

has produced a new creation—a woman's form rises from the man's side. At sight of this beautiful form the cloud figures above have changed their attitudes. With outstretched arms they send the message upward that a new soul is born, a new power has come to earth, the spiritual in nature has at last found freedom. The tidings will be received by the angels of God with great joy.

The chief of these woman pictures of Mr. Watts is the large canvas now at the Tate Gallery, called "She shall be called Woman." A woman form occupies the whole height of the tall picture, spanning the entire space between earth and heaven. Her feet are firmly planted on the grass and flower-covered earth, but her head is lost among the clouds. Woman stretches herself up to her full height and throws back her head so as to catch the full radiance of heaven's light. Through her refined being earth is to receive new forces from the heavenly realms. The movement of her arms and hands suggests that she presses down the earth-bound clouds, and even these limbs, like levers, help her still to rise. About her light-touched features there hovers the butterfly—emblem of the soul, while about her knees flutter the doves of peace, and there too the white lilies of purity blossom, and where she treads the spring flowers grow. Among the grass blades the snowdrops, the crocus, and other flowers of the new year spring to life. They are the emblems of hope, promises of what is to come. Given the Spring, the beauty and glory of Summer is assured, and with it the fruitfulness of Autumn.

Thus, in this picture we get a fine group of suggestive emblems. Hope at the feet of woman, peace at her knees, purity at her side, and the soul symbol about her head, while that head is reaching higher into the light; the thought of it all being that woman is the soul that links earth with heaven. It is not that any one woman is so angelic that she might be called an angel in human form, but that those qualities which belong to the woman side of humanity are the qualities that have raised the materialised creation till, at last, it has reached the divine essence. The woman qualities of love, tenderness, sacrifice, altruism and motherhood have lifted the whole vegetable, animal and human creation to its loftiest plane. In womanhood God has become manifested more completely than in any other creation. The great divine spirit has been expressing itself in all forms of nature: becoming more clearly seen as the different evolutionary stages have been reached; until at last, woman, the higher, more spiritual side of man, has become that divine spirit's completest expression.

That you can point to individual women who do not exhibit a lofty standard at all, does not touch the case. Mr. Watts does not even mean an ideal woman; a woman not yet attained, a superlative creature of the imagination not yet reached; but woman as she is in already attained qualities. Those qualities which, when you see in an individual, you recognise as the true standard of womankind. When they happen to be developed in a man, as in the cases of Jesus and St. Francis of Assissi, we place that man amongst the most beautiful characters of humanity. The rough, scrambling, fighting, right-demanding men may spurn such a character when he appears in their midst, and think they degrade him by calling him a womanish-man, but the better feeling of mankind knows that he is a saint and a noble man. When William Sharp developed his spiritual nature so fully, and found the power to express it in his spiritual tales and parables, all refined natures acknowledged that he had attained a high platform, and expressed this by saying he had more of the spiritual nature of a woman than the rougher elements of a man; and he himself felt it, and acknowledged it to the world by posing before the literary public as a woman, signing himself Fiona Macleod.

There can be little doubt that Mr. Watts is right in the message of his wonderful symbol of woman; and yet the world is slow to accept it. In Turkey, Persia, China, and India, women are still held to be of an entirely subordinate and lower order than men. In the Western and more civilised lands they are tolerated with a condescension not quite so ignoble as in the East. The iniquity of keeping woman in the subordinate place for so long is proved by the fact that, wherever she has had an equal opportunity with men, she has proved not only the equal but, in many cases, the superior. The competition that this comparison suggests is far from the divine order; but it has of necessity to be used by the sex which for many ages has been kept from all the important and prominent walks of life. The aim is not that the competition of the sexes should be accentuated, but that everywhere the recognition should be made that men and women are in reality not two species, but one. They are two aspects of one race. To prove that the truth of her being is this equality of nature, she has to enter into competition with man. When she has asserted the justice and right of this recognition, it will be admitted that her special qualities are of the higher, because more spiritual, kind.

I believe Mr. Watts is correct in representing man as that side of humanity which has developed from the