing them.
Wer zur Knechtschaft erzogen ward, wie Sklaven und Frauen, wird nur langsam den Wert der Freiheit erkennen lernen. (310)		Those trained to slavery can only learn by degrees to appreciate the blessings of freedom. (121)	Whoever has been raised to servitude, like slaves and women, will only gradually learn to appreciate the immeasurable value of freedom.
Hier hätte sich also die Majorität gegen das Wahlrecht ausgesprochen und es müsste diesen Kreisen und		In this wise the majority in these places have expressed themselves against suffrage, and their votes should be taken	There the majority would then have spoken against the right to vote and it should be revoked from these districts

Gemeinden das Stimmrecht entzogen werden. Wer denkt daran! (310-1)		from them. Who thinks of depriving these men of their privilege? (120-1)	and municipalities. Who would think of that!
Wenn nur eine einzige Frau das Stimmrecht fordert, so ist es eine Gewalttat sie an der Ausübung des selben zu hindern. (311)		If only one woman desires the suffrage, it is an act of violence to prevent her from using it. (121)	If only one single woman demands the right to vote, it is an act of violence to keep her from performing her civil duties.
Die große Menge der Menschen, alle beschränkten und mittelmäßigen Köpfe huldigen niemals einer Idee oder einer Vorstellung, die noch keinen Cours in der öffentlichen Meinung, die ihren <i>tour du monde</i> noch nicht gemacht hat. (311)		The great mass of people, who are mostly somewhat limited in mind and intelligence, never accept an idea or proposition which is not favoured by public opinion and has not made the <i>tour du monde</i> . (121)	First, the majority of people, all of the parochial and mediocre minds never embrace an idea that has not made its way into public opinion, that has not made its <i>tour du monde</i> yet.
Die größten Güter, die im Laufe der Jahrhunderte erlangt worden sind, wurden uns durch das Streben solcher zu Teil, die Ideen verwirklichen wollten, die ihrer Zeit unerreichbar waren. (311)		The great benefits which have been attained in the course of centuries have been won by the efforts of those who set themselves a goal which in their day seemed to others unattainable. (121)	The greatest goods that have been achieved throughout the course of the centuries were imparted to us through the striving of those who wanted to realize ideas that were unattainable at their time.
Nie wäre Großes geschehen, wenn nicht kühne Pioniere des Geistes in noch unerforschte Gedankengebiete vorgedrungen wären. (311)	Nie wäre Großes geschehen, wenn nicht Menschen voll göttlichen Instinkts ihren Seherblick voraus in die Zukunft geschickt hätten, wenn nicht kühne Pioniere des Geistes vorgedrungen wären in noch	No great things would ever have been accomplished if bold pioneers had not penetrated to regions of thought beyond the ken of the masses. (121)	Nothing grand would ever have happened if people had not projected their visionary power full of divine instinct into the future, if bold pioneers of the mind had not advanced into yet uncharted areas of thought.

	unerforschte Gedankengebiete. (111)		
Sie wissen es wohl, Konflikte mit den Mitmenschen sind sehr unangenehme, und Gemütsruhe, gute Diners, Badereisen, und Theaterlogen sehr angenehme Dinge. (312)	..., denn sie wissen es wohl: Konflikte mit den Mitmenschen sind sehr unangenehme, und Gemüthsruhe, gute Diners, Badereisen und Theaterlogen sehr angenehme Dinge.	They know well that conflicts are disagreeable and comfort and luxury are pleasant things. (121)	... because they know quite well that conflicts with fellow human beings are very uncomfortable whereas composure, good dinners, trips to the seaside, and theatre loges are very comfortable.
„Ich habe alles, was ich brauche,“ sagt die Frau eines liebervollen Gatten, zu dessen hervorragenden Eigenschaften ein wohlgefülltes Portemonnaie gehört. (312)		“I have all I want,” said the wife of a loving, good man, to whose other pleasant characteristics that of a well-filled purse belonged. (122)	“I have everything I need,” says the woman at the side of a loving husband whose outstanding characteristics include an abundantly filled wallet.
Gewiss, meine Gnädigste, aber um Sie handelt es sich ja gar nicht, es handelt sich um die Gattin jenes Trunkenbolds, der das zitternde Weib zu Boden schlägt, und sie und das Kind dem Hunger preisgibt. (312)	– Gewiß, meine Gnädigste, aber darum handelt es sich ja gar nicht, es handelt sich um die Gattin jenes Trunkenboldes, der in bestialischer Rohheit das zitternde Weib zu Boden schlägt und sie und das Kind, um seinem Laster zu fröhnen, dem Hungertode preisgibt. (113)	Yes, indeed, Madam, but we do not trouble ourselves on your account. We think of the wife of the drunkard who strikes her and starves her and her children. (122)	Certainly, your ladyship, but that is not what this is about. This is about the wife of the drunkard who knocks his shaking wife to the floor in an act of atrocious brutality and who exposes her and their children to a death of starvation in order to indulge in his vices.
Es handelt sich um die alte Jungfer, die Tag um Tag über ihre Nadel gebeugt freund- und freudlos dahinsiecht. (312)	Es handelt sich um jene alte Jungfer, die Tag für Tag über ihre Nadel gebeugt freund- und freudlos durch das Jammerthal der Erde schleicht. (113-4)	We think of the old maid who bends day by day over her sewing, friendless and joyless. (122)	It is about the spinster who creeps through the vale of tears that is earth day by day, bent over her needlework, without friends and without joy.

..., von denen Sie nie etwas wussten und nie etwas wissen wollen. (312)		..., of whom you, Madam, know nothing and will know nothing. (122)	... of whom you have never known a thing, nor wanted to know about.
Drittens: Dem zu widerstreben, von dem man abhängt, erfordert ein mutiges Herz, freudige Überzeugung, Tatkraft. (313)	Drittens: Dem zu widerstreben, von dem man abhängt, erfordert ein muthiges Herz, eine freudige Ueberzeugung. Frauen aber hängen von ihren Männern ab. (114)	Again – to oppose those on whom one depends, demands a brave heart, thorough conviction and great energy. (122)	Third, to dispute the person one depends on requires a courageous heart, a joyful conviction.
In einer Versammlung, zur Förderung politischer Frauenrechte, würden hunderte Frauen, die mit uns einverstanden sind, nicht erscheinen, weil ihre Männer wünschen, dass sie daheim bleiben. (313)	Wenn wir heut eine Versammlung zur Förderung politischer Frauenrechte ausschrieben, so würden Hunderte von Frauen, die mit uns einverstanden sind, daheim bleiben, weil ihre Männer nicht wünschen, daß sie einer solchen Versammlung beiwohnen. (114-5)	Hundreds of women who feel with us would absent themselves from a meeting in favour of equal political rights because their husbands would wish them to remain at home. (122)	If we were to announce an assembly for the support of political rights for women, hundreds of women who agree with us would stay at home because their husbands would not want them to attend such an assembly.
Das Stimmrecht werden nicht begehren im Großen und Ganzen die Frauen des Volkes, weil es ihnen an Einsicht und Bildung fehlt, und weil im Allgemeinen bei den Unwissenden die Vorurteile noch stärker wirken als bei den Gebildeten. (313)	Das Stimmrecht werden viertens nicht begehren im Großen und Ganzen die Frauen des Volkes, weil es ihnen an Einsicht und Bildung fehlt, und weil im Allgemeinen bei den Unwissenden die Vorurtheile noch stärker wirken als bei den Gebildeten. (115)	The women of the lower classes cannot be expected to desire the suffrage, because they are wanting in both education and judgment, and because, on the whole, prejudice is stronger in the ignorant than in the educated. (122)	Fourth, by and large the women of the people will not desire the right to vote because they lack insight and education, and because prejudices, in general, act more strongly among the unknowing than among the educated.
Die Frauen aus dem Volke vermögen nicht zu erkennen, warum für sie der Tisch des Lebens		Moreover, the women of the lower classes cannot know what they want, nor why they should want it. (122)	The women of the people are not able to realize why they do not find the table of life laid for

nicht gedeckt ist. (313)			them.
Wenn die Proletarierfrau unter den Schlägen des betrunkenen Gatten sich krümmt, so weiß sie nicht, dass das Gesetz die Misshandlungen dieses Gentleman legitimiert. (313)	Wenn die Proletarierfrau unter den wuchtigen Schlägen des betrunkenen Gatten sich krümmt, so weiß sie nicht, daß das Gesetz die Mißhandlungen dieses Kerls legitimiert. (115)	If a poor woman bends beneath her husband's stick she does not know that the law is on his side. (122)	If a woman of the proletariat doubles over from her drunken husband's beatings, she does not know that the law legitimizes the abuse by this brute.
Wenn die Frau, die in wilder Ehe mit dem Mann lebt (nicht nach ihrem, sondern nach seinem Willen, wie gern wäre sie sein rechtmäßiges Weib) von diesem Manne hilflos auf die Straße geworfen wird mit ihren Kindern, so ist sie sich nicht bewusst, dass die Gesetze auf seiner Seite stehn. (313-4)		When the woman who lives with a man without marriage (not always willingly) is cast upon the street with her children, she is not aware that the law is against her and in his favour. (122-3)	If the woman who lives in a common-law marriage with the man (not because it was her wish, but his; how much would she like to be his legal wife) is helplessly thrown out onto the street with her children, she is not aware that the law is on his side.
... folgende bezeichnende kleine Historie ... (314)		... the following story (123)	... the following rather telling little story:
Ohne Existenzmittel blieb ihr kein anderer Ausweg als Gift. (314)		She had no means of existence and took poison. (123)	Without any means of subsistence, she had only one way out – poison.
Wir geben aber gern zu, dass es sehr erfreulich ist für den, der herrscht anzunehmen, dass der Beherrschte glücklich ist beherrscht zu werden. (315)	Ich begreife, daß es erfreulich sein mag, sehr erfreulich für den, der herrscht, anzunehmen, daß der Beherrschte glücklich ist zu gehorchen. (117)	We admit however, that it is very pleasant to imagine that those who are ruled are happy under their government. (123)	I do grasp that it may be pleasing for the one who is in power to assume that the ruled are happy to obey.
Dieses Argument ist nicht ernsthaft zu erörtern. (315)	Dieses Argument ernsthaft zu erörtern erläßt man	This argument cannot be treated seriously. (123)	To be sure we will be excused from discussing this

	uns wohl. (118)		argument in seriousness.
... in Amerika der noch unzivilisierte Neger ... (315)		... in America, the uncivilized negroes ... (123)	... in America the still uncivilized Negro, ...
Das gibt selbst der, in Bezug auf die Frauenfrage völlig altgläubige Professor Sybel zu, indem er sagt: (315)	added	Even Professor Sybel (the historian) who with respect to the woman question is entirely old-fashioned says, ... (123-4)	
„Wer überhaupt das suffrage universel auf sein Programm schreibt, hat keinen vernünftigen Grund die Frauen auszuschließen.“ (315)	added	“Whoever writes universal suffrage on his programme has no sensible motive for excluding women.” (124)	
Über die Art des weiblichen geistigen Unvermögens, die Ausübung des Stimmrechts betreffend, ist man auf Seiten unserer Gegner sehr verschiedener Meinung. (316)		The way in which females would show their inferiority in the use of a political vote takes various forms in the minds of different opponents of Women’s Suffrage. (124)	On the part of our opponents, the opinions differ greatly about the type of female intellectual inability concerning the execution of suffrage.
Der erwähnte Mr. Newgate verwarf im englischen Parlament das Stimmrecht der Frauen als eine ultraradikale Maßregel, während Mr. Godwin Smith, ein vorgeschrittener Liberaler, seine Zuhörer folgendermaßen harangierte: (316)	Mr. Newgate, ein streng konservativer Herr, fordert bei einer früheren Gelegenheit das Haus auf, das Stimmrecht der Frauen als eine ultraradikale Maßregel zu verwerfen, während Mr. Godwin Smith, ein vorgeschrittener Liberaler, seine Zuhörer folgendermaßen haranguirt: (120)	Mr. Newdegate, the Conservative member, opposed the Bill as an ultra-radical measure, while Mr. Godwin Smith, and advanced Radical, harangued his followers in this wise: (124)	Mr Newgate, a strictly conservative gentleman, asks the house at an earlier opportunity to dismiss female suffrage as an ultra radical measure while Mr Godwin Smith, an advanced liberal, harangues his audience as follows, ...
So weisen also die Konservativen die Frauen ab, weil sie		And so the Conservatives repulse the women because	Thus the conservatives reject women because

zu liberal, die Liberalen weil sie zu konservativ stimmen würden. (316)		they are too liberal and the Liberals refuse to grant their demands because they are too conservative. (124)	they are too liberal, the liberal reject them because they would vote too conservatively.
Er bedarf keines Beweises, weil dieser Begriff eine ihm eingeborene Idee ist, und sein Gefühl sich gegen die politisch emanzipierte Frau empört. (317)	Es bedarf keines Beweises, weil dieser Begriff eine den Männern von Gott eingeborene Idee ist. (121)	There is no need of proof, because this idea is inborn, and a man's feelings revolt against a politically emancipated woman. (124)	He does not need any proof because his notion is an idea innately given to men by god.
Die Differenz der geistigen Vermögen der beiden Geschlechter ist vorläufig unbestimmbar. (317)		The difference in the mental qualities of the sexes is as yet indefinable. (124)	The difference between the intellectual capacities of the two sexes remains indefinable for now, ...
Man sollte deshalb noch ein wenig zurückhalten mit der Exmissionsklage gegen die politischen Gedanken, die eine Frau in ihrem Gehirnlokal etwa einquartiert hat, bis wissenschaftliche Begründung an die Stelle jenes Affichierens subjektiver Inspirationen, jener poetischen Aperçus und traditioneller Rhetorik getreten ist, die noch immer an der Tagesordnung sind, wo es sich um Natur und Eigenart des Weibes handelt. (317)	..., und die Männer, die Eigenthümer der Schöpfung thäten wohl, noch ein wenig zurückzuhalten mit ihrer Exmissionsklage gegen die politischen Gedanken, die eine Frau in ihrem Gehirnlokal etwa einquartiert hat. Sie thäten wohl, mit dieser Anklage zu warten bis wissenschaftliche Begründung an die Stelle getreten ist jenes marktschreierischen Affichierens subjectiver Inspirationen als wissenschaftliche Wahrheit, jenes metaphysischen Alt-Philosophengeschw	For this reason it would be advisable to reserve the complaints against the political ideas which are said to harbour in a woman's brain, until scientific arguments supersede subjective inspiration and traditional rhetoric, which are still the order of the day whenever woman's nature and character is under discussion. (124-5)	They would do well to wait with their accusation until scientific arguments have taken the place of that blatant adherence to subjective inspirations as scientific truth, of that metaphysical chatter of old philosophers, of those poetic aperçus and traditions of imagination that are still a daily occurrence when the topic is the nature and character of the female.

	ätzes, jener poetischen Aperçü's und Traditionen der Phantasie, die noch immer an der Tagesordnung sind, wo es sich um Natur und Eigenart des Weibes handelt. (122-3)		
Vorläufig müssen wir annehmen, dass ein Geschlecht, welches, wie Fourier hervorhebt, verhältnismäßig mehr große Königinnen aufzuweisen hat, als Männer große Könige, des politischen Sinnes keineswegs bar ist. (317)		We must, however, admit that a sex, which, as Fourier shows, has more great Queens to boast of than the other sex has great Kings, is in no wise devoid of political talent. (125)	For the time being we must assume that a sex that, as Fourier emphasizes, has given us proportionally more great queens than men have produced great kings is by no means lost to the political mind.
Wollte man das Prinzip, dass eine verschiedene Körperbildung notwendig ein verschiedenes moralisches und geistiges Vermögen bedinge, gelten lassen, wo wäre da die Grenze zu ziehen? (317-8)		If we were to allow that a different bodily organization presupposes a different moral and mental faculty, where are we to draw the line? (125)	If the principle that different formations of the body necessarily mean different moral and intellectual capacities were to be considered true, where would the line be drawn?
Wir könnten ebenso gut den Aberglauben akzeptieren, alle Buckligen hätten sich, als von Gott gezeichnete, in das Dunkel des Privatlebens zurückzuziehen, alle Rothaarigen seien Verräter und alle Schwarzen – Sklaven. (318)	Wir könnten ebenso gut den Aberglauben acceptiren, alle Buckligen hätten sich, als von Gott gezeichnete, in das Dunkel des Privatlebens zurückzuziehen, alle Lahme seien Verwandte Beelzebubs, alle Rothhaarigen Verräther	We might just as well accept that all hunchbacks are marked by God and should withdraw into private life, that all red-haired people are traitors and black-haired individuals slaves. (125)	We could just as well accept the superstition that all hunchbacks had to retire into the darkness of private life as the ones marked by god, that all lame people were relatives of Beelzebub, that all redheads were traitors, and all Blacks slaves.

	und alle Schwarzen – Sklaven. (123)		
Und in der Tat, in finstern Zeiten des Mittelalters hat man von physischen Besonderheiten auf moralische Beschaffenheiten geschlossen. (318)		In fact, in the dark days of the Middle Ages physical defects were looked upon as involving moral conditions. (125)	And indeed, in the dark times of the Middle Ages people would come to conclusions concerning moral characteristics based on physical ones.
Im Mittelalter wurden in Frankreich Frauen, die Zwillinge gebären, als des Ehebruchs überführt, zum Tode verurteilt. (318)		In France, in the Middle Ages, women who bore twins were considered to have committed adultery and condemned to death. (125)	In the early Middle Ages, women in France who had given birth to twins, thereby proven guilty of adultery, were sentenced to death.
Man hat behauptet: die Frau, welche Zwillinge zur Welt bringt, ist des Ehebruchs schuldig. Man behauptet: die Frau, weil sie überhaupt Kinder zur Welt bringt, ist mit politischer Impotenz geschlagen. (318)		To say that the woman who bore twins had committed adultery is no more foolish than the saying of modern times – that because a woman bears children at all she is politically incompetent. (125)	The claim was: A woman who gives birth to twins is guilty of adultery. The claim is: A woman is afflicted with political incompetence because she brings children into the world in the first place.
... einem physischen Vorgang wird willkürlich eine sittliche oder geistige Basis gegeben. (318)	Einem physischen Vorgang wird willkürlich eine sittliche oder geistige Basis gegeben. (124)	... a physical process is given a moral or mental basis. (125)	A physical development is arbitrarily assigned a moral or intellectual basis.
Ich behaupte: weil die Männer <i>keine</i> Kinder gebären, darum sollen sie keine politischen Rechte haben und ich finde die eine Behauptung gerade so tiefsinnig wie die andere. (318-9)		..., and if I say, because men do <i>not</i> bear children they shall have no political rights, I see no reason why the one remark should not be considered as profound as the other. (125)	I claim: because men do not bear children they should therefore not have any political rights. And I think that the one statement is just as profound as the other.
Du hast keine politischen Rechte, weil du ein Weib		A woman, therefore no political rights! (125)	You have no political rights because you are a

bist! (319)			female!
Du hast keine politischen Rechte, weil du ein Jude bist! hieß es Jahrhunderte hindurch. (319)	Du hast keine politischen Rechte, weil du ein Jude bist! hat die menschliche Gesellschaft Jahrhunderte lang den Juden zugerufen. (124)	For centuries the cry was, a Jew, therefore no political rights! (125)	You have no political rights because you are a Jew! That is what human society shouted at Jews for centuries.
Du hast keine politischen Rechte, weil du ein Sudra (Mann aus dem Volke) bist, dekretiert das indische Gesetzbuch. (319)		The Indian code condemns the Sudra to the same inferiority. (125-6)	You have no political rights because you are a Sudra (a man from the people) is the decree of the Indian statute book; ...
Du hast keine politischen Rechte, weil du schwarz bist und ein Neger, spricht der Sklavenhalter, und weil du schwarz bist, darum bist du mein Sklave und deine Kinder gehören mir und ich darf sie verkaufen. (319)		The slave-holder said the same to the negro on account of his black skin. Moreover, being black, the negro's children were not his, but belonged to his master and could be sold and disposed of by him. (126)	You have no political rights because you are black and a Negro, says the slave owner to his slave; and because you are black, therefore you are my slave and your children belong to me and I am allowed to sell them.
Unterdrückte Menschen. (319)		They are slaves and oppressed. (126)	Oppressed humans.
Kain und Abel. (319)		not translated	Cain and Abel!
Abel fiel als erstes Opfer im Kampf ums Dasein. (319)		Abel was the first who fell a victim to the struggle for supremacy. (126)	Abel died the first victim in the fight for existence.
Stirbt vielleicht erst mit dem letzten Menschenpaar der letzte Kain, der letzte Abel? (319)	So stirbt vielleicht erst mit dem letzten Menschenpaar der letzte Kain, der letzte Abel?	Must the struggle go on and end only with the last survivors of mankind. (126)	Thus maybe when the last human couple dies, the last Cain, the last Abel will die too?
Weil sie ein Weib ist. (319)		Because women are women ... (126)	Because she is a female.
... und vor dieser heiligen Pflicht keine andere bestehen kann. (319)		... and because no other duty is compatible with this first and most sacred	... and no other activity can take precedence over this holy duty.

		duty. (126)	
Sehr erklärbar. (320)	Sehr natürlich. (126)	This is easily explained. (126)	Very natural.
Je harmonischer eine Frau ihre Kräfte entwickelt, je mehr sie die Veredlung ihrer Gesinnung, ihres Gesamtwesens anstrebt, je besser wird sie auch ihre Mutterpflichten erfüllen. (320)		The more harmoniously a woman's faculties develop, the more she endeavours to ennoble her opinions and her whole being, the better she will fulfil her duties as a mother. (126)	The more harmoniously a woman develops her strengths, the more she strives for the betterment of her attitudes, of her whole being, the better she will fulfill her duties as a mother.
Was im Allgemeinen wirkt, wirkt auch im Besonderen. (320)		That which is effective in general must tell in single instances. (126)	Whatever works in general also works in specific cases.
Je höher sie als Mensch steht, je höher als Mutter. (320)		not translated	The higher she ranks as a human being, the higher she ranks as a mother.
Wie ist es nur möglich, dass diese Geschwätz von der Sphäre des Weibes nicht verstummt den Millionen Frauen gegenüber, die auf Feld und Wiese, in Fabriken, auf den Straßen und in Bergwerken, hinter Ladentischen und in Bureaus im Schweiß ihres Angesichts ihr Brot erwerben. (320)	O über dieses Geschwätz von der Sphäre des Weibes, den Millionen Frauen gegenüber, die auf Feld und Wiese, in Fabriken, auf den Straßen und in Bergwerken, hinter Ladentischen und in Bureaus im Schweiß ihres Angesichts ihr Brot erwerben. (126)	How is it possible that this absurd talk about a woman's sphere is still heard, in the face of those millions of women who earn their bread in the sweat of their brows in fields and factories, in streets and mines, behind the counter and in the office. (120)	Oh what to make of the babble about the female's sphere and how it relates to the millions of women who earn their living by the sweat of their brows in the fields and meadows, in factories, on the streets and in the mines, behind counters and in offices.
Wie nach dem Ausspruch jenes bekannten österreichischen Edelmannes der Mensch erst bei dem Baron anfängt, so fängt bei den Männern das weibliche Geschlecht erst da an, wo es Toilette	Wie nach dem bekannten Ausspruch jenes bekannten österreichischen Edelmannes der Mensch erst bei dem Baron anfängt, so fängt bei den Männern das weibliche Geschlecht erst da	As with the Austrian nobleman a man began only at the baron, so for most men the female sex begins with those women who can dress and make conversation, do nothing and have <i>chic</i> . (126)	Similar to the well-known statement of that well-known Austrian nobleman holding that mankind starts only with the title of Baron, for men, the female sex begins only when they are beautifully groomed, and adept

und Konversation macht, nichts rechts tut und pikanten Chic hat. (320)	an, wo es Toilette und Conversation macht und Hang zu Liebesintriguen und Theaterlogen verräth. (126-7)		at pleasant conversation and betray a fondness for romantic intrigues and to theatre loges.
... den Weibern, deren Rücken sich gekrümmt hat unter der Wucht zentnerschwerer Lasten. (321)		... to the women whose backs have become bent under heavy burdens. (127)	... and to those whose backs are bent under the weight of heavy loads!
Könnt ihr allen Frauen ein behagliches Daheim schaffen und einen Mann, der für sie sorgt? (321)		Can you provide a comfortable home and a husband for each woman? (127)	Can you provide a cosy home to all women and a husband to take care of them?
Seid ihr Sphärenanbeter auch alle, alle verheiratet und habt ihr allesamt arme Mädchen geheiratet, um der Versorgung des weiblichen Geschlechts Rechnung zu tragen? (321)		And you who talk of woman's sphere, are you all married and have you all married poor girls, by way of improving the condition of the sex? (127)	Are all of you, all of you who worship the notion of proper spheres married, and did you all marry poor girls to accommodate the provision of the female sex?
Gebt Raum und Luft für die Millionen an Geist und Körper gesund geborenen Geschöpfe, die da verkümmern, weil sie Frauen sind! (321)	Nun denn, aus dem Wege mit Euch, Ihr Sphärenfabrikanten, gebt Raum und Luft für die Millionen, an Geist und Körper gesund gebornen Geschöpfe, die da verkümmern, weil sie Frauen sind! (127)	Make room for the millions of human creatures who, though healthy in mind and body, must perish because they are women. (127)	So now, away with you, you sphere makers. Give room and air to the millions of creatures born of sound mind and body who are withering because they are women!
„Ich kümmere mich sehr wenig um politische Rechte“, schrieb kürzlich eine arme Frau an einen Deputierten, der gegen das Frauenstimmrecht eine Rede gehalten,		“I do not trouble myself about political rights,” wrote a poor woman lately to a member of Parliament, who had spoken against Women's Suffrage, while he showered eulogies on	“I do not care much about political rights,” a poor woman recently wrote to a representative who had given a speech against woman's suffrage in which

in der er dem zarten Geschlecht mit vollen Händen Weihrauch gestreut hatte, „aber mein Herr, haben Sie die Güte mir zu sagen, wie ich mein Brot verdienen kann, ohne von meinem Piedestal herabzusteigen.“ (321)		the weaker sex, “but, sir, be good enough to tell me how I am to earn my bread without descending from my pedestal.” (127)	he had scattered handfuls of incense on the superior sex, “but how, sir, if you could be so kind as to tell me, how am I supposed to earn my living without stepping down from my pedestal?”
... antwortete der naive Deputierte. (321)		... answered he naively. (127)	The naïve representative replied, ...
Auf die höhnische Äußerung eines Gegners der Frauenfreiheit, der da meinte, die Frauen würden künftig auf der Tribüne niederkommen, antwortete eine mutige Französin: „on n'accoucherait pas pour cela si souvent encore à la tribune qu'on accouche dans les wagons de troisième class, à l'atelier et sur le pavé de nos rues.“ (322)		not translated	A courageous French woman replied to the taunting comment of an opponent of the freedom of women who said that in the future women would give birth in the tribunes, “ <i>on n'accoucherait pas pour cela si souvent encore à la tribune qu'on accouche dans les wagons de troisième classe, à l'atelier et sur le pavé de nos rues.</i> ”
Warum verhängt sie über ihn nicht die Sperre des grünen Tisches, der chambres séparées in den Restaurants, der nie endenden Skats, der Clubs und anderer Lokale und Nachtstunden, die zum Fallstrick seiner häuslichen Pflichten werden könnten! (322)	..., und warum läßt sie nicht Clubs, Restaurants und andere schlimme Lokale zur Polizeistunde schließen, damit der Beamte, der Künstler oder der Kaufmann nicht etwa am andern Morgen durch Katzenjammer, einen Schnupfen und hypochondrie	not translated	Why does it not have clubs, restaurants and other bad establishments closed at the curfew hour so that the civil servant, the artist, or the businessman is not hindered from executing his professional duties the next morning because of

	Laune an der Ausübung seiner Berufspflichten verhindert werde? (129)		crapulousness, the sniffles and some hypochondriac whim?
Naive Gemüter meinen nämlich, dass die Frauen deshalb so gut kochen und nähen, weil sie das Stimmrecht nicht haben, und in einem jeden, mit dem Stimmrecht behafteten Weibe sehen sie im Geist das Urbild einer Konfusionsrätin, die Zeitungsblätter anstatt Petersilie an die Suppe tut und die Fische, anstatt sie zu braten, politisch haranguiert. (323)	Die naiven Männer meinen nämlich, daß die Frauen deshalb so gut kochen und nähen, weil sie das Stimmrecht nicht haben, und in einem jeden mit dem Stimmrecht behafteten Weibe sehen sie im Geist das Urbild einer Confusionsrätin, der sie zutrauen, daß sie Zeitungsblätter anstatt Petersilie an die Suppe thut und daß sie die Fische, anstatt sie zu braten, politisch haranguirt. (129)	There are people naive enough to suppose that women can only cook and sew so well because they have no parliamentary vote. In every woman who might attain this end, they see as in a vision a muddle-headed person who harangues the cook on political matters instead of teaching her her duty. (128)	For the naïve men think that women cook and sew so well because they do not have the right to vote; and they imagine every woman afflicted with the right to vote to be the epitome of a 'Madam Councillor in charge of confusion' whom they believe capable of adding newspaper to a soup rather than parsley or of haranguing a fish politically rather than frying it.
Er malt, schreibt, kuriert, oder waltet seines Amts nicht umso schlechter und flüchtiger, je gewissenhafter er seinen politischen Pflichten nachkommt? Aber nein. (323)	Und sind nicht diese Herren von der Feder, vom Pinsel und von der Börse stets bereit, ihren politischen Pflichten Rechnung zu tragen, ohne um dessentwillen weniger und schlechter zu dichten und zu malen, zu speculiren und zu meditiren? (130)	Do they paint, write, carry on business with less care because they are conscientious in political affairs? No. (128)	And are those gentlemen of the quill, the brush, and the stock exchange not always ready to obey their political duties without feeling obliged to write less or worse poetry, without painting, speculating or meditating less or worse?
Übrigens hat in der Tat die Auffassung, als ob die Politik nur die Politiker vom Fach, die Minister, Geheim-, Hof- und sonstige Räte angehe, bis in unser		It is true that the idea that politics should be confined to professional politicians, ministers, members of council, and the supreme court, etc., of a country is	And in any case, the notion of state and politics being of concern only to the specialized politicians, the ministers, the privy councillors, court

Jahrhundert hinein lebhaftere Vertretung in der öffentlichen Meinung gefunden. (324)		one which is widely spread and strongly upheld. (128)	counsellors and any other councillors has witnessed vivid support in public opinion right into our century.
In einem seiner Aufsätze zieht Börne gegen einen solchen Obskuranten zu Felde, der behauptet hatte, der wissenschaftliche Geist müsse bei den Gelehrten ganz ausbrennen und erlöschen, wenn sie sich mit bürgerlichen Angelegenheiten befassten. (324)	In einem seiner Aufsätze zieht Börne bitterlich gegen einen solchen Obskuranten zu Felde, der behauptet hatte, der wissenschaftliche Geist müsse bei den Gelehrten ganz ausbrennen und erlöschen, wenn sie sich mit bürgerlichen Angelegenheiten befaßten. (130-1)	In one of his essays Börne attacks an ignoramus who had asserted that the scientific spirit must be burned out and extinguished in our learned men, should they concern themselves with political matters. (128)	In one of his essays, Börne campaigns bitterly against one such obscurantist who had claimed that the scientific intellect of the scholars tend to die out and be extinguished completely when they deal with civil matters.
„Indem“ – schreibt Börnes Gegner, „unsre Philosophen sich in Staatswissenschaften werfen und auf der bürgerlichen Oberfläche der äußeren Freiheit umtreiben, vernachlässigen sie die rein wissenschaftliche Tiefe des freien Geistes, und so sind eben sie es, die eine Barbarei des Geistes über uns bringen; wer sie nun in diesem bürgerlichen Felde angreift, um solche Freiheiten ihnen zu beschneiden, ist dagegen eben der, welcher die eigentliche Barbarei begraben und die	»Indem«, sagt Herr Lehmann (diesen wenig aufregenden Namen führt Börne's Gegner), »unsre Philosophen sich in Staatswissenschaften werfen und auf der bürgerlichen Oberfläche der äußeren Freiheit umtreiben, vernachlässigen sie die rein wissenschaftliche Tiefe des freien Geistes, und so sind eben sie es, die eine Barbarei des Geistes über uns bringen; wer sie nun in diesem bürgerlichen Felde angreift, um solche Freiheiten ihnen zu beschneiden, ist dagegen eben der,	Börne's opponent writes: "When our philosophers take to political economy and trouble themselves about the superficiality of civil freedom, they will neglect the purely scientific depths of an untrammelled spirit and thereby bring us back to barbarism; those who attack them in this department in order to cut them off from such freedom are, on the other hand, those who really wish to subdue barbarism and retain the freedom of the mind." (128)	Mr Lehmann (that is the unexciting name of Börne's opponent) says, "With our philosophers diving into political sciences and floating around on the civil surface of external freedom, they neglect the purely intellectual depth of the free spirit and that is how they have become the ones to spread a barbarism of the spirit on all of us. Whoever attacks them now in this civil area to cut down such freedoms is therefore the one who wants to bury the actual barbarism and

wahre Freiheit des Geistes erhalten will.“ (324)	welcher die eigentliche Barbarei begraben und die wahre Freiheit des Geistes erhalten will.« (131)		conserve the true freedom of the spirit.”
Cicero war trotz seiner Gelehrsamkeit ein so großer Bürgermeister als irgendeiner unserer Zeit, der diesen Fehler nicht hat. Cäsar schrieb trotz seiner Heldentaten so gut als ein Professor in Breslau,“ usw. (324-5)		Cicero, in spite of his learning, was as great a mayor as any man of our time who cannot be accused of superior intellectual powers. Caesar wrote like a professor, notwithstanding his heroic deeds, etc.” (129)	In spite of his scholarliness, Cicero was as great a mayor as anyone of our time who is not flawed that way. Caesar, despite his heroic deeds, wrote as well as a professor at Breslau” and so on.
Es ist dasselbe Argument, mit welchem man in der antiken Welt den Plebejern die bürgerlichen Rechte vorenthielt. (325)		It is the same argument which the old world employed to keep civil rights from the plebeians. (129)	It is the same argument that was used in antiquity to deny civic rights to plebeians.
Gewohnheit macht Dinge so zur zweiten Natur, dass selbst der weiseste Sinn ihre Sinnlosigkeit, ihre Härte und Ungerechtigkeit übersieht. (325)	Gewohnheit macht Dinge so zur zweiten Natur, daß selbst das wärmste Herz und der weiseste Sinn ihre Sinnlosigkeit, ihre Härte und Ungerechtigkeit übersieht. (132)	Custom becomes second nature to such a degree that the wisest mind sees no nonsense, no hardness nor injustice in such things as custom has hallowed. (129)	Habit makes things one’s second nature in such a way that even the warmest heart and the wisest mind overlooks their senselessness, their cruelty, and their injustice.
Ein Beispiel die Sklaverei des Altertums, an der die Besten ihrer Zeit keinen Anstoß nahmen. (325)		We find a glaring example of this in the slavery of the ancient world, which found no caviller in the best men of the time. (129)	One example is slavery in antiquity, at which the best at the time did not take offence.
<i>Weil sie ein Weib ist.</i> (325)		<i>Because women are women.</i> (129)	Because she is a female.
Das heißt, weil politische und wissenschaftliche Tätigkeit die Frau derjenigen	Das heißt, weil politische und wissenschaftliche Thätigkeit, weil die Entwicklung der	That is, the political and scientific occupations would rob women of those feminine charms	That means because political and scientific activities, because the development of

weiblichen Reize berauben dürfte, die in das Budget ihrer Lebensfreuden zu verrechnen die Männer das Recht zu haben glauben. (325)	Intelligenz die Frau derjenigen weiblichen Reize berauben dürfte, die in das Budget ihrer Lebensfreuden zu verrechnen die Männer das Recht zu haben glauben. (132)	which make up the pleasures of life, to which men think they have a right. (129)	intelligence would rob a woman of her female appeals which men think they have the right to allocate into the budget of their lives' pleasures.
... so würden sich unter den Germanen, vorzugsweise unter Aristokraten, ältlichen Herren und Mammonsknechten eine erkleckliche Zahl christlicher Türken entdecken lassen. (325-6)	..., so würden sich unter den edlen Germanen, vorzugsweise unter Aristokraten, Gründern und ältlichen Herren eine erkleckliche Zahl christlicher Türken entdecken lassen. (132)	... we should discover among the Saxon races, especially among the aristocracy, elderly men and mammon worshippers, a large number of Christian Turks! (129)	... one would be able to discover a considerable number of Christian Turks among the noble Germanics, preferably among the aristocrats, the founders, and the elderly gentlemen.
Diese perverse Richtung, die die Frau nach dem sinnlichen Reiz taxiert, den sie auf den Mann ausübt (Schönheit ist keine unerlässliche Bedingung dabei), ist eine sittliche Kalamität für die menschliche Gesellschaft, so lange die Frau von dem Manne abhängt. (326)		The perversity with which woman is rated according to the sensual charm she exercises on men (beauty is not always a necessary adjunct) is a moral calamity for mankind as long as woman is dependent on man. (129)	This perverted direction that appraises women according to their sensual appeals she has on men (beauty is by far not an indispensable condition) is a great moral calamity for human society as long as women depend on men, ...
Abhängigkeit erzeugt stets die Neigung... (326)		Dependence must always create an inclination... (130)	... for dependence always creates a tendency to adept to the one whose bread one is eating.
Das beweisen geniale Schriftsteller aller Zeiten, die unter despotischen Regierungen sich zu Schmeichlern ihrer Herren und Gebieter herabwürdigten.		The great writers are sufficient proof to us, since they condescended to flatter the despotic tyrants who patronised them. (130)	Proof of this is evident in the brilliant authors of all epochs who debased themselves as sycophants of their lords and masters under

(326)			despotic governments.
Griechische Schriftsteller teilen uns mit, dass Cleopatra von Octavia an Schönheit übertroffen wurde. (326)		Greek writers tell us that Octavia was more beautiful than Cleopatra. (130)	Greek authors inform us that Cleopatra did not surpass Octavia in terms of beauty.
Diese besaß außerdem alle Eigenschaften des Herzens und die edelste Gesinnung, und doch stieß Antonius sie von seiner Schwelle um Cleopatras willen. (326)	Diese aber besaß außerdem alle Eigenschaften des Herzens und die edelste Gesinnung und doch stieß Antonius sie von seiner Schwelle und lebte und starb für Cleopatra. (133)	Moreover, the former possessed a grand character and a noble heart, and yet Antony drove her away for Cleopatra's sake. (130)	The latter, however, additionally possessed all those characteristics of the heart and the most noble of minds, and yet Antonius cast her out and lived and died for Cleopatra.
Unter der Regierung des letzten Napoleon ahmten die Damen der höchsten Aristokratie in Kleidung, Haltung und Gebaren den Loretten nach. (326)	Unter der Regierung des letzten Napoleon haben wir staunend mitangesehen, wie die Damen der höchsten Aristokratie in Kleidung, Haltung und Gebahren die Loretten copirten. (133)	In the reign of the last Napoleon the ladies of the court imitated the <i>demi-monde</i> in dress and bearing. (130)	Under the rule of the last Napoleon, we witnessed in astonishment how ladies of the highest aristocracy copied the lorettes in clothes, demeanour, and behaviour.
Die Männer der höheren Gesellschaftskreise hatten begonnen, sich ausschließlich dieser Frauenklasse zuzuwenden. (326)		The men at court began to favour this class alone, ... (130)	Men of the higher social ranks had started to turn exclusively to that class of women.
Was blieb den Damen der Gesellschaft übrig? (326)		not translated	What else was left for the ladies of the society to do?
Sie lockten die Ungetreuen zurück: ... (326)	Sie lockten die Ungetreuen zurück, indem sie ihnen zuriefen: (134)	... and the ladies of society attempted to recall them to their allegiance by imitating the objects of their admiration. (130)	They lured the unfaithful back by shouting at them,

„Auch wir sind Loretten.“ (326)		not translated	“We, too, are lorettes!”
Übrigens bin ich weit davon entfernt leugnen zu wollen, dass die Einführung der Frau in politische und wissenschaftliche Berufskreise geeignet ist den Kontrast zwischen den Geschlechtern zu verringern. (327)	Uebrigens bin ich weit entfernt leugnen zu wollen, daß die Einführung der Frau in politische und wissenschaftliche Berufskreise geeignet ist den Contrast zwischen den Geschlechtern zu verringern und wer das Ideal der gegenseitigen Beziehungen der Geschlechter in einem pikanten Gegensatz sieht, in der Darstellung eines effektvollen Bildes, einer überraschenden Antithese, der hat Recht, jeder Aenderung der bestehenden Verhältnisse zu widerstreben, er hätte auch Recht sich für orientalische Zustände zu begeistern, ... (134-5)	I am not disposed to deny that the initiation of women into political and scientific professions is likely to lessen the contrast between the sexes. (130)	By the way, I am far from wanting to deny that the introduction of women into political and scientific professional circles is well suited to reducing the contrast between the sexes. And whoever considers the ideal of reciprocal relationships to be a piquant opposition, whoever sees it in the depiction of an effective image, in the surprising antithesis, is right to dispute every change to the existing condition. He would also be right to show enthusiasm for oriental conditions ...
..., denn dort treten die Geschlechtsunterschiede am schärfsten hervor, sind die Gegensätze am frappantesten. (327)		... for in the East the difference between the sexes must be more apparent and the contrast very striking. (130)	... for they are the ones to display the differences of the sexes the most clearly.
Nach solcher Auffassung wäre die passendste Gattin für einen Gottesleugner eine bigotte Frau – um des Kontrastes willen. (327)	Nach solchen Auffassungen wäre die passendste Gattin für einen Gottesleugner eine bigotte Frau – um des Contrastes willen. (135)	According to such ideas an atheist should marry a bigot – in order to make a contrast. (130)	According to those notions, the most suitable wife for an atheist would be a bigoted woman – for the sake of contrast.

Ein blinder Drang müsste einen Blondin [sic] zu einer Brünetten ziehen – um des Kontrastes willen. (327)		A fair woman must have a blind attraction for a dark man – for the sake of contrast. (130)	A blind natural instinct would have to attract a blonde man to a brunette woman – for the sake of contrast.
Eine wissenschaftliche Größe müsste einem Gänschen, ein Jähzorniger einer Taube oder einem Lamm, ein Wohlbeleibter einer hageren Dame sich gesellen, um des Kontrastes willen. (327)	Ein Adler im Reich der Wissenschaft müßte einem Gänschen, ein Jähzorniger einer Taube oder einem Lamm und ein Wohlbeleibter einer hageren Dame sich zugesellen – Alles um des Contrastes willen. (135)	A great scientist should marry a goose; a passionate man a Griselda; a stout man a thin wife – all for the sake of contrast. (130)	An eagle in the field of science would find a mate in a gosling, an irascible person in a dove or a lamb, and a stout man in a scrawny lady – all for the sake of contrast.
Das klingt outriert, nicht wahr? Und doch werden wir in Wirklichkeit mit Ansichten über dasselbe Thema erquickt, die hinter dieser paradoxen Ausführung kaum zurückbleiben. (327)		This sounds exaggerated, and yet we experience things which seem to justify such ridiculous ideas. (130)	That sounds very outré, does it not? And still in real life we are often amused by thoughts along the same line; thoughts that hardly lag behind this paradox of an argument.
..., das, ohne Kunstsinn, wiederholentlich ihre Indifferenz gegen die künstlerischen Leistungen des Verlobten ausgesprochen hatte. (328)		... who, having no feeling for art, had constantly shown her indifference to her <i>fiancé's</i> work. (131)	... a girl without any sense of art, who had repeatedly expressed her utter indifference with the artistic performances of her fiancé.
„Gerade der Antagonismus unserer Naturen ist es, der mich unwiderstehlich zu ihr hingezogen hat. Ich würde sie weniger lieben, wenn sie mir ähnlicher wäre.“ (328)	»Grade der Antagonismus unsrer Naturen, der frappante Gegensatz unsrer Geistesrichtungen, das ist es, was mich in so unerklärlicher und unwiderstehlicher Weise zu ihr hingezogen hat. Ich	“It is just the antagonism in our natures which has so attracted me. I should love her less if she were more like me.” (131)	“The very antagonism of our natures, the striking opposition of our attitudes of mind, is what attracted me to her in this inexplicable and irresistible manner. I would love her less if she were more like I am.”

	würde sie weniger lieben wenn sie mir ähnlicher wäre.« (136)		
Nicht im Entferntesten fiel ihm ein, dass er sich in die junge Dame verliebt haben könnte um ihrer Schönheit, ihrer Jugend und ihres Geistes willen. (328)		It never occurred to him that he had fallen in love with the girl for her beauty, her youth and her spirit. (131)	Not in the least did he consider that he might have fallen in love with the girl because of her beauty, her youth, or her intellect.
Gott bewahre, er liebte sie, weil sie für alle Dinge, die ihn interessierten, kein Verständnis zeigte. (328)		Oh, dear no! he loved her because she had no interest in those things which were of vital importance to him. (131)	Heaven forbid, he loved her because she showed no understanding for all the things he was interested in.
Gewiss ließe sich der jetzt bestehende Gegensatz zwischen den Geschlechtern nicht nur festhalten, sondern durch künstliche Vorkehrungen noch verschärfen und vertiefen. (328)		The existing contrast of the sexes could probably be not only firmly fixed, but sharpened and heightened by artificial means. (131)	The current contrast between the sexes could certainly not only be adhered to, but also be made even sharper and deeper through artificial precautionary measures.
Den Höhepunkt eines solchen Kontrastes hätte dann jenes Volk erreicht, bei dem die Frauen eine andere Sprache sprechen als die Männer. (328)	Den Höhepunkt eines solchen Kontrastes hätte dann jenes Volk erreicht, dessen ich bereits erwähnte, bei dem die Frauen eine andere Sprache sprechen als die Männer. (137)	That nation reached the acme of contrast whose men spoke a different language from women. (131)	The peak of such a contrast would then be reached by that people whom I have already mentioned where women speak a different language from men.
Den Frauen soll das Stimmrecht enthalten werden, weil die Männer an politischen Frauen kein Gefallen finden. (328)		The suffrage is to be withheld from women because men do not admire political women. (131)	Women should be denied the right to vote because men are not interested in political women.
... auch das Glück der Frauen ausmachen? Und	Folgt daraus, daß diese Vorzüge auch das Glück der Frau	... are those which render the possessors happy? In reality that	Does it follow then that these assets also account for the

<p>darauf allein kommt es doch an, was das Weib in ihrem innern und äußeren Leben fördert und beglückt. (329)</p>	<p>ausmachen? Keineswegs. Und darauf allein kommt es an was dem Weibe frommt, was zu seiner inneren und äußeren Förderung gereicht. (137-8)</p>	<p>which strengthens and exalts a woman's inner and outer life is that which is most desirable for her. (131)</p>	<p>fortune of women? Not at all. And that alone is what counts, what benefits the woman, what redounds to her inner and outer progress.</p>
<p>Ihren Geschmack stempeln sie zu einem Naturgesetz.</p>		<p>They make a law of Nature to their own taste.</p>	<p>They label their taste as a natural law.</p>
<p>Warum legt man ein so großes Gewicht grade auf die Verschiedenheit <i>politischer</i> Ansichten zwischen Eheleuten? (329)</p>		<p>Why do people lay so great a stress on the difference in political opinion in married people? (131)</p>	<p>Why is there so much emphasis on the difference of political views within a married couple?</p>
<p>Wenn ein Ehepaar glücklich sein kann, von dem der eine Teil den Papst für unfehlbar und der andere den ganzen lieben Gott für einen überwundenen Standpunkt hält, (329)</p>	<p>Wenn ein Ehepaar glücklich sein kann, von dem der eine Theil den Papst für unfehlbar und der andere den ganzen lieben Gott für einen Humbug hält ... (141)</p>	<p>If a couple can be happy where one looks upon the Pope as infallible, and the other thinks God an exploded idea, (131)</p>	<p>If a married couple can be happy even though one of them considers the pope to be infallible and the other considers the whole concept of the dear lord to be humbug ...</p>
<p>(der geistreiche französische Schriftsteller Pelletan sagt: „würde wohl der mutigste Lieutenant eine Frau heiraten, die nicht zur Messe geht?“) (329)</p>	<p>(der geistreiche französische Schriftsteller Pelletan sagt: »würde wohl der muthigste Lieutenant eine Frau heirathen, die nicht zur Messe geht?«) (141)</p>	<p>not translated at this point, translation follows this question (131)</p>	<p>(the ingenious French author Pelletan says, "Would the most courageous of lieutenants ever marry a woman who does not attend mass?"),</p>
<p>warum sollten nicht zwei Gatten friedlich miteinander leben, von denen der eine Bismarck, der andere Marx oder Bebel anbetet? (329)</p>	<p>warum sollten nicht zwei Gatten glücklich mit einander sein, von denen der eine Bismarck anbetet, der andere die französische Commune hochschätzt! (141)</p>	<p>... why should not man and wife live peaceably if one worships a Bismarck and the other a Marx or a Bebel? (131-2)</p>	<p>... why should two spouses not be happy with each other when one of them worships Bismarck while the other holds the French commune in high esteem!</p>

see above, sentence in brackets		The witty French writer Pelletan says, "Would the bravest lieutenant marry a woman who does not go to mass?" (132)	see above, sentence in brackets
Von einem, durch politische Meinungsverschiedenheit gefährdeten Frieden, dürfte möglicherweise da die Rede sein, wo beide Gatten Politiker von Fach wären, ein Fall, der doch immerhin zu den Ausnahmen gehören würde. (330)		The danger of conflicting political opinions would, perhaps, be greatest where both husband and wife happened to be politicians by profession, and that would surely be an exceptional case. (132)	One would only be justified in speaking of a peace threatened by political disagreement if both spouses were professional politicians – a case that would after all be one of the exceptions.
Wäre das der Fall, so müsste er auch Sorge tragen für die Übereinstimmung der Gatten in pädagogischen, künstlerischen oder sozialen Fragen. (330)	Wäre das seine Mission, so müßte er auch den Männern das Billard- und Kartenspielen, das Kneipen und Courmachen und ähnliche Dinge, die ebenfalls dazu angethan sind, das Glück der Ehe zu stören, verbieten und er müßte Sorge tragen, für das übereinstimmende Urtheil der Gatten in Betreff literarischer Productionen, und dafür, daß sie nicht etwa für die Meininger Schauspielkunst schwärme, während er fanatisch dagegen entbrannt ist u.s.w. u.s.w. (142)	...; if it were so the State would have to take care that the husband had the upper hand in pedagogical, artistic and social questions. (132)	If that were its mission, it would have to forbid men to play pool and cards, going to pubs, courting, and similar things that are equally suitable for destroying the happiness of a marriage; and it would have to make sure of the unanimous judgement of both spouses with regard to literary productions, it would also have to make sure that she is not a supporter of the Meininger dramatic art whereas he is passionately inflamed against it, and so on, and so on.
Genau dieselben Argumente gegen	added	..., but the arguments are precisely the same	

die Frauenrechte wie sie damals vorgebracht wurden, sind auch heute noch an der Tagesordnung. Ich nehme deshalb diese Erörterung in die zweite Buchausgabe mit auf. (330)		now as then and I include the argument here without hesitation. (133)	
Die Parlamentarier griffen à la fortune du pauvre in den großen, morschen Phrasentopf der Jahrhunderte und fischten zwei Hauptgruppen von Theorien heraus, denen ganz entgegengesetzte Anschauungen zu Grunde liegen, und die man als Stelzentheorien und als Aschenputteltheorien unterschreiben könnte. Die ersteren gehen von der Erhabenheit des weiblichen Geschlechts aus, die anderen gründen ihr ablehnendes Verhalten auf die Minderwertigkeit der Frau.) (330-1)	added	The members seized upon a few theories out of a maze of many that had existed for centuries, theories that might be classed as proceeding from two opposites – the sublimity and the inferiority of women. (132)	
Die Hauptsprecher unter den Gegnern waren Mr. James, Mr. Chaplin, Mr. Leatham und Mr. Newgate, hervorragende Mitglieder <i>des House of Commons</i> . (331)	Die Hauptsprecher unter den Gegnern waren Mr. James, Mr. Chaplin, Mr. Leatham und Mr. Newdegate. (143)	not translated	The main speakers among the opponents were Mr James, Mr Chaplin, Mr Leatham, and Mr Newdegate.
Wir wohnen bei Fragen über Frauenangelegenheit	Wir wohnen bei Fragen über Frauenangelegenhe	We find that in the discussion of the woman question there	We always witness the strange drama of hearing strictly

<p>en stets dem merkwürdigen Beispiel bei, von Frauen logische Gründe zu vernehmen, während die Männer auf dem Meer von Gefühlen, Instinkten und pietätvoller Gläubigkeit sänftiglich dahintreiben. (331)</p>	<p>iten stets dem merkwürdigen Schauspiel bei, von Frauen streng logische Gründe zu vernehmen, während die Männer auf einem Meer von Gefühlen, Instinkten und pietätvoller Gläubigkeit gemächlich und logiklos dahintreiben. (143-4)</p>	<p>is a curious fact apparent, the women produce logical reasons, while the men allow themselves to swim in a sea of feeling, instinct and pious faith. (132)</p>	<p>logical reasons from women when it comes to questions about matters of concern to women, whereas men float slowly and without logic on a sea of emotions, instincts, and reverent devotion.</p>
<p>... und die Herren nannten unverfroren ihre Gedanken die Gedanken Gottes und ihre Gefühle Offenbarungen der Natur. (331)</p>	<p>... und die Herren Leatham, Chaplin etc. nannten unverfroren ihre Gedanken die Gedanken Gottes und ihre Gefühle Offenbarungen der Natur. (144)</p>	<p>... and the members had the audacity to call their notions godly, and their feelings the revelations of Nature! (132)</p>	<p>... and the gentlemen Leatham, Chaplin, et al audaciously called their thoughts the thoughts of god, and their emotions the revelations of nature.</p>
<p>Hier eine Blütenlese aus den Reden der Stelzentheoretiker. (332)</p>	<p>added</p>	<p>It would perhaps be of interest to append some sentences belonging to either theory. 1st. The sublime loftiness of woman's position. (133)</p>	
<p>Ein anderer schaudert bei der Vorstellung, dass <i>eine Frau sich an dem wüsten Treiben, an den Widerwärtigkeiten und Feindseligkeiten einer politischen Agitation betheilen könne.</i> (332)</p>	<p>added</p>	<p>Another "<i>shudders at the idea of a woman participating in the wild movement, the disagreeables and enmities of political agitation.</i>" (133)</p>	
<p>Ein dritter gibt die bündige Erklärung ab: „<i>Die aktive Teilnahme am</i></p>	<p>added</p>	<p>A third says, "An active share in a political contest would contaminate the whole</p>	

<i>Wahlakt befleckt und verunreinigt das ganze Geschlecht.</i> “ (332)		sex.” (133)	
Ein Gentleman fürchtet sogar, <i>dass die Frau durch das Stimmrecht die Furcht und das Erröten verlieren möchte, und Furcht und Erröten seien die Gürtel der Unschuld.</i> (332)	added	One gentleman fears “that woman will lose their timidity and the power of blushing, which are the girdle of innocence.” (133)	
Und die harte Arbeit um das tägliche Brot in den Fabriken und auf der Straße – keine Befleckung zarter Frauenseelen? (332-3)	added	Does hard work for their daily bread in the factory and the street not defile the tender souls of women? (133)	
Und die zahllosen jungen Mädchen, die um der Versorgung willen heiraten und heiraten müssen? (333)	added	What of the numberless young girls who marry and must marry in order to find a home? (133)	
Und die unabsehbaren Reihen der Prostituierten, die zum weitaus größten Teil die Not in „dirt and mire“ treibt? (333)	added	What of the terrible ranks of prostitutes who are mostly driven into the “dirt and mire” by hunger and want? (133)	
Die Stelzentheoretiker sind gewiss sehr reich, und ihre Frauen sind Ladys, im Winter in Zobelpelzen, und im Sommer mit indischen Battistkleidern und sie haben Equipagen, Brillanten und Dienstbotengelasse im Souterrain. (333)	added	These theorists are probably well-off, their wives well-dressed and comfortably lapped in luxury. (133)	
Es gibt Herren,	added	There are men, those	

<p>vorzugsweise in den höheren und gebildeten Ständen, die auf der Straße junge hübsche Mädchen durch Wort und Bild beleidigen, so dass, in großen Städten wenigstens, eine Mutter Sorge tragen muss, ihre junge Tochter ohne Begleitung über die Straße gehen zu lassen. (333)</p>		<p>especially who move in the educated higher circles of society, who insult pretty girls in the streets both by looks and words, so that a mother has to be careful that her daughter does not walk alone. (133)</p>	
<p>Auch eine Förderung weiblicher Reinheit? (333)</p>	added	<p>Is this a way of promoting womanly purity? (133)</p>	
<p>Wenn die Männer im politischen Leben, da, wo sie die höchsten Interessen der Menschheit beratend zusammenkommen, schon so schrecklich sind, ach Gott, sollten sie nicht da, wo sie jeglicher Kontrolle der öffentlichen Meinung überhoben, unter vier Augen mit ihren sanften Gattinnen, noch schrecklicher sein! (333-4)</p>	added	<p>If men are so bad when they assemble for political discussion, and the deepest interest of mankind are at stake, what can they be like when rid of all the control of public opinion, alone with their wives? (133-4)</p>	
<p>Eine Frage: Was ist geeigneter eine Frauenseele zu trüben, die vorübergehende Teilnahme an einer politischen Agitation oder die lebenslängliche Gemeinschaft mit einem falschen Manne? (334)</p>	added	<p>Which is more likely to contaminate a woman's soul, the passing share in a political agitation, or the lifelong companionship of a bad man? (134)</p>	

Selbstverständlich das Letztere. (334)	added	not translated	
Verheiraten sich nur die Guten? (334)	added	Do other than good men marry? (134)	
Ist etwa so ungefähr die Hälfte aller Männer – nicht gut? (334)	added	Are even half the men good? (134)	
Ist auf die Abschaffung aller Männer, die durch unreine Gesinnung und schlechten Charakter die Frauen anzustecken geeignet sind, zu rechnen? (334)	added	Can we calculate on the removal of all those who by their bad characters or impure principles are likely to contaminate women? (134)	
Ebenso wenig. (334)	added	No. (134)	
Gebt getrost den Frauen das Stimmrecht! (334)	added	Give women the suffrage without fear of consequences. (134)	
Will man unter dieser Reinheit, Unberührtheit von der Welt und sachliche Unkenntnis verstanden wissen, so verschwinden diese arkadischen Vorzüge bei jedem halbwegs intelligenten Menschen mit zunehmender Lebenserfahrung von selbst. (334-5)	added	If this signifies unspotted by and ignorant of the world, it is impossible that anyone who is somewhat intelligent, should live in Arcadia and not learn by age and experience. (134)	
Will man aber darunter Reinheit der Gesinnung verstanden wissen, so meine ich, dass diese Reinheit dem Manne ansteht wie dem Weibe. (335)	added	If, however, purity of mind is intended, I think that is becoming to a man as to a woman.	
Ich bin sogar der Ansicht, dass gerade bei politischen Aktionen Reinheit der Gesinnung die	added	I even uphold that purity of mind is essentially and intrinsically necessary in those who	

vornehmste und wesentlichste aller Forderungen ist. (335)		participate in political affairs. (134)	
Sind sie darum Tugendspiegel? (335)	added	Are they more virtuous in consequence? (134)	
„Die Frauen verlieren durch das Stimmrecht die Gürtel der Unschuld: Furcht und Erröten.“ (335)	added	“Woman will lose her timidity and blushing innocence.“ (134)	
Ich glaube kaum, dass unsere Stammutter Eva jemals errötete, <i>bevor</i> sie vom Baume der Erkenntnis gegessen. (335)	added	I do not suppose Eve blushed before she ate of the Tree of Knowledge of Good and Evil. (134)	
Was insbesondere das Erröten der Engländerinnen betrifft, so verrät uns Thackeray [sic] in einem seiner Werke, dass eine Miss oder Mrs. bereit sei, bei allen Gelegenheiten zu erröten, wo sich die leiseste Inkonvenienz zwischen Natur und Fashion bemerkbar mache. (335-6)	added	As to the blushes of Englishwomen, Thackeray tells us that every woman is ready to blush at any opportunity, wherever there is the slightest incompatibility between Nature and fashion. (134-5)	
Mr. Leatham will die Frau vom politischen Leben fern gehalten wissen, weil ihr Beruf die Linderung menschlichen Leidens sei. (336)		One man wishes to keep women from politics because it is their mission to relieve the miseries of mankind. (135)	Mr Leatham wants to make sure women are kept from political life because it is their calling to alleviate human misery.
Die barmherzige Schwester wird von den Männern beneidet – vergebens beneidet. (336)		The Sister of Mercy is envied in vain by men. (135)	The merciful nurse is envied by men, envied in vain.
Seltsam, dass man dem höchsten	Seltsam – daß die Männer dem	It is curious that women are always	Strange that men always assign an

<p>Ehrgeiz des Weibes immer ein Terrain anweist, wo der Lohn der Tat im eigenen Bewusstsein ruht oder im Himmel ausgezahlt wird, und wo keinerlei materielle Entschädigung die Glorie ihres eigenen Tuns befleckt. (336)</p>	<p>höchsten Ehrgeiz des Weibes immer ein solches Terrain anweisen, wo der Lohn der That im eignen Bewußtsein ruht oder im Himmel ausgezahlt wird, und wo keinerlei materielle Entschädigung die Glorie ihres reinen Thuns befleckt. (151)</p>	<p>relegated to a field of action, in which the reward lies in itself or is paid by Heaven, and where the purity of the action is unspotted by any material benefit. (135)</p>	<p>area to the highest ambition of women where the reward of the deed rests in one's own consciousness or is paid in heaven and where no material compensation whatsoever stains the glory of their pure doings.</p>
<p>Armer Mann! während das begnadete Weib, Gebete murmelnd, am Röcheln der Sterbenden sich läuternd, den Gipfel der Erhabenheit erklimmt, musst du da unten im Staube allerhand sündhafte Allotria treiben. (336-7)</p>	<p>Arme Männer! Sie müssen Geld und Ehre, Ansehn und Macht, Champagner und Wettrennen und alles, was Lebensfreude heißt, genießen, verschlossen aber bleibt ihnen die höchste Seligkeit barmherzigen Thuns und vergebens spannen sie alle ihre Kräfte an, um jenen Gipfel der Erhabenheit zu erklettern, auf dem das Weib, an den Krankenbetten der Armen und Elenden, der Ansteckung trotzen, Gebete murmeln und sich des Röchelns der Sterbenden erfreuen darf. Hochbegnadetes Weib! Beklagenswerther Mann! (151)</p>	<p>Poor man! while favoured women murmur prayers beside the beds of the dying and climb the pinnacle of sublimity, you must grovel in the dust and pursue your sinful way. (135)</p>	<p>Poor men! They have to enjoy money and honour, prestige and power, champagne and races, and anything that is called joie de vivre while they remain shut out from the highest blessedness of merciful doings, and exert in vain all their strengths to climb the summit of grandeur where the female is allowed to enjoy the throes of the dying at the sickbeds of the poor and miserable, braving infection, mumbling prayers. Highly blessed woman! Lamentable man!</p>
<p>Hören wir auch einige Vertreter der Aschenputteltheorie. (337)</p>	<p>added</p>	<p>Now, let us hear what the theorists of the other side say on the inferiority of women.</p>	

		(135)	
Da heißt es: Die Geschlechter seien verschieden, [...] , Gefühl und Sympathie bei der Frau. (337)	added	<i>The sexes are different, [...], and feeling and sympathy direct a woman's action. (135)</i>	
..., während doch das umgekehrte Verhältnis das allein richtige sei. v	added	... the exact reverse of what should be the case. (135)	
Bequemen wir uns der Ansicht des englischen Großgeistes an und akzeptieren wir, dass die Frau im Besitz des Gefühls, der Mann in dem der Vernunft sei und knüpfen wir daran die Frage: (337)	added	Let us adopt this opinion and accept as true the fact that woman is in possession of feeling, men of reason, and let us ask: (135)	
Ist das Ziel aller Staatsbestrebungen das Glück des ganzen Menschengeschlechts? (337)	added	Is the aim of all government the happiness of mankind? (135)	
..., und dem Staat das Gepräge seines Wesens aufdrücken zu wollen! (338)	added	..., and impresses the government with its own image? (135)	
..., erheischte nicht also die Gerechtigkeit, dass das sympathetische, sentimentale Element (wie die Parlamentarier sich ausdrücken) in der Gesetzgebung vorherrschen müsste? (338)	added	..., is it not therefore only just that the sympathetic and sentimental element (as the members of Parliament express themselves) should take the lead? (136)	
So zog die Schweizer Regierung ihre erleuchtete Verfassungsrevision zurück, als eine untergeordnete	added	For this reason, the Swiss government humbly withdrew its measure for a reform of the constitution, when it was rejected by a small majority.	

Majorität sie verwarf. (338)		(136)	
Bisher hat der Mann unumschränkt geherrscht. Und das Resultat? (338)	added	Until now man has reigned alone, and what is the result? (136)	
Schlagen wir ein beliebiges Blatt der Geschichte auf: Kampf und Blut, Aberglauben, Korruption, großes und kleines Panama. (338)	added	Open history at any page, we find strife and blood, superstition and corruption. (136)	
Ist es wahr, was die Männer so gern behaupten, dass sie ein wildes, kampfbegieriges, ein tatendurstiges, leicht zur Rohheit neigendes, sinnliches Geschlecht seien, während die Frauen sich vorzugsweise der Sanftmut, Reinheit und Idealität befleißigen, nun so sehe ich keinen Grund, Milde und idealen Sinn von der Gesetzgebung auszuschließen. (338-9)	added	If it be true, as men say, that theirs is a wild and passionate sex, thirsting for action, easily inclined to cruelty and of a sensual nature, while women are mostly gentle, pure and ideal – I see no reason why mildness and an ideal bent should be excluded from law-making and law-giving. (136)	
Derjenige Mann, der als der fähigste aller Redner im Parlament gepriesen wurde, der sehr ehrenwerte Vertreter von Staunton, schloss sich der Meinung des Vorredners an, indem er sich noch kräftiger und präziser ausdrückte: (339)	added	The man who was considered the best orator in that Parliament agreed with the former speaker, and even expressed himself somewhat more strongly and precisely: (136)	
Was diesem Ausspruch des Vertreters von	added	What gave almost absurdity to this remark was, [sic] that	

Staunton fast den Charakter der Komik ausdrückte, war der Umstand, dass alle Argumente seiner Partei, die während der Verhandlung zu Sprache kamen, mit Ausschluss jeder Logik ganz von Gefühl triefen. (339)		every argument of his party in the discussion was steeped in sentiment, instead of being buoyed up by logic. (136)	
Wir hören nur von göttlichen Naturgesetzen, [...]. Mit einem Wort, nichts als – Gemüt. (339)	added	We hear of nothing but laws of Nature [...] in a word, nothing but – sentimentality. (136)	
... - Laute Cheers. (339)	added	... he was cheered loudly. (136)	
Als er die anwesenden Gatten beschwor, an die reine Liebe ihrer Gattinnen daheim zu denken, die als Opfer des Stimmrechts draufgehen würde – Lautere Cheers. (339-40)	added	When he implored the married men listening to him to think of the pure love of their wives, which must be sacrificed a victim to the suffrage, he was loudly cheered. (136-7)	
Und als er am Schluss nicht umhin konnte, seine Überzeugung dahin auszusprechen, dass niemand diesen Argumenten widerstehen würde, denn was die Natur bestimmt und was die Sitte bestätigt (nature ordained and custom ratified), sei unantastbar – Stürmische Cheers. (340)	added	And when at the last he could not help giving it as his opinion that no one would oppose these arguments, for what Nature has ordained and custom ratified is unassailable – there was prolonged cheering. (137)	
So hätte Sitte oder Gewohnheit auch die Prostitution	added	Have custom and tradition hallowed prostitution, the life of	

geheiligt, so das Haremsleben der Türkinnen, so das idiotische Verbrennungssystem der Indier [sic]. (340)		the harem, and Indian suttee? (137)	
Wo und wann hat die Natur angeordnet, dass der sehr ehrenwerte Vertreter von Staunton im englischen Parlament Reden halten soll? und dass die Frau keine Reden halten soll? (340)	added	Where and when did Nature ordain that men should sit and speak in Parliament, and women hold their peace? (137)	
Ich kann versichern, dass von Seite der Frauen einer solchen Logik gegenüber wirkliche Bescheidenheit erforderlich ist, um sie vor dem Glauben zu bewahren, dass ein umgekehrtes Verhältnis zwischen den Geschlechtern stattfindet, als es die Männer annehmen, dass bei den Frauen die Vernunft, bei den Männern Gefühl vorherrscht. (340)	added	I can only say that women require all their modesty to keep them from believing that the sexes are different from what men believe them to be; that, in fact, women are reasonable and men are creatures of impulse. (137)	
Der fähigste Redner behauptet ferner: <i>Das den Frauen verliehene Stimmrecht würde, kraft des Einflusses der Geistlichkeit auf das weibliche Gemüt, eine politische Reaktion herbeiführen.</i> (341)	added	This most accomplished speaker goes on to say: " <i>The suffrage if accorded to women would bring about a political reaction, on account of the extraordinary influence of the clergy over women.</i> " (137)	
Wäre das der Fall – ich glaube es nicht – wer hat die Frauen in	added	If that should be the case – I do not believe it – who has driven	

die Kirche getrieben dadurch dass man ihnen jedes andere Gebiet idealen Lebens verschloss? ebenso wie man die Juden in den Handel trieb und ihnen hinterher ihren Geschäftssinn zum Vorwurf machte. (341)		women to seek this influence by shutting the approach to every other ideal? Just so were the Jews driven to commercial action, and then reproached for their love of bargaining. (137)	
..., dürfen wir von einem Prinzip nicht abweichen, dass wir für richtig erkannt haben. (341)	added	..., we should not forsake the principle which we recognize to be the right one. (137)	
Niemand darf die Frau ihrer konservativen Gesinnung wegen vom Staatsleben ausschließen. (341)	added	Women should not be excluded from government on account of their conservative tendency. (137)	
Ebenso gut könnten die Konservativen verlangen, dass allen liberal Gesinnten das Stimmrecht entzogen würde. (341)	added	The conservatives might just as well demand that all Liberals should be deprived of the suffrage. (137)	
„Das ist kein Argument für die Bewilligung des Frauenstimmrechts, sagt Mr. Leatham, dass es Frauen gegeben hat, deren politische Fähigkeiten denen irgendeines Mannes gleich waren. (341)	(Das ist kein Argument für Bewilligung des Frauenstimmrechts, daß es Frauen gegeben hat, deren politische Fähigkeiten denen irgend eines Mannes gleich waren. (153)	“It is no argument for Women’s Suffrage,” says one of the speakers, “that there have been women whose faculties for political action were equal to those of men. (137-8)	[English given in original] “Nor is it any argument to say that there have been women whose political capacity has been equal to that of any man ...
Was würden wir von der Logik eines Logikers denken, welcher behaupten wollte, weil es Männer gegeben habe, die es irgendwelchen Frauen in der Kinderpflege und in	... Was würden wir von der Logik eines Logikers denken, welcher behaupten wollte, weil es Männer gegeben habe, die es irgend welchen Frauen in der Kinderpflege und in der Kocherei	What should we think of the logic of a logician who should say that because there have been man who know as much about children and cooking as any woman, therefore the kitchen and nursery must be	<i>What should we think of the logik [sic] of the logician who argued that because there have been men the equals of any women in the management of children, or of the</i>

der Kocherei gleich getan, so müsse Kinderpflege und Küche das eigentliche Gebiet für die Betätigung männlicher Energie sein?“ (341-2)	gleich gethan, so müsse Kinderpflege und Küche das eigentliche Feld für die Bethätigung männlicher Energie sein?) (153)	the proper sphere for manly energy.“ (138)	<i>›batterie de cuisine, there fore [sic] the nursery and the kitchen is the proper field for the exercise of masculine energy?‘</i>
Gewiss, das Beispiel des englischen Logikers würde passen, wenn die Frauen behauptet hätten, weil einige unter ihnen Politikerinnen von Bedeutung gewesen, so bestände das ganze Geschlecht aus geborene Fachpolitikerinnen. (342)	Gewiß, das Beispiel des kühnen englischen Logikers würde passen, wenn die Frauen behauptet hätten, weil einige unter ihnen Politikerinnen von Bedeutung gewesen, so bestände das ganze Geschlecht aus gebornen Fachpolitikerinnen. (153)	This example of logic would be to the purpose if women had asserted that because there had been clear-sighted feminine politicians therefore the whole sex was composed of born politicians. (138)	Surely, the example of the audacious English logician would be suitable if women had claimed that because some among them had been politicians of importance, the whole sex consisted of born expert politicians.
Das, was einzig und allein aus den Tatsachen, dass Frauen mit Erfolg Politik und Männer mit Erfolg Kochkunst getrieben haben, folgt, ist die Erkenntnis, dass die Natur keinen Anteil hat an einem Gesetz für die Frauen: „Du sollst nicht Politik treiben,“ ebenso wenig wie an einem Gebot für die Männer: „Du sollst nicht kochen.“ (342)	Das, was einzig und allein aus den Thatsachen, daß Frauen mit Erfolg Politik und Männer mit Erfolg Kochkunst getrieben haben, folgt, ist die Erkenntniß, daß die Natur keinen Antheil hat an einem Gesetz für die Frauen: »Du sollst nicht Politik treiben,« ebenso wenig wie sie ein Gebot für die Männer erließ: »Du sollst nicht kochen.« (153)	The fact that women have been successful in politics and men in cookery is a proof that Nature had no share in the law for women of “Thou shalt not pursue politics” any more than in that for man of “Thou shalt not cook.” (138)	The one and only consequence that follows from the fact that women successfully do politics and men successfully cook is the realisation that nature has no part in a law for women, “You shall not do politics,” jus as little as it created a commandment for men, “Thou shalt not cook.”
In welcher loyalen Weise übrigen unsere Gegner in ihren Berichten über Verhandlungen, die Frauenangelegenheit	In welcher loyalen und biedern Weise unsere Gegner in ihren Berichten über Verhandlungen, die	The manner in which our opponents got to work in their reports on these discussions is best shown in a few words which occur in	A report about the respective parliamentary session in the Vossische Zeitung (April 11, 1875)

en betreffen, zu Werke gehen, davon gibt ein Referat über die bezügliche englische Parlamentssitzung in einer der ersten Berliner Zeitungen Zeugnis. (342)	Frauenangelegenheiten betreffen, zu Werke gehen, davon giebt ein Referat über die bezügliche englische Parlamentssitzung in der Vossischen Zeitung (vom 11. April 1875) Zeugniß. (154)	one of the first Berlin papers on the English parliamentary debate just mentioned. (138)	gives testimony of the loyal and modest way which our opponents follow in their reports on their negotiations concerning female matters.
Es heißt darin: „Eine ernste Bedeutung hat, wie gesagt, die Bewegung in England nicht, zumal da die an der Spitze stehenden Agitatorinnen nicht viel Achtung gebieten. (342)		The movement has no real meaning in England, because the feminine agitators who stand at its head do not command much respect. (138)	In it, is says, “As stated before, the movement does not have a serious significance in England, particularly as the agitators at the top do not command a lot of respect.
Mr. Leatham nannte sie am Mittwoch eine handvoll Frauen welche weder die glücklichsten noch die reizvollsten ihres Geschlechtes seien.“ (342-3)		Mr. Chaplin [sic] called them a handful of women who are neither the happiest nor the most charming of their sex. (138)	Mr Leatham called them a handful of women who were neither the most content nor the most attractive of their sex on Wednesday.”
Dass Mr. Leatham (es war Mr. Chaplin) diese Damen nicht reizvoll findet (übrigens sagte er nicht reizvoll, sondern „the most favoured“ die <i>begünstigsten</i>) ist augenscheinlich der einzige Grund, der diese Unglücklichen der Achtung des Herrn von der Berliner Zeitung beraubt. (343)	Daß Mr. Leatham (übrigens war es nicht Mr. Leatham, sondern Mr. Chaplin, der die Aeüßerung that) diese Damen nicht reizvoll findet (übrigens sagte er nicht reizvoll, sondern » <i>the most favoured</i> « die <i>begünstigsten</i>) ist augenscheinlich der einzige Grund, der diese Unglücklichen der Achtung des fremden Herrn von der Vossischen Zeitung beraubt.	not translated	The fact that Mr Leatham (by the way, it was not Mr Leatham, but Mr Chaplin who made the statement) does not find these ladies attractive (by the way, he did not say attractive, but <i>the most favoured</i>) is evidently the only reason that robs the unlucky ladies of the respect of the foreign gentleman of the Vossische Zeitung.

<p>Frauen wie Miss Nightingale, George Elliot, Miss Fry, Miss Martineau, die Countess v. Buchan, Lady Mountcashel, Vicountess Comberno, Lady Helen Stewart, Miss Canning, Persönlichkeiten, die sich in England der höchsten Achtung erfreuen, haben Petitionen für das Frauenstimmrecht unterzeichnet. (343)</p>	<p>Ich werde mir erlauben, nach wie vor zu einer Miß Nightingale, zu einer George Elliot, Miß Fry, Miß Martineau mit Verehrung aufzublicken. Frauen wie die Countess v. Buchan, Lady Mountcashel, Vicountess Comberno, Lady Helen Stewart, Miß Canning, die sich in England der höchsten Achtung erfreuen, haben Petitionen für das Frauenstimmrecht unterzeichnet. (155)</p>	<p>Women like Miss Nightingale and George Elliot, Mrs. Fry and Miss Martineau, women who in England enjoy the greatest respect, have signed the petition for Women's Suffrage. (138)</p>	<p>I shall allow myself to continue to look up with reverence to a Ms Nightingale, to a George Elliot, Miss Fry, Ms Martineau. Women such as the Countess of Buchanan, Lady Mountcashel, Vicountess Comberno, Lady Helen Stewart, Miss Canning, who enjoy greatest respect in England have signed petitions in favour of the women's suffrage.</p>
<p>Was aber soll man sagen zu der unwürdigen Verdächtigung Disraelis, (er gab seine Stimme für die Frauen ab) deren sich derselbe Berichterstatter schuldig macht, indem er uns den Minister darstellt, als habe er die Freiheit seiner Meinung verkauft für das Geld, das seine Frau ihm zugebracht und um der Verhätschelung willen, die ihm von älteren Damen von jeher zu Teil geworden sei. (343)</p>		<p>But what is to be said of the unworthy calumny of Disraeli (who had voted for Women's Suffrage) of which the same reporter is guilty? Disraeli is represented as having sold his freedom for the money his wife brought him, and for the sake of the admiration he is said to have enjoyed from women of all ages. (138-9)</p>	<p>What, however, is one to say to the unworthy suspicion of Disraeli (he cast his vote for the women) of which the same reporter is guilty in the Vossische Zeitung by depicting the minister as someone who had sold the freedom of his opinion for the money that his wife had fed him and for the sake of the pampering that elderly ladies have always imparted on him.</p>
<p>Und er fügt noch hämisch hinzu: dass mehr als eine dieser Damen ihn freigebig in ihrem Testament</p>	<p>... der Referent fügt noch hinzu, daß mehr als eine dieser Damen ihn freigebig in ihrem</p>	<p>He adds, that more than one of these ladies had generously remembered him in her will. (139)</p>	<p>And the reporter also adds that more than one of these ladies treated him generously in their</p>

bedacht habe. (343)	Testament bedacht habe. (156)		testaments.
Die ganze Abstimmung im englischen Parlament erklärt dieser Herr für einen galanten Scherz. (344)		This man declares that Disraeli's conduct is simply a chivalrous joke! (139)	This gentleman declares the whole ballot in the English parliament to be a gallant joke.
Ernste englische Staatsmänner halten das Parlament für ein Lokal zur Ablagerung ihrer Privatscherze! (344)	Wie kommt der Herr dazu, ernste englische Staatsmänner zu bezüchtigen, das Parlament für ein Lokal zur Ablagerung ihrer Privatscherze angesehen zu haben, ... (156)	It is not likely that grave English statesmen would make the House of Commons the scene of their private jokes. (139)	How dare this gentleman accuse the serious English statesmen to have considered parliament the place to unload their private jokes ...
Einer der eifrigsten Gegner der Frauen erklärt ausdrücklich: (344)	... obwohl einer der eifrigsten Gegner der Frauen ausdrücklich erklärt (Mr. Chaplin): (156)	One of the most zealous opponents of woman's emancipation declares: (139)	... even though one of the most ardent opponents of women (Mr. Chaplin) explicitly declares,
Wahrscheinlich ist der Berichterstatter zu seiner Ansicht durch die Wahrnehmung gelangt, dass bei dergleichen Verhandlungen von den Gegnern der Frauenfreiheit stets jene bekannten Clownwitze über Frauen gerissen werden, die bei unsern Possenaufführungen dem Publikum so unendliches Vergnügen bereiten. (344)	Wahrscheinlich ist der Berichterstatter zu seiner Ansicht durch die Wahrnehmung gelangt, daß bei dergleichen Verhandlungen von den Gegnern der Frauenfreiheit stets jene allbekannten Pöbelwitze über Frauen gerissen werden, die bei unsern Possenaufführungen dem Publikum so unendliches Vergnügen bereiten. (156)	The reporter has arrived at his opinion probably by observing the popularity with which at such opportunities the opponents of woman's emancipation make the sort of clown-like jokes which are dear to the lovers of farce. (139)	The reporter probably arrived at his view through the perception that this kind of treatment of the opponents of women's freedom leads to the cracking of jokes widely known among the rabble about women that give such a boundless pleasure to the audience during our performances of burlesques.
Die Schuld dieses Altjungfertums aber		..., but, in his opinion, this is due to the	In his opinion, however, the

trägt seiner Meinung nach die weibliche Erziehung in den höheren Ständen, welche so unnatürlich ist, dass sie dem Manne den Gedanken an das Heiraten verleidet. (344)		education in the higher classes, which is so unnatural that it deters men from marrying. (139)	education of the females of the higher ranks, which is so unnatural that it puts men off the thought of marriage, is to blame for this spinsterhood.
„Die jungen Damen kommen aus ihren vornehmen Erziehungsinstituten mit allen accomplishments, wie das in England heißt, – sie haben Reiten, Jagen, Singen, Tanzen, Malen, distinguierten Anstand, Wissenschaften, Lateinisch, Griechisch usw. und hundert andere Dinge programmäßig gelernt.“ (344-5)		“The young ladies leave their schools full of accomplishments, which in England include riding, shooting, dancing, singing, painting, a distinguished bearing, science, Latin, Greek, etc., and a hundred other things according to programme.” (139)	“The young ladies leave their noble educational institutions with all <i>accomplishments</i> – as they are called in England – they learnt how to ride, hunt, sing, dance, paint, to keep refined distance, they studied sciences, Latin, Greek, and so on and one hundred other things according to the programme.”
Befremdlich! (345)	Höchst befremdlich!	It is most extraordinary! (139)	Extremely strange!
... woher, sage ich, nehmen diese armen Mädchen das Geld, sich in vornehmen englischen Instituten erziehen zu lassen, was bekanntlich enorm teuer ist; woher nehmen sie das Geld sich Reitpferde zu halten, und Wälder zu pachten oder zu kaufen, um darin zu jagen! (345)		... where, I ask, do these poor girls get the money for an education at so expensive an establishment; how can they afford to ride or bear the expenses of shooting? (139)	... where, I say, do those poor girls get the money to have themselves educated at the noble English institutes, which is widely known to be very expensive. Where do they take the money to keep saddle horses and renting or buying forests to hunt in!
Befremdlich! (345)	Höchst eigenthümlich! (157)	Absurd! (139)	Most peculiar!

<p>Während sie hier das Ledigbleiben der Mädchen als eine Kalamität bezeichnet, schleudert sie an einer anderen Stelle der Frauenemanzipation den Vorwurf ins Gesicht, dass sie das Heiraten befördere. Glaubt man es etwa nicht? In der Zeitung heißt es wörtlich: „In Wiener Blättern zeigen Herr G. Port, Beamter der Kaiser-Ferdinands-Nordbahn, und Frau die Verlobung ihrer Tochter, der studiosa philosophiae, Frl. Carolina Port mit dem Dr. phil. Arnold Dodel, Dozenten an der Universität und am Polytechnikum in Zürich und Verfasser des jüngst bei Brockhaus erschienen Werks „Neuere Schöpfungsgeschichte“ an. Das kommt davon, wenn man die Töchter nach Zürich studieren schickt.“ (345-6)</p>	<p>... Glaubt man mir etwa nicht? In der ersten Septemberwoche 1875 war in der Vossischen Zeitung wörtlich Folgendes zu lesen: ... (158)</p>	<p>While it, in one place, calls the celibacy of girls a calamity, and reproaches woman's emancipation with being its cause, it says in another place, "A marriage is announced in the Viennese paper between the daughter of Mr. G. Port, an official of the Kaiser Ferdinand North Railway – Miss Carolina Port, <i>Studiosa Philosophia</i> – and Mr. Arnold Dodel, Ph.D., lecturer at the University and Polytechnic Zürich, and author of the work, <i>Neuere Schöpfungsgeschichte</i> [sic], which has just been published by Brockhaus. This is what happens when daughter are sent to Zürich to study."!! (139-40)</p>	<p>Am I not believable? In the first week of September of 1875, the following words could be read literally in the <i>Vossische Zeitung</i>: "In the newspapers of Vienna, Mr G Port, civil servant at the Emperor Ferdinand Northern Railway and wife announce the engagement of their daughter, Miss Carolina Port, studiosa philosophiae, with Arnold Dodel, PhD, lecturer at the University and the Institute of Technology in Zurich, and author of the work 'Newer History of Creation' recently published by Brockhaus. That is what you get if you send your daughters to Zurich to study there."</p>
<p>In Deutschland gab es vor 20 Jahren keine einzige Zeitung, die für die Frauenbewegung eintrat. Dagegen sprachen sich in England eine große Zahl der einflussreichsten Zeitungen zu Gunsten des</p>	<p>In Deutschland gibt es meines Wissens keine einzige Zeitung, die für das Stimmrecht der Frauen einzutreten bereit wäre. Eine große Zahl der bedeutensten Zeitungen Englands dagegen haben sich zu Gunsten des</p>	<p>Twenty years ago there was no newspaper in Germany which favoured the woman question, whereas in England there were a number of influential papers supporting the movement ... (140)</p>	<p>To my knowledge there is not a single newspaper in Germany willing to advocate women's suffrage. A great number of the most important newspapers in England, in contrast, have expressed that they</p>

Frauenstimmrechts aus. (346)	Frauenstimmrechts ausgesprochen. (158)		are in favour of women's suffrage.
Sollte man die Komplizität der grundsoliden Times mit derartigen revolutionären Bestrebungen bezweifeln, so sei hier ein Satz aus derselben vom 23. Juni 1873 angeführt. (346)		Lest anyone should doubt that the Times could have anything to do with such a revolutionary movement, let me quote a sentence from the issue dated 23 rd June, 1873: ... (140)	Should someone doubt the complicity of the very respectable <i>Times</i> with such revolutionary endeavours, here is a sentence from the very same paper published on June 23, 1873,
In der deutschen Presse ist erst neuerdings eine ganz überraschende Wende zu Gunsten der Frauen eingetreten. (347)	added	Of late, a surprising change in favour of women has taken place in the German press. (140)	
Dieselben liberalen Zeitungen, die vor 20 Jahren den Krieg gegen die Frauenrechte bis aufs Messer führten, sie befürworten heut, wenn auch nicht das Stimmrecht, so doch das Recht der Frau am Studium. Was aber ihre Zulassung zu den mit dem Studium verknüpften Staatsämtern betrifft, so ist es nur die sozialistische Partei, die nicht dagegen Stellung nimmt. Und auch diese Partei, obwohl sie das Prinzip der Gleichberechtigung der Frau voll und ganz anerkennt, steht den Konsequenzen derselben – das ist wenigstens mein Eindruck – nicht sympathisch	added	The same Liberal papers that years ago fought a war to the knife against women's rights, actually advocate her right to study, if not as yet to the suffrage; to study, but not to the appointments in the State which are open to men. It is only the socialist party that fights for women, and even these men, thought they recognize women's right to equality in principle, are evidently not in sympathy with the consequences; at least, so it appears to me. (140-1)	

gegenüber. (347)			
Schriftsteller wie Bellamy und Herzka, die mit so feuriger Überzeugung das Evangelium souveränster Menschenfreiheit verkünden, die Unterbringung der Frau bereitet ihnen ersichtlich Verlegenheit. (347)	added	Men like Bellamy and Hertzka who propound the gospel of the freedom of mankind with such fiery conviction, seem embarrassed when they endeavour to provide for women. (141)	
Sie wissen absolut nicht, was sie mit diesem Geschlecht anfangen sollen, und fertigen es mit einigen gütigen, aber nichtssagenden Phrasen ab. (347)	added	They positively do not know what they are to do with the sex, and try to put them off with a few kind, but empty words. (141)	
Wiederum in 20 Jahren, wie anders wird das sein! (347)	added	How will it be 20 years from hence? (141)	
Verlangt man nicht etwa gar, rief ein Höhnischer im House of Commons, dass die Frauen schließlich noch im Parlament sitzen sollen? (347)	added	“Perhaps women will actually wish to sit in Parliament,” said a member of the House of Commons. (141)	
Zwar meinte jener Staatsmann, dass nun und nimmer davon die Rede sein könne. (348)	added	Of course the speaker intimated that such a thing could and should never be. (141)	
Wie viel tüchtige Männer, warf er ein, möchten nicht durch Liebesgefühle in ihrer Stimmgebung und politischen Gesinnung beirrt werden? (348)	added	How many able men might be misled in their political feelings and votes by the presence of women! (141)	
Wirklich tüchtige Männer? (348)	added	Really? – able men? (141)	
Als Schutzwehr für die Weichherzigen könnte man ja den	added	Well, as a safeguard for the soft-hearted, women might be	

Frauen erst, wenn sie das dreißigste Jahr überschritten haben, den Eintritt ins Parlament gestatten. (348)		prohibited from entering Parliament at less than thirty years of age. (141)	
Eine solche Maßregel halte ich nicht einmal für notwendig. (348)	added	I cannot suppose such a rule would be necessary. (141)	
Man wird doch nicht vergessen haben, dass man stets mit ebenso viel Pathos als innerster Überzeugung die Meinung vertreten hat: Eine Frau, die einen dem Manne zukommenden Beruf erfüllt, ist jeglichen weiblichen Reizen bar, ein unausstehliches Mannweib. (348)	added	Surely it will not be forgotten with what pathos and conviction men have argued, that a woman who fills a man's profession is devoid of every charm, an unsupportable man-woman. (141)	
Und außerdem, sind den die Frauen bloß auf der Welt, um Alles zu vermeiden, was der Tugend der Männer zum Fallstrick werden könnte? (348)	added	Moreover, are women only created to avoid everything that may, by any possibility, lay a trap for man's virtue? (141)	
Könnten die Männer nicht ab und zu selbst etwas für ihre Tugend tun? (348)	added	Cannot men look after themselves in these matters? (141)	
Mir, in der Tat, steht das Interesse der Hälfte des Menschengeschlechts höher als die Gefahr, dass etwa ein weichherziger Volksvertreter mit seinem Herzen zugleich um seine politische Gesinnung kommen könnte. (348-9)	added	I must say, that the interests of half the human race are more to me than the danger that a soft-hearted member of Parliament runs to lose his heart, or his political conscience. (141)	

Wie? und die logische Denkkraft schützt diesen Wächter des Gesetzes bei seiner politischen Arbeit nicht vor den Fallstricken der Gefühle? (349)	added	Does not the strength of logical thought shield these watchmen of the law, when engaged in their political work, form the snares of feeling? (141)	
Für so empfängliche Gemüter, so wacklige Pflichtgefühle, gäbe es da nicht noch viel intensivere Beeinflussungen und Bestechungen als Liebesblicke nicht mehr ganz junger Damen? (349)	added	For such sensitive minds, such unsteady feelings of duty, there must be greater influences and bribes, than the light in the eyes of women no longer young. (141-2)	
Soll ich wieder an Panama erinnern? (349)	added	Shall I remind my readers of the Panama scandal? (142)	
Und der Premierminister Mr. Gladstone [sic] selbst? Wie stellte er sich zum Frauenstimmrecht? (349)	added	How does Mr. Gladstone stand as to Women's Suffrage? (142)	
Ich kann nur sagen: Herr deiner Rede Sinn war dunkel. (349)	added	I can only say that his opinions are wrapped in mysterious speech. (142)	
Sein Gefühl aber sträube sich dagegen, indessen ließen sich vielleicht Mittel und Wege ausfindig machen den Frauen das Stimmrecht zu verschaffen, ohne dass sie persönlich ihre kleinen Hände dabei im Spiel zu haben brauchten. (349)	added	His feelings, however, revolt against it, and he thinks there may be ways and means to obtain Women's suffrage without allowing their little hands a share in the game. (142)	
Sie fordern es als ein Mittel zur	2. Sie fordern es als eine sittliche	They demand it as a means of raising the	2) They demand it as a moral

Versittlichung der menschlichen Gesellschaft. (350)	Nothwendigkeit, als ein Mittel zur Veredelung ihrer selbst und des Menschengeschlechtes. (159)	human race. (142)	necessity, as a means to ennoble themselves and the human race.
Sie fordern es als ihr Recht. (350)	Die Frauen fordern das Stimmrecht als ihr Recht. (160)	They demand it as a right. (142)	Women demand suffrage as their right.
Warum soll ich erst beweisen, dass ich ein Recht dazu habe? (350)		Why should I prove that I have a right to suffrage? (142)	Why should I prove first that I have a right to it?
Der Mann bedarf um das Stimmrecht zu üben, eines bestimmten Wohnsitzes, eines bestimmten Alters, eines Besitzes, warum braucht die Frau mehr? (350)	... warum braucht die Frau noch mehr? (160)	A man requires to pay a certain rent, to be a certain age, and possess a certain sum in order to be able to vote, why should a woman need more? (142)	A man must have a certain place of residence, a certain age, assets to exercise the right to vote. Why do women need even more?
Warum wird die Frau Idioten und Verbrechern gleichgestellt? (350)	Warum ist die Frau gleichgestellt Idioten und Verbrechern? (160)	Why is a woman classed with criminals and imbeciles? (142)	Why are women equated with imbeciles and criminals?
Nein, nicht Verbrechern. Der Verbrecher wird nur zeitweise seiner politischen Rechte beraubt. (350)		No, not with criminals, for they are only prevented from voting for certain periods of time. (142)	No, not to criminals. A criminal is only temporarily stripped of his political rights.
Die Gesellschaft hat keine Befugnis, mich meines natürlichen politischen Rechts zu berauben. (350)	Die Gesellschaft hat keine Befugniß, mich meines natürlichen politischen Rechts zu berauben, es sei denn, daß dieses Recht sich als unvereinbar erwiese mit der Wohlfahrt des Staatslebens. (160-1)	No one has the right to rob me of my natural political right. (142)	Society does not have the authority to rob me of my natural political rights unless this right were to be proven incompatible with the welfare of state life.
Den Beweis dieses Antagonismus zwischen Staatsleben und Frauenrechten haben wir zu		We demand proofs of the enmity between the welfare of the State and women's rights. (143)	We have to demand proof of the antagonism between state life and women's

fordern. (350-1)			rights.
Man wird uns warten lassen bis zum jüngsten Tag und sich inzwischen auf das Gottesgericht berufen, welches die Frau durch den Mangel eines Bartes als unpolitisches Wesen gekennzeichnet hat. (351)		We shall have to wait for these proofs till Doomsday, and in the meantime our opponents appeal to that judgment of God and Nature that has characterized woman as unpolitical – she has no beard! (143)	They will make us wait until Judgement Day and in the meantime they invoke god's judgement, which has marked women as apolitical beings owing to the lack of a beard.
Die Voraussetzung, dass eine Menschenklasse, welche die Lasten der Bürgerschaft trägt, kein Recht habe, bestimmend auf diese Lasten einzuwirken, die Voraussetzung, dass eine Menschenklasse Gesetzen unterworfen sein soll, an deren Abfassung sie keinen Anteil gehabt, hat auf die Dauer nur für einen despotischen Staat Sinn und Möglichkeit. (351)		The presumption that a class of persons should have laws imposed upon them, in the making of which they have had no share; the presumption that a class of persons who bear the burdens of citizenship, has no right to bring any influence to bear on these burdens, is, in the main, only possible in a despotic State. (143)	The condition that one class of people who carries the burden of citizenry has no right to have a decisive influence on this burden, the condition that one class of people is supposed to be subjected to laws in the composition of which they had no part only makes sense and is in the long run a possibility for a despotic state.
..., für den Mann sowohl wie für die Frau. (351)		not translated	... for men as well as for women.
Der Anspruch politischer Gleichheit der Geschlechter, die Vorstellung einer Frau auf der Rednerbühne des Reichtages setzt die Herrn der Gefahr eines Lachkrampfes aus. (351)	Der Anspruch politischer Gleichheit der Geschlechter in der Kammer und auf der Tribüne erscheint den Männern als ein sittlicher Frevel und setzt sie der Gefahr eines Lachkrampfes aus. (161)	The claim to political equality of the sexes, the idea of a woman speaking in Parliament, is to most men the acme of absurdity! (143)	The demand for political equality of the sexes in parliament and in the courts appears to men as a moral outrage and exposes them to the threat of suffering a laughing fit.

Eine politische Gleichheit erkennen sie bereitwillig an: die Gleichheit vor dem Schaffot [sic]. (351)		Only one sort of political equality do they admit – that of the scaffold. (143)	One political equality, however, they do accept: equality before the scaffold.
„In einem Staate, sagt Frau von Stael, wo man einer Frau im Interesse des Staates den Hals abschneidet, müsste sie doch wenigstens wissen warum?“ (351-2)		Madame de Stael wrote, “In a State where men cut off women’s heads in its interest, the women should at least know the reason why.” (143)	“In a state where a woman’s head is cut off in the interest of the state,” says Ms de Stael, “should she not at least know why?”
Gesetzlich bestimmen sie alle die Maßregeln, Gebräuche und Ordnungen, die zur Unterdrückung des weiblichen Geschlechts dienen und nennen diese Arrangements dann einen Rechtszustand. (352)		They arrange all the rules, customs and orders which serve to suppress women, and call these arrangements legal power. (143)	Legally they regulate measures, customs, and arrangements that serve the oppression of the female sex. And then they call this arrangement a legal situation.
..., die Unterdrückung nur um so furchtbarer, wenn sie einen universellen, weltgeschichtlichen Charakter trägt. (352)	..., die Unterdrückung nicht weniger nichtswürdig, sondern nur um so furchtbarer, wenn sie einen universellen, einen weltgeschichtlichen Charakter trägt.	..., an act of oppression is all the more objectionable when universal. (143)	The oppression is not less despicable, but all the more terrible when it has a universal character, one that is of great importance to world history.
Es gibt kein Recht des Unrechts. (352)	Es giebt kein Recht des Unrechtes oder sollte doch kein's geben. (162)	not translated	There is no right to injustice or at least there should not be one.
So lange es heißt: der Mann WILL und die Frau SOLL, leben wir nicht in einem Rechts-, sondern in einem Gewaltstaat. (352)		As long as it is – man <i>will</i> and woman <i>shall</i> , we live in a state governed by <i>might</i> and not by <i>right</i> . (143)	As long as it is said that men <i>want to</i> and women <i>are supposed to</i> , we do not live in a state under the rule of law, but a state under the rule of force.

Man könnte einwenden, das den Frauen bewilligte Stimmrecht würde im Großen und Ganzen schwerlich ein anderes Resultat in der Gesetzgebung herbeiführen, als das bis jetzt durch das einseitige Stimmrecht der Männer erzielte. (352-3)	added	It might be said, that the vote accorded to women would, on the whole, hardly have any other legislative than that already effected by the one-sided votes of the men. (144)	
Je mehr man die Verschiedenartigkeit der Geschlechter betont, umso mehr gibt man die die Notwendigkeit einer besonderen Frauenvertretung zu. (353)	added	The more the difference of the sexes is discussed, the more clearly we see the necessity of a representation of women. (144)	
Es bedarf für diese Frage gar keiner besonders tiefen Argumentation. Die Tatsachen sprechen überlaut. (353)	added	There is no need of remarkably profound argument on this question, the facts speak for themselves. (144)	
Die Männer, sagt die Gesellschaft, repräsentieren die Frauen. (353)		Men, they say, represent women. (144)	Society says that men represent women.
Wann übertrug die Frau dem Manne das Mandat? (353)		When did women give men the right to represent them? (144)	When did women transfer this mandate to men?
Weder das eine noch das andere ist jemals geschehen. (353)		Never. (144)	Neither the one nor the other ever happened.
Es ist ein altes Argument, dass die Arbeiter durch ihre Arbeitgeber zu repräsentieren seien, ... (354)		It is an old argument that the workman can be represented by his employer ... (144)	It is an old argument that employees are to be represented by their employers; ...
Bei den Hindus wurde der Ehebruch auf das grausamste bestraft, doch änderten sich die		Adultery was most cruelly punished among the Hindoos [sic], but the stringency of the law	Among the Hindus, adultery was always punished in the cruellest way, but the punishment

Bestrafungen je nach der Kaste der Verbrecher. (354)		was different according to caste. (145)	differed according to the culprit's caste.
Wer hatte diese Gesetze gemacht? (354)		Who made these laws? (145)	Who had made these laws?
Und welche Strafe traf die Braminen, die Ehebruch begangen? (354)		And what punishment was theirs in such a case? (145)	And what was the punishment for Brahmins who committed adultery?
Andere, an der Gesetzgebung nicht beteiligte Klassen wurden für dasselbe Verbrechen lebendig geschunden und gebraten. (354)	In der That, der Besuch eines » <i>Salon pour la coupe des cheveux</i> « scheint eine Strafe, die nicht in Betracht kommt gegenüber dem lebendig Schinden und Braten, dem andere Klassen für dasselbe Verbrechen unterworfen wurden. (166)	Members of other castes, who had no share in the law-making, were roasted alive for the same crime. (145)	Indeed, the visit to a " <i>salon pour la coupe des cheveux</i> " seems to be a punishment that is not to be considered in respect to the excoriation and roasting alive that other classes are subjected to for the same crime.
..., dass die Verwendung weiblicher Arbeitskräfte in der Telegraphie sich gut bewährt habe, indem einmal der Telegraphen-Verwaltung auf diese Weise billigere Arbeitskräfte zugeführt werden ... (354-5)		... that the practice of employing women as telegraph clerks had been very successful, the authorities thus procured able work at a cheaper rate. (145)	... that the use of female workforce in the area of telegraphy has proven its value, since because of it, the telegraph administration is once supplied with cheap workers.
Glaubt man im Ernst, dass man an der wahlberechtigten Frau die Ungebühr begehen würde, ihr dieselbe gleich gut geleistete Arbeit geringer zu bezahlen als dem Mann? (355)	Glaubt man im Ernst, daß man an der wahlberechtigten Frau jene gemeine und schmachvolle Ungerechtigkeit begehen würde, ihr dieselbe gleich gut geleistete Arbeit geringer zu	Does anyone believe that women who possess the suffrage will suffer themselves to be paid less well than men? (145)	Do they really believe that this mean and disgraceful injustice would be done to a woman who has the right to vote, would she be paid less for the equally well done work than a man?

	bezahlen als dem Mann? (166)		
Die Arbeit der Frau wird deshalb schlechter bezahlt als die des Mannes, weil sie das Stimmrecht nicht hat. (355)		... – women are only less well paid than men because they have not the same political rights. (145)	The reason why the work of women is paid worse than that of men is because the former do not have the right to vote.
Man verweigert der Frau das Stimmrecht, weil es ihrem Geschlecht nicht zukomme. (355)	Man beraubt die Frau des Stimmrechts, weil es ihrem Geschlecht nicht zukomme. (167)	Men deny women these rights because of their sex. (145)	Women are robbed of their right to vote because it does not befit their sex.
Mit demselben Recht könnte man ihr das Geld nehmen, weil Geldbesitz den physischen Eigenschaften des Weibes widerspreche, man kann ihr den Unterricht verweigern unter dem Vorwand, dass Bildung die Weiblichkeit untergrabe. (355)		They could take their money with as much right, because the possession of money is at variance with the physical qualities of women; they could deny their right to education under the pretext that education undermines all feminine charm. (145)	With the same right, her money could be taken because possessing money contradicts the physical characteristics of the female, she can be denied schooling under the pretext that education undermines femininity.
Und in der Tat, man hat es getan, vollständig in vielen, teilweise in allen Ländern. (355)		And, indeed, this has been done thoroughly in some countries, and partially in many. (145)	And indeed it has been done, completely in many countries, partly in some.
Du sollst nicht erwerben, spricht der Staat, du würdest den Männern Konkurrenz machen. (355)	»Du sollst nicht erwerben,« spricht der Staat, so lange die Männer die Konkurrenz der Frauen fürchten. » (168)	“Thou shalt not earn,” says the State, lest men should suffer by competition. (145)	You shall not acquire anything,” says the state as long as men fear the competition of women.
Erwirb! spricht derselbe Staat von dem Augenblick an, wo er fürchten muss, dass die unversorgte Witwe ihm zur Last falle. (355)	»Erwirb,« spricht dasselbe starke Geschlecht von dem Augenblick an, wo es fürchten muß, daß ihm die unversorgte Wittwe	“Earn,” says the same State, from the moment that it fears that the destitute widow may prove a burden on its resources. (145)	“Now acquire,” says the same strong sex from that moment on that it fears that the unprovided-for widow may

	zur Last falle. (168)		become a burden.
Nach den Grundsätzen der Demokratie ist, was einer Königin recht ist, auch recht für die einfachste Bürgerfrau. (355-6)		According to democratic principles, that which is right for a Queen is right for the simplest citizen. (145)	According to the principles of democracy whatever is right for a queen is also right for the simplest female citizen.
..., und jeder Engländer, der seiner Königin huldigt und ihr den Eid der Treue schwört verletzt die Naturgesetze, ... (356)	..., und jeder Engländer, der seiner Königin gehuldigt und ihr den Eid der Treue geschworen, ist ein Narr und ein Uebelthäter an den Naturgesetzen, ... (168)	..., and every Englishman who pays his Queen homage and swears fealty to her breaks the laws of Nature, ... (145-6)	and every Englishmen who has rendered homage to his queen and sworn the oath of allegiance to her is a fool and a culprit against the law of nature, ...
Wer darf behaupten, dass ein Gesetz, welches die weiseste und tugendhafteste Frau eines Rechts beraubt, das sie dem versoffenen Landstreicher gewährt, gut und gerecht ist! (356)		Who dares assert that a law which robs the wisest and most virtuous woman of a right and gives it to every drunken vagabond is good and just? (146)	Who can claim that a law that robs the wisest and most virtuous woman of a right it grants to the boozy vagabond is good and fair!
Die Frau ist nicht nur äußerlich unterdrückt, es tritt noch die innere geistige Knechtung hinzu. (356)	Denn die Frau ist nicht nur äußerlich unterdrückt, es tritt noch die innere geistige Knechtung hinzu. (169)	Women are not only oppressed in material ways, but also in spiritual matters. (146)	For women are not only externally oppressed, the internal mental subjugation is also a factor.
Ihre ganze Denk- und Gefühlsweise wird durch die Erziehung abgegrenzt und fixiert. (356)		Their whole mode of thought is narrowed and limited by their education. (146)	Their whole way of thinking and feeling is limited and fixed through their education.
Alle diejenigen Begriffe, Anschauungen und Vorstellungen, die ihre soziale Lage rechtfertigen, werden ihr beigebracht, während man alle		All those ideas and opinions which justify their social position are inculcated, while every argument likely to be inimical to that position is withheld from them. (146)	All these concepts, views, and ideas that go along with their social situation are taught to them while all knowledge and insights that could prove adversary to

Erkenntnisse und Einsichten, die sich den tatsächlichen Zuständen feindlich erweisen könnten, ihr vorenthält. (356)			the actual conditions are withheld from them.
..., dass selbst in Angelegenheiten, die zu deren Beurteilung weder wissenschaftliche Erkenntnisse, noch besondere Verstandeskkräfte erforderlich sind, in Angelegenheiten, wo die Natur eine ausreichende Lehrmeisterin ist, die widernatürlichste Gewöhnung den Sieg über das stärkste Naturgefühl davonträgt. (356-7)		... that even in circumstances which require neither scientific proof nor peculiar intelligence, in circumstances in which Nature is the best mistress, artificial habit will overcome the strongest natural feeling. (146)	And the power of education and custom is so great that even in matters for the judging of which no scientific knowledge or special intellectual powers are required, in matters where nature is a sufficient instructor, the most perverted and most vicious custom triumphs over the strongest natural feeling.
Trotzdem ist das Weib von alters her wie eine Ware verhandelt worden, und es hat diesen Handel als ein von der Vorsehung ihr bestimmtes Geschick willig hingenommen. (357)	Trotzdem ist das Weib von Alters her wie eine Waare an den Meistbietenden verhandelt worden, und es hat diesen Handel als ein von der Vorsehung ihr bestimmtes Geschick willig hingenommen. (170)	In spite of this, women have been sold like bundles of wares, and this commercial transaction has been considered <i>the</i> fate decreed for them by Providence. (146)	Nevertheless women have always been traded like a good to the highest bidder, and they have willingly accepted this trade as a fate determined by destiny.
Auguste Comte hat in seinem „Cursus der positiven Philosophie“ die Zusammengehörigkeit einer Denkweise und eines politischen Zustandes als Notwendigkeit und als geschichtliche Tatsache nachgewiesen. (357)	Auguste Comte hat in seinem »Cursus der positiven Philosophie« nachgewiesen die Zusammengehörigkeit einer Denkweise und eines politischen Zustandes als Notwendigkeit und als geschichtliche Tatsache. (170)	Auguste Comte, in his <i>Course of Positive Philosophy</i> , shows that a connection between our modes of thought and our political circumstances is an absolute necessity and an historical fact. (146)	In his <i>A general view on positivism</i> , Auguste Comte showed the unity of a way of thinking and a political state as a necessity and a historical fact.

Der vierte Stand, schreibt Lasalle in einer seiner Broschüren, in dessen Herzfallen kein Keim einer neuen Bevorrechtigung mehr enthalten ist, ist eben deshalb gleichbedeutend mit dem ganzen Menschengeschlecht. (357)	Lasalle sagt in einer seiner Broschüren: »Der vierte Stand, in dessen Herzfallen kein Keim einer neuen Bevorrechtigung mehr enthalten ist, ist eben deshalb gleichbedeutend mit dem ganzen Menschengeschlecht. (170-1)	“The fourth estate,” writes Lasalle in one of his pamphlets, “in whose hearts there is no germ of a new privilege, is for all that of equal importance with the whole human race. (146)	“The fourth Estate, in the furrows of whose heart not a single germ of privilege grows, is for that very reason synonymous with the whole human race....”
Die Logik der Politik ist absolut. (357)		The logic of this policy is absolute. (146)	The logic of politics is absolute.
Entweder ist das ganze Volk souverän und mithin auch die Frauen, oder Untertanen eines oder mehrerer Herrn sind wir alle. (357-8)	Entweder ist das Volk souverän und mithin auch die Frauen, oder Untertanen eines Herrn und Königs sind wir alle. (171)	Either the people are sovereign and with them the women, or we are all subjects of one master or another. (147)	Either the people are sovereign and consequently women as well, or we are all of us subjects to a lord and king.
..., wo von Frauenrechten keine Rede mehr sein wird, weil sie selbstverständlich sind. (358)	added	..., where there will be no more talk of women's rights because these will be naturally comprehended in the system of government. (147)	
Es gibt keine Freiheit der Männer, wenn es nicht eine Freiheit der Frauen gibt. (358)		There is no freedom if not for women. (147)	There is no freedom for men if there is no freedom for women.
Wenn eine Frau ihren Willen nicht zur Geltung bringen darf, warum soll es der Mann dürfen? (358)		If a woman has no authority, why should a man? (147)	If a woman cannot exert her will, why should a man be allowed to?
Hat jede Frau gesetzmäßig einen Tyrannen, so lässt mich die Tyrannei kalt, die Männer von ihresgleichen erfahren. (358)		If every woman has a lawful tyrant, then have I no sympathy for the tyranny some men endure from their own sex. (147)	If according to natural law every woman has a tyrant, then tyranny suffered by men from their own kind leaves me cold.

Einen Tyrannen für den anderen. (358)		not translated	One tyrant for the other.
Die Gesellschaft sagt: die Frauen sind Staatsangehörige, [...], sie haben neben den allgemeinen menschlichen Interessen bestimmte ihre Interessen ihres Geschlechts wahrzunehmen, ... (358)		People say women are citizens of the State, [...]; they have universal human interests and those which belong peculiarly to their sex; ... (147)	Society says women are citizens, with mind and heart as talented as men, apart from the general human interests they have to observe certain interest of their sex, like men they need a certain amount of freedom to be able to enjoy their life and so on.
Wären diese Qualifikationen hinreichend für ihren Anspruch auf politische Rechte, so rasoniert die Gesellschaft weiter, so würden sie sich längst im Besitz dieser Rechte befinden. (358)		If these qualifications were sufficient to justify their claim to political rights, they would long ago have been in possession of those rights. (147)	If those qualifications were sufficient for their claim to political rights, then, society continues to reason, they would have been in possession of such rights long ago.
Dass sie derselben nicht teilhaftig sind, ist ein Beweis, dass sie ihnen von Natur- und Gotteswegen nicht zukommen. (358)		That they do not share them is a proof that they are not intended to have them. (147)	The fact that they do not have them is proof that they are not entitled to them through the will of nature and god.
Eine Ungerechtigkeit kann hier nicht vorliegen, sie wäre zu schreiend und ihre Fortsetzung, Jahrhunderte hindurch, unmöglich. (359)		There can be no injustice, it would be too enormous and impossible that it should exist for all these centuries. (147)	There is nothing unfair here, it would be too blatant, and its continuation through centuries impossible.
Es muss so sein, weil es so ist und stets so war – ist die Rechtfertigung letzter Instanz jedes religiösen oder sozialen Aberglaubens. (359)	Es muß so sein, weil es so ist und stets so war – ist die Rechtfertigung letzter Instanz jedes religiösen Glaubens und jedes socialen Aberglaubens.	It must be so, because it is so and always was the same – is the justification of the last appeal in every religious and social superstition. (147)	It must be so because this is the way it is and always has been – that is the justification of the final authority of every religious

	(173)		belief and every social superstition.
So in der Frauenfrage muss ein jeglicher den Verstand verleugnen, damit die Gefühle sich breit machen können. (359)		So in the woman question we must renounce intelligence to give the feelings full play. (147)	So in the women question everyone has to abolish reason so that emotion can take up some space, ...
Verstandesgemäß kann die Ausschließung der Frauen vom politischen Leben nicht begriffen werden. (359)		The reasons for withholding the suffrage from women, when judged by an intellectual standard, are incomprehensible. (148)	... because rationally it is no longer possible to understand the exclusion of women from political life.
Sie wird und kann nie etwas anderes sein, als ein Glaubensartikel. (359)		They can be nothing but articles of faith. (148)	It will be and can never be anything else but an article of faith.
Die Frau fordert das Stimmrecht um der Ethisierung der menschlichen Gesellschaft willen. (359)	Die Frau fordert das Stimmrecht um der sittlichen Folgen willen. (173)	Women demand the suffrage as an ethical means of raising the human race. (148)	Women demand the right to vote for the sake of its moral consequences.
Dass Frauen das politische Wirken der Männer beeinflussen, ist kaum jemals geleugnet worden. (359)	Der Einfluß der Frauen auf das politische Leben der Männer ist nicht fortzuleugnen und ist meines Wissens auch noch niemals geleugnet worden. (178)	It cannot be denied that women influence men politically. (148)	The influence of women on the political life of men cannot be denied, and to my knowledge this has never been denied.
Es handelt sich nun darum: soll dieser Einfluss direkt, offen, unter der Verantwortlichkeit der Frau stattfinden oder soll sie wie bisher fortwirken als schleichende anonyme Macht, als politische Circe, die die Helden des Staatslebens durch	Es handelt sich nun einfach darum: soll dieser Einfluß direct, offen, unter der Verantwortlichkeit der Frau stattfinden oder soll sie wie bisher fortwirken als schleichende anonyme Macht, als politische Circe, die die Helden des	It only remains to be seen whether this influence shall be direct, open, and responsible, or whether it shall go on as a secret anonymous power, wielded often by political Circes, who use the weakness of political heroes and sometimes lamentably transform them. (148)	The question now is simply this: Is their influence to be direct, open, and to take place under women's responsibility, or are they to continue as always to act as an insidious anonymous power, as a political Circe who enchants the

Ausnutzung der männlichen Schwächen so unsäuberlich verwandelt. (359-60)	Staatslebens verzaubert, umgarnt und verwandelt, soll sie fortfahren, sich der unedlen Waffen zu bedienen, der Intrigue, der Hinterlist, der Ausnutzung der männlichen Schwächen, oder soll sie in Zukunft mit offenem Visir in die Schranken treten? (178)		heroes of state life, beguiles them, and changes them; are they to continue to make use of ignoble weapons, intrigue, deception, exploitation of male weaknesses, or are they in the future now to enter the lists open to all reality?
„Ich muss bekennen, sagt Tocqueville, dass ich häufig beobachtet habe, wie ein von Natur edler und großmütiger Mann allmählich durch häuslichen Einfluss in einen feigen, gewöhnlichen, selbstsüchtigen Stellensucher umgewandelt wurde, der an die öffentlichen Angelegenheiten nur dachte als an ein Mittel, sich ein behagliches Leben zu verschaffen. (360)		“I must confess,” says Tocqueville, “that I have often remarked how a man, though noble and generous by nature, deteriorates under home influence into a cowardly, ordinary, and selfish place-hunter, who thinks of public affairs only as a means of obtaining a comfortable income. (148)	“I must admit,” says Tocqueville, “that I have often observed how a naturally noble and generous man was changed through domestic influence into a cowardly, common, selfish status-seeker who only thought of public matters as a means to secure a comfortable life.
Und dies geschah einzig und allein durch den täglichen Kontakt mit einer wohlerzogenen Frau, einem treuen Weibe, einer vortrefflichen Mutter, deren Geist aber von der großen Erkenntnis öffentlicher Pflichten weit entfernt war.“ (360)		This change was brought about simply through daily contact with a well-brought-up wife, a true woman, and excellent mother, but whose mental qualities gave her no conception of the importance of public duty.” (148)	And that happened solely through daily contact with an accomplished woman, a faithful wife, an excellent mother whose intellect, however, was far away from the great awareness of public obligations.”
Die Gesellschaft	Die Männer, als	Society forces women	Men, as god's

zwingt die Frau in niedere Anschauungskreise, und diese rächt sich für diesen Despotismus, indem sie sich als Ballast an den Fortschritt der Kultur hängt. (360)	Polizisten des lieben Gottes, zwingen die Gedanken der Frau in niedere Anschauungskreise und sie rächt sich für diesen Despotismus der Gesellschaft, indem sie sich als Ballast an den Fortschritt der Völker hängt. (178)	to entertain unworthy views of life, and they avenge themselves for this despotism by acting as a drag on the progress of culture.	police, force a woman's thoughts into lower circles of views and she takes revenge for this despotism of society by latching onto the progress of nations as dead weight.
Was bleibt ihr übrig? (361)	Was bleibt der Frau übrig? (175)	What is left? (148)	What is left for women?
Wie kommen die Männer dazu, sich über die Toilettenausgaben ihrer Damen zu beklagen? (361)		How can men complain of the sums of money women expend on their dress? (148)	How do men get to complain about the costs of their ladies' toiletries?
Wir könnten ebenso gut den Männern mit dem Beispiel des Diogenes in der Tonne aufwarten, oder mit Spinoza, der in seinem Kämmerchen sitzt, Brillen schleift und tiefsinnig denkt. (361)		We can point to the example of Diogenes in his tub, to Spinoza in his cell, thinking his deep thoughts as he polished his glasses. (148-9)	We could just as well come up to men with the example of Diogenes in his tub, or Spinoza, who sits in his chamber, grinding lenses and thinking profoundly.
Die höchste Entsagung und die tiefste Dennkraft erblüht in der Geschichte der Menschheit, wie, der Sage nach, die Blume der Aloe nur alle hundert Jahr einmal, und im Allgemeinen, fürchte ich, werden die erhabenen Musterbilder der römischen und griechischen Geschichte mehr		The greatest renunciation and the deepest philosophy blossom in the history of mankind like the aloe, only once in a hundred years, and, as a rule, I fear that the exalted examples in Greek and Roman history are more used as a subject of school compositions than in the formation of character in real life. (149)	In the history of humanity, the highest austerity and deepest intellectual capacity blossom as does the flower of the aloe, only once a year, according to legend; and in general I am afraid that the illustrious models of Roman and Greek history are more used in school essays and the like than for the

Anwendung finden für Schul- und sonstige Aufsätze als für die Gestaltung des wirklichen Lebens. (361)			shaping of real life.
Einer jener Parlamentarier verkündete im Posaunenton ... (361)	added	One member of Parliament declared with the tone of a trumpet ... (149)	
Ob sich jemals eine umfassende Reform sozialer Zustände vollzogen hat, ohne dass man ihre Urheber dieser Kardinalverbrechen bezüchtigt hätte? (361-2)	added	No extensive social reform has ever been effected without casting the blame of these cardinal crimes on the reformers. (149)	
... in dem Angstschrei ... (362)	added	... cry of pain. (149)	
..., eine Revolution, in der einzig und allein mit geistigen Waffen gekämpft wird. (362)	added	..., a revolution fought with mental and spiritual weapons only. (149)	
Sie bedeutet die Versittlichung unserer Sitten. (362)	added	It means the purification of our customs. (149)	
Wenn Frauen frei sein wollen, so wollen sie es nicht um des bösen, sondern um des guten willen. (362)	added	If women wish to be free, it is for a noble reason. (149)	
Je weniger man ihnen Unabhängigkeit gewährt, je mehr Boden gewinnt die Kurtisane. (362)	added	The less freedom vouchsafed to women, the more ground is won by a certain class of women. (149)	
Die Pandorabüchse, der alle Laster der Frauen entsteigen ist ihre Leibeigenschaft. (362)	added	The casket of Pandora, which encloses most of the faults of women, is their subjection. (149)	
Die revolutionäre Frauenbewegung bedeutet die	added	The revolutionary woman's question is the freedom of the	

Freiwerdung des – fünften Standes. (362)		fifth estate. (149)	
Ihr Frauen, erhebt die Stirnen! erhebt die Seelen! (362)	added	Lift your heads, my sisters – uplift your hearts! (149)	
Fordert freie Bahn für euren Flug! (362)	added	Demand a free passage for your flight! (149)	
Reißt ab die Binde, mit der man Eure geistigen Augen verhüllt hat, damit Ihr gleich den Tieren in der Treitmühle den engen Kreislauf eures Lebens ohne Unruhe und Schwindel vollendet. (362-3)		Tear off the bandage with which your eyes have been blinded, so that you might pursue the treadmill of your narrow lives without restiveness and giddiness. (149-50)	Rip off the blindfold with which your mental view has been covered to make you like the animals on the treadmill, keep treading the narrow circle of your life without disquiet and deception.
..., durchbrecht dieses Chinesentum, das bisher gleichbedeutend war mit Frauentum. (363)		..., break through the Chinese wall which has limited your sphere. (150)	... break through this Chinese-like state that has so far been the same as womanhood.
Anspruch ohne Macht bedeutet nichts. (363)	Anspruch ohne Macht bedeutet wenig. (182)	...: demands <i>minus</i> the power to enforce them mean nothing. (150)	Claims without power do not mean much.
Dem Despotismus ist immer nur eine Grenze gesetzt worden durch die wachsende Macht der Unterdrückten. (363)		Despotism has a limit, but it is only the limit set by the growing power of the oppressed. (150)	Only the growing power of the suppressed has always been able to set boundaries to despotism.
Wodurch erlangt Ihr Macht? (363)		How may you attain power? (150)	How do you gain power?
Durch die Konzentrierung aller weiblichen Kräfte, die für die politischen Rechte der Frauen einzutreten bereit sind. (363)	Vorläufig einzig und allein durch die Concentrirung aller weiblichen Kräfte, die für die politischen Rechte der Frauen einzutreten bereit sind, durch die Organisation und energische Leitung von Vereinen.	By the concentration of your strength, by the co-operation of every woman who is ready to demand her political rights. (150)	For the time being solely through concentrating all female powers willing to step up for the political rights of women through organisation and energetic leadership of clubs.

	(183)		
In jeder größeren Stadt Englands ...		In every large town in England ... (150)	In every bigger city in England ...
Will die deutsche Frau, das immermüde Dornröschen, ewig schlafen? (363)		Will German women sleep for ever, like the Sleeping Beauty of fairy story? (150)	Or does the German woman, the ever tired Sleeping Beauty, want to sleep forever?
Erwachtet, Deutschlands Frauen, wenn Ihr ein Herz habt die Leiden eurer Mitschwestern zu fühlen, mögt Ihr selbst im Schoß des Glücks ruhen. (363)		Wake, women of Germany, if you have a heart to feel for your sisters' wrongs, even if you yourselves are contented and happy in your lives. (150)	Wake up, women of Germany, if you have a heart to feel the sorrows of your fellow sisters and the tears to cry for them, even if you yourself may be resting in the laps of fortune.
Erwachtet, wenn ihr Grimm genug habt, Eure Erniedrigung zu fühlen und Verstand genug, um die Quellen Eures Elends zu erkennen. (363-4)		Wake, if you have spirit enough to feel your degradation, and intellect enough to see the sources of your misery. (150)	Wake up if you have enough fierceness to feel your humiliation and if you have enough brains to recognize the sources of your misery.
Zeigt, dass Ihr einer begeisterten Hingebung fähig seid und durch Tat und Wort erweckt die Gewissen der Menschen, erschüttert ihre Herzen und überzeugt ihre Vernunft! (364)		..., show that you are capable of enthusiastic devotion, and awake the consciences of men. Appeal to their hearts and convince their intelligence! (150)	Show that you are capable of enthusiastic devotion and wake up the consciousness of people, shake their hearts and convince their minds!
Verlasst Euch nicht auf die Hülfe der deutschen Männer! (364)		Do not rely entirely on the help of your countrymen. (150)	Do not rely on the help of German men!
Ihr armen Frauen habt bis jetzt das Meer des Lebens befahren ohne Steuer und ohne Segel und darum habt Ihr selten das Ufer erreicht und	Ihr armen Frauen und Opfer des Geschlechtsdespotismus, Ihr habt bis jetzt das Meer des Lebens befahren ohne Steuer und	You have until now navigated the sea of life without rudder or sail, and seldom reached the shore, while the ship of your happiness has been	You poor women and victims of the despotism of the sexes, so far you have been sailing the sea of life, rudderless and

das Schiff Eures Glücks ist zumeist gescheitert an der Windstille oder im Sturm. (364)	ohne Segel und darum habt Ihr selten das Ufer erreicht und das Schiff Eures Glücks ist zumeist gescheitert an der Windstille oder im Sturm. (184-5)	wrecked in calm and storm alike. (150-1)	without sails, and therefore you have seldom reached the shores, and the ship of your luck has failed in most cases for lack of wind or in a storm.
..., und dann vertraut Euch getrost dem Meere an, seinem Sturm, seinen Klippen, und über kurz oder lang werdet Ihr Land erblicken, das Land, das Ihr „mit der Seele sucht“ seit Jahrhunderten, ja seit Jahrtausenden, das Land, wo die Frauen nicht den Männern sondern sich selber angehören. (364)		..., and then trust yourselves fearlessly on the ocean of life, with its storms and its rocks! Some time you will see land, the land your souls have sought for centuries, aye for thousands of years – the land where women belong to themselves and not to men alone. (151)	and then trust yourselves confidently to the sea, its storm and its cliffs; and then, sooner or later, you will see land, the land that you have been looking for with your souls for decades, millennia even, the land where women do not belong to men, but to themselves.
... erklärte, trotz der Vorurteile seiner Zeit, Lord Mansfield, der Sklave sei frei, aus dem einfachen Grunde weil in England kein Mensch ein Sklave sein könne. (364-5)		..., Lord Mansfield declared him free, in spite of the manifold prejudices of his time. Free, because in England no one can be a slave. (151)	... Lord Mansfield declared, despite the prejudices of his times, that the slave was free for the simple reason that in England no human being could be a slave.
..., weil in einem Staate freier Menschen es keine Unfreien geben kann.		..., because in a State of free people there can be no slaves. (151)	Thus women are also free because in a state of free people there cannot be any serfs.
Die Menschenrechte haben kein Geschlecht. (365)		The rights of mankind have no sex. (151)	Human rights have no gender.