Lecturing:

Charlotte Gilman gives some side lights on lecturing as she did it which are interesting to me. She had several lectures evidently as I had. On Page 192 and 193 of her Autobiography they were - "The Goodness of Common Men" - "How to Get Good and How to Stay So." - "The Heroes We Need Now" - "Production and Distribution" - "The Philosophy of Dress" - "The New Motherhood" - "The Good Time Coming". A much longer list than mine. (Look it up)

I do not find in Mrs. Gilman ~~her~~ an amusing experience I had of the division in the committee about the subject on which I was to speak. (Look up the point in the State of Washington where when I arrived I was awaited on by representatives of different factions - one wanting me to speak on this, the other wanting me to speak on that. I sensed it at once it would be unwise for me to make a decision and I said, "I want to please the committee. They must decide; I'll do what they say but I would like to know as soon as possible as I must adjust my mind to the speech." Well they had a good sized row and as I would not make up their minds for them I was in the hall before I knew what I was going to talk about. Several people said, "We wanted to hear you on so and so." It was a fact that one person was annoyed. The decision of the committee on the subject of my talk was such that I was standing in the wings waiting to go on the stage before the spokesman finally said, "Well, talk on so and so."

And talk on so and so I did. I was forced to pull my mind together at the last moment, my technique was a labored and anxious one. I went over in my mind the subject no matter how many

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times I had done it, trying to limber it up a little and get a few fresh introductory words. Having no time to do this may have been good for me; I know I got through and got my pay.

But Mrs. Gilman's story of the pennies instead of dollars which she saved makes me feel ashamed of the returns that I got from those stiff lectures of mine.

The lecturer meets with many curious experiences. One of the worst and most exhausting is entertaining. I finally settled down on the rule of leaving it to the committee, or bureau. I worked it out with them and they heartily agreed I was to accept no entertaining unless they directed; sometimes there seemed to be a commercial reason for doing this and I was willing to help them out, but it is one of the most devastating and unfair practices that was asked of the old lecturer.

I must make a few paragraphs on introductions. I do not find that Mrs. Gilman had much to say on that point. The time the lady explained why I never married - introduced as George Kennan - introduced as Edna Ferber. Notes on lectures.

And certainly I must have a few paragraphs on the compensations which were largely in the travel itself. The notes on travel can all be worked in here, possibly some comparison. Mrs. Stanton's Memoirs - Anna Shaw's - all talk on these points. And perhaps as a comparison can touch up my own mistakes.

Zona Gale's introduction to Mrs. Gilman's life has that quality of never having heard about the thing before. That has always been one of my chief objections to the point of view of the woman crusader. For instance in her Foreword she says:-

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that when Charlotte Perkins began to understand the aspirations of the individual life, the most ethical concepts in America still had to do with individual morality and the hope of personal reward after death.

In a general way that is probably true, but Charlotte Gilman simply was one of a great band of social, ethical, reformers. I remember Herbert Spencer's Sociology - the work of the socialist. She inherited a great movement which had all sorts of expressions in America for years. The foundation of American life was a concept of larger individual and collective aetin
never
If There was/a collective enterprise wider spread than that of political democracy.

There is a good deal of the old fashioned woman crusading in this introduction of Zona Gale's. It is true of Charlotte Gilman, as Zona Gale says, that she sought to give out the
sovereign
/knowledge that life has meaning; and that human growth is / chief
the
of
flow of the spirit to awareness / what the meaning may be.

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