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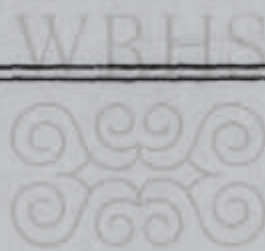
The place of woman in the modern world, 1927.

"THE PLACE OF WOMAN IN THE MODERN WORLD."

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING.

FEBRUARY 6, 1927, CLEVELAND, O.



The last generation has witnessed a most amazing transformation in the status of woman, a transformation which is nothing short of revolutionary. There has not taken place in the last generation any scientific discovery or invention which has been more revolutionary than this change in the status of woman. In the progress of this, our generation, and in the future, we gave more by this remarkable change in the political, social, economic and intellectual conditions of woman than in the numerous inventions and scientific discoveries which our age has produced.

From being entirely disenfranchised and politically not important, woman today has obtained equal suffrage in nearly every civilized country in the world. She is on a par politically with man. She may and does vote; she may and does directly influence the course of government. From the beginning of time to this woman has played no direct influence in the administration of political institutions of a country, with some rare and outstanding exceptions. Today woman has a direct and immediate influence upon government. To be sure, the millennium has not come as a result of the vote of women. It was prophesied in the early propaganda days of this cause that with the entrance of woman into politics a new order of being would come to pass. Our political institutions would become, as it were, renovated; corruption would be vanquished, and the

most advanced social legislation would be enacted. Very few of these glowing predictions have come true, and in the nature of things they could not come true. What man failed to accomplish in a hundred years of political education and thought, woman could not accomplish in a decade or two. Woman, too, will require many years of training in political problems and in political technique. She will require many years of education in political thinking before she will be in position to contribute constructively and intelligently to the solution of the political problems of our day. That is of course true of man as well as of woman.

But it is nevertheless true that in many instances, especially in legal instances, in municipal and state situations, where a political problem involving a moral issue presented itself, that women have brought to play upon that particular problem very helpful influence. Women have played in public welfare a far greater measure of sanity and cleanliness in government in many legal instances. Intellectually, too, the woman of today has far out-distanced the woman of a generation or two ago. A generation ago it was rare to find a woman of a technical education or a composition-al education or a graduate of a university. In fact, most of the universities and nearly all of the professional schools were closed to women. Today they are nearly all open. The halls of our academies are thronged with eager hosts of women. They are represented today in nearly every profession--in law, medicine, science, art, social service, and even going into

the ministry.

They seem to be holding their own in this intense competitive life of ours. Because of the shortness of time in which they have been allowed to engage in professions they may not have gone as far as the men folks have, but they have already given, to my mind, sufficient evidence to show that they have the capacity to rival in almost every department, in every activity, man. There are still some old-fashioned males who think that women are intellectually inferior, that in the arts and the sciences they are second-rate, that they have never produced first rate sculptors or painters or composers, that they have never made an epoch-making, scientific discovery. Such statements have been made, and, to my mind, without justification.

Assuming these things to be true, assuming these charges to be accurate--to my mind, they are not accurate; they are assumptions contrary to facts; but assume they are true, it does not at all follow that woman has not achieved excellence in any of these activities in the past that she will not achieve in the future. Up to very recently there was a universal belief that woman is, physically, the weaker sex, that she has not the physical stamina and endurance that man has. And that was generally accredited by men folks and women. Then comes along Gertrude Ederle and swims the English channel and performs a feat of physical endurance which no man was able to accomplish up to her day. So that one must guard himself against any form of

generalization based on what has not yet been done.

Economically the position of woman today differs from the position of the woman of yesterday as day differs from night. Woman, up to very recently, was the property of her husband, and all she possessed was the property of her husband and of her father. Today woman has been established in her own economic rights; today millions of women are masters of their own economic destiny; millions of them work, millions of them occupy positions of great importance in our industrial institutions; many of them are the heads of great mercantile establishments in our land and other lands. Woman today, in many instances, is master of her own economic life, and therefore also master, to a large degree, of her entire life. She is more independent in thought and in outlook. She owns her own soul; she thinks for herself, and the old standards of authority of parent, of husband, which prevailed, which hemmed in in many instances the life of woman, these old standards have had to give way to new standards of voluntary cooperation and companionship.

One could hardly over-estimate the significance of this change in the economic status of woman. It has meant for her the widening of horizon, the spaciousness and the freedom of life, the possibility of developing her own personality, of being herself.

And legally, too, woman has won her place, confirmed in her absolute rights. In marriage or divorce her rights are protected. She often enjoys certain privileges

such as protection in industry to safeguard her own health and that of her offspring; mothers' pensions, minimum wage and legislation defining hours and conditions of labor.

When one thinks of the old factory system of England seventy years ago, fifty years ago, when woman was exploited, starved and stulted and broken upon the wheel of industry--strapped, and the conditions today which seek to protect her, preserve her in health and well-being, one realizes the vast strides her sex has made in the last generation or so.

A new attitude! This sums up the new revolution which has taken place--a new attitude towards woman has been established in the mind of both man and of woman. In place of the old attitude of inferiority and dependence there is now the attitude of equality and independence.

Now, whether this freedom thus achieved has made woman any happier, that is hard to say. Freedom does not always spell happiness. Freedom makes greater demands upon us than dependence. The man whose road is pointed out for him has an easier task in life than the man who must choose between a number of roads, some of them likely to lead him to destruction. No gift of God is without its counterpart of danger. For some men and women freedom has just been another word for recklessness and uncertainty, blind groping and confusion, a more terrible form of slavery than the old time dependence; and much of the sadness and sorrow of our day are to be found in this mal-

adjustment of men and women to the new-found freedom and the new-found opportunities which are there.

There is no progress without freedom; there can be no real progress of the human race without freedom, and to this extent the emancipation of half of the race--womanhood--is destined to bring greater progress to the whole of the race. On the other hand, there can be no freedom without moral purpose; there can be no real freedom in the world without a moral objective, and until that moral objective is definitely seen and definitely followed through, until that time will freedom spell confusion and uncertainty and recklessness and groping and slavery to both man and woman. Now most of the women of our day have utilized the new-found freedom worthily and well. They have used it to develop themselves mentally and spiritually to widen their outlook, to bring more of the world into the sphere of the cognition. The eagerness of women to improve themselves, to obtain new and helpful information which one sees all about him; the desire of so many women to prepare themselves for a better type of life as individuals, as citizens, as wife, as mother; the interest which so many women of today manifest in the social activities, in the philanthropic activities of a community, their longing for the cultural values of life, which in many instances excels that of man.--I say all these evidences indicate that woman, by and large, has set about to use her freedom purposefully, objectively, helpfully, and as she continues to do that, there is no doubt but what she will

be enriching her own life, the life of her family, the life of the race, and to that extent her freedom will spell happiness all around.

On the other hand, there are some women, just as there are many men, who have not yet adjusted themselves to freedom. There are many foolish women who think that freedom means a bravado attitude towards life, opposite in manner and speech and dress, the challenging of conventions--a sort of a dare devil disregard of codes of conduct. Now all this is rebellion; it is not freedom. They may think that they are clamoring for a single standard of morality, but what these foolish women are actually clamoring for is for a single standard of immorality. In olden days these things were done in secret; today they are done in public. Whether secret or public they are social indecencies which the race cannot long tolerate.

There is nothing of the emancipated woman in all this. There is nothing fine or ennobling in this attitude. It is just the old jungle rhythm accelerated--the old tempo, the jungle tempo speeded up. It is novel for our age but it is not new, and it certainly is not freedom. There are other women who think that freedom is an escape from the duties of the home--to seek emancipation in a career for themselves, and slight the drudgery and the exaction to which a housewife and mother is frequently subjected. They seek the absolute independence of the world without and turn their back upon what they regard as the surrender of

independence which would be their lot within the home, instead of a family.

Now every woman is entitled to choose her own career. That is her God-given privilege. She will find perhaps her fullest realization outside of the home. We have no right to say that woman's place is the home when ten million women are today engaged in industry in our own country. We may even say that those women who have special gifts and capacities which may prove a boon and a blessing to mankind, are justified in developing themselves exclusively to their profession, to their calling, to the bestowal of this gift upon mankind and turning their back upon those home activities which would divert them, deflect them from these social causes. Such women maybe making their contribution to mankind in their own way, but it is not the average career of the average woman--and most careers are average just as most women and men are average men and women. No career outside of the home is a full and complete and satisfying compensation for a career within the home. While society in the future will not frown upon any woman choosing to find her destiny outside of the home, the human race will continue to extol the career of the home as the noblest career in the world--a career demanding as much of expertness, as much of originality, as much of imagination, as much of character and strength as any career which a woman may find in the great world outside of the home.

The human race will continue to regard

home-building as the supreme art and the fashioning of the life of a little child as of greater value than the fashioning of a painting or a poem or a song or a piece of sculpture. To be sure, in the lives of many women of the lower middle classes and of the poorer classes there is much of drudgery, much of hardship, much of heartaches, in the married life many trials and tribulations, and yet those lives offer their compensation, their sublime joys, their glories, their beatitudes; and the lonely career of an aging woman in industry is also not without its sadness, its drabness and its drudgery.

Perhaps in the years to come woman will be able to discover a way of satisfying both her desire for a career, her desire for a home and family. Many women have already done it. It is not a rare thing to find, especially among the upper classes, women who spend six or eight years after graduating from college in the pursuit of a career, then marrying and raising a family, and when the children are old enough to be sent to school, when the children no longer require the full time care of the mother, these women return to their vocations for full time or part time, and find in them satisfaction, almost a renewal of life.

There is a great deal to be said for that. It keeps their lives from becoming routine and empty of ~~contact~~, of content; it keeps them in touch with the world; it saves them from those empty years which are the lot of many women who have not prepared themselves for those empty

years when the children are ready to have homes of their own,--empty years with nothing to do.

A woman writer recently in an interesting article, speaking of these years, has this to say: "Nothing is more pathetic for the middle age mother whose children have been her only interest in life. When they have left home to go to college or to start homes of their own, she is left high and dry without anything to do, or anybody to fuss over. So she joins a women's club, or a literary course to improve her mind, or she goes in heavily for social work, for which she has not had any previous training, or she goes into a decline in order to win back the attention of the family which seems to be diverted in other directions; sometimes being a grandmother and being allowed to bring up her grandchildren while the daughter pursues her career may keep her out of mischief. But sooner or later a woman who has had no interest in life outside of her children and her home, becomes if not a public charge then a private one."

There are twomillion married women in the United States who are engaged in industry, many of them constrained to do so in order to make up the family budget; many of them preferring to do so in order to increase the family budget to a point where the family will enjoy comforts which it could not have on the salary of the head of a family. Rather than stinting and scraping and denying themselves the material comforts, a mother will prefer work and turn the care of the child over to a nursery, to a servant or a house-keeper.

This is not the ideal, by any means, but as long as society will not make it possible for the head of the family to support his family in a minimum of comfort, so long will society not have the right to quarrel with those married women who are in industry.

There is a third class of women who have not adjusted themselves to freedom--those women who have freedom coupled with wealth and idleness. These women do not know what to do with themselves or with their time. They have servants to do their housework; they turn over the raising of their children to nurses and governesses and camps and boarding houses, and they themselves are left with a world of time and with a world of energy, and with no legitimate outlet for either. They kill time. They set about deliberately to consume their day. They go from bridge to tea and dinner and plays, dances, parties, and back again to bridge and tea, and on and on, day after day, week after week, year after year. They lead idle, wasteful, parasitic lives. They set up for themselves and for others false and artificial standards of life; and they are extremely unhappy--most of them. That is not only true of the very rich, but it is true also of many women in the middle classes, especially of those who have reached the years which someone has called "the idle 40's." Mrs. Parsons, in one of her illuminating articles, makes this keen observation: "The wages of mental and physical idleness is neurasthenia" - which means that many of these women discover after a while all sorts of

nervous ailments in which to indulge themselves; they become afflicted with all sorts of nervous maladies. They are drifters; they are not rooted to some purpose in life; they are not going anywhere; they are not driving to any place. And that is a tragic position to find themselves in, and many women drift into that position not through any act or will on their own part; they drift into that position through idleness and purposelessness.

Now, the solution of all this is to be found in training oneself for leisure, which is a great thing of our day, not only for women but also for men. But you say we still have exacting standards of work; we still assume that every man ought to work regardless of how rich he is, and we look with suspicion upon the man who attends the five o'clock tea. There is still a wholesome pioneer attitude towards work. Now that standard of work is being lost as far as women are concerned; in fact, a premium has begun to be placed upon idleness. The solution is training oneself for leisure, training oneself in early life, so as to be in a position in later life to utilize the leisure hours and the leisure years creatively and purposefully.

I cannot, for the world, see why women, when they are no longer needed for full time service in the home, should not return voluntarily, not out of an economic necessity, but voluntarily return to some position, to some definite work in the community or in industry,--keep their minds active, their souls alive and themselves occupied, and

to contribute to the social assets of the community--to train oneself to use leisure. I know many women who would like to engage in social service in spare hours, but who make themselves a supreme nuisance in social service because they are not prepared. The will is there, the desire to escape from the morass of idleness, but there has been no training, no preparation for a useful career where that woman may become indispensable and helpful. There are great services in which an intelligent and trained woman can give herself in society today. There are social needs which are closer to the sympathy and the understanding of woman than to man. Society needs yet to go a long way in social legislation for the protection of motherhood and childhood. There woman can be of service in educating a community up to the higher standards. Women may intelligently look after our educational system, but only if they have prepared themselves for that work. There are any number of activities which may have a direct appeal to women, a direct challenge to them for work, but they must through the years prepare themselves adequately to do that work.

I am fearful that the increase in wealth which has come to the American people, and which will continue to come,--an increase of wealth which will make for a larger and larger class of unemployed and idle women. I am afraid that that condition may some day make for a weakening of the national moral fiber and for a breakdown in our national morale. There is nothing which is so deadly, there is nothing

which is so corrosive, there is nothing so undermining the foundations of a people's life than this class of over-indulged, self-pampered, leisure-steeped, over-fed people. That condition becomes the hot bed of corruption, of immorality, restlessness and unhappiness; and the American woman who is still conscious of the fine and noble traditions of the pioneer days, and who sees this trend, which she herself is not directly responsible for, but which the conditions, the economic conditions about her are inevitably bringing about,-- I say that the American woman must face this tremendous problem of tomorrow, yes, of today--how she can safeguard herself from the enervating and debilitating influences of wealth and idleness which are the portion of an increasing number of women in our land; how she may save her soul, how she may find activities, interests, concerns in life--real, which will exercise her mind, her soul, use up her time, and which will at the same time improve her, advance her intellectually and culturally, keep her constantly on the alert.

That, to my mind, is the real problem which the new found freedom of woman has brought to her. I have no doubt but what she will find the right solution. There are still thousands, nay, tens of thousands of women who are not even aware of the danger which lurks in the situation. They would not rouse themselves to attempt a solution of the problem. The position of woman in the modern world is a happier one because it is a position full of

promise for woman. The walls have broken down, wider spaces have been opened for the adventure of her spirit, of her mind. Mankind now looks to see what usages women will put her new-found freedom to. Woman is the equal of man, to be sure, but woman is also different--biologically, temperamentally, spiritually. Woman has certain gifts to make to the sum total of human life which are uniquely her own.--gifts which will derive largely from her fine intuition and her fine sensitiveness--gifts of the soul, and it would be a tragedy if this fine spiritual sensitiveness, this moral alertness, this marvelous sympathy which are woman's,--if these things would become dulled and starved by a lack of proper utilization of the opportunities of freedom which have come to her.

Woman must continue to bring the romance and the beauty, the fragrance, the spirit of adoration into the life of the world. Woman must still continue to be the path-finder for the human race in the home, in moral values. She must continue to set the moral standards for the childhood of the race. She must continue to be the most potent force in moulding the character, in determining destinies. She dare not transfer the supreme prerogative which has been hers from the beginning of time to institutions, to schools, to communities,--the supreme prerogative of fashioning her home with her own fingers, with the burning fingers of her own life's inspiration, with her own love, with her own hopes, with her own prayers--her own--the lives of men and women.

So women face the new day with hope, but

in great seriousness of mind, for hard will be the road and many will be the obstacles which will confront them.

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"THE PLACE OF WOMAN IN THE MODERN WORLD"
From an Address of Rabbi Abba Hillel Silver
at The Temple, East 105th Street and Ansel Rd.
Sunday, February 6th.

Nothing in the marvelous scientific discoveries of the last generation is as arresting and significant as the change which has taken place in the political, economic and intellectual status of woman. She has achieved her belated freedom. Whether this freedom has made her a happier woman, is a moot question. Freedom makes greater demands upon our will and intelligence than dependence.

Most women are using their freedom worthily and well. The eagerness of so many women to become better informed, more intelligent in their activities as individuals, citizens, wives or mothers is evidence of a desire on the part of modern woman to employ her new found opportunities purposefully.

There are some women, even as there are many men, who have not yet adjusted themselves to their freedom. There are those who think that freedom is a bravado attitude toward life, audacity in speech or dress or challenging the basic moralities of the race. This is rebellion, not freedom. There is nothing positive or purposeful in it. It is a covert demand for a single standard of immorality.

There are others who interpret freedom as an escape from the duties of the home, freedom from the drudgery and exactions of a housewife and mother. Every woman is entitled to choose her own career. It is stupid to insist that woman's place is exclusively in the home when ten million women are in industry in this country. But while the race will not in the future frown upon a woman who

chooses her career outside of the home, it will continue to regard the career of wife and mother as the noblest in the world. It will continue to insist that the career of motherhood requires as much imagination, character, expertness and originality as any human profession and that the fashioning of the life of a child is as great an art as the supreme art known to mankind.

There are many women who have freedom coupled with wealth and leisure. Many of them lead idle, parasitic lives. They run from bridge to teas, from dinners to theatres, from dances to parties. They migrate with the seasons and stagnate in their boredom. This is true not only of the idle rich but of many of the middleclass women who, when they have reached the age when their children are away at school and no longer require their constant care. Such idleness makes for all forms of nervous maladies, irritations and unhappiness.

Women should train themselves early in life for an intelligent use of leisure in later life. There is no reason why a woman should not return to useful and steady work after she is no longer needed in the home. Many splendid women have found a way of combining a career outside the home with a career inside the home.

of a mother's relation to her children. There is a great deal more involved than hiring efficient, trained people to do these irksome things for us. And all these considerations are far more difficult to write about than the logic of woman's economic position because they are so intangible, so mixed up with emotions and sentiments and memories of one's own childhood, and also because they involve the use of two words so sadly in disrepute these days: duty and responsibility.

It really requires a great deal more courage to write of this phase of the mother-career problem than of women's rights because you lay yourself open to ridicule as being a sentimental old fudge. I dare do it only because I am an ardent feminist who regards it as axiomatic that a woman has every right to pursue any career she may elect. But to this I would add the corollary that when she chooses to bring children into the world, they have a prior claim upon her attention. If she can manage to give them their due in care and attention and can still hold her own in the competitive world outside her home, all credit to her. But how many women can really do justice to two such absorbing interests? It requires a remarkably buoyant personality and great physical endurance—and I don't know any man who would be fool enough to try it.

One of the chief difficulties, in my opinion, in the way of making a satisfactory compromise between an all-day job and a happy household is this conflict in interests. When I am engaged on some outside task—editorial work, a publicity campaign, or whatever else it may be—and must concentrate my efforts to make it a success, I have found that my children become distractions and interruptions. I have no time to play with them. I am always "dreaming" as they call it—thinking of things remote from them and not taking any interest in their immensely important affairs. Their prattle, which once amused me more than a three-ring circus, becomes

annoying clatter. Their actions, which may be excellent for self-determining small people, disturb my adult thoughts; I become irritable, and they respond to my irritations with their own brand, which is even worse—and the fireworks are off! I may be wrong, but I think it is a rare person who can keep her adult interests and her interest in her children in separate compartments so that they do not interfere with one another. I have known only a few women who could do it successfully.

IV

The choice between the devil or the deep sea seems an easy one compared with that which confronts us women to-day. If we really had to choose between continuing a career on which we had started and marrying the man we love with the hope of bearing him children, it would be a cruel world indeed. But I do not think we must make this choice. I do not think we must cut off our careers entirely. Rather, I think we must look at the whole matter of careers and motherhood from a new angle, try to fit the one into the other and *make each a real part of a full life*. If we "take a long view of life," as the vocational guidance experts exhort us to do, and plan our lives to include the possibility of marriage and children as well as the satisfaction of our special talents, we may manage to pick out the sort of work which will enable us to make a happy combination of the two, should the opportunity present itself, later on. Work which exacts our regular attendance at an office or a laboratory is, of course, the most difficult to adjust. But, even here, the woman who has gone far enough in her field before she marries to be known, at least among her confrères, for the quality of her work, will have something marketable to offer in the work-a-day world at any time, provided she does not allow herself to "grow stale" during the infancy of her children. It's the old story of the

mouse-trap all over again—if any of us can do any one thing especially well, we can always create a demand for it. What's more—which is a far more daring thing to say—we can stipulate that we will give only as much time to satisfying that demand as we can afford to give after we have attended to the needs of our family. More part-time jobs is not what we need so much as more women with a real contribution to bring to the marketplace.

work
The mother who yearns over her children and the mother who earns are the two extremes. Here, as everywhere, the mean is golden. Every mother owes it to her family as well as to herself to have a very real interest outside of her home circle of activities. But, she also owes it to her children to keep that interest subordinated to her interest in them. Her aim, it seems to me, should be so to adjust her life as to be a full-time mother on a part-time job rather than a part-time mother on a full-time job. I would suggest that she reduce her vocation to the place of an avocation during the infancy of her children and then restore it to its full importance as a vocation when they are in school most of the day and no longer require so much of her time and attention.

It can be done. I know any number of women who have done it. They spent from six to ten years, after graduating from college, in the pursuit of their career. Then they began to produce children and they went into that inimitable experience with all the zest, all the enthusiasm and determination to make good with which ever they began a new piece of work. Their spare time and strength (which is often precious little when children are babies) they gave to "keeping their hand in" their vocational interest. This meant, of course, giving up practically all social life in the daytime, and much of it in the evenings; substituting the reading of technical journals for magazines and technical books for fiction. But that does not seem a hardship to

the woman who really enjoys her career.

And then, when their children were old enough to go to school or a nursery school, if one was nearby, they had their innings. No sentimental weeping when "the last little one" went out the garden gate to school, no moaning "because the house seemed so empty," but a happy effort to see how they could best begin building up their careers so as to have them in full swing by the time they were put on the parent's retired list.

Nothing is more pathetic than the middle-aged mother whose children have been her only interest in life. When they have left home to go to college, or to start homes of their own, she is left high and dry without anything to do or anybody to fuss over. So she joins a woman's club or a lecture course to improve her mind, or she goes in heavily for social work for which she has had no previous training, or she goes into a decline in order to win back the attention of the family, which seems to be diverted in other directions. Sometimes being a grandmother and being allowed to bring up her grandchildren while her daughter pursues her career may keep her out of mischief for a while but, sooner or later, the woman who has had no interest in life outside of her children and her home becomes, if not a public charge, then a private one!

V

The girls who graduate from college to-day are not going to have to suffer the conflicts we graduates of ten or twenty years ago have been going through, and for the graduates of ten or twenty years hence it will be still easier. There are several reasons for this: In the first place, everybody looks at life much more frankly and fearlessly to-day, admitting quite unblushingly, that motherhood is a thing to be reckoned with; secondly, we pioneers of the first quarter of the century have not worked in vain to educate the world to accept us in the professions; and finally there is devel-

1. last generation - historians - Sermon 233

- ① From being a disenfranchised - Mulattoism
- ② Intellect - business - Profession
- holding her own - short time -
- Since who say - Gertrude Ederle -
- ③ Economic - property of husband -
- improved in property rights - Work -
- indep. & authorship - Authority
- ④ Legally - marriage scheme - New Athens

-
2. Whether Freedom - happier - more -
- does not always - water seeks downwards
- road - just compassion - donkey - gifts
- ① No people without freedom - hence
- race - blessing
 - ② No freedom without purpose
- most women using freed. worthily
- develop - beginners - better
improved

& authority whether, parent or husband which he would
in a common life in the past has now yielded to ano-
ther kind of relationship - that of good will cooperation,
and companionship.

Many of them occupy positions of great responsibility
in industry. Many of them are leaders of important
business establishments.



The race will not ^{in the future} focus upon any woman who
chooses a career outside the home. That is her
privilege. But it will continue to regard the
career, wife and mother as the most noblest career
in the world - and one which requires as much expectations
of personality, imagination and character as any human profession.
The building of a home is a supreme gift - and the fulfillment of the parent
& child - is the most valuable act as the fulfillment of a beautiful stature
more worthy to - to

Among the ~~retarded~~ ^{more well-to-do} classes it is not unusual to find a woman who spends a number of years after graduation for college in pursuing a career. Then they marry, raise children, and after their children are old enough to go to school, and no longer require the constant ^{their} care ~~and so~~ they return to their chosen vocations, in part or full time work. This seems to me ^{is very interesting to be} highly desirable. Their lives continue to be rich and full, interesting. When their children grow up and leave them for school or for home, their own lives also are not become empty & content - (Quote) Eva B. Havrel.

compensation for the career of wife has ~~and~~ ^{over} the ~~horror~~
which they would be denying themselves. Men is un-
hesitatingly for the career woman of modest Econ. Com-
pensation a good deal of hardship and hardships any day
want-aches, is star in the married life. But it
is not only the industrial world has to be dealt with,
the industrial world has to be dealt with,
the industrial world has to be dealt with,
to merely its business and career in any woman in the industrial
world is not without its seduces.

a). Perhaps women will divorce a way of ratio
giving both her desire for a career and her desire
for a home and family. Many women have already
done it. Many among the few will today this is not only to earn and
married women, but also for speaking the over on
necessity to work - to completely meet the family
budget. But they will not be driven by Econ.
necessity. Many of them prefer to work and contribute
to the material comforts, the family, placing the
children in a nursery or turning them over to the
care of a housewife, rather than to starve or
suffer and be in constant material want. Little
society will make it possible for every way
earner to care for his family in comfort, so
that the addition of an earn has no quarrel with
married women in industry.

3. There is a 2nd class of women who do not know what
to do with their freedom, when it is coupled with wealth
& leisure. There are few, there are, women whose
husbands a personal income enables them to

Legally she has ~~been~~ women protection and already starting
d) in regards both marriage and divorce, the rights of
woman has been placed on a parity with those of men
she has even obtained special legislation ^{such as giving her the same rights as men in cases}
to protect her health and that, her offspring.

e) although a new attitude has been created towards
woman. Thanks to her own efforts, and those of the enlightened
men - she has an attitude of ^{independence} ~~as a free woman~~
her new - ~~status~~ ^{independence}, the ~~attitude~~ ^{attitude} of inferiority
and dependence - she has won her belated freedom.

f) Whether this new freedom has made her a happier
woman - is a moot question. Freedom does not always
make for happiness. Freedom makes greater demands
upon our will and our intelligence & dependence. The person
whose way is pointed out for him has an easier task
than he who must choose from a number, possible
ways - even if there is likely to lead to destruction. For
many people freedom is just confusion - and uncertainty
and recklessness - just another and more terrible form
of slavery for the few who life gives us as men
without their counterpart of danger.

1. There can be no progress without freedom. And to
this extent the growing emancipation of women - 1/2 of human
race - is ^{But there can be no progress without a moral purpose} the happiest ~~any~~ ^{any} of our day. Most
women are using their freedom wisely and well - and
to that extent they are applying their new found freedom
not to a moral purpose - to mental & sp. development, to
social service. To that extent they are likely to contribute
to their ^{and to the happiness of} ~~happiness~~ ^{race}. The exposure of so many women to become
better informed, more intelligent in their activities as
individuals, as citizens, as wives, as mothers, more

They have servants for all the necessary house work.
 They lead idle pleasure-seeking parasitic lives.
 The care of raising their children they leave to
 maids, governesses, to camps & boarding schools.
 They have leisure - and don't know what to do with
 it. They run from bridge to house - to dinner,
 to shows to dances. They seek excitement and
 diversion ^{They mix with the servants} ~~and the rest of the world~~ ^{become the special} and
 are ^{They are interested in} ~~not interested in~~ ^{and the rest of the world} ~~not interested in~~ ^{and the rest of the world}
 active, the rich, but to a degree also ^{the middle}
 class women, especially in what has been called
 "the idle riches" - when the children are away to school
 and the household is taken care of by a servant -
 a) Mrs. Parsons. "The wages of mental & physical
 idleness is neurasthenia" - They become
 nervous & ~~weak~~ ^{neurotic} ~~into~~ ^{neurotic}.

4. Training for leisure - from early life - a for
 new ^{separate} work. (1) Prepare our minds for reading, study,
 to use leisure.
 (2) Why should not a woman - even if after she is
 no longer needed at home - return to ^{steady} useful work -
 not to earn money, but to keep herself ~~occupied~~
 occupied & to contribute to society? Any kind of
 intelligent work? Why put a premium on
 idleness?

(2) Woman's Social Work

- ① Endow mothers. Pension ③ Child labor
- ② Pure food ③ Education.