

WOMEN ANGELS HAVE BEEN MADE INTO SEXLESS ANGELS

Sculptor Borglum, Accepting the Conventional Artistic Notion, Made Feminine Figures for a Cathedral and When the Divines Protested They Should Be Men, He Chiseled Out All Signs of Their Sex.

New York, Special: Sculptors have been at work with chisels and mallets upon the faces and forms of the angels that adorn the new Cathedral of St. John the Divine cutting away the lines of softness and delicacy and giving the figures a more virile appearance. They were women, these angels. As such they represented the ideal of an angel which the sculptor, Gutzon Borglum had conceived. Now they are sexless; neither men nor women—just angels.

"Women angels!" cried the committee of reverend and learned members of the Protestant Episcopal church, when they went to inspect the figures which Mr. Borglum had carved. "There are no women angels. All the angels are men. This will never, never do." In vain the sculptor showed them the precedents. In vain he cited the angels of Perugia, of Fra Angelico and of our own American French, many of which are evidently women. His reverend and learned critics cared nothing for precedents; all angels were male. The Bible always referred to an angel as "he"; the very word angel was masculine in all languages in which there are distinctions of gender.

All the world took up the discussion and many comments were made. The reverend and learned critics. But these gentlemen had the final word. Mr. Borglum had to make his angels over to suit them. That is why the rounded busts of the statues have the waving locks been cut down; that is why the soft contours of the faces have been made more angular.

Toasting his toes before the fire in Gutzon Borglum's studio, his controversy has earned the sobriquet "The Angel Child." Laughed merrily when asked to talk about the transformation of his angels.

"The controversy was absurd," he said; "it was utterly ridiculous that I can hardly find an excuse for speaking of it at all. When I made those angels I did a piece of work which involved as much study, as much serious, heartfelt contemplation and consideration as the modeling of a Virgin or other sacred figure. I endeavored to draw an angel—not a man, nor a woman, but an angel. In modeling these figures I had what to me expressed the highest, best and most sacred of all ideals. It was to impart to those faces an aura, so to speak, as possible, a semblance to something divine, something that when we look at it we feel, here is the figure of an angel, here is a representation in human form of a perfect being which has been carried in the imagination of man since the beginning of time and comprehension. It was to me the production of an ideal I had cherished in childhood; it was the result of financial idealizations."

"To say I was shocked when form, figure and contour of face were objected to on the ground that they were too feminine, because there were no women angels, and that these must be made to look like men, is but mildly expressing my state of mind. Up to that moment, had you asked me whether my figures were men or women, I would not have told you, and the material side of the question brought so abruptly to my attention was a shock.

"What did I do about the new models? Well, in the beginning I absolutely swept aside all question of my making the figures men or women. I considered the question of sex in the production of such work. Making the new de-

to get the better of the gas company? "Gee, I just do," exclaimed the man. "The meter is the friend who blows down the meter. Every night before you turn in, blow down the meter. The meter, you see, is full of little wheels, all turning, turning, pling up big bills against you, every time you light the gas. But just blow down the meter with terrific force. Your friend gave a loud laugh at the delightful thought.

"Just blow down the pipe, and—ha, ha, ha—all the little wheels will turn the other way. The man thanked his friend for this good and valuable advice, went straight home and blew a long and powerful blast down the pipe of the gas meter before retiring. He did this every night. Not once did he forget, the last thing before going to bed, to blow down the meter with terrific force.

"I went to work on a different basis, and it took me a long time to get what I wanted. After a good deal of thought on the subject I made the new design. The position of the angels is not materially changed, but the lines of contour are. The hair and expression are different, but there is no question of sex in them. They are angels, and I could not make them mere men.

"Aside from the artistic impossibility of making a brawny, muscular figure for such a purpose, it would, to my mind, be sacrilegious. As the angels now stand recut, they are neither men nor women—they are but angels. I don't know what they may be to others.

"The figures are changed, of course, but they are by no means the figures of men. It recutting them I kept my mind on the idea that they must be strong, powerful, virile, not gentle, sympathetic, heavenly figures. Perhaps it is the power that I wished to impart in the recutting and new designing that marks them and stamps them with a more masculine form.

"Now, suppose we talk of something else and let the angels rest in peace. They are out of my hands now and forever, and a hard time they've had." A comment upon the miniature reproduction in bronze of the group "The Madonna and Child" which stands in the Metropolitan Museum of Art, started a conversation about America and the west, Mr. Borglum's love for the big, free, open prairies and mountains, and then on to art in America. Mr. Borglum, standing in front of his figure of John W. Mackay, made this new and startling remark:

"There is the type of man who is making American art. The figure is to be placed in front of the School of Mines at Reno, Nev., and is a figure of Clarence H. Mackay, who has been in the figure of his father, be clad in his mining clothes, with the pick, which was the best friend of the Forty-Niner and the emblem of the men of the Big Bonanza days. I don't suppose you quite see how I come to make the figure of my idea of it. Americans today are reaching that same state of mind which filled the Athenians when they returned to their city from triumphs in other countries, and of suddenly realizing their wonderful strength as a nation and people, their staturary from their walls, and in a hundred years built another art so superb in its strength that it has lived ever since.

"Before long America will have a superb art of her own, a strong, virile art that can never be mistaken for that of Greece, Italy or France. Its very strength and boldness will mark it as American. When that time comes we shall have men as fearless as Rodin."

"Then you would not advise, young American artists to go broad?" asked the writer. Mr. Borglum stretched his feet out in front of the fire and worried Jack, the studio dog, with his toe. I should not advise him to go with it, but I should advise him to go with it. He has arrived at real accomplishment, then he may go and profit by the things he sees. The real duty of the American artist is the development of ideas typically American. After the young student has been in Paris, and in that dreamland, Italy, and he has contemplated the wonderful work of the peoples before his time, but work that does not belong to him—after this, he has what one might call a polyglot art, that is, he has the best of all worlds in his work and sweeps before it all personality and individuality."

There Was Nothing Doing. "Seems kind o' good, doesn't it, to have an interval o' rest," said the man to the one who had got through reading his newspaper and crumpled it up. "What do you mean by interval?" was asked.

"Why, nothing in the papers." "Nothing in the papers! Why, man, there are two new candidates out for the presidency. Our fleet has been invited to visit Japan. They are going for the Alton railroad again. Orders have been given to economize on the Panama canal. Three other railroads have been found for sale. Vesuvius is again in eruption. Ocean rates are to be cut in half. The cotton crop is short by 2,000,000 bales.

"It is believed that Harriman can be sent to jail on the charge of land-grabbing in the west. Governor Hughes is after more official swindlers. The Rev. Mr. Long has not answered the president as to nature-faking. We will have 600,000,000 bushels of corn to export. It is almost sure that China and Japan will have a war. The Philippines want self-government and are bound to have it. There has been more land-grabbing in the west. All this, sir, and a great deal more, and yet you calmly say there is an interval of rest."

"I—I mean, sir—I mean," replied the other as he looked red in the face and squinted around—"I mean that my wife eloped with a rug peddler one day last week and the papers haven't got a gaul in a line about it up to the present time!"

KEEPING HELP ON THE FARM.

Fred L. DeLamater, in the Gleaner. The question of farm help, like all other business questions, largely, if not entirely, a question of dollars and cents. What "used to be" is of no consequence. If "in times gone by" the farmer could secure reliable help that was willing to work twelve to eighteen hours a day for a mere pittance, those times have gone with the stage coach and the sickle, and the progressive farmer, as well as the progressive man of other lines of business, will pray that they may never return. The changes that the intervening time has brought, have been changes for the better. They have been changes that have benefited the farmer as well as the employer of labor. They have brought improved methods, and improved machinery, and broader markets, and greater profits in all lines of business, in farming no less than in other business.

Other lines of business have recognized this and have made the concessions to their laborers that the changed conditions demand and justify. It is up to the farmer to face the "logic of events" and make the concessions necessary to secure the help, and the kind of help that is his business requires. It won't do to say that the farmer can't do this. He must do it, and then, it is not true that he can't do it. There is no legitimate business that is more profitable than farming—in proportion to the capital invested—when rightly conducted and intelligently managed, and it won't do to quarrel with existing facts and conditions. If existing conditions are not satisfactory to us, the only thing to do is to adjust ourselves and our business to these conditions, since we can not change the conditions.

That we farmers, as a rule, are having trouble to get the necessary help on our farms is certain. That the fault lies with our business, or rather, with our manner of conducting it with reference to our help, is evident from the fact that there is no dearth of laborers in other lines of business, railroads, construction, and the various trades seem to be all supplied with plenty of help to do their work. The farmer only is complaining. Then, since the fault evidently lies with us, it is to ourselves we must look for the remedy. Any relief that we should receive by securing the services of newly arrived immigrants would be doubtful and at best could be but temporary, as they would leave us as soon as they became "acclimated." The trouble is not that work on the farm is harder or more arduous than the work in other lines of manual labor, but that it is not so well paid. It is not that some of us mourn, but in this day of improved machinery and up to date methods, the labor on the farm is light and comparatively pleasant. It is not in the social status, or the lack of social status, that the position of a farm laborer entails, for it is not a matter of social status, but of business that the master and the man come so very near to occupying the same social position in the community, other things being equal. In other words, farmers are apt to hold that one man is as good as another, so long as he behaves pretty well. We must look for some other direction for the cause of our trouble, and, as this is the age of finance, and the most of our troubles are financial troubles, we come back to our original proposition, that it will be found, in some way, to be a question of dollars and cents. I shall make a few statements of fact along this line, and allow the reader to draw his own remedies mostly, as no general rule could be laid down that fits all cases.

All employers of labor, except farmers, pay their help at stated intervals, usually once a month. In some cases as often as once a week, which enables the laborer to know that upon a certain date he will receive his wages and to plan accordingly. Nowhere, except upon a farm, is a laborer expected to give more than ten hours' service for a day's work, and in some cases eight hours. We must look for some other way to give the man who should ask for five or six pecks of wheat, or corn, or potatoes for a bushel? Knowing you as I do, I think you would decline without thanks. Custom and practice have made it a matter of course that the farmer pay his help at stated intervals, usually once a month. In some cases as often as once a week, which enables the laborer to know that upon a certain date he will receive his wages and to plan accordingly. Nowhere, except upon a farm, is a laborer expected to give more than ten hours' service for a day's work, and in some cases eight hours. 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