

hood, and an abiding rural impression that birds, rather than the insects they ate, were prime culprits in the destruction of crops. Legislation concerned solely with the deliberate destruction of wildlife ignored totally the greater depredations wrought by increased cultivation, agricultural drainage projects, and continuing residential and industrial development.

Founded initially to fight the use of bird plumes as hat decorations, the Selborne Society (1886) rapidly expanded its concerns to include the preservation of plants and wild animals. It published a chatty, essentially nonscientific nature study magazine, *Nature Notes*, and conducted countryside rambles. By 1904, with 1,700 members in branches throughout England, it considered itself Britain's foremost proponent of the conservation of wildlife and the natural environment. The Selborne Society cooperated with the Bands of Mercy, founded in 1875 by Catherine Smithies (1795-1877), in attempting to indoctrinate children with a sense of compassion for animals. The Society for the Protection of Birds (1889), which was allowed to preface "Royal" to its title in 1904, was founded by Emily Williamson (1856-1936) in Didsbury, but moved to London in 1891. By 1898 it claimed 20,000 members and 152 branches. Prominent early officials included the popular naturalist William Henry Hudson (1841-1922), barrister Montague Sharpe (1856-1942), and Margaretta Louisa Lemon (1860-1953), who conducted the society's day-to-day business.

Only late in the Victorian era did sanctuaries for birds and animals begin to emerge. In 1888 a bird preserve was founded in the Norfolk Broads at Breydon. During the 1890s the London County Council experimented with nature walks and small preserves. The National Trust (1895) began to acquire land for a nature reserve at Wicken Fen, near Cambridge, in 1899. In 1902 the Selborne Society established its preserve for wildlife and plants at Perivale, in west London. But there were few sanctuaries until 1912 when, in exasperation with the National Trust's random and slowly paced acquisitions, professional naturalists founded the Society for the Promotion of Nature Reserves.

JOHN RANLETT

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## WILSON, CHARLOTTE (1854-1944)

Charlotte Mary Martin Wilson, a pioneer of early British anarchism, was born in 1854 at Kemerton, near Tewkesbury, and attended Merton Hall, Cambridge (later Newnham College) in 1873-1874. In 1876 she married a London stockbroker, Arthur Wilson, and settled at "Wylde," a farmhouse near Hampstead Heath which she soon used for political gatherings. In 1884 she was the only woman elected to the first executive committee of the **Fabian Society**, where she formed a discussion group to study the works of Continental socialists, including Marx and Proudhon. The Fabians' chief proponent of anarcho-socialism, she wrote extensively for *Justice* (1884), *The Anarchist* (1885), *Practical Socialist* (1886), *Present Day* (1886), and *Fabian Tracts* (1886), and a sample of her work may be found in *Three Essays on Anarchism* (1979). In 1886 she cofounded *Freedom*, the most significant and durable English anarchist journal, with the recently arrived Peter Kropotkin; she continued to publish and edit *Freedom*, with pauses for ill health, until 1901. She founded a Fabian Woman's Group in 1908 to support women's suffrage, emigrated to the United States after her husband's death, and died in New York at ninety in April 1944.

Wilson shared Morris's and Kropotkin's hopes for anarchist/socialist education and an effective general strike, and the ethical

qualities of her visionary communism emerge clearly in her theory of human development: "When each person directs his own life . . . throws his whole soul into the work he has chosen, and makes it the expression of his intensest purpose and desire, then, and then only, labour becomes pleasure, and its produce a work of art."

Charlotte Wilson was an ardent and isolated figure, almost unique in the male-dominated political landscape of late nineteenth-century England. John Henry Mackay's contemporary tribute to her in *The Anarchists* (1891) provides an appropriate epigraph: "whoever knew her, knew also that she was the most faithful, the most diligent, and the most impassioned champion of Communism in England."

FLORENCE S. BOOS

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### WISEMAN, NICHOLAS PATRICK STEPHEN (1802-1865)

A theologian, linguistic scholar, and ecclesiastical administrator, Cardinal Wiseman influenced Newman and the Tractarians and was a leader of the Roman Catholic revival in England.

Wiseman studied for the priesthood in Rome, became rector of the English College in 1828, and returned to England in 1840 as president of St. Mary's College, Oscott, and coadjutor to Bishop Thomas Walsh, whom he succeeded as vicar apostolic of the London district in 1849. At the restoration of the Roman Catholic hierarchy in England (September 29, 1850), Wiseman was created a cardinal and first archbishop of Westminster. His impetuously indiscreet pastoral letter "From Out the Flaminian Gate" (1850) caused a storm of hostile opposition in England.

A notable preacher and lecturer, Wiseman was a founding editor of the *Dublin Review* (1836) and author of *Fabiola* (1855), a novel about the early Christian Church. His later years were clouded by ill health and many conflicts. The English bishops saw him as the embodiment of Vatican autocracy, and older English Roman Catholics continued to distrust him as too Romanized and dangerous to the traditionally delicate position of Roman Catholics in England.

He was, however, respected by intellectuals and popular with the Roman Catholic masses of the larger cities. Through force of personality, bold public image, and persuasive abilities, Wiseman raised the prestige of the Roman Catholic church in Victorian England.

G. GORDON-CRAIG

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### WOMANHOOD

Victorians described the ideal of womanhood in a stream of etiquette books, sermons, educational tracts, manuals on domestic economy, popular poems, and novels. The virtues they admired—purity, honor, gentle and selfless accommodation to the needs of others—were derived from Enlightenment theorists and given moral intensity under evangelicalism. Working from assumptions regarding woman's biological weaknesses, a matter of natural law at the beginning of the century and of evolutionary science at the end, Victorians discussed sexual difference in terms of oppositions: men were strong, active, and intellectual, while women were fragile, passive, and emotional. Prescribed gender roles were consistent with these supposedly innate qualities and with the changed living conditions of the industrial revolution. New methods of production had separated the workplace from the home, taking men to the time discipline of factories while leaving women the task-oriented duties of child care and household management. For the rising middle classes, the ideal woman would be a