

**THE NEW GODIVA AND  
OTHER STUDIES IN  
SOCIAL QUESTIONS**

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The New Godiva and Other Studies in Social Questions by Elizabeth Rachel Chapman

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**ELIZABETH RACHEL CHAPMAN**

**THE NEW GODIVA AND  
OTHER STUDIES IN  
SOCIAL QUESTIONS**



# THE NEW GODIVA

AND

*OTHER STUDIES IN SOCIAL  
QUESTIONS*

"GIVE ME THAT THERE MAY BE LESS VICE AND MORE VIRTUE FOR  
MY SPEAKING."—*Vox Clamantis*

"BREAKING THE SILENCE OF SHAME, IF HAPPY WE MAY ATTAIN  
AT LAST, THROUGH A TRANSITION TIME OF PERPETUAL AGONY, TO  
THE SILENCE OF SANCTITY."

NEW YORK

SECOND EDITION.

LONDON

London

T. FISHER UNWIN

26 PATERNOSTER SQUARE

MDCCLXXXIV

**To a Woman**

WHOSE ILLUSTRIOUS NAME WILL ONE DAY  
AS FAR OUTSHINE THE NAMES OF OTHER RENOWNED  
WOMEN, HER FORERUNNERS,  
AS HER ACHIEVEMENTS WILL BE SEEN  
TO HAVE SURPASSED THEIRS IN MAGNITUDE AND IN

HEROISM—TO

**JOSEPHINE BUTLER**

THIS LITTLE BOOK IS REVERENTLY

**Dedicated.**

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*Reviews, 28 Nov. 1902. 11d.*





## INTRODUCTION.

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THE five "Studies" contained in this little volume were written before the attention of the country—nay, of Europe and America—was drawn to the subjects with which they deal. I say advisedly "to the subjects with which they deal." For, although the action of the leading journal which has recently electrified the civilized world by daring to lay open what the world prefers to conceal was directed exclusively against crime—and these essays combat rather what is commonly distinguished as vice—I make bold to assert that the aims which inspired them and those which guided the writers in *The Pall Mall Gazette* are practically identical. In deference to the ordinary convention

which draws a hard-and-fast distinction between vice and crime, and in view of a practical object which they had set themselves to gain in the immediate future, the little band of heroes who staked fortune, reputation, and even life, in the endeavour to unmask the hidden wickedness of our modern Babylon, restricted themselves, very wisely, to a certain limited area. But they knew very well, as every one knows who has given serious thought to the subject, that the hideous iniquity which they were attacking was, after all, but the fruit of a tree which has its roots firmly planted in our vaunted civilization, and which draws its sustenance from our own families, our own households, our own individual carelessness, callousness, or blindness.

This truth was well expressed by *The Manchester Guardian* of July 15th, quoted by *The Pall Mall Gazette* of the same date, among other press comments on their procedure. It was one of the very few public criticisms that, in homely phrase, hit the right nail on the head. Many were warmly sym-

pathetic, very many sound and well-intentioned—this one, almost alone, as far as I know—indicated complete realization on the part of the press of the true significance of the matter in hand. *The Manchester Guardian* did not commit itself to approval of the *manner* in which the blow was struck. “The thing, however,” it observed, in words which I venture to think admirably to the point—“The thing has been done, and the effect produced. It has not been done without some cost; but it is easy to exaggerate the evils arising from outraged propriety. *If the evils which cause propriety to be outraged*” (the italics are mine) “can be mitigated even in a slight degree by the exposure; if, above all, public feeling can be roused to protest and fight against *the atrocious laxity of the current moral code of which the crimes here recorded are but the last and most terrible outcome*—we can forgive a good deal to the authors of the change.”

There is here a distinct recognition of the fact that the aforesaid convention which marks off vice from crime—that is, offences punishable, or which