THE AGE OF CONSENT AND ITS SIGNIFICANCE

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"'TIS not good that children should know any wickedness," says Shakespeare. The general sentiment of mankind seems to be that children should at least be protected against the worst results of the wickedness of adults, yet the history of the "Age of Consent" legislation is one of sacrifice of child life to the legal protection and to the greed and lust of grown men. If we accept the custom of many nations to call those "infants" who are under seven years, we shall find that such infants have long been protected against the worst form of violent abuse. Children, however, those between seven and fourteen years, have but tardily received legal protection against debauchment; and youth, or "young persons," between the ages of fourteen and sixteen to eighteen, have only recently been held as proper subjects for legal guardianship against the exploitation of vice and crime.

The age of consent is that period below which no girl can legally consent to "carnal relations with the other sex." The crimes of rape, seduction, abduction for immoral purposes, and "procuring" for houses of ill-fame, have direct relationship to this age of consent; and for the reason that men committing these crimes are liable to heavy penalties, ranging in the various States from three months' imprisonment to a life term, and to fine from a few hundred to several thousands of dollars. It is therefore highly important for men and women engaged in any form of criminality connected with the debauchment of young girls to have the age of consent so low that the plea of voluntary assent by the child or young person to that debauchment may take the male offender out of the category of these criminal charges and place him in the company of mere misdemeanants, to be punished very lightly, if at all. Immoral men, engaged in voluntary dealing with immoral women who know what they are doing and choose that relationship, are practically exempt from all statutory penalties. Hence, the interest of bad men and women is to keep the age of consent low and thus to lessen

the legal dangers of managing houses of vice, even when securing mere children as inmates for such houses.

In so far as prostitution is a business, it requires many fresh articles of merchandise each year. Since the average length of service in this business is shown by many testimonies to be between four and seven years, the supply must constantly be renewed, if the numbers are to be kept up. This fact, added to the demand for young and attractive women, leads inevitably to the exploitation of girl-children in the effort to meet the demand.

An inquiry conducted in 1858 in New York showed that among several thousand prostitutes, three-eighths of the number were between fifteen and twenty years of age, seven out of every eight were under thirty years of age, and one-fourth died each year. That inquiry is matched by later investigations all showing the same high ratio of the very young, the same high rate of mortality, and the same necessary recruiting of the ranks each year from among children and very young girls.

In a Lock Hospital at Edinburgh in which only prostitutes are treated, out of one thousand patients, six hundred and sixty-two were between the ages of fifteen and twenty, and only twenty-eight were over thirty years of age. This does not mean that all prostitutes die after a short period of immorality. Many, it is thought by good judges of wide experience, marry or take up other means of support, and are absorbed in the general life of the respectable classes. That a large majority do die prematurely is, however, a well-known fact. Mr. Tait, the distinguished surgeon, declares that in his opinion not one in eleven survives twenty-five years of age, and the average age of beginning the life is fifteen to twenty years; the average duration five years; and the largest number of deaths due to the conditions of the life occur between the ages of twenty to twenty-five years. In a Metropolitan workhouse in England a careful accounting of girls sent out to domestic service at fourteen years of age, shows that they come back in large numbers before they are twenty, corrupted and diseased.

A recent careful investigation in a western city showed that although an ordinance, strictly enforced, prohibited girls under

seventeen from being inmates of houses of prostitution, large numbers of the inmates of these houses had their apprenticeship to vice between the ages of ten and twenty years, when many of them "left home." The age of fifteen years shows a large proportion, the age of sixteen years larger, and seventeen and eighteen mark the climax, as they then enter the regular houses, after their career upon the street and in rooming-houses. The over-ruling majority of these girls were "coaxed" into the life by systematic approaches of those interested in securing them for the business.

This youth of the prostitute class has a direct relationship to the age of consent. If every man who debauched a child under fourteen or a young woman under eighteen were liable to punishment for rape, seduction, or procuring for immoral purposes, there would be more care taken to avoid such heavy penalties as these crimes entail. If, on the contrary, no child over seven years or ten years or twelve years is protected against the legal inference that she has consented to her own ruin, the number of men and women following the business of prostitution who are in any real danger of severe penalties is very small. This is the chief reason why every attempt to raise the age of consent has met with determined opposition, and why even fairly respectable men who frequent houses of prostitution have stood shoulder to shoulder with men and women who manage those houses, in expressing fear of "blackmail" and of all sorts of scandals, if little girls were to be legally prevented from consenting to their own debauchment. If the presence in a house of vice of children under fourteen and of young persons under eighteen were to be taken as proof that some one had been guilty of despoiling them before they had reached the age of full moral responsibility, then both the keepers and the patrons of vicious houses would be in serious danger. Hence the bitter opposition which has been encountered in every State of this Union, and in every country of the world, by those endeavoring to raise that age of consent from the period of childhood to full maturity.

This is the real significance of a low age of consent, that it makes possible an easy supply of material for vicious indulgence.

The fact that many children of tender years are debauched in mind and sometimes in body, and can be won to "consent" to acts, the consequence of which they cannot know in advance, is no mitigation of the indictment of humanity, that such a low age of consent implies; it rather magnifies the guilt of society, and increases the social crime of such neglect. Especially is this true when taken in connection with the fact that there have been, and now are, organized societies for the express purpose of debauching little girls to fit them for such "voluntary consent" to the life of prostitution; and that many men and women carry on a trade of enticing children by pennies and picture cards to acts, the consequences of which inevitably fit them for the acceptance of vile proposals and the life of shame.

Up to the year 1824 Paris registered little girls as young as ten years of age as "voluntarily consenting" to legal and licensed prostitution; and in all countries where public registration and so-called "sanitary control" are in use, the number of minors in licensed houses is large. That in such licensed systems there is sometimes found a requirement that the parents or guardians shall consent as well as the child is but adding infamy to infamy, a private shame of parenthood to a public shame of permitted evil.

The latest law in Berlin requires that the "antecedents of minors shall demonstrate that they have already become devoted to prostitution before they can be registered; that is, if they are native girls; "for foreigners who are minors it shall suffice to produce the passport or an official proof that they are addicted to prostitution." This provision introduces a third social crime, common in all countries, namely, the exploitation of the stranger child whose parents and guardians are far away, and whose enforced entrance into a life of vice cannot be easily proved. Where, as in Germany, the military spirit is strong, and the supposed need for a large class of young and healthy prostitutes is in consequence greatly increased, both in legal theory and police practice, there is "great freedom given to register women and girls against their will for the supply of the licensed houses." "Lack of means of support, and the presence of venereal disease" are taken as proof that the girl should be registered on

the books. This means her utter removal from decent society, and also placing her in the power of the worst elements of society and of the most corrupt officials of the State.

In Italy a certificate of birth is required from those who would "of their own free will register as licensed prostitutes," and "no minors under sixteen years may be enrolled." Thus even the State regulation of vice is now moving toward a longer period of protection for the girl-child.

The historic movement for raising the age of consent, however, has two sides; one turned toward prostitution. It is often forgotten that the ages which produced laws giving little children of seven years of age the power to consent to carnal relations with the other sex, also maintained by legal statutes the power of the father to give or sell his child in marriage. The slow development of the institution of marriage as a contract, has progressively given young girls and women the power to refuse to marry whom they would not, and to marry whom they would, even in spite of parental wish. But child marriages have lingered long as an expression of the sense of ownership of children by their parents.

The sale of women and girls in marriage was checked in the Teutonic line about the tenth century, when forms of contract gave women much power of choice. Yet, as a matter of fact, the old English laws speak of "buying a maid," and in Germany the phrase "to buy a wife" was a common one throughout the Middle Ages. In the second stage of wife-sale the "bride-price" was paid to the woman, and although usable by the husband, must be preserved intact as a dower for the widow. In this form of nuptial bargain, the "price of her maidhood" must be paid by law to the "daughter whom her father has sold into servitude if the son of her master cohabits with her," and "raiment also must be given her" as though she were a bride. And although a "valid marriage might arise in abduction," through subsequent payment of a fine, the custom of the eleventh and of the succeeding centuries was increasingly to give the freedom of choice to women in marriage. Canute forbade the marriage of a maiden against her will in these words, "and let no one compel either woman or maiden to whom she herself mis-

likes nor for money sell her"; and similar provisions were in Gothic and Lombard laws.

In the sixteenth century the Protestant ideal of civil marriage invaded the control of the Church over wedlock, but was not consistently administered, and there was much confusion in consequence, especially among the common people of small means.

In the "Early English Text Society," edited by Furnivall in 1897, we find from depositions taken in the Bishop's Court of the Diocese of Chester in 1561-66, amazing accounts of the marriages of children. The age of persons described as "married" and seeking either "confirmation" or "voidance of the contract" made for them as children, ranges from two to thirteen years. The cause in almost every case was a mercenary one, a money bargain being its basis on the part of the parents. The father of a boy of two gets from an older girl's father "money to bie a pece of land," and executes a bond "to pay the money back if his boy doesn't marry the girl." Children being infants-in-law until the age of seven, "spousals during infancy were declared void by the law." But spousals contracted between infancy and the "ripe years of twelve or fourteen" were only legally "voidable" when either of the parties desired, and expressed in court a desire for, such action. Either party, however, could cancel the contract made for them, sometimes by merely marrying some one else; and on the other hand child marriages could be ratified by simply living together as husband and wife when the possible age was reached.

By the Marriage Act of Cromwell's Parliament, the consent of parents to the marriage of any person under twenty-one was required, but the parties to the marriage contract were in all other matters held solely responsible for their act. By this same Marriage Act the Commonwealth, it has been said, "interfered in a manner hitherto unknown, for the protection of women from those forcible abductions and marriages" which had been common. The Tudor legislation had, however, previously declared that "if one take away a woman against her will whether she be maid, wife or widow, and marry her or cause her to be married or deflowered, or in any way aid or abet the same he shall be guilty of felony"; and the laws of Philip and Mary made

" the abduction of a maid under sixteen punishable by two years' imprisonment or a fine to be fixed by the Star Chamber, and the taking away and marrying or deflowering any woman-child under that age punishable with imprisonment of five years or fine as in the first case." These laws, however, were a dead letter for the most part, and the common theme of plays and fiction writing was the abduction of a girl, usually one of the lower class, the hero of the narrative being always the successful abductor.

The famous and infamous Fleet marriages, which were a travesty alike upon religious and civil ceremonies, were sought very often as a means of avoiding the necessity of obtaining the consent of parents for the marriage of girls under the legal age of marriage choice. Young girls were frequently abducted and carried before some rascally member of the clergy in the Fleet Prison, and forcibly married, to be consigned thereafter to any life their abductors might choose. In these enforced marriages the girl victim was often an heiress desired for her money.

As late as 1790 a brother of the Duke of Argyle caused to be abducted a woman whom he fancied, and married her against her will. By the middle of the eighteenth century the abuses were so great that radical reform was instigated, and one of the most important elements in that reform was a stringent rule against the abduction and forcible marriage of young girls, and against all legalizing of marriages between boys under twenty-one and girls under eighteen without the consent of the parents. " How often," said the then Attorney-General when advocating these new measures, " have we known a rich heiress carried off by a man of low birth or perhaps by an infamous sharper? " He does not speak of the greater evils endured by the girls of low birth who were misused by " dashing young bloods " of the higher classes! One writer, during the debate as to the legal prohibition of the marriage of minors without the parents' consent, spoke of the " inalienable right to marriage as the proper remedy for unchastity."

The law of 1753, however, which aimed at the remedy of so many abuses, was intolerant in its action toward Dissenters and those who could not conscientiously use the marriage ritual of the Church. Not until the Civil Marriage Act of 1836 were

the rights of all religionists to choose the ceremony of marriage allowed. The influence however of all the changing statutes among English-speaking peoples has been steadily toward making it more difficult for women and girls to be married against their will, more difficult for minors to form matrimonial alliances without the consent of their parents, and in general, to make the legal union of the sexes more and more a matter of definite formal choice between men and women of sufficient maturity to know their own minds and understand their new responsibilities.

Allusion to this historic evolution of marriage customs has place here, because, as the way to legal marriage has been safeguarded for girls and women, as fathers have lost their power to sell daughters to husbands, or to masters in servitude, as minors have lost power to contract marriages for themselves, and as parents and guardians have been deprived of their ancient right of betrothal pledges of their young children and the consequent disposition of their future sex-relationship;—as this development has gone on, the legal right of girl-children to form illicit sex relationships has been left untouched. That is to say, while the age of consent for marriage has been raised to eighteen years for girls, and twenty-one for boys in most civilized States, and the possibility of despotic disposition of minors by parents in nuptial relationship has been limited in the interest of free choice of adults in marriage, the girl-child has been left to dispose of herself in prostitution, with neither the full protection of parents, nor the complete guardianship of the State.

As Jeaffreson well says, in his *Brides and Bridals*: "To these ancient arrangements for the transference of women from their fathers to their matrimonial suitors as a chattel, subject to sale, and for protecting property in women against nefarious aggressors, must be referred the barbarous spirit in which the law still persists in regarding a certain class of atrocious outrages on morality as mere infringements of private right. We reflect with astonishment on the conduct of our distant progenitors who legalized marriage traffic in womankind, but we persevere so far as the law is concerned in dealing with the seducer as though his offence were nothing graver than a violation of personal privi-

lege for which a payment of money to one of the injured persons is the appropriate penalty."

The protection of girlhood as an interest of the State in regard to legal marriage has run so far ahead of the protection of girlhood as an asset of the State without regard to matrimonial connection, and as a right of girlhood itself to be safeguarded from outrage and wrong, that the very phrase "age of consent" has ceased to have general significance, except as related to the formation of illicit sex-relationship outside of matrimony altogether. This has given us that legal inconsistency, the most monstrous that the human mind and conscience have allowed, namely, that a girl shall be prevented from giving herself in honorable marriage until her legal majority, but may sell herself in prostitution while still a minor, and even when a tiny child.

In the year 1885, the Anglo-American world was startled by the revelations of Mr. William T. Stead, published in *The Pall Mall Gazette,* concerning the traffic in young girls as a source of supply for houses of prostitution. Since that time a constant movement has gone on to raise the age of consent to illicit sex-relationship. When Mr. Stead went down in the wreck of the *Titanic,* a noble and unselfish crusader for the protection of womanhood was lost to the world. Doubtless, had he not lifted up his powerful voice, some other would have been found to show the English-speaking people the need for extending the long-accepted protection of women within the family bond, to greater safe-guarding of girlhood outside that bond. But to him we are indebted for the first shock of awakening. When this revelation of the modern traffic in girlhood was first made, the Common Law ruled in England, by which thirteen years was the age-limit beyond which no girl-child was protected against the ignorant sale of her person. The old Common Law period of ten to thirteen years was common also in the United States, and in the District of Columbia, and in the Territories under the United States Government. After Mr. Stead's exposures England raised the age of consent to sixteen years. Mr. Gladstone advocated raising it to eighteen years, but sixteen was the final limit determined upon. In New York, at the moment when Mr.

Stead aroused the civilized world, a girl of ten years of age could legally consent to her own ruin, and in Delaware the age of consent remained, as in the most ancient laws, at the infancy point of seven years.

The immediate result of the agitation in England was a crusade in the United States, led by Helen Gardner, Frances Willard, and Aaron Powell, ably seconded by Mr. Flower, editor of *The Arena,* the columns of which were opened for the campaign. As a result, many changes were at once made in the laws of most of the States.

During the period between 1885 and 1898, a majority of the States of the Union raised the legal limit of girl protection. By 1904, twelve States had fixed the age of consent at eighteen years, the same as for free marriage choice. One State had fixed the period at seventeen years, and twenty-two States at sixteen years. Two placed fifteen years in their statutes, thirteen States fourteen years, two States still retained twelve years, and one State still fixed ten years as the period when a little girl could legally enroll herself in the prostitute class by "her own free will!"

The Middle Western States led in the radical change of raising the age of consent to eighteen years, and it is noticeable that the States in which women have suffrage became most prominent in this matter of child protection.

This raising of the age of consent by statutes has, however, in many cases, failed to constitute an actual protection on account of lack of penalties attached, or because of confusion between old and new laws, or by reason of loopholes concerning the "previous character" of the girl-child. So true is this, that many States having nominally high age limits, have actually low protection. For example, in Kentucky the law reads that "whoever shall be guilty of the crime of rape upon the body of an infant under twelve years of age shall be punished with death or with confinement in the penitentiary for life in the discretion of the jury." This seems to make the age of consent, upon which rests the liability of a man for punishment for rape, twelve years. Another statute, however, declares that "whoever shall unlawfully carnally know a female under the age of sixteen years

shall be confined in the penitentiary for not less than ten nor more than twenty years." This would seem to make the age of consent in Kentucky sixteen years, with especially severe penalties for abuse of a child under twelve.

In Maine, again, "the carnal knowledge of a female under fourteen, either with or without her consent, is punishable by imprisonment for any term of years, at discretion of the court," while "the carnal knowledge of an unmarried female between fourteen and sixteen by a person over twenty-one, is punishable by a fine not exceeding five hundred dollars or by imprisonment for not more than two years." This law would seem to place the age of consent at sixteen years, although the punishment for debauchment of girls over fourteen may be so slight as to be no deterrent.

In Alabama great confusion might result from even conscientious administration of the law, since one section provides for the punishment of rape but states no age of consent, although the cases decided under the law indicate that as "the consent of a child under ten years is immaterial," that period being past the man guilty of violent abuse may escape severe punishment. Another section, however, declares that "any person who has carnal knowledge of any girl under twelve years of age must on conviction be punished at the discretion of the jury either by death or by imprisonment in the penitentiary for not less than ten years." Still another statute states that "any person who has carnal knowledge of any girl over twelve and under fourteen or abuses such girl in the attempt to do so must on conviction be punished by a fine of not less than fifty nor more than five hundred dollars." The age of consent is therefore so elastic a period in this State that it is hardly credible that any life-term prisoners are to be found there under the indictment indicated, and doubtless the death penalty is reserved for men of black skin!

In South Dakota rape is more clearly defined than in most States, and the term includes a larger number of offences against chastity, "but no conviction can be had in case the female is over the age of ten and the male under the age of twenty unless it appears to the satisfaction of the jury that the female was not

sufficiently matured and informed to understand the nature of the act."

In Minnesota, one of the States advanced in placing the age of consent at eighteen years, there is a graduated series of punishments for violent abuse of a girl. If she is under ten the defendant must be sentenced to imprisonment for life; if between ten and fourteen he must be imprisoned for not less than seven nor more than thirty years; if she is between fourteen and eighteen, he must be sentenced to the State prison for not more than seven years or to the county jail for not more than one year, according to the circumstances. Other States have a similar graduation of penalty.

One point of concern for childhood was omitted from the first consideration which led to the crusade against the low age of consent, and that point was the need of protecting little boys and half-grown boys against debauchment. The terrible conditions affecting little girls, which started this movement to prevent their sale to keepers of houses of prostitution, fixed attention solely upon girl-children. Later on, the effect of raising the age of consent for girls while making no provision for the protection of boys against the full penalties for " rape " or " carnal knowledge " which these new laws imposed, was more clearly seen and justly estimated. If no age limit qualified the guilt of the man or boy involved, the better protection of the girl might lead to flagrant injustice. The new laws, therefore, which raised the age of consent for girls began to name an age limit for legal liability for boys: as for example in Louisiana, where the laws of 1896 provide that " If any male person over the age of eighteen years shall have carnal knowledge of any unmarried female between the age of twelve and sixteen years, even with her consent, he shall be deemed guilty of a felony." In 1908 the age of the boy liable to severe penalty was changed from eighteen to seventeen years; but the law of 1896, which fixed the age of consent for girls at twelve years in case of charges of rape, was left unchanged.

The recognition that boys and girls may tempt each other and be equally at fault in a situation of moral danger and social disgrace, is necessary to justice. As a rule, boys and girls grow

equally up to five years. Between five and ten years the boys outstrip the girls in maturity, and between ten and fifteen the girls outstrip the boys, and the boys again catch up and pass on beyond the girls between fifteen and twenty, while girls reach their full maturity earlier than boys. These facts give food for thought in considering the dark problems of juvenile delinquency and child vice. The period between ten and fifteen years, during which so many girls and boys suffer befoulment of mind and body, is one in which girls are often the tempters, consciously or unconsciously. On the other hand, the period between fifteen and twenty, when so many girls are ruined by seduction, by deceitful promise of matrimony, by decoy through lying advertisements of work, and through violence, is the period in which men, younger or older, are generally the aggressors. The truly enlightened statutes will take account of the sacredness of a boy's purity as well as of a girl's, and will safeguard for the race his future contribution to family life as a father, as they are now attempting to do in the case of potential mothers.

Meanwhile, the loud cries against raising the age of consent for little girls which come from grown men in legislative halls and in public discussions, on the ground of danger to their sex from unlimited "blackmail" by designing young girls of sixteen years and younger, are nauseating to one who knows the facts regarding illicit sex relations.

In these days of social "Exhibits" it would be possible to visualize the two classes that meet in the centres of prostitution. On the one side would be the buyers at whose demand these centres exist: men of all grades, old and young; ignorant and wise; strong and weak; wholly depraved, and "good fellows, only a little wild"; single men, excusing themselves for license because they "can't afford to marry," and married men, hosts of them, seeking variety in their experience;—on the one side, we would line up the multitude of men buyers in the market, most of them fairly well to do, almost all of them capable of earning a living wage, many of them rich to satiety in pleasures, all of them having free access to every elevating influence in life, good women, home enjoyments, mental stimulus, and moral appeals.

On the other side we would line up the women who supply

the demand these men create. They would be a far smaller number at most, for each wretched woman barters herself in sickening repetition to many men. They would be on an average so much younger than the men that it would seem almost as if their generation were sacrificed for the one to which their fathers and mothers belonged.

It would be a poverty-stricken crowd of those able to earn, on an average, in "honest" work, less than six dollars a week. It would be a crowd containing a majority of mentally defective girls, those below par forming from 75 to 90 per cent., in the judgment of those best acquainted with them. It would be a crowd of the physically weak and ill, many fatally diseased and doomed to early death. It would be a crowd of "outcasts" from whom every warmth and joy and upward leading of domestic and social helpfulness have been far removed. It would be a crowd of slaves, exploited, for the most part, as little girls by organized agencies to drag them down; slaves sold or pushed into the vicious life, and held there by iron bands. It would be a crowd of those whom all political corruption, all police graft, all outrage of the wicked, feed upon and despoil as in the case of no other human beings. It would be a crowd to which courts of law, by precedent and in common practice have denied equal rights of self-defence, since "goodness" in a woman has meant only one virtue, and unchastity has made her literally "abandoned."

Were we thus to visualize these opposite groups, the men and women who meet in the market place of prostitution, it would be utterly impossible to listen with patience to men of "property and standing" prating about the dangers to their sex of raising the age of consent to a vicious life for girls to the period when lawful marriage may be legally chosen! Men who behave themselves and exercise ordinary discretion in their relationships, are seldom in danger of blackmail, and men of known probity—and chastity—can find easy protection in law against the wiles of bad women.

But little girls, pursued by greed and lust as they go to and from school, remorselessly sought by all forms of deceitful evil, —young girls, snared by "cadets" whose business is their seduc-

tion, to meet the demand for fresh victims for vicious houses,—young girls who eagerly seek work, deceived and enslaved by employment agencies which are only markets of exchange for the procurers,—young girls, held as captives in dens of iniquity, both by the evil power of their keepers, and by the harsh judgment of the outside world which opens no way of escape,—ah! these no decent man need fear. They cannot compel him to share their wretched lot. The men who conspire to ruin them are the men of whom One of old might well have thought, when He said: It were better that a mill stone be hanged about his neck and that he should be drowned in the depths of the sea than that one of these little ones should perish from cruelty and neglect!

EARTH DEITIES

BLISS CARMAN

THE poems printed herewith are taken from a number of Studies in Greek and Latin Mythology. They are brief monologues or descriptive poems in lyric measures, intended for recitation to the accompaniment of music and dancing or interpretive motion.

This novel art, a blend of reading, music and acting, has been gradually evolved in an attempt to find an adequate instrument of training for higher physical education or personal harmonizing,—an instrument which enlists ecstasy and intelligence in the play of physical exercise, just as they are always enlisted in desirable life. It is a true art, else it never would have served this comprehensive use. It is simple enough and untheatric enough to be adaptable for home use and for primary education, and yet comprehensive enough to be worthy of the complex and subtle skill of the best dramatic artist. It is more lyric than acting, more ornate than reading, more natural than opera, and effects the transformation of poetry into visible beauty in a unique and compelling way. It maintains and enhances the legitimate sorcery which dwells in poetry, by giving full value to its rhythmic quality, and it renders the instinctive and primal fascination of dance more rational and noble by supplying it with a theme worthy of its technique.

Poems written for the purpose of such presentation must necessarily conform to certain limitations. They cannot meander at will in the delightful fashion of long meditative lyrics. They must be full of action and movement as an old ballad. Even their similes, metaphors, and references, should be translatable into the language of plastic motion or suggestion. They must be lyric in form, yet always somewhat dramatic in feeling and scope.

It is not pretended, I need hardly say, that poetry in general should be modified for any such particular aim and purpose, nor should allow itself to be conscious of such restrictions. I believe, though, that in Rhythmics, if we may so name them, a distinctly