

HOW come this man Cohen makes talk 'bouten us cullud gemmen? Tells you, Florian Slappey, he's the man what if'n you cullud babies don't read his book you aint never gwine get interduced to yo'self. I craves to know what fo' folks laugh fit to die when he makes foolishment 'bouten the Sons and Daughters of I Will Arise. Boy, that's the fondest thing they is of. Lessen you read "Assorted Chocolates" you aint never gwine know how that man can tickle yo' risibles.

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HUTCHINSON WRITES OF THE BUSINESS WOMAN

Can a Woman Hold Two Jobs and Do Justice to Both?



A. S. M. HUTCHINSON

HE had been so inclined, A. S. M. Hutchinson could have broadened the scope of "This Freedom" (Little, Brown & Co.) his latest novel, and could thus have covered all the implications of the theme. These implications, however, will suggest themselves to the thoughtful reader.

Instead of studying the problem of the home from which the mother is absent, a greater part of the time from any cause, he has confined himself to the study of the problem of a home from which the mother was absent because she was engaged in business.

Some commentators have said that there is no such problem, and that Mr. Hutchinson has introduced a condition which does not exist. But even these commentators, if they will give a little more thought to the subject, will be forced to admit that the problem does exist, and that it is not new.

It is acute among the poor. This is why day nurseries have been established in the large cities. The wage-earning mothers take their children to the nurseries in the morning on their way to work and call for them at night on their way home. Not even the most generous employer would insist that these children get the kind of attention which is best for them. They may be in the care of expert nurses and teachers during the day, but no expert nurse and no teacher can give the child what the mother would give. The system tends to destroy the bond which holds the mother and the child together and leaves the social fabric falling apart.

The problem is also found among the very rich. The playboys have indulged for years against the indifference of fashionable mothers. These mothers turn their children over to governesses and nannies. Sometimes they send them away to school as a very early age to get them out of the house, where they interfere with the social activities of the mother. The newspapers are filled with accounts of the escapades of these children when they approach manhood and womanhood. The boys are arrested for driving motor-cars which they have stolen from their parents. They are sued by governesses for breach of promise or for the support of their children. They elope with undesirable girls and marry them in haste, and without repenting, for repentance seems to be a hard foreign to them. They seek to have the marriage annulled. And the governesses, the family lawyers or get in trouble with the boys in their own spite when bringing up has been as steady as their own.

When business takes the mother out of the home the result is likely to be the same. If the mother is usually away from home to spend her time away from her children, it becomes merely a new phase of an old problem.

business freedom that a man enjoys. But I must differ with you. Perhaps it is because I am old-fashioned. Yet it has always seemed to me that marriage is a contract which carries with it obligations and responsibilities for the wife, as well as the husband. When a woman becomes a wife she surrenders some of her freedom to do as she pleases, just as when a man contracts with his employer to serve him for a year or five years he surrenders a large part of his freedom. There is implied in the marriage contract the agreement of the wife to make a home for her husband, to provide over it, to bear him children, to nurture them and to train them to the best of her ability. Now if she takes another job outside of the home which absorbs her attention all day the home job must inevitably suffer.

Necessity forces some married women and many widows to come out into the world to earn their living, but most of them know that they are compelled to choose between two evils and they select a hat between the least.

ROSALIE, Mrs. Hutchinson's heroine, was not compelled to go into business. She had been impressed in her earliest childhood with the hardness of women's lot and with the "superiority" of men. She decided that she wanted to go into the world and do as a man did and to have the same freedom that he enjoyed and to escape from the limitations of womanhood. Her oldest sister, warning for wifehood and motherhood and going insane because she was denied her, had drowned herself. The sister told Rosalie that "being a woman is a lark." Years later another woman told her that "being a woman is a curse." But she sought to escape the dangers and the difficulties by following a course which would have been perfectly natural for a man. She does not perceive that when she marries and bears children obligations have been put upon her that a man escapes. She organizes her household, so that her servants run it. She has nothing to do with the training of her children. That is turned over to hired help with notions of their own. But when her first born is twelve years old she discovers with a shock that he has no faith in the fine things which she organizes for his childhood, and in an impulsive moment she abandons her business to assume the functions of a mother. The children who have never known her in the role which she tries to assume cannot accept her in that capacity. She was too late. Then she goes back to her business again and sends the children away to school and salutes her conscience with the thought that as the children are away there is no longer need for her at home. But catastrophe comes. The oldest son, who has got among evil companions, is convicted of swindling and sent to prison. The daughter, unrestrained all her life by the influence of a mother, goes her own way and dies as the result of a surgical operation, and the youngest son, who was a decent sort of a fellow, shows himself in front of a train because he thinks he has killed the man responsible for his sister's death.

This tragic ending is the logical conclusion of the matter, which Mr. Hutchinson has left to us, just as Rosalie's persistence in her business career is the logical result of her major premise that a woman has the same rights as a man to a business career. Her husband vainly tries to make her see that the mere fact that she is a woman limits her freedom of action. But she insists to admit it, and goes her own way.

It is a moving and tragic tale, and it is a warning to the woman who holds that she has obligations which she cannot safely shirk and that there are compensations worth considering. It is a warning to her mothering her husband and to her child, and to her own self, that she should not fail to get.

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TWO GENIUSES

The Correspondence of Wagner and Nietzsche Now Available in Vernacular

"The Nietzsche-Wagner Correspondence," edited in the original by Elisabeth Förster-Nietzsche, has been translated by Carl Gustav Krause. An introduction by H. L. Mencken is added to Boni & Liveright's American edition.

The reader's pleasure or boredom with this long and factual book will depend largely upon his interest in the two vivid personalities involved and their philosophic creations. If "Das Rheingold" means little to him and "Morgen" rather less than nothing (as it is likely to do), he can go through Mr. Mencken's superb introduction, written in his happiest vein, and not bother with the ensuing documentary mass of material.

It is true that the prolific Wagner wrote his letters in many moods—enchantingly submissive, crochety, polemical, argumentative and passionate. But these cited in the present volume are in general coolly, when not rather apocryphally absurd. There is certainly no more pitiful sight than men of genius falling in love with one another's work and then squabbling, though the Nietzsche-Wagner controversy had its roots in something deeper than the Swinburne-Whitman imbroglio.

But the average reader, with a perhaps superficial grasp of the situation, may be assured that Mr. Mencken's preface is worth while. If considered only as a superior piece of writing "on its own," he says, in conclusion, of his subjects: "The antithesis of the very fountain of modern civilization. To all men they were startling and disquieting; to most men they were appalling. But the years deal kindly with them. More and more they tend to prevail, or, at all events, to get themselves heard."

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"English and American Philosophy Since 1800" (Macmillan Company) is covered throughout in a partly timely by Arthur Kenyon Rogers, formerly of the Faculty of Yale University. His book deals not with the technical problems of philosophy, but only with those central and illuminating points of view which constitute a man's philosophy in the distinctive sense.

Dr. Rogers discusses each school of philosophy thought that has originated or developed in the past century in the English-speaking lands. He sets forth definitively and with unusual clarity the principles and canons of the leading thinkers of each school.

The book, the author confesses in his introduction, is not designed to recommend or further any one school, but rather to show that the business of philosophy is to bring into into harmony the fundamental beliefs that are imbedded in our normal human interests. This reference to the needs of living, as is pointed out, furnishes the one basis by which the quality of philosophical reasoning and the validity of a philosophy can be tested.

This critical survey of modern philosophical thinking begins with David Hume, James Dickey, James Martineau, James Ferrier, etc., and runs down the decades to William James, F. H. Bradley, Bertrand Russell and the present day. It is a book which is well worth reading, and it is a book which is well worth reading, and it is a book which is well worth reading.

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