

as "Government by Commission." [See vol. xiii, p. 740.]

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VOTES FOR WOMEN.

The Wrongs of Women. By John Orr. United Committees, 20 Tothill street, Westminster, London, W. C.

A blending, in four brief chapters, of the Scotch intellect and the Scotch affections (which, after all, are the human intellect and affections at work under intensifying conditions) in support of equality of the sexes and a better civilization in consequence. The declared object of the book is "to point out peculiar wrongs to which women are subject, to show how these wrongs extend until the whole human race is harmfully affected, and also to show how women might win the deepest desires of their hearts, and how good it would be for themselves and for everyone if they were enabled to do this."

If no other quality would make this discussion of a great question welcome, it should be so for the blessed relief it gives the reader from the awful monotony of "facts," "facts," "facts,"—petty, pestiferous and impertinent—which are dumped helter-skelter into present-day books on problems of the times. Mr. Orr has the almost obsolete faculty of generalization. On the other hand, his book should be welcome because its generalizations are so simple and common-sensical that no one need be afflicted with expertitis in order to understand and appreciate them.

He sees as well as the most skillful of experts in social multifariology, that social life is complex. But he sees, also, what those experts sniffily ignore, that "it is made up of simple things," and that while "myriads of parts go to form this life, but one or two clear and simple principles govern and maintain its existence." He catches also the pragmatist's idea that man makes his world; but with deeper perception than most pragmatists, that the material for the making proceeds from and is constantly maintained by forces that man never made—forces impregnated, however, with intelligence and affection resembling those which man recognizes as his own.

From such bases Mr. Orr argues, and with that inspiration he gives poetic color to the argument, up to the social law which civilization must obey or collapse—the law of moral judgment. "All parts of Nature (God in the broad sense) are linked together, and are penetrated, informed, by kindred laws. Of these the highest and most beautiful part is human nature. . . . The law of approval and disapproval, the law of judgment, or whatever title we choose to give it, is in the moral world what the law of gravitation is in the physical world. It is according to this law that the relations of men will stand or fall, that societies and

members of societies will prosper or decline." To get this judgment, all must be free to express their desires and ideas—children and dependents in the household, all women as well as all men in the state. "When every soul has a voice and every voice is heard, social relationships shall adjust themselves in accordance with natural forces and laws." It is indeed a true saying.

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"SHALL THE HOME BE OUR WORLD, OR THE WORLD OUR HOME?"

The Home, Its Work and Influence. By Charlotte Perkins Gilman. Published by the Charlton Co., New York, 1910. Price, \$1.00.

Once more Mrs. Gilman has put on her well-known armor of wisdom and eloquence and come forth to battle against—and for—the home. Sternly she accuses the home as it is today. It is an antiquated workshop, an improvident hostelry, a deadly nursery. The house is ugly without and within, for to its mediaeval variety of functions no architect can give unity of form, nor any artist a beautiful interior. The spirit of home lacks that highest of all social virtues, Justice. Love is there, but justice not at all. "No child cries for 'Justice!' to the deaf walls of home. . . . He gets love—endless love and indulgence. He gets anger and punishment with no court of appeal. He gets care—neglect—discourtesy—affection—indifference—cruelty—and sometimes wise and lovely training—but none of these are justice."

The wife, the husband, the child, the youth, all find home exacting and narrow. Why? Because in the great march of progress the home—and woman within it—has lagged a thousand years behind. While industry, art, ethics, all things else, material and spiritual, have moved on from chaos toward order, from brutality to beauty, in the great world of man,—woman is still perforce either drudge or butterfly, Cinderella always, noble worker never. This need not and will not be. Already millions of women are finding their place in the world outside. Soon the skill of specialized and organized industry will come to the aid of the makers of homes, will take away their burdens—all needless—leaving women as well as men free to do their share of the great world's work and learn their share of the great world's lessons. Then for men and women and children home—freely left and gladly re-entered—will be what it should be: "Private, secluded, sweet, wholly our own; not invaded by any trade or work or business, not open to the crowd; the place of the one initial and undying group of father, mother and child. These, and the real friend, are all that belong in the home."

ANGELINE LOESCH GRAVES.